

as if to atone for the angry storms that will come later. Migratory birds call out their "good-bye," from the sky where the wild geese are flying, to the pewees and wrens that chirp in low shrubs or tall grasses. To dwell upon the pleasant and poetic phase of October is well, but above all ordinary thoughts and enjoyment of October's golden days, we ought to rise with the endless sweep of religious thought which autumn brings. None but a loving Father could create such a world as ours is in October. None but a beauty-loving God, a Divine Artist, could make it soul-intoxicating with matchless colors and more than matchless sounds. One such October as this year has brought furnishes divine food for a world full of people who are hungry for God and good. How much religion are you getting out of October?

Deeply Rooted. "He must dig deep who would build high." That sentence is more than terse English. It sets forth an universal truth connected with architecture, and suggests an equally important truth connected with fruit-bearing. Three days ago a workman began to dig a hole four feet deep in a lawn. Within the first twelve inches he came upon the great roots of a neighboring maple tree, and was obliged to seek another place. The writer saw the roots and noted the tree which they supported. It is tall, long-branched, vigorous in every particular, and now, in mid-October, is laden with leaves that are still vigorous and green as though it were mid-summer. Its strong, wide-spreading roots tell the story. Men are like trees. If they are deeply rooted in the soil of righteousness, they grow heavenward with corresponding fruitage. This maple has been well trimmed; worthless branches have been cut away. Its life has not been wasted in unnatural over-growth. It stands in a favorable soil that gathers the rains that the roots may drink and the whole tree be nourished. There are such Christians. The roots of their spiritual life are large, deep-reaching and vigorous. They drink of those streams which make glad the city of God. High purposes and holy aspirations fill their lives. It is their food to do the Master's will. The divine life within them must bear fruit. It appears in their words. It is expressed in their actions. It is nourished by their purposes. Hungry souls come to them for food. All this is according to the purpose of God, and while, in one sense, it is more than expressed in another sense it is part of the eternal life. It has been ordained that men should grow and bear fruit. Best of all is the promise that "such fruit shall abide." Christ declared this in his farewell talk with his disciples. "How can I bear fruit?" Feed on those things which nourish the divine life in you; having done this, the fruit-bearing will care for itself. He who is obedient, who seeks to know the Father's will and is glad to do it as fast as he learns, need take no thought in regard to fruit-bearing. Men will gather the harvest.

Inviting Criminality. The unearthing of astounding dishonesty in connection with great life insurance companies shows that great public enterprises and prevalent tendencies in State Legislatures place a premium upon dishonesty, and crime. When a few men are given almost unchecked and unlimited control of millions of money, it is not

only probable that dishonesty will be created, but probable that it can not be avoided. Such control bewilders even great financiers, and this bewilderment silences the voice of conscience, and lessens, if it does not destroy, the sense of obligation to other people. When a man can say: "These millions are mine to control; I may do with them as I will without detection," numberless evil influences are set in motion. There is no evidence that the men who have the management of these great companies and whose stupendous dishonesty is now brought to light, were men of less moral strength than their fellows. It is evident that the tendencies to dishonesty have grown in them as the opportunities for them have increased. The facts which have already gone upon record are many-voiced in demanding some system of governmental interference which shall prevent the possibility of placing so much power in the hands of a few men, and, therefore, so great temptations to dishonesty. The element of state legislation which appears in this connection is also a prolific source of dishonesty. It seems to be well established that bills are introduced and laws are enacted, the main purpose of which is to black-mail insurance companies. This evil reaches back to the indifference and corruption in political circles and to the want of moral honesty on the part of those who secure place in State Legislatures. If it were possible to make one wrong justify another, those who control the insurance companies would be justified in protecting themselves against black-mail, by the free use of the people's money. Aside from the moral questions involved, life insurance is so important a factor in social and political economy, and the interests of the people are so directly involved in it, that these revelations of dishonesty connected with it should hasten a much needed reform. Every man who is insured in these companies realizes that he pays an exorbitant price. While it is important that insurance should be brought to the lowest point possible for the good of the community, it is yet more important that it be safe-guarded by stringent provisions lest it becomes a still greater center of dishonesty and corruption.

The Small College Again.

Those who watch the trend of thought in reference to public education must note the repeated announcements concerning the value of small colleges. Following the lead of Princeton University, it is reported that President Harper proposes to cut up Chicago University into colleges "after the English plan of Cambridge and Oxford." The purpose of this is to gather students into groups, thereby bringing them into closer touch with each other and with their teachers. Chicago University is already so large that it is not possible for one student to know more than a small number of those who are in the same class. Besides the unfortunate results which come to the students in class work, because of this, there is an undue importance given to college societies and other forms of social life. The social element can not be eliminated from the educational, but it is important that it be made subordinate and that it be wisely adjusted to class-room work. The introduction of this smaller college system will increase those larger features which are involved in the phrase, "general culture." Every instructor knows that an important element in the education of the

young, if not the most important, is association with individuals. The value of this is much greater than any result which can come from books alone. Such results from practical experience in the great universities present one of the strongest arguments for the continuance of our denominational colleges, from the standpoint of general education, to say nothing of the other interests which they serve. If moral and religious interests be taken into account,—and they deserve to be considered more than they usually are,—smaller classes and smaller colleges furnish opportunities for ethical and religious development that can not be found in larger classes and great universities. Ethical and religious culture, or non-ethical and non-religious culture results from personal association, in a great degree. From whatever point of view the question be considered, ethical, educational, religious or social, smaller classes and smaller colleges are certain to find higher appreciation as experience increases.

Agitation Concerning Sunday.

The "Woman's National Sabbath Alliance," 156 Fifth Avenue, New York city, has just issued the following circular: "The trend of public thought is reaching out along the lines of reform of every kind, but none of them is receiving more attention than the Sabbath question. The Woman's National Sabbath Alliance has many valuable leaflets and is adding new ones to its schedule. The latest are: Havemeyer; A Question—The Whole or Half Day?; A Plea of a Civil Engineer; The Clerk's Story. Five cents for postage with name and address will bring you a valuable collection of leaflets." We call attention to the statement that interest is increasing concerning the "Sabbath Question." This is true so far as disregard for Sunday and the enforcement or non-enforcement of Sunday laws are concerned. Arrests for disregarding Sunday laws are quite common, but these are confined almost entirely to certain forms of crime which, it is assumed, may go unpunished on other days, but are to be punished because they constitute "Sabbath desecration," if committed on Sunday. For example, on September 24, thirty-seven persons were arrested by the police of Boston, Mass., upon the charge of "Sabbath desecration," because they were gambling. Fifteen of these were caught in a woodland in Swampscot, while "two boys who were shaking dice in a lot on Meeting House Hill," were arrested by the police of Dorchester. In another instance it is said "the officer climbed a fire-escape and caught five men who were participating in a game." The practical result of such efforts is to minimize the evil of gambling and practically to acknowledge it as of little account on other days than Sunday. On the other hand, the question of Sabbath observance is minimized when actual crime is punished only on Sunday under the illogical plea that such crime constitutes "Sabbath desecration." The history of all such evasive efforts shows that they are valueless, or nearly so, whether considered as operating against gambling or against the desecration of Sunday. Another phase of the Sunday question is constantly re-appearing in which Sunday law is used for purely personal ends in the matter of business. A request "that an order be issued directing the police to close all hardware stores on Sunday" was made to the

board of police commissioners of St. Louis, Mo., on behalf of the Retail Hardware Dealers' Association of that city, by a committee of ten of its members, on September 29. "The committee stated that many of the members of the Association close their places on Sunday, but that a few do not." President Stewart referred the committee to the court of criminal correction, stating that if the Association would make a test case and win, the police board would put the lid on hardware stores. "We do not want a repetition of the barber shop business," said Mr. Stewart." The court of criminal correction has decided positively against Sunday enforcement with regard to barber shops, and also with regard to groceries and meat stores. In view of the utter failure of the barbers' and grocery and meat dealers' associations to get their respective businesses included in the present Sunday enforcement crusade in St. Louis, the hardware dealers must have a large share of hope if they expect to secure what is thus asked for. The highest good which these efforts bring is whatever of candid consideration they secure concerning the real aim of Sunday law, and the real purpose in its enforcement.

The Pastor's Column. WHEN the present editor took charge of THE RECORDER he announced a department of "Questions and Answers," the special intent of which was to secure an interchange of opinions between pastors and church workers. There was no response to that announcement. The editor still thinks that such a department, dedicated to matters affecting pastoral work, including questions and problems relating to the pulpit, the prayer meeting, the personal association of the pastor with his people, and the entire range of interests which center in the church, is much to be desired. Hoping to secure good results in this way, "The Pastors' Column" appears on page 683 of this issue, where some further suggestions concerning it are found.

The Work in Campbellford. REV. G. B. SHAW of Plainfield, N. J., and Rev. E. F. Loofboro, pastor of the church in New York city, and possibly others, are in Campbellford, Canada. We have no details concerning their work up to this time, but our readers will be interested in knowing that the field is occupied by them. Reports concerning the interests there will be given in due time.

Summary of News.

The Lake Mohonk Conference opened Oct. 18. The higher interests of Indians and negroes form the central theme for consideration at this Conference year by year. Rev. Dr. Lyman Abbott presided. His opening address summarized the theme thus: "To protect the Indian in his right to person, to property, to the family and to reputation and to give him such instruction that his intellect is a clear, cold, logic engine with all its parts of equal strength will not suffice unless his passions are trained to come to heel by a vigorous will and the will has been made the servant of a tender conscience. We can not put the Indian back under the Indian Bureau; we would not if we could, and we could not if we would. We can not fit him to occupy his place in life and to discuss its joys by simply instructing his intellect in the laws of nature and the laws of society. Under slavery

the negro was denied the fundamental rights of person, property, the family and reputation. Emancipation gave these rights to him, and reconstruction assumed that if he had political power he could protect these rights himself. The political power was given to him, and it is seriously questioned by wise men to-day whether both he and his white companions did not suffer as much from the reconstruction period as from the preceding period of slavery."

President Roosevelt started on a trip through the South Oct. 18. He will visit prominent points including New Orleans. Special care will be taken to secure him from mosquitoes and yellow fever, but the advancing cold renders infection improbable. His first stop was at Richmond, Va., where his reception was universally enthusiastic and elaborate. His speeches were characteristic, earnest, and eminently conciliatory. The *Tribune* (N. Y.), reporting the occasion, said: "The climax of the day was reached this afternoon in the beautifully decorated Masonic Hall, when he told his four hundred hosts that they had no more claim to Lee than himself, and next to the man who wore the federal colors in the struggle between the States he honored the soldier who fought for the Stars and Bars. The Governor, the Senators and the leading men of the state applauded this sentiment with the wildest enthusiasm, and if any man's word was needed to bridge the chasm of sectionalism, all within the sound of his voice declared that the deed had been accomplished."

At the conclusion of this trip, as it is now planned, the President will have visited every state in the Union, in this informal, but really official way.

A severe tornado visited Manford, Oklahoma Oct. 18. Several deaths resulted from it.

After the cremation of the body of Sir Henry Irving, greatest of English-speaking actors of the Shakespearian School, his ashes were buried in Westminster Abbey, on Friday, Oct. 20. Many long and impassioned eulogies have been uttered since his death, and the honor shown in connection with his funeral was almost royal.

In a great automobile race for the Vanderbilt Cup at Mineola, L. I., Hemy, a Frenchman, won the highest place, making a record of sixty-one and one-half miles an hour. It will be an advance in civilization when the racing rage, and the reckless mania now associated with automobiling, give place to saner and safer customs.

Justice rejoices in the punishment of Newton Williamson, a congressman of Oregon, for frauds and perjury in connection with public land transactions. The same penalty, ten months and \$500 was fastened on Marion R. Briggs, a fellow conspirator. It is well when high position can not shield a man from just penalty for crime.

During a furious and almost unprecedented storm, five steerage passengers were swept overboard from the Steamship Campania, on her last trip from Europe. Twenty-nine others were injured.

Experiments are being made in Maine with peat, as a steam-producing fuel for locomotive engines. Up to this time these trials have confirmed the claim that peat is equal to bituminous coal. Great supplies of it are found in Androscoggin County.

The Russian-Japanese war was ended officially Oct. 14, when the emperors signed the treaty which was negotiated at Portsmouth, N. H.

The full text of the treaty was given to the public Oct. 16. It is too long for reproduction in this place. The date is as follows: "Done at Portsmouth, N. H., this fifth day of the ninth month of the thirty-eighth year of the Meiji, corresponding to the twenty-third day of August, one thousand nine hundred and five." In connection with the official announcement in Japan, the Mikado declares that Japan desires the friendship of Russia. It is not difficult to conclude that some form of coalition, or at least of co-operation as to general interests, will be established between these two powers.

Professor David P. Todd of Amherst College has returned from Tripoli, Africa, where he went to observe the late eclipse of the sun which took place August 30. He reports great success in observations, photographs, etc.

A typical North Atlantic shipwreck tale, in which eight seamen suffered so fearfully from exposure, hunger and thirst that six of them either died outright, were washed away, or, crazed by their fearful experience, hurled themselves into the sea, was reported at Boston, Mass., Oct. 16, by two survivors of the coasting schooner Van Name & King, of New Haven, which was beaten to pieces by a gale off the South Carolina Coast Oct. 6.

Civic reform increases in prominence as an issue in Philadelphia. A reform ticket is in the field, which has the official support of the Baptist and Methodist ministers of the city in an organized capacity. Governor Folk of Missouri spoke on reform issues in Philadelphia, Oct. 16. Great enthusiasm prevailed. Mayor Weaver of Philadelphia is the acknowledged leader of the reform movement. Governor Folk centered his address around the idea that popular government is not a failure; that the people are honest and want honesty in their servants, and that they will get it whenever and wherever they awake to their rights and opportunities and insist upon the enforcement of their will. This is the great awakening that is going on all over the country at this time.

Oct. 17, President Roosevelt issued an order which will permit the prompt dismissal of inefficient or dishonest persons in the service of the government, as follows: "When the President or head of an executive department is satisfied that an officer or employe in the classified service is inefficient or incapable, and that the public service will be materially improved by his removal, such removal will be made without hearing; but the cause of removal shall be stated in writing and filed. When misconduct is committed in the view and presence of the President or head of executive department, removal may be made summarily and without notice."

Revolutionary strikes and growing disorder have appeared in many ports of Russia during the week now closing.

A dispatch to the *New York Tribune* from St. Andrews, Scotland, Oct. 17, says: "Never before have so many distinguished Americans taken active part in ceremonies connected with the inauguration of the rector of a British university as at to-day's exercises at St. Andrews, when Andrew Carnegie was installed Lord Rector for a second term. Whitelaw Reid, the American ambassador at London; Charlemagne Tower, American ambassador at Berlin; Bishop Henry C. Potter, of New York, and William J. Holland, director of the Carnegie Museum at

Pittsburg, occupied seats on the platform, and received the honorary degree of Doctor of Laws, which also was betowed, in absentia, on Nicholas Murray Butler, President of Columbia University.

A novel feature of the Sunday law in Pennsylvania appeared near Williamsport. Clarence Ringler, hunting coons on the night of Oct. 14, treed a bear after twelve o'clock, midnight. Discovering that it was Sunday, and knowing that the game wardens are very active against Sunday hunting, he determined to camp on the spot and keep the bear treed until Monday. At 12.1 he shot the bear, and the big animal, weighing 287 pounds, tumbled from the tree.

The Republican State Committee of Rhode Island, Oct. 18, nominated the present state officers for re-election. The list is headed by Hon. George H. Utter, who is now governor.

After the announcement of peace, the Emperors of Russia and Japan repeated their thanks to President Roosevelt and the United States. Baren Rosen, Russian, said: "At this historical hour his august sovereign can not but recollect with sincere pleasure the efforts put forward by the President in order to co-operate in the attainment of that great result. These efforts have been the more highly appreciated as they entirely responded to the sentiments of friendship and regard which animate his imperial majesty toward the President personally and toward the American people." The Emperor of Japan said: "I desire again to express to you my very high appreciation of your distinguished and important services in the cause of peace, and also to thank you most sincerely for the gracious hospitality to my plenipotentiaries, by which they were enabled to perform their important labors under the most favorable auspices."

THE BIBLE AS LITERATURE.

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This paper was presented at the closing session of the late Convocation of Ministers and Christian Workers at Plainfield, N. J., Aug. 21, 1905.

The subject assigned me is a very large one and I must therefore try to treat it in the simplest way, and under the fewest possible headings. I therefore invite your attention to the Bible considered first as composed of words, and secondly as composed of books. These two headings will assuredly give us plenty of food for thought. Of course we are to consider the literary phase of these two headings, and not the doctrinal.

In the first place, then, the literary aspect of the Bible as words. The merest smattering of Hebrew makes us aware that in the Old Testament we have a very unusual language. It is a Semitic, not an Indo-European tongue. It has, for instance, no complicated system of indirect discourse, like Latin. A Hebrew youth would be less likely to say, "My brother told me it was very cold in Jerusalem," than to repeat the very words, the *ipsisima verba*, thus: "My brother spoke and said to me: Lo, it is very cold in Jerusalem." This fact of the rudimentary nature of discourse in Hebrew throws a good deal of light upon the Bible. Hebrews were in the habit of reporting conversations roughly in the *ipsisima verba*, and did not hold each other to such painful accuracy of speech as we attempt to require; for no one can remember the exact words of a conversation unless they be very few. Another significant fact about Hebrew is the

absence of a fully developed and inflected adjective. This people was accustomed to use nouns freely as adjectives. We do that in English whenever we make a compound noun. In the word *pew-vent* (a word practically obsolete among Seventh-day Baptists) *pew* is of course adjective. But suppose we had no adjectives. Suppose that like a savage we could not call a person's face *round*, but only refer to the whole object as *moon-face*. Then we should be in a condition not much worse than that of the Hebrews. They were not dialecticians like the Greeks; they did not invent words to express all the shades of logical distinction. They used one word for a host of ideas, and counted on being taken at their honest meaning, not picked at and quarreled with in a hair-splitting spirit. Thus their language is essentially and completely poetic. It is far more poetic to call a person moon-face than to tell him that his face is round, though he may prefer to be told that he has a different shape of countenance. Hebrew then is poverty-stricken in language, and yet rich. It lacks all those ranges of abstract words that make Greek the language of logic and German the language of philosophical mysticism. And of course it lacks the range of clear modern words which makes the French the ideal language of criticism, of social relations, and of diplomacy.

Under the conditions it is not remarkable that ideas so vast as those, say of Isaiah, could have forced their way through the concrete thickness of Hebrew and make so tremendous an impression on the world? Yes, but as Paul said of his thorn in the flesh, a man's strength sometimes lies in his weakness. The inexact and figurative nature of the Hebrew language protected it from a too early divorce of philosophy and religion, theory and practice. The Greeks reached the idea of the immortality of the soul earlier than the Hebrews did, but they were not ready for it, except the few greatest. They abused the privilege of such a belief. The Greeks attained far more quickly to the idea of Ultimate Reality, as embodied in reason, but the neo-Platonists debased their master's philosophy till it seriously injured early Christianity, substituting for one Christ a whole series of redeemers by which they thought the perfect spirit of God could be reconciled with the utterly imperfect and evil nature of matter. Consider for a moment the difference between the Greek idea of words and the Hebrew idea.

To the Greek, the term for word was the same as that for reason, namely, *logos*. But what did reason mean to a Greek? It meant the free discussions of logical questions in the Academy or the Stoa. It meant give and take, spark and powder. It meant free play, fair play of mind. In the midst of this kind of tournament words were invented, used, changed, thrown away, according to the shifting and changing phases of discussion. The Greeks had words "to burn."

On the other hand, what has an Arab Skeik or a Hebrew patriarch to do with free play of mind and tongue? Let his words be few and solemn, for they are promises. They give pledges to the stranger within his gates, even though, as in the case of Yussuf, that stranger be the murderer of his host's only son. Jacob gives his blessing to Esau, and he can never recall it. The word of God is embodied in the stern messages of the prophets and the Law. Plato, a great poet as well as a very great think-

er, did not hesitate on occasion to invent little poetic myths to symbolize truths beyond his power of demonstration. He was fully conscious of the mythical and poetic nature of these stories. One of them dealt with the creation of the world. He admitted that he could not understand how a Perfect One could ever make an imperfect world, but he symbolized the ideal situation by saying that God intended to make it reasonable. Then for the moment Plato called the Reason or Word of God a person who made the world, a person to whom Plato gave the name of Demourgos. Plato's later disciples took this pretty little myth as gospel truth, and constructed a series of angelic servants, shading gradually down into demons, who assisted the Demiurge badly and so produced an unreasonable world.

Now you often hear it said that the Fourth Gospel is full of Platonism; that the Logos of the prologue is Plato's Logos, or Reasonable Word. Nothing could be farther from the fact. John is doubtless using a Greek term here, but he is using it in strictly a Hebrew manner. The Christ of this gospel is not an embodiment of any abstract idea; he is a person. He is indeed not the embodiment of Hebrew law, but, as a person, he fulfills that law. If we must speak of him as a hypostasis, let us say he is God's message of love, a message to be taken as meant. Love is God's meaning. The Christ of the Fourth Gospel is the protest of the Bible against putting God on the dissecting table to find out his exact metaphysical anatomy. The Fourth Gospel says that the word Christ means God, and the word God means to *humanity* a personal love. The Deuteronomist was perfectly sane in his attitude toward metaphysical abstractions when he said: "The word is very nigh unto thee; in thy mouth and in thy heart, that thou mayest do it."

The vocabulary of the Old Testament, and to a lesser degree the vocabulary of the New Testament, (for the New Testament has a Hebrew tinge throughout) is intensely concrete and poetic. We must not be surprised by its oriental luxuriance or by its anthropomorphic expressions about God. Jehovah is called some very startling things in the Old Testament. For example, in Hosea, he is called Israel's husband, and also a worm that will destroy Israel. But look behind these bold expressions and you see the color of spiritual life, the very blood of the soul. Hosea called Jehovah Israel's lawful husband at a time when Israel was yielding to the base sex-worship of Phœnicia. And he called Jehovah the gnawing worm because he said that Israel would be destroyed by the law of cause and effect if she did not pursue higher ideals of decency. It is vain in religion to look for escape from anthropomorphism, for it is the path to peace. When we try to conceive God physiologically, under the guise of nature or abstraction, we merely turn from a living man to embrace the pale ghost of the living. Cardinal Newman acutely said that no religion has ever been a religion of physics. Goethe said even more acutely that man never knows how anthropomorphic he is. The priestly writers did their best to remove God far from unholy men, but people will always love that earliest account of man's origin,—we may not say his creation: "Then Jehovah made man out of the dust of the earth and breathed into his nostrils the breath of life." The priests never got nearer God than this earliest writer with his plain human words. Science is obliged to look at the soul of man as a delicate atomic mechanism. But religion has

the right to look upon man as God's inspired child, provided always that religion is trying to realize this ideal in daily life.

Do we find abstracter language when we open the New Testament? Hardly, though Paul has more theological distinctions than Genesis. But note the literary method of Christ. How carefully he avoids metaphysical expressions and schemata of every sort. He does not, like Buddha, construct a manifold formula which shall include all righteousness. He conveys his message by parables, shifting the imagery constantly. Today the kingdom is like a pearl, to-morrow like a lost coin, next day like a grain of mustard seed. The significance of Christ's method of conveying religious truth has never been sufficiently emphasized. Perhaps it could not be so emphasized, but if it could have been, we should never have had the Roman Catholic hierarchy, or the Thirty-nine Articles of Faith. If Christianity really depended, as in England it has pretended to depend, on the Thirty-nine Articles of Faith, the ranks of the unbelievers would be larger than they are. You can not schematize Christ, for he is life, and life has never yet been captured in a formula to anybody's satisfaction. You can not define life, you can only identify it. The only question is, have we life enough within us to enable us to recognize life when we see it. Paul, the central thinker of apostolic Christianity, is a philosophic poet but not a philosopher. You have only to compare him with a full-fledged theologian like Origen or Athanasius to see that he never cares to develop a theological system in abstract terms. There is no book in the Bible, not even the letter to the Romans, which constitutes a treatise of systematic theology. Paul was a reformer, a missionary, in whom the spirit of Christ worked again, driving him swiftly ahead to practical ends. "I press forward," says this wonderful man, this consuming energy burning bravely through a sickly nervous system. And in pressing forward Paul rarely looked behind to see whether his word for body was quite consistent, psychologically, with his word for the flesh. He left the theologians to worry over the difference between spirit and mind. He strews his metaphors right and left, using so many that they correct each other, just as a sufficient number of admirations will accomplish in any man the same end as criticism, and accomplish it better. Although he had broken with Judaism utterly, he used the central Judaic notion of the sacrificial lamb as an emblem for Jesus. He did not mean it in a Jewish sense, but he meant it. He is always talking about the Spirit of Christ, which he believes to be guiding him and his friends; he believes in the Spirit, profoundly. But will he define the Spirit for you? Not Paul, the busy Paul, the poetic and practical Paul. You can tell the Spirit by its fruits, he says: "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." And he adds with a smile, "there is no law against such things as these." Paul was perfectly aware that he spoke poetically and anthropomorphically. He ridiculed the "scribes and the disputers," the "reasonings of the wise," and the "discernment of the discerning," (1 Cor. 1: 19, 20; 3: 20.) He regards the words he heard in his visions as "unspeakable." (2 Cor. 12: 4 b.) And declared that "the kingdom of God is not in word but in power." (1 Cor. 4: 20.) In one place he warns the Galatians that he is constructing an

allegory (Gal. 4: 24); he warns them precisely as Plato warned his pupils about his creation allegory in the *Timæus*. Later, he says that now we see in a mirror darkly (1 Cor. 13: 12), and the word *darkly* means in a puzzle, or enigma. When he speaks of the wrath of God in Romans 3: 5b, he warns us that he speaks "after the manner of men." Usually, however, he assumes that his readers will take him as he is, no longer a scribe or disputer, but the busy servant of Christ. He had been a metaphysician once, but he had reformed, and there are few things more interesting than the writings of a reformed metaphysician. Why could not Luther see that by faith Paul meant vastly more than intellectual assent? Why could not Calvin see that the fluid metaphysics of predestination in Romans 8: 29, 30, is to be interpreted in the light of the preceding verse: "All things work together for good to them that love God?" They could not because Calvin and Luther, shrewd critics as they were, never really understood the Hebrew genius.

Are we then to assume that the oriental imagery of Paul, crammed as it is, with the anthropomorphic, is not authoritative? That depends on what we mean. If we expect to find physics or metaphysics in Paul, he not only is no authority, but ridicules those who pretend to authority. If we mean spiritual validity, we shall certainly find it, couched in terms that come home to men's business and bosoms. Paul knew it. In Galatians, where he has his back to the wall and is fighting for his life (as he is again in 2 Corinthians) he says: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto." And in 2 Corinthians he declares that he speaks "as of sincerity in the sight of God, in Christ."

Nothing irritates a literary man so much as to hear the expression "mere poetry." There is no such thing as "mere poetry." Poetry is never mere; it is the chosen method of God's deepest verbal revelations to man. Was it mere poetry when Jesus said: "Who is my mother and my brother? He that doeth the will of my Father in heaven, the same is my mother and my sister and my brother." Was it mere poetry when Jesus told Nicodemus that he must be born again? Suppose he had said to Nicodemus: "My dear doctor of oral and written nomism, you will hardly find a physic equilibrium between your ethical organism and your ethical environment, until there is effected in you a metabolism of impulses which approaches the complexity of fetal development." That would not have been mere poetry, nor yet mere nonsense; it is a fairly just scientific paraphrase of what Jesus actually said. It is a piece of systematic theology in terms of our century. But is it good? Is it literary? Is it quite as effective?

The expression "sons of God" comes as near ideal reality as Christians may hope for. It is a figure of speech, and the most subtle thinker of the New Testament deliberately calls it such "Beloved, now are we sons of God, and it doth not yet appear what we shall be." The Bible is hopelessly and gloriously poetic, and we shall never appreciate what truth is, whether ultimate or practical, till we appreciate what poetry is. It is, as Sir Philip Sidney said: "The breath and finer essence of truth."

Perhaps I am digressing from the subject of words, but when the Bible chooses the Word

as the highest symbol of Christ, and says that it was in the beginning, perhaps the subject is not so shallow as Hamlet thought. If then it is permissible to pursue the theme farther, it may serve as a bridge to the next heading.

The Bible as Books.

"A man's words show what he is," says the book of Ecclesiasticus. So perhaps all this concrete imagery of the Bible may throw light on the intellectual make-up of the authors. What kind of men were they, then, who wrote the Bible? We ask the question from the literary ground strictly, and not from the doctrinal. I answer that their words show them to be, as a class, geniuses, and geniuses who builded better than they knew. May we stop a moment to ask what constitutes genius?

There is no more familiar mental phenomenon than that between conscious and unconscious cerebration. Almost equally familiar is that between conscious and relatively unconscious reasoning. One type of mind is intuitive—I use the word in a psychological sense. Another is highly self-conscious of the steps by which it reaches its conclusions. One is the creative, the other the critical mind. The intuitive thinker, he who arrives at great conclusions, but who can never tell how he arrived, is the genius. His mental operations are the subject for the scientist's analysis, the topic of the critic's elucidation, and cash in the pockets of his commercial exploiter.

Of course analysis can no more reveal the deepest springs of the scientific mind than of the poetic; one is as much a derived and dependent thing as the other. But reasoning has always produced upon the human soul the impression of an every day matter; it always seems to itself explicable; it always seems human rather than superhuman. On the other hand, genius has always seemed related in a more or less degree to the superhuman. Explain it as you will, say with Plato and Polonius and Pope and Lombroso, that great wits nearly to madness are allied; believe with Goethe and Coleridge and Lamb (all of whom had neuroses) in the sanity of true genius; look to sociological conditions with our later and better trained psychologists, like Flechsig, Nazzari, Hall, Séailles, and Baldwin—genius can never cease to excite the wonder and gratitude of the race. It is to genius, mad or sane, that the race has looked for leadership, and there is no prospect of its ever looking anywhere else. It discovers genius in the humble, to be sure, as the Alpine guide discovers his own best guide in the instinctive movements of his asses. It corrects by its own instinct of common sense, the eccentricities of the great. But not only will instinct ever trust instinct; science also must sometimes trust it.

The spirit of genius, as Coleridge said, combines the heart of a child with the intellect of a man. The language of genius is the concrete language of the physical world. Science proceeds with its endless process of separating things from terms of discourse, particulars from universals. Genius proceeds to divine the pith and marrow of scientific conclusion without the ability to understand even the vocabulary of science, as when the poet, Goethe, anticipated the botanical truth that every flower is merely a developed leaf. When genius does grasp the terminology of science, even then the words are not safe in its hands; they are likely at any minute to be hypostasized. Genius hates abstractions, and is careless always of the letter of

filled with outside people, and we preached from Acts 2: 41. We had a feast of good things that day which we pray will be a blessing to all the people.

These two sisters in Christ were very glad when Bro. Larsen came to Denmark, and they were at the time in hope that a Seventh-day Baptist church would be organized, but Bro. Larsen went back to America, and now they are without preaching.

Two weeks ago on my way to the docks I visited a Greek Sunday School. How glad they were to receive some gospel tracts!

All that is loyal within you will flower in the loyalty of the woman you love; whatever of truth there abides in your soul will be soothed by the truth that it is hers; and her strength of character can only be enjoyed by that which is strong in you.—Maeterlinck.

"It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous."

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

The little cares that fretted me, I lost them yesterday Among the fields above the sea, Among the winds at play;

—E. B. Browning.

WOMAN'S BOARD.

Receipts for August, 1905.

Table listing receipts for August 1905: Berlin, N. Y., Ladies' Aid Society, \$10.00; Clinton, Wis., Mrs. M. G. Townsend, \$1.38; Milton, Wis., Ladies' Benevolent Society, \$6.00; etc.

Receipts in September.

Table listing receipts for September: Collection at Conference, educational, \$22.75; Collection at Conference, Dr. Swinney Memorial service for Dr. Palmberg's work in China, \$48.45; etc.

Mrs. L. A. Platts, Treas.

WOMAN'S SOCIETY AT NORTONVILLE.

Mrs. Sarah Tomlinson.

Our Woman's Society at Nortonville is Missionary and Benevolent combined, believing that our work lies in each of these directions.

We have confidence in the Woman's Board and are in sympathy with the work they are doing, and believe they have been the means of awakening and keeping alive a missionary spirit in the hearts of our women throughout the denomination.

Our sisters here are generally interested in our missionary enterprises, but there is room for greater earnestness, and a desire to do more for the cause of Christ.

heed our Saviour's words, "Freely ye have received, freely give." May the Holy Spirit come to our hearts and help us to realize our responsibility and possibility as Christian women, and be willing to do whatsoever our hands find to do, NORTONVILLE, KAN.

WOMEN'S WORK IN FRANCE.

An exhibit of women's work such as has confronted one from time to time in the great expositions, has usually been in the nature of a demonstration, and conveyed a tacit challenge. It is as though the organizers of the exhibit had said, in so many words, "Here are the pictures that we have painted, the statues that we have chiselled, the buildings of which we are the architects, the colleges at which we receive the most advanced education of the day."

What impresses the reader of the long list of good works and the exhibition of their machinery in Paris is, that the aim, possibly unconscious, of all this effort and initiative of the Frenchwoman as a ministering angel has been the preservation of the home, the safeguarding of the family.

Our sisters here are generally interested in our missionary enterprises, but there is room for greater earnestness, and a desire to do more for the cause of Christ. We should be very glad if each of our women, who profess to be followers of Jesus, would unite with us and lend a helping hand in sustaining our missionaries who are on the field.

rather than cure seemed to be the watchword of the exhibition, and the "works" of actual relief were in the minority compared with those of nourishment and preservation.

INQUIRING THE WAY.

What is the way to grow Unto the best we know? What is the way to rise Unto the best we prize? What is the way to turn When we the best would learn? It is not hard to know; It is not far to go: Everyone, great and small, Keep to the right—that's all.

—Frank Walcott Hunt.

THE RELIGIOUS TRAINING OF CHILDREN.

Religion is not an outward adornment of life, an accomplishment which may be cultivated by itself apart from other interests and activities, and still it may be useful to discriminate in thought, to see distinctly what religion is and what we seek to develop in the children by religious training.

First with a little child. Before the power of reason is developed, before the child's desire to know leads him to ask innumerable questions, even before he learns to talk, a child is sensitive to the influences which surround him.

and of choice when unheavenly things are afterward developed. It was said in prophecy of the child Jesus, and in a sense of every child, "Butter and honey shall he eat, that he may know how to refuse the evil and choose the good."

As the child grows the desire to know awakens, and he asks innumerable questions. At that age he has amazing powers of gathering information and storing it in his memory.

And now are beginning also experiences of another kind. Dispositions to do wrong are daily making themselves felt—dispositions to anger, selfishness, disobedience, untruthfulness—and the child is becoming able to recognize that these things are sinful; that is to say, that they are not only against the rules of the household and school, but against the Divine laws; for to be angry is to kill, to be untruthful is to bear false witness, to be disobedient is to dishonor father and mother.

"Now, madam, it is your turn," he said. How did you earn your dollar? "I got it from my husband," she answered. "Oho!" said he. "From your husband? There was no hard work about that?" "The woman smiled faintly. "You don't know my husband," she said.

joy their perfect confidence. Parents can do much by helping to keep alive the tender, holy states of childhood; by showing the children that they try themselves to live in obedience to the Lord; by appreciating the children's efforts to do right for right's sake, and letting them feel that this is true manliness, worthy to be admired and loved.

But childhood is soon passed, and the child becomes a youth, and a disposition shows itself to question and to doubt. The cause of this is the awakening of rational power which will, when developed, add a strength to the character. At first it shows an unlovely side. But be patient, and it will become symmetrical and beautiful. The criticalness and moroseness of this age may be trying to parents and friends, and they are still more so to the child himself.

A HARD EARNED DOLLAR.

The late Patrick A. Collins, mayor of Boston, studied law at Harvard. A Harvard man said of him:

"Collins liked to see a wife treated liberally and reasonably. On the subject of household expenses, I heard him tell a committee of women once about a certain home missionary movement. In this movement every participant was to contribute a dollar that she had earned herself by hard work."

In your occupations, try to possess your soul in peace. It is not a good plan to be in haste to perform any action that it may be the sooner over. On the contrary, you should accustom yourself to do whatever you have to do with tranquility, in order that you may retain the possession of yourself and settled peace.—Madame Guyon.

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LIFE AND DEATH.

So he died for his faith. That is fine. More than most of us do. But say, can you add to that line That he lived for it, too? In his death he bore witness at last As a martyr to truth.

—Ernest Crosby in The Standard.

Revivals.

EXTENSIVE arrangements are being made for simultaneous revival efforts in various localities during the coming winter. Such movements raise serious questions concerning the type of revival which is needed in Protestant churches at the present time.

The revival that is now needed is Thoughtfulness one less liable to reaction than has and Permanency, commonly been the case. There are few pastors who have not had occasion deeply to lament the large number of lapses that have followed apparent conversions.