

The Sabbath Recorder

HIS GOODNESS.

The wrong that pains my soul below
 I dare not throne 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.

—Whitter.

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WHOLE NO. 3,264.

Editorial

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 convocation, 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 to weak faith 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.

I do not care whether Isaiah 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 if Satan takes 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 hustle, when men are borne down with care and distraction, when they are shaken and shattered almost to nervous prostration 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 undershepherds take heed to "*feed the flock 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 active. There is no time to waste in preaching things that sorely perplex the children of "little faith." Go earnestly to God's great storehouse, and search diligently for bread to satisfy soul-hunger, medicine for soul-sickness, comfort for sorrow, light in times of darkness, and for that which insures hope in the valley and the shadow of death. It is a great thing to have charge of the flock of God, and the undershepherd who realizes this will be very careful how he offers for food that which robs them of all the precious things mentioned above.

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. It was 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 lost 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 its 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 that are hard to answer. 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, else 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 parading the so-called discrepancies 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.

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." This explains 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 symbolical Eden, or a literal or symbolical 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, with its 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 never 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.

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 Christian 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 he 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 "poise" 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 because 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 her features were shown. 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?

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 symbolical 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 people of old were blessed or condemned 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;" "If any man will come after me, let him deny himself and take up his cross daily and follow me." He assured them that those who followed him

should not walk in darkness, but should have the light of life. After Jesus, came the apostles, all of them urging men to be followers of God. What then does the Bible mean by "following Christ?" Many are anxious to know. Some are worried lest they be found wanting at last. Some think it means to be blameless. Some say it means "Keep the commandments." And some say to "wholly follow Christ" means absolute perfection. It may be a comfort to some, to look at the lives of men in the Bible of whom it was said, he "followed me fully," and "with his whole heart." Nothing is said about Caleb's faults, but no one doubts that he had faults in common with others. The commendation of Caleb does not seem to have been given because he was absolutely faultless; but because, when the supreme emergency came, he was willing to trust God where others would not. He had had no more reason to trust him than had all the other Israelites. But he would not doubt that the God who had done so much for them in the past was still able and ready to lead them safely against the giants. And when all the other spies were scared out of their wits by the giants, before whom they seemed like grasshoppers, Caleb stood strong in his faith in God. So when God commended him for wholly following, he said it was "because he had another spirit in him." That was just it. The same is true of David. He would hardly stand the test as to morality and purity of life. He had many faults and blemishes as a man of God. But notwithstanding all of these—of which he sincerely repented, and for which he suffered sorely—he never failed in a trying hour to trust the Lord. He felt that God was able and ready to do everything for those who were willing to trust him fully. This was the "other spirit" in David that made him brave the giant in God's name, when everybody else was panic-stricken; and this again was what made him so kind to Saul when he sought David's life. It was this "other spirit" also that made him so patient under discipline and so submissive in the hour of bereavement. Because of this spirit, he preferred to fall into the hands of God rather than into the hands of man. It was in this spirit that both Caleb and David differed from their fellows. They were not perfect by any means.

They must have come short in many ways, and we know that one of them was overtaken 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 commended 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.

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 brightest boys, quickly pointing to the other end of the class, replied, "Yes, that feller down there." Probably the boy would not have been 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 see 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 inner conditions when these bring no discredit upon ourselves. 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 untidy and unsoldierly in camp, so 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, his captain can always depend 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. Now which 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 faultless life 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 frivolities of life, who indulges in unchristian habits, asks what he must do to be saved, 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 shut himself off from being a follower of the Lord. But when he sees 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 so long as he willfully adheres to any practice 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 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 faith to conquer crowding doubts and fears,
Beauty for ashes may I give away:
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 sure 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 in the souls 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 \$1,000.00 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 aim 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 acquirement of thousands upon thousands 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 robbery of the people, the former Senators from Oregon, Mitchell and Fulton, were concerned. Senators Clark and Warren, of Wyoming, especially the latter, are accused of profiting by it. Senator Borah, of Idaho, who came into the public eye as the attorney for the State in the Haywood trial, is to be tried the end of this month on a charge of committing land frauds.

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 English press make us appear as barbarians, 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 unremunerative. 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 wheat 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 may need. 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

other institutions for transferring values. In this use of money as well as the former, it must have value in itself. For whatever is used to measure and transfer purchasing power, must in itself have purchasing power.

The fact that money has value in itself, together with the fact that it is the representative of all property, causes many to place a wrong estimate upon it. To one it becomes the one thing above all others to be desired; yet all that money can bring into one's life is not so desirable as that which love alone may bring. To another, money means power to do and to bring things to pass; but unaided by the intellect, it is wholly powerless. A strong mind is able to produce money, but money can never buy a strong mind. To yet another, money means position, honor, prestige; but honor so obtained is found to be fleeting, for lasting honor comes but to them to whom honor is due. To a few individuals, money is the cause of most of the evil and harmful influences of society, and is a thing to be avoided lest it defile; yet church men ask for it, school men plead for it. It carries the Gospel to nations in darkness; it builds almshouses and asylums; it provides homes for the homeless, and food and raiment for the needy; it makes general education possible through free school systems; it builds and endows colleges and universities; in short, under the present organization of society, it is an essential in civilizing and enlightening the peoples of the world. Money does fill a useful place among the active agencies of society.

Since, then, money is not to be unduly exalted nor yet looked upon as a thing unduly debased, what is the true estimate to be put upon it?

Some one has properly said that man's chief business upon earth is to attain unto spiritual worthiness. If this be not the actual truth, it certainly approaches it. For it cannot be that man, the highest of all created things, was placed upon earth by caprice, nor yet to amass wealth, nor even to enjoy the pleasures of life. It is reasonable to believe he was placed here for a purpose higher than these and one that would be helpful to that part of man which never dies. Whatsoever then, man can make use of to attain unto this end, it is his privilege and duty to so use it;

and whatever will hinder his attaining this end, it is his privilege and his duty to let it alone. God has revealed his willingness to dwell within man 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 so 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 may lead away from the ultimate aim of life and the other leads inevitably toward it, 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 beautiful by the sacrifice, and by it 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 be-

tween thoughtful giving, and carelessly casting into the treasury whatever one may happen to have after all other wants have been amply provided for. The widow's gift was only two mites, and yet so far as we know, no other giver received 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.

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 who 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 all, gives more than he who gives only a part. 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 two mites 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, 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 our institutions of learning 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 feeble churches and our schools without adequate endowment. Just as truly may it be said of such persons that they 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 undiminished 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 be a never failing 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 the kingdom of heaven and a high one upon money; but of placing a right estimate upon each, with regard to its relative importance and in view of the fact that the true function of money is that of a necessary tool, to be used in accomplishing the great object of life.

But it should be ever kept in mind, that there is such a thing as paying too big a price for money, but never too big a price for the guiding presence of the holy spirit; for when we lay all upon the altar, we do but give to the Lord his own.

The Kingdom of Heaven—Service.

Convocation Paper by Rev. A. J. C. Bond, of Nile.

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 that object and what will hinder us in its pursuit. Power to know and purpose to do are the ever increasing acquirements of the servant of Jesus Christ. Thorough acquaintance with our Master, his aims, spirit, and method, is necessary if we are to measure the value of our service in his kingdom. From this view-point, the stand-

ard by which the value of our service is measured is the greatness and quality of the work committed to men.

I am of the opinion that the expression, "We are saved only that we may save others," has been misused. At least, the quotation has suffered from the fact that a wrong interpretation has been put upon the word "saved." I would not underestimate the value of the service of bringing men and women to what we call a saving knowledge of Jesus Christ. But I think this saving process is the work of a lifetime in each individual person, and that each life has some place in the service of the Master when there are no souls to save. Our service is to bring this world into harmony with the will of God, "That thy will may be done in earth as it is in heaven."

It is in saving men from sin and selfishness that our great service may be done. When we have set another man to seeking first the kingdom of heaven, we have added a positive factor to the forces of righteousness. And I would emphasize what seems to be a more neglected truth—that we are continually facing the conquest of self, and that our service includes the bringing of our talents of money and of mind, of time and influence, to the service of Jesus Christ. This includes the helping of other men to this same kind of service. It is because we have limited the meaning of Christian service to the specific work of getting men converted that many have undervalued their power to serve. With its more comprehensive meaning, service in the kingdom of heaven finds more universal application.

The secret of power for service is to know how to work in harmony with the Holy Spirit. If there is a tendency today to over-emphasize the value of the activity of the individual Christian to the neglect of his preparation through constant communion with the divine Head, this tendency is due to a reaction against another erroneous view. In the past, the work of the Holy Spirit has been emphasized to the neglect of the natural power of man. That is, men have withdrawn themselves from their natural environment and, therefore, from those elements which the Holy Spirit uses in the development of character; and their minds, they have sought soul-culture there, debasing their bodies and starving

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 the Master; 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
Requireth 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 earth seem our Father's temple,
Each loving life a psalm of gratitude.

Whittier.

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

*Abstract of Convocation Paper, by
William C. Daland.*

The word "law" is used in two senses: (1) that of a principle according to which events happen, and (2) that 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 meetings? If we had a 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? Possibly 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?

Are the programs of such a nature as to appeal to the common people, as they should? A most practical thing was the Sabbath School exhibit. A person could have spent several hours profitably right there. We know a teacher of one of our newer and smaller Sabbath Schools who attended Conference on purpose to visit the exhibit, and received much help therefrom. These are the things which attract and help. Great credit should be given to those in charge from start to finish. Let us have more of such work and less theory. But why were not all the Sabbath Schools requested to send contributions? Another business error.

Some answers to letters were requested in order to have at Conference time. Plenty of time. Slow to arrive. Negligence in answering. Would it not be better for us to be more prompt in all things relating to church work? Paul says: "Not slothful in business."

Suggestions made to advance the price of meal tickets in the future. Thought: If men in our large cities, with high rents to pay and city prices for produce, besides furnishing own helpers, can furnish a better meal by far than we had at Conference, for 25 cents and make a profit, why cannot others? Better advance the price of season tickets. We expected to pay for children. Was much surprised not to do so.

Four hundred dollars in debt for Conference expenses! "Would it not have been better to have made the deficiency good then and there, by those who attended? Most emphatically, yes. Nevertheless, if churches are assessed for this, what shall you and I do as members of those churches? Shirk because these things are not done by the business methods we think best? Not at all, but come to the front and pay it, and that at once. Then resolve, and live up to our resolutions, that hereafter we will attend Conference ourselves and there, as well as elsewhere, plead with the leaders of our denomination, that they shall take counsel together, and with successful, conservative business men, that these things happen not again.

H. L. HULLETT, M. D.

Allentown, N. Y.

Sept. 1, 1907.

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 coming of the Master is at hand, I am trying to do all I can to prepare my fellow men to meet him with joy and gladness.

TUTU KWAMINA.

This item is from the *Review and Herald* of June 6, 1907. The Tutu Kwamina named is Bro. Jas. C. Dawes. We are glad for his good work.

L. C. R.

Tract Society.—Executive Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 8, 1907, at 3 P. M.; Vice President, Joseph A. Hubbard, in the chair.

Members present, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, A. H. Lewis, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. N. Jordan, W. C. Hubbard, M. L. Clawson, G. B. Shaw, Corliss F. Randolph, O. S. Rogers, Asa F. Randolph, A. L. Titsworth and business Manager N. O. Moore; Vice Presidents, T. L. Gardiner, E. F. Loofboro. Visitors, Walter L. Greene,

Iseus F. Randolph. Prayer was offered by Rev. A. H. Lewis, D. D. Minutes of last meeting were read.

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 of 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 hereafter 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, Leonardsville, 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 homeless,
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 forefathers—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 any theory, however fine-spun, 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 much inquisitorial coaxing and cross-questioning to confess the lie which she was never conscious of telling, and—because circumstantial evidence 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 sweetest manner. A smile may mean a stab, a look a heart-ache, the tone of the 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 most vital questions of their lives together; and the parents of those days were prolific of resources for destroying the child's "self-conceit." He was not allowed to think for himself, nor encouraged to rely on his own judgment.

Now, parents go to the other extreme, and many of them seem to think their children well-nigh infallible. They are given every privilege; all they say and do is of importance; so, where once children were expected to live for their parents, parents are now expected to live for their children. Would it not be the wiser and juster way for parents and children to live for one another?

Let every parent fix this thought firmly in mind: the undisciplined child is a trouble to himself as well as to others. Among all our many blessings, we can count few greater than our friends. To bring up a child, therefore, to be lovable, an object of affection to those around him, is clearly for his best interests. This cannot be done by letting him run wild. He must be so trained that he will at least respect the feelings of others, his elders, friends, playmates, and strangers, however insignificant.

After exercising due tact and patience, if the mother finds that example and precept are of no avail, let her by all means try more decided measures, not allowing herself under any circumstances to become discouraged or dismayed. For, as a last resource—and only as a last resource—

corporal punishment is not only justifiable, but is obligatory.

For example: the child who persists in being cruel to animals may be made to comprehend the enormity of his offence only by the inflicting of the same or similar treatment upon himself. Say to him that you are convinced he does not realize how heartless and unjust his conduct really is, and that you are forced to see that he learns through experience how to feel compassion and sympathy for his defenseless victims.

Since no two children have the same dispositions, and no two circumstances are alike, it should readily be seen how impossible it would be, or, at least, how impracticable, to apply the same rules to all cases. The most that can be attempted is to arrive at a few general principles and conclusions. In actual practice, however, it is necessary to make a special study of each case—the age of the child, environment, heredity, temperament, and, more than all else, psychological and physical conditions. Parents, teachers and guardians of the young in general, must be guided by their own sense of the fitness of things, by intuition and reason, rather than by any preconceived theories, either their own or those of others; for the welfare of the child is always more important than the maintenance of any fixed rule for his government.

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 Willis 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 Fouke, Ark., school.

Mrs. West reported having received 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 since the last meeting—twenty-two in all—in answer 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 RECORDER office, for publishing Sabbath programs, and Sabbath Invocation.

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

Members present: Mrs. Clarke, Mrs. Platts, Mrs. Crandall, 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 final reports of 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 missionaries who wrote them, 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 the annual letter speaks, 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 sum of \$3,000 for the coming year to meet the demands of the Woman's Board work.

Voted to set aside the usual appropriations for the beginning of the year's work.

The corresponding secretary was instructed to prepare the annual circular letter to the societies and lone Sabbath-keeping sisters. Mrs. Van Horn presented a draft of the letter, which was read, and adopted. Twelve hundred copies were ordered printed.

Voted the printing of fifteen hundred letter-heads for the use of Board correspondence.

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 "passed on."

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

Adjourned to meet with Mrs. Morton in October.

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

Power in Denominational Literature—Its Nature, Source and Ends.

ETHEL HAVEN.

Summary of a Paper read at Conference, Alfred, N. Y., Aug. 26, 1907.

It is the happy lot of literature to be at once the mirror and the mold 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 power of suggestion from which the mind cannot free itself is like the wedge of wood working silently but resistlessly, 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 men.

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 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 denomination itself, 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 heroism 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 of 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.

Report of Conference Expenses.

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

PRINTING.

Recorder Press:
Estimated cost of Year
Book\$300 00
Balance due for 1906 23 35
1300 programs 24 00
History of Conference, 1801-1806 50 00
Old Minutes of Western Association 7 00—\$ 404 35
Alfred Sun:
400 Letter Heads and Postage 2 20
500 sheets paper for Secretary 75— 2 95
The last two items in the Recorder bill were voted by Conference in 1903 and 1904.

EXECUTIVE COMMITTEE.

Printing, Postage and Clerical help \$ 13 25

CORRESPONDING SECRETARY.

Postage\$ 4 50
Translating and printing 4 00—\$ 8 50

RECORDING SECRETARY.

Stickers for railroad certificates\$ 72
Postage 80—\$ 1 52
Expenses of Rev. J. L. Gamble in connection with Historical Volume, voted by Conference\$ 50 00

MUSIC COMMITTEE.

Postage and stationery\$ 1 96
Telegram 50
Livery 50
Express on music 2 90
Tuning two pianos 4 00
Booklets for congregation ... 6 00
Appropriated for Milton Quartet 25 00—\$ 40 86

LOCAL COMMITTEE.

Rent of tents\$175 00
Drawing tents 10 00
4804 feet lumber.....\$277 49
Lumber sold 163 98— 113 41
Drawing lumber 9 20
Freight on lumber 12 96
Labor, making tables, etc. ... 69 93
Labor, washing dishes 35 05

Roll of paper (over 1/2 on hand) 15 00
Supplies for reading and rest-rooms 17 25
Nails, piping for gas 65 05
Paper napkins 6 89
Moving piano 8 00
Rent of chairs 4 50
Use of engine 24 00
Teaming during Conference 10 00
Sawdust 1 50
Expenses of Entertainment Committee 14 30
Expense securing caterer 7 00
Ice 11 90
Packing dishes 6 60
Postage, telephone, and incidentals 5 87
New dishes purchased 39 04
Paid caterer\$1,435 21
Less sale tickets ...\$1,299 20
Less contributed 132 50

1,413 70 3 51—\$ 666 46

RECAPITULATION.

Recorder Press\$404 35
Alfred Sun 2 95
Executive Committee 13 25
Corresponding Secretary 8 50
Recording Secretary 1 52
J. L. Gamble, appropriation .. 50 00
Music Committee 40 86
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;
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.

What the Minister Sees From the Pulpit.

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

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 one man in the pulpit, intent upon his message, with hundreds of people before him, can notice any particular individual.

Here he makes a great mistake; for the live 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 the thoughts and intents of his hearers' hearts.

There is a man fumbling his watch chain, and surreptitiously drawing out his watch every five minutes to see whether it is not time for the sermon to end.

There is another trying to conceal the paper he is reading, by folding it up in a very small wad, and turning it over cautiously when he comes to the end of the visible part.

There is another with a supremely bored expression when the doctrinal part of the sermon is reached, and who shows his contempt for the doctrine by ostentatiously turning the leaves of his hymn book, while he hunts for the third verse of the two hundred and eighty-seventh hymn.

His next neighbor is looking straight at the minister, but his unresponsive face and far-away eyes make it plain that he is reckoning up the value of his Amalgamated stock, or calculating the approximate returns of his chicken farm with eggs at thirty-five cents a dozen.

Half-way down the broad aisle is the Irreconcilable, the man who has a special grudge against the minister because he supplanted his own favorite candidate in the eyes of the congregation and received the call of the church.

He has made up his mind in advance to dislike the sermon. He knows that it will be largely "bosh." He has frequently alluded to the minister as an "addle-pated rattlebrain," and he now shows his contempt by turning sidewise and gazing over the audience with a sneer on his lip which

plainly says, "What stuff he is giving us today."

Up in the gallery a small boy is slyly pinching his little sister until she has reached almost the explosive sobbing-point; but, owing to the age of the actors, that diversion is not nearly so distracting to the minister as the flirting of the soprano and the bass in the rear gallery, who are holding hands and casting languishing glances at each other out of the corners of their eyes, blissfully confident that in their remote corner no one can possibly see them.

Even this is not so disconcerting as the stolid indifference of Deacon Dozy in the fourth pew from the front on the left-hand aisle, who deliberately, after the second hymn, settles 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 speculators and the Irreconcilable, and lead the minister to say with gratitude, "After all, it is a blessed thing to proclaim the unsearchable 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*.

Young People's Work**Our Fine Young People.**

Elder A. T. Jones, of Battle Creek, said to me one day after the Conference had closed: "What fine young people you have! They are so strong and steady."

He made some comparisons, the logical conclusion of which would give our boys and girls first choice, he being the judge.

One of the doctors in the great Battle Creek Sanitarium said to me last month: "Your people have the reputation of being the best helpers we have in this institution."

The young members of our denominational family are entitled to know what others think of them. We have a right to be proud of them, and a duty to let them know it.

THE COMMON GIRLS NOT WANTED.

Strong, reliable, conscientious people are wanted everywhere. Along this line I have received a letter from Miss Dice, the manager of the Hygienic Dining-room Company, Washington, D. C. While a member of a Seventh-day Adventist church, she belongs, in a large sense, to that company of broad-spirited, independent Sabbath-keepers which is rapidly growing, and for which we have a feeling of strong fellowship.

She says: "Elder A. T. Jones said you had such a fine set of young people in your Conference, and thought we might secure some of them for our work. We would like one energetic, smart, reliable young lady for our cashier and book-work—one that could make a good appearance and be pleasant to the customers. We would also like three or four to serve tables in the dining-room, and one, older, to have charge of the sewing room. We are very particular whom we employ. We do not care to take the common girls that work in the ordinary cafés. Ours is a special work and we serve the best people in Washington—senators, department-heads, lawyers, doctors—those who think and study hard."

The address of the Hygienic Dining-room is 1209 G. Street, N. W.

L. C. RANDOLPH.

A Song of Twilight.

O, to come home once more, when the dusk is falling,

To see the nursery lighted 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.

WM. L. CLARKE, *Pres.*A. S. BABCOCK, *Rec. Sec.*

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 his 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 pulpits; and while I have ever plead for full liberty in 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 pleasure 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 really cannot care one straw who wrote, or what is the meaning of the Athanasian creed, but they are hungry 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. 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 confidence to younger 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."—*British 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. Your seed is 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!"

That there nurse, she shake her head
When I come upstairs.
"Sh-h-h!" she sez—'at'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 sez, "Sh-h-h!" 't way!
Jest "Sh-h-h!"

I goed in to see my maw,
'Nen clumb on th' bed.
Was she glad to see me? Pshaw!
"Sh-h-h!"—'at's what she said!
'Nen I blinked and tried to see
'Nen I runned away
Out to my old apple tree
Where no one could say
"Sh-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!"
'Nen I cry-an' cry an' cry
Till my paw, he hears
An' comed there an' wiped my eye
An' mop up th' tears—
'Nen sez "Sh-h-h!"

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

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."

"But don't 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 me."

"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 its 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 wrapped in their tiny green case. The other roses bloomed, and the people were made glad by their beauty; but the selfish bud after a while withered away.

"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets, I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool. No one wanted to drink of it, and it did not help the flowers at all, for the water was not pure and sweet.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things, and said: "If I would be loved, I must share with others all that I have."—*Kind Words*.

A Gipsy's Strange Story.

A little gipsy boy with his mates was once engaged in making mud pies near a camp of his people in Epping Forest, England. The boy, named Rodney, was a dark-skinned, curly-headed lad, with fun-loving eyes and dazzling white teeth that were much in evidence because his lips were so often parted to speak merry jests or in happy smiles.

At some stage of the mud pie-making, Mr. Sankey, the singing evangelist, drove by, and asked the children what they were doing. They all scampered away like frightened rabbits except Rodney. He fearlessly approached Mr. Sankey, presented a fine fat pie for inspection, and said, hospitably, "I wish it was good to eat, but it ain't; but if you are hungry and will come to our tent, my mammy will give you a 'sure enough' pie."

Mr. Sankey, impressed by the frank and friendly courtesy of the child, said, "You are a little gentleman!" Then placing his

hand on the dark curls he added impressively, "God bless you, my lad, and may he make a preacher of you!" Had Mr. Sankey a prophetic soul?

When Rodney was about twelve years of age, smallpox broke out 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 she made 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 burdened 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 Rodney followed "daddy" there, sorrowfully wondering what was the matter and ran joyfully back to the tent when he saw his illumined face. The brothers were also converted and through them a revival broke out in the camp.

What do you know of the gipsies, boys and girls? Have you ever seen gipsy wagons or a gipsy encampment? You probably think of them as a dark-skinned race, the women dressed in bright colors and going about fortune telling, the men with an odious reputation for drinking, fighting, and stealing children, horses, and chickens. Yet the larger number of those called gipsies in this country are not gipsies at all, but just vagrants with many evil habits. The real gipsies, of whom there are thirty-five thousand in England, speak a language or dialect of their own, known as Romany. Many of them resemble the Jews, and they believe themselves to be some offshoot of the Jewish race. In Rodney's family the majority had

been given Bible names, and they had a few observances not unlike those of the early Jews. They never travel, gather wood or thistle on Sunday, and their marriage laws are similar. They honor their women and never are divorced.

Laida, the majestic queen of Rodney's tribe, came when his birth was announced, decked out in beads and cheap jewels, and waving her arms over his cradle cried out in the Romany dialect: "I, thy queen, claim thee, Rodney, as my subject. Mayst thou, son of the tribe of time and mystery, prove an honor to thy people."

Little Rodney has lived to become a *boro roshie* (great preacher), and to be the pride of the gipsy camp. It came about in this way: in his little boyhood he seems to have had an unusually religious nature. He did not like his father's horse-trading, but helped him to gain an honest living by making clothes-pegs, baskets, etc. When converted as a mere lad, General Booth, as he says, "got his eagle eye" on him, and testing his boyish power, said at once that he must become an evangelist. 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 Cs." Soon he sang the songs of Jesus to the women of the villages or to any group of people whose attention 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 raised him to preach in great churches before the titled and learned of the earth, and almost all over the 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 went away 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 delighted 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 spying him in the audience, Doctor Prince said, "We have a real, live gipsy here tonight." The people looked about as if some highway 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 highway 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*.

Just For Today.

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for today.

Let me both diligently work
And daily pray;
Let me be kind in words and deed,
Just for today.

Let me be slow to do my will,
Prompt to obey;
Help me to overcome my flesh,
Just for today.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for today.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace,
Just for today.

So for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for today.

—*Canon Wilberforce.*

Prince Edward of Wales had a profound dislike for arithmetic. Many times the future King of England has been put in a corner for evidencing his dislike.

Once when he saw books and slates made ready to start a day's lessons, he arose from the table at which he had been sitting, and said, quietly, to his tutor:

"I don't think I'll do 'rithmetic today. Think I'll go in the corner again, if you don't mind," and marched away like a soldier, leaving a much-bewildered tutor in the rear.—*Chicago Record-Herald.*

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.

- 2.30 Song Service, Jesse Hutchins.
President's Address, "A Sure Foundation,"
Rev. O. D. Sherman.
Preparatory Service, R. J. Severance.

EVENING.

- 7.30 Service of prayer and song, H. L. Cottrell.
Address, "A Sure Testimony," Rev. A. G. Crofoot.
Conference Meeting, Rev. George P. Kenyon.

SABBATH MORNING.

- 11.00 Sermon, "The Sure Word of Prophecy,"
Rev. W. D. Wilcox.
Sabbath School, Conducted by Supt. of
Hartsville Sabbath School.

AFTERNOON.

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

EVENING.

- 7.30 Song Service, H. L. Cottrell.
Address, "A Sure Harvest," Rev. S. H. Babcock.
Conference Meeting, A. E. Webster.

SUNDAY MORNING.

- 10.30 Devotional Exercises, James Skaggs.
Sermon, "The Sure Mercies of David,"
Dean Main.
Address, "A Sure Election," Rev. A. J. C. Bond.

AFTERNOON.

- 2.30 Song Service, Jesse Hutchins.
Three twenty-minute addresses:
1. "What Paul Was Sure of," Prof. W. C. Whitford.
2. "What Solomon Was Sure of," Rev. L. C. Randolph.
3. "What Peter Was Sure of," President B. C. Davis.

EVENING.

- 7.30 Song Service, Jesse Hutchins.
Consecration Service, Rev. E. D. Van Horn.
23-30.

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. Rounseville read the sermon. These young people are excellent readers and put spirit into their parts. We almost felt as though brother Rounseville 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 to call. Others 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 that in the East or 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 interests there, as so many have, from time to time, looked that way for new homes.
COR., *Pro Tem.*

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

members of the family had passed for five hundred years, beginning with Thurstine De Bassett, 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-TORMEY.—At Alfred, N. Y., September 10, 1907, by Rev. A. E. Webster, Floyd C. Vars and Blanche Leah Tormey, both of Andover, N. Y. A. E. W.

BABCOCK-STILLMAN.—In 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 Luason Babcock, of Plainfield, N. J., and Ruth Stillman, of Alfred, N. Y.

DEATHS

WEST. Francetta S. West—lovingly called "Francie"—daughter of Henry 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, Ercurius 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. S. R. W.

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. S. R. W.

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 buried with flowers, expressing the sympathy of many loving hearts. T. L. G.

BAKER.—At Plainfield, New Jersey, September 6, 1907, Cynthia Greene Baker, wife of the late Rev. Halsey H. Baker.

Mrs. Baker was the daughter of Amos and Nancy Saunders Greene; and was born at Berlin, Rensselaer County, New York, on August 12, 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, at 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, like her husband, of great strength of body, mind, character and spiritual life. The world seems weaker and poorer because 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. B. S.

LOUGHHEAD.—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 1886, with the Elmira 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.

CHILDERS.—Perry Roy Childers, son of Asher S. and Rachel Childers, was born at Salem, W. Va., March 12, 1886, and died at his home August 22, 1907.

Roy was an industrious and trusty boy. He was baptized and united with the Salem Seventh-day Baptist church in March, 1899, 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. ROUNSEVILLE, *Cor. Sec.*
23-30-7

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IMPROVED WORKING CONDITIONS.

"One far-reaching result for good," writes Anna Steese Richardson in the October *Woman's Home Companion*, "which has followed the presence in the wage-earning field of women possessing education, refinement and strong moral character is the betterment of the physical conditions under which their less fortunate sisters once worked.

"In hundreds of stores, factories and office buildings girls today are reaping the harvest sown five or ten years ago by intelligent women, who, upon entering the business world, resented the filthy, unhygienic, degrading surroundings then considered quite good enough for any woman who had to work for her living. These women have demanded and secured for the new generation of business girls sanitary toilet rooms, clean, properly ventilated rest and lunch rooms, sick rooms, trained nurses and matrons in department stores. These women, as inspectors of factories, have fought for and secured proper lighting of halls and stairways leading to upper floors, where once the progress of young girls through darkness was interrupted by nameless indignities. These women are doing the most practical work in the campaign against child labor.

"And almost invariably the women, either as factory inspectors or heads of societies whose object it is to relieve and improve the condition of wage-earning women, started as wage earners with but one object—making money. They were literally driven into the broader sociological field by the sad realization of the degrading conditions under which their less fortunate sisters worked. Their work has been far-reaching and beneficial in many cases.

"But it is only when the intelligent woman of strong character devotes herself body and soul to such work that her influence is felt. So long as she must concentrate her energy and thought upon the duties for which her employers pay her, she exerts little or no more influence upon the conditions about her, whatever they may be, than the unintelligent or frivolous girl at the adjoining desk or counter. And in the very nature of things the majority of women in business are of average mentality and morality only."

Listen for the voice of God. Sometimes the roar of the world's voices may drown it, but if you have ears to hear, the voice will reach you in spite of them.

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.

BUSINESS OFFICE

On the Children's Page you will find a most interesting article on the conversion of Gipsy Smith, the noted evangelist. Don't fail to read it. It is written simply, so that the children can understand it, but it is interesting enough for anyone.

The point of interest in it for this department is the fact that we have made arrangements whereby we can offer Gipsy Smith's Best Sermons to subscribers for a mere trifle over the regular price of the RECORDER, \$2.00. The cloth bound volume contains 255 pages, printed on heavy antique stock and bound in red cloth with gold and white title. It contains a portrait of Gipsy Smith. The paper bound volume contains precisely the same matter but is printed on lighter paper and is bound in paper covers. Either volume is worth more than its small cost. Send 20 cents extra for the paper bound, or 50 cents extra for the cloth bound book. Sent postpaid.

Between now and the end of the year we want to receive as many renewals and new subscriptions as possible. Look at your label and see if you are paid up for 1907. If not, send in your remittance at once and enclose with it 20 or 50 cents extra for Gipsy Smith's Best Sermons.

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Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

Oct. 12. Israel Enters the Land of Promise, Josh. 3: 5-17.
Oct. 19. The Capture of Jericho, Josh. 6: 8-20.
Oct. 26. Caleb's Faithfulness Rewarded, Josh. 14: 6-15.
Nov. 2. The Cities of Refuge, Josh. 20: 1-9.
Nov. 9. Joshua Renewing the Covenant with Israel, Josh. 24: 14-28.
Nov. 16. Gideon and His Three Hundred, Judges 7: 9-23.
Nov. 23. World's Temperance Lesson, Rom. 14: 12-23.
Nov. 30. The Death of Samson, Judges 16: 21-31.
Dec. 7. Ruth's Wise Choice, Ruth 1: 14-22.
Dec. 14. The Boy Samuel, 1 Sam. 3: 1-21.
Dec. 21. A Christmas Lesson, Matt. 2: 1-12.
Dec. 28. 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, Numb. 27: 12-23.

Second-day, Isa. 35: 1-10.

Third-day, Acts 18: 1-17.

Fourth-day, Isa. 52: 1-12.

Fifth-day, Zech. 4: 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 may 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.

It is worthy of curious notice that the name *Joshua* corresponds to the New Testament proper name *Jesus*, meaning Saviour. In King James' Version of Acts 7: 45 and Heb. 4: 8 we have the name *Jesus* where the reference is certainly to the Old Testament hero, Joshua.

Our present lesson illustrates the fact that God's work does not depend upon the life of one man. Workers may fall, but the work goes on. The words of encouragement to Joshua form a fitting introduction to the Book.

TIME.—The date according to Archbishop Ussher's chronology is 1451 B. C. The exact time is a matter of great uncertainty.

PLACE.—Upon the Plains of Moab near the Jordan, opposite Jericho.

PERSONS.—God encourages Joshua.

OUTLINE:

1. The Promise of Inheriting the Land. v. 1-6.
2. The Exhortation to Observe the Law. v. 7-9.
3. The Preparation for Crossing the Jordan. v. 10, 11.

NOTES.

1. *Now it came to pass.* The word translated "now" would be better rendered "and." There is no marked break between the Books of Deuteronomy and Joshua. Our Lesson is the immediate continuation of the previous narrative. *Moses the servant of Jehovah.* Moses is frequently spoken of by this honorable title, as for example in last week's Lesson. The word translated "servant" might have been rendered with equal accuracy, "slave." *Joshua.* The name means, Jehovah is Salvation. He was also called Hoshea or Oshea. *Moses' minister.* That is, attendant. He accompanied Moses when he ascended Mt. Sinai to receive the Law. He served as Moses' lieutenant in leading the people, and was officially appointed as his successor. He was military leader in the lifetime of Moses, and did efficient service as one of the twelve spies. When Moses died there was no one to raise any opposition to the leadership of Joshua.

2. *Now therefore arise.* It would seem that after the death of Moses there was nothing to cause delay, and Joshua should immediately lead the people into possession of the Promised Land.

3. *Every place that the sole of your foot shall tread upon.* Compare Deut. 11: 24. The promise is all-inclusive. They are to have every single foot's breadth of the land. All of the present holders of the land are to be dispossessed. *As I spake unto Moses.* As the successor of

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; Numb. 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. Bordèr. This translation is much better than "coast" of King James' Version, for the reference is to boundaries rather than seacoasts. The word coast would 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. Meditate thereon day and night. Compare Psa. 1:2, 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.

11. Prepare you victuals. That is, Get ready provision for a journey. Within three days. Compare the interval of three days before the giving of the law from Sinai. Exod. 19:11.

SUGGESTIONS.

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 and he will be kind and true to us in this 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. Chipman, 220 Broadway, New York, N. Y., on Wednesday, October 2, 1907, at 2.30 P. M.

STEPHEN BABCOCK, Pres.

ARTHUR L. TITSWORTH, Rec. Sec. 16-23-30.

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Side Doors on Railway Cars.

Coaches with doors at the side instead of on the end are to be introduced on the Southern Pacific Railroad, according to The Scientific American. This paper states that President Harriman a short time ago gave orders to have a number of new fine passenger-coaches built on this plan at the company's car-shops at Sacramento. Says the paper just named:

"Harriman believes that cars thus constructed will be much stronger and more durable than the style now used; and also that in case of wreck, there will be little danger of the coaches telescoping each other. These new cars will have a small passageway by which passengers may go from one coach to another, but this will be so arranged that it will not weaken the end-walls of the cars. Another feature of these coaches is the use of round instead of square windows. New patent ventilators, now being used by the Union Pacific on its motor-cars, will be placed on the new coaches, and the cars will present an appearance so little in common with the ordinary coach that they will at first hardly be recognized as a passenger vehicle. Some of these cars will soon be completed and placed in commission on the Southern Pacific Western roads."—Literary Digest.

SPECIAL NOTICES

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

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street, between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome. W. D. WILCOX, Pastor, 5606 ELLIS AVE.

All pastorless churches, or groups of Sabbath keepers within the bounds of the Western Association who desire ministerial aid, are requested to communicate with the undersigned.

S. H. BABCOCK, Chairman of Committee on Ministerial Supply, Western Association. Little Genesee, N. Y.

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