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Faith, Hope and Love, these three.

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STEPS UNTO PERFECT MANHOOD.

J. M. WEAVER, D.D.

Man was the Climax of God's creation on earth. He was made in the image of God. But the Bible tells us that through the temptation of Eve by the serpent he fell from his high estate and lost the image of his Maker. God in the Plan of Redemption arranged for his full restoration to perfect manhood. He prepared a Plan by which man could progress in the divine life until he attained unto a higher position than that which he lost. He arranged so that he should attain unto the perfect likeness of Jesus Christ, His Son, the perfect Man. Referring to this, Paul says: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In this paper I propose to consider the steps by which we may reach this high ideal as revealed by the Apostle.

The very first step is the conscious recognition of his real spiritual condition. We are all fallen creatures and dead in trespasses and sins, destitute of spiritual life. We have not even the germs of spiritual life in us, but few of us are conscious of the fact and many even deny it. Until we become conscious of it we are not disturbed, but are at ease and satisfied with our condition. But when by the Word of God and the influence of the Holy Spirit we are made conscious of this fact we become restless and ill at ease. By theologians this state is called the "conviction of sin." This is the first step in the way to salvation. The man thus convinced of his real sinful condition begins at once to put forth efforts to find relief from sin. He very earnestly asks the question: "What must I do to be saved?" The next step is repentance towards God and faith in the Lord Jesus Christ. Taught by the Word of God and led by the Spirit he at once seeks salvation. Repentance is a radical change in the whole purpose of life towards God. In a word, it is the dethroning of self in the soul and the enthroning of God in the life. It is not sorrow for sin, but this leads to it. Sorrow for sin is a process and may be continued for a long time, while repentance is an act and is done in a moment. Faith in the Lord Jesus Christ is submitting to and receiving Him as our Priest to atone for us; as our Prophet to instruct us; as our King to rule us. This step leads us into the marvelous light of Christ. The next step is regeneration. This is the new birth by the Spirit of the communication of spiritual life, the imparting of the germs of the fruit of the Spirit: "Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance," or Self-control. This is the work of the Holy Spirit and always accompanies repentance and faith. Paul says: "Therefore, if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new." We believe into Christ. Regeneration produces a perfect revolution in man's nature by which he is turned from the love of sin unto the love of holiness. The man's disposition is totally changed. Being a new creature in Christ Jesus he is prepared if he will to make rapid progress in the divine life. The next step is loving obedience to God's commands. As in the case of the Apostle Paul, the question is asked of God: "What wilt thou have me to do?" Immediately he begins to search God's Word to find His commands as recorded therein. His cry is:

I'm thine, O Lord, and thine alone,
I'm thine by every tie;
By duty's, claims, by love's glad choice,
For thee to live or die.

My life, my time, my strength, my all,
I'd hold and spend for thee;
O set my heart as free from earth
As saints in glory be.

He is baptized into the name of the Father, Son and Holy Ghost. He unites with the church and participates in the ordinance of the Lord's Supper in remembrance of Christ and to show His death till He comes again. Loving God and recognizing His authority, he seeks out all of His commandments in order that he may obey them all. He does not divide them into essential and non-essential, but regards them all as essential, some to one thing and some to other things. For instance, faith is essential to salvation, while baptism is essential to obedience. Thus he regards the whole will of God.

The next step is the full belief of God's Word. He regards the Bible as fully inspired of God. Boldly he comes into the full assurance of faith. Conscious that he is a believer in Christ he takes God at His word when He says: "He that believeth hath eternal life," and thus claims that he is now in possession of everlasting life. He fully accepts of the great Scriptural doctrine of the final preservation of the saints. He knows that he is, "Kept by the power of God, through faith unto salvation ready to be revealed in the last time." He is thus in a state of constant peace and restfulness, having no fear of death, knowing that it is but the gate through which he will enter upon an "Inheritance, incorruptible, and undefiled, and that fadeth not away." The next step is being filled with the Spirit. He recognizes the fact that in his regeneration the Spirit imparted the germs of His fruit, and now dwelling in him develops them unto maturity. He now yields implicit obedience to all of the Spirit's impressions and monitions and is having produced in him a sweet and noble character, recognized and admired by all men. The next step is walking in the footsteps of Jesus Christ. The man advancing towards perfect manhood studies the life of Christ as found in the Bible and ever strives to act as He did under all circumstances. Thus he is seeking to have His image stamped upon him. He rejoices that he shall be like Him when He comes, as John says: "It does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is."

The last step is having a part in the "First Resurrection." By this he is saved from the "Second Death." John says: "Blessed and holy is he that hath part in the first resurrection, over such the second death hath no power." When he is thus raised from the dead he comes into possession of immortality, a glorious blessing of deathlessness in bliss conferred upon the children of the "First Resurrection." He has now reached the state of perfect manhood and outranks the angels. He partakes of a divine nature which is above the angelic nature. He is now enthroned, crowned and sceptered amid the melodies and beatitudes of Heaven!

Beautifully has Gordon Robins sung:

There is a land my eye hath seen
In visions of enraptured thought,
So bright, that all which spreads between
Is with its radiant glory fraught.

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.

Its skies are not like earthly skies,
With varying hues of shade and light;
It hath no need of suns to rise
To dissipate the gloom of night.

There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find
Of the need of revision.

Reader, are you taking the steps and reaching forth to these glories? How far have you advanced? It will pay to make every sacrifice to reach it.

SCIENCE AND THE BIBLE.

We confess to a degree of impatience when we see it iterated and reiterated, as though incontrovertible truth, that there is a wide breach between Science and Religion; that while in the days of their formation most of the old creeds were believed to be invulnerable, they must now be revised, or entirely re-written, in order to adapt them to modern scientific fact and discovery. We deny that science has demolished a single one of the articles of faith put forth by the chief religious-Protestant denominations in the seventeenth century. We should be glad, if those who are telling us of the need of revision, because of what science has done, would point out to us a single article which cannot now stand against scientific investigation. Here is one telling us that "Science has made such great strides, and has carried with it so much of our professional class, as well as our colleges and students, that the written forms of religion, as expressed in the churches, are now disproportionately outstripped." We have been listening to the reports of the scientists, and have seen them tumbling over each other in confused haste to find something which they could interpose against the creeds of Christendom; but we have yet to hear of the first fact, established beyond doubt, which forbids us to longer hold to the credal statements which have become imbedded in the literature of the centuries, or are cherished by those who love God and receive Jesus the Christ as their Saviour and their God today.—*Journal and Messenger.*

No man is at his best when he has lost control of himself, and the time of all times when a man needs to be at his best is when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go of themselves—"getting mad" and showing it—under provocation! To do so is both to weaken oneself and to uncover that weakness to others. The man who can continue to smile, inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who "gets mad" hands over his best weapon to the opposition.—*Mazzini.*

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God, and when they serve to unite us with him eternally.—*Fenelon.*

The *Congregationalist* gives a good illustration of the Continental idea of Sunday. The Emperor William is an orthodox evangelical Lutheran. On a recent Sabbath he conducted worship, preaching, we presume, as he frequently does. And in the evening he steered his yacht in an ocean race.

Dr. William E. Barton, one of the leading men of the Congregationalists, does not favor the "union" with two other bodies of which so much has been said. He has a long article with the heading, "The Proposed Suicide of a Denomination."

Rev. J. P. Davis, a new missionary, who has just gone to China, writes to the *Journal and Messenger* that he found a mission school of 100 boys, only five or ten of whom were Christians, and all five of the Chinese teachers were heathen.

Some years ago a skull was found in the Island of Java, which the evolutionists hailed with delight as the skull of the "missing link" they have hunted for so long. Dr. Dubois, the discoverer, carried the skull to the Congress of Zoologists' meeting in Holland. This Congress was presided over by the great Virchow, the greatest scientist of the century. Virchow examined the skull thoroughly and showed to the Congress that it was a human skull.

President Stanley Hall is an evolutionist and is supposed to be a scholar who keeps himself up to date. Yet in a recent speech he declared with great confidence that this skull found in Java was proof of the "missing link!" That is the trouble with evolutionists. Prove beyond question that assertion of theirs is contrary to facts, and they go on asserting it emphatically, hoping it would seem to impress the ignorant.

J. C. Rickett, a leading business man in London, made a speech in which he deplored the lack of the positive note in much of the preaching and teaching of the churches. He said: "If the evangelical churches continue this, two consequences are bound to follow. The first will be the ritualistic churches will attract bewildered minds by the confidences of their creed and the tone of authority. In the second place we shall find religious sentiment breaking out in unforeseen and regrettable manifestations. We do not desire to have fresh Dowie's founding Zion cities, nor the country side alive with revivals attended by hysterical signs and portents."

A SUGGESTION TO "THOSE WOMEN."

PROF. E. B. BOLJARD.

The cry for more ministers of the Gospel is one of the most lamentable facts of present day Christianity. Baptists are not suffering so much as are many other denominations, but among us the call comes continually for more men.

Some have tried to meet this deficiency by studying college statistics and tinkering with the schools. But the solution lies not in graduating classes but in the home and in the churches.

The writer thinks he is not among those bold, bad men who are forever laying all the responsibility for the evil conditions in life upon the women. That tendency is as old as Eden, and somewhat over-worked. And yet if I had the ear of every Christian mother, and of every Woman's Missionary Society in the land, I should try to tell them how much they can do to correct the evil which we are so sadly deploring, namely, the scarcity of Gospel ministers.

While occasionally some foolish mother is ambitious to see her boy a minister of the Gospel, the tendency among most mothers, as I meet them, is, directly or indirectly, to discourage their boys from the work of preaching, by instilling in them at an early age an ambition to attain wealth or fame in some one or other of the callings in life known as secular.

In other words, the worldly ambition of the mothers, and the worldly-mindedness of the churches are responsible for the lack of men for the pulpits of the land.

It is as impossible for a preacher to be born in some homes, or to come to consciousness in some churches, as for the date palm to flourish at the north pole.

I fear that in our homes and in our churches we have ceased really to pray the Lord of the harvest to send forth laborers. We wish laborers, of course, but we do not wish them to come out of our own homes. We wish godly pastors for our churches, but we do not care whether they come from our church or not.

May I be so forward as to give the Woman's Missionary Societies in the churches a special burden? I know no way they can better further the kingdom of God on earth at this time than to make it a special feature of their work to pray for laborers, and to cultivate a sentiment in the Christian homes of the land—homes of learning and refinement; yes, homes of comfort and of wealth—that will be favorable to the making of Gospel ministers within the sacred precincts of those homes.

If the thousands of women—"those women who labor with us in the Gospel" (Phil. 4:3)—who compose the missionary organizations should lay the stress of their consecrated thought upon this matter for the next ten years, it would mean more for the home and for the spread of the Gospel than all the money which they are so gloriously gathering for the Master's work.

OUR PROBLEMS: THE TRUSTS.

BY B. PURYEAR, LL. D.

The tax bill, if just, is the debt we owe to government for the protection of life and property. We are as much bound in honor to pay it as we are to pay our grocer's bill. But if the grocer sands the sugar or waters the whiskey—if he sends cottolene for hogs' lard, oleomargarine for butter, canned horse flesh for beef, and canned jack rabbits for boneless turkey, then, upon discovery of the fraud, the obligation to pay is dissolved. We pay honest bills with pleasure, and we pay them whether we can or not. We must pay them. Of all the forms of meanness, the meanest is the non-payment of honest debts. It is meanness and cowardice combined. It is also a violation of that sacred confidence which is necessary to the existence of society. But the thief who, in the small hours of the night, invades the pig-stye or the hen-roost only gets possession of another man's property. He violates no confidence, he shows no cowardice. Rather there is a dash of daring in his composition, for he knows that he is lia-

ble to be arrested in his midnight operations by the fierce assaults of the bull-dog or the sharp crack of the master's rifle. He pays the penalty of the petty larceny with becoming grace at the whipping-post—at least, that is the proper place to pay it—and there it ends. In morals the chicken-thief is less dishonorable than the man who evades the payment of his honest debts.

The obligation to pay our tax bills, when the bills are just, is as fully imperative as the obligation to pay our private bills. But the bills, whether they be private or public bills, must be honest bills. Whatever taxes the government may impose must be necessary. Unnecessary taxation is unjust taxation, and unjust taxation is robbery. When government imposes taxes from the suggestions of pride and pomp and power, or fosters schemes of quixotic philanthropy, or, usurping the functions of parents, teaches future voters exactly what they shall believe or not believe, it goes quite beyond the distinct periphery of its powers, and becomes less and less entitled to a willing compliance with its demands.

It had been well if, in this country, all taxes, State and Federal, had been raised by direct taxation. Then each taxpayer would have known both the total amount he paid and how much he paid for each particular object. Both of these things he has a clear right to know, and to debar him from knowing them is clearly unjust and as clearly tyrannical. In our State system we do know both these things; but in the Federal scheme of taxation the taxpayer knows neither, and special care is taken that he shall not know either. A bad principle was planted in our very first Federal legislation for raising revenue, and more than a generation had passed away before the evil practice was observable. Our Federal system was amended (1), but every time was made worse. Let us see.

The first tariff law was passed in the first year of the administration of George Washington, under the patronage of Alexander Hamilton, in many respects the most clear-headed statesman the country has ever produced. He was strong, patriotic, learned, self-reliant, and clean. His superior has never arisen on the horizon of American politics. Washington, in happy confidence, leaned supremely on his clear head, his pure, stout heart and his loyal and unquenchable patriotism. He was then considered, as he is today, the strongest supporter—the very embodiment of Federalism. And yet Alexander Hamilton—clarum et venerabile nomen—the great Federalist, gave us the best and only democratic tariff we have had.

Consider the condition of the country when Hamilton's tariff went into effect. The currency was not worth "a continental"; the Federal treasury was completely bankrupt; the country had no credit with foreign powers; the soldiers who had achieved independence were almost in mutiny, and were held in check only by the great voice of Washington, who pledged his honor and his estate for the full liquidation of all their just claims. The people at large, who had endured the sufferings and deprivations of the long war, were sorely in need of domestic comforts of every sort. Freedom had been achieved, but it threatened to degenerate into riot and rebellion. Indeed, there was actual rebellion in Massachusetts. All had been accomplished. All, it seems, was about to be lost. The air was laden with strife, bickerings, jealousies, riot, rebellion, anarchy. It was the very darkest day in our history. Washington knew Hamilton well, and made him Secretary of the Treasury. Never was there before so sudden and so satisfactory a change for the better.

Moses smote the rock in the wilderness and great volumes of water, cool and bright, burst forth. Hamilton, too, smote the rock, and a stream, full and constant, not of water, but of gold, was the result.

What miracle was this? It was no miracle at all. It was the simplest thing imaginable. He launched his tariff, which imposed a duty, less than ten per cent., on all, *all*, foreign goods coming into this country. There was no favoritism, no trickery, in it.

The goods were in Europe in great abundance, and in great abundance white-winged commerce wafted them hither, where they were sorely needed. Our people bought the best European fabrics and other articles at about the same prices demanded here for similar domestic goods, of inferior quality, and frequently for less.

For full sixty years we moved on with increasing wealth and dignity and power. In his simple scheme there was no place for favoritism, no trickery, no indirection. Equal justice was dealt out to all men, special privileges were allowed to none. But in an evil hour a principle essentially vicious was engrafted upon our revenue tariff—the sneaking principle of protection. It has borne abundant and bitter fruit in our day. It has been to us the source of unnumbered woes.

Our Infant Industries demanded, timidly at first, that the tariff duties should be so laid that they might be protected from the competition of European labor. Accordingly, in 1816, the tariff was amended (2) by a slight elevation of rates. This was done again in 1828, when the principle of protection was openly avowed. The duties were raised to 30 or 35 per cent. The "Bill of Abomination" was the result. It produced widespread and bitter opposition. South Carolina nullified. Civil war was imminent. General Jackson threatened to hang Calhoun. But in 1832 Mr. Clay, who was chiefly responsible for the result, came forth with his Compromise, by which duties were to be reduced every year for ten years until a general level of twenty per cent. was reached. It was adopted and the tariff was maintained at this rate to 1861.

In 1894 came the Wilson tariff, at the instigation of Grover Cleveland, who, from his induction into office, had been wrathfully complaining that more money was coming into the treasury than was necessary to meet its wants. It was unnecessary taxation, he said, and therefore unjust taxation. Federal taxation must be reduced. Mr. Wilson's bill, as drawn under the close supervision of Mr. Cleveland, was an eminently wise measure, largely reducing the rates, but it was so treacherously mangled in the Senate that the President refused to sign it, but in sullen and wrathful indignation allowed it to become a law without his signature.

By this time our "infant industries" had become so rich and strong that they could get whatever they demanded. Under the tariff, adopted in 1897, the great moneyed corporations, or Trusts, were so firmly entrenched as to dominate the government itself.

With billions of dollars at their control, these trusts decide every four years who shall be President of the United States. A few men with wealth at their back so great that even the imagination in the rapt hour of its frenzy cannot grasp it, control the business of eighty millions of people.

I care not how much money a man has if he comes by it fairly. Let him have it and let the law protect him in its use and enjoyment. But the case is different if he has obtained it dishonestly. And all who have made, or have assisted to make, laws intended to advance selfish interests to the detriment of public rights, come in that category. Poor as I am I had rather be such as I am than such a nabob.—*Religious Herald.*

DOGMATIC PREACHING.

BY REV. F. O. SEAMANS.

There are those who hold that religious notions are entirely subjective, with no corresponding objective reality; that therefore a consensus of opinion is the only authority, and even Holy Scripture cannot bind the conscience except in so far as it is supported by this higher authority. It may be assumed that all evangelical ministers agree in rejecting this last doctrine, and believe in the existence of a real, personal, extra-mundane, eternal God, creator of all other essences, and that goodness, truth and righteousness are realities, apart from any opinions of men.

Granting this, it is difficult to see how

any minister can neglect to preach dogma. For any truth becomes a dogma when formulated as a tenet of a church. So to avoid dogma one must confine himself to trifes or to speculations so visionary as never to have commended themselves to the hearts and consciences of even a small group of Christians. In answering the above question may we not derive help from the "Teacher sent from God," and who "spoke as never man spake?"

The element of his style which caused the most comment on the part of his hearers was that "He spake as one having authority." With one or two exceptions, when answering the sophistries of his foes, Christ never used argument. His utterances are brief, positive, uncompromising. There is never a hint that there may be truth on the contrary side of a question. He well describes his own style in the words, "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." His characteristic manner is that of a witness under oath. He assumes the reality, objectivity and unchangeability of religious truth, and for results he relies much upon the simple, clear statement of this truth.

The men whom he trained for their ministry agree with him in regarding themselves not as investigators, but as ambassadors. "We have not followed cunningly-devised fables," says Peter. "If any man think himself to be a prophet, or apiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." Such has been the view of some, at least, of the most successful preachers since Bible times. Baxter, Whitfield, Spurgeon and Moody preached with all authority, and pressed the Bible upon their hearers as the identical standard by which they should be judged at the last day. These men did not lack audiences. Such preaching seems unpopular only with those who refuse to take any kind of preaching seriously. The common people, who heard Christ gladly, still hang upon the words of men who know whereof they speak, and so speak as those who have an authentic message from the King of Kings to his lawful subjects. It seems to them natural that truth should be expressed in the indicative mode. There is that about revealed truth, when spoken with unreserved faith, which commends the speaker to every man's conscience in the sight of God.

It is not a weak mind of unbelief, but an evil heart of unbelief, which causes men to depart from the living God. When men did not like to retain God in their minds, it was not their foolish mind, but their foolish heart which was darkened.

And for moving the will is there a mightier agency than the unequivocal, authoritative preaching of the great Bible doctrines of God, holiness, sin, accountability, heaven, hell, repentance, faith, obedience, love; preached not as mere opinions or sentiments, but as solemn realities, conditioning man's eternal destiny?

One condition is essential to such preaching as this. The preacher must have a fund of religious teachings whose truthfulness has been placed beyond question. He can not deal in doubts or speculations. He cannot rest his testimony on the poor authority of human opinion, even the most respectable. He must have a knowledge of spiritual facts and forces which is more than a hypothesis held tentatively until he hears the latest guess of science so-called. He must know God, and Jesus Christ, whom he has sent. He must feel bound before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word. He must believe that the things contained in that volume are given not in the words which man's wisdom teaches, but which the Holy Ghost teaches. He must believe in an inspiration which extends farther than to some elusive "concept" flitting about in some man's brain, or darting among the pages of the book. He must not be slow of heart to believe all that is written.—*Journal and Messenger.*

AN AWFUL STRUGGLE.

E. L. WELSON.

I have recently read a work on baptism, in which the writer labors and toils, and struggles, and writhes, and twists, and squirms, and fumes, to prove that immersion is not the act of baptism taught in the Scriptures, and that Christ was not immersed. I accuse no man's honesty and impugn no man's motives, but I do say, sincerely say, that I cannot see either how or why men with sound minds and Christian hearts can get their consent to labor so hard to overthrow the plainest teaching of God's Word, nor how they can make such statements as they do make with the statements of their own scholars before them. Neither can I see how religious denominations can get their consent to endorse and send out, to influence the masses, books which they know contradict their own most scholarly scholars. In the work I have just read, "The Doctrine of Baptism as Taught in the Holy Scriptures," by Rev. J. B. Logan, the writer asks, after admitting that the word baptism is not a translated but an adopted word in our English version, "Why was it not translated?" He then answers the question by saying, "Well, the simple reason is, the word baptizo had such a variety of meanings in the original Greek that no one word in the English could tell all its meanings." Now, the man wrote this, and his denomination endorsed it, right in the face of the fact that Liddell and Scott, in the last edition of their Greek-English Lexicon, which the scholarly world admits to be the very best, define the word baptizo "to dip in or under water," without saying one word about sprinkling or pouring. Also right in the face of the fact that Prof. J. H. Thayer, in his Greek-English Lexicon of the New Testament, which their own scholars admit to be the best, defines the word baptizo "to dip repeatedly, to immerse, to submerge;" and says of it, "In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the nature and contents of their religion, viz: an immersion in water." Also right in the face of the fact that the same Lexicographer, under the word baptisma, our English baptism, says: "A word peculiar to the New Testament and ecclesiastical writers, immersion, submersion." Now, I must repeat that I cannot see how any man, or set of men, with sound minds, Christian hearts and consciences, can make such statements and send them out on the uneducated masses as unquestioned facts, when right before them lie the contradicting statements of their own scholars. It must cost an awful struggle against conscience.

The same writer says, page 24, that "John's Baptism was a national affair—was a ceremonial washing or purification of the whole nation." This right in the face of the fact that the religious rulers of the nation did not know why John baptized, nor who he was. See John 1:19-26. Also right in the face of the Bible statement that "He (John) shall go before Him (Christ) in the spirit and power of Elias. . . . To make ready a people prepared for the Lord"—Luke 1:17. "Go before him," not to purify a nation, but "to make ready a people prepared for the Lord." Isn't it strange! But the strangest of all is that the man, after writing this sentence, turned right around and, on page 66, denied that the disciples of Christ were baptized until after Pentecost.

He says: "All who were members (that is, members of the church) before Pentecost were circumcised, all after it were baptized." He then asks, "Who baptized the 'hundred and twenty' disciples who were with 'one accord in one place' engaged in prayer, when the Holy Ghost fell upon them?" Then he boldly, and without the least intimation of doubt, says: "The twelve apostles, who were present on that memorable occasion, had never been baptized with Christian baptism, yet they were members of the true church of God by virtue of their circumcision." On page 24, John seems to have "purified" a whole nation by baptizing them, but on page 66 it seems that he some how specially left out the very ones that Christ accepted as His disciples; although it is positively written that John was specially sent "to make ready a people prepared for the Lord." And this with the fact staring the man in the face that John and Andrew, at least, were disciples of John the Baptist (John 1:35), and that Jesus had the disciples to baptize (John 3:22, 4:1-2). Surely, the man never thought about how inconsistently he was charging his Lord with acting, in making Him select as His disciples men who had avoided John, His forerunner, when John was sent to prepare a people made ready for Him. Surely, he never thought of how inconsistently he was charging his Lord with acting in making the disciples baptize others, when they, themselves, according to the writer of the little book, had never been baptized. Isn't it awfully strange? Surely, it must have cost the poor man almost a death struggle with his conscience to make such a charge against his Lord. And why this contradiction, and this charge against Christ? Just simply, and only, to make baptism take the place of circumcision, and to try to keep people from being immersed. And all that while admitting that baptism is not essential to salvation and that the "mode" is not essential to valid baptism. Is it not the strangest thing in the world that any man would so charge his Lord and Master, and that without the least ground, just to keep people from believing in immersion for baptism, while at the same time admitting that the "mode" does not invalidate the act? Surely, it must have cost him an awful struggle.

But as to how John baptized Christ; one passage settles that beyond question. It is written that Jesus was baptized of John in Jordan (Mark 1:9), and the Greek word for "in," in this passage is "eis," which, here, according to Young's Analytical Concordance, which does everything possible to disprove immersion, primarily means "into." That settles it, for if He was baptized of John "into" Jordan, it is certain that He was neither sprinkled nor poured; for you could neither sprinkle nor pour a man into Jordan. Nothing but dipped or immersed will meet the text.

Then another fact shows beyond question that the "mode" of baptism was an immersion or complete submersion. That is, the fact that one design of baptism, as claimed by this writer himself, and almost all others who deny immersion, was to symbolize the thorough cleansing from all sin by the work of the Holy Spirit in regeneration. If, in regeneration, the Spirit thoroughly cleanses the inner man from all sin, then the act which outwardly symbolizes that thorough cleansing must cover every part of the outer man, the body. Nothing short of a complete covering in the symbolizing element will symbolize perfect cleansing. A little sprinkling will not symbolize it. Under the old Jewish dispensation they had imperfect cleansing, for it is written, "The law made nothing perfect, but the bringing in of a better hope did (Heb. 7:19). It is also written that the figures then used, "could not make him that did the service perfect, as pertaining to the conscience" (Heb. 9:9). Now, under the dispensation of legal righteousness and imperfect cleansing from sin, they needed a symbol of imperfect cleansing, therefore, God gave them sprinkling as that symbol. But under the dispensation of the Gospel of perfect cleansing in regeneration, by the blood of Christ (1. Jno. 1:7), the outward symbol must symbolize thorough cleansing. It would be a mockery of the cleansing power of the blood of Christ to symbolize its cleansing work with that old Jewish symbol of the imperfect cleansing under the law. You see that. If Jesus "cleanses from all sin," and if baptism is designed to symbolize that perfect cleansing, then let us not mock His cleansing blood by going back to the old Jewish rite of imperfect cleansing. God help us to honor the blood of Christ by using that symbol which speaks of perfect cleansing. "One drop of the blood" may do the cleansing, but nothing but entire bodily-bathing will symbolize it. Paul, having this fact in view wrote, "Let us draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). He understood that a cleansed conscience required a body washing—nothing else will honor the cleansing blood. Paul called the cleansing received in conversion, "The washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). Now, honestly, brethren, is it not next to sacrilege to symbolize such perfect cleansing by sprinkling, the old Jewish symbol of that legal cleansing which could not make clean? God help His people to think what they do in baptism. Spiritually speaking the soul goes entirely under the cleansing blood in regeneration, and nothing short of going entirely under the symbolizing element of cleansing in baptism will symbolically do honor to the cleansing power of the blood.

Ananias so understood it when he said to Saul, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). He had already told him that God had chosen him as a special vessel; and God had already opened his eyes, therefore, now, to symbolize God's great and perfect work, he must submit to the outward symbol of the perfect inward work. If baptism is designed, as I believe all affectionists say, to symbolize the cleansing work of the Holy Spirit, then nothing but immersion will symbolize that gracious work. It is sad that any one should want to symbolize such a perfect work by the old Jewish symbol of a cleansing that did not make clean. There is much more but this is enough.

New Albany, Miss.

"WANTED, A GOOD TALKER."

That was the sign that stared us in the face from the window of a new office just opened upon the street near our sanctum. We walked back to the office after our noonday lunch chuckling not a little over that appeal. The chap who put it in the window may not have been a philosopher of the ponderous sort, but he had an eye for real life; he formed swift and sure conclusions. We did not stop to see what his scheme was.—It might be as safe as the Bank of England or as fragile as the South Sea Bubble, but in either case it needed "a good talker." You cannot sell United States bonds or stocks in a wildcat mining scheme in far Alaska without the services of "a good talker;" that given, you can sell either with it must be confessed, almost equal facility. "My dear sir," said a well known manager of a great life insurance company to a neighbor of ours the other day after listening to his presentation of some financial scheme which he was promoting, "I do not want any of your wares, but I want you. A man who can talk like that can make a fortune as a solicitor." He was right. That man has since been talking himself right to the top of the ladder.—You can not build a trolley line to the next town without the aid of "a good talker;" but with his assistance you can span a continent. A glance through the advertising pages of any of our popular periodicals will show as much. All of our great department stores keep one or more men whose sole duty it is to write the lines which shall meet the public eye each day. Shakespeare said "Good wine needs no bush;" but he never said that it did not need a talker. "We are adver-

tised by our loving friends," yet not if they keep still. The religion of the cross abolished the sword but it consecrated the tongue; and by the altogether inadequate means of preaching, as the world regards it, set out for the conquest of mankind.

It is not arbitrarily but with reason that the word of God lays such emphasis upon the believer's duty in the matter of witnessing. When the church ceases to testify, it becomes weak; when it goes everywhere preaching the word, the Lord adds to it daily those that are being saved.

But no good cause is promoted by "poor" talk. The witness for Jesus, the herald of the gospel, the champion of the cross, must be "a good talker;" and a good talker is first of all a ready one. No business house will send out upon the road to represent it one who must be forced to talk.

No man can talk effectively for a cause which does not rouse him. If it be too evident that he speaks under a sense of obligation and not because the fire burns within him, he is not "a good talker" for any cause, least of all for religion. The "good" talker is one who is full of it. Even an eloquent man becomes dull when he attempts to present some subject in which he has but a professional or perfunctory interest; while a man possessing few of the graces of oratory may stir his hearers to a noble frenzy if his fluency and spontaneity evidence his sincerity. He only talks well for Christ who keeps near Christ, and is full of the Spirit.

But of all poor advocates of any cause, save us from the man who is always uncertain of his message; in haste to qualify its terms and forever anxious to apologize for its contents. No man can ever be a "good" talker for a cause in which he does not himself wholly and thoroughly believe. The very first requisite for a successful advocacy is that positiveness which comes from profound conviction. If a man has lost faith he has lost power. To talk well a man needs a clear and simple creed rather than a wilderness of doubts and negations.

Yes, that is what the gospel needs today, just as much as any other cause that would catch the public ear, convince the public reason and win the public heart. It needs not one but many good talkers, men who can witness to the reality of Bible truths in unhesitating words because they have personally known them; men who can preach effectively forgiveness, redemption and salvation because they believe in them; men who are not forever apologizing; men who are not ashamed of their message any more than Paul was. Such men today can make their office and their Lord respected, and no others can.—Interior.

Mr. Alexander, the famous evangelist, relates a helpful incident concerning the words, "Pray Through." He says: "One day I went with a friend to a bank in Liverpool to change some American money. While the clerk was making some calculations I picked up a pen and began unconsciously to write in big letters on the blotting pad in front of me, 'Pray Through,' and kept on until I filled the whole sheet all the way down with 'Pray Through.' I didn't think anything more about it until the secretary of the movement came to me shortly after, and said, 'Do you remember writing "Pray Through" up and down a sheet of blotting paper in the bank?' I said I did. 'Well,' he said, 'a man came in there a few moments after you left. He picked up the blotting paper, and said to the clerk, "Who wrote this here?" The clerk replied, "An American gentleman who was in here just now. I think he has something to do with the Torrey-Alexander meetings." The man then hunted me up,' continued the secretary, 'and told me how he had been depressed with some of his business affairs, and how he had been trying to carry the burden himself; but when he saw those words "Pray Through" up and down the blotting pad he realized that that was the very thing he needed, and that God had sent it.'"

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.

A Typical Mission in China. By W. E. Southill, compiler of the Winchow New Testament. Fleming H. Revell Company.

This is an exceedingly interesting book, instructive in regard to China missionary work. The descriptions are fine and his facts are informing. The work covers a quarter of a century, and nearly ten thousand converts were made. The book is at times most humorous and bright. It will well repay a perusal.

The Sinner and His Friends. By Louis Albert Banks, D.D., 12 mo., cloth, 364 pages. Price \$1.30 net; postpaid, \$1.42. Funk & Wagnalls Company.

Dr. Bank is a writer well known to the reading public. This book is the latest volume. It is up

to his former sermons in all respects. His style is trenchant. They are evangelical and full of spiritual power. He speaks out what he believes. "His sermons are models of epigrammatic utterance and evangelical grace." These sermons are well worthy of study. His successful ministry tells of the power of the preacher.

The Conquest of the Cross in China. By Jacob Speicher, of American Mission, Kityang, South China; introduction by Rev. William Ashmore, D.D. Fleming Revell Company.

In this book the author gives us many characteristics of the Chinese people, the domestic and political situation there. He then writes of the essentials of a successful foreign missionary, his political and social status in the flowery kingdom. He explains missionary methods in China. Many problems of the Chinese local churches are discussed. The contents of the book were first delivered as lectures to the students of Colgate and Rochester Universities. The book will be of deep interest to those interested in Chinese Missions.

The Industrial Conflict. By Samuel G. Smith, professor of Sociology in the University of Minnesota. Fleming Revell Company.

Dr. Smith, in his valuable work, throws much light upon the labor problem. This problem is a live topic today. The work is calm and judicial. Many letters from labor leaders and employed are found in its pages. The author's convincing arguments must attract the attention of those interested in the subject.

It does seem that each number of the Bible Student and Teacher is the best one of all. One thing is sure, there have been none of this most valuable and scholarly and timely magazine's which is better than the July number. We do wish every preacher in the land took this monthly, and every other man for that matter. In it the greatest scholars in the land are fighting most valiantly in defense of the infallible Word of God.

Distinguished as ever is the list of contributions to the August Atlantic. The Rt. Hon. James Bryce leads with his Phi Beta Kappa address, "What Do We Mean by Progress?" Most timely is Hollis Godfrey's "The City and Its Milk Supply," a brilliant article on this ever pressing and vital question in modern metropolitan life. In view of the "nature controversy," John Burroughs' "Nature and Animal Life" appears as a judicial utterance on the question of free will in the lower orders. "Tendencies of American Railway Development," by Ray Morris, is a thoroughly comprehensive report of existing conditions with suggestions of value for legislators and public men.

Among the reviews are "The Value of Aldrich's Verse," by Albert Phelps.

With this number General Morris Schaff's popular war papers, "The Spirit of Old West Point," come to a conclusion. "The Helpmate," by May Sinclair, increases in interest as it draws near the end.

As to fiction, Eden Phillpotts's sketch, "The Bankruptcy of Bannister," is an extraordinarily clever piece of work. A story by Mary Austin, entitled "The Walking Woman," is a tale of unique character, appealing to many readers.

Verses of distinction and unusual beauty by the well-known poets, Richard Burton, "Frederic Lorn," John T. Babb, and James B. Kenyon.

The fiction number of Scribner's Magazine has been an institution for twenty years. In it have appeared some of the most notable short stories, stories that have made the reputation of their authors. The present fiction number (August) preserves this tradition, and each story in it is of unusual interest as a story and of remarkable skill in execution.

James B. Connolly writes one of his most amusing comedies of Gloucester fishermen, "The Commandeering of the Lucy Foster."

Nelson Lloyd has a humorous satire on ancestor worship, entitled "The Grandfathers of the Evolution."

Henry Van Dyke's fifth "Days Off" paper is devoted to "Some Remarks On Gulls: With a Footnote on a Fish." The pursuit of the gull leads Dr. Van Dyke to Jordan's Pond, near Bar Harbor, where he has a remarkable experience with a ouananiche.

The number has beautiful examples of color printing. The frontispiece, "Old Romance," is a charming drawing by Maxfield Parris. There is also a series of drawings, "A Day at the Country Club," by Harrison Fisher, reproduced in color; and the elaborate cover in colors in from a design by S. N. Abbott.

Contents for The American Review of Reviews for August: Hi-Hyung, Emperor of Corea, Who Has Abandoned (frontispiece); The Progress of the World; Record of Current Events (with portraits and other illustrations); Cartoons of the Month; Mark Twain, Doctor of Letters, By Samuel E. Moffett (with portrait and reproduction of cartoon); Charles S. Mellen, Railroad Organizer, by George W. Butson; Railroads in South America, by Lewis R. Freeman; The Farmer's Debt to Science, by Frank W. Bicknell; San Francisco's Regeneration, by Calvin B. Brown; Co-operative Consumers' Associations in Russia, by Herman Rosenthal; The Study of the Human Plant, by Frederic Lees; William H. Taft as a Judge, by Richard V. Oulahan; The Labor Decisions of Judge Taft, by Frederic N. Judson; The Legislatures and the Railroads, by Robert N. Ireton; The Wisconsin Public-Utilities Law, by John R. Commons; Leading Articles of the Month.

SUNDAY-SCHOOL LESSON

SUNDAY, AUGUST 12TH.

The Day of Atonement. Lev. 16:5-22.

Motto Text—"Wherefore he is able also to save them to the uttermost that come unto God by Him." Heb. 7:25.

The Jews had four joyous festivals in the year, and besides these, the day of Atonement. This was a day of fasting and prayer, of confession of sin and of repentance. It was the tenth day of Tisri, the first month in their year, and came about the first of October. This was the greatest and the most solemn and holy of all the days of the year. It typified the Atonement to be made on Calvary, and that in the greatest thing which has ever occurred on the earth, and none can ever equal it.

Aaron had to make an atonement for himself and his sons, and also for the people. For himself he took a bullock for a sin sacrifice and a ram for a burnt sacrifice. For the people two kids of the goats for a sin offering, and one ram for a burnt offering.

"And Aaron shall offer his bullock of the sin offering, which is for himself." Aaron was the anti-type of the great high priest, who was to be priest and sacrifice in one. But Aaron was a sinful man and must have an atonement. The priests must be themselves at peace with God, in order to mediate between God and the people. In every way God taught Israel the terrible defilement of sin and His own holiness. And thus Aaron was taught there was a higher Mediator whose intervention both priest and people must have.

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation." There were two goats needed for this peculiar sin sacrifice. "And Aaron shall cast lots upon the two goats." He cast the lots before the Lord as it was to be God's decision. "One lot for the Lord, and the other lot for the scapegoat." One goat was to be sacrificed to the Lord; the other was to go into the wilderness. In regard to the strange expression which seems to put the scapegoat on a level with the Lord, Murphy explains: "As the question to be determined by lot is, who is to have the life, the scapegoat is naturally opposed to the Lord, inasmuch as he has the one life, while it has the other. And, as we have already seen, the Victim, here merely shadowed forth by the goat, must be a divine person, and therefore not unsuitably matched with the Lord."

"But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make an atonement with him." The Lord was a sacrifice for sin, making a propitiation to God. He also bore away the sins of his people "as far as the east is from the west." A dead goat could not typify this carrying away of the sins.

Having gotten the animals ready Aaron first offers the bullock as a sin offering for himself and his house. In every way God impressed upon Israel the awful pollution of sin and His own holiness and majesty. The great lesson of this entire book of Leviticus is that

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sin is against God. It is a lesson of all the most needed in these days when the first and greatest commandment is ignored and the second put in its place. Sin is thought of as wrong chiefly because it injures our fellow men. And men are urged to be good for their sake. This humanitarian religion is losing sight of God, is forgetting that Christ died chiefly because it was for God's glory that men should be saved. Men must be kind to their fellowmen, but man's chief end is to glorify God and enjoy Him forever.

"And he shall take a censer full of burning coals of fire from off the altar before the Lord." The altar of incense which stood in the outer part of the tabernacle where were the golden candlestick and the table of shew bread. "And his hands full of sweet incense beaten small, and bring it within the veil." Beating the spices small made them burn the better and give out their scent more freely. "This is the very highest and purest symbol of that part of propitiation which is called intercession." The fire was from the altar where the blood was sprinkled. God will receive no prayer nor worship which is offered on any other ground than the atoning blood.

This day of atonement was the only one in the year in which any human being entered the Holy of Holies. And the high priest was the only one who could go that day. And the mercy seat between the cherubim must be shrouded from his eyes by the smoke of the incense. So unworthy is sinful man to appear before his God. How humble ought we to be in His presence. With what reverence should we approach the mercy seat! The cloud of incense which covered the mercy seat where the Shechinah stood, covered Aaron by the propitiation made and pleaded. "Over the testimony." That is over the two tables of stone on which the ten commandments were written, which were within the ark. The propitiation stood between Aaron and death. Covered thus by the cloud of smoke Aaron approached the ark and sprinkled the blood of the bullock sacrificed to make atonement for himself upon the ark eastward, which was the front of the ark, and then sprinkled the blood seven times on the ground before the altar. Seven is the number of perfection and indicated that the atonement of Christ is sufficient and God accepts him as the sinner's substitute.

Verse 15: Having finished making the atonement for himself, Aaron went out to the altar of sacrifice and offered the sin offering for the people. He took the blood within the Holy of holies, no doubt carrying the incense as before. "And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Their uncleanness was their sinful nature, their transgressions the specific sins which come from that. Even the holy place needed an atonement.

Our best deeds, our prayers and our worships fall short of God's requirements and need forgiveness for Christ's sake. In every way the law of Moses set forth the majesty and the holiness of God and the deep guilt of sin.

ernacle of the congregation." This means the part outside of the veil. The blood was put on the golden altar and on the ground in front of the veil. No priest was to be in this outer part all the while Aaron was making atonement. Christ trod the wine press of the wrath of God alone.

"And he shall go out into the altar that is before the Lord, and make an atonement for it." This is the great brazen altar which stood in the court of the tabernacle and on which the burnt offerings were made. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel." Their iniquities were their sins against God which required expiation; their transgressions here refers to wrongs done to others which required redress. There can be no forgiveness without confession of guilt. And sins against God must come first. They are the most heinous.

The sins of Israel were laid on the sin-bearer, and he carried them far away from the people. God forgives like a God. When atonement has been made, he remembers the iniquities no more; His redeemed stand justified in His presence, wearing the imputed righteousness of His Son.

Dr. Arthur Yeager, of Georgetown College called while in the city. He reports that the prospect is flattering for an increased number of students. Prof. Freeman at Concord Association expressed himself as highly gratified with the prospect. Georgetown College deserves the loyal support of the denomination. H.

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THE MONEY CRAZE.

One of the menacing evils of the age is the "money craze." "The old are trying to get it to keep and the young are trying to get it to spend." And often it seems the only worth of a man or woman is estimated by the amount of money they are able to command. The subtle paw of commercialism in its "frantic dance of death" is seen moving in civil courts, legislative halls, religious assemblies; and in marriage contracts and church affiliations, too often holds the balance of power in deciding questions of serious issue. A cultivated, respectable looking gentleman in this State told me without any apparent change in his expression of manner, that he united with a certain religious denomination because he thought it would help his business. People may not be "money-mad" but they are diseased with a malicious infection that is turning them if not to madness at least away from the accepted path of duty to God and society and themselves. It is quite hard in many places in this State to get a "corporal's guard" out to prayer meeting. They are too tired to come and must rest up so they can start and keep abreast of their fellows on the next day. I think that college president had much cause for regretting that twenty millions of children of this great nation are being taught five days out of the week and through ten or fifteen years, "that the great end in life is to get money, that for this they should study and plan and work." I have thought if Rudyard Kipling was writing his *Recessional* now that he would add a verse something like thus:

If money-mad ourselves we loose
In the panting crowds of the
rushing chase,
And thy Kingdom first we do not
choose,
O call us back to seek thy face!
And Lord of Hosts, be with us yet,
Lest we forget, lest we forget.

This craze is not a *morbus im-*
medicabilis, nor is any other sin for
that matter, but the only one who
can "minister to the mind diseased,
pluck from the memory a rooted
sorrow, raze out the written
troubles of the brain and with some
sweet oblivious antidote, cleanse
the stuff'd bosom of that perilous
stuff which weighs upon the heart,"
is He who "spake as never man
spake," and taught society that
"Life is more than meat and the
body than raiment."

DISTRICT ASSOCIATIONS—
PLACE AND TIME OF
MEETING.
1907.

AUGUST.

- 6—Bethel, Elkton church, Todd county.
- 6—Daviss County, Buck Creek church, near Livia.
- 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.

Nerve Sick

If weak, worn out, nervous, cannot sleep; have indigestion, headache, neuralgia or periodic pains, it is because your nerves are weak. It is the lack of nerve force that makes the stomach, heart, lungs, etc., work imperfectly—become sick. Dr. Miles' Nervine cures the sick when it restores nerve strength, and puts the power behind the organs to do their work.

"Almost three years I suffered from nervousness, indigestion, and palpitation of the heart. I could not eat or sleep with comfort, or walk or talk without suffering. Altogether I was in a bad condition. My doctor did not seem to do me any good. I had tried so many remedies that I did not have much hope of any of them doing me any good. Dr. Miles' Nervine was suggested by a friend. I got relief from the first, and after a few days I felt like a new person. It not only relieved my heart and nerves, but has invigorated my whole system. I am very grateful because since I have stopped using it I have had absolutely no return of my old trouble."

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- 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, Campbells-ville.
- 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 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 Eubanka.
- 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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Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place;
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.
It grows more real day by day;
Not strange or cold, but very dear
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

Our Pulpit

THROUGH DEATH TO LIFE
BY THE POWER OF LOVE.

BY REV. S. E. GRIGG.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."—Gal. 2:20 (Am. R. V.).

We could almost thank God for the blunder of Peter at Antioch, for it furnished an occasion for Paul to give us a masterful summary of the doctrine of justification by faith. As so often happens, out of weakness has come strength, and clearer light has broken forth from confusion. The cry, "Back to Christ," is as old as the Apostle Paul. These fickle Galatians misled by Judaistic teachers, and by the vacillating conduct of Peter, had departed from the simplicity of their faith in Christ, and had wavered in their allegiance to the great apostle. Pained, no doubt, by the light regard in which they had held the sacred bond between himself and them, and yet more saddened by the confusion wrought in their own faith, and the dishonor they had done to Christ, Paul writes this appeal—an appeal aflame with passionate love and strong in the logic of a soul's experience—to win them back to their Saviour Lord and to the "faith that worketh through love." We cannot fail to notice the prominence of the first personal pronoun in this text. Many of us hesitate to give any prominence to that capital "I," and well we might. But behind Paul's "I" there is a great soul, a deep experience, and a strong life. He is not detailing cold theology, for the truth he teaches has become a part of him. He who once breathed out threatenings is now breathing out the gospel of love. In this case the man is greater than his argument, and so he overleaps the bounds of the controversial and the local, and ad-

vances to the positive and universal. Hence we find him coming with rapid strides from his criticism of Peter to this grand summary, which I believe to be a succinct description of the Christian life, as to its source in the crucified Saviour, its daily sustenance and expression through the indwelling Lord, and its all-sufficient dynamo in the love that wins and controls. First of all it must be clearly and emphatically stated that the Christian is dead with Christ. That Christ had been crucified was to Paul an indisputable fact, and associated with the fact of the Resurrection it formed the very essence and glory of the gospel he preached. There is a tendency now to remove the emphasis from Calvary to experience—from the "historical Christ" to the living and present Christ. But because it is from the branch that we pluck the fruit we must not therefore esteem the root of no account. True, we may put our lips to the stream far down its course; but away back at the beginning of the stream is a spring—a fact that we do well to remember. In a very real sense the Lamb was slain from the foundation of the world, but the sacrifice was not complete until there rang out from those dying lips the victorious cry, "It is finished." So then, there stands at the very entrance to all gospel truth the fact that in one dark hour on one sacred spot, Jesus the Son of God died, and that fact neither space nor time, infidelity, indifference, nor scorn, can ever obliterate from the history of mankind.

But Paul here simply assumes that fact, and makes a statement which clearly shows that he, as a believer, was closely and vitally related to that death of Christ. In His death Christ had specific regard to him, for "He loved me, and gave Himself up for me," and in that death Paul regarded himself as a sharer, for, "I have been crucified with Christ." It is this interpretation that gives evangelical value to the historical fact, and transforms the story into a gospel. The words "Christ died for us" have been reiterated by different speakers to express widely varying ideas. But put as much meaning and force as we may into that preposition "for" I do not think we can overstate the teachings of the Scriptures in regard to the vicarious work of Christ. "The Lord hath made to light on Him the iniquity of us all," "Who as our own self bare our sins in His body upon the tree," and "Him who knew no sin, He made to be sin on our behalf; that we might become the righteousness of God in Him." Such passages as these leave us free to believe nothing less than that all the guilt and burden of our sin was actually borne by Christ and that the believer is identified with Christ in His death. In Christ he has been judged, condemned and crucified; and in His resurrection he has been delivered from the law, from self and from sin.

Only thus could the work of Christ meet the need of man. Man's problem is a problem of life and death. Man is wrong in that which is most vital and radical, that is, his relationship to God. He can be completely right nowhere else until he is right there. Humanity did not need a prop because it was tottering, but life because it was dead. And we do not have to look very far afield, nor very deep into our own hearts before we discover that there are somethings so utterly wrong that

they can never be settled except at the cost of blood. Death is the imperative condition of life. And so the cross stands as God's great response to man's deepest need. Christ, in whose being is the element of eternal humanity as well as of eternal deity, gathers up in Himself all His people, and in His death we died. It has been contended that this view of Christ's sufferings is both unreal and immoral. If unreal, then a greater mystery than ever enshrouds Gethsemane's shadows and Calvary's midnight. If my sins were not really charged against Christ, then my soul's vision of Calvary is so blinded by a great, unanswerable "why," that I can see nothing clearly except that the whole transaction is an exhibition of cruelty and folly. If the principle of vicarious suffering, of the imputing of my sin to Christ and of His righteousness to me, be an immoral one, then a strange thing has happened. We have gathered grapes from thistles and figs from thorns, for that very doctrine has given birth to the purest and noblest characters the world has ever known. My friends, we can believe with confidence and say with emphasis that the Christian has died in Christ.

But that is not all. It is just as true that *the Christ lives in the Christian*. "And it is no longer I that live but Christ liveth in me." It is at this point that theology passes over into experience, and fact into personal realization. "Christ liveth in me," that takes us at a bound from the seed-sowing into all the wealth of harvest. "Christ liveth in me," that experience gathers up the written word and places it, a living Bible, on the pages of my daily life; it reaches back over the centuries and taking hold of the friendship of that Bethany visitor, the calm strength of

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"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time but when I went to visit a friend I got in the habit of drinking Postum.

"I gave up coffee entirely and the result has been that I have been entirely relieved of all my stomach and nervous trouble.

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"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"At last I persuaded her to stop drinking coffee and try Postum Food Coffee and she did so and has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side in fact she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." "There's a Reason." Look in pkg. for the famous little book, "The Road to Wellville."

that constant Worker and the mighty love of that kingly sufferer it brings it all home to my heart and makes it a present reality; it scales the heights to the ascended Lord and touching his hand it links my poor self to all the power, the peace and the promise of that throne. There is no "far away" to the soul that can truly say "Christ liveth in me." The indwelling Christ answers the cry of the human heart for companionship. He becomes the soul's outlook and the promise of all future good—"Christ in you, the hope of glory." He imparts freshness and adaptation; living by precept, or rule, or custom will fail us in some crisis or emergency; but living by Life will make us equal to any occasion, and fit us for every test.

I need not do more than suggest how very real this experience was to Paul. From the moment that God revealed His Son in him he became a new man and his life became new in purpose and power. It was the Christ in him that made all former treasures to become as dross to him. It was the Christ in him that led him forth over sea and land amid perils and persecutions, in hunger and weariness; that took him to Jerusalem—where bonds awaited him, and to Rome where death stared him in the face. It was the Christ in him that made him as firm as a rock and as irresistible as a tornado, and yet as glad as the sunshine and gentle as a mother.

But there are some very crude ideas in regard to the indwelling of Christ. He does not live in the human heart as a tenant dwells in a house. He dwells in us as a friend dwells in a friend, and as a mother lives in her child. His indwelling means that our wills are lost in His will and that His spirit pervades our spirit. It means that my personality is caught up into His personality and the two are so welded that you could not take the Christ out of me without destroying my very life.

Now we must advance with Paul a step farther, for not only does the Christian die in Christ and the Christian live in the Christian, but *the Christian must live out the Christ*. "And that life which I now live in the flesh I live in faith, the faith which is in the Son of God." I have known some people who apparently believe firmly in that long ago transaction on Calvary, and others who seem to have some knowledge of an inner experience but there they rest. Paul, however, was never content with one or both, to him it all meant an earnest, practical, outward life. In regard to the outliving of the Christ, Paul here suggests three important facts which I desire to briefly indicate. And first, if you read this statement, "and the life which I now live," under the lens of his own life you will see that to live out the Christ meant for him a life of strenuous activity. It is not the dream which I now dream, nor the rest which I now feel, nor the song which I now sing, but the *life* which I now live. I have long felt that it is a mistake to teach that it is easy to be a Christian. Many a life has been ruined by that pernicious doctrine. Is it easy to be a scholar?—You answer that it is easy only to the man who does not know what scholarship means. Is it easy then to be a Christian? Ask David, and he will answer you in those Psalms of confession and of earnest pleading. Ask Paul, and he will speak of a buffeted body, of wrestlings in prayer, and in the

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If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

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end, of a fight which has been fought. Nay, ask Christ whether it is easy to be the man you ought to be, and a murmur from the wilderness, a midnight sigh from the mountain top, and a cry from Gethsemane will all answer, No. If I said it is easy to live the Christian life, all my past with its inward struggles, its failures and its sins would rise up and contradict me. It is easy to float down stream, but the true Christian life is ever an up-stream progress. Christianity is the highest life, and it is not easy to live. But do we not become Christians by just trusting? Yes, but trusting is giving yourself—not your things, but yourself—and that is not easy. But love makes it easy! Then you forget that love is only another way of spelling Cross. I know that the Christian life is a struggle which carries its own reward with it, and a battle which leads to final victory, and that it carries deep in its bosom a peace which is heaven compared to the spiritual stagnation of a Christless life; but then it is not easy. Then as to the sphere in which

this Christ life should be lived out, Paul evidently thought that our commonplace life in this work-a-day world is just the place in which to live it. "The life which I now live in the flesh, I live in faith." Oh, this is what the world needs to see, the Christ in human flesh among the ordinary things of life. We note a slow but welcome passing of the distinction between the so-called secular and sacred. We hear much about "God's House," and the "Sacred Desk," but what about God's factory, and God's office and God's home? And what about the sacred bench, and sacred counter, and sacred pen and brush? To the true soul every "common brush is aflame with God." Religion is most at home amid the ordinary duties of life. "Ye are the salt of the earth," but salt in a beautiful box on the shelf never prevents corruption nor flavors the bread. The value of salt is a question both of quality and of relation. And so with Christians. A professing Christian is of no more use than saltless salt, unless he possesses that distinctive principle of spiritual life generated solely by the Spirit of God, and unless that principle pervades the whole sphere of experience and activities which, as I take it, Paul here sums up as the life lived "in the flesh."

Then again this practical life is to be a life lived in faith. Faith is more than that initial act by which we trust in Christ for salvation. It is an attribute of the soul. It is the medium through which the human heart maintains communication with the spiritual universe, and receives unto itself the riches of grace. I believe it is Philip Brooks who uses the earth's atmosphere as a suggestive illustration. Without it, he says, the sun could not impart either its light or its heat to the earth. And so without this receptive attitude of the soul, notwithstanding all the fullness that dwelleth in Him, my poor life may roll down its eternal career unblest and fruitless.

And now as we close our study of this remarkable text, we come to the mighty motive, which is the explanation of all on God's side and the inspiration of all on our side. "Who loved me and gave Himself for me." He loves me, yes, and because that link of love remains between us heaven is within my

reach. And how sweetly personal is that love! He loved me. The rainbow of His affection embraces the world, and yet each dewdrop of faith possesses its own little bow of personal love. But it is love manifesting and concentrating itself in sacrifice that saves. He loved and gave. Love always gives. He gave Himself. That is the measure of His love, and that is His estimate of a soul's value. This love of Jesus expressed in His death for me is the only power that can awaken my love for Him, and win me from self and the world. And what a rock that truth is to stand on! You may cut away much of my creed, but so long as I know "He loved me and gave Himself up for me," I have a foundation on which I rest secure amid all the storms and through every test. Nor can the way to the mercy seat ever be closed against me, for this is also my plea in prayer. "How shall He not with Him freely give us all things?" And this blessed truth gives strength for service. It nerves the heart for the conflict and sustains the flagging zeal. Brethren, I know not how a pastor or a missionary can meet his difficulties and do his work unless he be constantly inspired by this mightiest truth. "He loved me and gave Himself up for me." And this must be the very heart of our message to others. He loved you and gave Himself up for you, that key, if any can, will unlock the human heart. And this is where the tragedy of unbelief comes in. It is a sin against love. If I go down to death I have to go over the blood of the loving Christ. And if I put my foot of unbelief on the broken heart of Christ and then take a step beyond it, where can it take me but to—hell? I think I am not going too far when I say that the keenest agony of the lost is due to the fact that "He loved me and gave Himself up for me." But oh, how blest are we, who, like Paul, can realize that in His death we died and that now He lives in us. And that cross which we found at the very portal of life shall never fail nor leave us and when the life "in the flesh" is over, this shall be our passport. "He loved me and gave Himself up for me."

Glancing over the financial statistics of the churches of one of our associations in New York State recently, the editor noted that the churches put down a larger total in the "miscellaneous" column—very much larger—than they gave for both home and foreign missions together. Thus the persuasive and voluble brother representing This, That and the Other, responsible to nobody and without the backing of the societies which are set to guard the churches against just this guerilla method, is given admission into the pulpit and prayer-meeting, and gets a good offering; while the general societies, when their day comes around, take their chances of fair weather and full congregation, and of having those who gave to the "miscellaneous" cause excuse themselves on that ground from doing anything for home or foreign missions this year. Brethren pastors, for this year, in view of the debt and the demands, will you not keep that "miscellaneous" total down and give the denominational boards the right of way and a full chance?—*Home Mission Monthly.*

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deep down at the bottom of our spiritless life is the need of the forgotten secret of prevailing prayer.—*Spect.*

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A man in Calif., took up the question of food, to see if he could recover from an old case of dyspepsia from which nux vomica, pepsin, and other remedies gave him no relief.

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It is worth trial by anyone who desires to be well, to change the diet, and particularly to leave off coffee. Grape-Nuts food contains elements that rebuild the grey matter in the nerve centres and brain and give one a feeling of reserve strength and vigor. This food is perfectly cooked at the factory, and can be served instantly with cream. Read "The Road to Wellville," in pkgs. "There's a Reason."

Editorial

In a church of Christ there are various grades of disciples.

The Apostle Paul calls them vessels of gold, silver, wood and earth. "But in a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor, and some to dishonor." That the individuals in these grades are different is not arbitrary on the part of God. He is no respecter of persons. He has no favorites except those of character. If a Christian in a church would be a vessel of gold he may. If he is negligent and does not desire to be such he will not be, but a vessel of wood or earth and almost unfitted to be used by the Head of the church. There are several things necessary to being thus fitted. The Apostle says: "If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." He must refrain from the evil practices and sinful pleasures of the world. There are many things indulged in by men of the world from which Christians must refrain if they would be fit for the Master's use, such as theaters, ball-rooms, race courses, saloons, etc. Some Christians occasionally attend such places but always to their own detriment. They thus render themselves unfit for religious service. They must separate themselves from evil doers as companions. These defile by their words and acts those who consort with them. Wicked associates always demoralize their companions. To be fit for the Master's use we must seek to develop our spiritual nature. The "fruit of the Spirit" must be cultivated earnestly. The church is, or ought to be, a working body. Each member is expected to be active in service. There is no place for a drone, all must labor in building up and extending the Redeemer's Kingdom. Each must, by the grace of God, be faithful in efforts to make the church a success in all departments, in the public congregation for worship, in the prayer meeting for the edification of the membership, in Sunday-school work for the religious education of the children, in contributions for current expenses, in missionary work. Each member should be a soul-winner. Such will not wear a starless crown. All should be posted as to Foreign and Home Missions. Contributions should be generous and constant. To such God will say: "Well done, good and faithful servant, enter into the joys of the Lord."

Reader, are you being used thus by the Master? You may and should be.

TEMPERANCE VICTORIES.

Every day almost brings some victory for which to thank God. Georgia has passed a prohibition law closing all the saloons in the State. Georgia went to work in the wisest way. There is little use in passing a prohibition law for a whole State when public opinion is not in favor of its enforcement. And a law which is not enforced is an educator in lawlessness.

For years Georgia has worked under a local option law. County after county has adopted, and, what is more, enforced it. Thus,

the liquor power has been crippled, men taught to see the good which came from prohibition and prepared to stand by the enforcement of a statute for the entire State. The Legislature judged that the time has come when the law will be thoroughly supported by public opinion. Hurrah for Georgia!

Kentucky is getting ready for similar action. Already local option covers five-sixths of the State. County after county is wheeling into line in the battle. Soon we hope every county will be free except Jefferson. We ardently desire that should be free also, but we have little hope that the time is near when Jefferson will adopt local option.

But when all or nearly all of the State has been firmly established in dryness, then the Legislature ought to adopt a State prohibition law and thus free Jefferson county from the clutches of the liquor traffic. We hope that time will come in two years, or four at the farthest. Let our people watch and when the next nominations are made by their parties for members of the Legislature, see to it that no man receives the nomination who cannot be thoroughly trusted to withstand all blandishments, promises and bribes from the liquor interests.

The Times-Star, of Cincinnati, publishes the wails of the distillers and liquor dealers of that city, because of Georgia's action. One estimated the loss to them at \$5,000,000, saying they had worked up a big Georgia trade and that most of the liquor used in Georgia was bought in Cincinnati. One distiller comforted himself in this style: "Despite the prohibition law, I believe many Georgians bent upon securing a drink will get it in some manner, and if search warrants are issued after January 1st liquor will no doubt be found in many places. But the State will soon get tired of issuing search warrants." [Italics ours.]

The hope of the liquor men, to which they have often given expression, is that the temperance people will grow weary in well-doing. But we believe the good people of Georgia will show themselves as resolute and tireless as the distillers, and more so.

No observing Christian but has not noticed that the tendency of the times is to loose thinking and unorthodox teaching. The one great evil of the age is the denial of the plenary inspiration of the Scriptures. Even many of those whose duty as ministers is to defend and uphold this doctrine are careless, nay sometimes are found attacking it. No one can fully estimate the importance of this doctrine: "If the foundations be destroyed what can the righteous do?" is the significant question asked in the Bible. To deny this is to destroy the foundation of all divine authority, for if the Bible is not of God then it is of human origin and no better than other books written by men. We must believe that the Bible is the Word of God, not contains the Word of God. Every word in the original from Genesis to Revelation is of God and binding upon us. To deny a part is to throw suspicion upon the whole. We are neither to add to or take from it. God pronounces a curse upon whoever does so. Let us stand firm upon this truth if we would not drift out upon the sea of skepticism. The Recorder has always stood thus and will do so.

It does our heart good in these days of mental flabbiness to find a body of men holding their belief firmly and speaking up in no uncertain terms. Therefore, we rejoice in the strong words of the Plymouth church, of Brooklyn, the old church of Beecher. This church in point of doctrine has been what is called "slack twisted," and has not stood squarely by the faith of its fathers as has the great New York Congregational church, which had the peerless Cuyler for its pastor so long and now has Dr. C. E. Jefferson, whose words against union with other bodies we quoted some weeks ago.

Therefore, we are all the more rejoiced to find the Plymouth church believes something strongly. It believes in the congregational form of church government with earnest convictions, and it proclaims its belief in strong words with the right ring.

There has been an effort going on, about as long as the effort to unite the Freewill Baptists and the Northern Baptists, for a tri-union between the Congregationalists, the Protestant Methodists and the United Brethren. Every now and then the secular papers have shouted that the union has been consummated. But it seems away off in the dim distance yet, and this action of the "liberal" Plymouth church will remove it so far away a telescope could scarcely find it.

We wish we had a copy of the declaration unanimously adopted by this church. We only have extracts from it given by the Congregationalist. It declares each church is a unit complete in itself. Congregational churches are not a denomination, as are other bodies, but are units without "ecclesiastical organization, responsibility or authority, which does not exist and ought not to exist among our Congregational churches. And what we would be unwilling to organize for our churches as they are, we would be still more unwilling to impose upon ourselves and them by an organized union "with the other bodies."

And again, "There being no body, board, committee or council which is or can be authorized to act for Congregational churches, organic union is not practicable between 6,000 independent units and two bodies of Christians, each of which calls itself a church." Plymouth church says, also, that "if formal union means more than fraternal co-operation we do not desire it. If it means only this we do not need it. On every side the spirit of the time urges the sacrifice of liberty for the sake of some imagined greater good. Among the churches of our faith and order this dearly-bought and deeply cherished liberty ought not to be lightly imperilled; and we would fain protect it by preserving the simple forms which have been its protection hitherto."

The Congregationalist adds that several of the leading churches in New England have spoken out in harmony with this declaration of Plymouth church. It is worth noting that the action of Plymouth church was unanimous. It seems evident that the tri-union scheme is dead.

Some years ago Chicago University asked all the denominations to establish "divinity schools," or, as they are generally called, Theological Seminaries, in Chicago, as annexes to the University. The Campbellites accepted the

proposition. It was an opportunity to show their devotion to "union," and many were the peans sung to "union" on that auspicious occasion. The other denominations either declined or paid no attention to the invitation to walk into the parlor of the University. It was understood, of course, that in these Annexes each denomination was to be entirely free to teach its own doctrines. But the teachers, of course, would come under the religious atmosphere of the University.

Time has passed on and the results of the affiliation have not been pleasing to our friends, the Campbellites. That is to the strong men among them, who believe something. Their ablest paper, the Standard, has opened its batteries upon the "Chicago Theology," and is doing good to all Christians by its fighting.

But the Annex has been established, and its professors are not under the control of the denomination to whom their Seminary belongs. They are vying with some of the professed Baptists there in attacking the faith they ought to defend.

One of these Campbellite professors in this Annex has published a tract in which he thus attacks baptism: "There is increasing doubt whether he (the Lord) ever commanded baptism or intended it as an indispensable ordinance any more than he did feet-washing. Growing knowledge and experience, and especially the plea for union, make it imperative upon the Disciples to modify their insistence upon immersion as an essential and the results of able and conscientious scholarship show that they may consistently do this without surrendering in the least degree their loyalty to the Scriptures and to the teaching of Jesus."

And that is one of the men put into his position to teach the young ministers the faith of the Disciples! The other denominations who declined to walk into the parlor can smile and quote to themselves the old proverbs, such as that about handling pitch. But Baptists who at least in name are more involved in that University can only sympathize with the Disciples.

Monism is an insidious teaching of the doctrine of Pantheism. It does not deny the personality of God or attempt to relieve Him of a conscience, yet in its logical results it comes to the same thing. It contends that all beings and things are parts of God. If this is so, then He is material and the devil is part of God. God is represented as an "eternal sufferer," because He is an eternal sinner, being a part of Satan. We scarcely need say that this is in direct contradiction to the Scriptures. There God is represented as the Creator and source of things created. He is the origin of all things and as Cause distinct from all created things and beings. To our mind Monism is thus constantly tending to infidelity and leads finally to blank atheism. For if God is a sinner and an "eternal sufferer," He will cease to exist as God in the minds of men. It robs Him, indeed, of His attributes of omnipotence and omniscience.

Again, if Monism is true, then the happiness of Heaven is a figment. And if God is not happy neither will His people be. In the end it destroys the inspiration of God's Word and leaves man upon the sea of speculation, without rudder or chart.

EDITORIAL VARIETIES

It will be impossible to publish all the loving tributes to Dr. Eaton which we have received. This week we give up the ninth page to them. Hereafter we can only publish one or two now and then and let the regular departments of the paper go on.

Talk about a man being obsolete at sixty! Dr. Thomas Lord has just celebrated his one hundredth birthday. This remarkable young Congregationalist was cradled the year after Fox and Pitt died, was a full grown man when George IV. was still on the throne, and has been preaching for more than three-quarters of a century. A formidable rival of Mr. Lord, Mr. Richard Bymer, a Methodist minister for eighty-one years is now within three years of his century mark. Rev. Hugh Prichard was ordained seventy-seven years ago, when Queen Victoria was playing with her dolls. Will Mr. Oster rise and explain!

Texas furnishes a novel excuse to escape jury service. James Lewis, of Terrell, Tex., was recently released from service because he had twenty-two children.

The beggar problem in Mexico is being treated in a radical way, which promises to be most effective. The authorities compel all able-bodied men to learn some trade by which they can earn a living. Might not our young millionaires with benefit, be put through a course of training with a similar end in view!

We are glad to know that Dr. R. J. Willingham and wife are to start about the 8th of September for a trip to foreign mission fields. They first go to Japan and then to China, and then to Italy. We think the visit will greatly benefit our missions, and certainly it will benefit the Doctor and his good wife. For years Bro. Willingham has devoted himself to the interests of our Foreign Missions. We wish them a delightful trip and a safe return and great invigoration.

The Wall Street Journal well and truly says: "What America needs more than railway extension and Western irrigation and a low tariff, and a bigger wheat crop, and merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest, that quit field work a half hour."

"The WESTERN RECORDER will maintain all of its strength under the guidance of so wise and able an editor as Dr. Weaver."—Biblical Recorder. We doff our hat, Mr. Editor, for your kind words.

"The will of Dr. John Watson ('Jan Maclaren'), who died at Mt. Pleasant, Iowa, on May 6th last, leaves an estate valued at \$288,500 to his widow and family, and invests the control of all published and unpublished works in trustees for the benefit of the estate." Few preachers could do that even if they had the will.

The Bible is now printed in more than five hundred languages, representing the speech of eight-tenths of the population of the world.

A writer says that if sinners believe in unconditional election they will do thus and thus. What they will do is not to be considered for one moment. The only question is, does the Bible teach unconditional election? We are told that the Gospel will be a savour of death unto death to some.

Mrs. Lyman Abbott, wife of the famous clergyman and editor, died at Hildesheim, Germany. She left home the first of June with her husband, son and daughter, in perfect health at the time, but contracted a heavy cold which resulted in her death from pneumonia. Mrs. Abbott was born in Waterford, Me., in 1837. She was married to Dr. Abbott in 1857.

We are much more in favor of taffy than epitaffy. Taffy judiciously administered encourages and helps the living. Give flowers in life while sad hearts can appreciate them.

It is getting hard for the saloonkeeper. It is said that sixty-four of the fraternal orders of the United States, numbering 3,000,000, refuse to admit saloonkeepers and bartenders in their ranks. Who would have dreamed of such a thing a few years ago? The world is moving rapidly on temperance lines.

EATON MEMORIAL MEETING.

Our church held memorial services on Wednesday, after the death of Dr. Eaton, and a number of brethren spoke of the great man we as a denomination had lost.

Dr. Fleming said that words were too impoverished to tell of what he thought of the great man whom God had called home.

His death removes a friend of education, a strong believer in liberty of speech, a faithful friend and generous foe, a kind and faithful preceptor to the young and wise counselor to all.

"He seems to have come to the kingdom for these special times." Never did mind and hand, with such masterful skill, hold forces to land-mark principles as did this giant in faith and broad information hold the brotherhood to foundation truths.

In this loss we have to join our tears with his family and the Baptists of the world. A prince among men, "the chariot of Israel and the horseman thereof."

His place cannot be filled, it can only be supplied. God who raised him up can give us a man to fill the need of this time; to Him we must look devoutly for some one who can take his place.

Fordville, Ky.

A. N. COUCH.

GILJAD CHURCH AND LYNNLAND COLLEGE.

Whereas, we are sad beyond measure at the news that our friend and brother, Dr. T. T. Eaton, has passed to his eternal home; and, whereas, we desire to try to give expression to our sorrow and to honor his memory; therefore, be it resolved by the people of these two institutions that labor hand in hand for the glory of God and the good of men:

First—That we hereby are sensible of our great loss and realize how sadly we shall miss him, especially in our associations and commencements, where he was wont to delight our thousands by his words of wisdom and sparkling wit.

Second—That we hereby extend our sympathy to the bereaved loved ones, the stricken church, the publishing house whose editor he was, and to our great denomination everywhere.

Third—That we pray God to help us to be resigned to his will and to raise up others to perpetuate the great work he inaugurated or prosecuted.

Fourth—That a copy of these resolutions be sent to the RECORDER for publication and that they also be spread upon our church book.

J. B. HUNT, Pastor Giljad Church. W. B. GWYNN, President Lynnland College, Sec.

APPRECIATION OF DR. EATON.

Admiration, gratitude and love impel us to join the multitude of loving Baptist hearts bringing tributes of praise and affection to our fallen leader and brother, Dr. T. T. Eaton.

His leadership, so able, sane, safe, successful and Scriptural, we have always admired and enjoyed.

How we shall miss it in all of our denominational enterprises and interests. More than twenty years ago he dedicated our church, then a mission church, and out of the kindness of his heart contributed liberally to finish paying for the house.

We shall ever be grateful to him for his kindness and services.

Dr. Eaton is dead! It shocked us like the message of the death of a loved member of the family circle. Truly it could be said of him, he was pastor of all our churches, so kind, tender and thoughtful was he of our interests and welfare.

We loved him deeply, because he loved "the faith," and with his magnificent powers of logical argument defended "the Word of God."

We loved him as a true friend and brother in Jesus.

Resolved, That we extend our deepest sympathy to his family, his church, the RECORDER and the denomination in their loss, and that we pray God's grace to rest on us all.

Resolved, That this appreciation of the

Adairville Baptist church be sent to the WESTERN RECORDER for publication, and that it be spread on our church minutes.

J. E. MARTIN, M. L. FUGATE, J. R. SMITH.

Adairville, Ky.

DEAR RECORDER.

Please change my paper from Wynne, Ark., to Durant, I. T. If possible send me back numbers giving account of death, funeral and burial of Dr. Eaton. We were classmates in Union University, Murfreesboro, Tenn. I am here for a short time.

Durant, I. T.

DEAR RECORDER.

Dr. Eaton, so Bro. Eaton, is in glory. Words in such rare cases only reveal our inability to express our feelings. Therefore, I only say, "I loved him." And I rejoice that he has received his crown. By the grace of God he was what he was, and what he is. May God keep the RECORDER up to the mark be set.

Maybell, Miss.

DEAR RECORDER.

I weep with all who sorrow because of the absence of Dr. T. T. Eaton, your wise, kind and fearless editor.

Your readers can say He fought a good fight, he kept the faith. He rests now as one who has put off the armor to enjoy the victory while his works do follow him.

May his mantle fall on one called of God.

Brownsville, Tex.

DEAR RECORDER.

I sorrow for the loss of our great prophet and leader, but not without hope. God has ever given us a leader. "My faith looks up to Him. He doeth all things well." The death of a good and great man is not only a loss to the Baptists of the world but to all Christianity as well. I want to suggest that the Baptists especially raise a memorial to him in taking the best paper in all the world, and thus make it and his memory more lasting than rock or marble. Let us have "Faith and the Faith," and all will be well. Yours in faith.

Macco, Ky.

DEAR RECORDER.

Truly the death of Dr. Eaton is a bewildering blow to the Baptists of the South. He was easily the leading spirit among them. He united in himself more of the elements of real power than any man I ever knew. I have stood upon the summit of the Rockies, the crest of the continent, eleven thousand feet above sea level; yet, as I looked out from that sublime height, here and there a majestic peak, clad in eternal snow rose above me still. The Baptist folk of the South are a great people. The common level is high, but Eaton towered in his colossal grandeur of character above them. His race is run; he rests from toil. We will meet again.

Reading, Pa.

DEAR RECORDER.

You have visited my home and my father's home ever since I can remember. My earliest recollections were of my father's trips to the old Daviess County Association (Ky.), and of his subscribing again each year for the WESTERN RECORDER and Christian Repository. You have been a blessing and inspiration to my life. Dr. Eaton is gone. I cannot realize it. The news stunned me. I find it impossible to think of Kentucky Baptists without him. O, how well he wrought. His strong defense of the dear Old Book!

The whole country has felt the shock, and will miss him.

I close my work here and go to the Second church, Joplin, Mo., this week.

Please change the address of my paper accordingly. God has blessed us here and we feel that we go to a greater field at Joplin.

Princeton, Mo.

Whereas, God has called from his labors on earth to his Heavenly reward, Dr. T. T. Eaton,

Resolved, That with a consciousness of the great loss that his death brings to the Baptists of our city, State and country, we look to God for the comfort which he alone can give.

We have recognized in Dr. T. T. Eaton one whose keen perception and splendid judgment enabled him to bring to bear with much force his vast store of knowledge in the promotion of morality, edu-

ration and civic righteousness, but it was in the defense of the Bible as the inspired Word of God and its truths that he was most active.

Resolved, That recognizing his worth and grieving his loss, we strive for greater faith, more earnest zeal and more loyal devotion to the God whom he trusted so implicitly served so earnestly and loved so devotedly.

Resolved, That in deepest sympathy we pray God's blessings upon his sorrowing loved ones and upon the church of which he was so long pastor.

E. G. VICK, Dr. W. T. BRUNER, W. G. NURNBERG, Sr., Committee.

Parkland Church.

DEAR RECORDER.

The Cerulean Springs Baptist church, Trigg county, Ky., being deeply impressed with the great loss that has, in the seemingly premature death of our highly esteemed and honored brother, Dr. T. T. Eaton, befallen us as a church, and our great denomination in all departments of Christian work and also every benevolent enterprise, we desire to unite with the great host of his friends in giving this expression of our admiration and high appreciation of his pure and noble Christian character and his upright and valuable life. We are very grateful to God for having bestowed upon us a heritage of such intellectual and spiritual power so richly adorned with an unselfish love for humanity and the truth as it is in Jesus.

"He being dead yet speaketh." The bereaved family have our sincere sympathy and interest in our prayers.

By order of the church.

DEAR RECORDER.

Considered as an all round man, Dr. Eaton was the greatest I ever knew. Not only was he the greatest Baptist in the South but I believed him the greatest Christian.

He was as tender and sympathetic as a mother. He combined in a rare way, intellect, culture, character and devotion. I hold it as the greatest honor of my life that I was asked to hold the first revival in his new church house. I hold it as the greatest joy and most profitable privilege of my life that I was his stateroom mate on the three weeks' cruise in the West Indies. From the time I went to him in the revival some five years ago, there has been an unbroken correspondence between us. I have wondered how such a busy man found time to write letters of friendship, but he found it. I have gone to him for comfort when my loved ones have died and now that he has gone, to whom shall I go in times of sorrow? I miss him morn, noon and night. How hard to face the fact that T. T. Eaton is dead.

Owensboro, Ky.

DEAR RECORDER.

Oh, how the heart is shocked at the death of a great and good man, a prince in Israel. Well do I remember how hearts in America were shocked when the sad news came across the sea that Spurgeon was dead. And to us, students in the Seminary, how heart-rending and bitter was the blow when telephonic wires carried the sad news all over Louisville that "Dr. Jno. A. Broadus is dead." And little did I think when I heard that last and matchless sermon, on John 3:16, of our fallen hero, at Fulton, Ky., that I would never see his loving face again. Indeed, "how are the mighty fallen, in time of battle!" At a time when Southern Baptists most sorely needed him, God, in his infinite permissive will, called our beloved T. T. Eaton home. Oh, how he stood, in the gate-city to the north, stemming, with herculean hand, the tide of German rationalism and higher criticism which threatened to deluge the churches and colleges of our beloved Southland!

But I would rather go, as did he, in the zenith of his power and glory. We can always remember him, as we saw him last, in the General Association at Mayfield, Ky., strong, brilliant, loyal-hearted, the stay of Southern Baptists. Oh, how we all looked to him for counsel and wisdom! Yes, as Dr. Nowlin said, "It was just like Dr. Eaton to take Heaven by storm." Suddenly, unannounced, the golden gate of the beautiful city swung ajar and in walked Dr. T. T. Eaton, grand and triumphant; and oh, what joy in Heaven! What a reunion! Boyce, Manly, Broadus and Eaton. Last Sunday my church had memorial services.

Columbus, Ky.

DEAR RECORDER.

Truly did a prince in Israel fall when the great heart of Dr. T. T. Eaton ceased to beat. He was a symmetrically great man, being great in so many ways. In

him there was a wonderful combination of metaphysician, logician, lecturer, preacher, pastor, author and editor.

"Many moons shall wax and wane before we see his like again."

With it all he was easy of approach and of a tender heart. He was a delightful companion and brilliant conversationalist.

May his mantle fall upon others and may our God raise up others as defenders and advocates of the truth for the propagation of which the great Dr. Eaton lived and died. Yours in Christ,

Atlanta, Ga.

DEAR RECORDER.

I see your columns are taxed with many contributions from over the whole country regarding the great loss to the State, the South and the cause of Christianity everywhere, caused by the departure of the gifted, consecrated, honored and much loved Dr. Eaton. But I cannot refrain from bringing my humble testimony to his great worth. I have loved and honored Dr. Eaton as I have loved and honored few other men. In his death I feel a personal bereavement. I can do no better than to say a hearty "amen" to all the resolutions and eulogies and words of commendation of praise that have been written concerning him. These are not extravagant or overdrawn. They simply state the facts in so far as the facts may be stated by human tongue or pen. "The workers die but the work goes on." God reigns! Herein is our only consolation.

Shelbyville, Ky.

DEAR RECORDER.

As tomorrow is the 20th and my subscription to the dear old RECORDER expires I enclose you my check for \$2, for renewal, as I cannot possibly do without it. Next to the Bible it is nearest to me.

Oh, what a shock it was to me to hear of the sudden death of Dr. Eaton. I left him on Friday morning in Mayfield, seemingly in the best of health, with a bright prospect for many more years of usefulness in the Master's service, and then on Sunday morning heard of his sudden death on Saturday. Oh, how sad it has made me! Then to think of the great loss that we as a denomination have sustained. But we must bow in humble submission to the will of Him who does all things well. My humble prayer is that God will raise up some great light to take his place, and that the dear old RECORDER will move on in the same old channels of righteousness contending for the faith once for all delivered to the saints. Fraternally, your brother,

Burgin, Ky.

DEAR RECORDER.

I feel deeply distressed at the intelligence of Dr. Eaton's death. Few, if any, will be so much missed. Who can take his place? I have been a reader of the RECORDER for some sixteen years or upwards and the more I read it the better I like it. Bro. J. E. Cox did me a good service when he recommended it and induced me to take it. In common with the Kentucky, and hundreds of other brethren in the South, I mourn our great loss. If Dr. Eaton had a fault, as gentleman, editor or Christian, I do not know what it was. He was courteous, just, fraternal, conscientious and fearless in advocacy of the truth. His great desire seemed to be to please God, to exalt Christ, and to honor the Holy Spirit by serving his Master himself and leading others to serve Him. There was no man's writings that I admired more. The Lord bless his afflicted family and glorify Himself through his life and death! May the RECORDER have a worthy successor.

Gloucester G. H., Va.

DEAR RECORDER.

I hand you \$4.00 for subscription to September, 1908. During my four weeks' of confinement on account of a fall from a new building, the WESTERN RECORDER has been my greatest comfort. Although my heart was grieved, still all the good things said of our beloved brother has done me lots of good. I had known Dr. Eaton personally for twenty-five years. I attended his church during the sixteen years I traveled out of Louisville, and during that time I saw him often and in all walks of life. He was always busy and in a hurry, and did the work of several ordinary men, and right now it seems to me Louisville needs him more than ever before in their great effort of reform. He was such a great worker for good. There is no doubt in my mind but

that Louisville, the State of Kentucky, all the Southland and even the world is better off for Dr. Eaton's having lived. To my father, Dr. Eaton and the WESTERN RECORDER was next to Jesus Christ and the Bible.

Bradfordville, Ky.

DEAR RECORDER.

I send to you this line to express my deep sorrow at the death of Dr. Eaton. When I met him at the General Association at Mayfield, I thought how well he looked, and when I heard his soul stirring addresses before that body, I said in my heart, thank God for such a man. I can scarcely realize that it is true that he is gone from us. But so it is. A great man a prince in Israel is taken. He will be missed, sadly missed. Not only will you miss him, but the denomination all over the country will miss him.

It shall be my earnest prayer that God may guide you in your effort to fill the place made vacant by his promotion.

I am glad to say that the Lord's blessing continues to abide upon our efforts here. I often get hungry for the fellowship of the dear brethren in old Kentucky, whom I knew in other days. God bless them all.

I was greatly rejoiced at the good reports made at the annual meeting. I wish for you and your collaborators the greatest blessings.

Fraternally, D. P. MONTGOMERY.

Charleston, Mo.

In the death of Dr. T. T. Eaton, of Louisville, Ky., our Baptist Zion of the whole country has received a shock as does the forest when the giant oak falls in his native wood. Dr. Eaton was a man of recognized influence and power for civic righteousness, broad educational development, and world-wide Christianity. His written thought is read and studied in every land. His death is a loss to the nations of the earth.

Resolved, That Searcy (Ark.) Baptist Church realizes, in common with our whole people, that a most influential writer, able defender of the faith, wise and trusted leader has fallen.

Resolved, further, That we tender our most hearty sympathy to his stricken family and to the Walnut Street church, of which he was so long the able and beloved pastor.

Resolved, That a copy of these resolutions be sent to the surviving members of his family and a like copy to the WESTERN RECORDER.

J. A. KIMBROUGH, J. A. FORD, J. P. WOOD, Committee. J. S. ROGERS, Pastor.

Searcy, Ark.

ORDINATION OF BAILEY H. LOVE- LACE SUNDAY JULY 15TH.

A council consisting of the deacons of the Clarksville church and one deacon from New Providence, Rev. N. O. Lovelace, father of the candidate; Rev. O. D. Graves and T. T. Thompson, for the purpose of ordaining Bailey H. Lovelace to the Gospel ministry. The council organized by electing Bro. Graves chairman and F. N. Smith, secretary. The candidate stood a careful public examination, conducted by the chairman of the council, after which a charge was delivered by Bro. Thompson. The Bible was presented by Bro. Graves and ordination prayer was offered by Bro. N. O. Lovelace, the proud father of the candidate, followed by laying on of hands of presbytery, and the hand of fellowship extended by the church. Benediction by the candidate.

Bro. Lovelace returns to the Seminary to complete his course after which he hopes to be used by his Master.

F. N. SMITH, Secretary.

DEAR RECORDER.

We have closed a splendid meeting of two weeks duration, with the Little Mount church. Bro. J. M. McFarland, of Louisville, was with us and did the preaching, and did it well. He is one of our State Evangelists and is well equipped for his work. Bro. McFarland preaches the old Gospel with singular power. He knows how "to persuade men." There were twenty-four additions to the church, seventeen by experience and baptism and seven by letter. Many heads of families among the number.

The weather was excessively hot nearly all the time and the frequent storms at night, together with the busy season for the farmers, made up the principal obstacles in the way. But the Lord was with us, and we had a good meeting. Praise the Lord.

B. J. DAVIS, Pastor. Shelbyville, Ky.



AT THE POST.

In Memoriam.

N. C. WYLER.

Midshipman Goldthwaite, Hopkinsville, Ky., who perished with eleven companions in the battleship Georgia.

Call up, Recording Angel,
The roster of the dead;
Who sleep in vaults or village graves,
Or in the ocean bed.
Call all alike—the wealthy,
The humble or the great;
Tell me how died they, Angel?
How met their various fate!

Some to fair and free martyrs;
Some to religion's call;
To truth and duty witnesses,
In faith they perished, all;
And bright, celestial splendor
Shone all around each ghost;
"I died," proclaimed each pallid shade,
"Faithfully at my post."

Oh, not in vain you perished,
Goldthwaite, when fate's sad blow
Struck down the flower of chivalry
And laid its promise low;
Still, with true joy, salute we
Your shade, oh, knightly ghost,
And hail thee, loyal hero,
Who perished at his post.

The trumpet voice inspiring sounds
Along the ocean shore;
"Fear God and His commands obey!"—
Angels can do no more;
From the ill-fated Georgia's deck
There booms a sullen roar;
With strength renewed at the sad sound,
The country's eagles soar.

HOW MADGE PAID THE DO. FOR.

BY MARY A. GROSVENOR.

Father had been sick a long time, three years, Madge thought, although it had not really been more than that many months, but then Madge was a little thing, and a month to her seemed as long as a year to most people. She remembered the day though, for mother, crying, had told her father had failed and she must be a good child and help him to bear it. No one explained the meaning of "failed" to her, so she thought then, and continued to think that failing was a strange disease which took the color from father's face, gave him that dreadful cough and made him so weak he had to lie on the sofa nearly all day long with the doctor coming every morning and shaking his head gravely at him for being no better. They did not move away from their pretty home as at first they feared would be necessary, but Madge noticed many changes, and while her tongue was silent her brain was very busy. First the servants disappeared, and mother did all their work, helped occasionally by her elder daughter, when she could be spared from the school where she taught. Then they sat no more in the pleasant sitting-room, it was too cold, for one morning the fire had gone out, and it was never rekindled, mother shaking her head sadly when Madge wanted to try her hand at lighting it. There was always a warm fire in father's room, and he never knew the fires were out in all the other rooms in the house except the kitchen. Many a time Madge could have cried with the pain in her little fingers, but she tried to laugh instead, and her mother called her a brave little girl. Christmas had come and gone. Such a sad Christmas—no tree, no stocking; only for Madge there were five big silver dollars from a god-mother who never forgot her. And now as New Year's Day drew near, a shadow came upon mother's face, reflected on the fair young brow of her elder daughter, and the doctor's tread in the hall would deepen it.

One night Madge heard her mother say to her sister: "He does not know our circumstances; he sees your father kept in comfort, and does not realize it takes our all to accomplish it. I cannot see how we can ever pay him. And yet your father would have died without a doctor." Then the tears had been wiped hastily away at the sound of her husband's voice calling her.

Madge crept from her corner to her sister's side.

"What is the matter, Alice? Why does mother cry?"
"You would not understand, Madge."
"Yes, I would, too; you always think I can't understand things."

"Why should you be worried when you cannot do anything to help?"

"I do help," Madge said indignantly; "I dust father's room and watch his fire, and run errands for him."

"To be sure you do, you are a regular little busy bee; but I meant help in this trouble."

"But, Alice, tell me, please tell me; I don't want to be left out of all the bad times."

"Will you promise not to breathe it before father?"

"Of course, Alice, I will not tell father anything to worry him."

"Well, mother is afraid Dr. Smith's bill will be very large. He has been to see father every day, and she has not one cent of money to pay him. If father knew it, it would break his heart, for we never had a bill before in our lives we could not pay—then, seeing the little girl's face clouding over sadly, she kissed the rosy lips—"there, Madge, don't worry your little self you cannot help us, so run away and forget your troubles in dreamland."

There was no running for Madge that night; slowly she crept on the stairs, and in spite of the cold stood by the window a long time thinking. If the doctor was not paid he would not come any more; then father would find out about the bill and grow worse and worse. Somebody must pay him, the money must come from somewhere, and she seemed the only person to do it, for there in a little bank upon the shelf the five dollars were quietly reposing. Could she possibly give them up? There were so many things she wanted, and the money was all her own. Perhaps, it would not take all that to pay the bill; five dollars seem a great deal of money when they are in silver; there might be some change; she had often seen mother pay a bill and get money back she called change. But then, Alice had said it would be a big bill; she had better make up her mind to give it all; and before Madge crept into bed the question was settled that tomorrow the money should find its way into the doctor's hands and the cloud be lifted from mother's face.

The morning found her resolution unchanged, and as she trotted along by Alice's side taking her morning exercise she determined to lose no time. The sisters parted with a kiss at the usual corner and then it was expected that Madge would go directly home, but today she turned down another street and was soon standing with beating heart upon the doorsteps of the doctor's house, where she had sometimes been sent on errands. Once inside her courage returned, and when Dr. Smith came in she held up her head quite bravely.

"Well, Madge, nothing wrong with father, I hope."

"No, sir; this is my own errand; I want to speak to you all by yourself."

There was a kind smile upon the doctor's face as he led her into his private office and lifted her into a great easy chair.

"Now, Madge, what is it? I hope you are not sick."

"No, I am quite well, thank you, but I have brought you the money to pay our bill," and she laid the five silver dollars gravely down before him.

Dr. Smith looked at her keenly through his glasses while a little smile twitched his lips.

"Who sent you here, Madge?"

"No one; I came all by myself. Last night mother was crying, and I asked Alice the reason, and she told me mother was worried about your bill, because there was no money to pay it." She had slipped down from the big chair now, and was standing before him looking into his face with eager eyes, one little hand in its brown mitten resting upon his knee.

"Well," he said, inquiringly, as she paused for breath.

"You know we are real poor since father's been sick. One day mother told us father had failed, and he's been sick with it ever since, although I hope you will cure him before long. After that we were afraid we'd have to move, but instead of that we sent the servants away and put all the fires out except in father's room and the kitchen. Alice has to teach now every day, and we did not have one bit of Christmas, but you must not tell father. We never tell him anything like that. Mother always begins to sing when she goes into his room, though sometimes she stops to wipe the tears away outside the door. So you see when I heard there was no money, I knew that bill must be paid, father says we must always pay for everything we get, and I had all that money Cousin

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Elsie sent me. She is my godmother, you know; so last night I made up my mind it must get to you today, and there it is."

She stopped now and stifled a little sigh resolutely turning her eyes from the tempting heap of silver upon the table. The doctor, with the keenness of his profession, caught the sigh and saw the averted gaze, reading plainly by these little signs the sacrifice it had been. He had children of his own, and he knew all the uses little girls have for money. "But, Madge, what will you do without it?" he asked.

"I can get on," she answered cheerfully; "besides, it is for father, you know."

The doctor had drawn an envelope from a pile upon the table, and was gravely looking at the amount written upon the paper it enclosed. He smiled again, contrasting it with the money she had brought. Madge was regarding him gravely, too. The thought of any insufficiency never crossed her mind. She was only wondering whether there would be any change.

"Madge," the doctor said after a while—he had been very busy tearing up one piece of paper and writing something or another—"you are a brave little woman to want to help father. Many little girls would not have cared whether the bill was paid or not. Go home now, give this to your mother, and tell her I will call as usual tomorrow. You can say it is a New Year's present from yourself." Then as she reached the door he called her back. "Oh, I forgot, here is your change," and to her delight, handed her one of the silver dollars. Her eyes fairly danced with delight and she really could not walk home—it was absolutely necessary to skip over each crossing and jump from every step.

Mother was in the kitchen when she reached home, too busy for any questions as to her delay, and she never turned until Madge said: "Mother, I've brought you a New Year's gift," and handed her the envelope. The mother's face blanched and her hands trembled as she tore it open. Then she cried: "Madge, what does this mean? I cannot understand it. The doctor's bill is only four dollars, and it is marked paid."

"Of course, it is marked paid, mother, for I've just paid it out of godmother's money, and here is my change."

Explanations followed smiles, mingled with tears. Madge was kissed and caressed a dozen of times and when Alice came home the whole thing was gone over again. The next day when the doctor came he was waylaid and taken into the cold parlor to hear trembling thanks and blessings from quivering lips that made his own unmanageable and his voice grow husky. "I would never have taken one cent of the money," he said earnestly, "but she seemed so eager I did not dare refuse, and we can make it up to her some other way. That's a nice child, and she will make a fine woman one of these days," and he hurried away to avoid further thanks.

The mother, cheered by the brave self-sacrifice, felt her heart grow lighter and seeing that one cloud had rolled away, had faith that the same Hand was powerful to lead her safely through the other, and gave all the burdens into His keeping.

And Madge noticed after awhile that mother's little song was heard, not only in father's room, but even down in the kitchen, where the sound could not possibly reach him; so, looking at the lonely dollar in the savings bank, she felt more than repaid, and never regretted that its four companions had gone to pay the doctor.—Herald and Presbyterian.

Some people look too much upon their religion as a varnish on life instead of a fire within it.—Dr. Storrs.

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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.—Peyton 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.

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THE HEART OF HATTIE.

When Hattie looked in the glass, as little girls sometimes will, she saw what she thought a very plain child. She saw a pair of light-blue eyes, brown hair tied back very straight in two stiff little pig-tails, and a thin little figure. What she didn't see, however, as people saw who know her, was the expanding at times of the blue eyes until they looked black, the flush in the cheeks that dimpled in mirth, until Hattie, excited, was a fascinating small girl to see.

But what she wanted was the pink and white complexion and golden curls of Dossie Gray. To be able to walk home with Dossie from school, to gaze upon her beauty, and to here her talk was happiness itself to Hattie. Nor did it dim the glory of her idol to have her big brother call her "that silly little girl who plays with you sometimes."

Big brother could not sympathize with the flower-girl loveliness of Dossie, but Hattie wished with all her heart that she could be just like her. Once she tried to curl her hair like the fluffy curls she admired so much, but the result was so direful that she braided her pig-tails tighter than ever the next day.

One day she went to grandma, the one person who always understood, and with a shower of tears told all her woeful story. Grandma didn't laugh and call her foolish, but gathered her up on to her lap, and said:

"I shall have to tell you the story of the Princess Uglie.

"Once upon a time there was a princess who was very, very plain. She had lovely dresses and gowns, all embroidered and covered with lace and jewels, and her crown glittered so with diamonds that no one could look at it when the sun shone on it. But the poor princess was very sad because she was plain, and she cried, 'Ah me! I am so homely that my people will not love me. What can I do to make them love me in spite of my plain face?' Then the princess said, 'I will help them all I can; I will be so kind and loving to them, every one, that they shall love me in spite of everything.' And so she tried, and they loved her dearly, and because she thought only kind and loving thoughts, and because her mind was full of hopeful, happy things for others, her face grew to have a lovely look upon it. Her beautiful soul looked forth from her eyes and beautified her whole appearance, because what one's soul is will show in time in their face. And when the princess died the whole people mourned for a whole year, and said never was there before a princess like Uglie, the Good and Uglie, the Beloved."

Hattie drew a long breath when grandma was through, and said in a wistful little voice:

"I couldn't be like the Princess Uglie, 'cause she was a princess and I am just Hattie."

"Yes, dearie, but there are lots of things which 'just Hattie' can do for people. It isn't the big

things; it's the little things for everybody, and all the time. At least, it is worth trying, deary, and you see what will become of it."

So Hattie began to imitate the princess, and once she kept her eyes open for chances to help others she was surprised to see how many chances she found. She brought slippers, she found glasses, she found lost rubbers all for the home people, besides lots of other things for them.

And the other children in school grew to look to her for everything. Often they imposed on her, and coaxed her into doing things which

they ought to do themselves; but with a happy little laugh, and a twinkle in the blue eyes which showed that she knew their tricks, she would keep right on in her helpful way.

Somehow she was to busy to worry any more over Dossie's curls, and that peevish small mite was unwilling to share the attentions of Hattie with the other children, and she made so much fuss about it that Hattie confided to Big Brother.

"Dossie is sort of selfish and stingy. P'raps it isn't just nice for me to say so, but she is, just the same." To which Big Brother meanly answered, "I told you so long ago, hurt or vexed. With hardly an exception the children all asked for Hattie. She, poor child, was overwhelmed. "Why should they choose me?" she asked at home. And grandma, with a twinkle behind her glasses, quoted: "There never was princess like to Uglie, the Good and Uglie, the Beloved." *The Child's Hour.*

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ALABAMA BAPTIST CONVENTION.

BY M. R. WHARTON, D.D.

I have just left the Alabama Baptist State Convention, which met at Dothan, in the southeastern part of the State, a growing and prosperous town. There was an attendance of some 300 delegates and 150 visitors. It was a great meeting, though the weather was intensely, indescribably, hot. I represented, by your request, the *WESTERN RECORDER* to the best of my ability. All Alabama sympathizers with you in the loss of your incomparable editor, but I assured them the paper would be kept up to the same high standard, and still be the great defender of the faith once delivered to the saints. The following resolution, offered by Bro. C. S. Rabb, an eminent lawyer from Evergreen, was unanimously adopted:

"Resolved, That this Convention has heard with deep sorrow of the death of Dr. Thomas T. Eaton, of Louisville, Ky. We thank God for his useful life as editor, preacher, and his potential influence in our denominational work through the Southern Baptist Convention, our educational institutions, and the *WESTERN RECORDER*. We extend our sympathy to those most bereaved."

Hon. N. D. Denson, judge of the Supreme Court, was re-elected president, and a splendid one he is, too. He is able, consecrated, quick, magnetic, and possesses a wonderfully clear and impressive voice. I now nominate him as the next president of the Southern Baptist Convention. While we have a fine officer in Dr. Stephens, it is well to let the honors go round, when there are so many competent ones. Bro. Anderson pastor, delivered a fine address of welcome, and it was replied to by Hon. Jno. R. Tyson, LL. D., Chief Justice of the Supreme Court of Alabama. His address was magnificent, chiefly on religious liberty, which has been somewhat infringed upon in Birmingham of late, and the address, delivered in clear, ringing tones, has been published by the daily papers already. Judge Tyson is a whole-hearted Baptist, a graduate of Howard College, and has had a most brilliant career, while he is yet but a young man, considerably under fifty.

Secretary W. B. Crumpton's report shows advances all along the line. Twelve thousand dollars given more than ever before, and the ladies of the State raised altogether \$40,000, \$13,000 of which was for missions. Under Dr. Crumpton's leadership the State is well organized.

Dr. Montague, President of Howard College, was a conspicuous figure. He reports the best session in the history of Howard College, more than 200 in attendance, and a promise of greater things next session. He raised \$3,500 for current support until investments begin to pay interest enough to carry on the great work. One brother, Sam Carroll, of Troy, took \$500 of it as a starter. The raising of the endowment will still be continued until contemplated plans carried out. Marion Military Institute in the old Howard buildings, at Marion, has prospered greatly and by request it was turned over to the Marion people, the college having up to this time retained a possible interest in the institution. It is in the hands of good Baptists and they will do the right thing, while Howard, at

Birmingham, demands all that the denomination at large can do.

Judson College made a fine showing, some 400 girls in attendance. It is a great pet with Alabama Baptists, and Dr. Patrick is just the man to preside over its interests.

Newton Collegiate Institute at Newton, Dale county, with 300 in attendance a feeder to Howard College, was turned over to the Convention, on condition that the denomination pay a debt of \$1,800, a part which will soon be done.

On recommendation of Secretary Crumpton, next year will be observed as the centennial of the first Baptist church planted in Alabama, the Flint River church, near Huntsville, when an effort will be made to raise \$100,000 for missions.

Hon. R. E. Pettus, a true and noble Baptist, of Huntsville, was elected Vice President of the Convention, and is a man every inch of him, and that is saying a good deal, for he stands about six feet ten inches in his stockings. Bro. Brown, an earnest educator, was another splendid layman, and he was elected second Vice President.

Dr. Gray, Secretary of the Home Board, was present and delivered another of those great speeches on Missions. Bro. Porter Field Secretary of the Foreign Board was present and well represented Foreign Missions.

One of the most important things done was the resolution of Judge H. B. Foster, of Tuscaloosa, appointing seven trustees to take charge of an aged ministers' fund to be raised, \$50,000 of which is now on hand, and is to be carried up to \$250,000, the interest to go to the relief of our worthy worn out preachers. The laymen will have charge of the work, and led by Judge Foster, right nobly will they do their work.

The hospitality was beautiful, and all said it was one of the greatest sessions of the Convention. The Convention adjourned Friday night to meet same time next year at Roanoke.

Eufaula, Ala.

CAN THERE BE A BAPTIST UNIVERSITY?

This is a concrete phase of the general question touching the possibility of a denominational university, but it involves all the essential features of the general question, for if there can be any sort of denominational university certainly there can be a Baptist one. To be sure, one might raise the question as to the possibility of any real university. This will be dismissed with the simple remark that any test for a university that would meet with anything like general acceptance would cut out many schools that are now staggering under the too heavy name. Let us accept real universities, such institutions as are generally accorded that rank. Then the question is, can there be a Baptist school of such breadth and rank.

Able men, Baptist men, have answered in the negative. The last word has not been said, and this will still be true after this humble scribe shall have been heard.

It may be well here to have some idea clearly put as to what constitutes a Baptist university. It surely is not necessary that such an institution should be in every department a distinctively denominational propaganda. Nor is it essential that the teachers be regular proselyters. Take art, any of the sciences, language, etc., there is no distinctively Baptist element in

these. In short, the notions Baptist and science are incongruent and the phrase Baptist science is meaningless. Even our Baptist theological schools are not set for the making of Baptists out of the material sent to them, but to qualify *bona fide* Baptists for doing better work as such. It would be absurd to attempt to give a Baptist turn or application to everything taught in a Baptist university.

It has just been said that the notions Baptist and science are incongruent; but they are not conflictive. There is nothing in any legitimate branch in any university that conflicts with Baptist doctrine or policy. No man is disqualified for learning or teaching anything in any department of true knowledge or science simply because he is a Baptist. Some of us think that he is even helped in such work by being a Baptist. Take theology which directly involves distinctive teaching by Baptists; is there any fact in exegetical, historical, systematic, dogmatic, biblical—in short, in any possible phase of theology—that Baptists cannot accept? If so, the Baptists are not preaching a full Gospel. Is it not our position to accept and welcome any and all truth? Do we fail to teach theology in its integrity? Surely if we hold and teach the whole truth in theology, no Baptist as such can be disqualified for teaching or holding any real science or facts in which there is no distinctively religious element. Let any one show the contrary, if he can.

How, then, can any one deny the possibility of a Baptist university? This writer heard a paper a few years ago written by a Baptist professor in an institution denominated a Baptist university, in which he argued against the possibility of a Baptist university. What is the trouble? It is answering to the wrong point to say that we may not have the money in any particular institution needed to equip a university. Nor is it legitimate to argue that we have not the trained specialists for the best work in all departments requisite to a university. Is it not a begging of the question to argue thus?

May it not be after all that the real trouble in arguing against the possibility of a Baptist university is due to misplaced emphasis along with another logical fallacy of equating subject and accident? What is the real universe in a real university? Is it the aggregate of theories, issues, sciences falsely so-called, etc., that are advocated by the aggregate of institutions posing as universities? If so, surely there ought not to be, there could not be a Baptist university, or any other kind. But, is not the universe of truth, of fact, much narrower? And if the real universe of the real university be real truth, fact, knowledge, science, etc., some of us just can't see how anything could debar a Baptist as such from filling any place in such an institution. Let us not equate subject—real truth, science, etc., with accident—the isms and unaccountable theories that some universities so-called welcome.

It seems needless to pursue the subject farther. This writer is unconvinced by any argument he has seen against the possibility of a Baptist university; and he firmly believes in such an institution, even though it may not now actually exist. Its failure to appear so far is not decisive against its possibility. Perhaps one word more should be added touching the range cov-

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ered in the courses where Baptist essentials and principles and be theology for instance, is taught. It none the less true in principle because limited as to time. is not claimed that the whole range of the subject in any department is covered in the time usually allotted for the course. This, however, does not argue that Baptists fail to hold or advocate the full truth. What is taught in the usual course is typical of all that can be truly taught or held; so that no fundamental truth or fact is ignored. This is true of any other branch, for the university cannot attempt to cover the whole literature or range, but it may cover all

J. W. Lovina,
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The force of a truth should not be weakened by the injurious habits of him who utters it.

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DEAR RECORDER:

Well, I went down Sunday nite to hear that preacher agin on higher critereism. B'leve he's gotten higher and higher; how high he'll git before he gits thru its hard to tell. He sed he'd bin heren frum perfesser Spitzberger bout the book of Danel, but he was goen to take his text tonite on Danel and the lion's den.

He sed twus strange what a lot of foolishness hed crept into the Bible and people was a bleven of it. He reminded the people of the circus that was here last year un of the circus fellers that went in un sot down on the lions, un he ask em ef they thot that Danel wusent as smart as them circus fellers. He sed that probably the old king hed been starven un em, but ef he hed, Danel hed bin feedin em on the sly. un when he wus throwed in of course all the lions gathered round him thinken he hed something fer

em to eat, un like as not he hed his clothes stuffed with things the lions liked to eat. Therefore there wus nothin strange bout it anyhow.

He sed sence he com back he had heard of goins on at the corner whie he was away thet he couldnt approve of, dog bites, hoss racin and sich like. He seys he don't bleve in dog bites, but ef dogs would bite he wanted his dog to whip. And speaken of thet, he sed he hed a dog thet could whip ary dog in the congressional district. He sed he couldn't blame no man ef he hed to hev a hoss race, fer taken the stuffin out uv his saddel un filin down his stirrups. And thet wus the way he wus bout the Bible. The Bible wus the greatest book thet wus ever writ. And it wus the business of the higher critereism to take the surplus stuffin out uv it so's to make it win. He sed lions wusent nothin but great big cats nohow, un ef you feel un un stroke em when they com purren round you, anybody could get along with em, un thets the way thet Danel did.

Aunt Mandy ses thet reminds her when her fether lived down at Pee Ridge. The wild cats down ther wus turrible, so thet the people hed to all fasten up ther stock before nite and wus always afeard to go out after dark. Uncle Abner wus courten Aunt Mandy thet time un ther wus several other fellers after her, too. Sim Watkins seemed to hev the best chance, but Uncle Abner uster go down every Sunday nite. People wondered how he darst go down while wild cats wus ther. Thet wus before the county turned out to kill un drive away the wild cats. Sim un the other boys uster go down to see Aunt Mandy, but Uncle Abner wus the only feller thet went on Sunday nites. He carried off the prize caus Aunt Mandy's mother sed "the brave deserved the fare." Thet she sed wus frum potry. So she took Uncle Abner. Uncle Abner wus byen up poltry fer the Memphis Market un after dressen it he kep all the gizzards by themselves un when he went down to see Aunt Mandy Sunday nites he always carried a bag of gizzards with im un as soon as he com into the glen where the wild cats wus he commence emtyin his bag rite un left un the wild cats never bothered him. They say it wus sometime after this before Aunt Mandy found out how Uncle Abner hed worked her un the wild cats, but they say when she did find it out thar wus lively doins on the Crik. But I wusent thar.

When I hear som more bout the higher critereism I'll rite you agin.

Yours respectfully,
SQUIRE LAMKIN.
P. S.—You needn't say I told you so, but I kinder think Aunt Mandy would ruther a hed Sim.

LOUISIANA EDUCATION.

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The Louisiana Baptists are earnestly endeavoring to bring chaos out of their educational problem. The difficulties are peculiar and intricate and yet our people are determined. Our denomination is working under peculiar difficulties. The denomination is exceptionally strong educationally in all of the surrounding States and their schools are near our borders and easily accessible from Louisiana points. Far too many of our boys and girls are sent from Louisiana to other states each year. This not

only weakens the attendance at our own institutions but leads the sympathies of our people away and counter-acts that feeling which would give kindly interest and financial support. The college and academic training received should be given within the borders of our own State. Our problems are peculiar and better result may be had by training in our own field under men who are in contact with and know these conditions. Most of the young men sent away remain in other fields and thus while Louisiana today is the best missionary field in the United States she sends more men to other fields than she retains for her own work. They go from here to obtain the preparation they ought to receive at home. It is said that not a single church in Louisiana has for its pastor a man who was both born and educated in Louisiana. Never will our people respect themselves as they should till they have educational institutions of which they are proud.

There are many other drawbacks, yet the outlook is hopeful. There are many noble, sacrificing pastors, not excelled by any state. Our laymen are interested and many of them becoming wealthy. Louisiana College is centrally located; the faculty and students are sacrificing and in a short while a college community will be formed. The college site is an excellent one and the first building will soon be finished. During the past year classes were maintained in temporary quarters. There were 49 non-resident students representing 18 parishes. An education rally was held on June 27th and while the attendance was not what it should have been the exercises were encouraging. An excellent address on "The need of smaller colleges" was made by Dr. A. H. Sumrell, of Shreveport. Louisiana got the Doctor from Kentucky and needs more men of the same kind, always able and efficient and ready to help. His address ought to be published and widely distributed.

Dr. W. S. Lowrey, the able president of Mississippi College, an institution famed for its noble record, gave our people two exceptionally strong addresses, one to the young men and the other to the citizens. Dr. Lowrey is eloquent, invigorating and has an experience that adds emphasis to his words. During the afternoon Principal F. L. Cox, of Mt. Lebanon, Academy emphasized denominational secondary schools.

Dr. S. P. Brooks, of Baylor University, was present and sustained his excellent reputation as a speaker. His address was logical and forcible and made an excellent impression.

The universal expression was that more of our people from over the State, pastors and laymen, ought to have heard these addresses. The second year's work will begin September 17th, in the new buildings.

Conditions in Louisiana are peculiar. Protestantism prevails in the northern and Catholicism in the southern parishes. During our earlier history, two schools, one at Mt. Lebanon and the other at Keachie were located in the northern part of the state. As the state developed Mt. Lebanon College became the college for boys while Keachie College became Louisiana Female College.

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The Sunday School Board at its meeting instructed our Field Secretary, Bro. L. P. Leavell, to give such of his time as may be needed to fostering the B. Y. P. U. work in the territory of the Southern Baptist Convention. This practically gives a B. Y. P. U. Secretary for our young people of the South. This assignment of work was done at the request of the B. Y. P. U. of the South, through their Executive Committee at Louisville and endorsed by their Convention at Richmond; and also by the Southern Baptist Convention.

Bro. Leavell has no superior as a B. Y. P. U. man, and I am sure much good will result from this service. The Board is now publishing and will soon have ready his B. Y. P. U. Manual, a small book-

let of convenient size, and will be sold at 50 cents per copy. The Board has through its field force and through the B. Y. P. U. Quarterly done much to advance this part of our denominational work. J. M. Frost.

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J. M. Logan shipped to Hazard Perry county, a Jersey cow for which he received sixty dollars.

Wheat threshing is about over in Clark county and averages from eighteen to twenty bushels to an acre, and is selling for eighty-five cents a bushel.

H. Lazarus, of Bowling Green, bought 11 mules, average 12 to 15 hands, at \$99 each; 2 mules from C. E. Searcy, 16 hands at \$465; 7 in Warren county, at \$90 to \$165. Sold 8 mules, at \$110 each; one load of mules from \$100 to \$200 to go East. Good mules scarce and very high, common mules dull, not wanted.

H. C. Bottom, of Shelby City, and W. T. Mitchell, of Russell, sold to Charley Robertson, of Harrodsburg, 53 heifers for 3 3/4 cts. Mr. Bottom says the trade is much better than it was last year at this time—about \$1 per hundred higher.

John A. Lee has sold 26 export cattle to Drenan & Co. for September delivered at \$5.25. John N. Lee sold the same number to the same party at the same price.—*Fleming Gazette.*

Jonas Weil bought last week of T. W. Brock 134 cattle, 1,500 lbs., for September delivered at \$5.80 and of E. B. Dooley 70 of the same class at \$5.75.

JUNKET DAINTIES.

Junket is such a cool, delicate and delicious desert, and one so very easily prepared, that the cook who knows how to make it is apt to serve it, with pleasing variations, very frequently. When in a quandary as to some pleasing dainty to send an invalid friend, that will not only please the one for whom it is intended but pass the bar of judgement with physicians and nurse as well, this old-fashioned dish is a never-failing standby. For an invalid the plain, unadorned junket is safest, however. Serve it in the prettiest of glass cups on a small fancy china plate, that it may delight the eye as much as it pleases the invalid palate.

In making junket it is immaterial whether one uses the liquid rennet or the little rennet tablets for sale at drug and grocery stores. The latter are generally preferred, being rather more convenient. Before adding to the milk, each tablet should be dissolved in a tablespoonful of cold water, crushing it thoroughly with a teaspoon. One is sufficient for a quart of milk. The fresher the milk the more delicate the junket. Before stirring in the rennet tablet warm the milk to blood heat, add sugar to make as sweet as desired, and any preferred flavoring; then stir in the dissolved tablet, and pour at once into the dish or glass cups from which it is to be served.

Let stand in a rather warm place until set, being careful that it is not jarred, then move carefully to a cold place, and serve very cold with sweetened whipped cream. Even without the cream, however, it is very pleasing. With this plain

junket as a basis some delightful deserts may be evolved. Some of the best are the following:

Chocolate Junket.—Mix to a smooth paste two tablespoonful each of grated chocolate and granulated sugar, a pinch of salt and four tablespoonful of milk; cook over boiling water until smooth and glossy; then stir gradually into the paste one quarter of luke warm milk; when perfectly blended turn into it one and a half dissolved junket tablets, pour into the dish or dishes from which it is to be served, and finish as directed for plain junket.

Coffee Junket.—To one pint of luke warm milk add a teaspoonful of vanilla, and half a cupful of strong, clear coffee in which has been dissolved three tablespoonful of granulated sugar. Stir in one dissolved junket tablet, and pour immediately into the serving dish. When set, place in cold room or in the ice box, and serve cold with whipped cream.

Berry Junket.—Mash together one cupful of strawberries or raspberries and one-half cupful of sugar. Let stand for two hours, then rub through a sieve. Mix the berry juice with a scant pint of warm milk, (having it sufficiently heated, so that after the juice is added it will still be at blood heat), and stir in one dissolved junket tablet. Finish as usual. Serve in glass cups, and garnish with a few fine, ripe berries rolled in coarse granulated sugar. Serve very cold with whipped cream.

Banana Junket.—Cook two sliced bananas with a quarter of a cupful of water until tender enough to press through a sieve. Add a teaspoonful of lemon juice, a tablespoonful of sugar, and a teaspoonful of gelatine which has been soaked in one tablespoonful of cold water. Stir until the gelatine is dissolved, then pour into glass cups. Let set until firm. Make a pint of plain junket and pour it into the glasses over the banana jelly. When set, remove carefully to a cold place and serve cold with whipped cream flavored with lemon and sweetened.

Apple Junket.—Allow one apple for each person to be served. Pare and core them, and cook them gently in a little rich sugar syrup until tender but not broken. Place one in each little glass dish and sprinkle with finely chopped almonds, and a little preserved ginger. Let cool. Make a plain junket, and when set and ready to serve cut it in little blocks and place around the apples. Garnish with tiny pieces of preserved ginger, and serve with a little of the syrup in which the apples were cooked. Preserved peaches, pears or other fruit may be combined with junket in the same way, and garnished with chopped nuts, candied cherries or preserved ginger.

Junket Ice Cream.—Dissolve one pint of granulated sugar in one pint of hot milk, add three pints of milk and one pint of cream made luke warm, and flavor with two tablespoonfuls of vanilla. Stir in two dissolved junket tablets, then turn into the freezing can. Let stand in a warm place until set, without disturbing it, then freeze as for any other ice cream. When well frozen pack in ice and salt and let stand one hour. This makes a most delicious velvety cream. All milk may be used without the addition of cream if more convenient. When partly frozen a cupful of crushed fruit may be stirred in to vary it as often as one wishes.—*Vogue.*

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DEATHS

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LEWIN

A great and good man has been called home, in the death of A. W. Lewis, of Otter Creek Baptist church, and the community has lost one of their most faithful friends and brothers. He was born and lived his life practically in the same community.

He was a man of sterling qualities, and a great companion. He was a friend of education and religion, and was a great missionary. His cheery smile, kindly word, hearty hand-shake and genuine hospitality is enshrined in the hearts of many. His affliction was characterized by a quiet submission that only a Christian can show.

He was married to Miss Fannie Nall, March 6, 1889. Five children bless this union, and one preceded him to glory. He leaves a wife, four children, a mother, father, one brother and one sister to mourn their loss. With loneliness and sadness, almost inexpressible, the faithful, loving wife strives to be brave, and as she looks up through her tears, feels that "the waiting time will soon be over, battles fought and victories won," and together they will cast their glittering crowns at the feet of Him who hath redeemed them.

He was born June 5, 1864, and died June 27, 1907.

After services, conducted by the writer, we laid him to rest in the Otter Creek Cemetery.

C. W. BOWLES, Pastor.

Upton, Ky.

IN MEMORIAM.

Whereas, Our Heavenly Father, in great love, has taken from our Shelbyville Missionary Society our loving sister and most consecrated spiritual leader, Miss Nannie Goodman; therefore, be it resolved,

First—That we thank God for a life lived in such humble and loving obedience to the Saviour.

Second—That we shall ever try to keep in mind her example of loving Christ-like service to the sick, the friendless, the destitute, the poor, and to all who needed help and sympathy.

Third—Realizing that we have lost a faithful and consecrated member, that we try to remember that her work on earth is finished, and she has gone to a great reward in the homeland of the blessed.

Fourth—That a copy of these resolutions be spread upon the minutes of our society, and a copy be sent to each of our home papers and to the WESTERN RECORDER.

MRS. T. R. WEBBER,
MRS. WM. McGRATH,
MRS. J. J. BURNETT,
Committee.

BUCK.

Mrs. Mary Belle Sutton Buck, in the eighty-fifth year of her age, passed away of the infirmities of old age, on the 28th day of July. Mrs. Buck was the wife of John Wm. Buck, who was the United States Minister to Peru, under President Cleveland. She is survived by her husband and two grandchildren. Two half-sisters also survive her, Mrs. Joel Tarleton and Miss Carrie Sutton, of Georgetown. Mrs. Buck was the daughter of Dr. Wm. L. Sutton, a distinguished physician of Kentucky.

Mrs. Buck was an earnest member of the Baptist church. Her funeral was attended by Dr. W. P. Harvey, on the 29th of July. She was buried in Georgetown, Ky.

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MEN IN THE SHABBATH-SCHOOL.

A writer thinks that boys' classes should be taught by men. He says: "The boy's way of looking at things differs radically from that of the little child. Once in perhaps a thousand times a man may prove the best teacher for the primary class. When a boy passes out of the primary class at ten years of age, he is nearly ready for a man teacher. By the time he reaches twelve there should be a competent man teacher waiting for him. It is the mature conclusion of the educational science of the day, that vastly more can be done for boys from twelve to seventeen by men than by women. One of the problems that confronts many of our churches is that of an adequate supply of men teachers. There must be a more determined effort to solve it than is manifested at present in many quarters."

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ITEMS OF INTEREST

News the World Over.

This time it is the French navy which gives the world an object lesson as to the value of modern warships. While the French warship Couronne was at target practice the breech of a big gun blew off. Three men were killed and five others wounded, two of them dangerously.

There is a terrible epidemic of crime in New York City. Many women and little girls have been assaulted and murdered. American merchants have been assassinated for refusing black mail to the Revolutionary Society, and other crimes are rampant. The police can do nothing, or have done nothing under their "reform" head and men are calling loudly for the old Tammany Chief of Police.

Judge Landis of the United States District Court at Chicago, before whom John D. Rockefeller was a witness has handed down his decision in the Standard Oil Company case. He finds they have violated the rebate law in 146 instances and he inflicts the maximum fine for each one. The total amount of the fine is \$29,319,000. Of course the case will be appealed.

A wave of heat, very much like the "Black Friday" in Iowa, of some years ago, but more limited in extent is reported from McGregor Texas. The thermometer was 179 degrees in the sun and 117 degrees in the shade. This heat covered an area of two miles by three, lasted one hour and twenty minutes and was accompanied by a peculiar haze. Many cattle, horses, hogs and chickens dropped dead, and scores of persons were prostrated.

DEAR RECORDER.

On the evening of July 7th, Princeton Baptist church held memorial services in honor of the lamented Dr. T. T. Eaton, using the following programme, viz: Dr. Eaton—

- 1. As a student and preacher. Discussed by Rev. R. W. Morhead.
2. As a teacher. Discussed by Dr. C. J. Pollard.
3. As an editor and Author. Discussed by Rev. T. E. Richey.
4. As a pastor and leader. Discussed by Rev. W. E. Hunter.

The congregation was large and orderly. Profound solemnity prevailed, induced by the great and irreplaceable loss everybody felt that we, in common with the whole land, had sustained. All felt that truly "There is a prince and a great man fallen this day in Israel."

The speakers, the writer excepted, sustained themselves on their respective subjects. I might fail were I to attempt a rehearsal of the various thoughts presented and so will confine myself to the points personally presented which were that as an editor and author Dr. Eaton was remarkably clear, profuse, versatile, strong, sound, watchful against any movements having a tendency to discredit the Scriptures or to disturb the doctrinal unity of the denomination, fearless and yet always exhibiting a nobleness of spirit. In the language of Dr. J. M. Weaver: "He was a positive character, hence made many enemies, but he was a generous foe. He never bore malice; always ready to forgive."

At these memorial services a committee was appointed to draft resolutions, which committee offered the following: Resolved, That we are profoundly impressed with a sense of the indescribable loss our denomination especially, and also the whole country in large measure, sustains in the death of our beloved brother and earnest co-laborer, Rev. T. T. Eaton, D.D., LL. D.

Resolved, That, everything considered, we regard Dr. Eaton one of the earth's greatest and best of men of this generation, being as a Christian citizen and as a minister of the Gospel as well as an editor and author, remarkably clear, profuse, versatile, strong, sound, watchful against any movement, having a tendency to discredit the Scriptures or to disturb the doctrinal unity of the denomination; fearless and yet always exhibiting a true nobleness of spirit. In the language of Dr. J. M. Weaver, "He was a positive character, hence made many enemies; but he was a generous foe; he never bore malice; always ready to forgive."

Resolved, That we mingle our grief with the bereaved family and heartily sympathize with them in their great loss, but offer them the consoling confidence

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We have that the lamented dead is now forever at rest in the bosom of God, and, therefore, we feel we should cease to mourn for him.

J. W. HOLLINGSWORTH, T. E. RICHEY, M. J. GROOM, Committee.

A unanimous vote was passed requesting all Baptist papers of the South especially to publish the above.

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Our office was gladdened by a visit from our much esteemed Bro. R. H. Tandy, of Hazlehurst, Miss. He was on his way to Carrollton, Ky., where he expects to spend his vacation.

In a fall from a step-ladder, we learn that Dr. E. N. Dicken, D.D., of Franklin, Ky., on the 31st ult., sustained painful injuries. All the bones of his right elbow are crushed, and his back and hips are badly injured. He has been moved to Dr. Eave's Infirmary, Nashville, Tenn. Bro. Dicken is one of our foremost men. As preacher and pastor he ranks with our best. We greatly sympathize with him and his family. H.

Live Stock Markets.

CATTLE.

Table listing live stock prices for cattle, including categories like 'Good to choice export steers', 'Light shipping steers', 'Med. to good butch. steers', etc., with prices in dollars and cents.

Table listing prices for hogs, including 'Med. to good milch cows', 'Com. and plain milch cows', and 'HOGS'.

Table listing prices for sheep and lambs, including 'Good to choice pack. and bra.', 'Med. pack.', 'Light ship.', etc.

Table listing prices for tobacco, including 'BURLLEY—Dark Red.', 'Trash (green or mixed)', 'Trash (sound)', etc.

Table listing prices for tobacco, including 'BURLLEY—Bright Red.', 'Trash (green or mixed)', 'Trash (common)', etc.

Table listing prices for tobacco, including 'DARK.', 'Trash (green or mixed)', 'Trash (sound)', etc.

Table listing prices for butter, including 'Fresh, 17c per pound; Elgin, 27c in 60-lb. tubs; 27 1/2c in 30-lb. tubs; Elgin lb. prints, 28c; renovated 25c in 60-lb. tubs, 25 1/2c in 30-lb. tubs; 26c in prints.'

Table listing prices for poultry, including 'Hens, 10c per lb.; roosters, 5c; young chickens 16c; ducks 8c per lb.'

Table listing prices for eggs, including 'Eggs 11 1/4 to 12c, case count, re-handled, 13 1/2 to 14c.'

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