HIS GOODNESS.

The wrong that pains my soul below
I dare not bring above;
I know not of His hate—I know
His goodness and His love.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I long
But God hath led my dear ones on,
And He can do no wrong.

—Whittier.
The Sabbath Recorder

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Why Worry About “Higher Criticism?”

The careful observer cannot fail to discover a spirit of unrest among the people whenever the question of “Higher Criticism” is brought prominently before them. This was quite noticeable during the recent convention, and impressed me as never before, with the necessity of being so clear and careful in the use of that term as not to be misunderstood. If the hearer obtains a clear conception of the meaning of higher criticism, and understands the spirit and motive of the true higher critic, he will have nothing to fear. But often this is not the case, and then damage is done. It is just as real as though the spirit of both speaker and critic was antagonistic to the Bible instead of friendly. The very word “critic,” when used with reference to the Bible, has an unsavory sound to many, making it doubly easy for such to misunderstand the attitude of a speaker who deals with the questions of Bible criticisms.

I sometimes wish the word “criticism” could be replaced by some word expressing conscientious truth-seeking investigation.

A do not care whether it was written by one man or two men, so long as it forms such a harmonious and important part of the great scheme of redemption revealed and developed in the Bible. The more writers the Bible had and the greater stretch of years and countries between them, the more wonderful the work, and the greater the evidence of a power above the human in producing it.

But why spend so much time in looking for the hard places in the Bible, and in studying what the critics have said, when the Bible is so full from beginning to end of the precious things which the human heart craves, and without which there is no soul-rest? It is poor food for a hungry soul to listen an hour to the exploiting of discrepancies which dissatisfied men claim to have discovered between the different parts of Genesis. And it is a great misfortune for Satan to advantage of such a hearing, to destroy what hope a man may have, by undermining his faith in the Bible.

In this age of business haste, when men are born down with care and distraction, when they are shaken and shattered by overwhelming responsibilities, the one thing they need above all others when they do have a little respite and time to listen, is real food for the soul. They need something that brings rest and peace, instead of unrest and dissatisfaction.

Let all the under shepherds take heed to “feed the Rock of God” upon the heavenly manna. The world in itself is a barren pasture to immortal souls. The sheep are hungry and weary. The wolves are ravenous, and the world is active. There is no time to waste in preaching things that so sorely perplex the children of “little faith.” Go earnestly to God’s great storehouse, and search diligently for bread to satisfy soul-hunger, comfort for sorrow, light in times of darkness, and for that which inspires hope in the valley and the shadow of death. It is a great thing to have charge of the flock of God, and the under shepherd who realizes this will be very careful how he offers food that which robs them of all the precious things mentioned above.

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Supposing it is a “Critical Age!”

You have heard men say, “This is a critical age,” just as if that would justify the preacher in preaching everything else to the neglect of the simple Gospel truths. No, this is a critical age when the Master went about doing good, but that did not hinder him from preaching the Law and the Prophets, and telling men the simple story of his mission to earth. It was a critical age when Paul went forth as a missionary of the Cross, and the critics extolled the
wisdom of the world; but Paul determined to preach the foolishness of the Cross rather than the wise speculations of the critics. He knew that a "critical age" could not supply the needs of hungry souls, neither could it make hungry souls any fewer by the wise sayings of the critics. So he gave himself constantly to the preaching of Jesus Christ and him crucified.

I don't know after all that it is much of a compliment to say of our age, "It is a critical age." It does not take much of a man to be a critic. Any one can ask questions and it is easier to tear down than it is to build up, but is it not infinitely better in spiritual things to build up than to tear down? Which class of men have been most helpful to sinful humanity; those who have spent their gifts in destructive works against Christian faith, or those whose works have been constructive in all lines of Bible truths?

Sometimes it seems as though men do not realize how easy it is to bring blight upon the faith of others by the ways and means they would be more guarded in those teachings that tend to weaken faith. God alone can form a beautiful and delicate flower, but any heedless child can tear it to pieces. So it is with a Christian's hope. It is God-given, but a thoughtless, flippant man can destroy it. And the subtle tendencies of this "critical age" make it all the easier for him to do so. Hence it becomes the servants of God to be wise and careful how they go about speaking of the foundation of the Gospel of the Bible in the presence of the multitude. Immortal interests are at stake, and a loose, unguarded way of showing up the "hard places in the Bible," may result in shipwreck for many souls.

We grant that there are dark places in the Bible; but why should we stay in them? There are dark caves in the earth, and some men have been foolish enough to live in them; but that is no reason why they should quibble and question about the shining of the sun.

After years of rich experience, there are souls who have come to see that many passages in the Bible which seemed hard and dark at first, have come to be the most helpful of all. How foolish it would have been, if, when these hard passages bothered them, they had given up the struggle and let go their hope! In spite of the teachings of a "critical age," they clung to the Bible. And now, after years of life in God's sunshine, they find no trouble with these once dark places. Spiritual vision has cleared up the mystery, and they enjoy the peace of God.

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Multitudes Read But One Side.

It may seem strange that so many are confirmed in habits of skepticism. But the reason is not hard to find, if one looks closely at the way men treat the Bible. They do not know its beautiful teachings, and what makes it seem so sad is the fact that they do not want to know. They give all heed to what critics say about the Bible, but take no pains to learn what the Bible says. A great-thinker once said: "If there were issued at the same time two religious works by authors equally well known, and of equal ability, the one constructive and the other destructive, the one conservative and the other critical, the latter would attract much greater attention than the other." It is explained why the objections to the Bible, and criticisms of the Gospel are better known to many than is the Bible itself. Not one in ten who read the criticisms will take the trouble to read the defense when one is written. It seems sometimes that the world hastens to honor the man who tears down, rather than the one who builds up. If a critic is expert in undermining the foundations, everybody hastens to read all he says, while only here and there one will care to study the teachings of the wise men who laid the foundations.

But this is the tendency of the "critical age," and preachers and teachers who understand this will be very cautious how they teach, lest they help to strengthen this tendency. It is folly for men to search for astronomy in the Bible, a thing it was never designed to teach, until they are blind to the fact that its spiritual heavens are gloriously illumined by the Sun of Righteousness and the star of Bethlehem. And why quibble over discrepancies between the story of the rocks and the Bible record, until we lose sight entirely of the great principles of a kingdom built upon the Rock of Ages?

We may bother about the questions of a literal or a symbolic Eden, or a literal or symbolic tree of life, or a literal serpent tempter, until we entirely lose sight of the great far-reaching truths they were designed to teach. With eyes fixed upon the critics, we may sink in the quagmire of criticism on Genesis, with its paradise and tree of life, until we never get a glimpse of the end of the Gospel way, as found in Revelation, where the paradise of God, and tree of life, the leaves of which are for the healing of the nations.

We may go into the caves of the Bible if we will and bury ourselves there. But if we do we shall rob ourselves of the glorious sunshine of a Christian life, and we shall rather see the golden threads of truth running from Genesis to Revelation, which lead man to the noblest things of earth, and make him an heir to the grandest things of heaven.

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Is Not the World Too Exacting?

Sometimes you hear men of the world express doubts about the genuineness of Christianity, because they do not see in any one the complete likeness of Christ. They demand absolute perfection. If you think a little, this demand seems unreasonable. Here is one who says, "Show me a man who exhibits in his character a perfect likeness of Jesus Christ, and I will believe religion is genuine; but not until you do show me such an one." And so he denounces every professor as a hypocrite. One might as well demand that each one of his own sons shall show all the characteristics of his father. But who should demand this, would be looked upon as very unreasonable. One son may have his father's eyes, another his nose, another his hair, and another his peculiar build, until in that entire family of sons you might find all the characteristics of the father. So it is in the family of God. Each child may have some of the characteristics of Christ, but it takes all the household of faith to fully image our divine Master. Yet every true Christian should show some feature of his Lord.

You may admire some masterpiece of ancient artists, because it portrays a perfect model of an ideal human form. But you never expect to find all the qualities in any one human form. You know that this masterpiece is not a likeness of any one person, for such a person never lived. The artist found his "face in one man, in another the beautiful hand, and in another the perfect bust, and so on, feature by feature, in different persons, until he had the perfect image. So it is with the likeness of Christ among men.

A story is told of a little boy who could not be comforted for he had no likeness of his dead sister. In desperation, he went with an artist to a great gallery where he saw many portraits; and in one he showed the artist his sister's eyes, in another, her chin, in another, her hair, until all the artist's works were mere attempts. From these the artist painted what everyone recognized as a good picture of the dead sister.

So you will find all the features of Christ in his Church. The Church is indeed the body of Christ, and in it you will find his true followers, even though each one may have only one characteristic of his Lord. Shall the people of God be called hypocrites because, perhaps, each one can show only a single feature of Christ?

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What is it to "Wholly Follow the Lord?"

Of all the vast host who came out of Egypt under Moses, Caleb and Joshua were the only ones permitted to enter the promised land. In two places the Bible tells us that these were allowed to enter because they "wholly followed the Lord." Since the wanderings of Israel and the entrance to Canaan are regarded as symbolic of our journey to heaven, it becomes an important question as to what is meant by following the Lord. The question seems still more important when we find the Bible from beginning to end, placing such emphasis upon the expression "Follow the Lord." Because Caleb had wholly followed the Lord, he was entitled to special favors in the division of the land. David received a kingdom because he followed the Lord with all his heart, and God's old people blessed in proportion to their faithful following of the Lord.

When the prophets pled with Israel, they said: "If the Lord be God, follow him," and when the Savior began to teach, he said "Follow me;" and after men had denied himself and take up his cross daily and follow me. He assured them that those who followed him
They must have come short in many ways, and we know that one of them was over-taken by many sins; and still each one possessed the spirit of loyalty that made him true to God in time of great emergency. And it must have been on this account alone that God commanded and accepted them. This ought to encourage many a stumbling brother who grieves over shortcomings, and it may be, over sins committed; and who feels worried lest he be not accepted of God. Some are so conscious of their own faults that they scarcely dare call themselves followers of Christ. I pray that these thoughts may help all such.

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Faults of “The Other Fellow.”

A Bible-school teacher stood before a class of urchins brought in from the streets. It was his first experience with such boys, and so he began at the first principles and talked to them about sin and salvation. Finally he put the pointed question, “Is there any sinner here?” One of the bright-est boys, quickly pointing to the other end of the class, replied, “Yes, that feller down there.” Probably he was not the only one. We are quite so outspoken if he had been a little longer under Sabbath-school instruction; but his reply makes a good illustration of the tendency of humanity to see sins in the other fellow. Even a child can do that. And it is the prevailing evil among us older children to count the faults of others, and to overlook our own. There was little hope of the teacher’s leading that boy to the foot of the Cross, so long as he could see the faults of the other boy only. Had he said in all sincerity, “Yes, I am a sinner,” the way would have been open for that teacher to do the boy some good. But there is no chance to help any soul toward the kingdom until he can see sins in his own heart and life. It is so hard for one to see the evil things in himself, if those evils are blameworthy. There is no difficulty about seeing our other conditions, but when he looks into his own he is so blinded that he cannot see his own faults.

For instance, when sorrows and misfortunes come upon us, we quickly reveal a consciousness of our inner condition and exclaim, “Was ever sorrow like our sorrow?” but when sin is to be discovered, we seldom say, “Was ever sin like my sin?” Then it is that we see the sins of “that feller down there.”

What is it to “Follow the Flag”?

It may help us to study the meaning of this common expression for being a faithful soldier. Two young men enlist, don the uniform and enter the ranks; after which they may be said to be followers of the flag. One of them is careless and awkward in drill, making many blunders on parade, and is utterly and unsoldierly in camp. It is often considered perfectly natural that he is often reprimanded by his captain. But whenever the supreme emergency of battle comes, and the flag is in peril, this soldier is always to the front, close beside his captain, risking his life in his country’s defense. In time of need, he always departs upon him. He might be a still better soldier if he were more careful about his duties in camp; but nevertheless, he is a true “follower of the flag.”

The other one is absolutely perfect in drill, neat and careful about his personal appearance, and makes a splendid show on dress parade. But when the emergency of battle comes and his flag is in danger, he is never in his place. The battle rages sore, but his captain receives no help from him. An enemy would have no fears of a whole army of such soldiers as he. He utterly fails in time of trial. Yet one of these two soldiers is a true follower of the flag? Which of them would his captain approve? It would do no good for the latter to point to his faults, little in camp, or to tell how kind he was to the comrades there, if he failed in the time of trial.

Let soldiers of the cross apply this thought to the Christian life. If one who likes the pleasures of life, who indulges in unchristian habits, asks what his duties are, he may be told to save, we tell him he must follow the Lord Jesus Christ. Then comes the test. If he says he cannot give up his pleasures and break evil habits for Christ, and refuses to do so, he would be guilty of from being a follower of the Lord. But when he says that his habits are not right for a Christian, and freely says: “I will do my best to follow my Savior’s teachings, and will give up all evil habits for his sake, so far as I see that they are wrong,” then he becomes an acceptable follower of Christ. But as long as he willfully adheres to any practices his Master does not approve, he cannot be “wholly following the Lord.” This does not imply that he shall make no mistakes. He may, from weakness and from ignorance, be sadly faulty in conduct, and still at heart be a faithful follower of Christ. He may be a Peter, but he must never be a Judas.

EDITORIAL CHIPS

Did you ever see your mother pass by the great logs and the wood pile, in search of chips? She wanted a quick fire, and knew that a few scraps and slivers were worth more to her then, than all the logs and blocks of wood.

It is often so in spiritual things. A few scraps of pointed truths when the fire needs quickening, are worth more than sermons. Men are so busy, and time flies so rapidly, that many a sermon passes unheeded, while a little scrap of truth will stick, and start a little fire in the heart of the busy man.

Speaking of the flight of time reminds us that our days will soon be numbered, and that we can pass this way but once. We can never recall the wasted years. If we do any good here, we must do it as we go along. The opportunities of today will never come again. If you really want to do some good as you go along, learn this little poem and try to live it out day by day.

"The bread that giveth strength I want to give, The water pure that bids the thirsty live; I want to help the fainting day by day: I'm sure I shall not pass again this way.

I want to give the oil of joy for tears, The fault to conquer crowding doubts and fears, I want to live aright from day to day: I'm sure I shall not pass again this way.

I want to give good measure running o'er, And into angry hearts I want to pour The answer soft that turneth wrath away: I'm sure I shall not pass again this way.

I want to give others hope and faith; I want to do all that the Master saith; I want to live aright from day to day: I'm sure I shall not pass again this way.

Let your light shine, but do not make it a search-light to spy out the imperfections
of your fellows. If you see a dark chasm across the pathway of another, shine your light in such a way as to reveal the danger, but not in such a way as to make it especially conspicuous to others that your friend is walking in a dangerous path. The less you can attract public attention to your work for an erring brother, the better; and the less you 'show up' the faults of another, the more you are to win him.

We saw the statement, made upon good authority, that the drink bill of the United States in 1902, was $1,500,000,000, while the money spent that same year for education and preaching the gospel was only $170,000,000. What a commentary on our Christian civilization! Almost nine times as much is spent to send men to ruin as is spent to save them! And the saloon has six days to the church's one! What are Christians doing to head off this enemy of the church, and foe to all good? I believe it was Cardinal Manning, who, after years of observation, said, "The chief bar to the workings of the Holy Spirit is the soul of men is the drink habit." In view of this, if Christ were on earth, what would be his attitude toward the liquor traffic? What do you think he desires his children to do with the saloon, when he sees it swallowing up so many souls for whom he died?

Condensed News.

Walter Wellman, the arctic explorer, has postponed his dash for the Pole until next summer. He tells of a very successful battle with an arctic gale, while in his wonderful air-ship, America, wherein he made good headway against a fierce wind, blowing fifteen miles an hour and accompanied by a blinding snow-storm. The air-ship behaved so well, sailing over great mountain glaciers and landing on the plateaus of ice, that Mr. Wellman feels sure of success when summer winds shall favor his efforts.

In the recent great fire in Hokodate, Japan, 300 lives were lost, and 13,000 houses were destroyed.

During the past week, the eyes of the entire world have been turned toward the Atlantic. The new steamship, Lusitania, of the Cunard Line, has been making her trial trip, and as was expected, she has broken all past records for transatlantic travel. In 1894, her companion ship, Lucania, made a record of 5 days, 5 hours and 35 minutes; but the Lusitania has broken that record by 6 hours and 29 minutes. In other words, she made the trip in 5 days and 54 minutes. The liner, Deutschland, made the run from Plymouth in 5 days, 15 hours and 46 minutes. This was 265 miles farther than the Lucania had to go, and so the Deutschland outstripped that vessel in the race. But the Lusitania makes a new record in that no other vessel has ever crossed the Atlantic ocean in so short a time. She did not, however, come up to the expectations of her builders, who looked for a transatlantic record of four days. Another remarkable feature of the Lusitania's trip, was the fact that by wireless telegraphy, the world was able to keep track of her each day, and the exact speed she was making hour by hour. The ship received a regular ovation as she entered New York harbor, and every available standing place was filled along the piers and docks as she entered her slip, so that it required the utmost exertion of the police force to keep the people from trampling each other to death.

Two millionaires have been convicted of land frauds and sentenced to pay $1,000,000 each in fines, and to spend ten years in prison. To all this the American people give hearty approval. The following from the Christian Work and Evangelist will be interesting to many of our readers:

The crimes of which these men stand convicted, like the crimes of which the Standard Oil Company has been guilty, should particularly rouse the resentment of patriotic Americans. The peculiar sin of America is to provide equal opportunity for all. The unfair and sneaking methods by which it is proved that the Standard Oil has done business, and which the evidence goes to show other great trusts have adopted, destroy this equality in business in the East. The requirement upon the landlords of acres of land by wealthy individuals or corporations is destroying this equality in the West. It nullifies the national idea, "Free homes for free men," the slogan raised by the Republican party in 1856 and in 1860. This man Perrin, for instance, owned 300,000 acres in Arizona and 35,000 acres in California. At the home-stead rate of 160 acres per man, his territory should have gone to more than two thousand families, or ten thousand people. In depriving bona-fide settlers of their opportunity, Perrin and his ilk have done the whole country lasting injury. In his last report as Secretary of the Interior, Ethan Allan Hitchcock stated that 500,000 acres of the public domain in certain Western States had been unlawfully appropriated to private or corporate uses. The Utah and Colorado coal lands have been virtually stolen from the nation, and we have been practically robbed of most of the timber area of the Pacific Northwest, from Washington and Oregon to Montana, Colorado and New Mexico. In this the people did not, however, come up to the expectations of her builders, who looked for a transatlantic record of four days. Another remarkable feature of the Lusitania's trip, was the fact that by wireless telegraphy, the world was able to keep track of her each day, and the exact speed she was making hour by hour. The ship received a regular ovation as she entered New York harbor, and every available standing place was filled along the piers and docks as she entered her slip, so that it required the utmost exertion of the police force to keep the people from trampling each other to death.

Some feeling has been aroused in the Peace Council at the Hague over the question of using submarine mines for defense. The principal antagonism was between Great Britain and Germany. Great Britain, having the strongest navy, wishes to abolish or reduce to a minimum, the use of mines, while the interests of Germany are in direct opposition to such a proposal.

The American proposition was to prohibit the use of floating mines, also moored mines, under certain circumstances. General Porter made a noteworthy speech in which he favored placing mines ten miles from the coast, instead of three.

One of the German delegates came near the end of his patience, and said, "Since the Lusitania makes a record of 15,000 miles, and as she cannot be stopped, I propose that the use of mines be abolished altogether." Of course he knew this proposition, made in sarcasm, would not be accepted, but it made a profound impression.

Quite a stir has been made by the decision of the Pennsylvania courts to the effect that the two-cent railroad bill is unconstitutional.

This decision takes the ground that such a bill is confiscatory in its nature, and that the Legislature cannot pass a law restricting railroad incomes until they are unremitting. Many of the Western States have passed such laws, and the people will await with great interest the final decision, in case the matter goes to the United States Supreme Court.

Papers From the Convocation.

The Kingdom of Heaven, The Measure of Values: Money.

Summary of a paper read by M. H. Van Horn at the Convocation.

What is money, and what are its functions?

What is man's attitude toward it?

In the light of the Gospel, what should be a man's attitude toward it?

All expressions of value are ratios, or expressions of relations between things. Men measure wealth by the bushel, cloth by the yard, distance by the mile, heat by the degree, and all other substances necessary to be measured, by some convenient and established standard. They know how much greater one bin of wheat is than another, how much longer one piece of cloth is than another, and how much more heat one substance contains than another, only when they have compared each with its respective unit of measure. Just so in the vast system of commercial exchange, where one commodity may be exchanged for another wholly different from the first, and this process repeated an indefinite number of times before the articles themselves reach the consumer; a common measure of exchange value is an absolute necessity. By means of it men may compare the values of various commodities in the market, may determine how much purchasing power they themselves possess, and just how much of their own products they must part with in order to obtain other products which they desire. This measure of values is termed money.

Besides its use as a measure of values, money is used as a means of transferring value. Upon this function of money is based the commercial exchange systems of the world. It is the real cause of the existence of banks, clearing houses and all
of one’s privilege and duty to let it alone. God has revealed his willingness to dwell within him that he may help him in reaching the desired end. This presence or indwelling of the Holy Spirit, may properly be called the Kingdom of Heaven. It aids man in judging, willing and doing. Here then is the unit of measure by which one can rightly estimate the value of money, and not only of money but of wealth in general.

It has been truly said that one thing cannot rise in value unless at the same time some other thing falls in value. In commerce, if money depreciates, commodities rise; if money increases in value, commodities fall. Just as in measuring money, or wealth, by the kingdom of heaven. If money unduly rises in our estimation, then the kingdom of heaven depreciates in value to us. If on the other hand, we are led to place a higher estimate upon the kingdom of heaven and the things pertaining thereto, then will money appear as a secondary matter, and will most likely assume its proper place. And since the one is perishable and the other imperishable, the one temporal and the other eternal, and since the one is considered evil and the other good, in value, it is safer, it is part of wisdom, to take the latter view.

It was evidently this view of the two measures that the widow took when she cast into the treasury of the Lord all her living. And it is this high estimate of the kingdom of heaven in comparison with all earthly possessions which the Savior so highly commends to his followers. The widow so loved the house of God, with all its sacred associations and hallowed memories, and so highly valued the things pertaining to the kingdom, that she willingly sacrificed all her living for the joy that came with the consciousness that she had helped along that which she so highly prized. Her inner life was enriched and made secure by the sacrifice, as she approached perceptibly the great aim and object of life. Money did not lack value to her, but it possessed value only in that it could minister to her soul’s welfare. Truly this was an attitude that deserved commendation. And the Savior, in commending her, sharply distinguishes between thoughtful giving, and, carelessly casting into the treasury whatever one may have happen to after all other wants have been amply provided for. The widow’s gift was only two mites, and yet so far as we know, there is no record of any honorable mention by the Lord. What consolation for all of us who want to help with our means, but are at the same time conscious that our means are small? No one has so little that he cannot give enough to be assured of the Savior’s blessing with.

But a wrong interpretation of this incident is altogether possible. Christ did not say that the two mites cast in by the widow would carry the Gospel farther, or promote the interests of the kingdom more rapidly than the larger gifts of the rich men. In reality, they cast in large gifts send the Gospel farther and maintain it longer than they who cast in mites, though mites be all they have. To be sure, so far as the giver is concerned, he who gives one mite may be as good as he who gives one hundred. But this does not necessarily imply that the good accomplished with the gifts themselves is not in direct proportion to the amount given.

Nor does the incident commend casting into the treasury money when diligence in business, if that be one’s calling, would have made it possible to cast in ten. Casting in a mite when opportunity presents itself is no excuse for a life of idleness, or of wanton extravagance, or of misplaced energies. If one can, and by diligence, cast in much, surely much is required. The need of strong, consecrated Seventh-day Baptist business men was perhaps never greater than it is today; for without their earnings, the work of uplifting and enlightening is hindered and must eventually stop. Not that we do not already have strong business men; but we need every one that we have and more. No unconditional condemnation of money-making should ever be pronounced. No one can estimate the value to our cause of those men who have endowed beautiful homes and churches and our societies for promulgating and spreading the gospel; nor yet of those men and women who by their hard earned means have kept alive our feebile churches and our schools without adequate endowment. Just as truly may the benefits of learning pass away as the men never die, as of those who are leaders in other lines of activity. Long years hence, those who have been able to make endowments will be accomplishing in unnumbered power the same good they are now accomplishing. They may not have received from life the same amount of real joy and pleasure as those in less strenuous occupations; but they may well have taken delight in the certainty that so long as men can be found who are true to trusts committed to their care, the good they have done will never fail as a source of help to succeeding generations.

It is not then a question simply of placing a high estimate upon the kingdom of heaven and a low one upon money, and certainly not a question of placing a low estimate upon money wealth, by the kingdom of the rich man. For it cannot be that man, the highest of created things, will be helped along that which is wholly powerless. A strong mind is rise; money means power to do and to bring forth good. And since the power of money is its sacred associations and hallowed memories, and since it is considered evil and the other good, in value, it is safer, it is part of wisdom, to take the latter view. As such, the Kingdom of Heaven—Service.


Service in the kingdom of heaven means anything that we may do to further the things which Jesus gave his life to promote.

Given intelligence and a will, and the great resources at his command, and man’s possibilities in promoting the spiritual interests of the race become very great.

In order properly to measure the value of our service, we need the view-point of Jesus. The object of his life must become that which we seek; and we must know what in our environment will help secure it; and what in our environment will hinder it. Power to know and purpose to do are the ever increasing acquisitions of the servant of Jesus Christ. Thorough acquaintance with our Master, his aims, spirit, and method, is necessary if we are to appreciate the object and value of all his service in his kingdom. From this view-point, the stand-
To hasten the coming of the kingdom in its fullness, there is need of a Christian constituency that believes in the divinity of man.

The ultimate need is a consecration of the natural faculties to the service of Jesus Christ; and the presence and power of the Holy Spirit to direct these faculties, and to multiply their efficiency in promoting the interests of the Kingdom.

Not such the service the benignant Father Required at His earthly children's hands; Not the poor offering of vain rites, but rather The simple duty man from man demands.

O brother man! fold to thy heart thy brother; Where pity dwells the peace of God is there; To worship rightly is to love each other; Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example Of him whose holy work was "doing good;" So shall the wide world seem our Father's temple, Each loving life a psalm of gratitude.

Whittier.

The Law of Service—To Every Man According to His Need.  


The word "law" is used in two senses: (1) that of a principle according to which events happen, and (2) of a rule according to which a responsible being acts.

In the Kingdom of Heaven a law is used in both senses. The law of service is the principle of love and the true child of the Kingdom, of necessity acts upon it. The Lord Jesus said: "I am among you as one that serveth." His love prompted him to serve the need of every one who came to Him.

The law of service according to need is fundamental in the Kingdom of Heaven. "My God shall supply all your need." The coming of salvation was because of human need.

But the same law is a rule of action. Human needs are lower; physical needs, as of food, clothing, and shelter; also comforts and even luxuries. They are higher; intellectual, aesthetic, moral and spiritual.

The individual cannot supply all the needs of others, but according to his ability he will try to do so.

Needs of others must be met, not their desires or requests. This is seen in case of children, the ignorant, the uncultured, and the immoral.

Moral and spiritual needs are the most important. So our Savior gave the paralytic forgiveness, though he came for physical healing.

Our service should be greater in proportion as the need is greater. The father gave service in greater measure to the prodigal, because his need was greater than that of the elder brother. So should our service be given.

Random Thoughts.  

Suggested at Conference.

The best and truest thing we heard was this: We need as a denomination, as churches, and as individuals, a spiritual awakening," expressed by Dr. A. H. Lewis during Tract Society hour. Certainly we manifest in many ways too great striving after the material things of this world. We are all too apt to spell success in life Greatness instead of Goodness.

What is our main object in attending Conference? Pleasure seeking; dress parade; or the help we can get and give from the meeting. If deeper spirituality, would we see so many, both lay people and ministers, outside the tent during the services, unless special business required them to be absent?

Do the lay people have an equal place on our programs with the ministers? If this is a General Conference of the people, should they not have better representation? They are the rank and file that must be depended upon. Can we expect work from these people unless we help to give it to them? Possibility they can see some things with a clearer vision than you suppose. Perhaps they are more anxious to work than we think. Give them a chance, at least.

Several matters showed very clearly that as a denomination we are lacking in proper business methods. When we exhibit more of these, consecrated business men will be found ready to take hold of denominational work. If business men are to have a committee meeting, it is customary to notify members of such meeting. Why not do the same with denominational committees?
Missions

West Coast, Africa.

FREETOWN, SIERRA LEONE.—Ethiopia is stretching forth her hands to God. Ham’s sons and daughters are gathering in crowds to hear the unadulterated truths recorded in God’s Word, and after hearing, they are accepting the same.

Our Heavenly Father has sent me just in time to assist Brother Babcock in the work in this part of his vineyard. I am glad to say that our tent-meetings are largely attended by soldiers and citizens. On the twenty-eighth of February we baptized seven converts. Three are soldiers, and one is a soldier’s wife. These are all Jamaicans. The remaining three are citizens of Freetown.

Our day school is being held in the tent. We have on register one hundred pupils. My time is employed in teaching, preaching, and holding Bible reading in the homes of the people. On Sunday afternoons I hold religious service in the military hospital, with the sick soldiers. Knowing that the Lord has given me time to do all I can, to prepare for all He has promised, I strive to do my utmost. I hold tent-meetings on Sunday, Sept. 8, at 3 p.m. Our visitors included Rev. E. F. Loofboro.

The Executive Board of the American Sabbath Tract Society met in regular session in the Babcock building on Sunday, Sept. 8, at 3 p.m.; Vice President, Joseph A. Hubbard, in the chair.


The Supervisory Committee reported some bills unpaid, and stated that there was great need for funds to meet the necessary expenses. On motion, the use of the editor’s room in the Babcock building was ordered discontinued, and the disposition of the furniture and material therein was referred to the Supervisory Committee with power.

The Treasurer stated that there was a lack of funds to meet current expenses, and on motion it was voted that the President and Treasurer be authorized to execute loans to meet current expenses, during the current year, as may be deemed necessary.

The request by Ithamer Quigley for the privilege of printing and distributing copies of our tract entitled “Pro and Con,” was granted.

Voted that the correspondence from Thos. Wm. Richardson be referred to the Committee on Distribution of Literature with power.

Voted that the salary of the Corresponding Secretary, beginning Sept. 1, 1907, be restored to $2,000.00 per year, as was the arrangement previous to the division of the salary between the offices of the Corresponding Secretary and the editor of the SABBATH RECORDER.

Voted that those who furnish the material for the various departments in the SABBATH RECORDER, be hereby recognized and designated as “Contributing Editors.”

On motion, the correspondence of L. C. Randolph, relating to publishing certain material, was referred to the Committee on Distribution of Literature with power.

By vote the request of J. D. Spicer that he be relieved from serving on the Supervisory Committee on account of disability, was granted.

Rev. Eli F. Loofboro spoke earnestly and hopefully of the work as he has engaged in it, during the past year, on the Pacific coast.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec'y.

Woman’s Work

ETHEL A. HAVEN, Leonardville, N. Y.

Not by Might nor by Power, but by my Spirit Saith the Lord of Hosts.

The Good Shepherd.

“Oh, tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long would’st Thou be willing to go home-less
To find a straying sheep?”

“I count no time,” the Shepherd gently answered,
“As Thou dost count and bind
The days in weeks, the weeks in months; my counting
Is just—until I find.”

Selected.

How to Discipline the Child.

This all-important, many-sided, much-disputed problem is perhaps the most perplexing one with which the average parent has to deal; and of all the varying theories advanced concerning it, few, if any, have been able to bear the test of serious application without being found fallacious.

Advocates of the moral suasion idea, for instance, maintain that to strike a child, under any circumstances, is both brutal and brutalizing, hardening to the character and vicious in example. But though they warn us to beware of the evil ways of our fore-fathers—whom they stigmatize as tyrants—it cannot be denied that history and biography present to us some very good results of the old-fashioned methods; while it is frequently true that children who have been brought up under the most ideal moral suasion treatment, have shown an utter disregard of the rights and feelings of others; and have been the bullies of the school grounds and the despair of their teachers in the school rooms, until disciplined into better ways by hard knocks and some severely retributive rough usage from the outside world. Thus it must be admitted that, if “a tree is known by its fruits,” the evidence is not all in favor of moral suasion as applied to the discipline of children.

On the other hand, children who have been subjected to the most rigid discipline at home have not always walked in the straight and narrow way abroad, and the evidence is not overwhelmingly on the side of corporal punishment and allied measures notwithstanding the old adage, “Spare the rod and spoil the child.”

What, then, are we to conclude? “When extremes meet, choose a happy medium.” Do not be the bondservant of a bad theory, however Zoroastrian, and do not lay down hard and fast laws for others. Only one rule is to be relied upon under any and all circumstances, and that is the rule of love.

Whatever is done in the matter of discipline should be done with a loving spirit, since it is not so much the method employed which proves effective, as the thought-force accompanying it. If persuasive means prove of no avail and it is found needful to punish tiny fingers for obstinate wilfulness, let it be done because “mother must do it;” never because she wishes to hurt the little culprit.

Too much sentiment is wasted on the subject of corporal punishment, and not enough on what passes for moral suasion. Our sympathies are often appealed to on behalf of the boy who was whipped into confessing the lie he had not told. The writer has in mind the case of a sensitive girl who was long urged by many inquisitorial coaxing and cross-questioning to confess the lie which she was never conscious of telling, and—because circumstances of discipline was all against her—was made to suffer untold agonies by the reproachful looks and long-drawn sighs of anxious friends who regarded her as a very hardened sinner. To this day some of those gentle moral suasionists suspect her veracity because of the utter lack of conscientiousness which she manifested on that trying occasion. This young girl might have been coerced by means of physical force into confessing that of which she was not guilty, and in some ways with less suffering.

As “constant dropping wears away a stone,” so the constant coaxing and nagging of the persistent talker wears away and disintegrates all that is finest and best in a child’s nature. The sharp lashings of
an undisciplined and vindictive tongue are more brutal, more hardening, and more pernicious, in example, than a moderate use of the chastening rod. In old times it was "a word and a blow, and the blow came first," perhaps, but, the blow having fallen, there was an end of it.

The most cruel things are sometimes said in the softest and most flattering manner. A smile may mean a stab, a look a heart-ache, the tone of voice a blow. The refinements of cruelty may cause even greater pain to a sensitive child than any reasonable amount of corporal punishment to a phlegmatic one.

The greatest mistake made by the average parent of the olden time was in a lack of tenderness. There was not sufficient effort made to secure the child's confidence. Parents and children did not form a habit of talking over the past, the present and the future, reminding them of all their blessings, not only the spirit of sanguine, but the promise of the future. Parents and children did not form a habit of writing letters, but they did make a study of the minds of others. Among the elders, friends; playmates and strangers, the average child was not allowed to apply the same.

To bring up a child, therefore, to be lovable, an enticement to others, was not allowed to be done. The problem of discipline is never to be regarded lightly or with indifference. It requires the most earnest, prayerful consideration and a determination to do the right thing, however disagreeable the task or uncertain the outcome, leaving the results with the only perfect parent in existence— the Father of all. —Warner William Fries, in Union Signal.

Report of the Woman's Board.

The Woman's Board met at the home of Mrs. Boss, Milton, Wis., the evening after the Sabbath, Aug. 3, 1907.

The meeting opened with prayer by Mrs. Platts.

The minutes of the last meeting were read. The Treasurer’s report for July was read and adopted. Mrs. Boss made a statement of amounts on hand, both appropriated and unappropriated.

Voted to appropriate an amount sufficient to complete Miss Susie Burdick’s salary for the year, also the necessary amount to make up each of the three College Scholarships, and also the annual pledge to the Central Association.

Mrs. West reported receiving reports from sixteen of the twenty societies of the Northwestern Association.

Mrs. Van Horn has received ten orders for sample copies of the Missionary Program. The last meeting—twenty-two in all—a response to the advertisement in the Christian Endeavor World.

Voted $1.00 to Mrs. Van Horn in payment of post-cards of Chinese orphans.

Voted amount to pay bill at Reconna office, for publishing Sabbath programs, and Sabbath Invocations.

Decided to leave the matter of assigning the Milton College Scholarship to College Faculty.

Members present: Mrs. Clarke, Mrs. Platt, Mrs. Pratt, Mrs. Boss, Mrs. Van Horn, Mrs. West, Mrs. Babcock.

Board adjourned.

* * * * * * * *

Milton, Wis., August 13, 1907. Board met at the call of the president to hear the annual report of the treasurer and corresponding secretary.

The meeting was opened with Scripture reading and prayer.

The treasurer gave the yearly report of receipts, and expenditures, and the financial reports by societies.

The secretary’s report included the reports from the societies, all of which, with the exception of one society, have sent in reports, and a general summing up of work done. Nearly all report progress in the active interest of work for women, and a hopeful outlook for future usefulness.

The "Bundle of Old Letters," as prepared by Mrs. Van Horn for Woman's Hour at Conference was read and greatly enjoyed, showing not only the spirit of our mother union, but also some of the views of our work which we should like to see adopted by our women in a practical way.

Mrs. Platts was appointed to have charge of the Woman’s Memorial Hour at Conference.

Mrs. Boss read a letter from Miss Agnes Barber, of the Central Association that touched our hearts with the earnest devotion to the cause of Seventh-day Baptists that it contained.

Members present: Mrs. Clarke, Mrs. Morton, Mrs. Boss, Mrs. Van Horn, Mrs. Babcock.

The minutes of the meeting were read and adopted. Adjourned.

MRS. S. J. CLARKE, PRES.

MRS. J. H. BABCOCK, REC. SEC.

Report of Woman’s Board.

The Woman’s Board met in regular session at the home of Mrs. S. J. Clarke, Milton, Wis., Sept. 5, 1907, at 2:30 P.M.

The meeting opened with Scripture reading by Mrs. Clarke, and prayer by Mrs. Crandall.

The minutes of the last meeting were read. The treasurer’s report was read and adopted.

The corresponding secretary reported good interest in the work of the Board among the women at Conference. The idea was frequently expressed that the pledge to the Board, taken years ago, still holds good. It is the “all together,” of which we are most proud, to which we must look for great results.

Voted, that in accordance with the expression of the Woman’s Committee, as approved by Conference, we ask for the necessary amount for the coming year.

Voted to set aside the usual appropriation for the beginning of the year’s work.

The corresponding secretary was instructed to prepare the annual circular letter to the society, and he is busy preparing this.

Mrs. Platts and Mrs. Van Horn gave interesting reports of Convocation and Conference weeks.

One great feature of all Gospel work is that it grows in strength as it is being "passioned."
Adjoined to meet with Mrs. Morton in October.

MRS. S. J. CLARKE, Pres.
MRS. J. H. BABCOCK, Rec. Sec.


ETHEL HAVEN.

Summary of a Paper read at Conference, Alfred, N. Y., Aug. 26, 1897.

It is the happy lot of literature to be at once the mirror and the molder of human activity. Note the influence of Harriet Beecher Stowe's pictures of slavery; more recently, the pure-food agitation, growing largely out of the publication of "The Jungle." From this characteristic rises the importance of denominational literature. The unity of purpose in denominational writings is a great help to their effectiveness.

Power in mechanics means a moving force applied to overcome some force or resistance, to raise a weight or produce other required effect.

Power in the material world and power in literature have certain manifestations in common; the suggestion from which the mind cannot free itself is like the wedge of wood working silently but resistancelessly, to dislodge great mass of hindering matter. The power of argument is like laying siege to a fortress with battery in position and guns trained on an enemy alert and watchful. Repetition is like the power of the waterfall which after a long time carves a well out of the rock. Sometimes truths repeated again and again will form a well of truth in the human heart.

The power of persuasion, like the power of the magnet, is effective in drawing men from sin and error up to Christ. The power of literature is also permanent, ready like the electric current, when we shall connect ourselves with it. In all these cases the power must be active—in touch with conditions and adapted to them, and constructive, founded in God's truth and guided by His Spirit, that it may be a benefit and not a menace to mankind.

The first source of power is in truth, for truth is the greatest force in the world. False doctrines rise and flourish and fall to be succeeded by others, because men are not willing to conform their lives to the, eternal fact that "Truth, like light, travels only in straight lines." False teachings, however winsome, will perish. Truth alone will permanently hold its ground.

The second source of power is in believing unfalteringly in the ultimate triumph of truth. Farragut said to one of the naval officers: "The reason you did not get into Charleston with your ironclads was not the crooked channel, nor the fierce rebel fire, but because you did not believe you could go in." Are we failing because we do not believe in our own message?

No literature can be powerful for good which does not grow out of the rich life of the writer. If the life is hid with Christ in God, whether it be the life of Fisherman Peter, the legalist Paul, or the prophet Isaiah; its message will find other hearts and speak to them.

"Tis life of which our views are scant, More life, and fuller, that we want."

The ends to which the power of literature is directed concern both those who are already adherents, and those who care to be won. A paraphrase of our definition of power sets forth accurately the purposes of denominational literature. Power in denominational literature is the aggressive effort applied to overcome the force of active opposition and the resistance of indifference, to raise the weight of denominational lethargy and to produce other desired effects, such as instruction, guidance, stimulation and development. The active opposition and the resistance of indifference belong to those outside the ranks of denominational life. Such can best be won as we win friends individually, by being loyal, sincere and earnest. Within the denominational literature, the writer must aim to awaken zeal, guide activity, rebuke indifference and fortify weakness. Denominational literature can do this, for in our history we find enough of a tradition to make us blush for our weak repinings; enough of greatness to stir our hearts with honest pride in our ancestry according to the faith; enough of God's leading to put to shame our faithlessness. And now as the watchmen on the walls report to us the opportunities for service, the need of soldiers and the sway and rush of the battle for right and truth, there is that in their words which ought to stir the fighting blood in us to heed the call to arms and, under the banner of the Cross, sweep on to victory.


In accordance with a vote of Conference, the following statement of expenses is respectfully submitted:

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<tr>
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THE SABBATH RECORDER.

Recapitulation.

Recorder Press: $400.50
Alfred Sun: $295
Executive Committee: $13 25
Corresponding Secretary: $8
Recording Secretary: $152
J. L. Gamble, Appropriation: $50
Music Committee: $486
Local Committee: $666.46—$1,187 89

In addition to the above items, the Mutual Gas Co., contributed the gas for lights and cooking; while $10.00 worth of teaming and $50.00 worth of labor were furnished gratis by the people of Alfred. Respectfully submitted,

S. W. MAXSON.

His Goodness.

The wrong that pains my soul below
I dare not throne above;
J know not of His hate—I know
His goodness and His love.

I dimly guess from blessings known
Of greater out of sight
And, with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I love,
But God hath led my dear ones on,
And He can do no wrong.
What the Minister Sees from the Pulpit.

REV. FRANCIS CLARKE, D. D., LL.B.

The man in the pew has little idea of what the man in the pulpit sees. The man in the pew is one among two hundred, five hundred, one thousand, perhaps. He thinks he is safe from observation among so many. Least of all does he think that the minister, his mind alert, his eyes open, his every faculty tense with the strain of the work that is on him, knows everything that is done by every member of his congregation, and as at no other half-hour of the week can he almost read every face in the aisle, and surreptitiously drawing out his watch cautiously when he sees the hymn, settle himself for a nap, and in frequent jerks inclines his shining bald pate toward the long-suffering parson, throughout the sermon.

But this, thank Heaven! is not all that the minister sees from the pulpit. If it were, he would never go back to it, once safely out.

He sees a hundred pairs of eyes fixed upon him steadily and sympathetically, and from every one of them he draws courage and inspiration.

He sees the face of Widow Hope glow with peace and a glad inner light as he speaks some words of comfort that come from a deep well of comfort in his own heart.

His own eyes almost overflow as he sees sympathetic tears glistening in the eyes of that stranger in the right-hand pew next to the wall, when he tells of the great Burden-Bearer, for he knows that these words have helped the stranger bear some load under which perhaps he has long been staggering.

These sights counteract the dispiriting glimpses of the man with the watch, and the man with the paper, and the flirts and the sleepers and the spectators and the Irreconcilable, and lead the minister to say with gratitude, "After all, it is a blessed thing to proclaim the unsursearchable riches of Christ."—Exchange.

Every attempt to make others happy, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer heaven.—Dean Stanley.

A Song of Twilight.

O, to come home once more, when the dusk is falling,
To see the nursery windows and the children's table spread;
"Mother, mother, mother!" the eager voices calling.
"The baby was so sleepy that he had to go to bed!"

O, to come home once more and see the smiling faces,
Dark head, bright head, clustered at the pane;
Much the years have taken, when the heart its path retraces,
But until time is not for me that image will remain.

Men and women now they are, standing straight and steady,
Grave heart, gay heart, fit for life's emprise; Shoulder set to, shoulder, how should they be but ready.
The future shines before them with the light of their own eyes.

Still each answers to my call; no good has been denied me,
My burdens have been fitted to the little strength that's mine,
Beauty, pride and peace have walked by day beside me,
The evening closes gently in, and how can I repine?

But, O, to see once more, when the early dusk is falling,
The nursery windows glowing and the children's table spread;
"Mother, mother, mother!" the high child voices calling;
"He couldn't stay awake for you; he had to go to bed!"

— Scribner's Magazine.

Annual Meeting.

The annual meeting of the members of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of such business as may properly come before them, will be held in the vestry of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., on Wednesday, September 25, 1907, at 9:30 A. M.
Ian Maclaren on Preaching.

The review of the past has convinced me that while preaching has various ends, the chief one ought to be comfort. It is useful in its way to explain the construction of the Book of Isaiah, and to give the history of Hebrew literature, but it is better to minister the consolation of Isaiah's fifty-third chapter to the weary heart. No one can blame a preacher for the exposition of Christian dogma, but his words will be more welcome when they declare the Christ Himself, of whom dogma at its best is but the imperfect and perishable garments. The preacher is justified in attacking sin with righteous indignation of soul and with burning invective of words, but perhaps he would come more quickly at his purpose if he turned the sinner from sin by causing him to fall in love with goodness. The critical movement has not only affected students in their studies, but also preachers in their pulps; and while I have ever pleaded for criticism and have used that liberty myself, I am free to acknowledge that I would have done more good if I had been less critical and more evangelical. And by evangelical I mean more heartening and more comforting. People are interested in an expository discourse; they are lifted by a consolatory discourse. Life, we may take for granted is hard enough for every hearer, and every man is carrying his own burden. Among a thousand people there may be at the most fifty with easy lives and detached minds, who will listen with profit to a lecture on the ritual of the Jews, or the schools among the apostles, but what food is there in those exalted themes for the other folk? They are widows anxious about their families, young men fighting a life or death battle with fiery temptations, lonely women with empty hearts, merchants harassed by business affairs, old folk nearing the bank of the Jordan, feeble people with the message of death in their bodies. Perhaps they ought to be blamed for their indifference, but they can't care, care one straw who wrote, or who is the author of the Athan-Asian creed, but they are hungering and thirsting for a word of good cheer to strengthen their arms, and to lift up their heads. It is cruel if they do not get it; it is sinful if they are offered sawdust in stead of the bread of God. But what of the reading and cultured people? Allow me to whisper in some young minister's ear that if he is going to select two or three professional men, and prepare learned sermons for them, he is making a double mistake. But he is neglecting the common people who heard the Master gladly, and he is wearying the other people nigh unto death. They have had enough of the lecture room and its theories. They come to church for light on daily duty, and inspiration to do it bravely. Never can I forget what a distinguished scholar, who used to sit in my church, once said to me, "Your best work in the pulpit has been to put heart into men for the coming week." I wish I had put more. And when I have in my day, like us all, attempted to reconcile science and religion, one of the greatest men of science, who used to be a hearer in my church, never seemed to be interested, but when I dealt with the deep affairs of the soul, he would come around in the afternoon and talk it out. My conclusions on this point are (and I offer them with young men) that the people appreciate literature in your style, but they desire literature for your subject, and that while they do not undervalue information on the Bible, they are ten thousand times more grateful for the inspiration of the book, and that our preaching should be according to the words of Isaiah, "Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem." — Brit. Weekly.

Sowing is choosing; a man wishes a harvest of a certain sort, so he chooses seed of a certain kind. Sowing is doing all you can to change the universe into the likeness of the seed you sow. You seek a sight draft on the soil, sun, cloud, to pay to the harvest what you choose; the chosen seed is a silent prayer to the universe to become like the seed. All the light, soil, rain, that touches the seed becomes like it. To sow to self is to choose self, to compel all the universe you can change to become like you. You seek to pour the molten metal into the mould of self, you compel the white light of eternity to take the stain of your personality. If you had power you would transform the universe into yourself. — O. P. Gifford.

Children's Page

Sh-h-h!

My maw—she's upstairs in bed,
An' it's there wif her.
It's all bundled up an' red—
Can't nobody stir;
Can't nobody say a word
Since it come to us.
Only thing 'at I have heard,
'Cepting all Its fuss,
Is "Sh-h-h-h."

That there nurse, she shake her head
When I come upstairs.
"Sh-h-h-h!" she see—'t's all she's said
To me, anywheres.
Doctor—he's th' man 'at brung
It to us to stay—
He makes me put out my tongue,
'Nen see, "Sh-h-h-h!" it way!
Jest "Sh-h-h-h!"

I go in to see my maw,
'Nen clumb on th' bed.
Was she glad to see me? Phaw!
"Sh-h-h-h!"—'t's what she said!
'Nen I blinked and tried to see
Out to my old apple tree
Where no one could say
"Sh-h-h-h!"

'Nen I lay down on th' ground
An' say 'at I jest wish
I was big! An' there's a sound—
'At old tree says "Sh-h-h-h!"

'Nen I cry, cry an' cry
Till my paw, he hears
An' comed there an' wiped my eye
An' mop up th' tears—
'Nen see "Sh-h-h-h!"

I'm go' tell my maw 'at she
Don't suit me one bit—
Why d' all say "Sh-h-h-h!" to me
An' not say "Sh-h-h-h!" to H?  

Master of His Craft.

Among the immigrants awaiting examination at Ellis Island was a tall young fellow, with a little black bag under his arm. He was a Pole, about twenty years old, and his admission was a pleasing and dramatic incident. The lesson it teaches is as good for native Americans as for immigrants. When the young man's turn came to answer the inevitable question, "How much money have you?" he smiled, and answered frankly, "None."

He is done, do you know you can't come in here if you have no money, and no friend to speak for you? Where are you going?"

"To Fall River first. I have a friend there. Then I shall see the whole country. You will hear of me."

The inspector proceeded rather sharply: "How will you get to Fall River? Where will you eat and sleep tonight?"

"I shall be all right," replied the young fellow, confidently. "With this"—tapping the black bag—"I can go anywhere."

"What is it?"

The Pole laughed, and opening the bag took out a cornet. It was a fine instrument, and gave evidence of loving care.

"Can you play it well?" asked the officer, more kindly.

In answer, the young Pole stepped out into an open space, and lifting the horn to his lips, began the beautiful intermezzo from "Cavalleria Rusticana. At the very first note every one in the great building stood still and listened. The long lines of immigrants became motionless. The forlorn waiters in the pit looked up and their faces became tender.

When the music ceased there was a burst of applause. Shouts of "Bravo!" "Good boy!" "Give us some more!" came from every side. The physicians, who had a few moments before made their hurried and not over-gentle examination, joined the applause. The officer who had questioned him so sharply slapped him on the back. The commissioner himself had come up from his office at the sound of the horn, and asked for the particulars.

When he had heard them, he turned to the agent of the Fall River boats and said:

"Give this fellow a passage, including meals, and charge it to my account. I will charge it to myself," said the agent, and he took the young Pole by the arm and led him away.

This incident was a sermon on competence, a lesson on what it means to be a master. The trade may be music, or farming, or brick-laying—it does not matter.
The man who has conquered it, who knows it root and branch, can point to it as confidently as the Pole pointed to his cornet, and say, as he did, "With this I can go anywhere."—Scribner's Magazine.

The Blessing of Giving.

"I will not give away my perfume," said the rosebud, holding its pink petals tightly. "An old rose in the family and his mother fell a victim. One of his saddest, yet dearest memories, is of the hymn he heard her sing on her dying bed: "I have a father in the promised land."

"My God calls me, I must go."

To meet him in the promised land.

She told her husband that she had heard it at some meeting into which she had strolled in her girlhood, but had forgotten it until then, when she was dying, it had come in some strange way to comfort her, and so, in her husband promise that he would not drink any more.

The gipsies have a dim belief in God, but no Bible and no religion. Few can read or write.

After the mother's death the father mourned her deeply, was broken with a consciousness of his own sins, and groped blindly for the light. Strangely enough his two brothers who came to visit him were likewise stricken with a heart-hunger for better things. The father finally went to a Christian service, told his story, and found rest in Christ. His little rod of gold formed the nucleus of a new beginning for his family. So he got a Bible and a dictionary and studied so hard that he soon began field preaching. He had a fine voice, and in those days "was never shipwrecked on the high seas."

Sooner he sang the songs of Jesus to the women of the villages or to any group of passengers there, wherever he could command. He memorized Scripture rapidly, and in kitchens, barns or fields he found eager listeners to the story of his conversion and his love for Christ.

He is never tired of telling how the gospel came to him, an ignorant gipsy boy who could not read or write, and how it has changed him to preach in great churches before the titled and learned of the earth, and almost over the whole earth.

When he first left home he was dressed as a Romany rye (a gipsy gentleman) in corduroy trousers, a velvet coat, and a yellow and red silk handkerchief, but when he wanted to study to be a preacher, he exchanged his picturesque dress for the soberer garb to which we all are accustomed. He tells how his brothers and sisters took pride in the fact that "our Rodney" was going to London "to become a preacher," but makes a humorous tale of the experiences that awaited him. In the Christian family in which he lived for a few months, he had his first taste of really civilized home life. He did not know what a napkin was for, he had never slept in a bed; but he had the good sense to say that he was but an ignorant gipsy boy and to ask to be taught how to conduct himself properly, promising never to get angry, and to the credit of this family it may be said that they patiently showed him his mistakes, and never laughed at him. Since then the great of the earth have enlightened to be his hosts.

In 1899, Rodney Smith, now familiarly known as "Gipsy" Smith, first came to the United States, a total stranger to every one here. He first called on Dr. Prince, of Brooklyn, who thought he did not need his services as evangelist. "I think you do, doctor," was the quiet reply, and Gipsy presented his testimonials. That night he attended the prayer meeting, and praying him in the audience, Doctor Prince said, "We have a real, live gipsy here tonight." The people looked about as if some high-way robber might be lurking in some corner, but as Doctor Prince added, "He is a converted gipsy, and will talk to you," they sat up and took notice. Later, Gipsy Smith took charge of the whole series of revival services which were extraordinarily successful. The present is his sixth visit to the United States. He has made a preaching tour of the world, and has preached in America from the Atlantic to the Rocky Mountains.

There is but one Gipsy Smith, and his eloquence is of a singularly winsome and heart-moving sort. He has had but little regular schooling, but his speech is that of the rarely cultured. He is imaginative, poetic, vivid, often thrilling. He understands human hearts, he loves people, and wins unbounded love in return. He is full of sublime faith, and yet with the simplicity of a child. He passionately loves his own people, and supports four evangelists among them. He says the real gipsies do not steal children; they have too many of their own; they are not high-way robbers nor even bank embezzlers, but they "find things" sometimes; one of their worst vices is fortune-telling, and in this they are encouraged by the foolish patronage of Christian people.
If you have opportunity, hear Gipsy Smith's lecture "From the Gipsy Tent to the Pulpit." It is funny; and it is a great deal more than funny; you will laugh, maybe you will cry too. He is happy in the knowledge that all his brothers and sisters are engaged with him in some sort of evangelistic work, and his noble-hearted old "daddy" is still his confidant, and still the handsomest man in the world."—Youth's World.

Semannual Meeting of Seventh-Day Baptist Churches, Western Association.

Held with Hartsville Church, beginning Friday afternoon, Oct. 18. General Theme, "The Things That Are Sure."

FRIDAY AFTERNOON.

EVENING.

SABBATH MORNING.

AFTERNOON.
3.00 Christian Endeavor Work, Conducted by Mrs. A. E. Webster, Associational Secretary.

EVENING.

SUNDAY MORNING.

AFTERNOON.
2.30 Song Service, Jesse Hutchins. Three twenty-minute addresses:
3. "What Peter Was Sure of," President B. C. Davis.

EVENING.

A. E. Webster, Secretary.

HOME NEWS

DODGE CENTER, MINN.—Pastor Sayre went as Minnesota delegate to the Iowa Yearly Meeting, and from thence to assist in some extra meetings at Garwin. During his absence the Rev. Mr. Blank, A. M., D. D., of the city, will not discourse to us for great literary and scholarly entertainment. We are very glad to miss that treat. We have something better than "treats." Our own talent is employed, and to our joy and satisfaction. Last Sabbath, Miss Eva Churchward led in the responsive reading. L. Harry North read the Scripture Lesson, and Irl N. Rousinville read the sermon. These young people are excellent readers and put spirit into their parts. We almost felt as though brother Rousinville were preaching his own sermon, so earnest and spiritual was he in the reading. The Dodge Center Church has several young men that it would be glad to see in the ministry. They have natural ability and other good qualifications and are devoted in their Christian service. But God knows whom he will follow. Every follower will follow each Sabbath in service while the pastor is absent.—Several students are about to go to Milton College. They will be greatly missed in our services but we know that the future will be the brighter for our sacrifice, and their preparation for usefulness will be good.—Mr. and Mrs. Elvan H. Clarke will leave for Madison, Wis., where Mr. Clarke will take a special course in the State University. From appearances several families may seek their fortunes in new climes. This will weaken the home church, and we fear weaken some of the families spiritually. But some of this may be groundless fear. Few families have left this society for material gain that ever realized their hopes. Many have in the past been glad to return. In case of health, a few have been benefited. But Minnesota climate is quite as good as that of most states and far better than the South. Soil, climate, markets, and railroad facilities here are excellent. "Sticktoitiveness," adoption of best methods of farming, and a firm desire to honor God in the rearing of families under the best influences and for future loyalty to truth, win nearly every time.—The State Farm school and experiment station seems to do honor to some of our young men and farmers as they go from time to time to occupy positions of responsibility; and the school concedes to the demand for a proper observance of the Sabbath by such, when employed. So much always depends upon a good understanding at the very first. Few Sabbath-keepers would have any difficulty if, at the first, they would frankly state their position and wish in the matter.—Next month the Minnesota Semi-annual Meeting will convene in Wisconsin. Strange, but then, Cartwright, now New Auburn, Wis., has joined the Meeting. We hope to send up a good delegation. Dodge Center has many interesting things there, as so many have, from time to time, looked that way for new homes.

Cor. Pro Temp.

SALEM, W. VA.—We clip the following from the Salem Express of September 13. It looks as though there were likely to be several changes of pastors among our churches in the near future:

RESIGNATION OF PASTOR WITTER.

Rev. E. A. Witter, Pastor of the Salem Seventh-Day Baptist church, tendered his resignation as pastor last Sabbath morning, to take effect on or before December 1, 1907.

In his resignation he referred to the urgent call here and his coming; his deep interest in the cause of Christ and the welfare of the church, and the broken ties of friendship that must come with his separation and the severing of his connection with the church as pastor. The church has taken no formal action yet, but will take his resignation up for consideration later. Pastor Witter has made many friends here during his six years' pastorate, who will be sorry to see him go away.

ANDOVER, N. Y.—We see by the Andover News that the annual reunion of the Bassett family was held at the home of J. C. Bassett, of that place, on August 28, 1907. Three brothers and four sisters of the original family of twelve were present, whose ages averaged over 75 years each. Seventy of their descendants were also there, and all enjoyed a most, delightful day. Among other interesting items on the program was an original historical poem, which recounts the important scenes through which the
THE SABBATH RECORDER.

members of the family had passed for five hundred years, beginning with Thurstine De-Basset, who was falconer to King William of Normandy. In 1621, William Bassett came to the New World; and his descendants have ever been loyal and patriotic citizens.

SHILOH, N. J.—The Shiloh Church has given Pastor Coon a month's vacation, and the deacons and others are to see that the pulpit is filled during his absence. Pastor Coon and family will spend the month of September at Ocean City.

MARRIAGES

VARS-TORMET.—At Alfred, N. Y., September 10, 1907, by Rev. A. E. Webster, Floyd C. Vars and Blanche Leach Tormet, both of Andover, N. Y.

BARCOCK-STILLMAN.—At Alfred, N. Y., at the home of the bride's parents, Judge and Mrs. Charles Stillman, September 11, 1907, by Rev. A. H. Lewis, assisted by Rev. L. C. Randolph, George Lusson Babcock, of Plainfield, N. J., and Ruth Stillman, of Alfred, N. Y.

DEATHS

WEST, Francetta S. West—lovingly called "Francie"; daughter of Harry and Phebe West-Woodruff, was born in Freeborn County, Minnesota, June 15, 1861, and died at the home of aunt, Mrs. Melissa Ayars, Shiloh, N. J., September 11, 1907.

Many years ago she came with her parents to their old Shiloh home, and after her father's death she lived with her mother and step-father, Erasmus Woodruff, until his death; after which she and her mother found a home for years with Mrs. J. Ward Richardson, of Bridgeton, who was Francie's sister. Her mother died about two years ago, and her sister died last February. Being thus left so lonely, she sank down under the sorrow.

For many years she had been a member of the Shiloh church. She was quite proficient in the use of the organ, and enjoyed the sacred songs and services. She was ready to go and join the loved ones who had preceded her to the glorious Paradise.

Funeral service by S. R. Wheeler, pastor of Marlboro. Burial at Shiloh.

BOWEN.—Ann Gaston Bowen, wife of Darius Bowen, was born near Woodruff, New Jersey, August 4, 1823, and died at Marlboro, August 14, 1907.

The subject of this notice was an active, industrious woman until a few years ago, when the infirmities of advancing age crept upon her. For two years she had been closely confined to her chair day and night, during which time her husband attended to her every want. She became the wife of his youth, more than fifty years ago. In his loneliness, he has the sympathy of the entire community. In early life this sister was a regular attendant of religious services and publicly professed Christ; and in her latter years, she enjoyed her Bible, and the visits, songs and prayers of Christian friends. She was the last of a large family. Funeral services were held by Pastor S. R. Wheeler, of Marlboro, and the burial was in Overlook Cemetery, Bridgeton, N. J.

DAVIS.—On Davis Creek, near North Loup, Nebraska, July 27, 1907, Miss Nellie Davis, daughter of E. E. and Rena Davis, aged 14 years.

She was a sweet, helpful girl in the home, and a faithful, conscientious Christian in church and Endeavor work. The Sabbath School class of which she was a member, composed of eighteen young ladies, attended the funeral in a body. Services were at the home, conducted by her pastor. The casket was literally strewed with flowers, expressing the sympathy of many loving hearts.


Mrs. Baker was the daughter of Amos and Nancy Saunders Greene; and was born at Berlin, Rensselaer County, New York, on August 18, 1817. When quite a young girl she professed faith in Christ as her Savior, joining the Berlin church, and throughout this long and eventful life has been an humble and devoted disciple of Jesus. On August 22, 1837, she was married to Halsey H. Baker by Rev. William B. Satterlee, of Berlin, New York.

Eld. Baker's first pastorate was at Waterford, Conn. They afterward lived for some time at New Market, New Jersey, where Eld. Baker was pastor. Their home for many years has been at Plainfield, New Jersey. Mrs. Baker was, at the time of her death, a member of the church at Berlin, to which church Mr. and Mrs. Baker removed their membership at about the time they came to Plainfield to live. Mrs. Baker was, for many years, a member of the church, of great strength of body, mind, character and spiritual life. The world seems weaker and poorer since they have gone. There is left of the immediate family a brother, Charles F. Greene, of Berlin, New York, and a daughter, Mrs. Charles G. Crawford, of New York City.

To know Mr. and Mrs. Baker intimately in their last years has been a very benediction.

G. R. S.

LOUGHEAD.—Tryphena L. Loughhead was born at Lencing, Tompkins Co., N. Y., June 13, 1829, and entered into her rest at Andover, N. Y., Aug. 14, 1907.

May 14, 1850, she was married to W. H. Loughhead, who is left to mourn her departure after over fifty years of happy wedded life. Three months after their marriage, Bro. and Sister Loughhead began the observance of the Sabbath, uniting, in 1856, with the Elmiran Seventh-day Baptist Church, then being organized by the Rev. L. C. Rogers. Faithful Sabbath keepers were they the rest of their lives, even when living under influences unfavorable to such Sabbath observance. Sister Loughhead's neighbors bear loving tribute to her strong convictions; her devotion to duty; her loyalty to conscience. Funeral services were conducted at the Andover church, Aug. 16, the text being John 12:24.

A. E. W.

CHILDERN.—Perry Roy Children, son of Asher S. and Rachel Childers, was born at Salem, W. Va., March 12, 1880, and died at his home August 22, 1907.

Roy was an industrious and trustworthy boy. He was baptized and united with the Salem Seventh-day Baptist church in March, 1890, being 13 years of age. He was always religiously inclined and filled his place in the church and Endeavor Society with promptness and true Christian devotion. Roy was to have graduated from Salem College with the class of 1906, but was prevented by sickness. The disease continued to develop and hold its victim in its grip, despite the efforts of the best physicians to be had at home or in Baltimore, till death closed the conflict. The suffering of more than a year was borne with patience and Roy died as he had lived, quietly trusting in the heavenly Father. The staff of a father and mother is broken. The church has lost a loyal supporter, and the community an honored, exemplary young man. Burial services were held at the church, Sabbath afternoon, Aug. 24, and the packed house of interested and sympathetic friends showed the respect of the community. The pastor spoke from Psalms 121:1-2.

E. A. W.

Delight in God's Law.

LT.-COL. T. W. RICHARDSON.

"I delight in the law" of my God!

Thus we join with St. Paul as of old.

Let us never come "under the rod."

May our love for Him never grow cold!

It is "perfect," "converting the soul;"

And with Charity, Love, Faith, and Hope,

Of religion we here have the whole;

So we need neither priest nor a pope.

Thus the "saints" of our God are described

By St. John, in his wonderful book,

The commandments of God are inscribed

With the faith in our Lord, if we look.

At creation, the Sabbath, God made,

Not the first, but the last of the week;

'Twas on that day He rested, and bade All His creatures obey and be meek.

"I delight in Thy law," O My God!

'Twas the theme of king David of old.

Let us never come "under the rod;"

May our love for Him never grow cold!

Semi-Annual Meeting.

The semi-annual meeting of the Seventh-day Baptist Churches of Minnesota and Northern Wisconsin will convene with the church at New Auburn, Wis., on Friday, Oct. 18, 1907, at 2:00 P. M. Elder J. T. Davis is expected to preach the introductory discourse, and Elder C. S. Sayre will be the alternate. There will be several essays, and it is earnestly desired that all who can will attend this meeting.

D. T. ROUSEVILLE, Cor. Sec.
Poems Wanted.

EDITOR RECORDER—I very much desire to secure the poems of which the lines below are parts. If you have the poems at hand, will you kindly publish them in the Recorder; and if you have not, will you ask for them through the columns of your paper?

“Over the river, on the shining hills, The beautiful city remaineth still.”

“Grandfather sat in his easy chair, Smoking his pipe of clay.”

“If we knew the little fingers Pressed against the window pane, Would be cold in death tomorrow, And would never move again.”

A READER.

Adams Center, N. Y.,
Sept. 2, 1907.

SABBATH SCHOOL

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
Rev. William C. Whiteford, Professor of Biblical Languages and Literature in Alfred University.

Nov. 16. Gideon and His Three Hundred Judges 7:2-23.
Dec. 31. Review Lesson.

LESSON I—OCTOBER 5, 1907.

JOSHUA. ISRAEL'S NEW LEADER.

Joshua 1:1-11.

Golden Text.—“I will not fail thee nor forsake thee,” Josh. 1:5.

DAILY READINGS.

First-day, Novem. 27: 12:23.
Second-day, Isa. 35:1-10.
Fourth-day, Isa. 52:1-12.
Sixth-day, Rom. 8:18-39.

Sabbath-day, Josh. 1:1-11.

INTRODUCTION.

From a literary point of view the Book of Joshua belongs with the preceding books. It also supplements the history of the Pentateuch. We must therefore very properly say that this is the sixth book of the Hexateuch.

The Jews reckoned the Book of Joshua as the first of the Earlier Prophets, and it has been customary among Christians to reckon it as the first of the Historical Books. It is to be remembered, however, that the first five books of the Bible contain much historical material.

Concerning the authorship of the Book there is a Jewish tradition that it was written by Joshua himself, but this theory is of no value. There is nothing in the Book itself to claim Joshua as author.

Joshua was a man of God like Moses, and the worthy successor of that great leader, but he can scarcely be classed as a prophet. He was rather a military commander of marked ability.

SABBATH RECORDER.
Moses, Joshua is to inherit all the promises given to that worthy predecessor.

4. From the wilderness, etc. The boundaries of the Promised Land were in general, Mt. Lebanon on the north, the Wilderness on the south, the Euphrates River on the east, and the Mediterranean Sea on the west. In times of great national prosperity these boundaries were practically reached. Compare Deut. 11:24 which agrees with this passage, Gen. 15:18; Exod. 23:31; Num. 34:1-12, where the boundaries are slightly different. All the land of the Hittites. Some scholars think that these words are an insertion, for the Hittites are not usually mentioned as including all the inhabitants of the land. Border. This translation is much better than "coast" of King James' Version, for the reference is to boundaries rather than seacoasts. The word could not be used correctly in this connection three hundred years ago.

5. There shall not any man be able to stand before thee. Certainly a very encouraging promise: all resistance to Joshua's occupation of the land was to be fruitless. We are not to say that this promise failed because the army of Israel was defeated before Ai. That was on account of Achan's sin. With this promise there was a condition understood, namely, that Israel should be faithful to Jehovah their God. I will not fail thee. Compare our Lord's promises in John 14:18; Matthew 28:20 and elsewhere. This passage is directly quoted in Heb. 13:5.

6. Be strong, etc. This exhortation was not altogether inappropriate; for there were many circumstances to discourage even a man of bold heart. Their enemies were well armed, and had fortified cities, and were warned of the approach of the invaders. Their fathers. That is, Abraham, Isaac, and Jacob, as well as the immediate ancestors of the people whom Joshua was now leading.

7. To do according to all the law. The words "the law" are omitted by the Septuagint, and are probably not a part of the true text. At all events the emphasis of this passage is conformity to the directions given by Moses, rather than to any particular legal precepts. To the right hand or to the left. This expression serves to emphasize the necessity of explicit obedience.

8. This book of the law. The reference is doubtless to the Deuteronomic Code, chapters 5-26 of the Book of Deuteronomy. A complete observance of the Law was necessary to the success of the nation in its conquest of Canaan. Mediate three days, giving a picture of the perfect man. The law of God is not something for occasional use, but is to be a part of a man's every day thoughts. It must make a difference with his conduct.

9. Have I not commanded thee? The encouragement is made very strong by the emphatic repetitions. If Jehovah commands a certain course of action, surely there is nothing to do, but go ahead. Who can fear or hesitate?

10. Then Joshua commanded the officers. Here again as in ver. 1 we might translate the first word "And." This line however begins a distinct paragraph. The officers are to be distinguished from the elders and the princes of the people.


The special duty suggested by this Lesson is that we should go forward with courage to do the task that our God has assigned to us. We should be sure to estimate the dangers, and count the cost; but we should not let them in any way hinder us from going straight forward in the path set for us.

If we are fearful we can look back and see what God has done for his servants in the past. Joshua was referred to God's dealings with him and he will be kind and true to us in his present age.

The Bible should not be reserved for the Sabbath-day or for times of public worship, but should be read every day, and its truths should be in our thoughts at all times.

**Annual Meeting.**

The adjourned annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Charles C. Shipman, 220 Broadway, New York, N. Y., on Wednesday, October 2, 1907, at 2.30 P. M.

**Arthur L. Tittsworth, Rec. Sec.**

16-23.30.

**GIPSY SMITH'S Best Sermons.** 12 mo, 296 pp. Bound in paper, 25 cts.; bound in cloth, $1.00. Sent by mail on receipt of price. Agents wanted to sell it and we give 50 per cent. commission. Address: J. S. O'GILVIE PUB. CO., 57 Rose.
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