

The Sabbath Recorder

THE JOURNEY'S END.

When the long day's tramp is over, when the journey's done,
I shall dip down from some hilltop at the going down o'
the sun,
And turn in at the open door, and lay down staff and load,
And wash me clean of the heat o' day, and the white dust
o' the road.

There shall I hear the restless wind go wandering to and fro,
That sings the old wayfaring song — the tune that the stars know.
Soft shall I lie and well content, and I shall ask no more
Than just to drowse and watch the folk turn in at the open door.

To hail the folk I used to know, that trudged with me in the dust,
That warmed their hands at the same fire, and ate o' the same crust,
To know them safe from the cold wind and the drenching rain,
Turn a little, and wake a little, and so to sleep again.

—C. Fox Smith.

—CONTENTS—

EDITORIAL—The Convocation; Permanent Messages of the Bible; The Prophets.....	257-263	The Work of the Holy Spirit	276
"In Season if ye Faint Not." [poetry]	263	YOUNG PEOPLE'S WORK—Prayer Meeting, September 11, 1909; The Christian Endeavor Society; Interesting Letters; News Notes	278
The Convocation— Words of Welcome; Permanent Messages of the Bible — The Law	264	CHILDREN'S PAGE— My Russian Hebrew Girl ...	281
WOMAN'S WORK— Chisel Work [poetry]; The Big Collection in Ourtown.....	274	Joseph H. Potter.....	282
Stray Thoughts on Gospel Giving.....	275	HOME NEWS	283
		SABBATH SCHOOL	284

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The Sabbath Recorder

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

VOL. 67, NO. 9.

PLAINFIELD, N. J., AUGUST 30, 1909.

WHOLE NO. 3,365.

THEO. L. GARDINER, D. D., Editor.

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the **SABBATH RECORDER**, Plainfield, N. J.

EDITORIAL

The Convocation.

Friday Morning.

The fifth session of the Convocation of Seventh-day Baptist Pastors and Christian Workers convened with the church at Walworth, Wisconsin, August 20, 1909. The attendance was much larger from the very first than we expected to see. Several more than one hundred names had been sent on, of those who expected to come; and if the first session gives any indication of the numbers likely to be here, the list will be larger than the reported number.

From the very first there was manifested a beautiful spirit of brotherhood. It seemed like the home-coming of a family of loved ones who had been separated for a year. The words of welcome by Walworth's beloved pastor were very interesting as a brief sketch of the Walworth Church, and especially appropriate as words of cordial greeting from his people. The delegates entered with enthusiasm upon the recreation part of the Convocation program. And every one seemed hungry for the spiritual food offered in the papers and addresses. The Convocation is serving the double purpose of cementing the hearts of our leaders in the bonds of love that make a people one, and in furnishing a much needed recreation.

The place is ideal again this year. It is hard to say which is the better, the famous scenes around "Beautiful Boulder," of last

year, or the magnificent garden-land around Walworth, with its far-stretching prairies, its near-by lakes and its historic associations. You will see by Pastor Stillman's address of welcome that many of our strong and consecrated men have preached the Gospel here. Here the Big Foot Academy did its excellent work years ago when the country was new. I know of no more beautiful spot among Seventh-day Baptists. The outlook from near this church on a clear afternoon, under the blue Wisconsin sky with its crystal air and glorious sunshine, is truly inspiring. The inhabitants seem to think there is no prairie quite so fine as the Big Foot prairie. I do not blame them. It is indeed beautiful. The Convocation people ought to find inspiration here if anywhere.

The feast of good things in the meetings was well begun this morning, when Brethren Platts, Burdick and Main gave us their addresses. These will be given to RECORDER readers in due time, so we tell you nothing more about them here. Now every one is off for the lake on the coming trolley—so good-by for the present.

A HAPPY REUNION.

Would that all our people could have witnessed the cordial hand-shakings and the glad greetings of delegates during the mid-forenoon recess on the day Convocation assembled. There were friends who had not met for years, pastors of many of our dear churches, teachers in our schools, fathers and mothers in Israel—all seemed happy in each other's society.

To be sure there are pangs of sorrow over the loss of some who have gone to the heavenly home since last we met. We do not see the happy face of our fallen leader who was with us in recreation and in counsel last year. His work is done and he has joined a larger company of Seventh-day Baptist leaders in a more blessed convocation. Thus one by one we go over the river; but we would not have these thoughts mar the joys of this earthly gathering. Nothing could make those who have

gone on before more happy than to see this beautiful spirit of brotherly love among us which prevails today. May we all see eye to eye, and join heart and hand in every good work for our beloved Zion. May the spirit of denominational loyalty, of devotion to God's Sabbath, and of consecrated mission work prevail in all our hearts and make us mighty in the hands of God for his great work.

AN OLD FRIEND.

We were much surprised to meet our old friend, Brother Lucky, who has for years been abroad laboring among the Jews. It has been sixteen years since he left America, and it was only last Thursday that he landed once more on our shores. He has grown gray under the toil of years, but looks well and happy. May God give him many years in which to toil, and may his reward be many souls for Christ.

THE GOSPEL OF GOOD HEALTH.

Dr. A. S. Burdick of Chicago, who gave the excellent lectures each day on "Hygiene and Health," is a son of our departed brother, Rev. Stephen Burdick. Doctor Burdick is preaching in a most practical way in this Convocation the gospel of good health and how to keep well. We have heard many good words about his talks, and I am glad to say that he has promised to give them all to RECORDER readers.

Friday Evening at Convocation.

After a pleasant afternoon's recreation at Geneva Lake, the delegates assembled for the vesper service, which was followed by a testimony meeting. This entire evening was one of rich blessing. Mr. Jesse Hutchins led the vesper service, and the keynote was struck in the first song, "Jesus is Mine." This was followed by that matchless hymn entitled "Vesper Song." Truly it seemed as though "heaven and earth are praising Thee," as expressed in that song. Then followed a season of prayer in which all hearts seemed to draw near to God. The home churches were carried to the throne of grace by pastors whose hearts went out toward the flocks they had left behind.

The testimony meeting was led by Rev. H. C. Van Horn, now of Brookfield, N. Y. The opening season of silent prayer was

broken by the voice of Brother Main, in vocal prayer for the Walworth Church, for all the dear churches and for the fulness of the Spirit in all our hearts.

TESTIMONIES WORTH REPEATING.

"The hope that abides in us is an abounding hope. It abides with us in all emergencies and is like an anchor to the soul."

"Let us all be ready to give a reason for the hope that is in us."

The leader said that he would ask the people to speak in the order of the sections from which they came, and suggested the Pacific Slope as a good starting point. Brother Loofboro responded with a message from Riverside and more than a score of places in the land beyond the Rockies.

Colorado was next called, and the message came from Boulder—a cheerful and hopeful one. Two or three testimonies from Michigan then followed. Then half a dozen people from the State of Illinois stood up to speak of the abiding hope of the faithful in Stone Fort and Farina. Four delegates responded from Louisiana, who spoke of the hope built upon Christ, because God so loved the world that he gave his only begotten Son. Then came Arkansas, and Bro. G. H. Randolph told of the hopes he cherished of a good work that shall bring victory in that land. There were testimonies from Rhode Island and New Jersey. They were rich in a "fadeless hope" and a faith that makes us "one from the Atlantic to the Pacific."

"This day my hope has been strengthened and quickened by stirring words heard about the permanency of God's law."

"O that we could only rest more than we do upon those things that abide. Amid all the transitory things of earth God's promises abide, and hope abides."

Delegates from West Virginia and Ohio came in with greetings from isolated fields where Christ is all their hope and stay. Consecrated hearts are praying and working on these fields and God blesses their efforts.

"Blessed Assurance, Jesus is Mine," was sung with unusual fervor over the testimonies from lone Sabbath-keepers in the far-away fields of Dakota, Minnesota and Iowa, as well as in West Virginia and Ohio.

"I believe that the Word of God abideth

forever, and that it reveals a Saviour who is able to save even to the uttermost."

"I can hardly conceive of a hope that has no good reason for its existence. It is a personal experience with me. No questionings or criticisms can shake a hope founded upon real experience."

"I rejoice to see these people from the different States so hopeful. This is what we all need if we are to do anything as a denomination."

"God has filled my heart so many times that I can trust him for the days to come."

"I am striving day by day to comply with the conditions upon which hope is offered. I know hope is impossible when these requirements are not met."

WITH US AGAIN.

We were all glad to see Brother Kelly with us again, and to hear his testimony after five years of absence from these annual gatherings. He is full of hope today after four months of preaching in Nortonville. He expressed his joy that he is able again to preach the Gospel. The people in all the churches will rejoice to know that Brother Kelly is looking well and feels that the best of his life work is still ahead.

MORE TESTIMONIES.

The efforts to respond by States seemed to give way and a multitude of testimonies from New York, Wisconsin and elsewhere came flocking in, one after another, until all lines seemed lost sight of and we were all one as members of the kingdom. This after all is the real thing for us as a people. When we reach the point where there are no lines of separation, no North, no South, no East, no West, but all one people with one mind, one heart, one purpose, then indeed shall we be strong.

"I thank God for the power of the Gospel to transform human lives."

"My experience in the past with God's promises leads me to expect him to fulfil all his words regarding the future."

"My hope has been revived and I shall go home greatly strengthened for my work."

Brother Lucky, after years of labor with his countrymen in Austria, came all the way across the Atlantic to attend these meetings, and his experiences have strengthened his hope. He feels assured that "the Gospel is still the power of God unto salva-

tion," and rejoices to carry it into the regions beyond. He still hopes that God's promises to Israel will be fulfilled and that his people will again be a great nation.

Nebraska was well represented, and excellent testimonies were given by old and young. Wisconsin came in last, but not least, with hopeful words. "Let us rejoice in hope," seemed to be the watchword at the close of this good meeting. Many expressed the desire that hope might be the one thought uppermost in all hearts at the coming Conference.

"In view of the open doors, God demands more from us than we are now doing, and I hope our people will awake to their privileges. I expect fathers and mothers will begin to pray God to send their boys into the ministry, and we shall soon see better times as a people."

Sabbath at Convocation.

Sabbath morning at Walworth opened bright and beautiful, and long before the time for services to begin people began to gather at the church. Friends from all parts of the denomination stood in groups about the door nearly an hour, in happy mood, renewing old acquaintances and forming new ones.

The service was in charge of Rev. M. G. Stillman, pastor of Walworth Church, and the sermon upon the "Permanent Messages of the Bible" was delivered by Rev. D. Burdett Coon of Shiloh, New Jersey. It was the second in the series of Permanent Messages, and his topic was "Permanent Messages of the Gospel by John." Mr. Coon read a portion of the third chapter of that Gospel, about the new birth and the love of God who sent his Son to save sinners, and Rev. George W. Burdick, of Iowa, offered prayer.

The speakers magnified the saving power of the divine Christ, and the hopeless condition of guilty men without him. The teachings that sin is essentially ill-deserving, that all have sinned, and the necessity of the new birth were prominent features in this Convocation sermon. John proclaimed the coming of the only begotten Son of God and salvation through him and him only.

There was never a wider region represented in a Walworth congregation. Dele-

gates were there from all parts of the United States, Canada and some parts of Europe. The house was well filled with interested people.

THE SABBATH SCHOOL.

At three o'clock, Sabbath afternoon, more than two hundred and sixty people assembled for Sabbath school. This meeting was in charge of Mrs. A. McLearn, the superintendent of the Walworth school.

President Daland who had been to Gold Coast, Africa, told of the movement now under way to bring Ebenezer Ammokok from that country for an education in America, in order that he may return to his own country as a missionary, and a collection was taken for this purpose.

The lesson was then taught in classes, after which Rev. L. C. Randolph told about his visit to Ephesus. The lesson was "Paul at Ephesus." Then followed the "application of the lesson" by President Davis, a chalk talk by Edwin Shaw, and a talk upon the need of teacher-training classes by Walter L. Greene.

The evening session was opened by a praise service led by Rev. E. A. Witter, aided by a quartet. Then came the third address in the series of Permanent Messages, by President Daland. His subject was "The Psalms." It was intensely interesting, and we are sorry not to be able to give it in full in the RECORDER. But it was not a written lecture, and much of the interesting part consisted in the reading of precious Psalms to illustrate his points. Brother Daland has kindly furnished me with his extensive notes for the introductory part, from which I shall do my best to give you the gist of this excellent lecture. Some of the best things, however, were given off-hand, and this inspiring extempore part I shall not be able to reproduce.

Sunday at Convocation.

After a short service of prayer and praise, Doctor Main read the paper prepared by Rev. W. D. Wilcox upon the subject, "The Attitude of Religious Leaders Toward New Truth." Our readers will enjoy reading this paper in due time, so we make no more than a mere mention of it here.

This paper was full of thought upon the questions of new interpretations of Bible truth made necessary by Higher Criticism

and modern study. After its reading discussion was opened by Rev. G. H. F. Randolph, and continued by Rev. M. G. Stillman, Rev. George W. Burdick, Rev. M. B. Kelly, President B. C. Davis and William L. Clarke.

At this point the discussion had to give way for the second paper by Doctor Burdick on "Hygiene and Health." Then came the fourth address upon the Permanent Messages of the Bible, by Theo. L. Gardiner. His subject was "The Permanent Messages of the Prophets," and the address, already begun in the RECORDER, is concluded in this issue.

The session of this forenoon has been unusually interesting. The noon hour found everybody in good spirits, and ready for the afternoon's recreation. This for today was left for each one to find in the way that seemed best to him. Some sought it on the tennis court, some in a ride to Geneva Lake, some in visiting under the shade of the trees, some in a restful nap, and some in a trolley ride to Harvard.

Permanent Messages of the Bible.

The Prophets.

THEO. L. GARDINER.

(Concluded.)

It matters little whether Isaiah wrote the semi-historical prophecies of the fortieth to the sixty-fourth chapters of the book called by his name, or whether some other prophet wrote them, so long as the elements of the doctrine of grace are all found there. Indeed, the more authors the better if, when the parts they wrote are compiled, they all join to form such a complete whole as we find in the scheme of salvation. Therefore, instead of shaking the testimony and damaging the messages by the Higher Criticism which multiplies the independent writers for some of the books, this fact adds to their wonderful value and makes the messages all the more certain to be permanent.

The idea of vicarious suffering for sin, set forth in Isaiah's fifty-third chapter, with its conception of one sent from God, righteous, blameless, misunderstood by the world and supposed to be under divine displeasure, by whom sinful men are to be redeemed, in the light of the Christ whom it foretold, stands like a granite rock against the storms

of ages, and must ever be effective in the hands of men who preach Christ and him crucified to a lost world.

The practical influence of the prophets over the pulpits of every age since they preached in Palestine, can never be measured by man. God alone can estimate the harvest that shall come as the ages roll by. This influence is as mighty today as ever it was; and the preacher who ignores the messages of the prophets must be greatly handicapped in his work.

THEIR RELATION TO OUR MESSAGES.

The great question now should be: "What relation should the messages of the prophets sustain to the sermons of the twentieth century?"

They should sustain the same relation to our messages that the circumstances of their time do to the conditions of today. We may be surprised, after careful study, to find that in many ways these conditions are so similar that no modern message could be framed to suit the cases so well as the words of Israel's ancient preachers. The similarity between human sinfulness, human needs and national vices then and those existing now, makes the exact words of Israel's ancient preachers especially pertinent; and many a reformer today would do far better than he does, if he would lay aside his own weak words of worldly wisdom, and use only those of some God-inspired ancient prophet.

Political, judicial and legislative corruption call for strong, true hearts to brave the tides of evil and arouse the consciences of men. God's preachers of old faced exactly such crises. They were intensely loyal to him and, at the same time, were strongly patriotic. They felt most keenly the disgrace of social and political sins; they were humiliated over every national stain. And they in these respects make excellent patterns for us, both as to the spirit and manner of preaching. No present-day preacher can make any mistake by a study of the patriotic, loyal spirit and the whole-souled messages of those mighty men, the prophets. Their descriptions of the sins and scandals found in cities; their messages against drunkenness, gluttony and social evils; their outcries against unjust judges, bribery, corrupt rulers and wickedness in

high places; their denunciations of scoffers, gamblers and wantons—all these sound as though given for our own land rather than the land of Judea. And I believe that, under the guidance of the omniscient Mind, those wise men of old spoke not merely for Jerusalem, Samaria and the land of Judah, but for New York, Chicago, Washington and the land of America. Their messages were for people of all climes wherever such conditions might prevail. Their conceptions of civic righteousness, their standards of political honor and their ideals of true government are still the ideals in every civilized land, and make the foundations upon which have been built the Christian state.

The wisest men of all the wisest ages have never been able to improve upon some of these messages of the prophets. They were even considered worthy to be used by the greatest Preacher the world has ever known. His followers can not afford to do without them. The great teachers of the past have recognized this truth. Whether Chrysostom argues with Jews, or Savonarola preaches civic righteousness, or Luther talks of faith, or Calvin expounds the Scriptures, they all show how strongly the messages of the prophets influenced the thinkers and toilers of their times. Indeed, wherever there has been a downtrodden people suffering persecution, that people has recognized itself in the trampled vineyard or desolate city portrayed by the prophets.

LIKE STREAMS OF LIVING WATER.

Thus the influences of the prophets, through their messages, have been like streams of living water flowing through thousands of years, refreshing human hearts, promoting personal piety, renewing the spirit of public worship and exalting righteousness in the nations.

There never was a time when these influences were mightier than they are today. There never was a time when the lessons of seers drawn from Israel's history; when their warnings against sin; their pleadings for loyalty to Jehovah and his Sabbath; their foregleamings of a better time to come, were more needed than they are today. The prophets' teachings are so true to human nature and convey such a sense of a present

God and speak so clearly of a longed-for Saviour—God with us—that men will continue to cling to them while human woes and human wants exist. After all these centuries of man's study of man, after ages of poring over philosophy and ethics, we have reached no truer analysis of the human heart and its relation to the eternal God than that of Moses and the prophets. They grasped the truth about the nature of man and his relations to God, they sounded the depths of the heart's experiences with temptation, they understood the aggressiveness of sin, the workings of conscience, the degradation of vice and the terrors of guilt as thoroughly as do modern thinkers and teachers. Critics and scholars have been busy trying to determine the authorship of portions of the prophecies, but this has not shaken the testimonies themselves. They are substantial. The truths they tell abide. Every effort to dry up these streams of living water has failed.

What matters it whether a book has one author or two, whether it be *technically authentic* or not, so long as the genuineness of its vision of truth and of revelation remains intact? The main thing is to know that the teaching came from real life and is true to life; that it is a genuine message of a prophet to living men, and that it deals with real problems of human society. It is not so much the authorship as the contents of a book that interest us.

We know by the monuments of three great contemporary nations that the prophets were true to the people, customs and history of their times. They were indeed true preachers, not only of divine judgments, but of love and fellow-suffering; and they clearly show that they were led by a power above the human.

ALLEGORIES AS VEHICLES OF TRUTH.

Modern critics object to some Bible narratives and prophecies because they are poetical and highly symbolical. Sometimes the prophets did rise to sublime poetic heights and sometimes they used symbolical language, but why should this discount the truths such language conveys

Allegorical language and figures of speech are often the apt and natural vehicles of great truths. The parables of Jesus were not to be taken literally. They

were only vehicles of profound spiritual truths. He who in the light of modern study insists upon the literal interpretations of either the parables of Christ, the symbols in the Apocalypse, or the poetical flights of the prophets makes a great mistake. Though it was a mistake natural enough to people of darker ages, it should not be made in this age of light and scientific research.

As preachers, the prophets probably used no more of the principles of dramatic expansion and poetic license in their sermons than do the preachers of our time. The Saviour made great use of this style of teaching. But his parables were always true to life. So exactly with the prophets. They portrayed most faithfully the characteristics of their people and the fact of a divine guiding hand. They spoke from the standpoint of men who lived near to God, and the truths they uttered are as appropriate for men in the twentieth century after Christ as they were for those in the eight century before the Christian era.

WE DO WELL TO IMITATE THE PROPHETS.

Next to the Prophet of Nazareth, our great pattern, stand the prophets of old as models for the watchmen on the towers of Zion. Their spirit and manner in dealing with the sins of the people, their strong convictions upon civic righteousness, their sensitiveness over national and political corruption, their consciousness of the immediate presence and help of Jehovah, and their faithfulness in speaking for him furnish us examples well worthy of imitation.

The temptation in our time to become silent upon popular sins, to close the lips upon questions of social and political ethics, to pander to the follies of the rich and the cultured—in short, to become *popular preachers* would largely be overcome if we were more completely imbued with the spirit of the ancient preachers of Israel. If we could rise to the patriotic spirit and preaching of Amos, Hosea and Micah; if we could be filled with a sense of the divine displeasure over the sins of society as were Isaiah and Jeremiah, our messages would be mighty weapons against sin, powerful to exalt righteousness, and our calling would be more highly honored.

The sins of civic and social life today demand just such preaching. The poor and

the oppressed are here. The causes of justice and equity plead for true men, for a broader spirit of altruism, and for evangelistic leaders endued with the Holy Spirit, who shall proclaim in all their purity the same God-filled messages which were given to Israel. The preacher on national reforms can find no better example than Jeremiah. And such pathetic entreaties, warnings and promises, if heeded today, would save the nations from coming woe, and transform the world.

Finally, the modern preacher will find the prophets excellent models for conciseness, energy and power; and if he drinks deeply at the fountains found in their masterpieces, he must be filled with the passion for winning souls. Happy is the man who can enter into the spirit of Israel's greatest preachers until he feels the thrill of their heart-beats and obtains their intense longing for higher, holier living among the multitudes. It was this passion for winning men that gave such sublime pathos to their style and made them agonize over the lost. They seemed to see in perspective the far-away future of a race given to sin, and the far-reaching plans of God to save. They beheld with prophetic eye the unfolding of the Gospel to generations yet unborn, and heard the voice of God forever speaking through the centuries the laws of right and wrong. They saw the lines of history converging in Christ the Saviour and had full assurance of his power to redeem.

By careful communing with the prophets in the light of the Christ whom they foretold, the preacher of today, if he will, may acquire something of this same perspective of Bible truths and the plans of God. He may secure for himself the same sense of Jehovah's presence, the same evidence of divine approval, the same assurance of righteousness and the same yearning love for men. The messages which they delivered are still appropriate and may be made effective in transforming men and in purifying nations. O for the burden of the prophets to come upon the preachers of today! O for the agonizing spirit which made them say: "Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? . . . There is in my heart as it were a burning fire shut up in

my bones, and I am weary with forbearing and I can not stay." "How shall I give thee up, . . . how shall I deliver thee?" "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" God grant us more of this heart-yearning spirit of his faithful preachers of old.

"In Due Season if Ye Faint Not."

M. E. H. EVERETT.

If I faint not! O Lord, lest I should faint,
After long years of toil and bitter strife,
And through one hour of faithlessness to thee
Lose the reward and guerdon of my life,
Send thou thy cooling winds to fan my face,
And whisper of an ever guarding grace.

Ye little children of the Blessed One,
Bring hither your sweet water cup to me,
For I am worn and bent with many years,
And the sun beateth down incessantly.
And still a little longer must I hold
My faithful sickle to the harvest's gold.

Perhaps some tree will fling its leafy shade
Betwixt my burning forehead and the sun,
For oh, I must not faint, I must toil on,
Till even cometh and my task is done.
If I faint not, rejoicing, I may bring
My little sheaf and stand before the King.

Annual Corporate Meeting of the Sabbath School Board.

The annual Corporate Meeting of the Sabbath School Board of the Seventh-day Baptist General Conference will be held on September 8 (the second Wednesday in September), 1909, in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, Borough of Manhattan, in the City and State of New York, at half past four o'clock in the afternoon, for the consideration of the Annual Report of the Board of Trustees, for the election of officers and trustees, and for the transaction of such other business as may properly come before the meeting.

By order of the Board of Trustees.

CORLISS F. RANDOLPH.

Recording Secretary.

Southwestern Association.

The Southwestern Association will convene with the Attalla Church (Attalla, Ala.), September 23-26, 1909.

G. H. FITZ RANDOLPH,
Corresponding Secretary.

THE CONVOCATION

Words of Welcome.

REV. M. G. STILLMAN.

It gives me much pleasure to speak a word of welcome at this time. It is a pleasure to us that you have found an occasion to visit us here for a few days. You are of such strength and habit of mind that you may gladly consider the life and growth of this particular church.

In 1845, fifteen years before the election of Lincoln, a little east of us a few gathered and organized, with Eld. Daniel Babcock making the first prayer and acting as moderator. William M. Clark was clerk. Eld. Stillman Coon was chairman of a committee to devise the articles of faith. They said that the Bible contains all the revealed will of God to man, binding upon all men in all ages of the world, and that its commands and doctrines are so plain as to need no comment or illustration.

Among those original signers, according to the old record, was the George R. Clark so famous in the mission work in Chicago.

On page 100 of the old record we find a list of twenty-three names with property values summing up to \$26,500. Henry Ernst was down for \$3,000, William S. Clark for \$2,500. There are three persons in town now living who were on that list, namely, N. J. Read now aged ninety-seven or ninety-eight, Dea. W. H. Crandall, and Mrs. L. Butterfield. It was the time of the young manhood of the church. Those pioneers have some descendants here who have on the assessment roll of the town and village some seven or eight times the above figures. That does not mean so many times the strength of the church, but it means that we can feed you a few days and that you are welcome to the fare.

For about twelve years the meetings were mostly in the cobblestone schoolhouse, which stood two miles east and a little southward. Then in 1857 the academy furnished a better place in its chapel. There the people met for services for the next seventeen or eighteen years until the erection of this building during the pastorate

of L. E. Livermore, about the year 1875, so that this building has stood about thirty-five years. The iron rods you see were not put in lest the power of eloquence would bend those timbers too much, but the prairie wind is sometimes threatening. You are welcome to the use of this building for such excellent purpose as you have in mind.

Let me recall some of the workers. It is recorded that Eld. Stillman Coon was the first man called as pastor. It does not say that he had pay for his services, or how his horse was shod. He seems to have simply had the best of what all the preachers have—a place to stand. Other things are truly necessary, but this is one of the first things necessary—a place to stand.

Beginning in 1851 Eld. O. P. Hull was pastor seven years, then went to Albion. He was voted \$500 to help him build, so it was intended that he should have a place not only to stand but to eat and sleep. Eld. William M. Jones served six months and afterward in Palestine and in London.

After him in the midst of the Civil War came Charles M. Lewis, a gifted evangelist, for about one year, in which there was quite an ingathering. Following these were James Bailey, Solomon Carpenter, L. E. Livermore, O. U. Whitford, Alexander McLearn, S. H. Babcock and S. L. Maxon which brings up to the present pastorate.

Now we have this audience made up of a portion of our most gifted and faithful workers. How many past events are called to mind by a look into your faces. How like other meetings in that the first to arrive are quite as likely to be from the greatest distance.

The first to appear as coming for Convocation comes from Hammond. The next I found, is an "Arkansaw" traveler whom I first saw in 1888 heading for service in China. His faith and the cause won my interest to the extent of one silver dollar which I put into his hand to take to China. I suppose he never brought it back.

And here comes a man from Kansas whose mother was one of the best experienced nurses. She came to our house and

in her own way, when the doctors had given up the case, brought the sister back to health.

And here comes the editor of the SABBATH RECORDER, whose hospitality I have so many times enjoyed. Here is a big loaf he gave me to bring home from Plainfield last year. It is a loaf that keeps. Its substance is the doctrine of the atonement leavened with faith in the Bible as the Word of God. Marks all through this book show how the editor had gnawed and bitten at the rich veins of truth, and I prize it the more as I see the marks of his teeth, metaphorically, all through this strong volume of Bible doctrine. It is a loaf not to spoil with keeping.

You come to do us good and to get benefit and strength to push on in the great cause of salvation. As life is so much what we make it, so shall this meeting be good to us according to what we make of it and bring to it.

Permanent Messages of the Bible.

The Law.

REV. ARTHUR E. MAIN.

[Before and in direct connection with the preparation of this paper I have read from the following works and authors: The Holy Bible, American Revision; Hastings' Dictionary of the Bible, articles, Moses, Exodus, Leviticus, Numbers, Deuteronomy, Decalogue; Old Testament Theology by Schultze; The Messages of the Bible, McFadyen; The Bible as English Literature, Gardiner; Principles of Religious Education; The Study of Holy Scriptures, Briggs; Expositor's Bible in Deuteronomy; Hebrew Life and Thought, Houghton.—AUTHOR'S NOTE.]

By "Law," here, the Program Committee means the books of Exodus, Leviticus, Numbers and Deuteronomy.

This rich field of study would furnish material enough for a whole treatise. In forty or forty-five minutes one can present only a mere outline—samples of the good things that may be had, as the reward of faithful research.

The principal tests of permanency are the believer's rational, ethical and spiritual discernment; the life, teaching and work of Jesus; and experience.

Let us now survey briefly the permanent or universal message of these books.

It is the message of a great personality. Moses delivered Israel from bondage in Egypt and from peril by the Red Sea; and governed them during their sojourn in the wilderness. Through him, Israel received a revelation which made the national religion, with its customs, institutions and doctrines, the foundation of the Hebrew and Christian faiths. Like all founders of religion, he brought to his people a new, creative idea—the worship of Jehovah—which molded their national life. He was prophet and judge; and founded in Israel the principles of the religion of the righteous Jehovah. By leading the Israelites out of Egypt, by giving them laws, by unifying them in the wilderness, and by conquering land east of the Jordan for their settled abode, he created Israel as a nation, and became a unique personality of supreme importance in Old Testament history—history that can not be explained without him. His religious reorganization of the people at Sinai was one of the most remarkable moments in the history of mankind, the birth-hour of the religion of the spirit. In thunderstorms the God of revelation himself came down upon the earth. It was the dawn of a day that was to break upon the whole human race; and among the greatest of mortals, Moses will always remain one of the greatest.

In intense patriotism he cried to Jehovah to blot him out of the book which he had written if He would not forgive and protect his sinning people.

His work determined the development of the true religion down to the time of Jesus; and, purified in Jesus, that work is now the foundation of the Christian religion and civilization. With the exception of Jesus, Moses is the most important religious personality of whom we have really trustworthy historical information.

Neither the religion of his nation, when he became its leader, nor his contact with the highest culture of the then existing world explained how Moses came to be what he was. The determining factor was the revelation of God, who endowed him with religious and moral gifts of singular power, and made him, as McFadyen says, a truly gigantic figure. (Hastings' Diction-

ary of the Bible, Art. *Moses*, and Schultze's Old Testament Theology.)

THE MESSAGE INVITES HISTORICAL AND LITERARY CRITICISM.

What if, for example, the Book of Exodus is made up of three narratives? It comes to us from the hands of inspired editing "like a grand symphony, which was once thought to give harmony without discord, but is now being found, in virtue of elements which by themselves are sharply discordant, to sound forth a yet richer harmony." . . . "On the face of it, the book tells of the Exodus of Israel from the bondage of Egypt; in the soul of it, it speaks, to those who have ears to hear, of successive stages in the great outgoing, at once more glorious and more perilous, of the family of man from the bondage of ignorance, superstition and sin. The events are not merely typical of spiritual realities; but the very fact that they were thus and then recorded, shows the faith of the men of other days in the God whose hand they loved to trace at work in the world . . . The Hebrew writers are not mere annalists, but interpreters of history. Hence their permanent value. They may be criticized as chroniclers of outward events, but they sought and found God everywhere, and they abide to hand on their secret. In all these documents we find the same fundamental verities emphasized, which give to Exodus its real unity. Jehovah is the supreme God, ruling in Egypt, and master over nature. He is the faithful God who made his choice of the fathers of the Hebrew race, and will not draw back. He is the God of grace, and so loves to give guidance, counsel, help, food, drink, every needed supply. He is the Holy One, and requires obedience to his will, and takes steps to make known that will. He is the jealous God, and demands that due worship shall be paid to him, and to none else. He is the covenant God, and the two sides of the covenant are, Jehovah Israel's God, Israel Jehovah's people." (Hastings, Art. *Exodus*.)

What if Leviticus turns out to be made up of many distinct pieces, so that Moses could not, probably, have been the author of it as it now stands? This does not rob

the book of substantial unity, historical significance and religious value

In its adaptation of laws for conduct and worship to existing conditions, under the inspiration of the Spirit of God, it witnesses to the doctrine of evolution in the progress of our knowledge and service.

Although sometimes overshadowed by kings and prophets, and represented by degenerate priests, we see how good priests trained Israel to associate a high standard of morality with a stately form of worship, which in its essence, and as compared with contemporary forms of religion, is spiritual, and rich in symbolic meaning.

The prophet emphasized the righteousness of Jehovah the God of Israel, the priest his holiness; and we need both sides of the doctrine today. God is holy because separate from all that are called gods, and from the abominable customs of their worship; and he is separate because pure. And we his people are commanded to be holy.

The Law of Sacrifice reminds us that the energy of our worshiping spirit needs something visible and outward; and illustrates such phases of religious experience as guilt, pardon, consecration and communion.

The Law of the Consecration, Duties and Holiness of the Priesthood must ever remain solemn reading for all believers, and especially for all ministers of our holy religion.

The Law of Clean and Unclean enforces the doctrine that health, happiness and holiness, cleanliness and godliness, are really and closely related. True holiness means physical, intellectual, moral and religious purity.

The Book of Leviticus, with its Law of Holiness, is still like a great church bell, that proclaims the presence of the Most High God among men, and calls them to worship, obedience and holiness. (Hastings, Art. *Leviticus*.)

What if one admits that we can not name an individual or dogmatize about a year in connection with the authorship and date of Numbers? What if critics are busy over J, E, D, and three or four Ps? Such general facts as the delay in entering Canaan, the roundabout route, the conquest of the Amorites, etc., are well established by criticism itself. And, of far greater importance, the message of Numbers is not poor in religious and ethical values.

A nation as well as an individual has moral and religious character, and needs the divine discipline.

The advancing or resting ark and the moving or abiding cloud symbolize the necessity of heavenly guidance.

The meekness and strength of Moses; the jealousy of Miriam and Aaron; the honesty and whole-heartedness of Caleb; the weakness of Balaam; the fickleness of crowds; the greater readiness of some to assert their rights than to perform their duty—all these have their lessons for us still. The description of the camp and congregation is a picture of greatest value in its symbolism; but it is more than that. The order and minuteness of detail; the distribution of duties; the equalization of burdens; the provisions for unity by cooperation; the elaboration of a stately ceremonial, nothing being left to the spur of the moment,—in all this there is a wealth of suggestion as to the nature, worship, organization and financial management of the church of today. But perhaps the highest point is reached when Moses says, Would that all Jehovah's people were prophets!

May Jehovah put his Spirit upon modern readers of the Book of Numbers, that we may find fresh truth breaking forth even out of this portion of his holy Word. (Hastings, Art. *Numbers*.)

What if the original Mosaic Deuteronomy was revised, expanded and modified, at some later period in the history of Hebrew literature? That, if it is a fact, does not rob the church of this remarkable book whose teachings had a profound influence upon the religious and moral development of the people.

The spirituality, uniqueness, unity, faithfulness and might of God are impressively taught. The people heard a voice but saw no form: Jehovah he is God, there is none else besides him; He is God in heaven above and upon the earth beneath; Hear, O Israel, Jehovah our God is one Jehovah; He is the faithful God, who keepeth covenant and lovingkindness to a thousand generations, and repayeth without slackness them that hate him; Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible.

Israel is to fear Jehovah their God; walk in all his ways; love and serve him with all

the heart and soul; and keep the commandments and the statutes which he commanded them for their good.

Not because of Israel's righteousness but because Jehovah loved them, did he redeem them from the house of bondage, give them power to get wealth, and drive out the wicked nations from before them.

He loved their fathers, he loved them, and was very near: For what great nation is there that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him?

The first great commandment is here: Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

They had seen, as we have seen, the great work of Jehovah our God; therefore thou shalt love Jehovah thy God, and keep his charge, his statutes, his ordinances, and his commandments.

Love and obedience were essential then as now to happy fellowship between dependent people and the providence of God, who is our life and the length of our days. And this love and obedience were possible only as Jehovah God circumcised, that it, graciously purified and consecrated their heart, to love him with heart and soul and to live before him.

These experiences and relations made Israel a holy and elect people unto Jehovah their God, chosen for his own possession, above all peoples that are upon the face of the earth—elected to their appointed place in the redemptive history of the world, even as we are elected to be the people of God, which means a call to glorify our Father and Redeemer in the love and service of our fellow men.

Israel, redeemed and holy, must cleave, without compromise, unto Jehovah their God; for if they go after other Gods the anger of Jehovah, who is a jealous God, will be kindled against them unto their destruction. We too must cleave to the Lord our God, giving him the supreme place in our love, service and worship, or we shall likewise perish. Today as then the world must choose between hearkening diligently unto the voice of Jehovah God, and hearkening not; between blessing and cursing.

Because Israel was holy the people were under obligations to be obedient, and to keep

themselves from heathen and defiling customs. And the purity of their religion and lives would be safeguarded by great religious and social gatherings at some central place. Few things are needed by Seventh-day Baptists more than a due appreciation of the importance of united and public service and worship of God, in the local church, at the Conference, and in other regular meetings of the people.

They were commanded to make known unto their children and their children's children their history, and the ways and doctrines of Jehovah God; to teach them diligently to their children, and to talk of them everywhere and always; and to explain to every inquiring son the meaning of the divine testimonies, statutes and ordinances. Even dress and dwellings were to remind the people of spiritual things.

The literary style of Deuteronomy is remarkable for its rich and effective language, with sentences framed with great oratorical skill; rhythmical without being tedious, copious without being shallow.

"From the literary point of view," says Professor Moulton, "the Book of Deuteronomy is the oldest, grandest oratory . . . Considered simply as oratory, if I may speak my own opinion, there is nothing in Greek or English to surpass it . . . It is oratory, growing gradually into drama; for it is a series of orations, presenting a great situation—one of the most terribly pathetic of all situations. In all that vast assembly, Moses is the only one who understands what the promised land is, and Moses is the only one who must never enter it. This pathetic situation breaks into the majesty of his periods . . . This book, neglected by the ordinary Christian, discussed by the Critical School for its historical difficulties, is one of the oldest, greatest literary treasures—magnificent oratory, growing gradually into the greatest of dramatic climaxes. You get that by reading a book at a sitting."

This great literary production taught the doctrine of the dependence of Israel's outward fortunes as well as highest interests upon their faithfulness to the covenant with Jehovah. Its acceptance as the basis of a renewed covenant, as is believed, in the time of Josiah, worked a revolution in the religious observances, and the whole life of the people. Its literary influence was no

less great; for other writers set themselves to recording history and experience for the sake of their moral.

Our Saviour must have been a reverent student of this remarkable and sacred book, for it furnished him his three unanswered replies to the tempter. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; Thou shalt not make trial of the Lord thy God; Thou shalt worship the Lord thy God, and him only shalt thou serve; are written in Deuteronomy.

This book was written in the interests of religion and worship—religion and worship that would rebuke immorality and promote purity.

It does not care so much for events as such, as for points of view; not so much for history itself as for the philosophy of history and experience. And in this twentieth century, as in the seventh B. C., it ought to be taken into vital relation with our religion and literature, and made the ground of a new covenant with Jehovah our God, to walk after him, to keep his commandments, testimonies and statutes, with all the heart and soul, as king and people stood to the covenant then. Such an acceptance of the Book of Deuteronomy today would fall little short of a revolution in the moral, religious, social, literary and national life of the world. (Hastings, *Art. Deuteronomy*; McFadyen, *The Messages of the Bible*; Gardner, *The Bible as English Literature*; Moulton, in *Principles of Religious Education*.)

The central and fundamental part of the Permanent Message of the Law is the Decalogue, which is found in Exodus and Deuteronomy in different forms. This suggests the probability that originally some of the commandments were much shorter than now.

The giving of the Decalogue was one of the most momentous events in human history; for the Ten Commandments were the foundation of what was then the highest form of religion, and have been taken up into the highest of all religions—the Christian. A leading argument of destructive criticism against the antiquity of the Decalogue is its lofty spiritual and ethical character.

The accounts of its first publication and

preservation contain extraordinary particulars intended to witness to a belief in its divine origin, supreme authority and incomparable importance.

"The formation of the Canon began with the promulgation of the Ten Words as the fundamental divine law of Israel. These Ten Words were given in their original form as brief, terse words or sentences. The specifications and reasons were added in the several documents of the Hexateuch, and these were eventually compacted together in the two versions, Ex. 20 and Deut. 5. These Ten Words were given by the theophanic voice of God to Israel on Mount Horeb . . . They lie at the basis of the entire legislation. They have the authority of God, and public recognition and adoption. They were kept, on the two tables of stone, in the holy ark in the most Holy Place of the tabernacle and the temple. If any document fulfils all the tests of canonicity the Tables of the Law certainly do." (Professor Briggs, *The Study of Holy Scripture*.)

Whatever the origin of the Decalogue, "it is an exceedingly remarkable document. It touches the fundamental principles of religious and moral life with so sure a hand that at this hour, for even the most civilized nation, it sums up the moral code, and that so effectively that no change or extension of it has been proposed . . . [The writer must refer to the Decalogue as a concrete, well-ordered, outline summary of human duties without denying the necessity of its fulfilment. For Jesus taught that to hate is murder, and to lust is to commit adultery, in the heart.—A. E. M.] By emphasizing the universal nature of the Ten Commandments, and by showing that they preceded the ceremonial law by many centuries, the Critical School have cut away the ground from under the semi-antinomian views once so prevalent and always so popular with those who call themselves advanced thinkers. It is now no longer possible to maintain that the Decalogue was part of a purely Jewish law, binding only upon Jews, and passing away at the advent of Christianity as the ceremonial law did . . . Now, manifestly, a religion which spoke its first word in the Ten Commandments, even in their simplest form, must have been in its very heart and core moral . . ." The prophets simply reasserted "the fundamental princi-

ples of the Mosaic religion. Reverence and righteousness, these from the first were the two pillars upon which it rested . . . Like all beginnings this was an achievement of the highest kind. Nowhere but in the soul of one divinely enlightened man could such a revelation have made itself known." (The Book of Deuteronomy, Expositor's Bible.)

"Assuredly, the prophets did not first enunciate, but inherited the doctrine that true religion utters itself in morality; and it is an obvious inference from the broad facts of the tradition that this fundamental idea was affirmed by and descended from Moses. That as the founder or reformer of a religion he should have embodied its leading principles in 'terse' sentences is not only possible but probable, and the testimony to the fact that in the Decalogue we possess such a summary is too strong to be set aside in the interests of a historical theory." . . . The Decalogue possesses both greatness and limitations. Within a brief compass it lays down the fundamental articles of religion—the sovereignty and spirituality of God; and the claims of morality in the chief spheres of life—home, calling, society. Its ethical precepts are most far-reaching and indispensable. Its moral value is further seen in the capacity of its forms to receive richer and fuller content. But its supreme distinction lies in its representation of religion and morality as knit together by a vital and indissoluble bond. It is the great pre-Christian advocate for righteousness as the highest form of ritual. In an age of ethically indifferent ceremonialism, and in the midst of an elaborate system of sacrifices and festivals, the Decalogue makes it clear that God requires above all justice and mercy. The one strictly religious requirement, the Sabbath, provides for meditation and worship, and shows compassion for the weary and heavy-laden. The limitations of the Decalogue lie on the surface. It is too brief to be exhaustive; and its ethical requirements relate for the most part to the virtue of justice. It is necessarily elementary; for undisciplined people, like children, must be taught first principles. Accordingly, the demands are not pitched high compared with the Sermon on the Mount. Of highest value in the training of a primitive people, it does not meet the demand of an enlightened Christian con-

science and of Christ's moral, social and spiritual ideals. For these we go to his own interpretation of the Decalogue and his fulfilling of the Law . . . "The frequent references of Christ to the Decalogue are marked by two main features: (1) a hearty recognition of its divine authority (Matt. v, 17); (2) a purpose of so interpreting its precepts as to widen their range and exalt their demands. Its inadequacy as an ideal, due to its preponderantly negative character, he rectified by condensing the law into the two positive commandments to love God with all our heart, and our neighbor as ourselves (Matt. xxii, 36-40). Indeed so closely did the teaching of Jesus lean on the Mosaic form that it is possible to construct with scarcely a gap the Decalogue according to Christ. . . . Of Christ's definite consciousness of a mission to handle the Decalogue in the light of the final revelation there is further evidence in his announcement of the new commandment of brotherly love (John xiii, 34), by which he re-emphasized the nature of the positive ideal substituted for the warnings of the second table." . . . The following further quotations are given here because they represent substantially though not exactly my own views; and because they almost if not quite furnish for Seventh-day Baptists and for all the grand ideal of highest obligation indissolubly joined to liberty in Christ: "Of the apostolic references to the Decalogue those of St. Paul are most noteworthy. Like Jesus, he employs it as a standard to test conduct and measure weakness . . . What St. Paul held as to the place of the Decalogue in the Christian dispensation is a question of some difficulty. He nowhere draws a distinction between the ceremonial and the moral elements of the Mosaic law and declares that while the former are repealed, the latter remain binding: his general thesis is that the law as such has no longer dominion over the Christian (Rom. vii, 4). But as certainly it follows for St. Paul that the Christian, while placed in a new attitude to the law, voluntarily and joyfully resubjects himself to and obeys its ethical commandments . . . In Christian theology the Decalogue is commonly regarded as a revelation, or as a republication, of the fundamentals of religion and morality. It is the most important part

of the Old Testament or legal economy, and as such was designed to show the path of duty, to deepen the sense of guilt and to awaken a profound sense of human inability. The question of its continued validity for the Christian . . . possesses practical importance only in the case of commandment four, where the issue is whether the Sabbath is to be kept as a divine command or as a measure of Christian expediency and a dictate of Christian feeling. The latter view . . . is most in harmony with the Pauline doctrines of law and Christian liberty." (Hastings, Art. *Decalogue*.)

Paul and Jesus swept away dead formalism; the teachings of contemporary legalistic Judaism; lifeless theology and superstitious philosophy; and the doctrine of outward regard for any ordinance as though one's salvation depended upon it. No set of minute rules is given; but principles covering the whole range of Christian conduct and worship are plainly and strongly enforced.

My aged mother has her home with me. Imagine one coming with a statute book and saying: Here is a list of fifty things that you must do for her with scrupulous regularity in order to be her son. My indignant answer would be, Away with this letter that killeth. I am my mother's son by the laws of life and love; and it may be that the exacting law of love will require not only fifty but an hundred and fifty things of filial service.

Imagine one going to the great apostle and saying: Paul, in order to be a servant of the Lord and a child of the kingdom you must keep the Sabbath, practice baptism, join the church, pay tithes, observe circumcision, drink no wine, abstain from meat offered to idols and so on. The apostle would have exclaimed: Away with this spiritually and morally deadening letter. I am a child of God and a bond-servant of my Lord by the laws of eternal life and love. And if loyalty; love to God and man; the increase of religion, goodness and peace require it of me, I will joyfully keep the Sabbath, be baptized, unite with the Christian community, give as the Lord prospers me, observe circumcision as in the case of Timothy and forbid it in the case of Titus, and I will not eat flesh, or drink wine, or do anything whereby my brother would

stumble; for I am not "under law,"—a régime of legalism with a long code of commands and prohibitions; but "under grace,"—a régime of the life-giving Spirit and the principle of love. And the list of love's commandments is infinite in length.

Boys and girls in our Sabbath schools can see the difference between these two ways of seeing things: (1) I love my father and mother, my brother and sister, my grandpa and grandma, and am trying to do everything I can for their comfort and happiness. And, (2) I do not want to be punished, or lose my home, food and clothing; and so I will do for father and mother and the rest only what I must do that I may not be punished.

Theologically, the first is "under grace," or love; the second "under law," or legalism.

Another permanent message of the law is the universal priesthood of believers and their divine election to service. The children of Israel were to be unto God a kingdom of priests. Moses, rising to the lofty principle, cried, Would that all Jehovah's people were prophets. And Peter teaches that believers in Christ are chosen of God to be a holy and royal priesthood, to offer up spiritual sacrifices. We do not ordain men to the ministry that they may have the right to be priests and prophets of the Gospel: that right comes from God, not from men. But we ordain them to the privilege and prerogative of representative priestly and prophetic service in the church and in all the world.

And when Moses, the keeper of flocks in Midian, was called of God out of the midst of the burning bush, he was divinely elected to the leadership of his people, the making of a nation, and the founding of a true religion. And the people whom he delivered from bondage, organized and taught, were divinely chosen and redeemed that they might stand for this true religion, and show forth its purifying power in community life, and before the nations of the earth.

Redemption; election of a nation, and of men like Moses, to holiness, and to a mission looking toward the filling of the earth with the glory of Jehovah, who is righteous, merciful, just and omnipotent—these are leading ideas in the message of our books. How the people sometimes despised the

privileges of their election and neglected its duties, history faithfully records.

We Christians have been redeemed and elected to bring forth the fruit of the Spirit in character, conduct, worship and work. The rewards of faithfulness and the consequences of failure are plainly written in the Message of the Law.

As to ideal fitness for public service in neighborhood or nation, there could not well be any higher than that set forth by Moses' father-in-law: Provide out of all the people able men, such as fear God, men of truth, hating unjust gain; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and let them judge the people at all seasons.

The Books of the Law, as indeed does the entire Old Testament, furnish a rich supply of illustrations of Christian doctrine and experience, ready for the use of the expository preacher who diligently searches for them.

When Moses said to Pharaoh, Thus saith Jehovah, Let my people go, that they may serve me, the king refused. Later, yielding a little, he said, Go ye, sacrifice to your God in the land. Yielding still more, he said they could go to the wilderness, as they desired, but not very far away. Later still, Ye that are men may go, but not your little ones. Then, again, Go serve Jehovah, but go without your flocks and herds.

Moses answered, We can not serve Jehovah our God in Egypt; we will go with our young and old, with our sons and daughters; our cattle also shall go, and not a hoof be left behind.

Finally, surrendering to the mighty hand of God, Pharaoh said, Go, serve Jehovah as ye have said, and take both your flocks and your herds.

When men seek deliverance from the devil of sin and selfishness he first answers, No. Then if we are persistent, Go, serve God, but keep in my land. Then, Go, but not very far away. Then, Go, you old folks, but leave the boys and girls with me; they are not old enough to be Christians and join the church. Then, Go with your children, but leave your money in my kingdom. Let our answer ever be, We are going to serve our God; we must go far from the kingdom of Satan; our children and youth are going too; we shall take our flocks and

herds and every possession—all shall be consecrated to the service of the Lord who calls us into his kingdom.

The mighty conflict between opposing powers, led, one by Moses the other by Pharaoh, was a conflict between spiritual and moral forces and the material and selfish. All life is a great battle; but one may enter it confidently expecting that Providence will indeed be on the side of the strongest battalions, and that in the long run these will prove to be religion, truth and goodness.

One more reference must suffice to show that the Law is a storehouse of illustrations: The magicians of Egypt did so with their enchantments—that is, sought to imitate Moses and Aaron—and failed in results. One may hold a form of godliness but in his life deny the power thereof.

The subject of chapter XI, in "Hebrew Life and Thought," by Louise Seymour Houghton, is The Law and Modern Society. The conclusion of my paper will consist chiefly of condensed passages from this remarkable chapter, and a few quotations.

Mosaic laws and institutions were not superseded or abrogated when our Lord came, but "fulfilled." They are a marvelously universal body of laws, with principles of permanent value for the ordering of human society and the bringing about of a higher social state than the world has yet seen. Not only the Ten Commandments but all the laws are moral. Some concern the individual, some the family, some the nation; some the civil life, some the religious; some are ceremonial, some civil, some social. They are not classified but interspersed among one another even in the same chapter; and all seem to be on the same plane of ethical importance and obligation.

This is strikingly illustrated in that remarkable chapter, the nineteenth of Leviticus; these are some of the precepts, condensed in form:

Be holy, for I Jehovah your God am holy. Fear mother and father; keep my sabbaths; turn not unto idols; I am Jehovah your God. Offer acceptable sacrifices; leave the corners of thy field, and the gleanings of grain and fruit harvests, for the poor and the sojourner; I am Jehovah your God. Do not steal or deal falsely, or lie, or swear falsely; I am Jehovah. Do not oppress

or rob thy neighbor; do not keep the wages of a hired servant until morning, or curse the deaf, or put a stumbling block before the blind; fear thy God. Be righteous in the judgment of both the poor and the mighty; be not a tale-bearer; hate not thy brother; take not vengeance; bear no grudge; love thy neighbor as thyself; I am Jehovah. The use of animals, agriculture, food, dress, the care of the body, one's attitude toward superstition, and the relation of the sexes, are to be unto the praise of Jehovah. Rise up before the hoary head, honor the face of the old man; treat the stranger as one home-born; do no unrighteousness in measures of length, weight or quantity. Just balances and weights shall ye have; observe all my statutes and ordinances; I am Jehovah your God.

The Law is capable of development; the will of God is progressively revealed; the very name Torah means instruction; and to fulfil is to adapt to enlarging spiritual and moral capacities. Ceremonial is not antithetical to moral. The ceremonial laws are profoundly ethical and were temporary not because they were non-ethical, but because they were fitted to existing conditions. And they were not to be swept away as though they had not been, but to expand into something more intelligent and beautiful.

Jehovah was Israel's Saviour; therefore they ought to obey his law, which was the gift of his grace, not an irksome burden. The Gospel does not depart from or destroy the Law; but is its natural development, its perfect form.

Slavery was common; but Hebrew slaves were to be set free at the end of seven years, unless they chose to remain with their master; and they were not to go out destitute.

Men might be sold into slavery for seven years, for debts; but there was always the right of redemption. This was more humane and wise than imprisonment for debt.

To steal a man for the purpose of selling him into slavery was a capital crime; and yet American slavery tried to justify itself by the Mosaic legislation.

The resident foreigner did not have all the privileges of one born in the land, but he must not be oppressed; and he had equal right with the poor, the fatherless and the

widow, to the gleanings of fields, vineyards and orchards, and to the spontaneous fruits of the sabbatical year.

Lands returned to their original owners in the jubilee year, and values were estimated accordingly. This protected the people from the socialistic doctrine of public ownership, fostered true individualism, and prevented the accumulation of vast possessions.

Heads of families, sons, daughters and servants, the Levite within the gates, stranger, fatherless and widow were to share together the joyful Feast of Ingathering. And every third year the tithes were to be for the Levite, sojourner, fatherless and widow. Pauperization and selfish class distinctions were guarded against, because work, fellowship and religion were fundamental elements of the law.

The souls of men are equally precious in the sight of God; for the half-shekel ransom was the same for all.

Polygamy and divorce were allowed; they were not enjoined, and much was done to regulate and make them as little injurious as possible. Woman's interests were guarded with a care unknown to modern legislation. The whole spirit of the law is to protect the weak against the strong, the girl against her betrayer, the oppressed against the oppressor. No other body of laws equals this in thoughtfulness and humaneness.

Beasts and nature were cared for in a way to show that sentiment as well as ethics has its place in the life of a nation.

In the Mosaic code there are six or seven crimes punishable by death, in England two hundred years ago there were one hundred and forty-eight.

Forty stripes save one, like for like, restitution and compensation, and death by stoning were Hebrew penalties; but there was no imprisonment with its evils of expense, criminal contact, idleness, and problems of penology; and such "Christian" punishments as torture, exile, confiscation, the rack, wheel, knout, burying alive, dark cells, pillory, stocks, were not known to Hebrew legislation.

Sanitary laws were most wise; and the military laws were a "whole heaven in advance of modern practice," and in the line of arbitration and peace; and the form of

government essentially republican, or a representative democracy.

The question at the root of political and social systems is whether man is first of all member of a household, or citizen and soldier. In the Law man is known first as son, brother, husband, father and neighbor; and woman, as another member of the household, stands higher than in Rome, where man was first of all soldier or citizen, and woman, of necessity, stood on a lower plane.

Modern sociology, politics and reform movements would do well to follow more closely the Hebrew rather than the Roman pattern, and thus help raise wife, mother, daughter, woman, man, the family, to higher moral and social levels than the world has yet seen.

Monarchical, idolatrous and depraved Egypt, though advanced in art and science, could not have furnished Moses with the great principles of the Law. The Hammurabi Code of Assyria is vastly inferior in spirit and content, if not in form, to the Hebrew. That the great lawgiver of Israel was a student of the laws of other people we may well believe; but "the powerful influences that made Israel's laws a guide and inspiration for all later ages came from within" (Kent).

"From within? What was there in the heart of Israel that set him so immeasurably apart from other peoples? The question can have but one answer. The laws of Israel are what they are, they are ethically so far above those of Egypt and Assyria, those by which modern society is governed, because of the indwelling presence of the Spirit of God in the heart of Israel. If in any part of the Old Testament the diary of the converse of heaven with earth is to be found, it is surely—I had almost said supremely—to be found in the Torah.

"The laws of Israel came not from Egypt, nor from Babylon, nor from any of the nations with which Israel was brought in contact. It is impossible to study them carefully, to compare them with the laws and customs by which our modern society is governed, and not to feel convinced that they came direct from God."

"The family is the distinctive glory of the human race."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.
Contributing Editor.

Redeemed with the precious blood of Christ.

Chisel-Work.

'Tis the Master who holds the mallet,
And day by day
He is clipping whatever environs
The form away;
Which, under his skillful cutting,
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labor
With new surprise,
That even his boundless patience
Could grave his own
Features upon such fractured
And stubborn stone.

'Tis the Master who holds the chisel,
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that he is carving;
Nor will he let
One delicate stroke too many,
Or few, be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow shall fall,
Which crumbles away whatever
Superfluous line
Would hinder his hand from making
The work Divine.

With tools of thy choosing, Master,
I pray thee then,
Strike just as thou wilt, as often,
And where, and when,
The vehement stroke is needed;
I will not mind
If only thy clipping chisel
Shall leave behind
Such marks of thy wondrous working
And loving skill,
When discipline's hands are over,
Have all sufficed
To mold me into the likeness
And form of Christ.

—Sel.

The Big Collection in Ourtown.

"Why, here's Toots," exclaimed May, looking in surprise at the tiny figure walking so sedately all alone. "Where are you going, little one?"

"China man," said Toots, and smiled like the sunshine that was making gold of his curls.

"Dear me!" laughed Belle, "he means the missionary;" and her laugh was echoed gaily by a group of young folks who had gathered under the elm near the old church gate. There never were young people more ready for a laugh than Ourtown young folks.

"Who told you about him?" asked Ted, looking down on the mite with kindly amusement.

"My muvver," said Toots. He was getting a bit anxious under so many merry eyes but he faced them bravely.

"And isn't she coming?" asked Mabel.

"No," shaking the curls; "had to finish Miss Tucker's dress."

"So you coaxed to come," continued Josie, tenderly patting his head; "and you're going to tell her about it?"

"Ess," with a dignified little bow.

"Aren't you afraid," Belle laughed again, "that some frog may catch you?"

"Or a robin," added Ted, "or a butterfly?"

Toots put up his lip at this; but a tall shadow came over him and behind it was Jack. He knew Jack. It was Jack who had found him once when he was lost. The smile came back to his blue eyes with new radiance.

"Ess," Toots answered, but he grasped one of Jack's hands, too, making sure of the matter.

"We are all going to hear the 'China man,'" Rene told him, "but we are early; so we are waiting to chat and watch the people go in."

"Ess," repeated Toots.

"We didn't mean," Belle murmured contritely, "to frighten him."

Ted had reddened.

"This is my little sister," said Jack, beckoning Rene. "Will you feel quite safe if you hold her by the hand?"

"What's this?" smiling down on the chubby little fist in her hand; "what's this that you are holding so tight?"

"My penny," said Toots, proudly showing it; "it's my own."

"And you're going to give it," cried Ted, "to the 'China man?' Don't you, honey," with a friendly pat. "He'll have plenty of pennies. Get taffy with it."

"Get a big stick of peppermint with it," suggested May, and looked down tenderly on the small treasure in such a mite of a hand. "We'll all give him enough pennies. You see this pretty girl in the beautiful new dress," with a mischievous glance at Olga, who had just come up. "She will give at least twenty-five pennies. Think of twenty-five pennies!"

Toots looked in awed admiration; but Olga was passing on with only a toss of her handsome head, as she remarked coldly: "I never give less than two dollars to China missions."

"Two dollars, honey," whispered Ted, in the ear of little Toots, "is two hundred pennies!" The old 'China man' will be rich, rich. You get taffy." Toots looked doubtfully at his treasure. Was it no great treasure, after all?

"It is a beautiful, bright penny, dear," said Jack, reading the downcast face, "Listen to what the 'China man' says, and give it if you want to."

"We'll go up near the front," suggested Rene, as they entered the lecture room, "so that Toots can stand on the seat and see the queer shoes and things."

So they went far front, and Toots listened and watched. He could not understand all; but he gathered that some people, far away, who wore strange clothes, were in danger, awful danger, danger that Jesus alone could help. When a hymn came he whispered to Jack anxiously, but ever so softly, to disturb no one, "Will Jesus help 'em?"

"Yes, dear," Jack whispered back; "but they don't know it. That's what the 'China man' wants with pennies; he wants to go and tell them."

"O!" He understood all now, and looking down on the penny, moist with pressure of his clasp all this time, he wished with all his little heart that it was two hundred pennies.

As the plate passed along the rows in front, he watched eagerly. One man put in a beautiful little gold piece, and another

a bill, then came the shining dimes and quarters. There would surely be enough, he thought, breathing a little breath of thankfulness, to carry the 'China man' anywhere in the world. But such riches made his treasure seem pitiful. Again he looked at it wistfully. Not one was giving anything so poor. A sudden thought brightened his eyes. Perhaps if he could say a prayer with it, Jesus would forgive that it was only a penny. There was "Now I lay me;" but that did not seem quite suitable.

Suddenly he realized that the plate was waiting for him. Jack had detained it, and was looking with a kindly smile for decision. So he gave hurriedly, and with the chink of the falling coin there flashed into his mind one of his mother's Bible stories, the lame man at the Gate Beautiful. Peter, too, he thought triumphantly, had only pennies. Surely what he said would do. So he slipped swiftly to his feet, and with his hands folded over his treasure in the plate, and with head bowed, he said sweetly: "Silver and gold have I none, Amen."

The lecture room is not large, and Ourtown audiences are always politely silent. The low clear voice went easily to the doors and over to the windows on the far side, where the scent of lilies blew in.

No one ever knew who made the motion that set the people on their feet and bent their heads. It was not the missionary, for he had turned to the table beside him and hidden his face upon his arms.

Those who had no money with them that day scribbled upon bits of paper. It was a remarkable collection for Ourtown, which isn't, you know, a very large or rich place.

"I told him," Ted reminded Josie, as they soberly followed in the crowd to escort Toots home. "I told him," with a grunt of scorn, "to get taffy."

But the professor, walking behind the missionary, quoted softly: "He called a little child, and set him in the midst of them"—E. E. Garnett, in the *Pilgrim Visitor*.

Claim, then, Christ's help on the spot, in all these matters. Claim your right to be made like him, and especially like him in his disposition and his temper and his behavior at home. And he will hear you and will help you.—Alexander Whyte.

Stray Thoughts on Gospel Giving.

S. F. RANDOLPH.

We have no right now under the gospel dispensation to limit our benevolent offerings to one tenth of our net income.

Good old Jacob after being assured of the Lord's protection and the promise of a great blessing made a vow, saying: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on . . . then shall the Lord be my God . . . and of all that thou shalt give me I will surely give the tenth unto thee."

Might we not rightly be called penurious now after being fed and clothed to give only a tenth as he promised.

Only a deep-seated love for the cause will prompt any to give their entire living and throw their whole dependence for the future into the hand of God. Such consecration was that of the poor widow, and is what the Master admired as an example, causing the story of it to be known throughout the world. How few there are now who make such a sacrifice!

Instead of being so particular about trifling things, Christ advised the Pharisees to give alms of such things as they had. He knew they cared but little or nothing about true gospel giving, such as the widow's mite, but simply tithed their produce according to the law. When we are full of "good works and almsdeeds," as was the good sister disciple at Joppa, and are as devout and prayerful as was Cornelius of Cæsarea, then will our alms come up as a memorial before God.

We all are in partnership with God, and without his help through the laws of nature, all our efforts for worldly gain would be total failures. It is fallen nature, not heavenly, that amasses wealth during life and generally, perhaps, without any fixed or definite plan for its disposal in the end. "Ye are not your own." All we and our earthly possessions virtually belong to God. We are only his stewards and have no right to play "Prodigal."

Why should the Saviour speak, and Christian brethren oft repeat the following, if it is not to be heeded? "Lay not up for yourselves treasures upon earth . . . O ye of little faith . . . Seek ye first the kingdom of God." It is often said, "We

must look out for a rainy day." "God takes care of those who look out for themselves." Truly he does. But many who read that grand sermon and are looked up to as bright examples before the world, amass wealth, lay up their treasures here, build great monumental mansions and have their costly furnished rooms, mainly for comfort or renown in this short life. Is that trusting God and confiding in Christian brethren, members of the church of Christ, for help in a possible time of need? Surely such things may be pleasant to them and to some of their friends, but where is the self-denial for the cause of the Master?

When those who are blest with honest, untainted wealth or are hale and prosperous, take delight in gospel promotion, and almsgiving to the poor and unfortunate, then will they realize "it is more blessed to give than to receive." Their treasures would be in heaven and their hearts there also.

If even Christians in these days of enlightenment and prosperity would remember these sacred truths intended for the whole church of God, there would be no want of means for spreading Sabbath truth together with the whole Gospel of salvation. As it is, millions just as precious in the sight of God as ourselves are passing away without the chance of a happy redemption.

There is no monument so high and lasting in the sight of God as the whole-souled sacrificial offerings of the devoted servants of the Lord.

Farina, Ill., August 12, 1909.

The Work of the Holy Spirit.

DR. W. D. TICKNER.

Have ye received the Holy Ghost since ye believed? Acts. xix, 2.

Christ emphasizes the doctrine of the Trinity. Our conceptions are necessarily vague and in large measure unsatisfactory; but our faith in Christ and in his wisdom leads us to accept without question the statements that he made. Christ taught the fatherhood of God, that he and his Father are one; that the Holy Ghost should come from the Father to those who had been born again; that as long as Christ remained on earth the Holy Spirit would not be sent. He told his disciples that it was expedient that he go from them; for if he should remain, the Comforter would not

come. The third person in the Trinity is a gift from God to man. He comes only as he is sent. Christ's mission was to redeem the world, to teach the world. He is the mediator between man and God.

The Holy Ghost enlightens our minds. He takes the words of Christ and makes them plain to our understanding. Not only so, but it is he who brings to mind the words of Christ. He it is that opens our eyes to behold wondrous things in the law of God. To the despondent he speaks words of hope and comfort. He it is that purifies the heart, casting out all evil, and gives us clean hearts and renews within us right spirits. Have we received him?

Repentance, conversion and sanctification are not one and the same operation of the Spirit. Christ is authority for the statement that no man can come to him unless the Father draw him. Repentance then is the result of the Father's work upon the heart. It does not lead us to himself, except by the way of the cross. We can not come to God unless we come in his only appointed way, and that is through Christ. We thus repent, turn from our former service to Satan, and turn to God through Christ. This is conversion. Here far too many err. Too many regard the work as having been all accomplished, and rest contented with the thought that they have been saved. Their old passions, their pride, their worldly ambition, all conspire to hold them back. Advancement, if any is made, is by slow degrees. Temptations come with redoubled fury from the hosts of evil. Old associations contrive with new allurements. Incessant warfare is waged and progress in the divine life is necessarily slow. More often the Christian is in the valley of humiliation than upon the summit of Pisgah. Doubts of his acceptance come often to his mind, and happy ought he to be that no one is able to pluck him out of the hand of Christ.

No wonder the Christian life has been pictured as a hard, rugged way by such. They have not had time to behold the beautiful scenery along the path. They have not had the strength to run and not grow weary. They grow faint even with walking. Such is the life of one who stops short of receiving the Holy Spirit. God desires us to rise above the evils that are in the world. He desires us, even in this life, to be holy.

The nearer we attain to this, the sweeter is our communion with him, because we understand him better.

The Holy Spirit will aid us to accomplish these results. Have we received him since we believed? If not, waste no time in vain repining, but in your secret closet earnestly ask for his help. God will send him if you are sincere and willing to do his bidding. When he comes into the heart, he will require the whole room. All must be surrendered. Nothing, not even life itself, must be withheld. He will reprove sin and cast it out. He will lead you on to victory over the hosts that have been so long waging war against you. The tears shed over your failures will give way to smiles of gladness and songs of triumph.

The manifestations of the Spirit are various. It may not descend with visible manifestation. A tongue of fire may not rest upon your head, but the fire within will burn fiercely until all dross has been consumed. You may not receive the gift to speak, as did the apostles, in the various languages of earth, but your tongue will speak a language to which you are now an utter stranger. Those with whom you come in contact will take knowledge of you that you have been with Jesus and have learned of him.

You may not receive the power to perform miracles, but you may receive power to carry to the Great Physician the one sick with sin and nigh unto death. You may not prophesy, but the Word of God will unfold to you as never before. Much that had seemed vague and of doubtful meaning will become full of meaning and of untold value; but above all, love to God and man will so fill your entire being that you will count all things loss from which love is absent. Like Enoch of old, you will walk with God; and sometimes when earthly friends shall no longer greet you, you will be ushered into the presence of the great King, and hear the welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Blanchardville, Wis.

Jesus does not say, Do men expect to gather grapes from thorns? for he knew well that, strange as it seems, that is exactly what thousands do expect. His question is, Do they ever succeed in finding them?—G. H. Knight.

Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

"Abhor that which is evil; cleave to that which is good." Rom. xii, 9b.

Prayer Meeting, September 11, 1909.

REV. HENRY N. JORDAN.

Topic: *Temperance in all things* (1 Cor. ix, 23-27).

Daily Readings.

September 5—Holding one's self in check (Rom. xiii, 11-14; Prov. xvi, 32).

September 6—Denying self of lawful things (1 Cor. viii; Matt. v, 29, 30).

September 7—Excess is slavery (1 Cor. vi, 9-20).

September 8—Follies of unrestraint (Jude 10-16 and Luke xv, 11-16).

September 9—Timely advice (Titus ii, 1-12).

September 10—Using, not abusing (1 Cor. vii, 22-24, 29-31).

September 11—Temperance in all things (1 Cor. ix, 23-27.)

LESSONS ON SELF-CONTROL.

While I am writing this I am a temporary resident of a State which has adopted State-wide prohibition as a regulative, preventive principle for the control of the manufacture and sale of spirituous liquors. In this State, as in some others, there is a rigorous law against the carrying of concealed weapons, as revolvers and dirks.

The State is aware of the fact that men often lose control of themselves and in a hasty, passionate mood commit awful crimes, which they would not were the weapons of defense beyond their reach. So the State steps in to help men bridle their passions and to help them exercise self-control, as well as to protect innocent persons.

In the two instances mentioned above, legal measures have been enacted to help men, to some extent, to exercise control over appetite and passion. But in regard to many things which come from one's nature, it would seem to be a beneficent act

if some artificial, outside restraint were imposed to assist one to gain and hold a normal self-control. It seems unfortunate that this check is lacking. There are the hasty, cutting, sneering words that when uttered bring grief and heartaches to, and separation from, another; there is no legal restriction for these. Yet is there not need of self-control here?

There are unkind attitudes shown toward others who may be entirely innocent. But we want to make them the victims of our displeasure and so we "cut them" just so we may vent spite on some one. Do we hold ourselves in restraint here? Are we exercising Christian self-control?

I could speak of vices which if indulged in would weaken the body, undermine character, dwarf the mind and prepare the body, soul and mind for a slavery infinitely worse than the worst type of human slavery sixty years ago. And of course I would say in mentioning them: Are we putting our bodies, minds, souls in a state of defense against them? And are we bringing all physical, mental and spiritual powers into control so that they conserve the highest interests, human and divine?

From this study of self-control we may learn:

1. That our own exercise of it may bring a permanent blessing to another.

2. That excessive or unlawful indulgences dwarf the powers of body and soul, weaken the will and prepare the way for an enslaving from which it will be hard to escape.

3. That ultimate success and happiness depend entirely upon the keeping of the appetite, passions, will in subjection.

SOME HELPFUL WORDS FROM THE BIBLE.

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. iv, 23).

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. xvi, 32.)

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Psalm xxxix, 1.)

"Destroy not with thy meat him for whom Christ died." (Romans xiv, 15b.)

The Christian Endeavor Society.

REV. M. B. KELLY.

I have been asked to write for the Young People's page of the RECORDER two brief articles under the above general heading, the first one to be under the subdivision:

HAS IT PERFORMED ITS MISSION?

What is its mission? "To train young people for the membership and duties of the church."

With its purpose (or mission) thus concisely stated, the question admits of two answers, each entirely dependent upon the viewpoint of the questioner. 1. If the question means, "Has it to the present time accomplished that which it was designed to accomplish?" "Has it made good?" then it will admit only of an affirmative answer, for there could scarcely be found any well-informed Christian who would not admit that it has trained its thousands and tens of thousands of young people for membership and very effective service in the church. It has certainly been powerful to break down that great barrier to aggressive Christian work on the part of the young—self-consciousness, and at the same time to engender inspiration and kindle to flame the dormant powers of spiritual life. After making due allowance for animal magnetism, overwrought effect of large public gatherings, popular tendencies, etc., there must still remain a large residuum of real spiritual power which has been very effective for good in the church.

2. On the other hand, if the question means, "Has the Christian Endeavor completed its work?" Then there remains only a negative answer. For if the Christian Endeavor should be withdrawn from the church, the conditions would soon again obtain which called it forth in the beginning. Hence, if it was then needed and was effectual in overcoming a lifeless condition in the church and in training the young for its services, then it follows that it is no less needed today to hold in check the same tendency to indifference in Christian work and to continue to train the young for aggressive service, as long as there are young people in the church.

Interesting Letters.

REV. H. C. VAN HORN,
Brookfield, N. Y.,

DEAR HERBERT:

For some time our people here have felt that they might do something toward maintaining our interests in central Wisconsin. At the quarterly meeting at Albion a member of our Christian Endeavor Society arranged the young people's program, including a discussion of this matter. Brother Mills, who knows the field thoroughly and who has an abiding interest in the people, agitated the matter, also. These and other influences of which I may not speak, and some, no doubt, of which I do not know, led to the appointment by our Christian Endeavor Society of a special committee to consider that field, with a view of sending some one there. The outcome of it is, Messrs. W. M. Simpson and Herbert Polan are at Rock House Prairie, sent by our Christian Endeavor Society, for two weeks. The society pays their expenses and a salary at the rate paid the members of the quartets who have gone out. I had not thought of writing of this matter at this time. But this evening I received such a good letter from Mr. Simpson that I desire to share some of it with our young people through your department of the RECORDER. I will send you a letter of an earlier date, also. I have written this much, in order that the letters may be understood, and that it may be known why they were thus sent to me. I am sure Mr. Simpson will pardon me for sending the letters without his consent. They are too good to wait.

A. J. C. BOND.

Aug. 10, 1909.

REV. A. J. C. BOND,
Milton Junction, Wis.,

DEAR MR. BOND:

We got to Mr. Atkin's home about ten o'clock, Thursday evening. Friday we went to the marsh and helped Mr. Atkins and his boys make hay. Some of the people Mr. Mills told us about have moved away. There are only three Seventh-day Baptist families left. Herbert is going to preach today. Can you send us half a dozen *Helping Hands*?

W. M. SIMPSON.

Oxford, Wis.,
Aug. 6, 1909.

REV. A. J. C. BOND,
Milton Junction, Wis.,

DEAR SIR:

This is Monday morning and we have held only two meetings. But it seems that two were as many as it has been advisable to hold. The people are harvesting and threshing, and so we thought best to meet them in their homes.

Sabbath afternoon at two o'clock we had the first service. Herbert preached on "Loyalty to Convictions," and I helped otherwise as I could. We yanked the little organ out of the corner and turned it around so that I could see the people while I played, and Herbert led the singing. The people seemed to enjoy it, and we began to feel that things were coming our way. Then I spoke of having a Sabbath school next week. Getting ready to introduce "Home Department" work. I think that will prove a good thing here. I hope to have half a dozen names for the Home Department when I leave. After Herbert's sermon there was a good testimony meeting. There were some twenty-five or thirty present, mostly Sabbath-keepers. One family were Seventh-day Adventists.

Last night the service began at eight o'clock. I spoke on "Christ in the Home."

There may be two or three who will go from here to the Conference.

Mrs. Smith gave us two dollars toward our expenses. We spent \$4.55 getting here.

Last night we announced a meeting for Tuesday night and one for Thursday night. Sabbath day we will probably have one sermon before dinner, eat a picnic dinner on the churchyard, and have Sabbath school and another sermon. There are no *Helping Hands* in the community, and I hope to get the ones I wrote you for, so that we can push "Home Department" next Sabbath.

Sunday night will probably be our last meeting. Some want three meetings Sunday. I do believe this trip is doing these people good, although we are weak instruments. It will be of little use, however, if this work is not followed up. There could be a monthly meeting of scattered ones here, at Friendship, and at Coloma. Then as often as you or Elder Van Horn could leave your people to come here and cheer them, and hold communion service, Herbert and I are willing to supply in your absence. (If your people can put up with

us.) This seems to me a good plan. It may not be the best. But certainly by some such means, these people can be bound together, and to the denomination.

Well, I must bring this to an end. We hope to go home Tuesday, August 17.

Yours truly,

W. M. SIMPSON.

Oxford, Wis.

News Notes.

WEST EDMESTON, N. Y.—At a recent church meeting, Pastor R. G. Davis was given a unanimous call to continue as the pastor of this church for another year.—The exterior of our church is being newly painted.—Mrs. Mary Ann Davis died at the home of her daughter, Mrs. R. G. Davis, August 9. The funeral services were conducted by the Rev. T. L. Gardiner. Pastor and Mrs. Davis have the sympathy of the entire church.

FARNAM, NEB.—This church has been greatly encouraged by the addition of ten members.—The Christian Endeavor Society was organized March 10, 1909, with twenty-one active and associate members.

RIVERSIDE, CAL.—The monthly socials of the Christian Endeavor are an aid to keep up an interest in the society.—The pastor has been absent the past month, working on the Pacific Coast among Seventh-day Baptists.—Pastor Loofboro is on his way to Conference.

Annual Meeting.

The Annual Meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of such business as may properly come before it, will be held in the vestry of the Pawcatuck Seventh-day Baptist church, in Westerly, R. I., on Wednesday, September 8, 1909, at 9.30 o'clock a. m.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Any one wishing to know more about good cheap homes near Sabbath-keepers, address with stamp, Eugene D. Stillman, Cosmos, Okla.

Children's Page

My Russian Hebrew Girl.

H. D. CLARKE.

"Lena arrived safely today. Will write you as soon as she knows about her eyes."

Nothing very remarkable about those words on a postal card. But there is always something of a relief when you know of a safe arrival of one in whom you are interested. Who is Lena and why did she go back to New York City? She is one of "my orphan girls," and a sweet Christian girl, though a Hebrew. The Hebrews do not believe in Jesus Christ as the Son of God, as a rule at least. A few days before we started for the East in her behalf, we were talking together about the orphanage from which we took her nearly three years ago. "I never want to go back there," she said, "but then, it was a great thing that I was there for if I had not been taken there after papa died, I'd never have known the Christ."

Hear that, Seventh-day Baptist children and youth. Here is a girl who realizes that it was a great blessing to come to know "the Christ," and who appreciates the means of getting that knowledge. Suppose you were to live where you would never know the Christ; what would your life be?

"Tell us, Mr. Clarke, about Lena; how did she learn of the Christ and why is she back to New York?"

All right, this is very briefly the story: In Russia the Jews are fearfully persecuted; often murdered and their property taken; made to serve in the Russian army; only a few permitted to attend school. Lena's father was about to be compelled to go into the army when he ran away with his wife and came to New York City. Here he became a news dealer in the upper part of the great city. His business increased until he valued it at over a thousand dollars, just the privilege of that particular stand. But his wife died leaving him with seven children. Lena was the oldest of four girls. Two brothers were large enough to earn some kind of a living. Lena had the care of the two young ones—a little baby brother and sister of tender years. She

carried large bundles of papers and assisted her father in selling them. He hated Christians, he said, and did not believe in Jesus, for what he had known of Jesus was from the Christianity of the wicked persecuting Russians of the Greek Church. He married again and the stepmother was quite good to his children. But soon the father died suddenly while at work and then the stepmother could not give them a home and support.

Soon the writer of the story took four of them, three girls and a boy, from the city to Minnesota and placed them near each other in Christian homes. Lena soon united with a Christian church. Last spring her eyes failed her so she could not attend school or read much. We went to see her and read all one evening to her the story of "The Wrestler at Philippi." "That is a grand story. I thank you, Mr. Clarke, for so patiently reading to me. I could listen all night."

But recently the foster parents wrote me to come and see what could be done to save her eyes. We went to see her again and all the family cried when we thought it necessary to take her back to a hospital for special treatment. She came to our home and stayed three days and then we started. We took her to Chicago and placing her on a through train we telegraphed for friends to meet her at the station on her arrival. The doctor says he can cure her soon. That is good news. But can she "come back West?"

"Yes, Lena, you shall come back to your best friends and home, but they must pay your fare back."

"Yes, we will do that gladly," they tell us, "and be so grateful that she could be cured."

Just before we took her away from her home we sent word for two sisters to come and see her, and they did. But there is one more sister so anxious to be with these four in the West that she is working her way out from New York. A letter from her, just received, says that she is as far as Michigan on the way and must earn some more money. But this older sister does not believe in Christ.

Lena said, "I'll pray for my brothers and sister and it may be that they too will hear and believe."

"But, Lena, I want you when you are

well and can read again, to study the history of your people; for they were God's dear people and did not keep Sunday as the Sabbath. That is something to look into, but you must now get your eyesight."

It may be that this story does not interest the children who read the RECORDER, but they can have some one tell them what it means to be persecuted in Russia and then to come to the United States and soon become orphans with no home and to be separated from each other. These four Hebrews in their Minnesota new homes are very bright and promising children, though Lena is now fifteen years of age and no longer a child. How faithful she was, when her mother died, to help her father keep them all together. It was very easy when she went to a Christian home to believe in Jesus, and all Hebrew children would if they had a chance.

A few days ago we placed a little Hebrew boy of five years in a Sabbath-keeping home. Later we received this from his new papa: "You have made no mistake, Mr. Clarke, in sending us this boy. He is very bright and we all love him." He was a Bulgarian Hebrew and his father deserted his family. He will now learn of the Christ.

Joseph H. Potter.

Died at Weekapaug, R. I., August 9, 1909.

The subject of this sketch, who was born at Potter Hill, R. I., October 20, 1823, was the son of Robert Thompson Potter and Mary Palmer. When he was four years of age his father died, and after his mother's second marriage he was taken to live with an uncle on his father's side. His mother died when he was but twelve. When thirteen years of age he was sent to Colchester, Conn., to attend the old Bacon Academy, one of the best schools in New England, wherein doubtless he caught somewhat of that hunger for literature which seemed to possess him all his life long. He also attended the school in Westerly, R. I., taught by Solomon Carpenter, and in these ways, far beyond a majority of the young men of his time, was he fitted for his life work.

He early started out in a business career. He learned the manufacturing business in the mill at Potter Hill, and the machinist's

trade with the firm of J. P. Stillman & Co., at Westerly. He has been identified with many business interests in Westerly in his long life: the foundry business with Langworthy, Potter & Co., manufacturing stoves and plows; alone and with Henry W. Stillman and E. G. Champlain in the drug business; and later in the clothing business by himself. He was for many years a director of the Washington National Bank, and a trustee of the Westerly Savings Bank. He was also connected in business at Mystic Bridge, Conn., with M. J. Dennison Spicer, and at Stonington, Conn., with B. F. Palmer.

In early life Brother Potter united with the First Hopkinton Church at Ashaway, but on becoming a permanent resident of Westerly, he took letter and joined the Pawcatuck Seventh-day Baptist Church, of which he has been a good and consistent member. He was an ardent Seventh-day Baptist, not one by name simply, but one who lived up to his profession in regard to its teaching. Its work was ever dear to him, and he was anxious for the success of all its endeavors. As a member of our Missionary Board he never missed a meeting if it could be helped, and was an enthusiastic supporter of every demand which his judgment indicated should be met. He was a lover of the church and her service, and will be greatly missed.

On September 14, 1847, he married Rhoda Ann Langworthy. She with two children, Alice and Henry Robert, passed before him many years. The surviving daughter, Amelia, who has been his constant companion for so long a time, helped him to bear the affliction of blindness that came upon him, being eyes for him and a tender supervisor of his needs.

Mr. Potter had been enjoying good health, apparently the best possible for a man of his age. He was on a visit to some property at Weekapaug when he was suddenly stricken while walking, and expired very quickly. The funeral services were held at the home on High Street, Westerly, August 12, 1909, the pastor being assisted by Rev. S. H. Davis.

CLAYTON A. BURDICK.

"A promise should be given with caution and kept with care."

HOME NEWS

SYRACUSE, N. Y.—The Rev. E. A. Witter preached here on Sabbath afternoon, August 7. His theme was "Israel's Place in Scripture and History."—We find it an advantage to advertise our meetings in the daily papers.—No church organization in the city has a more central location than the hall where we meet. The presence of the Rev. A. L. Davis and family in Syracuse during the last college year was much enjoyed by us.

August 19, 1909.

COSMOS, OKLA.—Since receiving letters from interested friends stating that they read everything from Cosmos with interest and were looking for more, we thought it not out of place to write again. We are admonished to look on the bright side of every question. We would not have you think that we as a people had reached the heavenly Canaan or that we expect to make this place anything more than an earthly home. It depends a great deal upon each individual of any community as to what that community will be. There is the room and opportunity at present to make of this place an ideal earthly Canaan. Of course we have hardships as people always have had in settling new countries. We have good seasons and off ones, but we have never had a total failure of crops here. Crop failures are not all due to the seasons. There are several reasons. The main reason for failure is a lack of knowledge of how to farm in this "semi-arid" region, a lack of tools, etc. Cattle, hogs and poultry thrive with the least care of anywhere I am acquainted.

Some of us see here an open field with no hedge about it, ripe and ready for harvest. This should be garnered into the Master's barns. Yesterday (Sunday) Bro. Ira Goff and myself visited two points, one in Oklahoma and the other in Kansas. At the latter place we met a large company of interested listeners eager for the bread of life, which was broken to them in no uncertain sounds by Brother Goff, using the fifth chapter of Daniel for the lesson and "Tekel" for his text. It would do your soul good to be in such a meeting on the

"frontier." Next Sabbath and Sunday Brother Goff expects to be in James, Okla., where two more are awaiting baptism. The second Sabbath and Sunday of September he expects to enter a new field, where the Macedonian cry has been ringing for one year or more. That is Baca County, Colorado, distant 35 miles overland.

We are planning an open-air meeting at one of our business centers for some time in September, to reach a class of people that are not church-goers.

Our Lord commands us to "go out into the highways and hedges and compel them to come in." We praise God for the courage and strength he gives us that we may have any part in his glorious work. Clouds and darkness do arise at times, but the Sun of Righteousness dispels them all in time. Opposition does beset us, but his strength is sufficient for us.

E. D. STILLMAN.

Annual Meeting of the Seventh-day Baptist Education Society.

Notice is hereby given that the annual meeting of the Seventh-day Baptist Education Society will be held at the Theological Seminary building in Alfred, New York, September 6, 1909, at eight o'clock in the evening, for the consideration of the Annual Report of the Executive Board, for the election of officers, and for the transaction of such other business as may properly come before the meeting.

EDWARD M. TOMLINSON,
President.

The president of a Western university relates how on one occasion, when a certain well-known educator was dean of that institution, grave complaints against the college cook were brought to him by one of the undergraduates.

Whereupon the dean summoned the delinquent, duly lectured him upon his shortcomings, and, in short, threatened him with dismissal unless conditions were bettered.

"Good gracious, sir!" exclaimed the cook, "You oughtn't to place so much importance on what the young men tell you about my meals. Why, sir, they come to me in just the same way and complain about your lectures."—*Harper's Weekly.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Sept. 18. Review.
Sept. 25. Temperance Lesson. 1 Cor. x, 23-33.

LESSON XI.—SEPTEMBER 11, 1909.

CLOSE OF PAUL'S THIRD MISSIONARY
JOURNEY.

Acts xxi, 1-17.

Golden Text.—"The will of the Lord be done."

Acts xxi, 14.

DAILY READINGS.

First-day, John xiii, 21-38.

Second-day, Esther iv, 1-17.

Third-day, Dan. iii, 1-18.

Fourth-day, Gen. xlv, 1-17.

Fifth-day, Gen. xlv, 18-34.

Sixth-day, John xi, 1-16.

Sabbath-day, Acts xxi, 1-17.

INTRODUCTION.

Paul had a premonition of the danger for himself connected with a visit to Jerusalem, but he recognized the path of duty, and did not falter. He was with his companions bearing an offering to the saints at Jerusalem, a collection from the Gentile Christian churches to minister to the necessities of the poor of the mother church. This contribution represented something more than a mere act of benevolence; it was a testimony to the brotherly regard in which the Gentile Christians held those of the same faith in the sacred city. It is more than likely that many of the Christians of Asia, Macedonia, and Achaia who had the same attitude toward the ceremonial law as that taught by Paul were extremely irritated by the Judaizers who had attempted to win them away from the true Gospel. There was a considerable friction between the diverse elements in the Christian communities, and danger that the infant church should be divided into two distinct camps. In such a situation as this the poverty of many of the Christians at Jerusalem presented a providential opportunity for the Gentile Christians to send them a gift of money. The fellowship that comes from giving and receiving goes a long way towards counteracting any influences in the opposite direction that arise from differences of opinion.

The journey to Jerusalem and the subsequent journey to Rome have much more space given to them than most of the events mentioned previously in the Book of Acts. This circumstance joined with the fact that our author speaks in the first person makes us sure that we have the record of an eye-witness.

TIME—Late in April or early in May. Very likely in the year 58.

PLACES—Various places on the way from Miletus to Jerusalem. Tyre and Caesarea are prominent.

PERSONS—Paul and his companions; the Christian brethren in various places. Philip and Agabus are prominent.

OUTLINE:

1. Paul is warned at Tyre. v. 1-6.
2. Paul is warned at Caesarea. v. 7-14.
3. Paul arrives at Jerusalem. v. 15-17.

NOTES.

1. *We were parted from them.* The Greek verb implies that the parting was with reluctance. When we were torn from their embrace. This helps us to realize the deep affection between Paul and his Christian friends. *We came with a straight course to Cos.* Luke has preserved for us so many particulars of the voyages of Paul, often using nautical terms, that it has been plausibly conjectured that in early life he spent a considerable time on shipboard. *Cos*, now called Stanchio, is a little island about forty miles south from Miletus. It is famous as the birthplace of Hippocrates, and may on this account have had special interest for Luke, the physician. *Rhodes* is an island just off the southwest corner, so to speak, of Asia Minor, is celebrated for the famous Colossus of Rhodes, one of the seven wonders of the world.

2. *And having found a ship crossing over unto Phoenicia.* Very likely the ship upon which they had come to Patara was to continue a coasting voyage. To facilitate their journey Paul and his companions found it profitable to transfer themselves to a vessel sailing directly for Tyre.

3. *And when we had come in sight of Cyprus,* etc. They went to the southward of this island, thus saving a good many miles, and probably making the voyage from Patara to Tyre in two or three days. *Tyre* was a city of importance even in the time of Joshua, and is frequently mentioned in the Bible. We do not know when the Gospel was first carried to that city; probably as early as the time of the persecution that arose after the death of Stephen.

4. *And having found the disciples.* The verb implies that they had to look for them. In so

large a city it is not surprising that these travelers whose coming was unannounced had to look for their Christian brethren. *And these said to Paul through the Spirit.* We are not to infer that the revelation to these Christians through the Holy Spirit was in direct contradiction to Paul's guidance through the same Holy Spirit which he mentions in ch. xx, 22. They perceived through the Spirit that misfortune would happen to Paul if he went up to Jerusalem, and inferred that he had better not go. *That he should not set foot in Jerusalem.* To the casual reader this might seem to be a prediction that Paul was not going to reach Jerusalem, but the Greek makes it plain that it is an exhortation not to go to that city.

5. *They all, with wives and children.* Some have inferred from this verse that the number of Christians in this city must have been small; but this conclusion can not be drawn with certainty, for Paul's visit must have been a great event to them and they had no reason to fear to show themselves in large numbers. *Beach* is one of the very few English words introduced into the Revised Versions, not being found in any passage of the Version of 1611. The revisers were very careful when they made a different rendering from that of King James' Version, still to use English words that were found elsewhere in the earlier translation. They avoided modern words entirely, and introduced only a very few words like "beach" which were in use in English literature of the early part of the seventeenth century.

6. *And we went on board the ship.* Some have conjectured that this was a different ship, but it is easy to imagine that the seven days mentioned in v. 4 were required for the unloading and the reloading of the ship.

7. *Ptolemais*, the modern Acre, about thirty miles south of Tyre. *The brethren.* Compare the practically synonymous expression in v. 4, "the disciples." It is to be noted that the name Christians was not yet in common use.

8. *And came unto Caesarea.* This city was the capital of the Roman province of Syria. It seems probable that Paul and his companions came hither by sea and by the same ship, although it is not impossible that they came by land from Ptolemais, as there was a good road. *Philip the evangelist.* This is the Philip who began the evangelization of Samaria, and who preached to the Ethiopian on the way to Gaza. In ch. vii, 40 we are told that he went to Caesarea. Very likely he was the founder of the church in this place and went out on preaching tours in various

directions. The word "evangelist" occurs but three times in the New Testament. It means literally, a bringer of good tidings. In Eph. iv, 11 this term seems to name an office intermediate between apostles and prophets on the one hand and pastors and teachers on the other; but in 2 Tim. iv, 5 it is used to designate a particular kind of work. *The seven* were the committee chosen to have the oversight of the provision made for the support of the poor widows in the early years of the church at Jerusalem. See Acts vi. Stephen and Philip rose quickly from this humble work to conspicuous service for the cause of Christ.

9. *Four virgin daughters, that prophesied.* To prophesy is to speak forth for God from direct revelation. The prophecy may be prediction or it may be exhortation and instruction. These daughters of Philip may have spoken of the trouble awaiting Paul in Jerusalem. They had probably remained unmarried in order that they might devote themselves more completely to the work of the church under the direction of the Holy Spirit, but there is no implication that they had taken vows of celibacy or had withdrawn from association with their fellow Christians.

10. *And as we tarried there some days.* This is better than the rendering of King James' Version, "many days." Some have inferred that Paul had now given up all hope of reaching Jerusalem in time for Pentecost; but it is more than probable that after a prosperous voyage he has a week to spare and thinks it more profitable to spend this time in Caesarea. *A certain prophet, named Agabus.* Evidently the same prophet who is mentioned in ch. xi, 28.

11. *Taking Paul's girdle,* etc. Many of the prophets of the Old Testament used symbols and various symbolic actions to make more vivid their prophetic utterances. Compare Isa. xx, 2; Ezek. v, 1-4, and many other passages. The girdle of the Orientals is a broad piece of cloth sometimes ten yards or so in length. Paul had very likely laid his girdle aside. Agabus uses Paul's girdle rather than anything else with which to bind himself in order to make his illustration more forcible.

12. *Both we and they of that place.* Paul's companions in travel and fellow guardians of the fund collected for the benefit of the poor in Jerusalem joined with the Christians from Caesarea in trying to dissuade the apostle from his dangerous undertaking. Surely any man who was disposed to be guided by the advice of his friends would have turned about and gone back.

13. *What do ye, weeping and breaking my*

heart? It was not because Paul did not care for the opinion of his friends nor realize that his imprisonment would be a great blow to them that he persisted in carrying out his plans; but because he thought that it was his duty to go in spite of the danger. He remonstrates with them for their entreaties which really had a tendency to unman him, and make him waver in his purpose. *But also to die at Jerusalem.* Even if his fate is to be much worse than they supposed he will not turn back. Compare what is said of our Lord in Luke ix, 51 as he started to leave Galilee on his way to Jerusalem.

14. *We ceased.* They were also servants of Christ, and would not urge their friend to act contrary to his conviction of duty to the Lord.

15. *We took up our baggage.* This rendering is better than that of King James' Version which uses the word "carriages," a term that is now obsolete in the sense of the thing carried. A still better rendering of this line, following a better reading, is simply "having made ready." It is not at all likely that they carried their own baggage, and it is not improbable that they procured horses and rode.

16. *Bringing with them one Mnason of Cyprus.* The reading of the margin is probably to be preferred: bringing us to one Mnason. It seems probable also that this Mnason did not reside at Jerusalem, but at some village by the way where Paul and his company were entertained for the night. The distance of sixty-four miles from Caesarea to Jerusalem could not be conveniently traversed in one day. From the name we may infer that Mnason was a Gentile Christian rather than a Jew. *An early disciple.* Very likely his conversion dated back nearly, if not quite, to the great day of Pentecost, at the beginning of the church.

17. *The brethren received us gladly.* Even if many of the Jerusalem Christians were hostile to Paul and his teachings there were some who were his friends, and welcomed him as a brother. We are disappointed to find no reference at all as to reception of the valuable present that was brought by Paul and his company.

SUGGESTIONS.

We are not to be surprised if all men of God do not think alike. Paul was sure that he ought to go to Jerusalem, and many of those whom he met by the way were sure that it was very inexpedient for him to go thither. We are not to conclude that they were any the less sincere in their Christian life than he.

Paul felt that he had a great mission to perform in Jerusalem; but while he stopped by the

way he was willing to do what he could. We ought not to neglect the little opportunities that are near at hand because we have our thoughts fixed upon some larger opportunity in the future.

We should learn a lesson from the friends of Paul who ceased in their endeavors to win Paul to their way of thinking about his trip to Jerusalem. Many a man has been persuaded to a course of action that his conscience did not approve by the entreaties of his friends.

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 room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

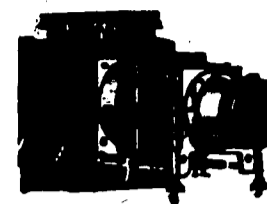
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Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, 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 City, N. Y., on Wednesday, September 8, 1909, at 2:30 p. m.

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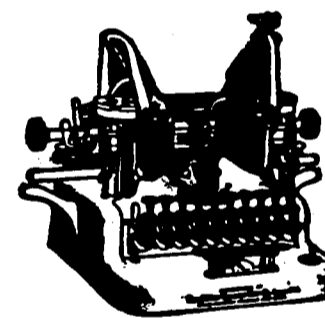
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