

WESTERN RECORDER

Faith, Hope and Love, these three.

22nd

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Thomas Spurgeon said in his address to the Pastors' College: "A substitute Saviour that is the only Saviour that can save, and that they ought to preach. An exemplar Saviour sufficed not."

Rev. George Owen says that in some parts of Southern China the native press is vigorously attacking idolatry, holding it up to ridicule as stupid and degrading, and urging the people to make a clean sweep of the whole thing. Surely this means the beginning of the end of idolatry in China.

These are wise words of the Interior: "There came a time when it was necessary for a Christian leader of an early day to say to his disciples, 'What! You talk of surrender? You talk of giving up the faith because your service is hard and your danger imminent? Ye have not yet resisted unto blood striving against sin.' The service of Jesus Christ is not a question of comfort, but of fidelity and honor. It is not a question of what men call victory. It is a question of duty."

Are the Eunices all dead? Prof. H. A. Sell, of Cornell, found in a class of fifteen students not one had heard of Belshazzar's feast. The churches need to appoint a day of fasting and prayer to God to raise up a generation of Loises and Eunices.

And this ignorance of the Bible is not confined to students or to this country. Mr. Balfour, who was Prime Minister of England and is now leader of the Opposition, was berating the present Premier and urging him to a decision on some point. He wished "the Prime Minister to get up like Aaron between his two supporters." Some one suggested that it was Solomon to whom he wished to allude, and he replied: "Solomon had to do not with two supporters but with two babies." Whereupon the House roared.

We wonder how many of our readers can tell who was the man who had two to support his hands and who the supporters were. We hope the majority understand the reference. And also what we mean by speaking of Eunice and Lois. We wish parents would ask their children about all the allusions in the preceding paragraphs and see how many understand them.

Robert Morrison's was not the first translation of the Scriptures into Chinese. In 1738 Sir Hans Sloane brought from Canton to London a manuscript in Chinese, containing a harmony of the Gospels, the Acts, the Epistles of Paul and a chapter of the Hebrews.

DR. LINDSAY ON THE ANABAPTISTS

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In the recently issued second volume of his "A History of the Reformation," Principal Thomas M. Lindsay, D.D., LL.D., of the United Free Church College, Glasgow, devotes forty pages to the great Anabaptist movement. He shows a fairly satisfactory acquaintance with the sources and has written with the highest appreciation of the good elements involved and with a disposition to apologize for, minimize or explain away their errors and short-comings. Never have the Anabaptists found among Pedobaptists a more sympathetic historian, with the possible exception of Dr. Ludwig Keller, who is sometimes chargeable with special pleading on their behalf.

With good right in opposition to several prominent Lutheran writers (such as Kolde and Tschackert) Lindsay agrees with the present writer in maintaining that the Anabaptist movement is a perpetuation of the older evangelical life and thought of the medieval time. He gives due weight to the agreement of Anabaptists with Waldenses, Bohemian Brethren, etc., in modes of interpreting the Scriptures, doctrinal conceptions, church organization, modes of life, modes of work, etc., and shows that the agreement in so many particulars can better be accounted for by the theory of historical connection than by the theory that like circumstances, with the possession of the Scriptures and the recognition of them as the authoritative standard of faith and practice, would sufficiently account for such agreement. He also rightly insists upon referring the multitudinous phases of the Anabaptist movement to medieval types of dissenting thought. The following sentences set forth his attitude toward the movement: "It is no longer possible to sum up the movement in four stages, beginning with the Zurekau prophets and ending with the catastrophe in Munster, or to explain its origin by calling it the radical side of the Reformation movement. It is acknowledged by careful students to have been a very complicated affair, to have had roots buried in the previous centuries, and to have had men among its leaders who were distinguished Humanists. It is now known that it spread over Europe with great rapidity, and attracted to itself an enormously larger number of adherents than had been imagined."

While he recognizes fully the indisputable fact that the Anabaptist propaganda to a certain extent went hand in hand with efforts at social reform with socialistic or communistic tendencies, he refuses to regard it as only a phase of socialistic endeavor. "There are good reasons for asserting," he writes, "that the distinctively religious side of Anabaptism had little to do with anarchic outbreaks. It comes in direct succession from these communities of pious Christians who, on the testimony of their enemies, lived quiet, God-fearing lives, and believed all the articles in the Apostles' Creed, but who were strongly anti-clerical. They lived unobtrusively, and rarely appear in history save when the chronicle of some makes casual mention of their existence, or when an inquisitor ferreted them out and records their so-called heresies. Their objections to the constitution and ceremonies of the medieval church were exactly those of the Anabaptists of the sixteenth century: and if we do not find a universal repudiation of infant baptism, there are traces that some did not approve of it. They insisted that the service ought to be in the vulgar tongue; they objected to all the church festivals; to all blessings of build-

ings, crosses, and candles; they alleged that Christ did not give His Apostles stoles or chasubles; they scoffed at excommunications, indulgences, and dispensations; they declared that there was no regenerative efficacy in infant baptism; and they were keenly alive to all the injunctions of Christian charity—it was better, they said, to clothe the poor than to expend money on costly vestments or to adorn the walls of churches, and they kept up schools and hospitals for lepers. They met in each other's houses for public worship, which took the form of reading and commenting upon the Holy Scriptures."

The above representation of medieval methods is sympathetic and correct enough as far as it goes, but the author has evidently failed to acquaint himself with the rich source-material that has been brought to light within the past few years. A knowledge of this literature would enable him to identify the Anabaptists with the Waldenses and related parties far more completely than does the meager material at his disposal. He seems to know nothing of Dollinger's source book, of the researches of Preger, Haupt, Wattenbach, Fries, etc., and while he mentions Keller, it seems doubtful whether he has read his books on medieval sects.

Dr. Lindsay insists that "the Swiss Anabaptists were in no sense disciples of Zwingli." They had their distinctive principles and were a recognized community long before Zwingli came from Einsiedeln, and were the lineal descendants of the Medieval Waldenses. They welcomed the Reformer; some of them were in the company who challenged the authorities by eating meat during Lent in 1522; but a fundamental difference soon emerged. After the public disputation of 1523, when it became clear that Zurich meant to accept the Reformation, a deputation of the Brethren appeared before the council to urge their idea of what a Reformed church should be. Their statement of principles is an exposition of the fundamental conceptions which lay at the basis of the whole Anabaptist movement, and explains why they could not join either the Lutheran or the Reformed branch of the Reformation Church. They insisted that an Evangelical Church must differ from the Roman Church in this, among other things, that it should consist of members who had made a personal profession of faith in their Saviour, and who had vowed to live in obedience to Jesus Christ, their *Hauptmann* (captain). It could not be like a State Church, whether Romanist or other, to which people belonged without any individual profession of faith. They insisted that the church, thus formed, should be free from all civil control, to decide for itself what doctrines and ceremonies of worship were founded on the Word of God, and agreeable thereto, and should make this decision according to the opinions of a majority of the members. They further asked that the church should be free to exercise, by brotherly admonition and, as a last resort, by excommunication, discipline on such of its members as offended against the moral law. They also declared that the church which thus rejected State control ought to refuse State support, and proposed that the tithes should be secularized. The New Testament, they said, knew nothing about interest and usury, tithes, livings and prebends."

In his account of such Anabaptist leaders as Hubmaier, Deuck, Grebel, Manz, Blaurock, no Baptist could be more appreciative. It is evident that Dr. Lindsay looks with strong disfavor on Zwingli's contention that infant baptism must be maintained because it takes the place of circumcision, and

upon the rigorous coercive measures that the Zurich Council, at the instance of Zwingli, introduced for compelling all parents to have their infants baptized and finally inflicting the death penalty upon those that persisted in denouncing infant baptism and insisting upon believers' baptism.

Dr. Lindsay devotes half of his space, not quite wisely, perhaps, to the Munster Kingdom. He accounts for this frightful episode in a truly scientific way, without casting a shadow of reflection upon the fundamental principles of anti-pedobaptism. With the exception of Kautsky, no writer has so fully vindicated the principles of the Anabaptist movement from responsibility for the cruelties and the immorality of the time of seige. He gives an excellent account of the arguments and process whereby the young John of Leyden brought the preachers and a majority of the community to accept polygamy as in accordance with the will of God and expedient under the existent circumstances. He follows Determer in the view that John of Leyden "had fallen violently in love with the young, beautiful and intellectual Divara, the widow of Jan Mathy's, and that, as he could not marry her apart from polygamy, he persuaded his preachers and elders to consent to his proposal. His wonderful magnetic influence overbore their better judgment." The vast preponderance of women over men in the community (three to one is the estimate) left many women unprotected and in danger of abuse and the necessity of securing proper guardianship for these was an argument in favor of polygamy that doubtless had much weight with Rothman and the other preachers.

Lindsay's work on the Reformation, now complete, in two volumes, is throughout of high excellence and should have a wide reading. He is a fine example of the objective church historian. He has no axe to grind and is content to let the facts make their own impression.

There are many societies composed of persons who have little real work to do in the world, who are always seeking to get resolutions passed by the numerous associations of workers when they meet in annual session. Our churches and religious organizations suffer greatly from these people. They want a Baptist Association or State Convention to "resolute" in favor of them. Their object may be a good one, but it is no part of the work of a religious organization to endorse it. This is true of teachers' associations and of all professional bodies, although lawyers, from the fact that they come into closer contact with practical life, are not so easily influenced. Seldom do these resolutions even represent the opinion of the body which is supposed to adopt them. They are usually brought in toward the last, often with a very small attendance, and passed against the wishes of a large majority of the members. Many who vote for them do so good-naturally, with the idea that they will do no harm. No one should be influenced in any way by resolutions outside of the business of the "resolving" body. The resolutions really represent nothing but the opinion of a few people, perhaps only some society which sends its delegates around to get them passed. They are of less value than the proverbial petition which any body can be induced to sign. That society stands highest which permits no resolutions outside of its own and exclusive work.—*Journal and Messenger.*

The power of making friends is, above all, power of coming out of one's self, and seeing and appreciating whatever is noble and loving in another man.

QUESTIONS ANSWERED.

BY BENEX.

I see from the date to this letter that I have had this question on hand for some time. I beg pardon, because it is a question in regard to church discipline, and I always make it a point to answer them promptly. Questions in regard to exegesis of Scriptures I am sometimes two and three years in getting around to.

The brother says that "some members of the church seem to be possessed with an insatiable desire to dance, and in spite of counselling and any other means that have been employed—in a Christian spirit—they will be found around the drippings of the ball room, and often participants." What makes the matter more serious is that these young dancers are prominent in "church work," such as Sunday-school singing, music, paying, etc. I confess I see no church work in that list of things, in fact no work at all. Paying the pastor is simple business honesty; singing is praising God and is a joy and not a work. And playing the organ is entirely unknown in Scriptures and cannot be called Christian work.

In fact, as I have said before, bustling around in the secularities of the church ought not to be called Christian work. And my experience is the bustling and the hustlers are not the best Christians. These dancers I know are not prominent in the real work. They do not strive with all their hearts to please God in every action of their lives, and they do not strive to lead sinners among their companions to seek the forgiveness of their sins and to be reconciled to God through faith in the atoning sacrifice of the Lord.

Now, I am most heartily opposed to round dancing. Yet I must own up to a secret feeling that the ones who ought to be disciplined are the parents. I am sure they ought to be disciplined first, as guiltier than the dancers. If they did not forbid the dancing on the part of their children they are guiltier than the children and ought to be admonished, and if they refuse to make acknowledgments they should be disciplined.

"Where did the Seventh Day Baptists originate?" I think they were known in England for some years before any of them appeared in the United States, but for how long a time I do not know. Their beginning in this country was in Rhode Island. Stephen Mumford had been a Seventh Day Baptist in England, but coming to the United States in 1664 he joined the regular Baptist church at Newport. He succeeded in converting some of the members to his views of the church, and some dissension arose. At last, in December, 1671, charges were brought against Mumford and those who agreed with him. This charge reads strangely in these days, when every one believes with Lowell that the "ten commandments will not budge" and are as binding today on all the human race as they were upon those Israelites who stood under Sinai when they were spoken. The church said: "That the ten commandments, being given to the Jews, were not binding upon the Gentiles, and that those who observed the seventh day were gone from Christ to Moses."

There was a separation that month and Stephen Mumford, with three brethren and three sisters, formed the first Seventh Day Baptist church in this country. Among the members of the church joining afterwards was Richard Ward, one of the foremost men in the State, who was Governor of the State. In 1708 a second church was formed at Westerly. The Seventh Day Baptists are still strong in Rhode Island, numbering in that State 1,500.

"What would you say in answer to an Episcopalian who said there is Scriptural

authority for Ash Wednesday? Please tell me something of the origin of the day, and what you know about the customs connected with it." I should simply hand the Episcopalian a Bible and a Concordance and ask her to find it. If she says she is not sufficiently familiar with her Bible, then I should beg her to inquire of her preacher what the Scriptures say on the subject and be sure to tell me. And I am afraid I should be wicked enough to keep after her to find out for me what the Bible says about it until she did ask her preacher and told me what he said.

What I know about Ash Wednesday would not fill a very small volume and what I care about it is even much less than my knowledge. But if Episcopalians and Catholics are talking of the observance of Ash Wednesday to Baptists, it may be well to tell the little I know.

Lent began to be kept in the fifth century. For a long time it began on Sunday and lasted six weeks. In the early part of the eighth century Ash Wednesday and the three days after it were made a part of Lent. When this change was made or where I do not know. The palms which were used in the Catholic churches on "Palm Sunday" were burned and the ashes kept till Ash Wednesday. The priest made the sign of the cross with ashes on the foreheads of the people, saying: "Remember, man, thou art dust, and unto dust thou shalt return." This is supposed to have been in commemoration of God's curse on Adam.

In some places after the priest had made this sign of the cross with the ashes he told each what penance he should perform. Then they went to the bishop, who put ashes on the head and said: "Do penance, that thou mayest have eternal life." At first the ashes were only used in the case of penitents who came barefooted. But in the course of years ashes were put on the heads of all the congregation.

All sorts of customs and mummeries grew up in different countries. For example, in England there was a court officer called the "King's Cock Crower," who crowed the hours of the night on Ash Wednesday instead of leaving it to the watchman to cry the hours. That was kept up I do not know for how many years, but it was stopped under the House of Hanover. There is no use in going over the customs in connection with the day.

WHY NOT BE TROUBLED?

BY REV. J. R. MILLER, D.D.

Next to the little Twenty-third Psalm, the fourteenth chapter of St. John's Gospel is, no doubt, the best known and best loved portion of the Bible. It is a chapter of comfort. The sick love it, for there is a music in its words which soothes pain and suffering. The dying love it, for it has its revealings of the life into which they are passing. The bereft love it, for it opens windows into Heaven, and gives them glimpses of the blessed life of those who have gone to be at home in the Father's house.

Christ's friends were in great sorrow, sorrow which seemed insupportable. Yet their Master's first word to them was: "Let not your heart be troubled." This seemed a strange word to say to them that night. How could they help being troubled in such experiences as theirs? Think of all Jesus had grown to be to them. For three years they had been members of his personal family, enjoying the most intimate relations with him. How much a friend can be to us if our life depends on the friend. If he has a rich nature, a noble personality, power to love deeply, capacity for friendship, the spirit of unselfish helpfulness; if he is able to inspire us to heroism and to worthy living; what he can be to us is simply immeasurable. Think of what your best, strongest, richest-hearted human friend is to you in the way of cheer, inspiration, guidance, courage, dependableness, atmosphere. Think what Jesus Christ, with his marvelous personality, must have been as a friend to his disciples. Then you can understand something of what his going from them meant to them.

Then he was more than a friend to them. They had believed in him as their Messiah,

who was to redeem their nation and lead them to honor and power. Great hopes rested in him. His death, as it seemed to them, would be the failure of all these hopes. The announcement swept away, as they now thought, all that made life worth while to them. There are human friends whose death seems to leave only desolation in the hearts and lives of those who have loved them and leaned on them. But the death of Christ was to his personal friends and followers the blotting out of every star of hope and promise. Their sorrow was overwhelming. Yet Jesus looked into their faces and said: "Let not your heart be troubled." Jesus is always an encourager, a minister of cheer. Some people come to us in trial, thinking to comfort us, but their words fail to give us any strength. They weep with us, they sympathize with us, but they do not make us any braver, any more able to endure. If we would be comforters like our Master we must inspire others to endurance. We must bring them something that will make them stronger. Pity will not do this. Mere condolence will not do it. We must have something to give which will impart strength and courage.

What is there in the Gospel of Christ that gives us authority to say "Let not your heart be troubled"? The first thing Jesus bade His disciples do was to believe—"Believe in God, believe also in me."

They had accepted Christ as their Messiah. They believed that He had come to be the world's Redeemer. Now at the announcement that He was to die at the hands of His enemies there was danger that they should lose their faith in Him. If He died in defeat what would become of His claim and their hope that He would redeem His people? To save them from this loss of faith He exhorted them to continue to believe. "Believe in God, believe also in me."

We are always in danger of losing faith in our times of trouble. Many people are heard asking such questions as "How can God be a God of love and suffer me to be so bereft, so stripped of good things? Where now are the promises of good which are made so constantly in the Scriptures? Has God forgotten to be gracious?" To such questions the answer is: "Believe in God, believe also in me." Let nothing disturb your faith. Though it seems that love has failed, that God has forgotten you, that Christ is no longer your friend, still believe; believe in God, believe also in Jesus Christ.

Jesus told His disciples that He was going to His Father's house. The words give us a beautiful revealing of Heaven. Heaven is home. On this earth there is no place so sweet, so sacred, so heart satisfying, as a true home. No other description of Heaven, given in the Bible, means so much to our hearts as that which our Master gives in these three words: "My Father's House"—home.

Jesus told His disciples that He was going to prepare a place for them. He was going for their sake. They thought they could not spare Him, but He said He was going to continue His work on their behalf. Then he added: "If I go and prepare a place for you, I will come again, and will receive you unto myself." There was no accident, therefore, in the dying of Jesus. His going away was part of God's plan and purpose for His life.

If the disciples had known just what the death of their Master would mean—to him, to them, to the divine glory, to the world, they would not have been troubled. Death to your friend was the completion of the earthly portion of His life; the passing of the spirit to the heavenly home, to enter anew into the service of the Master. Is there no comfort in this? Is there no comfort in the truth of immortality, that he who liveth and believeth in Christ shall never die? Is there no comfort in knowing that your friend who has passed from the earthly home is in the Father's house?

You say, "Yes, but my friend stayed so brief a time! I could almost wish that I had not let my heart fasten its tendrils about him, since so soon it was torn away from me." Say it not. It is worth while to love and to let your heart pour out all its sweetness in loving, though it be but for a day, and then to have the bliss give way to tears.

It is sweet to have your friend, if only for one day. You will really have him always after that. For two persons to love each other at all, actually, deeply, worthily, is to have their lives knit together into one, indissoluble, two souls blent in one, inseparable. Death will not tear them apart. It is blessed to love, though we stay together but the briefest while.—*Christian Intelligencer.*

PRAYER FOR THE CHURCH.

In looking down through the long centuries of the life of his church on earth, Christ, in his great high-priestly prayer, asked that his people might be preserved in holiness and spiritually of faith and life. His little band of disciples was but the beginning. Through them and their successors in coming generations the work was to spread on as a river widens from its source on down to the sea.

Christ thought of the whole river when he prayed for his church. It was not only for those who believed on him then, but for all who should believe on him in coming generations. They were all dear to him. Those who live today, and in this far-off land, were comprehended in that prayer. Before we had a name or a being we were in the mind, the heart, and the prayer of the Saviour.

Christ prayed that they all might be one. It is sometimes thought that by this prayer he meant the organic union, in one church body, of all believers, at one time. Some people think that this prayer can be answered only by the breaking up of all existing church denominations and the forming of them all into one body. It hardly seems possible that this is the meaning of his prayer.

Our nation is one even if it is made up of a great many States and Territories, counties, townships, cities and villages, neighborhoods and families, of different tongues and trades and religions, ages, sexes, and conditions, if all are patriotic and loyal and law-abiding citizens. So the Church of Christ is one, through all the ages, lands, and organizations, if his truth is held in purity and he is loved and followed as Lord and Saviour.

The human danger was that the church would deteriorate as the centuries go by, forgetting Christ and his Gospel, and become corrupt and worldly. But God has preserved it wonderfully, and in marvelous measure the great truths of the Gospel are held in all lands and by all the great churches. The church has been kept one in faith and loyalty to Christ, in a wonderful way. It would seem that the efficiency of the church might be greatly increased if all Christ's followers were in one organization, and all efforts were combined into one harmonious movement for the spread of earth, at some time, but we do not know when. We believe that Christ's prayer has been guarded and the Gospel preached in its essential simplicity and power.

Christ prayed for his church on the last night of his life. We believe that, as our great interceding Redeemer, he has continued his prayers at the throne of grace. So are we to pray and to continue to pray for the peace and the purity of Jerusalem. One of the petitions often on our lips is to be that for the church of Jesus Christ.—*Selected.*

ABIDING IN CHRIST.

There is but one way to know God, and that is by obedience. There is but one way to his presence, and that is the way of holiness. Without holiness no man can see the Lord. The first step in this way is to believe in Christ. The next is, to abide in him. There are difficult things in the Bible which require the wisdom of the wise; there are very simple things which the wise never learn, which can only be learned by obedience. "If any man will do his will he shall know of the doctrine." Holiness opens the eyes, not only to see God, but to understand the Bible—not in its philosophical distinctions, nor in its history or geography, but in its spiritual truths.

TRIBUTES TO DR. T. T. EATON.

I wish as briefly as I may, to pay my humble tribute to Dr. Eaton. I had the honor of having him for my pastor in Louisville for several years; I have been a reader of the Recorder for a much longer period; I have read several of his books and I have visited in his home frequently when I lived in Louisville. I knew him therefore as pastor, preacher, teacher, editor, author and in his home or socially.

As pastor, although he had such a multiplicity of duties, he did not neglect his congregation, especially if any were ill or in trouble. He was always ready and willing to do what he could to cheer the sick or dependent, or give comfort to the bereaved. And too he was such a wise counselor; in short he was a good shepherd to his flock.

He was a great preacher. I have heard more eloquent men in the pulpit, in the popular acceptance of the word, men who made more use of the flowers of rhetoric, and had a more vivid imagination and a more melodious voice, but none so masterful, forceful and logical. And at times he was truly eloquent, superbly eloquent. He was so matter of fact, and made everything so simple and plain, and with it all he was a profound theologian, and a noble, heroic defender of evangelical religion, and especially of the Baptist faith.

As teacher, editor and author he displayed the same characteristics as preacher. I frequently attended the Bible class, and as a teacher it seemed to me he was almost perfect. And his thoughts when transferred to the printed page, did not lose their interest and charm, like so many others, but rather gained. As editor, whether he was endeavoring to inculcate some religious truth, or elucidate some passage or text of Scripture, or dealing with denominational matters or polity, or combating any heresy of the "Higher critics" or anybody else, he was always interesting, logical, convincing and far seeing. And in his articles on his travels, whether in foreign lands or among the brethren in the South or elsewhere, he was charming. Even in his brief paragraphs under the head of "editorial varieties," there was a charm, a sparkle, a wholesome humor that was delightful. Yes, he was a great editor.

His books, those that I have read, are interesting, instructive and well worth reading and digesting. Take for instance that little work, "Faith and the Faith," (the last I think he wrote) in my opinion it is a gem, and as a clarion call to Christians to "Contend earnestly for the faith once for all delivered to the saints," I doubt if there is anything equal to it in all the realms of Christian literature.

And in his home, or socially, though I cannot claim the privilege of having known him very intimately socially, he was an ideal host, always cordial and friendly, kind and considerate and entertaining; in a word a Christian gentleman.

I fear I have already made this article too long, but I cannot close without saying how my heart was filled with sadness when I heard of his death, and the thought that I would not see him again, or hear him, either in speech or on the printed page. How I will miss him!

Truly he was a great man—great in intellect, great in heart, great in soul. If I were called upon to express in as few words as possible his worth, I would say he was a Christian soldier and gentleman, such as I never expect to see again.

J. A. McWILLIAMS.

Cincinnati, Ohio.

DEAR RECORDER:

I cannot tell how surprised I was to see in the WESTERN RECORDER notice of the death of Dr. Eaton. I cannot bring myself to realize that this great calamity has fallen upon our denomination, for such I regard it. In this day of false doctrine, when men who have heretofore stood firm for the doctrine once delivered to the saints, are proving recreant to their trust, and joining the army of the unfaithful, it is a great loss to the cause of Christ and the ranks of such as stand firmly for the truth as we have been taught it, for one so capable to wield such telling blows against the growing evil, and whose pen and voice was consecrated to that end, to fall in the midst of the conflict.

I have been proud of the position which Dr. Eaton has taken on the great questions of the hour. As true as the needle is to the pole, has our departed brother stood for the old doctrines of God's Word. Fearlessly has he contended for those principles which were the strength and stay of our fathers in the ministry, and which were the foundation of our denomination's greatness. Who will step to the front, now that he has gone, to whom a like respect of the great masses of Baptists will be given. I am not wise enough to conjecture.

Although a Southern man, yet Dr. Eaton wielded an influence over the minds of multitudes of Baptists in the North. They saw in him a fearless defender of Baptist principles and believed in him. That many have been kept from drifting with the current which has swept many an one from off his feet, by Dr. Eaton's straightforward denunciation of the false position taken by many who were more or less prominent in certain Baptist circles, while he pointed out the wise course to pursue to be consistent with our proposed position respecting the teaching of God's Word, there is no question.

Personally, I feel that I have sustained a great loss in the death of Dr. Eaton. I have ever been proud since first I met him in Louisville, some years ago, to count him as among my friends.

Dr. Eaton was a good man, and I loved him. Among the treasures of my memory, I recall many words and acts which revolved to me his interest in my welfare and desire to render me a service.

Not only is the Baptist denomination poorer by

his death, but the world is poorer. The loss cannot be estimated at this writing, if it can ever be. As I have never known Dr. Eaton to be on the wrong side, as I regarded it, every good cause has lost a friend and able advocate.

He has gone to his reward, while we are left to grieve a little longer. May we also be ready to go when the summons shall come for us.

While at the rooms of the Western Recorder, that grand Baptist paper, the presence of Dr. Eaton will be sadly missed, I can but feel that he who has sustained those who have in the past had in hand its publication, will be with those who are left, that it shall be in the days to come, as in the days past, the defender of the faith as revealed in God's Word. Sincerely yours,

FRANK D. ROSS.

North Springfield, Vt.

DEAR RECORDER:

I feel I want to send a word from this West city, where years ago Dr. Eaton married her with whom he walked so many years, telling you how sad our hearts are because of his going. Yet we bow submissively and even kiss the rod that has smitten. I had hoped to be present at his funeral but a telegram a few hours before summoned me home to the bedside of Mrs. Barnes, my wife's mother, who had been stricken with paralysis.

Dr. Eaton was loved and greatly honored by Missouri Baptists, as well as elsewhere. I feel keenly my personal loss, for in him I have lost a friend and counselor who was ever ready and willing to do the substantial thing. For seven years so intimately associated with him in our denominational work, we had been so closely drawn together in our common cause, a tie akin to that of father and son had been engendered. Talking in our pastors' meeting Monday, Dr. T. W. O'Kelly expressed our one sentiment: "Our loss is so great we cannot begin to think of it yet, and what will follow we are even afraid to contemplate."

Yet God rules, and He will fill his place now vacant, though great as it is. Our people everywhere esteemed him the "great conservative," who kept the pendulum swinging right. May God bless, comfort and guide his sorrow-stricken family, the great church in the loss of her under shepherd, the stalwart RECORDER, now without her great editor, for he was our greatest editor, and our common Zion, who has lost a matchless leader.

Yours in sorrow,

J. P. JENKINS.

St. Joseph, Mo.

DEAR RECORDER:

As a member of Dr. Eaton's church, 1900-1904, as teacher in his Sunday school, as his assistant for eleven months, as a visitor in his home, my opportunities for knowing him were exceptional.

Here was a man Pauline in his conception and defense of "the faith," like John in his deep sympathetic nature and love for his Lord, like Peter in his aggressive loyalty to truth and withal as simple in his faith as a little child.

The elements of true greatness that shone forth in every relationship in life, were so mixed in him that he was for me the nearest approach to ideal Christian manhood.

No single man has helped me more toward right thinking and living than my deceased friend and brother, whom I loved almost as a father. How shocked when I heard of his death and tried to realize the great loss to all who knew him and the cause of Christ. How many of us must have thought of Paul's words to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith."

Two months ago we saw him in Richmond, and how we shall miss him till we see him again in the great convention that shall never adjourn.

C. T. KINCANON.

Lexington, Miss.

DEAR RECORDER:

Can it be so! That high tower of granite that stood four-square to all the winds that blew—in it indeed fallen! I have scarcely been able to think of anything else since I heard it. I had to speak of it to my congregation this morning. I am bereaved. What reader of the WESTERN RECORDER is not! That column of "editorial varieties," beaming with humor, sparkling with wit, flashing its Damascus steel, glowing with the steady flame of concentrated wisdom—has its light gone out! Those editorials, clear, masterful, informing, pungent, shall I really read them no more? I cannot realize it. But I shall.

"God buries His workmen, but carries on His work." The great church at Louisville will continue to live and prosper, the WESTERN RECORDER will go on in its great mission with its great message, but the loss of the pastor and the editor will be felt for many a year. The same passage of Scripture will come inevitably to every man's lips: "Know ye not that there is a prince and a great man fallen this day in Israel?"

While I have read Dr. Eaton's editorials almost ever since I have been a Baptist, and heard him speak many times, I heard him preach only twice, at New Orleans and at Memphis. I had heard that while he was a very strong preacher he was cold. Both times I heard him, there were tears in my eyes and in his. I have ever since believed that he not only had a masterful intellect but a warm heart.

His editorial page was unsurpassed by any editorial page, secular or religious, that ever came under my eye. I am so glad now that I told him this a year or two ago at Jackson, Tenn.; so glad that I did not keep my flowers for his grave.

I have written these rambling words because I had to; my heart compelled me. Yours in profound sympathy,

W. M. HARRIS.

Texarkana, Ark.

DEAR RECORDER:

Deep sorrow has entered our hearts by the taking away of our great leader and brother, Dr. T. T. Eaton. But since his leader called for him, who sees and acts from eternity's standpoint, we bow in humble submission. And say with one of our RECORDER readers, "The Lord wanted him with Him up there!"

Our loss is great. But oh, what has he gained!—this lover of "the faith!" "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory!" Oh, how we shall miss him. May He who took him away comfort and bless his dear wife and children, and by His grace and wisdom direct the dear old RECORDER on "the faith" that he loved, and labored so faithfully for.

The blessing of heaven direct and bless his dear church, pointing out the Jesus that is now needed.

J. T. LEWIS.

Cherryport, Ky.

DEAR RECORDER:

Please spare me space in the WESTERN RECORDER to express the respect of the colored Baptists of the South for Rev. T. T. Eaton. Dr. Eaton, our Eaton, has fallen truly a great prince in Israel has fallen. No man in all the Southland was better loved and more respected than the beloved T. T. Eaton. Modesty, common sense and justice were printed on his heart. He visited at Texarkana many years ago on his way from the Texas Baptist State Convention, and when our ship was in open sea and about to sink into confusion, Dr. Eaton came in on the scene and said peace, be still, and the wind obeyed his voice. Two great apostles the colored Baptists loved, T. T. Eaton and James P. Eagle. Lord, who will fill their stead! Both of these distinguished apostles were well beloved by all well informed colored Baptists of the South. These men were "land marks." This day cannot fill their places. Men who thought more of the word of truth than they did of their own bodies. Now, Lord, fill their places with other men, who will do as they have done.

WE WEEP NOT.

Dear as thou wast, and justly dear,

We would not weep for thee;

One thought shall check the starting tear,

It is, that thou art free, free, free!

O, who that saw thy parting hour

Could wish thee here again?

Gently the passing spirit fled,

Sustained by grace divine;

O, may such grace on us be shed,

And make our end like thine!

His colored friend,

A. M. MIDDLEBROOKS.

Pine Bluff, Ark.

The sad intelligence of the sudden death of Rev. Thos. T. Eaton, which occurred at Grand Junction, Tenn., June 30th, was a profound shock to the Baptists of the world, and was keenly felt in this community and church, where he was so well known and so much beloved.

Dr. Eaton was one of the most distinguished men of our denomination in America; he was a pillar of strength in the Southern Baptist Convention, whose sessions he always attended. He was foremost in every movement inaugurated by that great Christian missionary body, to advance the kingdom of Christ at home and in the foreign field. He was an earnest, eloquent preacher, a profound scholar, and a pious, consecrated man. He did a great work as minister of the gospel of Christ. He impressed himself upon every one with whom he came in contact as a man of ability. He was a man of great versatility of genius, of extensive reading and wide information. He was a most genial and companionable man, and his friends delighted to entertain him in their homes.

He has made many valuable contributions to Baptist denominational literature, which will perpetuate his fame as an author. For a number of years past, he was editor of the WESTERN RECORDER, one of the best edited and most ably conducted Baptist papers of the country.

Dr. Eaton was educated for a lawyer, and was admitted to the bar and began the practice of his profession in Murfreesboro, Tenn., the city of his nativity. He was a most promising young lawyer, but he laid aside all his hopes and aspirations in that direction to answer the call to be a minister of Christ. His first pastorate was at Lebanon and Murfreesboro, between which towns he divided his time. In 1872, he was selected as the pastor of this church, which was not then able to pay the salary of \$1,500 per annum, which we offered him. The Home Mission Board of the Southern Baptist Convention for the first year paid \$500 of the salary, after which we had no trouble in paying it all ourselves. He served this church about three years, and went from here to Petersburg, Va., where, after a very successful pastorate, he was called to Walnut street church, Louisville, Ky., where he remained their beloved pastor to the day of his death, a period of more than twenty-six years. His great life work as pastor, editor and author was wrought out at Louisville.

Resolved, By the church in conference assembled, that we hold in loving and tender memory our association with Dr. Eaton as our pastor and frequent visitor after he was promoted to wider fields. We sincerely mourn his sudden death, and we tender to his widow and children the sympathies of our hearts, in this their unspeakable grief. Their loss is, indeed, irreparable. May the Lord bless and comfort them, is our prayer.

Resolved, second, That the church clerk be directed to furnish the daily papers of Chattanooga a copy of this memorial, with a request that they print it, and that he be directed to send a copy of

same to our beloved and well remembered sister, the widow of Dr. Eaton.

ESMAH MCKENNEY, Church Clerk.
Chattanooga, Tenn.

We, the members of the Greenville Baptist church, wish to join hands with all the sister churches of the South in expressions of sorrow because of the death of Dr. Eaton.

We are still dazed by the shock. We pause to ask again, "Can it be true that he is dead?"

Ordinary men die, but he was not ordinary. Like Koeh, he walked with God, and like Elijah, his voice rang out clear and strong, above the uncertain sound of lesser voices, for God and for the right. Surely if God ever speaks to his people with the voice of calamity, he has some great message for the Baptists of the South in this, and we await with hushed voices to behold the outcome.

We cannot hear his voice again as it used to ring out the clarion call of Baptist leadership, but we wait for the echoes of his message from the days gone by, and these shall still find response in our hearts.

We cannot interpret this voice of Providence yet, but we lift our voices in a declaration of confidence in the wisdom of God, and we shall not soon cease to praise Him for the great and good Dr. Eaton.

J. F. FRAYER,
J. W. LAM,
C. E. EADEN,
Committee.

Literary

Any Book noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

The "Midsummer Holiday," or August number of *The Century*, appropriately offers its readers—most of whom are in their summer homes—an unusual out door feature in "The Woods of Ida," a poetical masque in the classic spirit, by Olive T. Dargan.

"The Waterways of America"—their past, their present, their possibilities—is a big subject—and in view of transportation problems a timely one—handled by Charles D. Stewart.

The most important so far of David Homer Bates' reminiscences of "Lincoln in the Telegraph Office" are the chapters in the current issue describing Lincoln's forebodings of defeat at the polls. Reminiscences altogether different, but of unique interest, are "Stories of a Girl in Italy," memories of Lisi Cipriani's own childhood in a Tuscan household. Frances Duncan, who saw Charleston's magnolia gardens at their loveliest, writes enthusiastically of their radiant perfection; and the leading article of the issue is "The Gates of the City," a vivid picture by Jesse L. Williams of the life and color, the comedy and tragedy of the railway stations in our great cities.

There is plenty of fiction for summer readers, with Mrs. Burnett's "The Shuttle" and Elizabeth Robin's "Come and Find Me" rivals in tense and increasing interest.

Frank Putnam's study of New Hampshire, political, industrial and moral, in the *New England Magazine*, is well worth reading by any New Englander and particularly any native of the granite State. Portions of it praise the good old State. Other portions deal scathingly with abuses, political as well as industrial, and all intimately connected with the welfare of the native inhabitant.

Another article which should excite much interest in all New Hampshire readers is Capt. Whitehouse, by Ex-Governor Frank West Rollins. This is a clever character study of an old up-country guide.

In *Nineteenth Century Boston Journalism*, Mr. Edward H. Clement discusses the birth of "Mugwumpery," which he describes as a Boston social as well as political upheaval, illustrating the article with some old-time pictures of the active partisans and enemies of the movement.

This issue of the *New England Magazine* is particularly strong in good fiction and has much good verse by Charleton Lawrence Edholm, Theodosia P. Garrison, Abbie Farwell Browne and others.

Magazine readers are looking forward with interest to the fiftieth anniversary number of the *Atlantic Monthly*, due this fall. Among Americans, the *Atlantic*, by right of its long standing and by virtue of its broad policy of appealing to all classes of readers, holds a notable position. Important leading articles on politics, literature, labor, education, art, and the topics of the day, written in every case by prominent men, appear in each issue. The *Atlantic* pictures to its readers the real forces which make up American life, and both here and in Europe it is regarded as the best expression of our national character.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

SUNDAY-SCHOOL LESSON

SUNDAY, AUGUST 11.

"The Sin of Nadab and Abihu."
—Lev. 10:1-11.

Motto Text.—"Wine is a mocker, strong drink is raging; whosoever is deceived thereby is not wise."—Prov. 20:1.

It was the great day of the consecration of the Tabernacle, and seven days before Aaron and his sons had been consecrated priests, and the days of consecration had lasted for these seven days (Chap. 8:33-36). The priests were now ready to offer the sacrifices, and the Tabernacle was ready to be offered to and accepted by God.

All the millions of Israel had gathered before the Tabernacle, and stood reverently watching while Aaron, assisted by his sons, made the offerings for his own sins and for theirs. The sacrifices ended, Moses and Aaron went into the Tabernacle, and coming out, standing as God's representatives, they blessed the people.

Then the Shekinah fire, which usually glowed in the Holy of Holies, filled the Tabernacle, swathed Moses and Aaron in light and consumed the sacrifices upon the altar. Awe-struck and adoring the whole nation fell upon their faces, rejoicing that God had accepted their offering and had taken up his abode in the Tabernacle they had prepared.

Among the people, no doubt in the front ranks, were the sons of Aaron. More full of zeal than discretion, young Nadab and Abihu thought that some expression should be made on the part of the people in return for the gracious and glorious revelation of God's presence. They had been consecrated priests, and had their censers in which the commanded incense was to be burned as a sweet savour to God.

God had commanded through Moses that the fire for the incense burning as for all the Tabernacle service should be taken from the fire on the altar, which had been sent down from Heaven and was never allowed to go out. But with the glory of the Lord filling the Tabernacle and its courts, the young priests could not get to the altar of incense. The circumstances were different from those in which the command was given. God would excuse their taking fire from some of the fires where flesh was boiled for the sacrifices—were not those fires also holy? The censers were right; the incense was right; the young men were priests. With the best of good intentions, these young men undertook to worship God in a little different way from that which he had commanded, varying in only a small and unessential point, in changed circumstances; in fact, in circumstances in which they could not get to the altar.

"Strong fire before the Lord, which he commanded them not." Nothing must be done in his worship which is not exactly what he commanded. It is not enough that he has not forbidden it. All will-worship is abhorrent in his sight. It is more tolerable for the heathen who never worships Him than for a professed Christian, who brings "strange fire before the Lord, which he commanded not." This story is written in the Bible that

those who would introduce uncommanded things into the worship of God; that those who would set aside the least of his commands in regard to his worship as "unessential," as not meant for these changed times and circumstances should be warned. God is not mocked. To do in his worship what he has not commanded is to attack his sovereignty, is to tell Him to his face we are wiser than He. Remembering this it will be seen that the young priests, though their intention was to honor our God, and to make acknowledgment of his presence, were guilty of a very daring sin. God can be honored only in his own way. Let those who wish to introduce innovations, appointed "days," programmes with recitations, etc., into our worship, whether it is our worship as Sunday-schools or at the preaching hour, look upon the dead faces of Nadab and Abihu, and remember that though God does not now punish instantaneously, as he did then, He is an unchanging God.

"Self-chosen service is displeasing to God. It is of the nature of rebellion, and is so regarded by Him."—Lange. "When we bring zeal without knowledge, misconceptions of faith, the devices of our will-worship, we bring common fire to his altar. These flames were never of His kindling; He hates both altar, priest, fire and sacrifice."—Hall.

"And there went out fire from the Lord." The Shekinah fire which was filling the Tabernacle flashed forth on the young priests and they fell dead. "This is it that the Lord spake, saying I will be sanctified in them that come nigh me." Special privileges in approaching God brings special responsibility. God will be shown faith in His worship as "The High and Holy One." If His ministers fail to obey Him in this thing, He will prove Himself the Holy One by his punishment of them. God will be glorified before all His creatures.

"And Aaron held his peace." In submission to the will of God. He did not murmur, though he could not rise to the height of Job, and say, "Blessed be the name of the Lord." Moses then called two of the Levites to come and carry the dead men out of the camp for burial. "And carried them in their coats." The fire had not burned their garments nor their bodies; it had taken their lives.

"And Moses said unto Aaron, and unto Eleazer and unto Ithamar." The two remaining sons of Aaron, younger than Nadab and Abihu. "Uncover not your heads, neither rend your clothes." Tokens of mourning which were customary. "Lest ye die." God's glory and his worship must come first—even bereavement must not interfere with their priestly duties. "Let the dead bury the dead," the Lord answered the young man who wished to go and bury his father instead of obeying instantly. "And lest wrath come upon the people." For the high priest was the federal head of his people who would be punished for his sins.

"But let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." His sons were not to be buried unlamented. The mourning of the people would deepen the impression made by the deaths of Nadab and Abihu.

"And ye shall not go out from the door of the Tabernacle of the congregation, lest ye die." They had been eight days continually in the Tabernacle, but till the service was ended they were not to leave,

even to bury their dead. God must come first.

"Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the congregation, lest ye die." There is no reason for alandering the dead young priests by saying they had been drinking—this command does not indicate that. Moreover Nadab and Abihu had been for eight days and nights in the Tabernacle without going out. God is giving a general command for all time, and the reason for it is in the next verse. His worship must be in every particular exactly as he had directed. If their minds were confused with wine they would not see clearly to put difference between holy and unholy, and between clean and unclean.

As our bodies are the tabernacles of the Holy Spirit, our churches being meeting houses and not temples, and as He never goes out from the hearts of his elect, no Christian should ever be a slave to wine or strong drink at all. For the elect are always in service, and need at all times clear minds to discern between the holy and unholy.

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THE REGISTRAR, BROWN UNIVERSITY, Providence, R.I.

frequently leads to his ruin. There is no cure for the evils of club life in college apart from their prohibition. But there appears little chance of such reform. In the meantime, wise men and women will patronize the so-called smaller universities and colleges of high grade. There, the student will not be exposed to the temptations and deficiencies of the larger institutions.—*The Witness.*

Many a team has stalled not because they were overloaded, but because they wouldn't pull together. And this is likewise true of some churches.

"It is better to like what you have than to have what you like," is a wholesome sentiment accredited to Dr. John A. Broadus, of blessed memory.

Visitors to Jamestown Exposition.

The Outside Inn has not been burned, and is situated on 104th st., just across the street from the Exposition grounds; rooms 50 cts to \$1.00; meals 50 cts. Special rates to parties. No liquors. Reference, Rev. Geo. W. Cox, pastor of Burrows Memorial Baptist church, Norfolk. My wife and daughter will give special attention to ladies. L. B. ACREE.

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DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1907.

AUGUST.

- 6 Bethel, Elkton church, Todd county.
- 6 Daviess County, Buck Creek church, near Lavinia.
- 7 Bracken, Mayslick church.
- 7 Liberty, Zion church, Hart county.
- 13 Logan County, New Hope church, Todd county.
- 13 Ohio County, Rockport church.
- 13 South Kentucky, Eubank's church.
- 14 Crittenden, Dry Ridge church.
- 14 Lynn, Oak Hill church.
- 15 Shelby County, Hardinsville.
- 20 Gasper River, Monticello church, Butler county.
- 20 South District, Beech Fork church.
- 21 Barren River, Beech Grove, Barren county.
- 21 Campbell County, Mentor.
- 21 Green River, Good Spring church, three miles of Stockham.
- 23 Russell's Creek, Campbellsville.
- 27 Tate's Creek, Viney Fork church, Speedwell.
- 28 Breckinridge, Black Lick church.
- 28 Union, Brookville church.
- 29 Baptist, Mt. Freedom, Washington county.

SEPTEMBER.

- 3—Central, Muldraugh's Hill church.
- 3—Cumberland River.
- 3—Elkhorn, Silas church.
- 4—Bay's Fork, Trammel's Fork church, near Scottsville.
- 4—Greenup, Mt. Olivet church, Boyd county.
- 4—Long Run, Cedar creek church.
- 4—North Bend, Latonia.
- 4—Owen, Pleasant View church.
- 4—South Cumberland River, Providence church.
- 4—Ten Mile, Paint Lick church.
- 5—East Concord, Mt. Mary church.
- 5—Wayne County, Big Sinking church, Wayne county.
- 6—Greenville, Providence church, Wolfe county.
- 10—Boone's Creek, Union City, Madison county.
- 10—Rockcastle, Pleasant Run church, four miles of Livingston.
- 11—Nelson, New Salem church.
- 11—Sulphur Fork, Campbellsburg.
- 12—North Concord, Centennial church, Bell county.
- 13—Booneville, Liberty church, Clay county.
- 13—Lynn Camp, Gray's, six miles from Corbin.
- 13—Second North Concord, Union Chapel church.
- 14—Stockton's Valley, Seventy-six

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- Clinton county.
- 18 East Lynn, Good Hope church, Taylor county.
- 19 Upper Cumberland, Martin's Ford church.
- 20 Freedom, Central Union church, Clinton county.
- 20 Three Fork's, Hindman.
- 25 Edmonson, Joppa, two miles west of Mammoth Cave.
- 25 Pulaski County, Good Hope church, six miles of Eubanks.
- 25 Severn's Valley, Mill Creek church, near Vine Grove.
- 25 Warren, Woodburn church.
- 27—Goose Creek, Girdler, Knox county.
- 27—Irvine, Indian Creek church.
- 27—South Union, Rose Hill, Morley Station, on L. & N.

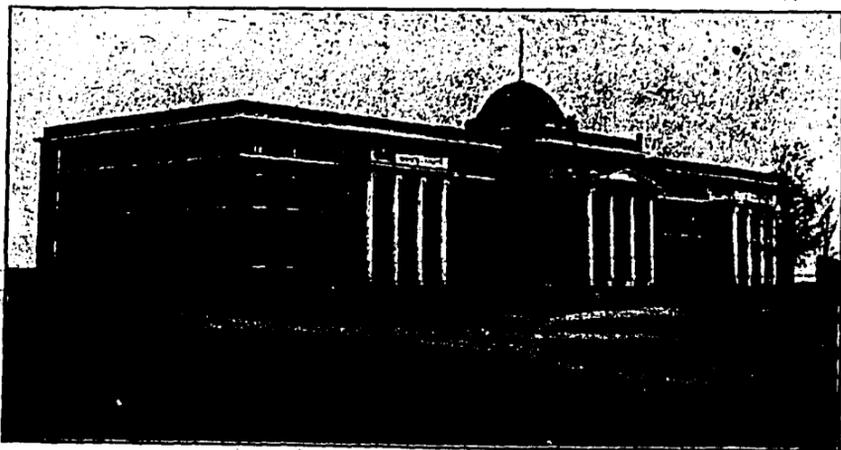
OCTOBER.

- 1—East Union, Big Poplar church.
- 1—White's Run, Jordan church, Eagle Station.
- 2—Goshen, Pleasant View church.
- 2—Little River, Blue Springs church, Caldwell county.
- 4—Laurel River, Singing Creek church, Laurel county.
- 4—South, Concord, Lick Creek church, Wayne county.
- 9—Little Bethel, Cedar Grove church, Muhlenberg county.
- 9—Ohio River, Clear Springs church, Shady Grove.
- 9—West Kentucky, Poplar Grove church.
- 11—Enterprise, Card church, Pike county.
- 11—Mt. Zion, Corinth church, four miles from Corbin.
- 15—Muhlenberg Co., Nelson Creek.
- 16—West Union, Oscar church.
- 22—Ohio Valley, Sturgis.
- 23—Blood River, Benton church, Marshall county.
- 23—Salem, Raymond church.
- 30—Graves County, Mt. Pisgah church, three miles East of Boaz.

Clover Bottom. Landmark, Bethlehem church.

If changes or corrections are necessary, please write to the papers.
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HIS DEATH AND RESURRECTION.

ISAAC WATTS.

He dies! the Friend of sinners dies!
Lo! Salem's daughters weep
around!
A solemn darkness veils the skies!
A sudden trembling shakes the
ground!
Come, saints, and drop a tear or
two
For him who groan'd beneath
your load;
He shed a thousand drops for you,
A thousand drops of richer
blood!
Here's love and grief beyond de-
gree!
The Lord of Glory dies for men!
But lo! what sudden joys we see!
Jesus from death revives again!
The rising God forsakes the tomb!
Up to His Father's court He
flies;
Cherubic legions guard Him home,
And shout Him welcome to the
skies!
Break off your tears, ye saints, and
tell
How high our great deliverer
reigns!
Sing how he spoil'd the hosts of
hell,
And led the monster, death, in
chains!
Say, "live forever wondrous King,
Born to redeem, and strong to
save!"
Then ask the monster, "where's
thy sting?
And where's thy victory, boast-
ing grave."

Our Pulpit

"THE FASHION OF THE WORLD."

C. H. STURGEON.

"The fashion of this world passeth away."—I. Cor. vii:31.

In this Epistle, Paul deals with many matters of conscience, and explains them for the benefit of the troubled ones in the church at Corinth. In the chapter out of which our text is taken, he writes wisely concerning the important question of marriage, and he recommends that, during the time of persecution it is well to abstain from marriage, though he does not forbid it even under the pressure of those trying circumstances. Then, after he has spent a considerable time in looking at the subject from various standpoints, he says, "It remaineth, that they that have wives, be as though they had none." He seemed to think that the whole matter of marriage was too small for him to take into any very serious consideration, seeing that the time was so short in which such questions could need to be discussed at all. "for," said he, "the fashion of this world passeth away."

I. First, then, let us ask, What is the fashion of this world that passeth away?

I answer, first, it is the whole world itself and all humanity dwelling upon it. All that we see around us is passing away. Although, to some minds, this visible creation looks as if it might last for ever, there are signs of decrepitude and decay which the thoughtful can easily discern. The very granite crumbles, the sea breaks its bounds,

even the sun's lamp at times grows dull. All things bear signs that this world is but as the traveler's tent that is pitched tonight, only to be struck tomorrow morning. The day is coming, whether we wish it or not, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." As once by a deluge of water, so the second time by a deluge of fire, the whole fashion of this world shall surely pass away; "all these things shall be dissolved." We talk about the everlasting hills, and speak of the sea as the hoary ocean; but there is nought except God that is really worthy of veneration because of age. We read of his Son, in whom he has manifested himself, that "his head and his hairs were white like wool, as white as snow," to indicate the great antiquity of Christ; but all human beings are but things of an hour, and they and the world they inhabit shall soon have departed.

Vain man, who looks on this world as a thing that is lasting, should at least look upon himself as fleeting. Generations have followed each other till the whole earth resembles a sea-beach when the tide is down, where ten thousand worms have each one cast up his little separate hillock, and then gone from sight. What is there to remind us of past generations but their graves? Even their works have decayed before the time when all men's works are to be consumed. Since we have been our own little while in the world, how many have passed away! The funeral bell is almost always tolling; the sexton never ceases from his work. Every time the clock ticks, a soul takes its flight into the land unknown. While we have been sitting here, the great processes of decay, and dissolution, and death have been going on; and although we may not have noticed it, we ourselves have been passing onwards by an inevitable march towards the confines of the spirit world. We are in a dying world, and none of us will be able to escape from the influences that are, in due time, to bear us away from this world, which is itself passing away. So, brethren, if the apostle meant nothing more than this, there is enough, in the remembrance that this world, and all who are upon it, are passing away, to calm our minds, and to make us bethink ourselves of the instability of mortal things, and of the necessity of securing something more substantial and enduring.

Remember, too—and this is a solemn reflection that ought to press heavily upon every ungodly heart—that the association of the righteous and the wicked, which is part of the fashion of this world today, is passing away. Many of you are at the present moment, being kindly cared for by divine providence more for the sake of your godly relatives than for your own sakes, for you are ungodly, and therefore God cannot regard you in the same light as he does his own believing children. You are nestling under the same roof with your father, who is a saint of God; yet, if you died as you now are, you would be lost for ever. You are, at this moment, sitting in the same pew with

one who loves the Lord Jesus Christ, but you are yourself Christless and hopeless. This congregation, as I look upon it, seems to me like a heap of corn upon the threshing-floor, but there is much chaff mingled with the wheat. I see here a great field of precious grain springing up, but the tares are

mixed with the wheat. That is according to the fashion of this world; it must inevitably be so in the present state of things.

Even in the professing church itself, this is the fashion today, for the great drag-net has taken in its meshes fish of every kind, some good and some bad. But this shall not be the fashion ere long, for this present fashion passeth away; and then, the net shall be drawn to shore, and they shall gather the good into vessels, but they shall cast the bad away. The great reaping time shall come by-and-by, and then the tares shall be bound in bundles to be burned; while the wheat shall be gathered into the garner.

Think of this, you who are living now in close relationship to Christian people. How will you bear to be separated from them when this present fashion passeth away? O husbands of gracious wives, children of godly parents, ungodly parents of converted children, think of the time when this fashion shall be ended, and the separating day shall come, and you are driven forth to the blackness of darkness for ever, while your loved ones are walking with Christ for ever in the home of the blessed in glory!

Mark, too, that the busy fashion of this world will also pass away. You are engaged in your shops, most properly; you are toiling in your various callings, or pursuing your several professions. One is a baker, another a grocer; one is a lawyer, and another a doctor; but all this occupation passeth away. There is a land in which there shall be no toiling for daily bread, and no need to cast ourselves wearily upon our couch after too long and too trying a day of toil.

Believe me, there is nought here that is worthy of your pursuit. If you give your soul up to anything earthly, whether it be the wealth, or the honors, or the pleasures of this world, you might as well hunt after the mirage of the desert, or try to collect the mists of the morning, or to store up for yourselves the clouds of the sky, for all these things are passing away. It is hard sometimes to realize that we are citizens of that country where worldly wealth has lost all value because of the infinitely more precious wealth there that is the common property of all the saints. It is hard sometimes to realize what that land must be where we are to rest for ever, and yet to serve God day and night in his temple; but when we are indulged by the Holy Spirit with a faith's view of that better country, and are permitted for a little while to think of the time when we shall bathe our weary souls in these seas of heavenly rest, and not a wave of trouble shall roll across our peaceful breast, then are we glad that the fashion of this poor weary world is so soon to pass away. But, alas! the thought of death, and the natural clinging that we all have to life, make us sometimes wish that this world would last for ever, and that its fashion were not so transient as it is. Yet, wish as ye may, ye sons of men cannot make the fashion of this world remain; it will soon be gone, every jot of it; so may you all have a portion that shall last!

II. Now, just for a few minutes, I am going to try to show you, by way of contrast to what I have been saying, that there is a fashion that will not pass away.

There are some things that will remain, and amongst them is, first, the life within the believer which God's Holy Spirit has implanted. Do you know what it is, dear

friends, to be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever"? He who hath a mere notional religion, that springs from his own free will, will find that, sooner or later, it will die; but that incorruptible seed of the Holy Ghost, which constitutes us the living children of the last Adam, who was made a quickening Spirit, shall never die. That life came not from mortal man, neither can the teeth of time fret it, nor the arrows of death smite it. This is one of the things that passeth not away.

And, as the inner life of the believer thus endures, so, thank God, the outward truth also passeth not away. There is not a single truth that shall ever become a lie. There is not one promise there that shall ever be revoked. What God hath revealed, in his Word, is not for yesterday nor for today alone, but for tomorrow, and until the world's end, and throughout eternity. I know that there are those who would like to see a new Bible, or a revised version of it—I mean a revised version of the original Scriptures to suit their depraved taste. They would fain have what they call "new developments" and "fresh light" worthy of this "advanced" generation! But, beloved friends, there is nothing new in theology but that which is false; only the old is true, for truth must be old, as old as God himself. So let us rejoice that, whatever may happen, and although the fashion of this world shall surely pass away, there is not a single text between the covers of this Book that shall ever lose an atom of its truth and force. Oh, no; the old Book is not effete, and the revelation it has brought to us will never grow stale. The promises well up with as rich consolation to us today as they did to the first of the martyr-band. The solemn oath and covenant of God stand as firm and fast today as when he first gave them to our fathers; so let us cling to the Holy Word and to the doctrines of God's grace, for these are among the things that are to abide for ever.

Yet again, as the life within, and the truth revealed, so the fruit of the inner life, wherein we are led by the Holy Spirit and the Word, shall remain. They who build a world-wide empire will lose all that they have labored to gain. Men may pile up a city of marble only to see it become a heap of dust. But if you give a cup of cold water, in the name of Christ, to one who belongs to him, you shall not lose your reward. Every holy thought, every devout purpose, every thankful hymn, every earnest prayer, every true-hearted sermon, every good work that is done for God in the power of the Holy Spirit, liveth beyond the possibility of death. The saints depart from earth, in due season; but why? "That they may rest from their labors; and their works do follow them." Their works are still present before the mind of God, and he accepts them. Not all that even Christians do shall abide, for—"the fire shall try every man's work of what sort it is." Many a man, and many a good man, too, shall lose much of what he did;—much of his preaching, much of his teaching, much of his so-called praying and alms-giving, shall prove to be but wood, and stubble which shall be burned, though he himself, being on the rock, a believer in Christ, shall be "saved; yet so as by fire." But happy is that man who so completely lives unto God, and is so fully guided by the Holy Spirit and by

the revealed truth of God, that he spends himself and is wholly spent in his Master's service, and so builds upon the one foundation, which is Jesus Christ, not wood, hay, and stubble, but gold, silver, and precious stones, which shall be found to his own joy and to God's glory in the great testing time that is surely coming.

Further, my dear brethren, my sisters in Christ, it is a very wise reflection that, amongst the things that shall never pass away, such as these:—the love that was fixed upon us before the days we knew its place or planets ran their round; the love that bought us upon Calvary's cross; the love that has prepared a place for us that, where Jesus is, there we may be also; to be like him, and with him for ever; that love shall not pass away. So, too, the power of God which brought us up out of Egypt, and is leading us through the wilderness, the power that has fought our battles, and has kept us safely to this day;—that power shall never pass away. Then, too, the fulness of God, upon which we have lived, and from which we have been drinking such deep draughts to satisfy our great necessities;—that fulness shall never pass away. There will come a time when everything of a spiritual kind, which we have rejoiced in here, instead of passing away, shall be brighter than ever to our sight, nearer to us, and better understood. Our true daylight draweth nigh. It is twilight with us now, but not the twilight of the evening; 'tis the twilight of the dawn. Our pathway lies upward; we have already ascended somewhat, but we have to go far higher yet. Up the ladder that Jacob saw we pursue our faithful way, and there shall be no scent for us; there shall be no coming from the elevation to which grace uplifts us, "for the path of the just is as the shining light, that shineth more and more unto perfect day." We shall soon see the King in his beauty, and the land that is very far off. We begin to put off our old week-day garments, for the heavenly Sabbath bells will soon ring out their welcome call. Let us shake ourselves from the dust, for our beautiful array is ready, and we shall soon sit down at the marriage supper of the Lamb. Eagerly anticipate your better portion. Ye daughters of sickness, you shall soon have done with all pains and pangs for ever. Ye children of poverty, you shall soon have done with your anxieties and griefs concerning your many wants. Ye toil-worn workers in the vineyard of Christ, and ye who are oppressed with many cares, you shall be Marthas no longer, but you shall sit at Jesus' side for ever. As for you who have been mourning, and sighing, and crying, your weeping may endure for a night, but joy cometh in the morning. Put off your sackcloth, for God shall gird you with the garment of praise. Forget the drought of the wilderness, for you shall soon be in the paradise of God, and at his right hand where there are pleasures for evermore.

The gist of all I wanted to say is just this. Brethren and sisters, let us hold very loosely everything here, but let us get a very firm grip of everything that is to be hereafter. Let the visible begin even now to melt away, and let the invisible take its true substantial form. If God has been prospering some of you,—and he has been very gracious and kind to some of his people in temporal matters, set not

your hearts on any of these things. Your garden, your house, your children, your gold,—all the prosperity that God gives you,—accept it, rejoice in it, use it as you ought, do not abuse it; these things are not your God; you have no abiding city here, but you seek one to come; and, oh, do give a grip as steel to the things that are eternal! Never endure a doubt that Christ is really yours; if you have one, may the Holy Spirit cast it out, and give you the full assurance of faith! Never tolerate the question, "Is Christ mine?" If it must be raised, and it must sometimes, never be content till you have settled it. With your face in the dust, and your hands in the hands of your Saviour's pierced feet, come now to him again; cling to him anew; make him your All; and so, when the shadows thicken, and the world grows dim, may the light stream full upon your eyes, and your soul stretch her wings, and soar away to her eternal rest!

The Lord bless you all, for Jesus Christ's sake! Amen.

HINDRANCES TO PRAYER.

If "prayer is the Christian's vital breath," it is certainly important to pray, and to pray freely and naturally. Of course, if one does not breathe, he cannot live. If he does not pray, he has no spiritual life. If his breathing is hindered, either by defects in his organs or by lack of air, his vitality is reduced. There is sound philosophy in the exhortation of Peter to so live "that your prayers be not hindered."

A little thing may obstruct one's breath, and so a little sin may hinder prayer. One who, for five years, had only a name to live, confessed that his spiritual declension began when he took an unfair advantage in trade, and that the first effect was an indisposition to pray. Every attempt brought up his sin, and he gave up trying. His revival began when he visited his old home, and in the old room where he had twenty years before given himself to Christ, he fell on his knees and confessed his sin, and promised God to make reparation.

When his spiritual breath came naturally, and he became strong again. There was a man of quick temper who, if irritated in the morning, omitted family prayers. He could not pray while angry, and confessed with shame that he "got angry oftener and oftener." He had grace enough to know his danger, and to determine that he would "keep in a good humor until after worship." Of course, the worship helped him to keep in a good humor all day.

Peter exhorts husbands and gives to love and cherish each other, and as a reason adds, "that your prayers be not hindered."

Household strife is a hindrance to prayer. The husband and wife are not only separated in heart from each other, but both are separated from God. Love, peace, and the consciousness of duty performed prepare husband and wife to worship with a pure heart, while anger and neglect are of a different spirit and unfit the soul for any religious service. The same is true in other relations of life, though no strife is so evil as that between husband and wife, because no relation is so tender.

Strife between a brother and sister, or between a parent and child, hinders their prayers; so, where friends forget friendship, cherish anger and speak evil of each other, their prayers are hindered. Our Saviour said: "If

thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." If you remember that any one has been wronged by you, or that you have a quarrel with any or have injured any, be reconciled, that your prayers be not hindered. For "if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses." He who forgives not, but cherishes ill will, is in no condition to pray for pardon or for anything else.

Selfishness hinders prayer, and may be manifest in the prayer itself.

Personal blessings occupy the mind to the exclusion of other interests. Prayer should lead us away from self and personal interest to pray for others. A despondent Christian once called on Dr. Alexander. He could find no prayer in religion. He was a man of prayer, but, as his answer showed, he prayed selfishly. "Go," said Dr. Alexander, "and pray God to glorify himself."

The highest type of prayer is that of Christ: "Father, glorify thyself."

The prayers of David ended with the petition, "Blessed be the Lord," and "Let the whole earth be filled with his glory." The chief end of man is not temporal blessings, or even spiritual joy, but the glory of God. The Lord's Prayer begins and ends with petitions for God's kingdom. Personal

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blessings occupy a small place.

A wise physician once said of a young lady that all his remedies did her no good, because her style of dress made proper action of the lungs impossible. She died by degrees, because she only half breathed. Let Christians put away everything that hinders their spiritual strength will be so renewed that they will mount up on wings as eagles, and run without weariness, and walk without fainting. —London Baptist.

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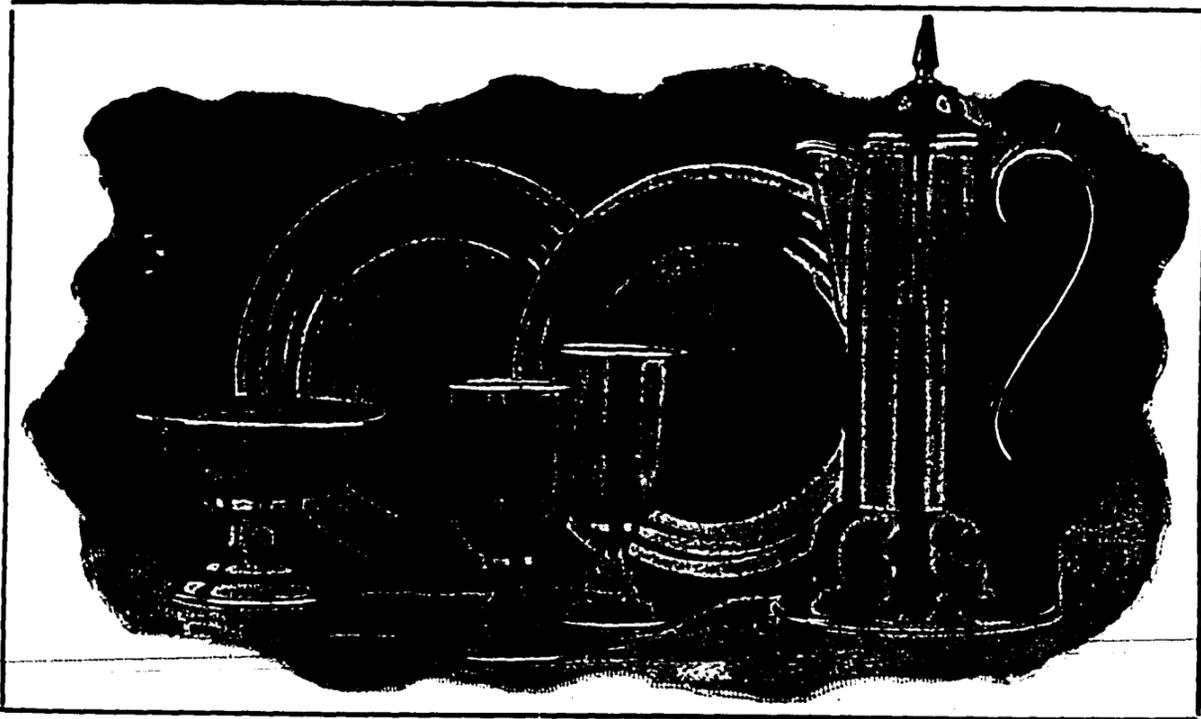
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BAPTIST BOOK CONCERN LOUISVILLE, KENTUCKY.

Editorial

In many things in life one may be neutral without guilt. In politics one may take sides with either or neither political party and yet be true to his country, be a patriot. This is true in regard to many social problems of the day. But in regard to religion neutrality is impossible. One is for or against God. Christ says: "He that is not with me scattereth abroad," and again He says: "Ye cannot serve God and Mammon." Yet men in this age seem to believe that they can serve God and the world. There must be a choice made if men would serve God. There must be a recognition of His claims upon us. He has claims upon us which are well founded and just. He is our Creator, Preserver, Benefactor and in Christ our Redeemer. Duties grow out of these relations. Gratitude would lead us to perform these. We must seek to know what they are that we may fully recognize them. There is no excuse for ignorance of them since they are clearly and fully revealed in His Word. In fact, ignorance only adds to our guilt. But it is not enough to simply know them. Knowledge of them but adds to our responsibility. We must yield hearty obedience to them. Decision is essential to our being with Him. Active obedience must follow knowledge. We must do as He says, Repent, Believe and Obey all of His commandments. Jesus says: "If ye know these things happy are ye if ye do them." There must be a conscious union and constant communion with Him. This union with Christ is real and vital. Jesus says it is as the branch with the vine, drawing the sap or vital fluid from it. By this union the branch lives, grows and bears fruit. So we draw our spiritual life from Christ the true vine. Because of this we live, grow and bear spiritual-fruit. He said to His disciples: "I am the vine, ye are the branches." We are to be with Him as friend to friend in glad fellowship with prayer and meditation. There must be gladness in thinking of Him as all in all to us. Being with Christ is to be putting forth efforts to uphold and disseminate the truths He taught. Positive action is required. Time must be given, influence exerted and money contributed for the promotion of the interests of His Kingdom. Personal work must be constantly done to lead men to Christ for salvation. Those thus living and acting are with Him, all others are "scattering abroad." There will be great joy to those with Him. They are heirs of God and joint heirs with Christ. Bliss eternal will be theirs. They will be enraptured in those sweet words: "Well done, good and faithful servants, enter into the joys of thy Lord." The end of those indifferent must be that of His enemies, everlasting separation from God and holy intelligences.

Reader, where do you stand?

It is becoming a question among godly women as to whether they shall wear their hats or bonnets in church services. Like all other questions as to our actions in public worship, this must be answered from the Scriptures. Obedience to God's Word is true piety. This is not a question of taste or style, but of true worship. Some of our evangelists have the women not

only to remove their hats but also to "testify" in mixed assemblies. The latter is evidently opposed to the Apostle Paul's teaching. Do the Scriptures teach anything in regard to this subject? Most assuredly. In the eleventh chapter of I. Cor., we have these instructions: "Every man praying or prophesying having his head covered, dishonoureth his head. But every woman (doubtless in woman's meetings) that prayeth or prophesieth with her head uncovered, dishonoureth her head; for that is even all one as if she were shaven. . . . For a man, indeed, ought not to cover his head; for as much as he is the image and glory of God; but the woman is the glory of the man, for the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. . . . Judge in yourselves; is it comely that a woman pray unto God uncovered?" This is the teaching of God's Word. Shall we obey it? But in this age of big hats, by which the preacher is hidden from those behind them—what then? Shall we not obey God and let there be smaller hats worn in church? So it seems to us. Any woman wishing to obey God and at the same time be kind and courteous to her fellow-worshippers can and will easily settle the matter by dressing her head properly. The violating of the Scriptures in these apparently smaller matters is but the entering wedge to ignoring them in greater matters. Listen to and follow God's Word in all things and all will be well.

BAPTISTS AND THEIR DISTINCTIVE PRINCIPLES.

Baptists must hold distinctive Baptist principles, but should they preach these distinctive principles? Can there be any good reason why we should hold principles which should not be preached? Do these distinctive principles of ours contain any vital truth? If they do not, have we any right to hold them, and if they do, have we any right to withhold them? The answer to this question, then, narrows itself down to this. Are these distinctive principles of ours the truth as taught in the Scriptures? If so, are we not in duty bound to teach them? If Baptists have more truth than other people greater is their responsibility for the dense ignorance which prevails. Reciprocity is a law of grace as well as a law of our country. Where much is given much is required.

We as Baptists believe we have the truth; and we believe this truth is essential to liberty and salvation. It is a noticeable fact that wherever Baptist principles prevail there is freedom, because they have ever stood for truth—the whole truth as revealed in the Word of God. Baptists contend for the truth concerning the absolute authority of the Bible, a converted church membership, the exceeding sinfulness of sin, atonement, salvation by grace, obedience in baptism, faithfulness in service, loyalty in devotion; in short, we believe in "Ruin by the fall, Redemption by the blood, Regeneration by the Holy Spirit."

When he was a boy of seventeen, Spurgeon visited Waterbeach, and spent the night at Mr. Smith's. He was put in the room with Mr. Smith's son, then a young boy. Young Smith went to bed without praying. After Spurgeon had risen from his knees, he said to his bedfellow: "What a fearful thing it would be, if you went to your

last sleep without a prayer and a Saviour."

who believed something with all their souls and preached it with all their powers. A positive belief that amounts to conviction is one of the elements of success. Wavering is weakness and weakness is failure. Nowhere is positive belief and faithful utterance needed more than in the pulpit. The man who preaches the truth can be just as sweet as the man who preaches error. Orthodox belief means orthodox living. "As a man thinketh in his heart so is he." Yes, let Baptists hold and preach distinctive Baptist principles so long as these principles are distinctive.

The *Missionary Review* gives the statistics of the German Baptist Mission in the Kamerun country in Africa. This field has a most thrilling story of the faithfulness of the native converts when left with their Bibles and their God.

The English Baptists began a mission there and some were converted. But the climate was very deadly to the whites. Many of the missionaries died and others left the country. But the native Christians were faithful and their Bibles made them intelligent to a surprising degree to those who believe in salvation by education.

After a number of years in the partition of Africa by the European nations, the English gave up the Kamerun country to Germany. The Lutherans of Germany sent missionaries there and were pleased to find Christians there. Their Missionary Society wished to take them into Lutheran churches but they replied: "No, we are Baptists, and we do not propose to become pedobaptists."

When their answer was told in Germany it touched the hearts of the German Baptists. They sent as a missionary there a young native of the country whom God had prepared. He was a heathen or a Mahomme-Jan who went from Kamerun to Berlin to get an education. One day in the city he saw a placard showing that a house was a meeting house of a Baptist church. He had learned the German language, probably from the German officials in his native land before he went to Europe.

So he went in to the worship and was converted by the grace of God. Then he was anxious to go back to his home and tell his people the story of the Cross. The German Baptists sent him, and being a Baptist he was welcomed by the faithful ones.

The *Missionary Review* gives the report from this field as given in the annual report of the German Baptist Missionary Society. Three hundred and twenty-eight heathens were baptized in 1906, making the total membership now 1,306. There are forty-five native preachers at work. What hath God wrought!

It would seem that there has never been a man—the Lord Jesus was God—of whom it could be so truthfully said that if everything about him was told the world itself could not contain the books that would be written as it could be of Charles H. Spurgeon. Here is a story of him, related by Mr. Charles Ray in the *Sunday Magazine*, which has never before been published.

When he was a boy of seventeen, Spurgeon visited Waterbeach, and spent the night at Mr. Smith's. He was put in the room with Mr. Smith's son, then a young boy. Young Smith went to bed without praying. After Spurgeon had risen from his knees, he said to his bedfellow: "What a fearful thing it would be, if you went to your

last sleep without a prayer and a Saviour." For an hour or more Spurgeon talked most earnestly to the boy of his guilt as a sinner, of God's holiness, and of His grace in offering pardon sin if only the sinner would repent and trust for his salvation to the atoning merits of the Saviour's blood. The Spirit came to the help of the earnest young Christian, the boy got out of bed crying for the forgiveness of his sin, and knelt down with Spurgeon in prayer. They prayed till the boy found pardon. That boy is now a deacon in the Baptist church at Waterbeach.

Oh, if every young man in the land was only as eager for the salvation of souls as was the young Spurgeon! How often must that godly deacon have thanked God that He led Spurgeon to his father's house that night! And how grateful Spurgeon must have been to God who gave him the opportunity of reaching the boy and led him to speak to the young stranger about his salvation. Brethren, let us "buy up the opportunities" which God puts in our way. In the morning sow thy seed, and in the evening withhold not thy hand.

The evils of the loose laws in regard to divorce are growing greater and greater. Whatever loosens the family tie disintegrates the very foundation of society.

The decision of the Supreme Court that divorcees are illegal when both parties do not reside in the same State in which the divorce is obtained, or, if residents of other States, are present in court at the trial will do much to limit the evil. But the decision will not affect a majority of the cases.

It would be best if all the States adopted the law of South Carolina. No absolute divorce is granted in that State for any cause. Either party can secure a separation which is a divorce without the right to remarriage during the lifetime of both parties. A Chicago judge said some years ago that he had granted several hundred divorces because such was the law. But in ninety-nine cases out of a hundred one party was married almost immediately. In fact the cause of nearly that proportion of divorcees was the desire to marry some one else. And he said if the South Carolina law was adopted by Illinois, divorcees would be few and far between.

In 1889 the great Gladstone wrote these words on this subject: "While divorce of any kind impairs the integrity of the family, divorce with remarriage destroys it root and branch. The parental and the conjugal relations are 'joined together' by the hand of the Almighty no less than the persons united by the marriage tie to one another. Marriage contemplates not only an absolute identity of the interests and affections, but also the creation of new, joint, and independent obligations, stretching into the future and limited only by the stroke of death. These obligations where divorce proper is in force lose all community, and the obedience reciprocal to them is dislocated and destroyed. . . . I have spent nearly sixty years at the center of British life. Both before and from the beginning of that period absolute divorces were in England abusively obtainable, at very heavy cost, by private Acts of Parliament; but they were so rare (perhaps about two in a year) that they did not affect the public tone, and for the English people marriage was virtually a contract indissoluble by law.

Dr. Vaughan, hearing a young preacher preach a very flowery sermon, and being asked by the young man what he thought of it, answered: "Well, young man, if you had taken some of the feathers from the wings of your imagination and placed them in the tail of your judgment, that sermon would have done to preach to negroes and poor-white folks!" It was severe on the young man, but it did him good.

EDITORIAL VARIETIES

Dowle the Second, or is it the third? Elijah has passed and the cause he advocated is in a bad way. God is reigning.

Glorious news comes from the mission fields in Korea. In one year the number of members of Protestant churches in the hermit kingdom has increased 60 per cent. We do not know of any country in which the rate of increase has been as rapid. The Catholics, on the other hand, are at a standstill.

Dr. Lansing Burrows, of Nashville, is passing through the deep waters in the death of his eldest son, Charles Rochester Burrows, who died in the afternoon of July 23d. He had been sick for more than a year, dying of consumption, but the end did not seem near. Dr. Burrows had gone to dedicate the new house of worship of the saints in Greenville, Miss., but providentially reached home in the morning of that day. Young Burrows had inherited his father's mental ability, and it is said that a life which might have been of such service is cut short. But he died in the confident hope of a blessed immortality, trusting his Saviour. And God makes no mistakes.

The death of Col. Will S. Hays, last week, removed one of the best known characters in this city. He was a kind and genial man, and had many friends. He was a successful song writer. His "Mollie Darling" had a remarkable run. He leaves a wife and two children to mourn his death. May God comfort them in their grief.

It is estimated by those who have an opportunity to know that Mrs. Eddy, of the "Christian Science" fad, has accumulated about \$900,000,000 of property. Truly the world loves to be gulled!

Some one has well said: "Egotism is the glue that enables a man to get stuck on himself."

It is said that opportunities for religious work in Russia are better than ever before. The government is more friendly to the work undertaken by Protestants. The people are said to be longing everywhere for a fuller and more knowledge of the Word of God. The government seems to realize that the great hope for the nation is the Gospel of Christ, and is giving such opportunities for the spread of God's Word as it has not for many centuries.

Whatever a man regards as of most importance in life may easily become an idol. There is one proper center for a human life and that is the will of God.

It has been well said that idols change with other fashions, but the spirit of idolatry abides the same.

Cunningham Geikie truly says: "Break one thread in the border of virtue, and you don't know how much you may unravel."

Holy enthusiasm is not without the intimate touch of God following full self-surrender. Let each one know that in undertaking great things for God that back of consecrated zeal lies the whole power of the God head, hence failure is impossible.

Dr. Vaughan, hearing a young preacher preach a very flowery sermon, and being asked by the young man what he thought of it, answered: "Well, young man, if you had taken some of the feathers from the wings of your imagination and placed them in the tail of your judgment, that sermon would have done to preach to negroes and poor-white folks!" It was severe on the young man, but it did him good.

God does not hold us responsible for success in our work, but He does require faithfulness. The one we cannot command, the other all may have.

We regret to lose Rev. W. E. Thayer from the State. He goes to Greenville, S. C. Bro. Thayer, is a good preacher and pastor and will be missed from our State. God bless him in his new field.

Christians make a great mistake when they recognize Christ simply as an example. He is this but more. He is power to them to walk in His footsteps. Paul says: "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God."

Only in God's strength alone is there any hope for the drunkard, of fidelity to total abstinence, said the great apostle of temperance Francis Murphy.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Bro. J. H. Moody: Seeing God; Our Attitude Towards God. Two by letter.

Christ's Plan of Battle. Broadway—Bro. J. N. Prostridge: Christ's Plan of Battle.

City Limits—Pastor N. R. Stone: Eyes to the Blind. Pastor goes to Ekron this week to help Bro. Jagers in meeting.

Calvary—Pastor J. R. Detweller: An Answered Prayer; Neglected Salvation. (Clifton—Bro. E. Y. Mullins: No Night There.

East Mead—Pastor R. L. Brandenburg: Armor Bearing; God's Search for a Lost Man. Two by letter. We have had three for prayer the past week.

Eighteenth St.—Pastor Everett Rawlings: The Christian. Two by baptism. Tent meeting will probably close Tuesday night.

East—Pastor Lloyd T. Wilson: Marks of a Winning Church; Loved, Loosed, Lifted. Pastor spent a week at Dawson preaching in the Tabernacle. Took special offering on Sunday of \$150.

Franklin St.—Pastor E. J. Caswell: A Universal Salvation; The Wedding Garment.

German—Pastor A. Janzen: The Safe Guide; The Pilgrimage to Heaven. Hazlewood—Pastor C. B. Althoff: Unselfish Desire; The Dreadful Exchange.

Highland Park—Pastor L. B. Arvin: A Mighty Question; God's Ownership. One for prayer.

Highland—Pastor B. A. Dawes: Consecrated Service. Two by relation. Immanuel—Bro. J. E. Gwatkin: Cleansing of Naaman. Bro. J. N. Prostridge: Proof of Being a Christian.

New Haven, Ky.—Bro. W. N. Rose: First Things First; Faith. Oakdale—Pastor S. N. Mohler: Directions for Benevolence; Escaping Judgment.

Ormsby Ave.—Pastor J. R. Williams: Working for Wages; The World's Great Need. Three for baptism.

Parkland—Pastor E. B. Vick: The Day of Small Things; The Transformed Wilderness.

Twenty-sixth and Market—Pastor R. E. Reed: Contending for the Faith; Life's Peaceful Close.

Third Ave.—Pastor S. J. Cannon: Simon's Fishing Lesson on Faith; The Great Salvation. One by letter, one baptized.

Twenty-second and Walnut—Pastor M. P. Hunt: A Prayer We All Need to Pray; A Judgment Scene. Just returned from a good meeting with Pastor Geo. F. Lowe, at Mt. Eden, Ky., resulting in thirty-two additions by baptism and one by relation; will have charge of the Bible Work at Jeffersonville and New Albany Chautauqua from August 4th to 9th.

Van Buren St.—Bro. G. G. Riggan: The Wilderness and the Glory; Walking in the Light.

THE STATE.

Bro. H. M. Yancey, Chairman, writes: "Bracken Association meets with the Mayslick Baptist church, August 7th, 8th and 9th. Transportation will be furnished from Helena Station, and delegates and visitors are requested to send their names to the Committee."

Pastor Ferrel held a meeting in the Bethlehem church, Green county, which closed with twelve additions to the fellowship of the church.

Bro. W. C. James writes: "Upon receipt of this, please change my RECORDER from Russellville, Ky., to Landrum, S. C. I shall summer at that point and then go on to Richmond, September 1st."

OTHER STATES.

The Sugar Creek church, W. Va., has set apart a new house for the worship of God.

A ten-days' meeting in the Chipley church, Fla., closed with seventy additions to the fellowship of the church. The preacher who assisted the pastor seems to have been a Methodist. For he

says, "these were numerous church members that got converted over again."

Pastor H. P. Haley, assisted by Elder A. H. Hope, held a meeting in the Rocky church, Okla., which resulted in eighteen additions to the church, two from the Campbellites.

A church has been constituted at Hallinger Schoolhouse, near Holladay, Tenn., with nine constituent members.

A meeting in the Northport church, Ala., closed with eleven additions by experience and baptism and three by letter.

Another church has been constituted at Clarkburg, W. Va.

A meeting in the Abbeville church, S. C., closed with twelve additions, all by experience and baptism.

The Catfish church, R. C., has set apart Bro. W. C. Allen to the full work of the Gospel ministry.

The Bethany church, La., has set apart Bro. Henry R. Elzy to the full work of the Gospel ministry.

A meeting in the Rock Hill church, Funston, Ga., closed with thirty additions to the fellowship of the church.

Concord church, Forsyth county, Ga., has set apart Bro. John P. Smith to the full work of the Gospel ministry.

Pastor J. T. Goane, assisted by Elder A. H. Hawkes, held a meeting in the Dorar church, Ga., which closed with fifteen additions by experience and baptism and four by letter.

Pastor H. P. Jackson writes: "Please change the address of my RECORDER from Hustonville, Ky., to Baltimore, Md. I have accepted the pastorate of the Fuller Memorial Baptist church of this city, and have entered the work with encouraging prospects."

Pastor A. P. Stone writes from Tecumseh, Okla.: "Will you please send my RECORDER to Canton, Mo., until further notice. Have just closed my pastorate here. My heart is sad at the passing away of Dr. Eaton. God give us another who can stand worthily in his place."

Pastor A. A. Heutto writes from Decatur, Ala.: "Please change my paper from Decatur, Ala., to Athens, Ala. I am moving there to take charge of the church there. I always enjoy the RECORDER."

The new meeting house of the saints at Oronoque, Kan., has been set apart to the worship of God.

A meeting of unusual interest was held at Neshoba, Miss., resulting in nineteen baptisms and nine by letter.

A meeting of six days at Beulah, Miss., resulted in sixteen additions, all by experience and baptism.

Pastor Wm. B. McGarity, Hillsboro, was aided in a meeting by Bro. A. B. Little, in which the church was much revived and sixty-five added to the membership.

A new church has been constituted at Tongales, in Ascension parish, La.

A series of revival services at Roseland, La., resulted in twenty-three additions.

Bro. Jas. B. Leavell was set apart to the full work of the Gospel ministry by the First church, McComb City, Miss. Bro Leavell is a brother of Sunday-school Evangelist L. P. Leavell.

A fine meeting, held by Bro. W. P. Chapman, at Mize, Miss., closed with thirty-five additions, twenty-nine of whom were for baptism.

The meeting at Carriere, Miss., was most blessed in its results, thirty-five souls were added to the church.

Bro. W. A. Henry has been set apart to the full work of the Gospel ministry by the church at Bancroft, Mo.

DEAR RECORDER: The South Carolina Baptist Assembly, for devotional services and for the discussion of religious topics, will meet on the Furman University campus, Greenville, S. C., August 12-17, 1907. An interesting programme is out, and some "celebrities" will speak, among them Dr. R. J. Willingham, D. W. Key, John D. Jordan, I. J. Van Ness, E. M. Po-teat and Gov. Ansel.

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THE SOUTHWESTERN BAPTIST SUMMER TRAINING SCHOOL.

The Baptists of the Southwest are deeply interested in the Summer Training School for Sunday school workers, at Eureka Springs, Ark., August 6-16, 1907. Extensive preparations have been made to provide the best educational and inspirational advantages for all who are interested in the progress of the Sunday-school movement. A glance at the faculty and the course of study will indicate the bill of fare.

Rev. B. H. DeMont, D.D., Dean, Old Testament and Sunday school Pedagogy.

Rev. B. H. Carroll, D.D., New Testament.

Rev. W. J. Williamson, D.D., Character Studies.

Rev. I. J. Van Ness, D.D., Lesson Preparation.

Rev. A. W. Hamilton, D.D., Sunday-school and Evangelism.

Rev. T. H. Ray, D.D., Sunday school and Missions.

Rev. R. W. Spillman, Psychology.

Rev. R. M. Inlow and Prof. L. P. Leavell, Sunday school Methods.

Rev. W. E. Brittain and Rev. H. Beauchamp, Sunday school Organization.

Mrs. H. L. Hill, Primary and Junior Work and Chalk.

Rev. M. E. Hudson and Rev. H. L. Wimburne, R. Y. P. U. and Sunday-school Work.

Nine lectures a day have been provided. Only one dollar is charged for matriculation, and board can be secured for \$1.00 a week and upward. "Lecture Course Certificates" and "Convention Normal Course Diplomas" will be awarded at Recognition Services. This significant meeting of progressive Baptist Sunday school workers, preachers, teachers, superintendents, etc., at this celebrated resort of the Ozarks should be largely attended and made to render valuable service in the promotion of truth. For further particulars address W. J. O'Conner, President Board of Directors, Eureka Springs, Ark., or the undersigned, B. H. DeMont, Dean, Louisville, Ky.

DEAR RECORDER: I have come up here for a season of rest in the Catskill Mountains. I have been greatly shocked to learn of the sudden death of my dear brother, Dr. Eaton, the noble-hearted editor of the RECORDER. His departure is a great bereavement not only to the Baptist churches, but to the cause of evangelical Christianity in our whole land. He was a courageous champion of the "faith once delivered to the saints," and never lowered his colors. Never were such defenders of the faith more needed than now. I offer my most heartfelt condolence to his bereaved kindred, to all the readers of the RECORDER and to the Baptist brotherhood of Christ's followers. May God send us more like unto him. Yours in Christ Jesus,

THEODORE L. CUYLER, Ontario Park, N. Y.

DEAR RECORDER: On the thirtieth of June I picked up the St. Louis papers in this city to read the news. When my eyes fell on the telegram telling of Dr. Eaton's death, I could not believe it, and hoped against hope, that it was a mistake. I jumped from my chair in the hotel, and said in a loud voice, "Oh, God, have mercy!" It startled the guests, so much so that some immediately asked, "What is the matter?"

All that night I wept so much that I could not sleep. It almost kills me to think that I will never see him again upon earth. Gladly would I have laid down my life to have saved his.

Fraternally, R. M. CHENAULT, Fort Scott, Kan.

DEAR RECORDER: Responding to a call of the First Baptist church, Evansville, Ind., a council met with that church at 2 p. m., July 24, 1907, to consider the propriety of ordaining one of their members, Bro. N. F. Gabbert, to the work of the Gospel ministry. The following brethren composed the council: Rev. Henry Happell, pastor First church, and Deacon I. N. Kimbrough; Rev. J. B. Timberlake, pastor Calvary church, and Deacon W. L. Howerton; Rev. A. Linder, pastor German Baptist church, Evansville, and Deacon A. Behren; Rev. W. G. Law, pastor Princeton Baptist church, Princeton, Ind., and Deacon G. W. Norman; Rev. W. V. Harrell, pastor Christy Baptist church, Chrisney, Ind. Dr. Timberlake was elected Moderator and W. V. Harrell, Secretary.

After a thorough examination of the candidate in regard to his conversion and call to the ministry, the council unanimously recommended his ordination.

At 8 p. m., Dr. Happell preached the sermon and the Presbytery proceeded to the laying on of hands, with prayer lead by W. G. Law. The charge was delivered by Rev. A. Linder.

Bro. Gabbert had been for eight years a minister in the Freewill Baptist denomination, but being dissatisfied with their "open communion," he recently returned to the First Baptist church where he was a member before joining the Freewillers.

W. V. HARRELL, Secretary.

We have received a catalogue of Madison Hall, a school for young ladies, located at 3100 R. Street, N. W., Washington, D. C. That is a most beautiful part of the city, high and healthy. Madison Hall has Prof. and Mrs. George F. Winston as President and Lady Principal. We are glad to know there is a fashionable boarding school in Washington City whose principals are such able teachers, thorough scholars and good Baptists. Many parents desire to have their daughters given the benefit of all the unique advantages of Washington City, and they will be glad to know of Madison Hall. The school is not a cheap one; no finishing school in an Eastern city can be and maintain a high place.

DEAR RECORDER: Send postoffice order of two dollars for subscription for another year to your highly appreciated paper. How we will miss the articles from Dr. Eaton's pen. We pray the Lord will raise up some one to partially fill his place. He stood alone. There may be others as great and good, but we will never have another so well fitted as he to occupy the many high positions he held.

I heard him in his own church last September, the text was, "All things work together for good," and it was splendid. So I apply the text when thinking of his death. Truly,

LIDA BROWNING, Maysville, Ky.

DEAR RECORDER: We are glad to report that we have recently put a concrete sidewalk in front of our church. My church is also now remodeling the parsonage, putting in a concrete sidewalk, raising and painting the parsonage. My fourth anniversary will occur next Sunday. My church last year made the best financial report of any church in West Kentucky Association. Success to the RECORDER.

Your brother, W. L. NORRIS, Columbus, Ky.

The Woman's Missionary Union Training School has bought the Langham house on Broadway between Floyd and Preston. It is not as handsome a house as the Dulancy mansion, one of the most elegant houses in the city, in which the Training School has been located. It is not as convenient to the Seminary, being twice as far, but still it is within easy walking distance in pleasant weather, and can be reached by the street cars.

The Langham house is a large and commodious one, which stands high. It is in a more fashionable part of the city than the Dulancy house and has more rooms, its large rooms having been divided when it was remodeled. It is in fine repair and the Training School is to be congratulated on its new quarters. The price paid was \$23,000.

DEAR RECORDER: Please find enclosed \$2, for my subscription to the WESTERN RECORDER for another year. My time expired June 29th. Please give me credit for another year. I may never have the pleasure of renewing my subscription again, as I am in my eighty-eighth year, and the sands of life will soon be run. I have been a subscriber for a long time. With best wishes for your success, I remain your faithful friend,

MRS. MARY HARDESTY, Louisville, Ky.

DEAR RECORDER: It affords me great pleasure to forward my renewal to the WESTERN RECORDER, as I know I get more than ten-fold in return. I have been a reader of it for more than fifty years and prize it more highly than ever. And now the more as it will be a reminder of our beloved Brother Eaton, and I will still feel that he, though dead, is speaking to me through its pages. May God continue to bless it.

R. W. MOREHEAD, Princeton, Ky.

PERIODICALS OF THE SOUTHERN BAPTIST CONVENTION.

EACH ORDER contributes to the Home Fund and fosters the Sunday School interests of the Convention.

PRICE LIST PER QUARTER.

Table with 2 columns: Periodical Name and Price. Includes THE CONVENTION TEACHER, BIBLE CLASS QUARTERLY, ADVANCED QUARTERLY, INTERMEDIATE QUARTERLY, PRIMARY QUARTERLY, LESSON LEAF, CHILDREN'S GEM, KIND WORDS, YOUTH KIND WORDS, BAPTIST HOME AND GUILD, BIBLE LESSON PICTURES, PICTURE LESSON CARDS, H. Y. P. U. QUARTERLY, SUPERINTENDENT'S QUARTERLY.

CHILDREN'S DAY PROGRAMS FOR JUNE.

FORTH THE BIBLE FUND.

OTHER SUPPLIES.

Table with 2 columns: Item Name and Price. Includes SUNDAY SCHOOL RECORD, CLASS BOOKS, CLASS COLLECTION ENVELOPES, EXCELLENT MAPS, H. Y. P. U. SUPPLIES, Bible Cards, How to Organize, Home Department Supplies, An Experience, Class Books, Collection Envelopes, Superintendent's Quarterly Reports, Application Cards, Membership Certificates, Superintendent's Record.

Baptist Sunday-school Board Nashville Tennessee

scribes it than anything else. The association meets at Enon, August 21st, and we expect a pleasant time. We were greatly surprised and saddened to hear of the death of your editor. May God help you in your trouble. Your visits are much appreciated and looked for in our home. Perhaps in a few more years we who are the young men of today will be the "Old Guard" of tomorrow. Fraternally,

J. A. THAYER, Ullin, Va.

DEAR RECORDER: The South Kentucky Association meets with the Eubanks church August 13th. Eubanks is a station on the C. N. O. & T. P. R. R. We would be much pleased to have some of the RECORDER force and the State Board meet with us. Have just closed a very successful meeting with the Poplar Grove church, near here. Had to adjourn the closing service to a grove on Sunday morning, as the church house would not seat the people. The crowd was estimated at 400. God was with us in power. We all mourn the departure of Dr. Eaton. We love him as a man and trusted him as a leader.

Fraternally, J. L. OWENS, Liberty, Ky.

FORDSVILLE NEW YEAR.

The church here is starting the second year's work with the pastor, with encouraging prospects. Subscriptions for the pastor's salary is being raised with ease. The Sunday-school continues in interest and splendid attendance. A visitor, who goes to many churches, said we had one of the best schools he knew of, with more middle-aged and old people in classes than he ever saw.

We shall do our best, with God's help, to do greater things for our Master in the future.

Fraternally, ARTHUR N. COUCH, Fordsville, Ky.

ANNOUNCEMENT.

I am authorized to announce that Richland Baptist church, situated two miles west of Livermore, on what is known as the Livermore and Calhoun river road, will be dedicated the first Sunday in September. A cordial invitation is given to all. Dinner will be served on the ground free. Come and take a part in the Lord's work.

B. C. EATON, Church Clerk, Livin, Ky.



MY UNCLE KNOWS.

I always used, when I went to bed, Right under the clothes to hide my head. But my Uncle Joe came back one day— I was only three when he went away— And he told me what I didn't know In all my life, did my Uncle Joe.

"There are no bogies at night," he said; "Just birds and flowers that have gone to bed, And crickets and such things scattered 'round, Tucked up in the dark all safe and sound; And dreams out of Wonderland, too," said he, On the lookout for sleepy-heads like me.

So I'm not afraid of the dark one bit; But I lie half awake, just watching it, And wait for the dreams to take my hand And lead me away to the wonderland. Sometimes I think if it wasn't true, But just pretending, what should I do! But since he says it, it must be so, For my uncle knows, does my Uncle Joe. —Holiday Magazine.

THE GOLDEN WEDDING GIFTS.

BY CARROLL WATSON RANKIN.

Franceska, trying mentally to put herself in the bride's place, eyed her grandparents with unusual interest. To this girl of sixteen fifty years seemed a long time to be married.

"Do you know," Mrs. Wilson had said that morning to her husband, in Franceska's hearing, "that neither your father nor your mother seems to remember that three weeks from today will be their golden-wedding day?"

Father never did remember anniversaries," Mr. Wilson had replied. "Time and again I've seen mother fairly speechless with indignation because father had forgotten all about her birthday. He's always been as good as gold to her, but I must say that he's neglected a fearful number of opportunities to celebrate."

"But," pursued Mrs. Wilson, earnestly, "when people have been married fifty years it seems as if something ought to be done about it. I'd like to give them a golden wedding. The Farrells did it for their parents and the Bishops—"

"Give them two if you like. But it's my opinion that if you mention it beforehand, father'll take to the woods."

Franceska, her elbows flanking her book on the big living-room table, looked up later, to gaze reflectively at a prim little old lady sitting stiffly upright in her favorite straight-backed chair. Her feet did not touch the floor, but rested with careful precision on the footstool that her one grandchild was always careful to keep in place. Four of the neatest of short white curls hung at each side of the old lady's thin, refined countenance, while a high shell comb held a small knob securely in place at the back of her head.

Grandma Wilson, who, without spectacles, was doing the finest of drawn-work, did not look seventy-two years old.

Franceska turned, investigating eyes upon her grandfather, who reclined comfortably in the big rocking-chair. He, too, was young for his age; but if his hair was neatly brushed it was only because Grandma Wilson had insisted that it should be. Even as Franceska gazed the door-bell rang, and the fastidious old lady reached out suddenly to tweak the soft necktie from under his left ear to its proper place under his chin.

For the next three weeks there were mysteries under the Wilson roof. It seemed certain that the alert old lady must suspect, because so little that happened ever escaped her; but it was different with Franceska's grandfather. It was unlikely that he would be aware of the extra loaves of bread in the pantry and the extra dusting in the parlor.

"I have begged everybody," confided Mrs. Wilson, "not to send expensive gifts; we're not giving this party for the sake of presents. And I've asked all to refrain from sending anything until the evening of the twenty-fifth."

The golden-wedding day dawned. Although the family watched intently for signs, neither the golden bride nor the golden bridegroom gave any token that the day differed from other days.

"It is very probable," pondered Franceska, at breakfast-time, "that my absent-minded grandfather has forgotten

the date; but surely grandma, who remembers the birthdays of every one of her sister's amazing number of grandchildren, has never forgotten her own golden-wedding day! The idea is absurd. But why, if she remembers it, doesn't she mention it? It seems so strange. Perhaps she suspects the party, and is going to pretend to be surprised."

At noon, except for several large cakes concealed in the dining-room closet, the day was still as other days. Yet there was one other difference. Grandfather Wilson's tie had skewed about until it threatened to dangle down his back; and entirely contrary to her usual custom, his bride of fifty years permitted it to dangle.

At three o'clock, Mrs. Blain, a well-meaning but bungling neighbor, who never missed an opportunity to blunder, entered the Wilsons' house in golden-wedding attire. Within the circle of her plump arm she carried a glass globe of gold fish.

"Now this," she said, presenting the globe to Grandma Wilson, who was threading a fine cambric needle for near-sighted Franceska, "is what I call a bright and shining idea."

"Yes," said Grandma Wilson, in her precise, clear way. "It is, indeed, a most appropriate golden-wedding gift. I shall never see these little fish without thinking of you."

Franceska chuckled silently. Mrs. Blain was not unlike a plump, stupid, blundering fish, but it was clear that the bride was not thinking of this resemblance.

"She does know," whispered Mrs. Wilson. "But why hasn't she mentioned it?" "Elizabeth," said Grandma Wilson, in whose cheeks blazed unwanted spots of scarlet, "I suspect that you've been making plans to celebrate our—my golden wedding. If you have, it is, unfortunately too late to undo them. I'll have to ask you to do one more thing. Bring me my check-book."

"There!" said she, signing her name with firm, determined strokes. "I want Franceska to cash this. Then I want her to take the money to some jeweler's and buy me a breast-pin—a gold one. Such a pin as a man would buy. Now give me a plain white card. There! Put this beside the pin when it comes and place them both on the table with those silly goldfish. This is for Maria Quinby's benefit."

The card read, in a very fair imitation of Grandma Wilson's rather peculiar hand:

Samantha Ellen Wilson, From her loving husband, Nathan Wilson. 1856—1906.

"She's angry all the way through," said Mrs. Wilson, despatching Franceska on the unusual errand, "because your grandfather has forgotten the day. She says if I do anything to remind him of it, that she'll never forgive me—she wouldn't, either. But she isn't going to let that gossiping Maria Quinby know that your grandfather forgot the only golden-wedding day she'll ever have."

Nothing happened during the dinner hour to remind Nathan Wilson, who had spent the day pruning his sister-in-law's rose-bushes, that he was eating his golden-wedding dinner. But his necktie now dangled in two forlorn strings between his shoulder-blades, and the resentful bride let it dangle.

At eight o'clock the Harmsworths arrived. They, too, had hit upon the idea of presenting goldfish.

"Why," exclaimed Grandpa Wilson, excitedly rumpiling his hair, "this is a complete surprise! I declare!"

But his daughter-in-law whisked him suddenly through the doorway into the hall. "Don't tell anybody you forgot," she whispered. "Here, let me fix your necktie."

A moment later Maria Quinby bustled in. She, too, brought goldfish. Afterward came other guests with other gifts, but for the first hour goldfish predominated. By nine o'clock the Wilsons were the surprised possessors of eight globes of goldfish.

"It looks," chuckled Grandpa Wilson, "as if we'd have to have fish for breakfast. And bless my soul here comes Mrs. Doty with another globe!"

"And there really isn't anything," whispered Mrs. Wilson to Franceska, "that one can do with goldfish. Almost anything else can be made over, or altered, or turned to account, but goldfish—"

"You see," explained Maria Quinby, amid gales of laughter, "we all read the same list of 'Gifts Suitable for Golden Weddings' in the last number of the Ladies' Friend."

The merriment over the goldfish kept the guests from noticing that Grandma Wilson kept as far as possible from her husband, whose necktie presently worked loose and dropped unheeded to the floor, for he, at least, seemed to be enjoying the occasion thoroughly. But Franceska realized that her grandmother was not getting out of her only golden-wedding

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day the pleasure to which she was entitled. Presently the girl edged closer to her smiling grandfather. "Granddaddy," she whispered, "did you ever see grandma looking any prettier?"

"Franceska," exclaimed the old gentleman, eagerly seizing the girl's round wrists, "I've been trying to get hold of you for the last half hour! She does look pretty, my dear, but she looks mad, too. I haven't lived with her for fifty years without knowing how she looks when I've been stepping on her grass. Now you go look in the drawer where I keep my shaving things, and bring me the little box that you'll find back in the left-hand corner."

Five minutes later Grandfather Wilson was presenting his gift. It was an old-fashioned brooch, containing a curl of golden hair.

"Hannah Ellen," he whispered, "I cut that little curl off your head the day we were married. I've saved it for fifty years against this day."

"I've been an old goose for a whole month," beamed the bride, beginning suddenly to fumble among the laces of her bodice. "I've stayed awake nights worrying for fear you'd forget. Here's what I have for you—a locket with my picture in it."

Shortly afterward Grandma Wilson drew Franceska behind the parlor door. "Go," said the old lady, in a hurried whisper, "and hide that wretched card. I'm ashamed of myself for doing such a thing. It would hurt your grandfather's feelings if he saw that card. Be sure—"

"I understand," whispered Franceska. "I'll put it in the kitchen store."

The guests declared afterward that never had they seen a more radiant pair than the golden bridal couple seated side by side at the supper table, holding hands under the cloth. But Franceska in the pantry was whispering to her mother, "If it hadn't been for those blessed, ridiculous goldfish everybody would have known that grandmother was wishing hard that she'd never married grandfather." —Youth's Companion.

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I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—E. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly-designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Feyton N. Clarke and E. T. Calvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

Enclosed find \$2.50, amount due you for a Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Milledgeville, Ga.

The Individual Church Register, now in use by the First Presbyterian church of this city, and of which you are patentee and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives by far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer College Street Presbyterian church, Louisville, Ky.

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STORIES FOR LITTLE ONES

HOW NED HELPED.

BY MARY GILBERT.

Ned Barton was walking home from school, his hands in his pockets, a thoughtful expression on his usually eager face. He was trying to solve the difficult puzzle as to how a twelve-year-old orphan boy, who worked for his board and clothes, could contribute anything toward a cause in which almost every person in the village was interested.

One of the most popular characters in the little place had been Joe Randolph, a big, good-natured man, whose generous, friendly nature endeared him to every one. He had died quite suddenly a short time before, leaving a widow and five little children.

When winter came blustering down the mountains, the village awoke to the fact that sympathy alone would neither keep the little Randolphs warm nor provide them with food and clothing during the long, cold months through which they must pass before the grass and trees grew green once more. To be sure the mother worked all day and part of the night, but the children were still too small to help her much, and one little woman could not support such a family unaided.

The village planned to give the widow the largest donation party that had ever been known in the neighborhood. Every woman ransacked her house from cellar to attic, determined to give as much as possible. One man, however, refused to add to the widow's store. This was Silas Gregg, owner of the sawmill, for whom the farmers worked every winter. He was the richest man in the village, but said that he had all he could do to look after his own business, and that no man had a right to die and leave five young ones for the neighbors to support.

The Superintendent of the Sunday-school had urged the children to try to make some offering themselves, and nearly all of them were able to do so. It seemed to Ned Barton, however, that he had nothing to give and no way of making any money. Most of his time outside of school hours was spent in working for Deacon Brown, who had given him a home since the death of his parents.

Ned was so lost in thought that he did not notice his schoolmate, Jack Kendal, until he felt a slap on his shoulder.

"What's the matter with you?" cried Jack. "Practicing for a funeral?"

"I was trying to think of a way to get something for Mrs. Randolph," Ned answered quickly.

As he spoke they met Silas Gregg, driving down the road.

"Why not ask him to let you draw some firewood for her?" said Jack, motioning toward the mill owner. "He has stacks of slabs on hand now."

"He wouldn't even give anything to the deacon," Ned answered soberly.

"No sign that he wouldn't to you. I dare you to ask him!"

No boy of Ned's spirit could take a dare of that kind, and turning quickly about, he ran down the road toward the mill.

Mr. Gregg was in the yard, giving orders about some lumber, and Ned walked up to him as boldly as his quaking heart would permit.

"Please, sir, I came to see if you could spare a little firewood for Mrs. Randolph."

The mill owner turned impatiently, but softened a little at sight of the sturdy boyish figure before him.

"I thought I had heard the last of that matter. What on earth ever made you come to me?"

"Jack Kendal dared me to," Ned answered frankly.

"He did, eh?" Mr. Gregg's hard gray eyes seemed to twinkle a little under their bushy brows. "And you came just to show him that you weren't afraid?"

"Yes, sir; but I did want to get something for Mrs. Randolph and the children and couldn't think of any other way."

Mr. Gregg's eyes wandered to the huge pile of slabs outside the mill yard. He would never miss a load of them. Why not humor the boy?

"Well, sonny," he said at last. "I guess I'll help you out. You may come up and get a load of those slabs for the widow—that will keep her in firewood for quite a while."

Ned could hardly believe his ears.

"A whole load!" he stammered. "Yes," replied the mill owner, secretly pleased at the boy's delight, "a whole load—as big a one as you can take away."

Ned was thinking very fast. He was almost sure that the deacon would let him take his horses and sled to draw the wood, but could he load it alone?

"Please, sir, could I have Jack Kendal help me?"

"Sure, sonny! Have all the help you can get, but mind that you take only one load."

Thanking Mr. Gregg eagerly, Ned rushed down the road to find his friend and tell the surprising news. At first Jack thought that he was joking, but when he found that Ned was quite in earnest they had a long, excited talk.

Jack's father was a carpenter and as soon as he came home his son dragged him into a corner, where they sat whispering until suppertime. Now and then the stillness was broken by Mr. Kendal's hearty laughter.

Ned had a similar talk with the deacon, and next morning he and Jack called their mates into a corner of the school yard. There they stood in an excited group, all trying to talk at once.

The next few evenings were busy ones. Instead of sitting quietly by his fireside Mr. Kendal was out on the mountain back of the sawmill, where the snow reflected the bright moonlight, superintending the work of fifteen eager boys.

It seemed to Ned that Saturday would never come, but at last it dawned, bright and clear, with the crisp air of early December. Never had the boys of the village been in a state of greater excitement; even the parents were laughing as at some great joke.

Long before the appointed time, the boys all gathered at their meeting-place on the mountain side.

Suddenly Mr. Gregg heard a great commotion beside the mill. Bells were jingling, boyish voices shouting, and now and then a peal of laughter sounded on the clear air. Stepping to the door, he saw

such a sight as his eyes had never before beheld.

On the shining white roadway stood a sled that a giant might have made. Two ash logs, fifty feet long, had been used in making it, and they were set far enough apart to take in two tiers of the four-foot slabs.

Drawing the sled were thirty horses, each pair under the guidance of a boy, proudly bestriding one of them. Being quite accustomed to work in the woods, although on a much smaller scale, the horses stood quietly, as if more than willing to do their part.

Ned stepped up to Mr. Gregg, his heart beating fast.

"Please, sir, I have come for that load of slabs."

The big man eyed the small boy sharply.

"I see that you have brought the whole neighborhood along with you."

"You said that I might have all the help I could get."

Mr. Gregg remembered the permission he had given so thoughtlessly.

"So I did, sonny, so I did! Go ahead now, and get your load."

The boys needed no second bidding, and began to work with an energy that soon piled the sled high with the slabs which were to keep the widow and her children warm for many a winter. When they were ready to start, Ned turned to thank the mill owner.

"That's all right, sonny. You just tell the widow that you are the one to be thanked, and when that load is burned up, she'd better send you for another one."

"It does beat all!" he said to himself. "I thought there was no man in the country could be sharper on a bargain, but here I get come up to by a boy like that."

Down the white road went the giant sled, amid jingling bells and boyish cheers. The sun sparkled on the snow, turning each flake into a glittering gem.

As the great load passed the neighboring houses, laughing men and children joined the procession which grew longer with every stop. When they reached the Randolph's home, where the women of the village were assembled with their gifts, they gave a shout which seemed to shake the mountains.

The widow threw up her hands in amazement, while the children crowded about, wondering what it all meant.

With the men to help them, the boys soon had the slabs unloaded, making a pile far larger than the little house.

"It will be a long time before the question of firewood need trouble you again," said the minister with a smile.

Mrs. Randolph tried to express her thanks, but the words seemed to catch in her throat. The boys gave three cheers for her, then three for the children, then three for Ned, and not satisfied, even then, ended with three for the mill owner.

"You needn't bother about getting it sawed," they called to the widow as they drove away, "for we are coming over next Saturday, to work up a woodpile for you."

SHORTHAND IN DEMAND.

The department of Shorthand in the Bowling Green Business University, Bowling Green, Ky., turned out 25 per cent more students this year than ever before, but this made no perceptible change in the demand for Stenographers. Here is an almost unlimited field of opportunity for young people who are ambitious to secure permanent business positions. It requires only a short time to complete stenography. The Bowling Green Business University will furnish all literature necessary to give desired information.



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THE MISSISSIPPI BAPTIST CONVENTION.

The hosts of Mississippi Baptists gathered in large numbers in their annual convention on July 12th, at Hazlehurst, Miss. The former Moderator, Bro. W. T. Ratliff, called the body to order promptly at 10 a. m. After devotional exercises, conducted by Elder M. K. Thornton, the body was permanently organized by the election of the following officers: President, Bro. Longino; Vice Presidents, Bro. D. M. Miller and Bro. Grace; Recording Secretary, J. P. Hemby; Statistical Secretary, S. G. Cooper; Treasurer, W. P. Price. We were made to feel welcome by the earnest words of Hazlehurst's talented pastor, responded to by Bro. McMillan.

Visiting brethren were introduced, consisting of Elders W. P. Harvey, W. H. Smith, I. J. Van Ness, B. D. Gray, Geo. B. Eager, representing our great denominational interests. Bro. Harvey, of the Recorder, spoke with a heavy heart as he referred to the death of Dr. Eaton. The entire convention was in deep sympathy, and suitable resolutions were passed. There were also present Brethren Hurt, of Memphis; Mahoney, of New Orleans; and F. M. Wells.

The new pastors were introduced as follows: Brethren Shipman, Jameson, Riels, Boone, Elliott, McClelland and others. The afternoon session was devoted to reading reports of various standing committees. President Lowery, of Mississippi College, read the annual reports of the College and of Ministerial Education. The endowment fund of the college had been enlarged and a new \$75,000 building was in course of erection. There were 440 students enrolled last session, 66 of whom were ministerial students. Bro. S. P. Lipsy read the report on Woman's Work.

Secretary Rowe read a magnificent report of the Convention Board, which showed a considerable advance on all lines of work, and set the pace for a mighty advance. It showed the following work accomplished: Baptisms, 9,240; collected for Home Missions, \$13,490.61; Foreign Missions, \$25,719; State Missions \$23,000, making a total raised for Missions of \$62,209.61. The total amount raised for all objects was \$94,000. There are now 122,244 white Baptists in Mississippi. What an army for the Lord!

The Convention sermon was preached by Pastor J. W. Lee, of Granada, to a packed house, from the text, Rom. 5:20. It was of the old-time order and of pure gold. The whole effort of the preacher was to magnify grace, which he did so clearly and logically, to the delight of the entire convention.

At the close of the sermon the Committee on Nominations reported on time and place of next meeting. Bro. W. P. Price, tried to substitute Jackson for Meridian, and after a lively tilt, gracefully resigned to the majority, and so the convention goes next year to Meridian, on Wednesday before the second Sunday in July.

Saturday was the busy day of the convention. The first important business was the reading of the report on publications, read by Bro. Yarborough, of Jackson. This report was discussed by Brethren Yarborough and Wesson, and then tabled to be brought up later. The State Mission report was read by Bro. J. A. Hackett. It was regarded as a very valuable historical document, giving great honor to the founders of the Board. Bro.

Hackett spoke with great power on the importance of combination of churches in the work.

Though somewhat advanced in years, he spoke with the same vigor of mind as in former years. It is useless to say that Bro. Rowe stirred the Convention on the importance of State Missions, as the foundation of all Missions. He has held the office of Corresponding Secretary since 1893, and is first in the hearts of the brethren as a leader in the great work of Missions. He is an ideal Corresponding Secretary, and Mississippi Baptists all listen to his voice in leading them on to greater achievements.

The report on Home Missions was read by Bro. W. A. McComb, who, after a brief talk, turned the subject over to the invincible Gray, our Home Mission Secretary. Bro. Gray is a beloved son of Mississippi and was received and listened to with great delight.

The spirit of Christian Education runs high in this Convention. The report was read by President B. G. Lowery, which laid out some broad and far-reaching plans. The needs of female education was strongly urged by President Hardy, of the A. and M. College. "Industrial and intellectual education may build a material civilization, but it requires a moral and Christian education to preserve it."

Steps were taken to establish a Baptist Female College, either accepting Blue Mountain or establishing one elsewhere. Something like 500 girls had been turned away from the schools now in vogue for want of room.

The next tidal wave was reached in the establishment of a Baptist Sanitarium by the Convention. Dr. W. T. Lowery offered a resolution committing the Convention to the proposition of establishing a Sanitarium at Memphis, Tenn., jointly owned by Tennessee, Arkansas and Mississippi. His stirring appeal on the need of such an institution swept the Convention, and, augmented by the enthusiastic talk of that magnificent layman, Bro. Kimbrough, carried the day, and the Convention says we will have a Sanitarium at Memphis. A board of trustees of nine were appointed.

The subject of Sunday-schools was duly considered. Secretary Van Ness spoke in the interest of the Sunday-school Board. While this writer had heard him some dozen of times on this subject, he always declares that the last is the best.

The night session was given to Foreign Missions. Bro. Smith, Editorial Secretary, had full liberty and captivated the audience. This was his first visit to this body, and we heard him with great delight.

Sunday was a great day for the churches throughout the county, as the committee endeavored to supply the pulpits of every Baptist church in the county.

On Monday the remaining work was carried through in a rush. The report on the B. Y. P. U. was read by Rev. William Ball. He also made one of the most sensible talks on the subject we have heard lately. The Orphanage report was read by Superintendent Carter. It shows that the institution has 122 inmates, is in good financial condition and conducted on strictly business principles.

Other minor matters were considered and the Convention adjourned to meet next year at Meridian, the Elder W. A. McComb to preach the Convention sermon.

This is pronounced to be one of the best Conventions held in years. The entertainment by the noble

people of Hazlehurst was superb. It was good to be there.

R. M. BOONE
Indianola, Miss.

The twenty-ninth annual session of the W. M. U. Auxiliary to the Mississippi Baptist State Convention, met in Hazlehurst, July 11th and 12th, at 8:30 p. m.

Meeting called to order by the President, Mrs. W. A. McComb, and a consecration service, conducted by Mrs. R. H. Tandy, in which many women took part, repeating precious promises and asking for special prayer for lost souls, and for our women that we may all be soul-winners.

The enrollment of delegates showed a decided increase, both in quantity and quality, and the sweet spirit of unity and the power of the Holy Spirit was manifest in our hearts.

The recommendations adopted by our W. M. U., at Richmond, were fully and heartily endorsed, and special emphasis was laid on the Y. W. A. and Training Home at Louisville, and most interesting discussions on these reports and upon the work in general, as outlined by the recommendations of Foreign, Home, Sunday-school Boards, State Board and the W. M. U.

The officers of the previous year were re-elected as follows: Mrs. W. A. McComb, Gloster, President; Mrs. J. D. Granberry, Hazlehurst, Vice President; Mrs. W. F. Yarborough, Jackson, Recording Secretary.

The officers of the Central Committee, elected by State Convention Board remains the same, with our very efficient and gifted Corresponding Secretary, Mrs. Wm. R. Woods, as the most potent factor of the committee.

Mrs. Woods' annual report showed improvement on nearly every line of our work, and an increase in contributions over last year of about \$4,000.

Forgetting those things which are behind, we press forward towards the mark, "Larger things."

MRS. W. F. YARBOROUGH.

GEORGETOWN NOTES.

The prospects for Georgetown College seem brighter than ever before at this season. A large percentage of the old students have signified their intention of returning next year, and many of them are actively at work for the college, in their respective localities. The value of their services in stimulating the interest in their alma mater is simply inestimable. Prof. D. E. Fogle, Prof. C. C. Freeman, and Prof. S. J. Pulliam have recently returned from an extended trip through Western and Southern Kentucky, and each of them makes a most flattering report of widespread interest among all classes in the welfare of the college, and of many students, both boys and girls, who expect to enter the institution, for the first time, next September. Each of these popular professors, and all the other professors, expect to make similar tours throughout Kentucky and in Mississippi during the summer, and as a result of their work, a larger enrollment even than last year is expected.

The church is getting ready to welcome Pastor Dawes, who is expected to begin his labors August 1st. The church house is undergoing a thorough spring, or rather summer, cleaning, and the handsome new parsonage will soon be given a similar treatment. Let us hope that this is but a physical pro-

toty of a similar process of heart-searching and soul-cleaning going on throughout the membership of this splendid old church, so that we shall all be ready to receive our new pastor, and to aid him in building up the Kingdom of God in this prosperous and growing city. Evidences of this material prosperity are abundant on every hand. Georgetown has recently sprung into great prominence as a manufacturing city. Among its other industries, there has been built in the last two years, the largest independent oil refinery in America. Other large manufacturing plants are seriously contemplating establishing themselves upon the banks of the beautiful Elkhorn. As a result of this expanding enterprise, scores of residences are in process of erection in all parts of the city. May the Lord help us to see to it that the moral and spiritual and educational development of our community may keep pace with the material.

A. Y.

SEMINARY ANNOUNCEMENT.

It will be of interest to all friends of the Seminary to learn that a new arrangement has been made for the management of New York Hall during next session. Miss Virginia Taylor, the matron, who has been in charge for a number of years, found that she was compelled to resign her position in order to look after matters at her own home. While regretting to lose Miss Taylor, we are most gratified to announce that we have made arrangements with Prof. J. C. Vick and wife, of Russellville, Ky., to take charge of New York Hall. Prof. Vick has had extended experience in the management of boarding halls and has been a marked success in this direction, and with the assistance of Mrs. Vick doubtless New York Hall will be well cared for. There are a number of improvements which are contemplated and will be carried out at once with reference to the Hall. All old students and brethren contemplating entering the Seminary will be interested in this announcement.

I also take occasion to say to all prospective students that it would be well for them to write to Mr. B. Pressley Smith at once regarding rooms in New York Hall. Those who write first will have the first choice of rooms. Of course the Hall has a large number of commodious rooms, and there will be no difficulty in finding accommodations, even if the brethren should not write, but it is well for them to write informing us that they expect to come. I have recently heard of a considerable group of college men, all of whom are coming to the Seminary this fall from one college. I also learn of other groups who are making similar plans. I wish to say to all brethren who are interested in coming to the Seminary that I shall be pleased to correspond with them, and, if they are in need of financial assistance, will do what I can to help them. There are doubtless many pastors in the South who have not had Seminary training, and who are not in position to take a college course, who ought to come to us for one year and take a Pastor's Course, and possibly for two years. For all such the Seminary offers unusual advantages and facilities.

We are planning for several very interesting lecture courses next session. The evangelistic lectures will be given again next year, as well as lectures on the Sunday-school Board foundation, and the Gay

Lectures as usual. The Gay lecturer has already been secured, and the other courses of lectures are being planned.

Dr. C. S. Gardner, the new professor of Homiletics, will begin his work with the opening of the session. From every quarter the warmest messages of congratulation have come regarding the election of Dr. Gardner. His scholarship and his ability as a preacher have greatly impressed the denomination, and doubtless he will be a great success in the chair of Homiletics.

Dr. Sampey will return from his trip abroad in August and will be on hand for the opening, October 1st, so that all the work of the Seminary will be carried on as usual. Dr. Carver will be absent when the session opens, but his classes will be taken up by others and the work carried on until he returns.

It is important that students be on hand for the opening, October 1st, if possible, and, if not on that date, as soon thereafter as they can come.

E. Y. MULLINS, President.

A GROWING TENDENCY.

The Examiner a short time since felt moved to state and deplore that eighteen or twenty Baptist theological students, who should have been in our Rochester University, were attending the Union Theological Seminary (Presbyterian) of New York City, in which Dr. Briggs, one of the higher critics, is professor of theology.

In the Western Recorder, Dr. Eaton took occasion to say that Dr. Clarke, of the Rochester (Colgate) Seminary, had drifted farther from the faith of the fathers than Dr. Briggs had. And now in a notice of the commencement at Colgate, a correspondent in the Journal and Messenger, writes: "Thirteen men were graduated from the Theological Seminary. Four members of the class delivered orations. Dr. Clarke emphasized the importance of having convictions. He said that the people are becoming more susceptible to deep conviction, and are avoiding advocates of uncertain impressions."

For some time we have observed that the trend of things has been as is here stated by the reporter. There is a deep, long sigh after something positive. And we are glad to be informed that professors of theology are recognizing this growing susceptibility to the need of deep conviction. Only the doubt arises as to what degree of emphasis is to be placed on such utterances as these. The stronger or weaker meaning of words depends much on the character of those who utter them.

It will be remembered that when Mr. Blotton was asked whether he used a certain expression in its common sense he was careful to reply that he had not, but had emphasized it in a Pickwickian sense. When rationalists, whether of the more or less pronounced type, even though wearing the name Baptist, talk of "deep conviction," they use the expression in a shallow, rationalistic sense—of course they do.

G. V.

In the long run, they who find the soft spots in life and the easy things to do are those who in the beginning chose the rough ways and the hard tasks.

In right doing is strength for right doing. He who fears God goes on from strength to strength. He that hath clean hands shall wax stronger and stronger.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in the department of the Western Recorder at a very small cost. Nothing to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that fulfillment by stamp, currency, postal or Express money. Order must accompany all orders for insertion of copy in this column.

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Prayer is an instinct of the spirit of man, but in its full Christian exercise demands thoughts and qualities which can only come out of experience and practice of the art of communion. For we are at a disadvantage in talking with another when we know little of his character and little also of our own powers and needs. Talking with God, if carried on with profit or enjoyment, requires acquaintance.—*The Congregationist.*

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ACTS 2:38.

I wrote an excerpt of Acts 2:38, which was published in *The Witness*, issued at Glasgow, Ky., April 27, 1906, a copy of which fell into the hands of F. W. Smith, a Disciple of Nashville, Tenn., who replied to it at great length. This led to a written discussion between him and myself.

My position was that baptism is in order to the formal remission of sins. In support of this position I mentioned the fact that Winer's Grammar of New Testament Greek, which in its department, is a standard without a rival in the United States, England and its native Germany, classes Acts 2:38 among the passages in which *cis* is used tropically to denote "ideal relations."

This was evidently new to Mr. Smith, and he sought for a copy of Winer's Grammar, but having failed to find it in Nashville, he wrote to M. C. Kurfess, of Louisville, Ky., about the matter, who replied under date of July 1, 1906, from which I wish to make the following quotation:

"Dear Bro. Smith: Yes, I have Winer's Greek Grammar in my library. Your opponent, Bro. Malone, is mistaken concerning Winer on the meaning of *cis*. He should either quote an author with sufficient fullness not to misrepresent him, or not quote him at all. It is true that Winer says *cis* is used tropically, of ideal relations (p. 396), but on the very next page, 397, under the sub-head indicated by the Green letter Delta (Δ), he points out that *cis* denotes the purpose and end in view."

What are the facts in the case? Winer (p. 396) gives a number of passages to denote the "local sense" of *cis*. Then toward the bottom of the page he says: "Used tropically, of ideal relations, it denotes any aim or end," etc.

And the passages thus used are divided, and subdivided to page 398. And in one of the subdivisions of this classification, page 397, Acts 2:38, is found, where *cis*, according to Winer, denotes "the purpose and end in view."

This accords with my position; for I hold that baptism is in order to the formal, or symbolic remission of sins. Evidently, then, *cis* in Acts 2:38 denotes the purpose and end in view. This was my position in my first article, published April 27th. And in my article, published June 15th, this fact was clearly brought out, in which article I quoted the passage from Winer (p. 397), quoted by Elder Kurfess, and published in the same paper of August 3rd.

Now, I am sure that if Elder Kurfess had known my position fully, that he would have written to Elder Smith very differently from what he did; for I am credibly informed that he "is a scholarly gentleman." And Elder Smith says that he is "one of the ripest scholars in the South."

Certainly, then, he failed in some way to get my true position. But that Winer classes Acts 2:38 among the passages in which *cis* is used tropically to denote "ideal relations," will not be called in question by any candid scholar who has Winer's Grammar.

A. MALONE.
Franklin, Ky.

Worry is one of the most fatal of all transgressions. It is a sin against not one organ of the body but against the body as a whole. It is a demon whose pressure is felt upon the heart, and there is not a capillary in any gland or tissue which does not shrink under the glance of its gloomy eyes. A man

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who worries is slowly draining the springs of life. He not only stunts himself, but he makes it harder for others to grow and blossom. Depression is a vice, and like all vices it must be dealt with firmly and with vigor. What is the effect of your presence in your home? Does your look fall like a sunbeam or a shadow across the breakfast-table? Does your conversation lie like a strip of summer sky or a patch of midnight across the family life? Upon what subjects do you speak with largest freedom and keenest relish—your aches and failures, or the things which are beautiful and fine and high? For your own sake and for the sake of others you ought to bring your soul into a jubilant mood. All Christian virtues grow best under a sky filled with sun, and the man or woman who persists in being gloomy and sour and moody will have his home filled at last with weeds and brambles and briars.—*Dr. C. E. Jefferson.*

ing to be witty, he announced to his audience that he was a berry, and called upon them to state what kind of berry. Nearly every berry known in the vicinity was guessed, and the speaker refused to share the qualities of any of those named. An last an old lady, who was not sympathetic with the seeming levity of the lecturer, arose and exclaimed in a squeaky voice: "I know what kind of a berry you are. You are a gooseberry, and a very green one at that. Go on with the lecture." And the lecturer did—quickly.—*Christian Work.*

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MISS ISABELLE INEZZ

When Bishop Berry, of the Methodist Episcopal church, was a young preacher, he once gave a lecture in a rural community. Wish-

The Farm and Household

The receipts of live stock at the Chicago market this week were 28,000 head of cattle, 19,000 hogs and 20,000 sheep.

Mr. Chas. McDonald, agent for Sulzberger & Swartzchild, recently purchased 300 head of export cattle in Montgomery county, paying \$5.75 per hundred.

Sam J. Bell, of Hustonville, sold Tom Rains a pair of two year old horse mules for \$210.

Simon Weil, of Lexington, has purchased of Cassell Prewitt, of Montgomery county, fifty five head of export cattle, average weight 1,450 pounds, at 5 1/2 cents. The cattle will be shipped early in August.

H. S. McDowell delivered five two year old steers to C. D. Asbury at this place Monday at 4 cents. They were fat and as fine. Short horns as ever were seen in this county. *Bracken Chronicle.*

W. B. Green sold this week to Cunningham & Morrow 55 fancy export cattle, 1,500 pounds, to go the middle of August at 6 cents.

Judge Wm. Taylor bought this week at Mount Sterling 40 heifers, 650 lbs., at \$3.50.

The wheat yield in Sumner county is light being about a half crop as expected. The hay crop is much better than expected. From present indications it promises to be the banner crop of the year. There is a scarcity of farm labor, many of the thresher men are unable to obtain a sufficient number of hands.

Great damage was done throughout Marshall county this week by heavy winds and rains, and farmers have suffered by damage to crops. J. F. Floyd, of near Lewisburg, got off of 45 acres 100 large loads of alsike and timothy hay and off of three acres of alfalfa he took six loads three weeks ago and it is again knee high.

The cotton crop in Lincoln county promises a small yield this year. The weather is fine for cotton, but the plants are small and unpromising.

Wheat now in Maury county being threshed, is turning out much better than was expected earlier in the season. The yield is very good and of excellent quality, though the acreage is smaller than usual in the county. The Irish potato crop is good both in quality and quantity and is now being put on the market. The hay crop is exceptionally fine and the season has been excellent for its harvesting. Corn is looking well and gardens are in a good condition. The blackberry crop is enormous and unexcelled. Oats and clover crops are in good condition. Farm labor difficult to secure.

The first wild blackberries were gathered in Uniontown, Union county, this week, although the cultivated crop has been on the market for several weeks. The blackberries are unusually large and plentiful. Wheat threshing was temporarily delayed by the recent rain, but tobacco and corn were greatly benefited by it.

SETTING OUT AN ORCHARD.

BY HOMER U. FERNALD.

An orchard of thrifty fruit trees is one of the most satisfactory investments which the owner of any suburban or country home can make.

On many small farms there are patches of pasture land or other rough ground which it is absolutely impossible to cultivate and which seem to serve very little purpose. Oftentimes this ground may be used for growing an orchard. It is generally conceded now that the largest crops are to be secured from orchards where the ground is cultivated, but many suburban residents much prefer to keep the ground in their orchards covered with grass, because of the improved appearance, which counts for considerable on a small estate. However, if it is desired to have the trees bearing at an early date, it is best to cultivate the ground for a few years. If the owner is willing to wait, it is well to plow the ground very early in the spring, then sow oats and peas. About the middle of summer this crop should be plowed under, after which peas should be sown with barley. Let this crop stand through the winter, to be plowed under very early the next spring. The necessity for deep plowing, using a sub soil plow, if possible, is great, as this tends to lower the water level in the soil, and make the ground loose and friable. Orchard trees need a great deal of moisture, but the level of standing water in the ground ought to be considerably below the roots. If the soil is at all inclined to be wet, first-class results cannot be expected unless tile drains are used to carry off the surplus water. Probably there is no portion of the small farm which may be benefited to a greater extent by under-drainage than the orchard.

In placing orders for trees, patronize the most reliable nurserymen you can find, and be willing to pay him a fair price. You need good, stocky plants, not the slender, willowy things which are sent out by some nurserymen. Remember that you will have to wait several years before you can really tell whether or not you have been cheated.

Probably the best plan for the home orchard is to set the apple trees forty feet apart, with cherry and plum trees alternating them.

The trees should be chosen so as to give a succession of fruit, some being of the earliest varieties, others yielding fruit which will keep until late in the winter.

The plum and cherry trees will come into bearing three or four years, being considerably ahead of the apple trees in this respect. By the end of twelve years they will have done their best work and should be dug up in order that the apple trees need not have their supply of plant food curtailed.

Pear trees may be treated much like the apple trees, being set about thirty feet apart. Plum and cherry trees may be set between them, or raspberries and blackberries may be grown in the pear orchard for several years.

Fruit trees may be set out either in the fall or in the spring. Altogether the latter season seems to be preferable, as a rule. When the ground has been plowed it is not necessary to dig the holes any larger than to admit the full spread of the roots easily. The holes may be dug in the middle of the day, but it is best not to plant the trees until late in the afternoon, after

the heat of the day is past. Examine the roots carefully and cut off all that have been broken or bruised, then place carefully in the hole, throwing in a little earth. Put in more earth and tramp it down carefully. Repeat this until the hole is filled and there is a little mound of earth around the tree. Be sure that it is packed as firmly as possible about the roots in order that the tree may be well supported while it is getting accustomed to its new surroundings. The soil on the surface should be left light and mellow.

The work of planting should be done quickly and only four or five trees should be uncovered at a time. After they are in the ground they should be severely cut back, how much depending largely upon the condition of the roots. The roots should be much larger than the tops, and it may be necessary to cut off all the branches. This may seem like severe treatment, but it will pay in the end.

Cover the mound around the tree with a bunch of hay, straw or grass several inches thick. This will serve to retain the moisture in the ground. Wet this mulch thoroughly for several days after the tree has been set. The mulch should be large enough to spread over all the ground immediately above the roots. Sometimes this kind of a mulch is not used, but the ground about the tree is covered with loose dirt for two or three inches, thus making a soil mulch. When the orchard is to be cultivated, the surface ground should never be allowed to become hard, for when this occurs the moisture in the soil is rapidly evaporated and the trees suffer. Go over the surface every few days with a disc harrow, if a horse is used, or with a hand cultivator. The important thing is to keep the surface soil loose, thus forming a soil mulch and retaining the moisture in the ground.

About the tenth of August sow a cover crop, that is to say something which may remain on the ground during the fall and winter to protect the roots of the young trees. This cover crop preferably should be one of the legumes, which have the quality of taking nitrogen from the air and conveying it to the soil. Growing trees need a large amount of nitrogen. Clover, peas and beans are among the legumes used. As early as possible in the spring, this crop is plowed under, the result being to improve the soil and increase the humus.

Many people who have only a few acres feel that they ought to be getting something from the ground while they are waiting for fruit trees to mature. They may grow some annual crop of small fruits, and will get returns without greatly retarding the growth of the trees. Potatoes, beans, peas, beets, carrots and squashes make excellent crops for young orchards and do not impoverish the land. The beans and peas bring nitrogen into the soil, and the constant cultivation helps to improve its condition.

When berries are grown, they should not be allowed to approach a tree nearer than four feet. Oats, wheat and corn, which make heavy drains on the land, should never be grown in an orchard.—*Zion's Advocate.*

If you have to plow the ground for seeding fall grain, get it early to allow the soil to settle before sowing. You will be surprised at its advantages over seeding on fresh plowed ground. If you don't believe it, try both ways in the same field and watch results.

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ITEMS OF INTEREST

News the World Over.

The House of Lord's in England is strongly Tory, and since changes. The people of England turned out the Tory House of Commons at the last election and sent up one with an overwhelming Liberal majority. Not the measure which the people were demanding with the greatest earnestness the Lords this time contemptuously. This was the Education Bill, which repealed the worst part of the bill as a protest against which so many of the best men have been going to prison for refusing to pay the rates. As things now are there is no use for the English people to elect a House of Commons.

This is an intolerable state of affairs in a country which professes to have representative government. The Commons have passed this resolution, the majority being three to one: "In order to give effect to the will of the people as expressed by their elected representatives, it is necessary that the power of the other House to alter or reject bills passed by this House should be so restricted by law as to secure that within the limits of a single Parliament the final decision of the House of Commons shall prevail."

Recently France and Japan made a treaty in which each one guaranteed the possessions of the other in the eastern part of Asia. Now France and Spain have made a similar treaty, guaranteeing their possessions around the Mediterranean. In her note to the other Powers France says these treaties are in the interest of peace, for they only maintain the status quo, and any interference with that would cause war.

It has been reported that the insurrection in Southern China was about ended, the Imperial troops being victorious. But the passengers on the Empress of Japan, on arriving at San Francisco, told a different story. They say the rebels are strong; they have an army modeled after the European ones, having French rifles and machine guns which have been smuggled in during the last three years. They have captured many towns and are on their way to Canton.

The subway in London, contracted for by an American, Charles T. Yerkes, has been completed, and it will do much towards relieving the congestion in the streets. It is eight miles long and runs from the northern suburbs into the heart of the city. On the opening day everybody was allowed to ride free. We wonder how many thousands rode that day.

The Legislature of New York passed a bill forbidding the working of women in factories between nine o'clock at night and six in the morning. The Court of Appeals has decided against the law, declaring the Constitution of the State protects every citizen in the right to pursue any lawful employment in a lawful manner. This law, the court declared, interfered with the right of women's freedom of contract.

On June 13th Mayor E. E. Schmitz, of San Francisco, was convicted of the crime of extorting money from the French restaurant keepers in the city. He has been in jail since the conviction. Judge Dunne has now sentenced him to five years in the penitentiary.

It seems Canada's protest against the flood of Japanese had no effect on the British government, or else that Canada is reconciled to the flood, from the fact that for the most part, merely passed through Canada. Three thousand Japanese are booked by the steamers to go to British Columbia this month. And as many or more are coming in August. The tide is constantly increasing. These thousands will smuggle themselves across the border into this country.

There is now being held in London an international conference on the sleeping disease of Africa. This disease is invariably fatal, and it is spreading. Every now and then some cure is said to have been discovered, but it has not yet been. Delegates are present from Great Britain, Germany, France, Portugal, Congo Free State and the Sudan. Lord Fitzmaurice, the president, said that out of a population of 300,000, Uganda has 200,000 dead or dying. Large areas in the Congo Free State have been decimated. It has invaded the French and Portuguese possessions. For a long time the whites escaped, but they are now taking the disease in alarming numbers.

DEATHS

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

BROOKS

Fell asleep in Jesus, July 13, 1907, David B. Brooks, aged forty seven years and six months. A faithful member of Little Rock Baptist church.

He leaves a wife and daughter, father, mother, six brothers, five sisters—all Christians and Baptists.

True to every relation in life, true to his God, beloved by all, we mourn, yet we rejoice that his long suffering is ended and he is "forever with the Lord."

Funeral services were conducted by his pastor, Rev. A. H. Mahaffey, sermon by Rev. G. W. Law, of Indiana, from I. Thoms. 4:4. Burial at Hebron Cemetery, where he rests in assurance of a glorious resurrection. Mrs. I. H. H.

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ITEMS OF INTEREST

News the World Over.

Joseph Lavan was born in 1830, the slave of Mr. Anthony White, near Sumter, S. C. He went to war with his young master, cared for him faithfully, nursed him when wounded, nursed the soldiers in his master's regiment when sick and wounded, and won a warm place in their hearts.

Through his whole life Joe was modest, faithful, courageous, courteous, honest and industrious. In manners he was polite and respectful, reserved and dignified.

The missionaries say the situation in India is more serious than is usually supposed. The missionaries are in no danger. The revolt is directed against British authority.

While seated at the breakfast table at Hot Springs, N. C., Senator Pettus, of Alabama, was stricken with apoplexy, and died in a few hours without recovering consciousness.

Gen. George W. Mindil has died in New York city. He was born in Frankfurt, Germany, sixty-four years ago. When the war broke out he was only seventeen, and he went into the army as a lieutenant in a New Jersey regiment.

The number and extent of the accidents by land and sea is sickening. A railroad train loaded with excursionists going to Detroit was wrecked by a collision and scores were killed.

In the parade of the Elks at their annual meeting in Philadelphia, more than 1,000 were prostrated and carried to the hospitals. Investigations have proved that heat was not the only cause.

All the yellow press in this country and Japan is filled with big scare lines about the American-Japanese situation. There is no such situation. They declare we are on the verge of war.

IN MEMORIAM.

Clarence M. Dean, died July 28, 1906.

He left me in the dying year, My heart was almost broken, On that sad day he marched away, And farewell words were spoken.

My soldier boy! My noble son, You've crossed the golden strand; The battle's fought, the victory's won; A hero now you stand.

LEELAND.

Located near Pewee, on the Louisville & Nashville R. R., is the home of Mrs. C. D. Moody and Dr. J. R. Moody, his father. It is the most beautiful that we have seen between Louisville and Lexington.

Whereas, It has pleased God to take from us our best and noble friend, a grand and noble man, Dr. T. T. Eaton, who departed this life Saturday June 29, 1907, at 1:20 o'clock p. m.

He was one of the best divines of this city. He was known far and near as a broad-minded man and a Christian gentleman. For the Emmanuel Baptist church he has worked wonderful redemption.

We mourn his departure and feel that in his death this church has lost a great friend; his hands, which were tireless, in work for the betterment of his fellow-man's condition, are paralyzed, his heart, which beat in sympathetic chords with the great humanity pulsates no more.

When we see men bearing such sorrows, we make a mistake if we think they have felt no conflict, their struggles are within, their conflicts are spiritual, their battles are fought in the arena of their own souls.

Therefore, be it resolved, That we tender our most sincere and sympathetic hearts, burdened with sorrow, to those who are more grieved than we could possibly be.

That a memorial page to set apart in our church book (minutes); that we extend to those most dear to him our deepest sympathy; he was our best and most devoted friend.

And that a copy of these resolutions be sent to the family. Done by order of the Emmanuel Baptist church, for which he has done so much. We will ever cherish his memory.

W. R. JAMISON, Chairman. DENNIS HUGHES, M. V. MILLIKEN, Committee. JOHN H. PERDUE, Pastor. Louisville, Ky.

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