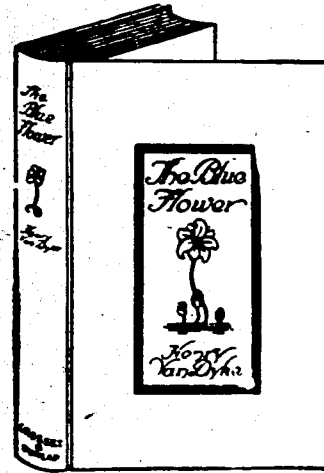


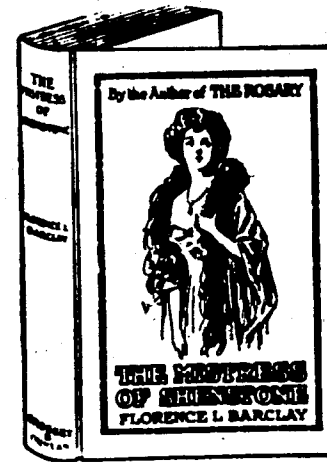
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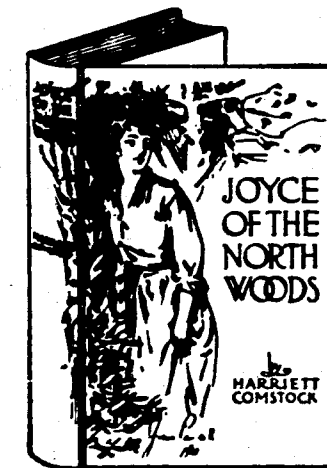
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The Sabbath Recorder

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 being deserving 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 philosophy, at the center of politics; in short, at the center of sentient 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.

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The Sabbath Recorder

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

VOL. 75, No. 23.

PLAINFIELD, N. J., DECEMBER 8, 1913.

WHOLE No. 3588.

Pleasant Memories Revived.

On another page will be found a little poem by our blind poet, Mrs. M. E. H. Everett, of Coudersport, Pa., in which she pays loving tribute to the First Hebron Church. While many readers will know nothing of this little church in Potter County, Northern Pennsylvania, they will nevertheless enjoy the sweet spirit and sentiment of the poem. But there are many now living in distant States, in both North and South, who knew Hebron in childhood and in early manhood and womanhood and who look back to happy days with their home church, to whom these stanzas will have a special meaning. To them the 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 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 "sweet welcome" they received when they gave their hearts to the Saviour and entered the door of the Hebron church.

This little poem 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 stage-coach, hung with heavy straps running lengthwise for springs, trundled up the road after an all-day's journey from Wells-ville, N. Y., much of the way through forests, and dropped the one passenger left in it, and his trunk, in the road at the Lamont schoolhouse, three miles from Crandall Hill. Near here, however, dwelt three families that belonged to the church and a welcome for the night was soon found with one of them. These were the families of James, and Sylvester, and William Green-

man, sons of Jesse. Three miles away, on the next day, some of the good friends nearer the church were found, and headquarters established with Dea. George Stillman. Never can be forgotten the weeks and months of that summer in which the writer began the real work of the ministry. He had tried to preach one sermon before this visit, and only those who have had a similar experience can understand the feelings of a young man when for the first time he finds himself in a mission field where the people begin to call him "the elder" and where he is expected to go ahead in church work as pastor. The burden of soul, the anxiety over the preparation of the sermon, and over the Sabbath-school lessons too—for the preacher was expected to teach the Bible class of old folks, as well as to preach the sermon—all these experiences are as fresh in memory today as though it were but yesterday that they happened. Then the welcome received in the homes of the faithful in Hebron is also a treasured memory. In the homes of Deacon Hydorn, Brothers Burdick, and Brock, and Stillman, and Ayres, and Emerson, and Dingman, and the Greenmans—in all these and others we found friends to rally around the "boy" in his first efforts as a minister of the Gospel. And during all these years the old church at Hebron has had a warm place in his heart.

Then the parting day came, and hearts there were sad; but they were comforted by the promise to return in the winter vacation and to bring some of "the boys" for revival work. This promise was fulfilled; and who that witnessed those scenes, both at the Greenman schoolhouse and at the church, can forget the sweeping revival that came, with J. L. Huffman as leader, and with W. D. Williams, G. M. Cottrell and the other boy missionary as helpers. Those were glorious days! And when the editor read Mrs. Everett's little poem, this flood of memories came rushing in. There are others, now far away from their home church, who will also recall those times. We wonder how many who found the Sav-

our then are standing true today. Many of the workers are gone from earth. Two of the four boys who labored in that revival have been many years in their graves. Soon we will all be gone. But we pray that the Hebron Church will abide for many years to come.

Why Object to Enthusiasm in Religion?

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 Sundays following these 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 that the 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 still very evident that most of it was skilfully brought out by trained and experienced yell-masters whose business was to produce some "rythmic and forceful expression of emotion" to boom their cause. Nobody objects to such enthusiasm. Or if anybody does, we *do not*. It is such revival work, well conducted, that brings victory to many a cause. The people believe in enthusiastic and even in emotional demonstrations in politics and in sports. They seem just as natural as do the flood-tides in the ocean, that have availed for the floating of many a stranded hulk.

But when it comes to a carefully planned and well-directed efforts for a flood-tide of enthusiasm in religion, that shall float some of the stranded hulks on life's sea, there are those who promptly object! Strong enthusiasm in religious efforts is regarded as vulgar. There must be no

demonstrations of emotion; and the efforts of evangelists, the methods of the Salvation Army, and rescue mission workers are regarded as vulgar! If the preacher tells a touching story to win souls and to start a movement toward the foot of the cross, he is regarded by many as "too emotional." They don't believe in "working on people's feelings!" If some one gets full of the spirit of religious joy and sincerely exclaims "Amen" in meeting, some people are shocked!

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.

A New Turn: A Saloon Keeper Breaking Stone.

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 offense was committed, as a case of "poetic 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 irony 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 dram-shop 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 "speak-easy" and "boot-legging" class of offenders. When liquor dealers cease to be regarded as privileged malefactors by the officers 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 underminers of the best and holiest in human society, then indeed the end of the saloon curse will be near at hand.

The trend of things 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. Visions of a saloonless 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 in the SABBATH RECORDER 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 issues 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 pens was usually over some 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 out. The question in 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 men alike or 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 readers in those days 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 denominational sin" would make good and appropriate reading for the present 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 as told in our denominational paper have always incited 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 churches by Rev. W. M. Jones, who was to sail with his family as soon as practicable. Dea. Charles Saunders, with his family, was to go as manager of the farming or industrial part of the work. There was much interest in some sections and stirring articles appeared in the RECORDER regarding the matter. One of the strongest of these was written by Rev. W. M. Fahne-

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

Judging from the articles found in the 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 the angel's message, immortality and "spirit-rappings." Then there were the more practical questions of "the work to be done," "the Bible in the schools," and quite a controversy was begun over secret societies. Discussions appeared on the question of restricted communion, and upon the best methods of scattering Sabbath truth, whether by tracts or by living lecturers. Quite a strong plea was made by one writer for a good Seventh Day Baptist building in New York City. In one of the papers we learn that the First Alfred Church building was dedicated on February 16, 1854.

In matters of politics things were ripening up for the outbreak of the Civil War, and the slavery question received due consideration. The country was on fire over the famous "Nebraska Bill" and over the Free-soil question in Kansas. And the SABBATH RECORDER was by no means silent upon those living issues of sixty years ago.

What of All This?

Some may ask, "Is there any practical benefit in thus looking backward upon the work of the fathers?" Certainly, if one studies well the conditions of other days, comparing them with those that obtain now, he will find good reason to "thank God and take courage."

I. The church has in a great measure ceased to look within, and is more and more looking up and out toward a common Father and a world-encircling brotherhood of man. The days of quibbling over mere theological dogmas have gone by and the watchword of the church today is "Efficiency in Service." With an inheritance of

all the best things of the past; with the impractical things largely eliminated; with the broader outlook of a church that has reached higher ground, we possess potencies and possibilities of which the fathers never dreamed.

One glance at our present *Year Book*, a visit to the Seventh Day Baptist General Conference, or a little study of the various departments and reports of work in our denominational paper of these years will convince any one that, as a people, we have been making commendable progress.

II. The Sabbath question is passing from the legalistic and literal conceptions that once prevailed. The outlook for strict and troublesome Sunday laws is not so menacing as in days gone by, while the tendency toward a liberal and charitable 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. One needs only to listen to the recent sermons on the Sabbath question by our leaders in associations and Conference to see that Seventh Day Baptists are not merely conserving the ideas of their fathers, but are growing in the higher spiritual conceptions regarding the Sabbath of Christ. When people in the spirit of cross-bearing for the truth make the slogan of their activities, "Back to Christ," and build upon him as the one foundation, no man can say they are losing ground.

III. Though we have here and there made mistakes in regard to missions, and although some mistakes may still be made, yet when we remember what we were doing sixty years ago, and then mark the steady growth in missions, both at home and abroad, we have no reason to hang our heads with shame.

IV. There are many questions still unsettled, and we need wisdom and consecration in order to settle them aright. Negro slavery no longer troubles our country, but the slavery of rum, of child labor, of the oppressed poor, and of vice unmentionable still calls for true men and women to do valiant service for God and the right. Great progress has already been made in driving out the liquor traffic, and issues are being closely drawn in the other reforms. We have problems to solve of which our fathers had no conception. But

EDITORIAL NEWS NOTES

A New Design for the Stars on the Flag.

The War Department has accepted a new arrangement of the stars on the field of the American flag and referred the matter to President Wilson.

The centerpiece in the blue field is a large five-pointed star composed of thirteen smaller stars, and arranged in a circle about this are the stars representing the remaining twenty-five States.

Sixty Per Cent in Fourteen Years.

The United States Bureau of Labor has recently presented a report on food prices showing that in fourteen years the prices have increased sixty per cent. It seems that the much-talked-of reduction in cost of living is not coming so very fast after all. If political prophets were to be believed, people had a right to expect quite a large reduction in prices of foodstuffs before this time. But a comparison of retail prices for the year ending August 13 shows that out of fifteen articles for which quotations had been given, twelve had advanced in price while only three had declined.

The fight of the people for cheaper living does not seem to have been entirely won by placing foodstuffs on the free list. Something more is evidently needed by way of controlling the trusts, before cheaper living for the common people can be secured. So long as the trusts are allowed to corner and store up foodstuffs and control prices to suit themselves, the people must suffer.

Protests From Protestants.

Several denominational papers and some dailies have been somewhat disturbed over the matter of the President's attending mass each Thanksgiving day in St. Patrick's Church, Washington, D. C. Several formal protests were made by different Protestant bodies beseeching the President to reconsider his acceptance of an invitation from the St. Patrick's people to attend this mass.

The President as a man has a right to attend Thanksgiving services where he pleases, but the protesters claim that as

in view of the record they have made in all lines of patriotic and reformatory work, we know very well where Seventh Day Baptists will stand upon the momentous questions that confront us today. And we trust that we all of the SABBATH RECORDER will wield the pen as vigorously and as helpfully as did those who wrote for our paper sixty years ago.

Spectacular Giving.

Two methods of giving to help the poor have been made prominent within the last few days, and both have received some notice in the current papers. One is the proposed plan of having an immense Christmas tree in one of the parks of a great city, with gifts for thousands of poor children who are expected to attend and take some part in a great public demonstration. A parade is suggested.

The other method proposed is the plan of Mrs. Ballington Booth, of the Volunteers of America—America's Salvation Army—to 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 dinners and 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, and while its purpose is to give the children a good time, there are those who 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 great Christmas tree would undoubtedly bring more 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 anyone, 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 members of 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 day 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 purpose of the day." The effort "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 *Louise*, 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 has delayed the work so long. The *Louise* has 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 authentic reign. That was Rameses 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 timid and untried lad 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 Francis 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 history says he sent his own son to Theresianum College because "that was the proper thing to do." His wife Sophie 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 saying a good deal, 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 title of "Peace Monarch." So devoted and painstaking was he in all the details of government, that he became known as the "Working Emperor."

In his own realm the Magyars of Hungary, the Czecks of Bohemia, the Italians of South Lysöl, 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 together, and feeling sure that "after him 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 worked twelve hours a day during 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. Probably his people are so deeply attached to their Emperor because he is willing to bear their burdens for their sakes.

In 1859 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-

throne him in the hearts of his people. When he appears in any Austrian crowd, all hats are off and the Emperor knows he is welcome. Among the sovereigns of all lands and ages, it would be difficult to find one who upon the whole has been "so prudent, so conciliatory, so unaffected and unpretentious, and so earnestly devoted to the welfare of his people." In keeping with his lifelong habit of avoiding display, the Emperor has ordered that no ceremony or festival mark the occasion of his sixty-fifth anniversary as Emperor of Austria.

President's Message Popular.

Official Washington packed the chamber of the House of Representatives on Monday, December 1, to hear the annual message from President Wilson. A roar of applause greeted him and through his message applause broke out until the three thousand words were spoken. The reception given the President was the heartiest he had ever received when delivering a message to Congress, both houses joining in marks or approval.

No one could for a moment mistake the attitude of Congress as the President expressed his views upon the Mexican question. The newspapers of both America and Europe speak in high terms of approval. In London editorials the message is described as being "not a mere statement of pious aspirations, but as a declaration of purpose on the part of the responsible head of the government." It is also spoken of in London as being marked by that spirit of idealism and devotion to high principles which has been manifested in all his public utterances. We are glad to see the many expressions of approval in leading papers across the ocean, upon the President's plan to wear the usurper in Mexico down by peaceful means, and to enable Mexico to save herself without the necessity of intervention by outside powers.

The habit of appearing in person to deliver his message is becoming popular in Congress. The short, pithy, pointed, readable message is sure to win its way. When the President said "There can be no certain prospect of peace in America until General Huerta has surrendered his usurped authority in Mexico," the applause was louder than at any other point in his message.

The daily papers have given our readers the message with its able presentation of

the President's views upon Porto Rico, the Philippines and other national matters, and we feel sure that a careful study of this message will beget confidence in our President as a safe and wise ruler.

Robert Burns' Manuscripts Go Home Again.

Some months ago, when the Athenæum Library of Liverpool, England, sold the original manuscripts of some of Robert Burns' poems, the people of Scotland were much displeased, and when they found that the prized papers had gone to America there was quite a clamoring for their return. But the papers dropped out of sight so quickly, leaving no trace as to their whereabouts, that some time elapsed before any track of them could be found. Through the efforts of a committee of Scots in England and Scotland, the precious documents were found in the hands of John Gribbel, vice-president of the *Philadelphia Public Ledger*. In making the announcement regarding his purchase and ownership of the manuscripts, Mr. Gribbel also offered to restore them to Scotland forever, protected by a deed of trust as a gift to the people who gave Robert Burns to the world.

The manuscripts are bound in two volumes, in old polished calf, and are the ones specially revised and prepared by Burns and left just as he wanted his poems to appear in print; and they were presented by Burns to a friend. After this friend died his widow returned them to "Bonnie Jean," the widow of Robert Burns. Last week a signature of Robert Burns sold in London for \$130, and a collection of his letters sold for \$1,100.

The First Hebron Church, Pa.

M. E. H. EVERETT.

They builded a house on a high green hill,
Where the children of God might rest
In the peace 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 need no longer roam;
This camp on the mountain shall be my rest
Till I go to my heavenly home.

Semi-annual Meeting.

Minutes of the Semi-annual Meeting of the Minnesota and Northern Wisconsin Churches.

Friday evening, November 14, 1913.—The semi-annual meeting convened at New Auburn, Wis. In the absence of the moderator, Mrs. Carpenter was appointed moderator. Mrs. Daggett was appointed secretary pro tem. The meeting was opened by singing, and prayer by Rev. T. J. Van Horn. Mrs. Mack, Miss Eunice Lawton, and Mr. C. S. Daggett were appointed as Program Committee. Then followed the introductory sermon by Mr. Loy Hurley.

Sabbath morning.—After responsive reading of Psalm i, and prayer by Mr. Loy Hurley, Rev. Mr. Van Horn preached a sermon in which he showed what a blessed thing it is to be a citizen of the kingdom of God. Closing prayer by Rev. Mr. Hurley.

Sabbath afternoon.—The Scripture lesson was read by Mr. Loy Hurley, followed by prayer by Rev. Mr. Van Horn. An essay was read by Miss Alice Loofboro of New Auburn, Wis., on "What is Life?" Rev. Mr. Hurley spoke from the text, "And you shall know the truth, and the truth shall make you free."

Sabbath evening.—The meeting opened by a song service led by the chorister, Mrs. D. E. Coon; solo by Mr. Clarence Daggett. Then followed a sermon by Mr. Loy Hurley, in which he urged us to be prepared to meet the look of God. An essay was read by Mrs. Ethel Greene, written by Mrs. Eva Churchward of Dodge Center, Minn., on "The Sabbath School as a Preparation for Receiving Christ." This was followed by a conference meeting led by Rev. T. J. Van Horn. A male quartet furnished music.

Sunday morning.—The minutes of the last session were read and accepted. A report of the Iowa Meeting was given by Rev. Mr. Hurley. A motion was made and carried that the churches be assessed to make up the deficiency in the expenses of the Iowa delegate. A motion was made and seconded that Mr. Loy Hurley and Mrs. Hurley take part in the business session. Elder Van Horn gave a report of the church work at Dodge Center, Minn. Mr. Clarence Daggett gave a report of the Christian Endeavor work there. Rev. Mr. Hurley reported on the Cartwright Church. It was voted that Miss Alice Loofboro and

Miss Luella Coon from the Cartwright Church, Mrs. Minnie Truman from the New Auburn, (Minn.) Church, Mr. Clarence Daggett from the Dodge Center Church, and Mrs. Minnie Churchward be asked to write essays for the meeting at Dodge Center. It was voted that Mr. R. K. Wells act as moderator and Miss Vida Ellis act as clerk of the semi-annual meeting at Dodge Center. A motion was carried to ask the clerk to write a letter to the church at Grand Marsh, Wis., asking them to join with us and send delegates to the semi-annual meeting. An essay was read by Miss Luella Coon, on "Lessons from Child Life," written by Miss Mildred Langworthy of Dodge Center, Minn. Then followed a sermon by Mr. John Babcock. He urged us to be more anxious about the spiritual welfare of others.

Sunday afternoon.—Meeting began by a short song service, led by Mr. Clarence Daggett, and sentence prayers. Prayer by Mr. John Babcock. Rev. Mr. Van Horn spoke from these words, "One thing I know." Dismissed by Mr. Loy Hurley.

Sunday evening.—Song service led by the chorister. Reading of the minutes. It was voted that the essays read at this meeting be sent to the RECORDER. It was voted that the next semi-annual meeting be at Dodge Center, in June, 1914. Reading of Scripture by Rev. Mr. Van Horn. Mr. Loy Hurley spoke from the text, "The fire shall ever be burning upon the altar; it shall never go out." Mrs. Freeborn and Mr. Clarence Daggett sang a duet, "A Letter from Home." Rev. Mr. Hurley conducted the conference meeting. Many helpful testimonies were given. Closing services by Rev. Mr. Van Horn.

LUELLA COON,
Secretary.

A crowd of men were trying to unpack a machine which was screwed into the crate with big screws. One screw's head split, and the side broke off with the strain of the screw-driver. Nobody knew how to get it out. It was too large to yield to ordinary persuasion. An agricultural-college student came along, took a claw-hammer, applied it to the half screw-head as if meaning to pull the screw—and turned it out in a moment. The boy went on, leaving the fellows who had been stumped looking rather foolish. A good trick to remember.—*Farm and Fireside.*

SABBATH REFORM**Rev. Thomas B. Brown on Sunday Laws.**

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 hitherto 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 assemble for revelry and dissipation. No law will hinder them. To coerce them into anything like that orderly behavior which Christians suppose to be essential to a decent respect for the day, is like trying to bind up the sea and compel it to be still. It cannot be done. We repeat it, all history has shown the utter folly of such attempts.

"We do not believe that the entire abrogation of the Sunday laws would be followed by results half so demoralizing as those which grow out of the attempt to enforce them.

"It were folly to suppose that corrupt men, set free from labor for a whole day, would place themselves within the pale of a religious assembly. . . .

"What hindrance does the labor of one man oppose to the Sabbath-keeping of another? . . . Would the exercises of a religious assembly be marred by the consciousness of those composing it, that others, at that time were engaged at work? Need the private devotions of a Christian be spoiled by the consciousness that his neighbor chooses to occupy the day in another manner? Certainly not. But if there is hindrance in such supposed cases, with

what tremendously unequal power does it bear upon those citizens who feel bound in conscience to keep holy the seventh day of the week, when the sound of the hammer, and the rattling of carts, and the noise of all kinds of trade, are raised to the highest pitch!"

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 out 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 (2 Sam. vii; 8-17; Zech. xii; 8), enters the New Testament unchanged (Luke i; 31-33). The King (Matt. ii, 1, 2) 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. xxi, 42, 43) 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 church (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. xiii, 39-43, 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 power over all the 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 God, let us 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 heaven is Messianic, mediatorial, and 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, that God (i. e., the triune God,—Father, Son and Holy Spirit) may be all in all. The eternal throne is that "of God and the Lamb" (Rev. xxii, 1). 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 things made new 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 ruling 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 Israelitish.

Nay, it is plainly said that while, on account of their rejection of Christ, "therefore he will give them up, until she which travaileth hath brought forth"—until the nation be born as in a day, then the remnant of his (Messiah's) brethren shall return unto the children of Israel." And in the millennium earth Israel will have chief place.

Purified in the fiery trial to which they have been exposed, and gathered out of their long dispersion, Judah and Ephraim in their twelve tribes again unite and they will be the first example of a nation all saved and holy. All Israel shall be saved" (Rom. xi, 26).

According to the new covenant to be made with Israel and Judah in the time of which we are speaking (Heb. viii, 8; Jer. xxxi, 31), "They shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them. . . . for I will be merciful unto their unrighteousness and their sins and iniquities will I remember no more."

Thus sanctified, the glory of God, driven away from them by their sins, will return to Israel. "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob;

and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" Isa. ii, 2, 3).

This is very different from the present dispensation, especially when it is added that all nations shall come every year to Jerusalem to keep the feast of tabernacles.

In the kingdom age—1,000 years—the earth is filled with the knowledge of God's glory. The New Jerusalem descends from heaven: the Lord and his saints reign openly: the power of evil is repressed: the doom of disobedience is before the eyes of men (Isa. lxvi, 24).

The kingdom of the son of man is not the end of the world—not the end of the earth, but the end of a particular time, age, condition, or order of things, with the underlying thought of other orders of things and perpetual continuity in other forms and ages.

Eons end, times change, the fashion of the world passes away, but there is no absolute termination to the existence of the earth as one of the planets, or any other of the sisterhood of material orbs.

Peter, speaking of the earth and heavens of Noah's time, says: "The world that then was, being overflowed with water, perished" (2 Pet. iii, 5-6). But what was it that perished? Not the earth as a planet certainly, but simply the mass of the people, and the condition of things which then existed.

God never destroys his previous work. He came to destroy the work of the devil. He judges and sweeps from the scene whatever man has accomplished, but he always preserves the work of his own hands.

The promise of salvation imbedded in the curse pronounced in Eden is perpetuated in the new earth under Noah, and its fulfilment will crown the new heavens and the new earth under Christ.

In a word, God never finds that he has built upon a wrong foundation or of the wrong material. He never tears down his barns to build larger. He builds them large enough at first. Step by step in the outward advance of the ages, whatever has come from God has the stamp of his unchanging character,—"His foundations stand sure."

The "appearing of the great God, and our Saviour" will be an epoch marking the end of Israel's blindness, of the church's

suffering, of Satan's power, and also mark the beginning of a thousand years' reign. All kings shall serve him. His name shall continue as long as the sun.

That the millennium age is not the final age is made clear in both Testaments. Even after the judgment of the Great White throne and the surrender of the Messianic kingdom to the Father, the priestly coregency of Christ and his saints still exist. There is still a dominion of Christ and his bride, the holy Church, over the outside nations and the "kings" in the new earth who are distinguished from her, and "bring their glory and their honor into her."

The earth is to be renovated and restored from its present depressed and dilapidated condition, and thus become the "new earth" of which the Bible speaks.

It is to pass through a "regeneration" analogous to that through which a man must pass to see the kingdom of God: but there will be a continuity of its elements and existence, just as a regenerated man is constitutionally the same being that he was before his renewal. It will not be another earth, but the same earth under another condition of things. It is now laboring under the curse, but then the curse will be removed and all its wounds healed. At present it is hardly habitable, none being able to live it longer than a few brief years; but then men shall dwell in it forever, without knowing what death is. It is now the home of rebellion, injustice and guilt; it will then be the home of righteousness. It is now under the dominion of Satan; it will then come under the blessed rule of the Prince of Peace.

The Lord's advent is not to annihilate the existing of the nations as such, but to overthrow their politics and rule and scatter both like chaff and then transfer the sovereignty to Israel (Dan. ii, 44; vii, 27; Rev. xi, 15-18; xii, 10).

The three great parties of the 1,000 years are therefore: (1) The risen saints transformed in the image of Christ; (2) New-born Israel in the flesh; (3) The favored nations in the flesh. Such is the clear representation of the full word of God.

Earth will then realize the "Pattern shown in the Mount," and prepare for the full accomplishment in the final "new heaven and earth."

The nations are the four courts of the

temple; Israel and the Holy Land are the Holy Place. The Holy City and the Risen Bride are the holiest of all, no veil existing. To the perfect realization of this all things are tending.

So Paul taught the troubled Thessalonians. A new age heaves into view with Israel, the risen saints, and the nations in a new relation, Jerusalem the central seat and throne of the earthly glory of the kingdom (Jer. iii, 16-18; Isa xxiv, 21-23).

Dispute and spiritualize as men may, yet this is the clear announcement of God's word.

But the relative end, or end of this "present age," is not the absolute end, or end of time and history.

The millennium age is not the endless age. The 1,000 years, therefore, sustains a relation to the eternal state in the final new heaven and earth, like that of a vestibule to the great temple to which it is the entrance. Such is the scope and order of the ages.

At the close of the 1,000 years we encounter the last judgment and the last resurrection of all things, the surrender of the Messianic kingdom to God (the Father), the Son himself subjected to him that did subject all things to him, that God may be all in all (Rev. xx, 11-15; I Cor. xv, 18).

Ever wider grows the view as we advance, expanding as we are carried along with the flow of time.

There are many mysteries, but we can learn, and do know this, that the ultimate glory is not the 1,000 years. It too is the work of God, not by means of ordinary processes nor by church activity, nor by any merely natural laws of development, but a *crisis*, the outcome of judgment and salvation which alone arrests the downward tendency of man, and alone defeats the arts and power of Satan.

Such wonderful creations of almighty power and wisdom were not without a purpose. It was the will of the eternal God to be known—to have creatures to understand and enjoy his glory—to provide for them suitable homes—to acquaint them with his intelligence, power and perfections—to fill them with a sense of the existence and potent presence of an infinite creative mind from which all things proceed and on which all creatures depend.

All the purposes of creation we can not

begin to fathom or comprehend. No plummet 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. i, 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 hear 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 time 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 my thirst for strong drink. There is my whole week's wages, and I have no temptation to go in there. Stranger, if this is a notion, I want to tell you it is a mighty powerful notion; it is a notion that has put clothes on my children's backs, good food on our table and has filled my mouth with thanksgiving to God.'"

WOMAN'S WORK

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

Song of the Silent Land.

From the German of Salis.

(Selected by Mrs. Delie C. Estee, Alfred, N. Y.)

Into the Silent Land!
Ah! who shall lead us thither?
Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand.
Who leads us with a gentle hand
Tither, O thither,
Into the Silent Land?

Into the Silent Land!
To you, ye boundless regions
Of all perfection! Tender morning visions
Of beauteous souls! The Future's pledge and
band!

Who in Life's battle firm doth stand,
Shall bear Hope's tender blossoms
Into the Silent Land!

O Land! O Land!
For all the broken-hearted
The mildest herald by our fate allotted,
Beckons, and with inverted torch doth stand
To lead us with a gentle hand
To the land of the great Departed,
Into the Silent Land!

—Longfellow.

A Good Neighbor.

Luke x, 25-37. Deut. xv, 7-11.

ANGELINE ABBEY.

Nearly every one is anxious for the reputation of being a good neighbor. We all like to have friends, and if one would have friends, he must show himself friendly. There is so much selfishness in the human heart, that it is not very common for one to help 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 do even the same. And if ye lend to them of whom ye hope to receive, 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. People usually traveled 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 chiseling process is painful and toilsome, 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 probably have died 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 suppose 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. *It was no oversight.* 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 Levites waited upon 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 hold 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." How self-denying of him! I 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 him with 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? Do you 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 died 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 out to the buggy. "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 clean and well-warmed and well ventilated this building is, what arrangements are made for the comfort of employes as well as the public, the precautions against fire, and especially what liberal wages are paid and how contentedly his men remain with him year after 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. But a few steps along the cement-floored passage and he stopped in dismay. "Are you sure you know the way, Brother Frost? Surely this is a cellar."

"Come on, my boy," the old man called back cheerily. "Yes this is the cellar. Did you ever see a finer one? Look at the stone pillars that support the house, the great bins for vegetables, the shelves for canned fruit and household supplies. It speaks volumes for a man's character to have such a cellar."

"I'm not particularly interested in cellars. I want to see Captain Kingscourt. Do you expect to find him down here?"

"Well, I think he would be more apt to look for us in the library," Brother Frost admitted, smiling.

"Then let us go there—at once," turning on his heel.

And this time the old man led the way across the porch and into that library they had seen through the glass from the hilltop. The busy old housekeeper popped in her head to say brightly, "Captain Kingscourt will be in presently. Please make yourselves quite at home," and disappeared again.

It was a pleasant, sunny room, with a wealth of good books, some fine pictures, and plain but handsome furniture. The young minister was quite contented to wait in silence, but Brother Frost picked up a pen from a writing desk and held it before him.

"Look, this is the pen he has been using. There are his thumb-marks on the rubber handle now. Science tells us that no two people in the world have exactly the same thumb-marks,—that it expresses as nothing else can the individual character of the man who made it. Here is a magnifying glass. Observe it closely. Who knows what it may reveal?"

The young minister impatiently pushed away pen and glass, then catching the old man's quizzical glance sat up, flushing hotly, he scarcely knew why.

"Brother Frost, I am not quite a fool. I know you have a purpose in this apparent senility. But please tell me plainly what you do mean. Are we to see Captain Kingscourt at all?"

Old Brother Frost laid back the pen, put his hands on Cyril's shoulders, and smiled down into his troubled eyes.

"Yes the captain will be here presently. It still lacks ten minutes or more of the time he appointed for meeting us here. The message I gave you was from him. He will help us. For the rest—I am old

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 know God and recognize his presence. You have taken them down 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 sort (and this world is full of trouble), poverty, sickness, bereavement, or whatever it be, he does not look for comfort to the God of geology, nor to the God of astronomy, nor to the God of history. What he wants is a personal meeting with a real Friend, a loving and pardoning Father.

"You did not want to read up King's court's record in the courthouse, you declined to look over his store or property. You might have learned much of his character in that way, but that was not what you wanted. You wanted to meet the man himself, tell him your needs, and receive the help he had promised. And, in so meeting him, you will come to know him better than if you lay on the hilltop watching his place through a spy-glass for twenty years.

"Now you must not be offended, my dear boy. I do justice to your motives. You have worked hard, but it seems to me there is a better way. It is well sometimes to get on the hilltop and realize how much one can learn from there, but it is not well to confine all our intercourse with true friends—least of all, our intercourse with our best Friend—to what can be done through a spy-glass."

The young minister flushed hotly, walked to the window, and stood staring out. There was a long silence. It was broken by a quick step and a hearty word of greeting as the long-looked-for Captain King's court entered,—a jovial, kindly man, who might almost have passed for old Father Christmas himself.

An hour later they rode away, but not until they had accepted the captain's cordial

invitation to dine with him next day. And in the young pastor's pocket was a check that would relieve his church from all immediate need.

"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 honored 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 cellar. I think I'll 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 don't tear up 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. Ferris, in Sunday School Times.*

Heart-Keeping.

Heart-keeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, 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 spiritual possessions 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."

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor.

Milton College Forward Movement.

A recent enthusiastic mass-meeting, composed of the members of the four literary societies of Milton College, resulted in the inauguration of a new movement by the students, to be known as "The Milton Forward Movement." It was a typical student-meeting, brimful and running over with college enthusiasm. In fact, it was said to be the most spirited mass-meeting ever held in Milton. While the editor of Young People's Work can not claim the privilege of a personal acquaintance with all of the young people who took part in this enthusiastic meeting, he recognizes the names of most of them as being familiarly Seventh Day Baptist. This is as it ought to be. The student life of our denominational schools should be distinctively Seventh Day Baptist. Among those mentioned as having a prominent part in this meeting are the names of at least three students who are officers of the Young People's Board for the present year.

The object of the movement launched is set forth in the resolutions adopted. It is a hearty and loyal endorsement of Milton College by its students, and gives evidence of the existence of the most cordial relations between the faculty and students. It is gratifying to see this harmony of spirit, for it seldom exists in such a marked degree. Especially is this true as regards the larger colleges and universities. Such unanimity of spirit is a compliment to both faculty and students. The preamble and resolutions adopted have already been published in the SABBATH RECORDER. See pages 691 and 692 of last week's issue.

Commenting editorially upon the spirit and object of the meeting the Milton Junction *Journal-Telephone* said, in part:

The admirable sentiments of these resolutions are but the verbal expression of a most happy condition that has long obtained between the students of Milton College and our citizens. Unfortunately in many college towns there is a feeling of marked enmity between students and townspeople, due to the unseemly pranks of students, their rowdyism, and disregard of citizen and property rights. But not so in Milton.

The young people have their good times and innocent diversions, but above everything else, they are ladies and gentlemen with all that those terms imply.

Surely our Seventh Day Baptist young people of the West and Northwest are fortunate to have within their reach a denominational school where such superior educational advantages are offered under distinctively Seventh Day Baptist influences. And it is no small compliment to either the college or the students when it can be truly said of the student-body that they are "ladies and gentlemen with all that those terms imply."

Recently the editor of Young People's Work has come into possession of information which convinces him that the social and moral influences of Milton College are most carefully guarded. Concerning the wholesomeness of the social, recreational and moral life of the college, President Daland has written the editor as follows: "At Milton we try to keep amusements and athletics in their proper place so far as emphasis goes. At Milton our ladies have not lately played public basketball, and this year they are not to play at all. We have not played football for a long time, but there is a movement to revive it. I do not know of a game played Friday afternoon. We do not have our gymnasium classes Friday afternoons. We do not have dancing at Milton at any college function or in a college building. We can not prevent dancing parties in homes of people who hold such, but I only know of two in three years that were attended by any of our college young people. Not more than half a dozen did so then, and they were not, so far as I know, Seventh-day people. We can not control the use of tobacco except in college buildings or on the campus, but I do not think there are more than half a dozen of our students who use tobacco. No teacher does at all. As nearly as I can tell, there are not more than three or four of all our students who are non-church-goers. I do not think that the graduates of Milton College are likely to be lacking in interest in church or Sabbath school because of any influence that they receive here. Nor do I think they are indifferent to spiritual matters. They seem to be otherwise."

This is as it should be. Our young people can not be too carefully safeguarded in their social, recreational and moral life

during college days. The spirit of the times is becoming increasingly lax in respect to amusements and recreation, and Seventh Day Baptists are not all proving to be dead to the spirit of the times. Such things as dancing, card-playing, the patronizing of cheap shows, the use of tobacco, Sabbath desecration, with a consequent decaying spiritual life, are all too common among us as a people. And the more distinctively Seventh Day Baptist our denominational schools are kept the less our young people will come under the influence of these things.

Lot's Choice.

Monday morning President Daland read to us the story of Abraham and Lot. He pointed out the generous yielding of choice by the older man, and the using of this chance by Lot to what seemed to him most advantageous to himself. But Lot's choice brought him into evil ways and among evil associations. What seems best from a selfish point of view is often not best in the long run. Let us make Abraham's choice. Let us choose unselfishly and with high ends in view.—*Milton College Review.*

The Christmas Spirit.

REV. HENRY N. JORDAN.

Christian Endeavor topic for December 20, 1913.

Daily Readings.

Sunday—Spirit of good will (Luke ii, 8-14).
Monday—Spirit of sacrifice (Titus ii, 11-15).
Tuesday—Spirit of service (1 Cor. ix, 19-27).
Wednesday—Power that prevails (Rom. viii, 11-18).
Thursday—The final vision (Rev. xxi, 1-7).
Friday—Love realizes it (1 Cor. xiii, 1-8).
Sabbath day—Topic: The Christmas spirit and how it may prevail (Isa. ix, 2-7).

LESSON NOTES.

This strikingly beautiful prophecy is a message of untold value to mankind. Though it has primal reference to the little kingdom of Judah, yet it has universal meaning and significance. A brief survey of the conditions in Judah's moral and political life may help us to understand the opportuneness of this Messianic prophecy.

Judah's king, Ahaz, possessed of "liberal attitude" and "breadth of mind," gave loose rein to his disposition and encouraged idolatry and looseliving among his subjects.

Morals and religion rapidly declined among the people and they became easy victims to nearby oppressing nations. Ahaz turns to Assyria for help. The prophet warns 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 that they return to, and rely on 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 fulfilment 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 whisperings, then the faint voices, then the clear tones of the message, "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 feeling 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 Christ.

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-Counsellor. A true description of the Christ. Mighty in wisdom, accurate in judgment. Jesus advises correctly; his knowledge has never been successfully challenged. "He never lost a case."

Hero-God. In Jesus was all 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-Everlasting. Father! the head of the home, the giver of life's choicest gifts, the Creator of our spirits, our Father! 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 fulfilment.

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 "we remember."

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 been commercialized until many 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 feel 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 speech of angels. 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 our kindnesses that alone makes the world tolerable. 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 thousandfold, 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 forget 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."

"We must not forget the new boundary line running by the cradle of Bethlehem, nor the world as Christ found it and the world as Christ has made it and is still making it. The transformations have been wonderful and the end is not yet. Let the joy-bells of Christmas ring out once more their merriest, gladdest peals" (Rev. W. Harrison).

"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 Psalm cxvii, from memory
Singing, "Joy to the World"
Prayer by the president
Song service
Reading the lesson
Prayers of thanksgiving
Four two-minute talks:
Christmas spirit and my daily work
Christmas spirit and my gifts
Christmas spirit and missions
Christmas spirit and opportunity
Singing

Pastor's five minutes
Offering
Singing, "Blest be the Tie"
Mizpah Benediction

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, and not separate organizations. They are parts of the whole—places where the younger generation may grow and develop. The Friday evening prayer meetings are for the young as well as the old, though we often forget this fact, especially in a college town. We think that only older people attend and take part, because the few times we have attended, there were hardly any younger ones present. This is a radically wrong idea and one which we should strive to get rid of. Why is it that so few young people attend? If we would make it a regular plan to attend Friday night prayer meetings at church, we could influence others to go and take part, and gradually the idea that this service is for and by the older ones alone would no longer be prevalent.

Such organizations as the Junior society,

the Christian Endeavor, and the church prayer meeting should cooperate and work hand in hand for the general good of the church and the welfare of its members. Nothing can be gained if we work separately and disinterestedly. Just as the churches in this Northwestern Association work together in harmony, each 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 to impetuous and independent and try to take matters into their own hands, ignoring the existence and wishes of the older members. It is natural for young people to be independent, to want to change the order of affairs and to improve on time-honored customs. This is a time for advancement and evolution is constantly taking place. Each generation should be better than the preceding one; for "low aim, not failure, is crime." The great danger is that with each party looking upon its own side only, the result will be strife and opposition; but faction and harmony can not dwell under the same roof.

The young people should be content with conditions as they exist, but not wholly satisfied. You know there is a great difference between satisfaction and contentment. We should content ourselves with the present but not be wholly satisfied. We should strive to better conditions gradually by showing the older ones where and how improvements might and could be made. We are to help lead in a certain sense, but by no means should we seek to rule or command.

One of the best connecting links between the older and younger people, and a way in which we can help increase the unanimity between the church and its organizations is for the young people to call upon the older ones. I do not believe we realize how much the older members of the church, those who are unable to get out very much and who know little of happenings outside their own circle, appreciate the young folks and love to have them drop in and tell all the news. This brings young life and fresh faces right to their homes, and I know from personal experience how grateful the feeble shut-ins feel to us for our little time

and effort. Let us not forget those who are less fortunate in some respects than we. Most of all, we owe service and love to the church.

Let us also remember that not only does our Sabbath day attitude and conduct reveal our sense of responsibility as Christians and church members, but also every move, thought and word of our every-day life. As we think, we speak, and as we speak, we are.

As we know the responsibility of the church to the young people imposes care, general oversight and helpfulness, our obligation to the church, our head, should be one of giving rather than one of receiving. And giving one's efforts is always twofold in its results: if well directed it strengthens the cause for which one labors and even more it strengthens the one who gives.

We can help much by magnifying the church as an organization of Christian companions, and overcome a tendency, often prominent, to criticize either the pastor or the church-body itself. The attitude of the young people toward the church often reveals the real aim of the young people towards Christ.

By a splendid spirit of service and by our example we can open to the eyes of other young people the beauty of the church-body and of a noble Christian life.

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. Members present: 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.

Responses to a few of the letters sent to the Christian Endeavor societies, asking for their financial cooperation, 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

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 suited for use by 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.

News Notes.

ALFRED, N. Y.—Since school commenced, with the return of our own young people and new students entering school, there have been splendid attendance and interest in our Christian Endeavor meetings—We sent two delegates to our county convention at Cuba, N. Y., in October.—During the summer a Bible school was maintained at Five Corners under the direction of Mr. Atz.—About a year ago the Efficiency Campaign was taken up. It is still being pushed.—Several new members have come to us from other societies. They are a great help to us in our work.

The Y. M. C. A. and the Y. W. C. A. are doing excellent work this year. One Friday night the Y. W. C. A. held vesper services at the time of our weekly church prayer meeting. Last week the Y. M. C. A. conducted the services. Both meetings were unusually helpful. The associations are planning to send two delegates, a man and a woman, to the Student Volunteer Convention, to be held in Kansas City, the last of December, to represent Alfred University.

Mr. Crammer, representing the International Prohibition League, spoke in Alfred recently. Through his efforts a prohibition league was organized, with John Sanford as president. The league is planning an interesting series of meetings during the winter.

The freshman class this year is unusually large. It numbers fifty-three members. The total registration in college is one hundred sixty, and there are one hun-

dred thirty-five regular students in the Agricultural School.

The university students are now issuing a new paper, *Fiat Lux*, a weekly, in the place of the old monthly.

A Good Work by the Volunteers of America.

EDITOR SABBATH RECORDER:

As Christmas draws near with its bright memories and happy prospects, our hearts can but turn sympathetically to those into whose home a blight has fallen which will shadow the Christmas joy. In my work for our country's prisoners, I have come to feel that the innocent sufferers in their homes are those upon whom the burden falls the heaviest.

Once more I am planning to bring Christmas to hundreds of little children and care-burdened women whose fathers and husbands are in prison. I believe those who have watched the work of the Volunteers of America will realize that this is not an indiscriminate charity—the giving out of good things to all who beg. We carefully investigate every family we have upon our books, not only the names and ages but the sizes of hundreds of little children, and in packing the boxes of clothing, groceries and toys we are going to fit the gift to each recipient so that the cheer will be real and practical. Instead of giving a Christmas tree or a big Christmas dinner from which they would have to return to cold and cheerless homes, our plan has always been to bring Christmas into the home.

I want to ask the public to help me in this cause as they have done so generously before. Gifts of money, toys or clothing will be most acceptable. All such gifts should be directed to Mrs. Ballington Booth, Volunteer Prison League, 34 West 28th Street, New York City.

So that the business methods of our organization may be thoroughly understood, I wish to say that I do not send solicitors from house to house nor do I have them on street corners gathering funds for this Prison League work. Only through the mail and through the newspapers do I appeal to the public. We wish it distinctly understood that the Volunteers of America of which the Prison League forms

a part is a duly incorporated society, that our books are carefully audited and that our treasurer will send a receipt for every dollar received and will hold vouchers for every dollar expended. If any one fails to receive a prompt acknowledgment and receipt, we should be notified.

I need hardly say that I shall be very grateful to all who will help us and through us these needy ones. In many a prison cell the man burdened and broken in spirit will take fresh hope and will feel his own responsibility for the future through this new burden of gratitude towards those who have helped his dear ones.

Believe me,

Very truly yours for our country's prisoners,

MAUD B. BOOTH.

Dec. 1, 1913.

Salem College.

On November 19 Rev. A. J. C. Bond gave his second lecture to the Y. M. C. A. He will give his third talk on "The Nature of God" December 3. He discussed last Wednesday "The Nature and Function of the Bible."

In the absence of President Clark at chapel last Monday morning, Mr. L. D. Lowther gave in a highly entertaining manner his impressions of the great temperance convention recently held at Columbus, to which he was a delegate. His half-hour comment on the important speakers and their addresses, and his imitations of Southern and negro dialects were greatly appreciated by students and faculty. We will be glad to hear him again.

On Wednesday morning Rev. A. J. C. Bond gave his version of this same convention, in his usual forceful fashion. He expressed the wish that the students of Salem college could be represented in the Intercollegiate contest given annually under the auspices of the W. C. T. U.

The minstrel show, given under the direction of Professors Wingate and Colton, realized a good sum for the benefit of the church organ fund and the Alfred University Athletic Association.

The Y. M. C. A. is still continuing its work of rushing conveniences for the physical training of the young men by adding more equipment for the bathrooms.

CHILDREN'S PAGE

The Boy With the Hoodoo.

"I can't find my cap!" whined 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 tossed 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 bareheaded," 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 hall for his umbrella. "Billy Harper 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 order, papa!"

"Maybe Billy carries a hoodoo, boys," suggested papa.

"A hoodoo!" exclaimed Tom. "Why, that's a negro conjure, to make folks do what they like!"

"Yes, but Billy's is not that kind."

"Aunt Dilly, our washerwoman, carries a graveyard rabbit's foot in her pocket, for luck!" cried Ted. "Maybe Billy has one."

"I think not, son. My old black mammy never went without her hoodoo ball, made of toad eyes, lizard tongues, snake teeth, and a lot more foolish things, but that isn't what Billy carries. That boy's using a genuine hoodoo to make things come his way, and it's going to boost him to the top of the ladder, some day."

"Can't we have one, too, papa?" asked Tom eagerly.

"Certainly."

"Where can we get it?"

"You combine—but no—it will be better for you to watch Billy and get the secret direct from him."

"Is that why Billy's so lucky, papa?" asked Ted.

"I suspect so, son. Billy's mother is a widow, and works for a living, and Billy has to work, too. It can't be his position. And he isn't any better looking than either of you, is he?"

"He's snub-nosed and freckled," said Tom. "But everybody likes him, and teacher helps him like she was tickled to death to do so."

"It's because of the hoodoo," declared papa. "Watch him, boys, and see why it is that he gets so many rides and so many divides of good things, and stands in with the teacher. It's a combination hoodoo, I'm thinking, and you two must use your ears and eyes to catch up with this sly Billy."

"We'll watch him like a hawk," promised Tom.

"And you watch, too, papa, so you can help us find out quick," suggested Ted.

"All-right, boys. We'll combine forces and unearth this hoodoo secret before you can say 'Jack Robinson!' I must leave you here. Good-by! Remember, you're to be detectives today!"

"We will," they chorused.

Tom and Ted brought in their report at supper time.

"We hounded Billy like sleuths today, papa," said Tom, "and he didn't use the sign of a hoodoo!"

"Were any favors shown him today?"

"Yes, sir. Teacher helped him with a hard example at recess," said Ted.

"Why did she do it?"

"He asked her."

"How?"

"Oh, just in his grinny old way, like he always does!"

"When she helped him, what did he say?"

"He thanked her, pleasant-like, and said something about her making things so plain."

"And she gave him a big slice of cake when she ate lunch, and I didn't see any hoodoo, either," supplemented Ted.

"That's wonderful, boys. What else came in his way today?"

"Mr. Moore called Billy, as we were passing his store, said Tom, "and asked him to ride out to the factory with him and hold his horse, and he would drive him by home."

"Did Billy do it?"

"Yes, sir, and Mr. Moore gave him a quarter, and he got home before we did. Seems like Billy's always riding 'round and getting paid for most nothing."

"And you saw no hoodoo?"

"No, sir."

"Watch again, boys, and listen sharp! You'll catch on in time."

The daily reports of Billy continued for a week, with little variation. Things went his way as by magic, and still Tom and Ted failed to see why. One morning, as the twins were going through their usual querulous skirmish after misplaced books caps and pencils, their father called them to the porch.

"There's that hoodoo boy, Billy, coming down the street, and Doctor Joyce turning the corner in his auto. Watch and see Billy use his hoodoo, and get a ride."

Billy was walking briskly and whistling as merrily as a robin. He stopped on seeing the doctor, and, raising his cap, called out a respectful, cheery "Good morning!"

"Come, jump in and ride, Billy!" invited the doctor.

"Thank you, doctor! You're so kind!" and Billy's face rivaled a ray of sunshine on a foggy day.

"Did you see it?" asked papa.

"Didn't see any hoodoo—and doctor didn't ask us!" wailed Tom.

"Were you ready?"

"No sir."

"Why was Billy invited to ride?"

"He was there when doctor started."

"That's part of his hoodoo! On time! Prompt, Polite, and Pleasant! Billy combines three 'P's' for a hoodoo! When a boy falls into the habit of being behind time, and growling about the things he's mislaid, and forgets to be thankful for small favors—why, he's in need of a hoodoo to help him along. Who wants to try Billy's combination?"

"I'll try it, papa," responded Tom.

"Me, too, papa," chimed in Ted.—*Baptist Boys and Girls.*

One Boy's Ambition.

There is a boy, here in Kansas City, who wants to be a humane officer when he grows up. The ambition began when he was called as witness in a case against a street-railway foreman for the cruel killing of a little dog. The boy made a good witness. The corporation lawyer tried to confuse him, but could not do it. The dog was not the boy's dog, but he believed that all dogs should be fairly treated. After the trial the humane officer, who had prosecuted the case, fastened a Band of Mercy button on the boy's coat and, touching the silver star that he wore himself, said, "You will be wearing one of these some day."

So that is the future to which the boy looks, but he is not idly dreaming of it, or waiting for the years to pass; he is at work already, just as he will work when he is older.

One day he came to us, riding fast on his wheel, before him a cat carefully wrapped in his coat, and carried in the basket. This cat has been cruelly hurt and the only thing is to put her to sleep in the chloroform box. Another time it is a dog, a cheerful little black dog, that just nobody seems to want.

The boy came once, with scratches on his face and badly rumpled hair. From within his blouse he handed us a tiny kitten and explained that there were three boys and five kittens, and he had done the best he could, but he had only saved one kitten. We fed and watched over that little scrap of kittenhood, holding on to the feeble life within the tiny body. One dog in our home, a wonderful little creature, watched faithfully by the kitten's basket, waked us at night, to answer each feeble cry. A

week passed, and then a mother cat added the little stranger to her new-born family, and the danger was past.

Perhaps the most unexpected rescue of all was that of a lost child, brought to us in the bicycle basket, just as the cats had come. He was a chubby little two-year-old in ragged rompers. His story, as we learned it, when, with the help of the patrolman, we found his home, proved to be one of sad neglect.

Whatever it may be that the boy brings us—cat or dog or baby—he does the work not for praise or reward but simply for the need of the creature that he rescues. The sorrow of life, because of the pain of the animals, has early come to him, but he is doing his share to lessen it.—*H. H. Jacobs, in Our Dumb Animals.*

What a Little Girl Did.

A good many years ago a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window and heard a voice asking her to please bring him something to read.

For many weeks afterward she went to the prison on every Sabbath, carrying the poor prisoner a book to read, from her father's library. At last one day she was called to his death-bed.

"Little girl," he said, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of those she has helped, six hundred are now, to her certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all because a little girl heard and heeded the call to help a suffering soul.—*Methodist Recorder.*

"Two have more force than one except when a man is double minded."

When in Trouble.

C. H. WETHERBE.

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 without much religion. So long as 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 start 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 in 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."

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON XII.—DEC. 20, 1913.
THE DIVISION OF THE LAND.

Lesson Text.—Josh. xiv, 1-15.

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, Numb. xiii, 21-33.

Second-day, Numb. xiv, 1-19.

Third-day, Numb. xiv, 20-38.

Fourth-day, Josh. xii, 1-24.

Fifth-day, Numb. 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 I can not hear what you say." Nothing can compensate for 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." It comes to mind frequently, as I hear people tell of those who helped them most. We would expect them to remember their brilliant intellectual teachers, but these qualities do not appear in memory so frequently as heroic Christian living, the word of friendly counsel in time of need and the help to right choices in moments of indecision and temptation. Nothing brings one so fully into the life of another as the attempt to aid higher choices. Our own life's experience tells us that we have been helped most by the "doers of the word."

The example of the Great Teacher is more potent than his discourses. His words about ministry would have been idle words without his deeds of helpful ministrations. His teachings would have been fruitless without his life of self-sacrifice,

service and love. How wonderfully his teachings about coming "not to be ministered unto, but to minister" are illuminated by his taking the place of a servant among his disciples. We are his disciples and this fact calls us "to walk even as he walked." Let us remind ourselves of the fact that childhood and youth are the periods of imitation. In view of this fact, "what manner of men ought we to be?" The biggest asset which we can bring to our teaching work is a wholesome Christian personality, worthy of imitation and approaching the ideal in Christ Jesus.

Our Question Box.

[Our readers are invited to send questions to the contributing editor to be answered in this column. Questions relating to Sabbath-school teaching, organization or administration will be welcomed.]

Iowa.—We are in need of some supplies for the Sabbath school more than we can get from the Recorder office, especially for cradle-roll department. We have tried one or two places, but did not find what we wanted.—H.

There is not sufficient demand to warrant the publishing house keeping a full line of all kinds of Sabbath-school supplies. I suggest that you write W. H. Deitz, 20 E. Randolph St., Chicago. He lists supplies from all the publishing houses. He makes a speciality of cradle-roll supplies. I have found him very satisfactory as to quality and prices. Ask for his illustrated catalogue. It is valuable to have on hand to know what is latest and best in Sabbath-school supplies.

New York.—What are the requirements for a full course in teacher training?—G.

The following taken from the announcement of the International S. S. Association will answer your question, I think.

STANDARDS FOR COURSES OF STUDY.

The International Sunday School Association through its Committee on Education, in agreement with the Denominational Sunday School Boards, offers two courses of study for the training of teachers and officers: The First Standard Course and The Advanced Standard Course.

1. First Standard Course.

The minimum requirements for this course are: Fifty lesson periods, of which at least twenty lessons shall be devoted to the study of the Bible, and at least seven lessons to the Pupil, seven lessons to the Teacher, and seven lessons to the

Sunday School. The remaining nine lessons may be related to any of the above required subjects. In practical usage, however, it has been found that ten lessons are needed on each of these subjects.

2. Advanced Standard Course.

The minimum requirements for this course are: One hundred lesson periods, with a minimum of forty lessons devoted to the study of the Bible, ten lessons to the Pupil, ten lessons to the Teacher, ten lessons to the Sunday School, ten lessons to Church History, and ten lessons to Missions. The remaining ten lessons may be related to any of the above required subjects.

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 Cottrell expects to be absent next Sabbath, attending yearly meeting at Shilo, N. J., where some years of his boyhood were spent. His 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. E. L. C.

Denominational News.

Dean Main goes to Baltimore next Tuesday night to attend the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America to be held there December 3, 4, and 5. This council represents about sixteen denominations and 30,000,000 communicants.—*Alfred Sun*.

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

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

Mike: "Do yez believe in the recall of judges, Pat?"

Pat: "That I do not. The last time I was up before his honor he sez: 'I recall that face. Sixty days.' Am agin the recall of judges."—*Life*.

I found something within me that would not 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 him 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*.

Something for Nothing

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 Orra 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 advocates 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, professional men, college presidents and other influential men were the speakers.

Congressman Richard P. Hobson, hero of the *Merrimac*, said that he was planning to present a bill to amend the Federal Constitution, 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 temperance meeting 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 the 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 one 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 were appointed to go to Washington in December, to back up the Hudson bill to be discussed before the national Congress. A collection was taken and \$30,000 raised to be used for the promotion of the cause.—*Jackson Center (Ohio) Paper.*

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 he has lived at Milton Junction, has already won a host of friends. He is a strong preacher and a prince among men. 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.

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.

Pastor Jordan's subjects will be as follows:

- December. 1.—The Call of the Spirit
2.—The Deceitfulness of Sin
3.—The Door of Hope
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."

MARRIAGES

BREITKRENTZ-McWILLIAM.—At the home of the bride's parents, Milton, Wis., Miss Clara L. McWilliam was married to Bernhart H. Breitkrentz of La Prairie, Wis., October 29, 1913, Pastor L. C. Randolph officiating.

POTTER-GARDNER.—At the home of the bride's brother, Mr. Arthur Gardner, Hornell, N. Y., November 5, 1913, by Pastor I. L. Cottrell, Mr. Sylvester Potter of Hartsville, N. Y., and Miss Anabel Gardner of Hornell, N. Y.

KILBOURN-BURDICK.—At the home of the bride's parents, Mr. and Mrs. M. E. Burdick, Unadilla Forks, N. Y., November 25, 1913, their only living child, Miss Myra Elizabeth Burdick, to Mr. Fred Kilbourn, both of Unadilla Forks. Rev. Alex. Frazer performed the ceremony.

NEPPS-DAVIS.—At the home of the bride's parents, near Lost Creek, W. Va., November 26, 1913, by the pastor, Rev. M. G. Stillman, Mr. Carl Nepps of McWhorter, W. Va., and Miss Susie G. Davis of Lost Creek, W. Va.

DEATHS

COLLINS.—Mrs. Hattie S. Collins, in Allentown, N. Y., October 24, 1913, aged 47 years and 23 days.

Mrs. Hattie Teft Collins was the daughter of Elisha and Mary Jane Brandt Teft, and was born at Patience Island, Narragansett Bay, R. I. She was the sixth of a family of seven children, only three of whom, Byron Teft of California, Stephen Teft of Albany, N. Y., and Charles Teft of Alfred, N. Y., survive her.

January 12, 1903, she was married to Melvin S. Collins. Besides her husband and brothers, she leaves a large circle of friends to mourn her departure.

Mrs. Collins was a sincere believer in the Christian faith and was a member of the Seventh Day Adventist church of Wellsville, N. Y. She was a constant, earnest and reverent student of the Bible. She found special pleasure in aiding and teaching unfortunate children, but her chief delight was in her home, and she tried to add to the pleasure of every one by word and deed.

Funeral services were held in Allentown, Sunday, October 26, and the next day in Alfred. Interment took place in Alfred Rural Cemetery.
WM. L. B.

DYE.—At Willard, N. Y., October 31, 1913, Mrs. J. P. Dye, aged 87 years and 30 days.

Mrs. Dye was the daughter of Matthew M. and Prudence Maxson Crandall and was born in Truxton, N. Y., October 1, 1826. While she was a child her parents moved to near Portville, N. Y., where she grew up amidst the environments of pioneer life.

When a child she made a profession of religion, was baptized by Eld. Henry Green and united with the Seventh Day Baptist church in her home community, then called the Second Genesee Church. After her marriage she joined the Seventh Day Baptist church of Richburg, N. Y., and of this church she remained a member till her death, a period of nearly seventy years. Till the infirmities of declining years came upon her, she was a most active worker in the church and community.

June 20, 1846 she was married to Mr. J. P. Dye. To them was born one daughter, the deceased wife of Rev. I. L. Cottrell. Mr. Dye died nine years ago last March. Besides the family of her daughter she leaves one sister, Mrs. William Hornblower of Binghamton, N. Y., and many friends.

Funeral services, conducted by Pastor William L. Burdick, were held at the home of Rev. and Mrs. I. L. Cottrell, Alfred Station, N. Y., November 2, 1913, and interment took place in Alfred Rural Cemetery.
WM. L. B.

LEWIS.—The death of Israel T. Lewis of Portville, N. Y., which occurred November 24, removes a familiar figure and a loyal and faithful member of the Seventh Day Baptist Denomination.

Mr. Lewis was born in Alfred in 1823. He was married, in 1848, to Elmina Worden, also a resident of Alfred. Both Mr. Lewis and his wife had been students at Alfred in the early academy days, Mr. Lewis entering in 1842. Only one older student survives him, namely, Mr. E. R. Crandall of Little Genesee, who was one of the thirty-seven students of the first select school in 1836, out of which Alfred University grew. In his early married life Mr. Lewis purchased a farm on Butternut Brook near Main Settlement, which he cleared and on which he reared his family. In 1864 he volunteered as a soldier in the Civil War and served with honor until the completion of the war. In 1903 he removed to Portville, N. Y., where he has since resided.

Mr. Lewis was a stockholder in Alfred University and a frequent and generous contributor to the funds of the University. When the Betterment Fund was raised in 1910, Mr. Lewis solicited subscriptions which, together with his own contributions, aggregated about a thousand dollars. Among the larger subscriptions to this fund was one of five hundred dollars by Mr. E. J. Dusenbury of Portville, N. Y., which was solicited by Mr. Lewis. Mr. Lewis was a faithful member of the Alumni Association and he and his estimable wife were regular attendants at the meetings and banquets of the association as well as at the commencement exercises. Though ninety years of age, Mr. Lewis was present at the last commencement, at which time he was made an honorary member of the Orphidian Lyceum, explaining that there were no lyceums when he was a student in 1842. Mr. Lewis was an enthusiastic member of the G. A. R. and an ardent advocate of temperance. From childhood he had been a member of the Seventh Day Baptist Denomination. A number of his children and grandchildren have been students in Alfred University and at the present time his granddaughter, Miss Helen A. Gardiner, is a member of the Sophomore class.

His funeral occurred at Portville, N. Y., November 26, and was conducted by President Davis of Alfred University. The interment took place at the Main Settlement Cemetery.

B. C. D.

POTTER.—Mrs. Sophronia Potter was born in Hartsville, N. Y., at the old Palmiter homestead, May, 1832, and died at the home of her son, E. M. Potter, in Alfred Station, N. Y., November 7, 1913, in the eighty-second year of her age.

She was the daughter of Fitch and Lydia M. (Burdick) Palmiter. She was married to Wm. M. Potter, October 18, 1851. They lived in the Potter home a few years and then moved into East Valley fifty-eight years ago. Mr. Potter died some twenty-three years since, and nearly nine years ago Sister Potter left the home that had grown dear to her during nearly fifty years of active life spent there. Since that time she has lived with her son, E. M. Potter, and wife. She had five children, but only her two sons are now living.

She united with the Seventh Day Baptist church of Hartsville in early life, and later removed her membership to the Andover Seventh Day Baptist Church, of which she remained a beloved member until her death. Sister Potter loved her church. She had many friends, among the young people as well as the old, who loved her. She had a cheerful, happy disposition that made her friends, and she was always kind and helpful to those who were sick or in need.

Farewell services were conducted at the home, Monday afternoon, and interment was made in the East Valley Cemetery, near her old home.

I. L. C.

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 Willing, Allegany Co., N. Y. Her home has been in Willing, Wellsville, and Alfred.

December 30, 1880, she and Mr. Thomas J. Burdick were united in marriage. In this home of motherless children, which she entered, she proved herself a true mother, as well as faithful wife. She was quiet and performed her duties without demonstration. While living in Wellsville she made a profession of religion, but joined no church. Besides her husband and family she is survived by a brother, Mr. Fred Witter of Willing, a sister, Mrs. Elvia Bromacher of Buffalo, and many friends.

Funeral services, conducted by Pastor William L. Burdick, were held at the house, Wednesday afternoon, November 19, and interment took place in Alfred Rural Cemetery.

WM. L. B.

CHASE.—At his home in North Loup, Valley Co., Neb., on November 20, 1913, Henry A. Chase, in the seventy-seventh year of his age.

Henry A. Chase was the son of Jacob and Asenath Howland Chase, and was born in LeRoy, Jefferson Co., N. Y., on February 12, 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 Academy.

On September 28, 1859, he was married to Delia Babcock, daughter of Eld. George C. Babcock and sister of Eld. Oscar Babcock. While living at Berlin, Green Lake Co., Wis., in 1863, he was converted under the preaching of Rev. A. B. Burdick. Here he became a member of the Seventh Day Baptist church.

In March, 1864, he enlisted in the 37th Wisconsin Volunteer Infantry. He was with General Grant before Petersburg and at Richmond. Henry Chase was among those wounded by the mine explosion disaster on July 30, 1864. He was sent to City Point, Va., and thence to New York City, but he was back with his regiment at Appomattox when General Lee surrendered.

Soon after the close of the war he removed to Brookfield, Mo., where a Seventh Day Baptist church was organized. After thirteen years of life in Missouri this church was broken up by the removal of most of the members to North Loup, Neb. This was in 1879.

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 Loup, for he was one of the pillars of society.

His funeral was held Sabbath morning, November 22, and was largely attended. Text: 2 Tim. iv, 6-8.

G. B. S.

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, Father, is it all? Why is life what it is?" To these questionings God makes answer in his own way.—*May Brown Loomis.*

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SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 606 West 191st St., New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10.30 a. m. Prayer meetings Sabbath eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 336 Pleasant St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardner Williams.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

Sammy was not prone to exert himself in the class-room, explains *Lippincott's Magazine*; consequently his mother was both surprised and delighted when he came home one noon with the announcement, "I got one hundred this morning."

"That's lovely, Sammy!" exclaimed his proud mother. "What was it in?"

"Fifty in reading, and fifty in 'rithmetic,'" was Sammy's prompt reply.

Establishing the Plural.

Fred, who was four years old, visited his uncle on the farm. When he came home, his father asked him what 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 one day."

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

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

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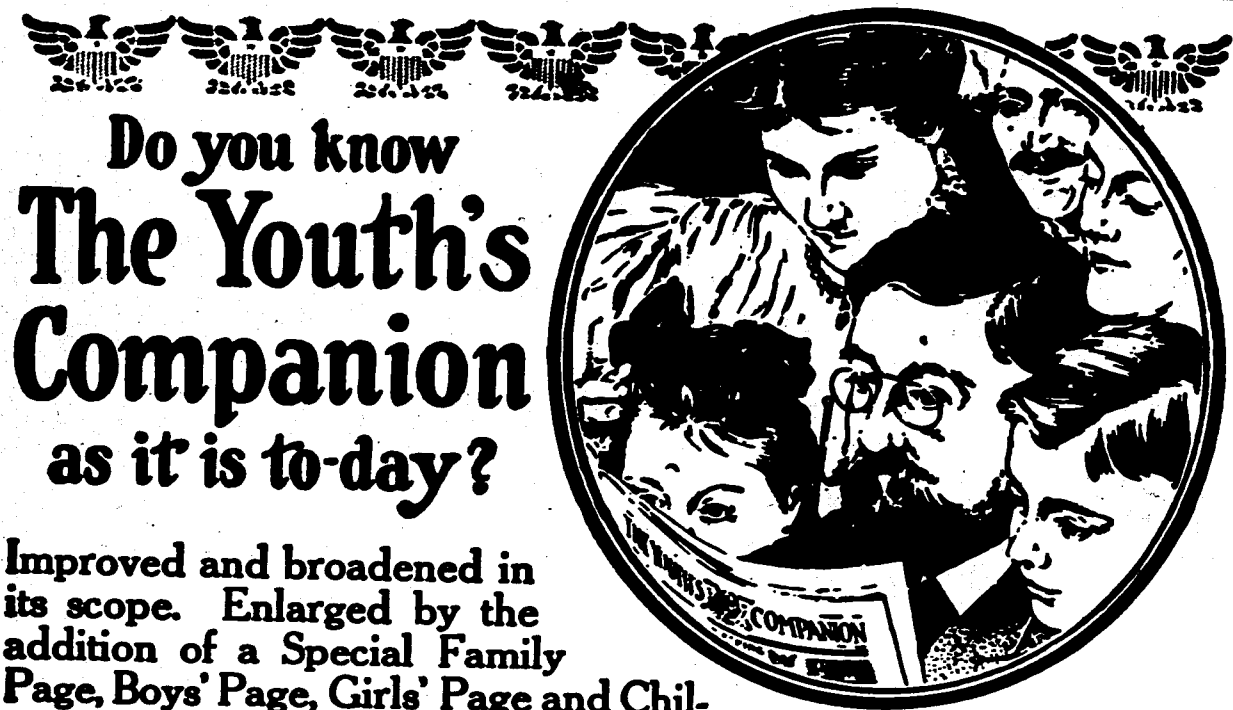
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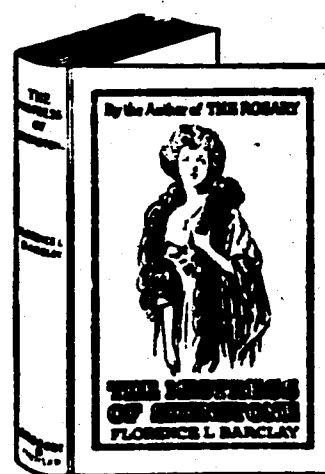
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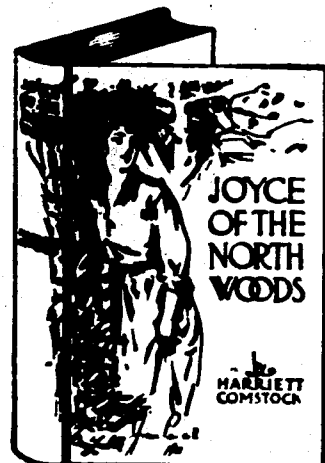
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TWO PASSIONS.

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