

# WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 22, 1907.

No. 340

82c

Published Weekly by  
THE HAPPY BROTHERHOOD,  
(Incorporated.)

642 Fourth Ave. (Opposite New Postoffice), Louisville

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A new religion has been started in Syria by Baha Ula. He calls it "new," but the secular papers say there is nothing new in it. It is only monism, of the common garden variety. He claims that nature is the visible dress of the Deity, and says he learned this by a direct "revelation." No doubt he will have followers.

These words of the *Examiner* are needed by too many of our churches. Speaking of ritual of prelatical churches it says: "So far from deepening spiritual emotion it really dissipates it by concentrating on forms feelings which should center in God alone. Whatever draws away the thought from the sole object of worship, God himself, is a detriment. And this is true of imitated as of genuine ritualism. Our non-ritualistic churches should be very wary of introducing distracting forms into their worship."

The *Standard of Chicago* says: "Our colleges of today have vastly greater endowments and finer equipment than were ever dreamed of two generations ago, and yet the question arises whether we are producing a better quality of man. Present tendencies strengthen the conviction that men of great brain and heart are more essential to the right instruction of our youth than are great endowments or completeness of material equipment."

A Baptist pastor in Chicago has declared the sermon has had its day and has employed a brass band to draw people to his building. What is the church going to do about it? That is the important question.

Dr. Aked said recently: "A face as long as a fiddle will not be imputed unto us for righteousness." Neither will a face in a continual smirk.

Commenting on a remark of a Baptist pastor, the *Watchman* says: "The only honest thing for such a man to do is to resign the pastorate of a Baptist church and surrender his ordination papers as a Baptist minister. Neither in business nor in politics, nor in religion, can a man claim to be an honest man who holds a position of trust, conferred and accepted on the understanding that he is one thing, when he has become something else, or has come to hold views which would have prevented him from receiving the trust if they had been openly avowed before the choice was made."

## OUR BREAD WINNERS.

REV. A. C. DIXON, D.D.

There is a distinction, all too definite, between manual workers and brain workers. The hand cannot do without the brain, nor the brain without the hand. The man who wins his bread by writing may work harder than the man who wins his bread by digging. The brain worker is apt to wear out his nerves, while the brawn worker will build up his muscles. Whether by hand or brain, or both, we should all be working people. "Six days shalt thou labor" is as binding as the command to rest on the Sabbath. The man who idles away the six days as really breaks the law as the man who works in his shop on Sunday.

And all honest workers have their lights and shadows. The first ray of light is the fact that work is a blessing. Even in a sinless Eden man was required to labor and now that sin has entered with its train of sorrows, labor is all the more a necessity. The ground was cursed for man's sake. It is for his good that he must fight the battle against weeds and thorns. To be doomed to perpetual idleness would be a dire misfortune. In Heaven they serve. In hell, so far as we know, there is no employment. The weeping, wailing and gnashing of teeth mentioned in the Bible may be the result of the fact that they have time simply to think upon the mistakes and sins of the past, while conscience lashes. Certain it is that honest labor does much toward turning earth into Heaven. Pity the poor prisoners in the jail or the penitentiary who have not the blessing of work. Count Caylus, a noted French antiquary, though very wealthy, continued to labor industriously. When asked the reason, he replied, "I work, lest I may hang myself."

An eminent preacher was told by his physician that he must quit work if he would live. "How long can I live without work?" he asked. "Six or seven years, doubtless," was the reply. "How long can I live with work?" he continued. "Not more than two or three years." "Well, then give me three years of work instead of six years of idleness." And he was right. It is better to labor even one year than to spend a life time in doing nothing. If a man really delights in his employment daily toil carries with it its own reward. There is more in it than the money you make. Mr. Benjamin says, that while he was a minister at Paris, he employed a frescoer to do some work in his home, and noticed that the man had really done much more than the contract called for. The reply of the frescoer ought to be written in gold, and hung up in the shop of every mechanic and artist. "I work not for money only," he said, "but because I love my vocation."

It is said of Alexander the Great that when his army was on the march, he came upon a porter burdened with a pack of gold which he had taken from the back of a poor donkey that had sunk under its load. "Cheer up," said the General, "and walk faster, for when you reach the tent, the gold you carry shall be yours." And the burden of work which we do because we love it, and because we love others for whom we toil becomes an enrichment which the idler never receives.

And yet, if this be true, how can we explain the fact that some people have such a repugnance to work. An old professor in college defined man as "an animal lazy as circumstances will permit," and it must be

confessed that in many cases the definition is true. Laziness is composed of gravitation and inertia, the gravitation of sloth that pulls a man down and the inertia of the love of ease which holds him. Call it play or amusement and he can exert himself to the utmost. Some of you young men who would think it a hardship to rise early in the morning, and make a fire for your mother, can ride fifty miles on a bicycle without feeling any evil effect, and some young women who think that their health would be ruined by peddling a sewing machine, can turn the cranks of the bicycle half a day at a time and feel refreshed.

I heard of a farmer who wished some stones moved from one place to another, and offered a prize to the boy who would throw the most stones within a certain space. The boys enjoyed it until it was suggested that it was really not play, but work, and then they left in disgust. The thought that we are doing something useful ought to exhilarate us, and inspire us more than the consciousness that we are simply killing time. All time killers ought to be arrested for murder. A change of work to the man who loves it, is as refreshing as the change from work to play. And we need not be too careful to draw nice distinctions between the kinds of work which people do. If it be honest and useful, it carries its own badge of honor. When the delegates from the Pope brought to Bonaventura, the general of the Franciscan order, his cardinal's hat they found him in the kitchen washing dishes. He came to the door and asked them to hang the hat on a bush until he got through with his dishes. He taught them that a man should have as much delight in humble work when in the line of duty as in wearing a Cardinal's hat.

An Englishman asked President Lincoln what was his coat of arms. He replied, "A pair of shirt sleeves." He was not ashamed of the fact that he had split rails for his bread, and with coat off had assisted father and mother in erecting their humble cottage in the forest. A pair of shirt sleeves worn by a working man is a better coat of arms than a gold headed cane, high collar and dainty cravat worn by that ambulating thing called a dude, which it is difficult to distinguish from the missing link.

A second ray of light in every working man's life is the fact that mechanical skill is honored of God. The Bible informs us that Bezziel was called of Jehovah to his work in gold, and silver, and brass, cutting of stones, and carving of wood, just as much as Moses was called to the leadership of Israel, or Aaron to the priesthood.

Great inventors are the prophets of nature. They reveal to us the message of God as it is concealed in natural law. Their mechanical contrivances, which we call machines, are simply an orderly arrangement of the servants of God for the doing of the certain work. And in order to make these laws of nature their servants, they must implicitly obey them.

The Bible puts special dignity upon labor. The only person in all history who had the power to choose his own parentage selected the wife of a carpenter for his mother, and put himself in an humble special sphere, as the world calls it, that he might thus be brought into intimate relation with the largest number of those whom he came to save. He was himself a carpenter and doubtless worked to help support the large family of his struggling parents. He called into his apostleship humble fishermen, and the most gifted of his followers was a maker of tent cloth. Jesus brought

a flood of light into every working man's life by magnifying the individual. "What shall it profit a man," he asked, "if he gain the whole world and lose his own soul?" Organization is good, but organization whether of the State, society or church may fall to pieces and be revived. But the soul of man, with infinite capacity for joy and sorrow, is immortal. The Roman Government went out of existence, but every Roman lives today. When Jesus spoke for the worth of man, the State was everything, the individual nothing. And just here we need today to hang out the red flag of danger. The trend of the times is toward great organizations, and they may be a blessing to the working man or a curse. A blessing, if they recognize the rights of the individual while they plead for the good of the community; a curse, if they lose sight of individual rights in the attempt to make a great social machine.

## STUDY THE BIBLE.

Neglect of the reverent study of Scripture is the great fault of our times. Christian people will attend convocations, plunge into all kinds of Christian work, read many good books about the Bible and Christ, all living; but they give the Bible itself the most cursory and superficial heed. And it is for this reason that the Bible does not speak to them.

If you would know all the wondrous beauty of a forest glade, you must not be satisfied with passing through it with hasty foot, and in company with a troop of merry children, whose ringing laughter carries panic to the hearts of thousands of shy living things that, with trembling hearts, keep still in hole, and brake, and nest.

No; you must go alone, and sit quietly down on the log of some felled tree, and wait. Then the mystery of beauty will begin to unfold itself—the fairy bowers, the mossy glens, the interlacing boughs. Presently a note will sound from yonder bough, as a signal for the outburst of many sweet-voiced choristers, and the woodlands will ring with the music of the birds; whilst the squirrel runs up some neighboring tree, and the rabbits come out to feed, and the young foxes play about their holes. All this is hidden from those who cannot wait.

So there are mysteries of glory and beauty in Scripture hidden from the wise and prudent, but revealed to babes. There is no book that will repay time spent over its pages as the Word of God.

A neglected Bible means a starved and strengthless spirit; a comfortless heart; a barren life; and a grieved Holy Ghost. If the people, who are now perpetually running about to meetings for crumbs of help and comfort, would only stay at home and search their Bibles, there would be more happiness in the church, and more blessing in the world. It is very prosaic counsel, but it is true.—F. B. Meyer.

There is the sweet, selfish prayer. The mother's prayer for her child. May the babe get better? Do not the angels pray that prayer? How do they pray it? Is it well with the child? It is well. Devils are seeking it down here. Foes within and without. If the tender Shepherd takes the child spirit to himself, the child is better when it is with God. I can tell God all about it. The house left desolate, the garden despoiled. The great ache and void because the patter of the little feet, and the prattle of the child voice have ceased. "Nevertheless, not my will, but thine be done." The prayer must conclude here.—Rev. Dr. Francis E. Marsten.

## DR BRIGGS ON THE PSALMS.

## Destructive Criticism.

BY GEO. VAIDEN, D.D., LL. D.

The most devout and conservative textual criticism of the sources of the New Testament discloses a few interpolations resulting chiefly from the officious emendations of the early copyists. Such occasional additions, however, do not affect a single doctrine of the dogmatic faith.

Thus: In Rom. 8:1 we read: "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." This last relative clause is by many textual critics regarded as an adventitious addition, being absent from many of the best manuscripts. It was so marked in one of the first Greek Testaments we ever owned, that of Tittmann, Leipzig, 1828.

The cautious scribe was unwilling for the Apostle's declaration to stand without immediate limitation, lest perchance it should prove the occasion of some one's turning the grace of God into lasciviousness. He could not wait for the immediately ensuing statement that "the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit."

But Dr. Briggs, in his *International Critical Commentary* on the Psalms, throws out this verse and that paragraph with little or no reference to the authority of the Hebrew manuscripts. He has worked the strophic structure of Hebrew poetry into a veritable Procrustes' bed, and whenever, according to his theory of the strophe, a Hebrew ode does not fit, exactly fit, into his imposed limitations, he lops off the unseemly redundancy with supreme nonchalance, which would be quite amusing if it related to a less sacred subject.

Opening the first volume of this "Critical Commentary," we miss the longest verse of the introductory psalm—an epitome of the entire collection. That exquisite simile so redolent of nature—"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season," etc.—according to the metres and bounds of Dr. Briggs, forms no part of the poem. He just removes it as a gloss, not because it lacks manuscript authority, but because his hard and fast theory of strophical regularity necessitates the sacrifice of *one verse somewhere!*

In passing, we cannot refrain from remarking that the second and only other simile of this Psalm, which our critic retains, comparing the ungodly to "the chaff which the wind driveth away," would seem by the natural and graphic contrast to suggest that the first might have been written by the same pen.

In forming an estimate of this professor's work it is well to keep in mind that the study of Hebrew poetry by generations of able scholars revealed long ago its peculiar and essential structure of parallelism, verse and strophe. In our seminary days we learned from Lowth's *De Sacra Poesi Hebraeorum* (Grottingae, 1770) that verses are the chief characteristics of Hebrew poetry, consisting regularly of two lines, occasionally of three, that several verses (sometimes not readily determinable) make up a strophe, and that as a rule homogeneity in form and in number of verses is essential to a strophe's construction. Withal, much play has to be allowed in the application of these general rules.

But we resign the floor to Dr. Briggs, who says: "All the Psalms have been arranged in measured lines and the great majority of them in measured strophes. Psalm one begins with happiness and concludes with ruin. All is comprehended between these two ends and in these two ways. There is an intermediate gloss (verse three) which compares the righteous to a fruitful tree in a well watered garden. Many fathers and rabbis combine the first psalm with the second, according to the ancient saying that the first Psalm begins and closes with beatitude."

Then, as we trace the good doctor's critical surgery in the second Psalm we find that

he has also amputated the beatitude expressed in the last clause as an unsuitable addition. "Blessed are all they that put their trust in Him," is altogether out of keeping with the spirit of the ode!

The summary removal of these verses from the first and second Psalm, respectively, gives some idea of the deleting process of the destructive critics. Similar mutilations occur throughout the psalter. The reader may possibly recall our notice of "Amos and Hosea" by Prof. Harper, which forms part of this *Critical Commentary* on the Old Testament. Most of these writers adopt similar canons of textual criticism. Thus, Dr. Harper apprises (and surprises) his readers by his introductory statement that "it is unquestionably the first duty of a commentator to reconstruct the text as best he may. The material ascribed by tradition to these authors is in Amos about one-fifth of the whole, in Hosea about one-fourth." And it is in this free-and-easy way that all the writers of this "critical commentary" handle the sacred text.

A study of Lowth's classical work above noted will make it appear that the structure of Hebrew poetry was as well understood in the eighteenth century as now. And our own Dr. J. T. Conant, the translator of Gesenius' Hebrew Grammar, has by his critical versions of the Hebrew poets proved himself an expert in this line of study. But neither of these scholars was so hampered by structural canons as to feel forced to cut out these two verses.

We recall that when we used to scan some of the classical poetry of Greece and Rome, many of the rules of prosody had to yield to so many ever-recurring exceptions as to render some of the so-called rules nugatory. We were wont to "explain" all such exceptions by the comprehensive remark that they were "by the authority of the poets," as though, forsooth, the long tangled string of rules was not according to the poet's authority! The universality of laws gives rise to courts of equity, we believe.

In conclusion, we can but add that while we deplore the destructive results reached by the inflexible application of Dr. Briggs' general critical canons, we have in various ways gained a clearer insight into these incomparable compositions. And what the Apostle Paul wrote to the saints of God in Rome we can repeat with a stronger faith than ever, viz.: that "whatsoever things were written afore time were written for our learning, that through patience and through comfort of the Scriptures we might have hope."

Paris, Ky.

## THE PAST AND PRESENT GENERATIONS.

ARTHUR BIERBOWER.

The past generation had a more sturdy literature than we. Its writers were men of strong convictions; they had something which they must say, and they generally had reforms in view. Emerson, Whittier, Longfellow and Thoreau were intensely in earnest. Our present writers are mostly entertainers instead of leaders. No new classics are produced. Readers are lulled, rather than roused. They look to writers, not to learn what to do but how to be agreeably idle. Books have less influence than newspapers. People take to the ephemeral, and would rather look at pictures than read. Study is desultory, and the interest taken in public affairs is that of the dilettante. Only the lower classes take public questions seriously—the workingmen who would solve problems of economics.

In the previous generation everybody in the South was a politician. The youth studied oratory and public speaking was the favorite pastime of the scholar as much so as in ancient Athens. Politics meant principle, not gain. Nearly everybody voted according to his conscience, and was enthusiastic. There was a higher political spirit, and if it went to excess in sectionalism it was nevertheless honest. The intellectual phase of politics was more pronounced than now. It was argument, not

scheming. The question generally was what the whole people wanted, not what a class or interest demanded; and there was little corruption either national or local.

The young men of the country were given to discussion rather than to sport. They went to debating societies instead of dances, and he was the favorite who could speak best, not he who could best play golf. In the colleges the principal contests were oratorical. Lyceums were scattered throughout the country, and the little red schoolhouse was the weekly scene of intellectual contests. Everything done looked to the substantial improvement of the people, rather than to their amusement or social assertion. Lecture courses were provided for nearly every town, and the great speakers of the country—Beecher, Wendell Phillips, Sumner—traveled about, thus enabling the youth to come in contact with the greatest minds.

In religion the past generation was likewise more intellectual than the present. People went to church to learn, and the preacher was expected to have extensive information. Puritan sermons were often three hours long, and they tired the audience less than our half-hour sermons do. Men go to church today for the music or social advantages, and must be entertained. No strain is put on the mind or emotions. The Puritans studied the questions of theology as they did those of philosophy and practical reform. The sermon was part of a general discussion which made up much of their life. They wanted to be right—to think right and to do right—and they tried to have others so. The interests at stake in religion were weighty—eternal rewards and punishments and the regulation of all thought and conduct. So serious was their religion that music, formality and the lighter exercises played a small part. We have not now such sturdy characters; light considerations do not produce them.

As in China, where the men take to sports instead of the boys, so here we are tending to the trivial. Men play golf with as much interest as the Chinese men fly kites. The number who are interested in horse-racing, prize-fighting and other games is appalling. The daily paper gives a large space to sporting news, and a great part of the peoples' money is risked in betting. Twenty thousand will attend a popular game when not one-tenth as many will go to hear the world's greatest orators or scientists.

And so, in general, we are tending to the light, and becoming less serious; and it is a question whether we should not try to regain our former substantiality. We might with profit take more to hard work, look to the practical betterment of life, make ourselves thorough in scholarship, reform our great evils and live more for the nation and for mankind than for self and polite society. If we would accomplish as much as the old Puritans did we must get down to something of their earnestness.—*Interior.*

## DR. CROSBY AND THE BURGLAR.

BY REV. HENRY T. FORD.

Dr. Howard Crosby, not very long before his death, caught a burglar in his house. He had him put under arrest, appeared against him in court, had him convicted, sentenced and sent to prison. Not long after he began to visit his convict as a friend. He instructed him, presented the truth of religion and the Gospel to him, and was eventually instrumental in his conversion. He then petitioned for and secured his pardon and liberation from prison.

Dr. Crosby's method was that of Christ and Paul, the law first and then the Gospel; conviction of sin first and then repentance and pardon. Pardon before conviction is putting the cart before the horse. It is a dangerous method of procedure and one that does not succeed in the end. If Dr. Crosby's burglar had been pardoned before he was convicted, he might have been very happy for the moment that he had been pardoned and had escaped punishment, but he would have had no respect for law, justice or government; he would not have discovered the reason for repentance and re-

formation of life. If he had discovered that the law is a dead letter, not intended to be applied, and that justice is only a name, he would not have discovered its value, importance and glory. If he had not been compelled to look into this mirror, he would not have discovered the infinite evil of sin and his own vileness. If he had been pardoned and turned loose without conviction, government would have failed in its duty. It would have failed to protect the homes of innocent and honest people.

It may be that some of us, having caught a burglar, would have taken him into the study and commenced to preach the gospel to him, to tell him how much we loved him, how Christ loved the world, how freely he forgives sinners, and we would have urged him to accept Christ then and there, and having easily procured the profession that he did so, we would have rejoiced in a new convert and sent him out.

Dr. Crosby was a man who had logic and theology in his head and in his heart, and he had the courage of his convictions. His kindness may have been severe, but it was true and genuine. The sinner must be slain by the law before he is ready to forsake his sin and before he discovers that in the matter of salvation it is Christ or nothing.

In the early history of our country those great revivals which did so much for its religious and moral condition, in which so many were converted all through, converted to stay converted, who knew so well what they were converted from and what they were converted to, the preachers believed law and justice to be a part of religion, and a very important part of it, and one which could not be forgotten. They insisted strongly on the law work and a thorough and intelligent conviction of sin. They commenced every revival of religion by a judicious but thorough and powerful preaching of the moral law. They held Paul's view, that by the law, and only by the law, is the knowledge of sin, and without a knowledge of sin there is and can be no genuine repentance and no understanding and felt need of Christ and atonement.

May it not be that the greatest weakness of our modern pulpit is in a failure to preach the law constantly, preaching divine love and offering sinners pardon before the law has convicted them of sin? Is not Dr. Crosby's method with the burglar the true method with every law-breaker? Let the law do its work. First convict him and then secure his pardon.—*Herald and Presbyterian.*

## THE CHEERFUL SPIRIT.

"The presence of the cheerful spirit acts like a beam of sunshine to the social circle. It warms and brightens, it softens and subdues. The quality is a happy one in every condition of life. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours."

Undoubtedly it is easy for some persons to be cheerful. They are born with a sunny spirit, with a happy faculty of tripping lightly over trouble, and always looking on the bright side. Such a person is a continual joy, the light of home, and the "bright particular star" of the social circle, loved and sought after by all.

Just as surely others come into the world prematurely saddened with a birthright of gloom and foreboding. Discontent and distrust handicap them in the race with the downcast and somber soul, few know or care what cold blast has nipped the buds of joy. So the blighted life becomes more and more withered, fading early into the sere and yellow leaf of an unhappy existence.—*Laura Wilson Smith, in the "Church-woman's Magazine."*

The character of a man is made up of his experiences, not of the memory of them but of their influence and effects. We are all of us the product of what we have thought and done. We drop these things out of conscious memory, or overlay them by new experiences, but this does not obliterate them. They are a part of our nature all the same.

LAW AND GOSPEL.

Three times in the Epistle to the Hebrews the writer, contrasting man's responsibility under the two covenants, shows that it is much more terrible to fail under the Gospel than under the law (Chap. 2:1-4; 10:26-31; 12:18-29). This is contrary to the prevailing conception, for many have come to think of the Gospel as a system of life less strict than the law. They have seized upon and emphasized the merely superficial aspects of the two distinctive scenes—the giving of the law on Sinai and the preaching of the Sermon on the Mount, and the resultant impression is that Christ is less severe than Moses. It becomes necessary, therefore, to inquire wherein lies the contrast between law and Gospel.

In the first place the Gospel does not imply a change of God's character—the God of Moses is as gracious as the God of Jesus—but, compared with the Law it rests upon a fuller manifestation of His character. The new thing that the Gospel reveals is how God can be just and the justifier of the ungodly. Consequently to make the message of peace effective the righteousness of God must be enforced, the thunders of Sinai must lose none of their terrors. This is exactly the effect of Jesus' teaching in the Sermon on the Mount, when He defined sin in terms of thought and desire, and magnified the Law to its highest degree of spirituality. So now when the sinner receives the assurance of pardon through Christ, he knows that it must be in accordance with, and not in spite of, the inexorable demands of divine holiness.

And to the degree that this feature is emphasized in presenting the Gospel, will its attractive power be felt. At the realization of Christ's perfect purity Peter cried out, "Depart from me for I am a sinful man," and yet the next thing we see is that "When they had brought their boats to land, they forsook all and followed Him." The Gospel is not one whit behind the Law in setting forth the requirements of God's righteousness—and it is worthy of note that the sternest and clearest announcements of everlasting punishment are found in the words of Jesus—but in addition it is winsome and offers what the Law could not, privileges possible to a sinner, even the assurance of home in the presence of God's holiness. "Ye are come," says the Apostle, not simply to God, but "to God the Judge of all."

There is also a great difference in the response expected of men. Under the Law God demands fruit, as illustrated by the parable of the Barren Fig-tree. Under the Gospel He only asks for an appreciation of His grace, as in the parable of the Great Supper. In the one case God's controversy with men is about their sins against Law; in the other case, where the Gospel has been preached, a higher test supersedes the Law, viz.: What have they done with Christ? "This is the work of God, that they believe on Him whom He hath sent." The Holy Spirit will reprove the world "of sin, because they believe not on Me." The greater includes the less, and where there is a hearty appreciation of God's gift, good works will necessarily follow. Therefore, after presenting the privileges, and attractions of the Gospel, the Apostle writes, "Let us have grace (margin, thankfulness) whereby we may offer service well-pleasing to God."

It follows that to establish one's title to salvation under the Gospel is not by proving a life free from sinning. That is what the Law would require did eternal life come by Law. But since the Gospel plan is to win the heart's devotion by offers of love and forgiveness, the proof that a man is saved is to be sought only secondarily in his conduct; primarily it is a contrite heart that appreciates God's grace. We must distinguish between accidental and essential differences. Thus in the parable of the Great Supper the essential difference between those who enter in and those who remain without is not a matter of morals or of education, but it is simply that some have an appetite for the supper and some have not; or in doctrinal terms we would say that some have faith and others have not. One result of the diffusion of Christianity is that a moral life and, to a certain extent, an intellectual life are associated with the acceptance of the Gospel, so that for the most part Christians are more virtuous and intelligent than non-Christians. But this must not cause us to lose sight of the fact that a higher standard of living, while a real, is still only an accidental difference. Even in the matter of Christian doctrine there may be unsaved persons as well instructed as genuine believers. Likewise, there may be unbelievers of irreproachable conduct, and saints, who are living far from God. These exceptions, however, only emphasize that the distinctive mark, the ultimate test of regeneration is a heart for the things of God, a hunger and thirst for righteousness, an appetite for the provisions of the Gospel.

The very practical danger of Christians is to lose sight of this one important distinction and then to confuse Law and Gospel in their lives. In all churches are a number of people who are satisfied with a moral life and outward conformity to Christian practices, but are strangers to any consuming love for God's Word and formalists in worship. Such must be made to see clearly that there is no middle ground between the two systems. If they are satisfied with themselves because they are unselfish of immorality, let them know what the Law requires of the inner man, and let them tremble as the Israelites before Sinai. If they claim to be free from the Law, because redeemed by Christ, let them know that the Gospel calls for gratitude of heart and warmth of devotion. He to whom much is forgiven loves much.

It is a terrible discovery to make of one's self that there is little delight in the provisions of

God's grace. Israel was tested by the demands of God's righteousness at Sinai, and the golden calf was their answer to it. Again they were tested at Kadesh with the fruit of the Promised Land displayed before their eyes, but their desiring a captain to lead them back to Egypt showed how little their heart responded to the good things God had prepared for them. The sin at Sinai was grievous and they were made to feel it; nevertheless there was pardon for the nation and a continuance of the march toward Canaan. But after their refusal to enter the land, there was no hope for them but to wander about till their carcasses fell in the wilderness. Solomon's sin was fearful, but for her there would have been hope, had she heard the preaching of Jesus. For Capernaum there remained no more sacrifice for sin. Though her sin, measured by the Law, was far less than Solomon's, yet because she rejected grace, her punishment was more awful. Let us ask ourselves, then, in what does our Christianity consist? In simply conforming to the average standard of Christendom? Or have we a relish for the feast that Jesus spreads? In Matt. 22:5 we read that some made light of the invitation to the marriage feast. In Heb. 2:3 the Holy Spirit uses that same verb in the Greek, when He asks for us, "How shall we escape, if we neglect so great salvation?"

C. R. DETWEILER.

Quito, Ecuador.

PASTORAL MEMORIES.

"A VERY PECULIAR CASE."

I often think of a conversation which I had with a young man some years ago, in which I urged him to an acceptance of Christ and devotion of his life to his service. To each plea he had some answer; to each argument some reason wherewith to excuse himself from a personal stand for Christ. He did not feel that he was a great sinner; he did not have any sense of ill-desert. He was a very beautiful and attractive young man, of gentle voice and gentle manners, much, I imagine, like the one whom Jesus, when he looked upon him, loved. He seemed to be so nearly saved that he did not feel the need of the Saviour, and as we parted he said: "I think I am a very peculiar case." All that I could make out of the words, the tone, the smile, the hand-grasp and the general attitude was that he felt quite self-satisfied and believed himself, in some way, an exception to the rule that all men are sinners and need the pardoning grace of God. He was very polite and self-poised, as with just a shadow of perplexity, he announced that he believed he did not care to take any interest in Christ just then. I think he still believes himself an exception to the rule that as sinners we need Christ.

What is one to do in such a case as this? For it is not a rare case. There are many who are self-satisfied. There are many who feel no need of any help outside of themselves. They are like the leper Naaman, who felt that Abana and Pharpar, rivers of Damascus, were better than all the waters of Israel, and that he might wash in them and be clean, if it were a matter of washing, instead of submitting to the humiliation of coming to the river Jordan. Many there are who think of their own morality, their own philosophy, their own theory of life, their own culture and character as being all that is necessary for their good standing and acceptance anywhere in God's universe.

There is nothing to do but to take God at his word, and to declare his own testimony as to the dangerous and unsaved condition of those who are out of Christ. In some way God may bring the soul to a consciousness of its sin and ill-desert. In some way there may come a revealing of itself to itself, and out of that revelation may come a sense of need of Christ and an acceptance of him. The Prodigal Son came to the realization of his sin and need when he was starving among the swine. So some persons do not realize that they are sinners, or capable of being sinners, until they fall into some terrible and extreme sin. It is easier sometimes to save great and disgusting sinners than it is to reach respectable moralists. Publicans and harlots are sometimes more willing to be saved than nice and respectable people.

Yet even the worst of sinners sometimes keep up their self-satisfaction to the last. I was talking to a man who bore on his face the evident marks of dissipation, who calmly answered me, "I know all about that. I am all right. I wish you would talk to those boys over there and get hold of them." The marks of sin and death were on him, but he considered it not, and tried to assume that he was all right while his feet were on the hot road among the ashes and cinders of destruction. I have urged very sinful people, men and women, to repentance, and have been patronized by them as they strove to have it taken for granted that neither God nor man could be anything less than pleased with their lives.

Many a person considers himself a very peculiar case; an exception to rules that he will acknowledge have general application. Men see that the use of intoxicating drinks leads on to drunkenness and ruin, but many a one is surprised when he finds himself bound by the habit, because he thought of himself as an exception to the rule. Men know that gambling and petty embezzling lead on to wreck and ruin, but many a defaulter is surprised that it turns out in his own case according to the rule, for he thought of himself as peculiar and secure and all right. Many a man closes his ears and heart to the call of Christ and remains unsaved, dreamily imagining himself so peculiar as not to need the grace of God in his heart.

The work of the Holy Spirit is to convince human hearts of sin because they do not believe on

Jesus Christ. The minister may go, like Nathan to David, and say, as plainly as did he to the king, "Thou art the man," but unless the Holy Spirit has been there before him no real attention will be paid to his words. For the one who thinks himself a "peculiar case" there is help only in the Spirit of God.—Herald and Presbyter.

DISCONTENT.

There are a number of exhortations to contentment in the Scripture. But they all have reference to the things of physical and material life. Paul gives the thought a passing notice when he says, most briefly and as if the matter were hardly worth more than mention, "Having food and raiment let us be therewith content." The writer of the epistle to the Hebrews takes up the same thought and calls upon us to be content with such things as we have. And Paul adduces his own experience when he says, "I have learned in whatsoever state I am, therewith to be content," or assures Timothy that "Godliness with contentment is great gain." It would be well for us, in our strenuous endeavors after the material comforts of the present life, if we could heed more simply such counsels. And yet, even in the things of the material life, contentment does not mean a refusal to seek more of what may be had. It is still commendable for any one to seek the bettering of his condition. Only, while he is putting forth his energies and exercising his sagacity for the enlargement of his material advantages, let him not mistake genuine values, and become discontented with what, thus far, the providence of God has given him.

But when we think of spiritual values, and the attainment of spiritual knowledge and strength, there is no word that calls us to contentment with what we already have. On the contrary, the call of the divine word is always to continued growth and higher achievement. Leaving the principles of the doctrine we are to go on unto perfection. Whereto we have already attained, we are to walk by the same rule and mind the same thing. Walking is not sitting down to rest. Minding the same thing is only holding fast to it, as the foundation upon which a superstructure may be built, a germ out of which life and beauty may yet be developed.

And so there is place for a noble discontent in any Christian's experience. Paul expresses it when he said he counted not himself to have apprehended, but that he forgot the things behind, while he reached forth to the things before, pressing ever towards the mark. Contentment with one's attainment in the knowledge of God in Christ, or with one's work done in his service, soon degenerates into self-satisfaction and spiritual inertia. It is the explanation of the many unfinished buildings which were begun on the one foundation, but neglected because the builder was satisfied with the notion that he was on the foundation. Discontent with what one has already attained will spur him to sincere and persistent endeavor after more knowledge, more love, more life.

Such discontent has no likeness to the discontent of one who is dissatisfied with his material condition. That is always complaining, misjudging, envious. The discontent that will use present attainments in spiritual life as a means for securing more will be cheerful, humble, emulous. It will be ever looking outward and upward, rather than inward and downward. It has in it the impulse of the noblest and sweetest life. And moreover, it is the surest cure for the unhappiness of discontent with material things. The spirit that has set itself to the obtaining the best gifts will not be deceived by the false values of material things. It will rightly estimate them for what they are worth, and will get all the good there is in them while it escapes their bondage and rises far above their clogging weight.

The church that contents itself with that whereto it has attained is in danger of Laodicea's malady and Laodicea's rebuke. There is no room amongst us now for self-complacency nor lowering of our lofty ideals. Rather should there be a discontent with present condition and achievement that will prompt us to far more faithful service and far more vital spiritual life.—The Presbyter.

A LESSON FROM HISTORY.

In that very interesting first chapter of Macaulay's "History of England," the great author says: "The church of the middle ages was deeply corrupted both by philosophy and superstition. She had given a too easy admission to doctrines borrowed from the ancient schools and to rites borrowed from the ancient temples."

It was a gradual process, and a process defended by a profession of the best of intentions. Its promoters claimed to be prompted by a desire to facilitate the spread of Christianity among pagan nations. Macaulay says that they gave too easy admission to doctrines borrowed from the ancient schools, but they did it on the ground that there was some good in these doctrines, and that their admission would make Christianity more acceptable to the pagan mind. He also says that they borrowed rites from the temples; but this also was done to open the gates of the temples to Christianity. It was that "large-minded view which sees good in all religions," and worked for a union of ideas, interests and forces.

The result was a "deeply corrupted" church, how deeply everybody knows who reads the history of the middle ages and the first chapters in the story of the Reformation. It took one of the greatest convulsions that history has ever known to shake Christianity out of the grip of this corruption into the freedom of the Reformation and into the progress of Protestantism. Protestantism

is really a protest against an alliance of Christianity with paganism.

But "history moves in a circle," or at least spirally, and now, four hundred years after this mighty upheaval from appalling consequences of a too easy admission of pagan philosophy and pagan religion, we are getting around to another proposition to do some more borrowing and to strike up another alliance with the ancient religions. Such propositions are not confined to the comparative study of religions; they peer at us from the pages of books written even by missionaries, and they are gathering boldness from their repetition. There is in them the old fascination of the larger view, of the impulse to the acceptance of Christianity and the happy union of all the best ideas and forces of all systems of belief.

But there is no guarantee whatever, except in such stuff as dramas are made of, that the proposed alliance will not result, as did the old, in a Christianity corrupted and palsied, instead of promoted and made triumphant.

Thus, instead of giving to the heathen nations a pure Christianity, with its redemptive power and glorious hopes, we are in danger of fastening upon the present pagan world another system similar to that which enveloped the middle ages in their darkness and degradation. Christianity was not meant for mixtures, but to make men every whit whole by its own truth and sufficiency. Mixing it with other systems both strips it of its special power, and lets in those appeals to the worldly spirit and the fleshly passion which prove so attractive to human nature. Inevitable corruption follows.

If we are wise we shall be taught by the lesson of history, and we shall take no "larger view" of the matter than the Author of Christianity and its first apostles took; namely, that the religion of Jesus Christ does not need to borrow from any other religion, but is the sufficient and only system of salvation for a sinful race. The Advance.

SHALL WE DRINK.

It is not often a daily paper comes out in advocacy of temperance in the drink habit. The unusual has happened, however, in the case of the Philadelphia Ledger. To make the matter more interesting it has named its guns at the society folk who do only (?) social drinking; to make it still more interesting, and still worse, it has brought to light the fact that tipping is getting, if it has not already gotten, quite common among young girls who are beginning their society career. It used to be that only men were supposed to have the privilege of the social glass at clubs and balls, but now, they say, it is the usual thing to see women and girls sipping their wine or beer or drinking their cock-tails. At a small social function not long ago that came under the observation of the writer, the first thing the hostess did when the ladies arrived—only ladies were present—was to go to the sideboard and mix cocktails, and all but two of those present took them. Before the afternoon was over all but two of the ladies were so under the subtle influence that it was an easy matter for these two to be champions in the game that followed. Yet these women were our best society women, some of them church members, perhaps all regular attendants. But it was the thing to do in that set and there was no compunction of conscience whatever. We do not know, but we do not believe this is common; there may be a few, even many, that practice this sort of thing; we hope the number is limited.

The thing that seems alarming and sadly true is that the number is on the increase who are looking upon social drinking as a matter of course, and upon public drinking as in no sense shocking. The Ledger truly says: "Twenty years ago it would have been impossible for any one to witness a bevy of young girls of good family and education grouped around a table in a public hostelry, in this city, all drinking wine or liquor and all exhilarated. Ten years ago it would have a rare and memorable spectacle."

Physicians tell us that the number of women who take strong stimulants is very large; the pace that kills drives them to it. One young woman of the writer's acquaintance died a most horrible death, a victim of morphia and whisky, because in her youth she was bolstered up with insidious drugs and drinks by her matronly guardian, in order that she might keep up with the swim. A note of warning should be sounded. Some of our Christian men and women who now indulge in these things either for social caste, or from physical fatigue need to become strong enough in will and conscience to say no. It should be enough the fact not to tipple; it should be understood to be not good taste, not good manners, for our women to drink socially or in public.—Baptist Commonwealth.

It takes courage to maintain our religious work and faith. Our work in the church and out of it is often so burdened with discouragement that it takes the heart out of us and we feel like giving up the struggle. To be patient and persevering in these circumstances, to keep our temper cool and our zeal warm, to work with unreasonable men and yet be reasonable ourselves, this tries one's soul as surely as the opposition of open and armed enemies. And yet we must at times contend earnestly for our faith itself. Open infidelity is not so dangerous an enemy to our faith as the subtle pessimistic spirit of the world that may envelop us in a pre-mist of doubt and discouragement.

Who steadfastly pursues his goal  
Despite what winds prevail,  
Nor loses courage from his soul,  
Can never wholly fail.

—Susie M. Best.

SUNDAY-SCHOOL LESSON

SUNDAY, SEPTEMBER 1.

"The Two Reports of the Spies." Num. 13:17-20, 23-33.

Motto Text. "The Lord is with us, fear them not." Num. 14:9.

About sixteen months is supposed to have passed from the time of their leaving Egypt till the children of Israel are encamped at Kadesh in the wilderness of Paran on the border of the promised land.

In regard to the sending out of the spies, it will be well for us to notice that it was the suggestion of the people (Deut. 1:2). Moses urged them to go forward as they ought to have and as God commanded them to do, but they were not willing to follow the cloud and the pillar of fire in unquestioning faith.

God allowed the Israelites their own way in this thing, just as he gave them the "meat" to eat in the wilderness, and as he allowed them afterwards to have a king. "It is very clear that when we turn from the Word of God and insist on plans and ways of our own, that God accepts and gives us our way to chasten us, and to cure us of our folly by causing us to eat the fruit of it."

One man from each tribe was sent, whose names are given us, but by what method they were chosen we do not know. Had they all been men of faith and courage as were Caleb and Joshua, how much better it would have been, so far as human vision can see.

"The ground which ye shall enter is a land that catch up the inhabitants thereof." They must refer to the fact that fresh tribes were continually pressing in and destroying previous inhabitants.

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point about which Moses had any concern. Whether their enemies were strong or weak, many or few, was a matter of no moment whatever to a people for whom God fought.

They made a very thorough search of the land, for they took forty days for their search. At the brook of Eshcol they cut a branch with one cluster of grapes. "They bore it between two upon a staff" either because it was so heavy or in order not to crush the grapes.

Verse 26. We can imagine the eagerness with which the people gathered around the spies to hear their report and to see the fruit of the land which they had brought. The forty days of waiting on the spies, rather than of waiting on the cloud, had not increased their faith.

Verse 26. We can imagine the eagerness with which the people gathered around the spies to hear their report and to see the fruit of the land which they had brought. The forty days of waiting on the spies, rather than of waiting on the cloud, had not increased their faith.

"And Caleb stilled the people before Moses." It is evident that they had begun murmuring. Caleb and Joshua were together, but at this time Caleb was spokesman. "Let us go up at once and possess it." The facts of the case he does not deny, but what widely different conclusions faith and unbelief draw from the same facts!

So far as the numbers they would be in danger of meeting on any one battle field, the Israelites were stronger, but when the walls and fortifications were taken into consideration, no doubt their enemies were. The spies left God out of their calculations altogether.

"All the people that we saw in it are men of a great stature" - which is without doubt a falsehood. Cowardice and unbelief may begin by telling the truth, but are sure to end in falsehood.

Conflicts and contrary circumstances develop character better than ease and enjoyment. Mr. Gladstone when he felt deeply the difficulties of unfavorable conditions said it was the meeting and mastering of difficulties that made the best education, citing the saying of Thucydides that men are very much alike, but he turns out best who has been educated in the sharpest school.

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**HOW TO SPELL ROME.**

BY A. L. YALL, D.D.

The editor spelled it with large letters, in a recent issue, and he sees these large letters in a very innocent proposal now urged by some esteemed Baptists. They are eager to get back to the "apostolic practice" of only one church in each city. Out of this proposal the editor gets his capitals with which to spell ROME, looming in the distance as a consequence of the contention of the aforesaid esteemed brethren, provided that it prevails. He does this with the understanding that he will be regarded as an alarmist. Quite likely he will, and he may get some interesting communications from those reformers whose ecclesiology seems to be excessively subservient to stone walls. Therefore this communication is sent to notify him that in the judgment of one reader his spelling of Rome is correct.

How can the combining of all the churches of a great city into one church abolish bickerings, annihilate rivalries, utilize resources and improve and perfect us individually and collectively—how except by way of the erection of a central authority that, sooner or later, must wipe out our democracy root and branch? There is no other way to do it. And this is a way that carries with it so many things like it, things that belong constitutionally with it, that the editorial position seems to me to be impregnable. This is no denying that in many communities it is well to have only one church, even when it needs to be a large church. But my observation is that the large church, even under the present system, is often other than otherwise a waster of power.

The editorial prediction that the one church in the large city would extend its boundaries beyond the city and gather under the one administration a wider territory, reaching logically to the national, and ultimately to the world-wide, and strengthening its dominance with the expansion of its area, this prediction is sustained alike by reason and history. He who claims that it would not finally spell out Rome must justify his claim, for the burden of proof is on him, the argument being already established in various ways against his contention. The force of this point is increased when we consider the differences between a city's boundaries, and the logic of them, then and now. Then the city was always compact and usually walled. It had in itself a topographical solidarity, clamped by a granite band, and beyond the wall there was little or nothing within hailing distance. Now how different! The wall has gone, and instead are the flying trains of inter and outer communication, which practically sweep away the city's limits as they once were. The people whose intelligence and vigor make the city during the day, sleep nightly in their homes out of it, and by the measurements of the former time far away from it. Why should not those who come into the city on six days of the week for business, likewise come on the seventh for worship? And the reasonableness of doing so will increase with the increase of rapid transit, until perchance the airship shall sweep the boundaries of the city to the limits of the State and beyond, practically. The conditions of modern life facilitate the expansion of the one city church over the surround-

ing country. Possibly that is what some of the brethren desire, and they are not so innocent as they seem to be!—*Journal and Messenger.*

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**DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.**

1907.

AUGUST.

- 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, Buck Creek church, eight miles east of Somerset.

- 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 Livingstons.
- 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 Eubanks.
- 25—Severn's Valley, Mill Creek church, near Vine Grove.
- 25—Warren, Woodburn church.
- 27—Goose Creek, Girdler, Knox county.
- 27—Irvine, Indian Creek church.
- 27—South Union, Rose Hill, Morley Station, on L. & N.

OCTOBER.

- 1—East Union, Big Poplar church.
  - 1—White's Run, Jordan church, Eagle Station.
  - 2—Goshen, Pleasant View church.
  - 2—Little River, Blue Springs church, Caldwell county.
  - 4—Laurel River, Singing Creek church, Laurel county.
  - 4—South, Concord, Lick Creek church, Wayne county.
  - 9—Little Bethel, Cedar Grove church, Muhlenberg county.
  - 9—Ohio River, Clear Springs church, Shady Grove.
  - 9—West Kentucky, Poplar Grove church.
  - 11—Enterprise, Card church, Pike county.
  - 11—Mt. Zion, Corinth church, four miles from Corbin.
  - 15—Muhlenberg Co., Nelson Creek.
  - 16—West Union, Osear church.
  - 22—Ohio Valley, Sturgis.
  - 23—Blood River, Benton church, Marshall county.
  - 23—Salem, Raymond church.
  - 25—Severn's Valley, Mill Creek church, near Stillton.
  - 28—Franklin, Frankfort.
  - 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.  
J. K. NUNNELLEY, Secretary.  
Georgetown, Ky.

Very few of us will have the chance of heroic self-devotion, but every day brings the petty wearing sacrifice, which weighs full weight in God's scales.—*Samuel Osgood.*

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I also hereby positively agree to return you your dollar willingly if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price.

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None else were found so ready,  
To battle for the right,  
No other nerve so steady  
Amid the hardest fight.  
His thought like lightning flashing,  
Would soar to greatest height,  
He, Spartan like, was dashing  
Into the thickest fight.

O, noble Christian soldier,  
Your memory shall be dear,  
Your words shall make us bolder,  
To fight the battles here;  
We view thee as yet speaking,  
As one born to command,  
Your counsels we are taking,  
And for the right will stand.

We'll waive thy own dear banner,  
O'er mountain, hill and plain,  
We'll not forget your manner,  
And victories thus will gain;  
We'll love the old RECORDER,  
The more since you are gone,  
Until we reach the border,  
Of Heaven's delightful morn.  
Rochester, Ky.

Our Pulpit

OUR PRINCIPLES—FOUNDATIONAL TRUTH.

BY RICHARD P. FROST, M.A., J.P.,  
DUBLIN.

After my long illness, during which I have been almost completely laid aside from all work and worry, I find it difficult through old age infirmities to get myself to settle down to write even a brief address.

As I contemplate entering upon the duties devolving upon me, I am quite overwhelmed by a sense of my own insufficiency and shortcoming, while at the same time I am deeply sensible of your great kindness in electing me unanimously to the highest position amongst you in our loved land.

We live in strange and solemn times, when so many of the popular religious leaders and teachers of the day are like blind leaders of the blind, and, unfortunately, the great mass of so-called Christian people seem to love to have it so, and not to be able to discern between light and darkness, good and evil, truth and error.

I am thankful that in our denomination over here, we have a basis of doctrine, and that none can teach amongst us who do not subscribe to the great fundamental verities of our God and His Holy Word, including among them the verbal inspiration of the Holy Scriptures, and Eternal Torment. Our very ordinances themselves, which distinguish us from all the other denominations, ought to keep Baptists everywhere sound in the faith once for all delivered to the saints. Baptism, which indicates union with our Lord Jesus Christ, in His death and resurrection, and the Lord's supper, in which we show forth that same death in His real absence, as our High Priest above, interceding for us, till He come in all the blessed fullness of His own perfect likeness and glory, when we shall see Him as He is, and be with Him and like Him for ever.

It is often said that we make too much of Baptism

and we are sometimes even called ritualists, but such is not the case at all.

The fact is, we simply give it its proper place. First comes the preaching of the Gospel, and then, on the belief and acceptance of the Gospel and not before, we place baptism in our teaching and practice.

In this ordinance we teach the blessed doctrine of the Holy Trinity, baptizing in the Name of the Father, Son and Holy Ghost, on personal confession of faith in the Lord Jesus as the only Saviour, and His precious all-atonement Blood.

We teach also the glorious Resurrection as well as the Death of the same Lord Jesus, and our union with Him in the Heavens above, where He represents us. And in the Lord's Supper we remember that same vicarious death every Lord's Day, and look forward to His coming back again, publicly, in person the second time, without sin unto salvation. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Thus in our ordinances is taught and acknowledged, as the early church did in the days of the Apostles, the need, on our part as sinners, of Repentance and Faith in our Lord Jesus. His Lordship and Divinity are confessed, and the ordinances come as indications of our loyalty to Him, and subjection in all things to His rule and authority. We deliberately put on His badge, and keep His appointed way of owning Him as our only Lord and Saviour, Surety or Sponsor.

In infant baptism this is all lost and destroyed, and the poor, sinful human proxy or sponsor substituted for the Divine in the face of many plain Scriptures to the contrary, such as Psalm xlix:7. "None can redeem his brother or give to God a ransom for Him."

The Divine Sponsorship,

oh! what a blessed truth and reality that is when we read the Holy Law of God, and its exposition in the Sermon on the Mount. How we tremble before it as we think of our awful sin and depravity and failure; but when we remember that our great Surety and High Priest has paid all its penalties for us in His sufferings and death, and has also met all its absolute requirements in every jot and tittle, during His life, in our room and stead, we can glory in it, and see that in all respects it has been kept, and in and through our adorable Lord we are entitled to all its blessings and promises.

How God's superabounding grace shines out, and we can, indeed, realize to some extent the great truth laid down in the Epistle to the Romans, "Where sin abounded, grace did much more abound."

How often do we hear the doctrines of grace ridiculed and despised, and many say, how can God be just to punish the sinner for Adam's sin, permitting death to come on us all on account of it? But surely when we know the truth of God we can easily answer such futile and sinful objections.

Has not God in His grace given His own Son to take our place and suffer for our sin, and be our Head and Representative in the stead of Adam, in whom the whole race was ruined? He who is called the second Adam, met the curse in His death, and took all our sins away by His own great sacrifice, and not only that, but His obedience in-

cluding His righteousness is imputed to all who believe, so that in the second Adam, our Lord Jesus Christ, we have far more than was lost in our connection with Adam, our representative in Eden; we can now rejoice with joy unspeakable and full of coming glory, as we remember we are not only children by faith in Christ, but also heirs, joint heirs with Him, and possessed of all things in and through Him who loved us and gave Himself for us.

The passage in I. Peter 3:20, where the definition of Baptism occurs, plainly excludes infants because they cannot give the answer of a good conscience to God. Our Baptism stands for liberty of conscience and our responsibility to our Lord and Master alone. It rejects any human priesthood or class distinction of that kind which requires

A Separation Between Clergy and Laity.

All the members of the church are in this dispensation, Priests to offer up Spiritual Sacrifices—no other sacrifices are acceptable to God, the so-called sacrifice of the Mass which, alas, we see all around us in our poor priest-ridden country—what an awful delusion—and a Protestant Prayer Book teaching Baptismal Regeneration, and such-like unholy priestcraft. They say, how much scripture there is in it—all the more pity, is it not? that is should be spoiled and adulterated with the fallible and false teachings of men.

Did not our Lord in His day rebuke the ecclesiastical leaders for making void the Word of God by their tradition, and teaching for doctrines the commandments of men? Infant baptism is really the very foundation and prop of

WHAT'S THE USE?

To Pour in Coffee When it Acts as a Vicious Enemy.

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well lying awake for two or three hours during the night, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee but I finally cut it out and began using Postum. Twice since then I have drunk coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it."

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach and I would often notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief."

"Finally he tried a cup of Postum and liked it so well he gave up coffee and since then has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A ten days' trial works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in pkgs.

Popery—itsself a mere commandment of men. The apostle Paul would say to us and to all—stand fast in the liberty wherewith Christ has made us free, and be not entangled in such a yoke of bondage; so that we have a testimony to maintain which no other body seems to be maintaining. Our separate existence seems not only justified, but to be an absolute necessity, if we are to be faithful to our light and our responsibility. At the same time Baptists have ever been foremost in cultivating a spirit of unity and love with our brethren of other churches, and we say with all our hearts. "Grace be with all who love our Lord Jesus Christ in sincerity. We love to join union gatherings, and we do co-operate with our brethren of every name and clime.

The Great Evil of Our Day

has been the denial of the Inspiration and Authority of the Word of God by professing Christian ministers and teachers. If that is taken from us, where have we to turn to? and gradually through colleges and pulpits the faith of many in the Holy Scriptures has been weakened and shattered.

If you give up the Old Testament or the Pentateuch or any of the Prophets at the bidding of clever professors or popular preachers, you may as well give up the New Testament, for they stand or fall together. The Lord Jesus and His Apostles in the New Testament plainly endorse and corroborate the Old.

Even Mr. Campbell admits this, and puts himself practically above them all when he denies their teaching, and claims to be guided by a higher light. When professing Christians begin to lose faith in the Word of God, they are prepared to believe any of the other false suggestions of the Evil One, who is the Great Deceiver of this Evil Age. We should never forget our blessed Lord's own words in His own prayer given to us in the 17th of John's Gospel, wherein we see our perfect security through the finished work and mediation of Him, our great High Priest, and in which He says concerning His believing people, "I have given them Thy Word." "Thy Word is Truth."

What is called

The New Theology

as it now appears, is really an Apostacy from the true faith. The doctrines denied by it, are the foundation on which we together with all the members of the true church stand, such as the Incarnation and Deity of Christ. His expiation for sin, The Fall or ruin of man, Redemption and Regeneration. It is, however, entirely a misnomer, as has been pointed out by numerous witnesses, that the title "New Theology" is misleading altogether, and that it is not properly called "Theology" at all, nor is it "New," being only a mixture of the old heresies, such as "Pantheism," and other ancient delusions. The New Theology has no need for a Divine Christ, in the absolute and orthodox sense as hitherto known and believed. It finds in man all the Christ it needs and can ever want, man to himself is God. And what has led to all this folly and delusion but the critics of the day rejecting the books of Moses, and the Prophets, and yet at the same time posing as sound and orthodox. In spite of the efforts of modern leaders, God's truth will

MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

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Mary Bagguley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength nicely. Cardui has been a God-send to us both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

stand, and the Throne of Christ for ever remain unshaken.

There will ever be found a goodly remnant who will bow the knee in lowly homage and worship before Him as the Son of God and Redeemer of men. Throughout the ages there have always been desertions and defections, and abounding heresies, and even when our Lord was on earth, how few true followers He had at the last, and what apparent failure and discouragement He met with; but see how, notwithstanding all, the Gospel spread and won its way wherever it was truly preached and received. The fruit of the victory won on the Cross has appeared in a marvellous manner.

Besides, we are expressly told by the Apostle Paul that after his departure, grievous wolves would enter in, not sparing the flock; that of themselves men should arise, speaking perverse things, to draw away disciples after them. The prophetic portion of the Old Testament also predicts that the same precious Corner Stone, upon which many should build unto their eter-

...safety would become also a Stone of Stumbling and Rock of Offense, so that some would fall upon it and be broken, and that upon others it would fall and grind them to powder, yet the true church of Christ shall stand for ever built upon the Solid Rock of Jesus Christ and Him Crucified.

our Lord Jesus Christ." "Therefore my beloved brethren be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

PAUL'S FAITH.

J. W. JOHNSTON.

Paul had an all-conquering faith. At the first glance it might seem as though faith would be a necessity in one so favored, and rise as naturally out of his life as a tree from its roots or the harvest from the earth. But faith is not a by-product. It is not the result of antecedents. Nor is it made up in prescription form—so much hope, so much trust, so much courage. It is a distinct quality; and, though it may embrace other qualities, yet, like the steel framework in a building, it unites and compacts the whole structure. It is easily possible for a man to have courage yet lack faith. Thomas was ready to accompany Jesus to Jerusalem and die if need be, but no one has ever claimed that Thomas was the apostle of faith. Peter with a single sword was ready to attack the guard who came on the errand of arrest, but recklessness is not faith as we soon find in the case of that same apostle. It is easy to say that, given such a marvelous conversion as Saint Paul was favored with, anything but the highest faith would seem almost impossible. What, then, of the men who saw Jesus transfigured, who communed with him after his resurrection, who saw him ascend to Heaven in a cloud of glory? But where do we see in Saint Paul's life an hour of discouragement, a time of depression, the slightest foreboding regarding the future? Nothing moved him from his course. Nothing daunted him for a moment. Festus, Agrippa, Nero, howling mobs, unjust judges, scornful Greeks, haughty Romans, determined Jews, false brethren, ungrateful churches, idolatrous cities, hunger, cold, weariness, floggings, all seemed to have no more effect upon his faith than ocean spray upon iron cliffs. Think of a man who could glory in these things, who could actually rejoice in the privilege of showing in this way his loyalty to Christ! Is it any wonder that he conquered, and that through him the gospel not only had free course, but was glorified? Such a man must succeed. A faith like his is overmastering. Men can but yield under such a tremendous force. It is irresistible. It is all-powerful everywhere. Circumstances, no matter how unfavorable, cannot stay its course. Like the tide, raised by divine energy from the sky, it sweeps on regardless of breakwaters or barriers.

We find, therefore, in every part of Paul's ministry immediate results. Not always, however, what the preacher of this day would regard as success; for at times the most bitter opposition was aroused men were enraged beyond measure, tumults and riots ensued, and frequently appeal to the civil authorities was necessary. Yet was this not, after all, the highest success? And is not the same ministry needed now? The arm of the Lord is not shortened, his ear is not heavy, the gospel is yet the power of God, the Word remains quick and powerful, the Spirit has not withdrawn his convicting grace, the divine energies under which Saint Paul preached are still within reach. Why, then, are there such meager results? How we bewail the down-

town problem, our inability to reach alien populations, the removal of churches from sacred and historic locations, the sparsity of congregations, the inroads of worldliness, the desecration of God's day, the neglect of God's house, and the terrible indifference on the part of multitudes regarding spiritual things! Never was the preacher's faith put to a greater test than now, and never was a more absolute, all-conquering faith so sorely needed and without such faith all else is of little value. But if the preacher, through faith in God and his Gospel, was able to conquer in Ephesus, Corinth, Philippi, why not in Boston, Chicago, New York? If faith is back of the word, as powder is back of the bullet, the result would seem inevitable. Methodist Review.

THE COMING OF THE STORK

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...al safety would become also a Stone of Stumbling and Rock of Offense, so that some would fall upon it and be broken, and that upon others it would fall and grind them to powder, yet the true church of Christ shall stand for ever built upon the Solid Rock of Jesus Christ and Him Crucified. In the end every knee shall bow before our glorious Lord Jesus, both of things in Heaven and on earth, and under the earth, and every tongue confess that Jesus Christ is Lord to the Glory of God the Father. "He shall see of the travail of His soul, and shall be satisfied." "He shall have the pre-eminence." Many of the Lord's servants are unduly alarmed and discouraged because they have not investigated the many prophetic portions of the Bible. These when rightly understood are like history in advance given us concerning our Lord's second advent, just as in the case of His first advent, how wonderfully such passages were literally fulfilled; and now we find that what is happening all around us has been foretold. The second advent of the Lord is identified with this falling away from the Faith. Already we have seen and are seeing

Many Anti Christs.

The Anti-Christ that is to be cast into the Lake of Fire will soon be revealed and II. Thess. 1:8 be fulfilled. The agnostics, which means those who know not God, and the unbelievers that obey not the Gospel shall be punished with everlasting destruction from the Presence of the Lord and from the Glory of His Power, when He shall come to be glorified in His saints and to be admired in all them that believe in that day. Then shall be also brought to pass, as the Apostle Paul tells us in Corinthians, the saying that is written in Isaiah, "Death is swallowed up in victory. O death where is thy sting, O grave where is thy victory. The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through

PASTY FOOD

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves.

"Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced peptic. He said the heavy meal was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested.

I have become very fond, indeed, of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and have none of the distressed feeling after my meals which I had formerly. Grape-Nuts food has done the work." "There's a Reason." Read "The Road to Wellville," in pkgs.

Editorial

Sometimes we are asked the question: "Why do you not, as Baptists, commune with other denominations and permit them to commune with you?" It is a fair and reasonable question and should be kindly answered. We propose to answer it briefly here. "Close communion" is the restricting of the elements to baptized believers, in churches, over whose members discipline may be exercised. Now why do we practice what is called "close communion?" It is a principle with Baptists that the Scriptures are the only rule of faith and practice and these require this practice of us. The order of the commission teaches this as found in Matt. 28:19-20. In this commission from the lips of Christ we have the order laid down which we have no authority to change. To do so is to insult the Law giver. This order is: (1) To disciple. (2) To baptize. (3) To teach to observe the Supper. When we do this we know that we are right. Then again, the example of the first disciples requires this. Acts 2:41-42. Here we have the actions of these disciples showing how they understood the commission. We are bound by their example. Then "close communion" is scriptural. Surely this is sufficient reason for our practice. But again, it is a fact that the scholars of all denominations teach the same. Baptists act upon the same principle in this matter as all denominations of Christians. Frankly Dr. F. G. Hibbard, a prominent Methodist preacher writes: "The charge of close communion is no more applicable to the Baptists than to us; inasmuch as the question of church fellowship with them is determined by as liberal principles as it is with any other Protestant churches." This is fair and generous from a brother. I have before me the testimony of seven denominations on this subject showing that they all agree with us that baptism is a prerequisite to partaking of the Lord's Supper.

1. *Episcopal*. Dr. Wall says: "No church ever gave the communion to any person before they were baptized; among all the absurdities that were ever held, none ever maintained that any person should partake of the communion before he was baptized."

2. *Congregationalist*. Dr. Dwight writes: "It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible church of Christ in full standing. By this, I intend that he should be a man of piety, that he should have made a public profession of religion, and that he should have been baptized."

3. *Independent*. Dr. Doddridge writes: "It is certain, that so far as our knowledge of primitive antiquity reaches, no unbaptized person received the Lord's Supper."

4. *Presbyterian*. Dr. John Dick writes: "An uncircumcised man was not permitted to eat the Passover, and an unbaptized man should not be permitted to partake of the Eucharist."

5. *Methodist*. Dr. Adam Clark writes: "As no person could partake of the Pascal lamb before he was circumcised, so, among the early followers of God, no person was permitted to come to the Eucharist

till he had been baptized." 6. *Lutheran*. Dr. Neander writes: "At this celebration . . . no one could be present who was not a member of the Christian church, and incorporated into it by the rite of baptism."

7. *Campbellite*. Alexander Campbell wrote, in 1858, in the *Milennial Harbinger*: "As for myself and my brethren, I never believed, taught or practiced what is called open communion."

Here we have the scholars of seven denominations upholding us in our practice. So if Baptists should admit others to the communion table they would stultify themselves and violate the principle held in common with other denominations. This is sufficient for the present.

We are grateful to God first for having put it into the hearts of our readers to pray for the Recorder, and to them for their prayers. The Old Guard have always prayed for the paper and they are praying more earnestly, if possible, than ever.

We thank the brethren for their kind words of appreciation of the paper under its present editor. The *Journal and Messenger* says:

"The lamented death of the late Dr. T. T. Eaton, for more than twenty years editor of the *Western Recorder*, at Louisville, Ky., seemed to threaten ruin to that paper. But it is made again evident that 'the leaders may fall, but the work goes on.' Rev. Dr. J. M. Weaver, the oldest pastor in the city, has been induced to undertake the editorship of the paper, and he is already making proof of his eminent fitness for the position. We miss some features of the Eaton Paragraphs, but we find no lack of clear-cut statements and steadfast adherence to the faith for which the late editor stood so conspicuously."

And in private letters honored brethren speak similar kind words. Moreover, our friends, especially the Grand Old Guard, are showing their prayers are no empty words, but are backing them with their works.

Many like President Lowery, of Blue Mountain College, Miss., are sending their subscriptions for two or three years in advance.

Others, and in this proof of love the Old Guard stand first as might be expected of such faithful soldiers, are sending the paper to their children, their nephews and nieces, etc. And others are exerting themselves to get their Baptist brethren who have never taken the paper to subscribe for it now. We thank God and take courage.

Because we reverence the Old Guard, whose love and trust has been proved through long years, is no reason that we are not grateful to God and our younger friends for their love and help. We were touched by what her pastor wrote about young Mrs. E. P. Baker, who died in her youth and beauty, when she had only been married fourteen months. Her pastor says that on the first wedding anniversary her present to her husband was the *WESTERN RECORDER*.

The good people who are so eager for union of different denominations are receiving discouraging backsets. And those who believe in standing firm in the doctrines and surrendering nothing they believe true for the sake of numbers or economy are having abundant encouragement.

Some three years or more ago the

Northern Presbyterian General Assembly and the Cumberland Presbyterian General Assembly agreed to unite, and many psalms to "union" were loudly sung. Every now and then we have been told that the union was consummated. But now it is seen that the union is a failure. The Northern Presbyterians have had an increase in membership from the Cumberland church, but that body goes on, with diminished strength but resolute and hopeful. At least 100,000 stand by their faith as Cumberlands and it is probable many more will rally to the old standard.

The Cumberland church was especially strong in Tennessee. In that State the unionists brought suit before the civil courts to enjoin those who refused union from claiming and occupying their houses of worship, schools, etc., which they wished handed over to the Northern Presbyterian church. The courts have decided in favor of the Cumberlands, who stand by their old church. But even if the court had ousted them, those resolute men who believe what they profess to believe would simply have begun again building houses of worship for themselves.

Now we like the doctrines of the Presbyterians better than those of the Cumberlands, except we think the Cumberlands are right in not requiring a college and seminary education of all preachers. But we would be glad if the Cumberlands could all become Presbyterians (if they would not go further and be Baptists) with a hearty belief in the Westminster confession. Though in that case we think they ought to join the Southern Presbyterians.

But it does us good in this day of so much feebleness of belief to find men of earnest conviction, who believe their doctrines with all their hearts and stand by them like men. We are glad so many of the Cumberlands show themselves men of strength and firmness, who in the most trying circumstances stand by that faith.

Instead of peace and harmony this attempt at "union" has brought dissension, has disrupted churches and done great harm. If half the time and thought had been given to the work of converting sinners, each church would, God willing, have more members today, and there would have been no discord.

Here is another cause for thanking God and taking courage. Kansas City, Kansas, is a city of 100,000 inhabitants, and ranks fifth in the manufacturing cities of the United States. What can be done in such a city can be done in all, with thoroughly good and brave men as officers, and with the good people roused, vigilant, standing back of them in their work.

In the *Congregationalist* Hon. C. W. Trickett, Assistant Attorney General, gives the facts and figures. A year ago there were in the county 256 saloons, 200 gambling dens, and about sixty houses of social evil. Today there are none of these in all the city. That the sins are banished entirely of course he does not claim. But there are no houses devoted to either of these vices. Kansas City is the largest city in the world free from these dens of vice.

Meanwhile the city was never so prosperous. Population has increased more rapidly than ever, and so has business. The merchants have had to increase the num-

ber of their clerks, the deposits in the banks have increased \$1,500,000. There has been a large increase in the number of children in schools, mostly of boys and girls in their teens, who before had to work while their fathers drank and gambled.

The charitable institutions report a falling off of two thirds in the demands upon them. Only two young men have been sent to the reformatory this year. The expense of prosecuting criminals has fallen off \$25,000 and the police force has been reduced.

For the first time in twenty-five years the court of common pleas in May opened without a single criminal case. The city courts for the collection of rents, grocery bills, etc., formerly had crowded dockets. Now they have practically nothing to do.

Twice during the year there have been city elections and in both the people endorsed the closing of all the dens. Mr. Trickett says when the law went into action a year ago, "not to exceed two business men on the principal thoroughfares would have favored the closing of the saloons; today there are not two who would favor opening them. Every banker is loud in praise of the present situation, the city is clean; crime is at a minimum; merchants prosperous; real estate advancing."

Leaving the moral issues out of the question, do not the money interests of Louisville demand the following of Kansas City in this thing? Business men are supposed to be wise in business matters, if in nothing else. They are ready to do any honorable thing to advance business. Then why not try this plan which has reduced taxes so wonderfully and increased business?

A professor in Chicago University made an attack upon Mr. John D. Rockefeller in a recent address. The *New York Evening Post* says it agrees substantially with the professor in his attack. But it adds these words of common sense and honesty which we hope the unsound men in the evangelical denominations will take to heart:

"Objectors fail to see that one's free action may restrict his freedom. It is not necessary for a university to accept funds from a citizen whom it considers undesirable. Academic freedom to refuse it is entire. The moment, however, the money is in the treasury, the university is bound to do what a man of due sensibility would under the circumstances. It cannot at the same time be grateful and vindictive; cannot accept a man's purse, and then beat him over the head with it. But how about the poor professors at Chicago? Are they to be forbidden to rail at Rockefeller? They surely were not parties to the tacit bargain between him and the institution. Yes; but they accepted their positions with their eyes open. If their academic freedom is hampered, it is by their own voluntary act. Their case is not unlike that of clergymen who wish to attack the creed of the church which they have vowed to maintain. They are at perfect liberty to speak their minds, but not in the pulpit of that church. If Professor Zeublin burns to hit out at Rockefeller, the country is full of stumps and platforms and newspapers where he can do it to his heart's content; but it is not seemly, in our opinion, for him to do it as a Rockefeller professor."

EDITORIAL VARIETIES

It has been said that the fool killer at way gets ready for a hurry call when an idle man inherits a fortune.

We were glad to see in our office this week Bro. Z. T. Coody, of Greenville, S. C. Bro. Coody looks fine and shows the South Carolina brethren are treating him well. Visiting brethren will always find a warm welcome in our office.

We certainly feel highly complimented by these words from the *Baptist Banner*: "Dr. J. M. Weaver is doing splendid editorial work on the Recorder. We did not think the man could be found whose editorials would read so much like the beloved Dr. Eaton's as do Dr. Weaver's." Thanks!

In Ecclesiastes death is beautifully described as the "silver cord loosed," the "golden bowl broken," the "pitcher broken at the fountain," the "wheel broken at the cistern."

There are among Christians two kinds of service, one from a sense of duty, hard and unsatisfactory; the other from love to God, easy and glad. Which is yours?

A church of Jesus Christ differs from all other organizations in that it is divine while all others are human.

Many Frenchmen are instituting suits to recover money, bequeathed by their ancestors to the church to have masses said for their souls, as under the separation law the purpose of the legacies can no longer be carried out. And many Frenchmen are, no doubt, regretting that their ancestors had no such high regard for their souls.

Deacon Alpheus Haynes, in full possession of his faculties, has just celebrated his one hundredth birthday anniversary at Middletown, Vt. The whole town united in a general celebration in his honor. A gold headed cane was presented him in trust, at his death it goes to the oldest resident of the town, irrespective of sex, and so will be handed down from one oldest inhabitant to another. Deacon Haynes claims the unique distinction of having voted at twenty presidential elections. Bro. Haynes is a staunch Baptist.

While we shall miss Bro. Joel H. Gambrell from the editorial chair of the *Baptist Standard*, we extend the right hand of fellowship to Bro. J. M. Dawson, of Abilene, who takes his place, welcoming him into all the rights and privileges of the editorial brotherhood. Bro. Gambrell becomes superintendent of the Anti-Saloon League of Texas.

Another happy home-going. Rev. Wm. F. Smith, Presbyterian, was preaching to his people Sunday morning, July 8, on the uncertainty of life. He said, "I may never preach to you again," when he was stricken with apoplexy. He was carried to the home of a friend near by, but died in a few minutes. Brethren, one by one we cross the river.

Dr. B. H. Carroll, who never fails in any undertaking, announces in the *Baptist Standard*, that \$20,000 of the \$50,000 for the first chair in the Baylor Theological Seminary has been secured. It is only a question of time, and we predict a short time, when he will get all.

"What truth needs is not protection, not apologists, but apostles. The processes of dialects, the forms of logic, have their uses; they are often helpful in disclosing error and coercing stubborn minds. The critic's work and the legitimate deductions therefrom have a place in accredited schemes of investigation; but in emergencies of life these count for very little."—Dr. J. J. Taylor.

John D. Rockefeller has given to the city of Cleveland his magnificent summer home in East Cleveland, comprising nearly 600 acres of wooded land, for use as a public park, together with an endowment fund of \$2,000,000.

Necessity is the mother of invention and energy is the father of success.

It has been truly said: "To get good is animal, to do good is human, to be good is god-like and divine."

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. H. D. Allen: The Guardianship of Heavenly Deposits; The Christian, God's Plein.

Broadway—Bro. Joseph T. Watts: Complete Salvation.

Chestnut St.—Pastor J. M. Weaver: Best Promised Yet Lost.

Clifton—Bro. L. C. Kelly: What the Spirit Saith Unto the Churches; The Gift of Peace.

Calvary—Pastor J. S. Detweiler: Strength in Weakness; Denying the Lord, Cullerton Ave. (New Albany)—Pastor L. S. Clifton: David's Sin; The True Life of Jesus. Bethel Baptist Association meets at Blue River church, near Paradise, Ind., August 22-23.

Eighteenth St.—Pastor Everett Rawlings: Baptism of Jesus. Two by baptism.

East Mead—Pastor R. L. Brannenburg: The Glorious Hope; Jesus Before Pilate. One baptized; two for prayer the past week.

East—Bro. Joseph T. Watts at night: Ledgers of Heaven.

Franklin St.—Pastor E. J. Caswell: Two Laws in the Kingdom; The Soul's Value.

Fourth Ave.—Bro. Geo. B. Eager: Temptation and Trial; Daily Bread. Rev. W. F. Yarbrough, of Jackson, Miss., will preach next Sunday morning and night.

German—Pastor A. Janzen: The Crown of Righteousness; Drawing Love. Highland—Bro. J. N. Prestridge: Sin as a Master.

Highland Park—Pastor L. R. Arvin: Heaven; The Almighty.

Oakdale—Pastor S. N. Mohler: How to Fulfill the Law of Christ; The Attraction of Godliness. One by baptism, seven by letter, one baptized.

Parkland—Pastor E. G. Vick: God's Gifts; Baptism. One for baptism.

Third Ave.—Pastor J. S. Cannon: God's Thoughts and Ways Higher Than Man's; The Two Ways. Three by letter.

Twenty-second and Walnut St.—Bro. J. E. Gwatkin: Heavenly Citizenship; The Sure Foundation.

Twenty-sixth and Market—Bro. J. O. Row: Divine Workmanship. Bro. W. M. Bruce at night.

### THE STATE.

Bro. M. J. Corbin writes: "The Bellevue Baptist church, in the North Bend Association is now pastorless, Rev. E. H. Maddox having resigned."

Bro. E. W. Coakley writes: "Our meeting at Marsh Creek, near Strunk, Whitely county, was a great success. Good crowds and interest all the way through. The Evangelist discussed subjects of special interest to them just now—sanctification, preservation of the saints, pastoral support. Nine additions, eight for baptism and raised over \$60 for State Missions, and the people begging me to come back. This county will be awake on missions in a few years."

Pastor J. B. Hutcherson writes from Valley Creek church, Hardin county, Was assisted by S. T. Sparks, of Buffalo, Ky., who did noble work for the master and won the hearts of my people with his earnest preaching. The church was much revived and five souls saved. All were baptized at the close of the meeting. I am in a meeting now at Blue Ball, in same county, assisted by W. P. Stuart, of Elizabethtown. Prospects good for a good meeting."

Pastor W. F. Jagers writes from Vine Grove: "I have just closed a very successful meeting at Salem, Meade county. Bro. N. R. Stone did the preaching, and it was done well. He certainly preaches the word with power. We had immense crowds all the time. We had 23 additions, 18 by experience and baptism. The church at Salem is doing some good work now. She has enrolled over two hundred in her Sunday-school this year."

Pastor R. T. Bruner writes from Owensboro: "It is late to report it, but I baptized eleven persons at Cash Creek church, Henderson county, on the 27th of July, closing a good meeting, in which Bro. W. W. Williams, of Corydon, Ky., did the preaching. One was also received by letter. Bro. Williams is a good preacher, a fine, earnest worker and a genial Christian gentleman. My work with him was very pleasant, indeed."

Pastor Jas. W. Caruthers writes from Little Bethel church, Graves county: "I have just closed a glorious meeting with the above church. It lasted two weeks. As pastor, I did my own preaching by request of the church. I do not know exactly how many conversions we had. There were twenty-three additions, twenty-one by baptism. Of this number three were Methodists and one a Campbellite. It is all good material. I am young in the cause, this being the first meeting where I ever did even a considerable part of the preaching, so I thank God for His blessings. I had never baptized any one before."

Pastor Garrett Reed writes from Corn: "Church and pastor at Bethel are rejoicing because of great things the Lord has done here. Meeting begun on the 29th of July and continued twelve days, resulting in twenty-six additions, twenty-three for baptism and three by letter. The membership was greatly strengthened and a debt of \$100 on our new house was paid. Church and pastor were assisted the first ten days of the meeting by Bro. J. A. Booth, who preached a very strong Gospel, showing what the Holy Scriptures teach and what they do not teach. Bro. Booth was called away by the death of one of the members of his church. The preacher won a warm place in the hearts of church and pastor. To that be all praise."

Pastor J. O. Willett writes: Please change the address of my paper from Caruthersville, Mo., to Cape Girardeau, Mo. I have resigned here and will take charge of the church at the Cape next week.

Bro. M. M. Smith writes from Carthage, Mo.: "Please send my Recorder here instead of 1827 Ivy street, Joplin, Mo. I am here to do evangelistic work, that is, in a general way."

Pastor J. I. Brock writes from Gatlin, Tenn.: "Last night we closed a two weeks' meeting at Westborne. The church is just three months old, and this is our first protracted meeting. We had the assistance of Elder J. K. Smith, who is just from the Seminary. Bro. Smith very humbly and faithfully proclaimed the old time message of the cross and endeared himself to many hearts. Our meeting resulted in nine additions."

A recent meeting in the Medline church, Perry county, Ala., closed with seventeen additions to the fellowship of the church. We are rejoiced to read in the report of the meeting in the Alabama Baptist these words: "God was glorified." We hear too little these days of the glory of God.

Elder J. W. Legg held a meeting at Page, W. Va., which closed with twenty-five professions of religion, eleven baptisms, with others to be baptized at the next meeting. A church was constituted with twenty-seven constituent members.

Two new churches have been constituted in West Virginia, one at Tunnelton and the other at Smithfield.

Pastor C. H. Morris held a meeting in Baptist Grove church, N. C., doing the preaching himself. There were thirty-one professions and twenty-three additions by experience and baptism.

Eleven have been baptized into the fellowship of the Sylva church, N. C., as the result of a recent meeting.

Bro. J. T. Early held a meeting at Zion church, near Brownsville, Tenn., resulting in seventeen additions to the church, fourteen by experience and baptism.

A new church has been constituted in Knoxville, Tenn. The new church, which was a mission of Broadway church, will be known as Gillespie church. This makes twenty-one white Baptist churches in Knoxville and suburbs.

The meeting at Maple Springs church, near Mercer, Tenn., resulted in twenty-five baptisms. Bro. Alonzo Nunnery did the preaching.

The revival at Boardman increased the membership of the church by forty-nine, all by experience and baptism.

Bro. D. A. Ellis, of the Second church, Jackson, Tenn., scarcely has a Sunday or prayer-meeting night to pass without baptism. Recently he had the pleasure of baptizing his own father-in-law.

DEAR RECORDER: I am now 76 years old, and can't read much any more. May God bless the dear old paper, for the great sound doctrine.

May God send another great man to fill the place of the dear one that has departed and gone home to receive his reward. He is dead, but will live in our hearts, and his works will never die. May God bless the dear old Recorder for Christ's sake.

Mrs. MARTHA A. WRIGHT, St. Louis, Mo.

DR. BROADUS ON DR. EATON.

We take the liberty of making this extract from a private letter to Mrs. Eaton:

"The opinion of him that Dr. Broadus expressed to me has ever been my own, after I came to know him thoroughly. When Dr. Eaton asked me, while a Seminary student, to become his assistant, I referred the matter to Dr. Broadus, who advised me to accept the position, with the remark: 'I congratulate you on having the confidence of such a man. You will learn many valuable lessons from him that the Seminary cannot teach you. And then it will be so delightful to have such a co-worker! I do not know a finer Christian gentleman, nor a truer, nobler soul. Eaton is, all in all, about the best rounded man that I know anywhere.'"

That is exactly how I regarded him. GEORGE W. BAINES, San Marcos, Texas.

DEAR RECORDER: Please state in the Recorder that the Burns Creek Association meets with Union City Baptist church, Madison county, September 10. We expect Dr. Harvey, and would be pleased to have our new editor, and any representative of our State work who contemplates coming. Please state that it is seven miles from Richmond. Write our church clerk, Bro. John L. Eades, who will meet all at Richmond. When they write him let them state what day and train they will come on. We extend a most cordial invitation to Dr. Hale, Prof. C. C. Freeman, or any other representative of Georgetown College, or any of our schools.

Yours fraternally, J. A. DAVIS, Richmond, Ky.

DEAR RECORDER: How to reach Elkhorn Association: By train on Frankfort & Louisville R. R. leaving Georgetown at 7:00 a. m. and Paris 9:00 a. m., and reaching Centreville at 7:30 and 9:30 a. m., where conveyances will meet messengers and visitors for the Association. Association meets Tuesday, September 3, 1907.

MALCOM THOMPSON, Clerk, Lexington, Ky.

DEAR RECORDER: We have just closed a four weeks' meeting resulting in fifty additions, thirty-four by baptism. Dr. W. D. Powell, State evangelist, did the preaching. We held the meeting in a large tent, and it was attended by great crowds. Several men had not heard any preaching for several years. As far as could be ascertained there were forty-four conversions and renewals. The meeting has had a fine effect on the church and town. I hardly think that the revival has closed.

We raised \$220.00 for State missions, and \$20.00 for Toluca, Mexico (Foreign missions.)

We are now planning to build a nice parsonage. The lot has been given and over half the money subscribed.

I preach here three Sundays each month, and at Rock Spring, near Wheatcroft, the other Sunday. Since coming on this field the first of January I have baptized 105 candidates and five others stand approved, and thirty-four received by letter. I am going to pull for the 200 mark by the end of the year. I hope to have our parsonage completed by December, and a mission church under Rock Spring built at Wheatcroft costing \$2,500 to \$3,000. \$1,500 of this has been subscribed.

I can hardly realize that Dr. Eaton is dead. I can not keep back the tears when I think how we all shall miss him at our conventions and associations. I loved him dearly. H. C. MCGILL, Providence, Ky.

CLINTON COLLEGE.

We shall enter upon our thirty-fourth year on September 5 with an enlarged and strengthened teaching force. We have the strongest faculty that we have ever offered, and expect that our people will show their appreciation of our efforts in their behalf by sending their children to our school. We do foundation work here, and our people who know say that our work is as good and that our facilities and equipments are better than some schools of much larger pretensions.

Our prices are reasonable, our facilities good, our teachers specialists in their lines, health excellent, splendid church and pastor, moral and intelligent people, a good school town.

R. D. SWAIN, President, Clinton, Ky.

A MONUMENT TO T. T. EATON.

I wish to second strongly the suggestion of Bro. A. S. Pettie that a monument be erected over the body of Bro. T. T. Eaton. Let it not be done by the Baptists of Kentucky alone, nor by the Baptists of the South alone, but by the Baptists of the entire country; for he was a blessing to the Baptists of the North as well as of the South, and he was loved by the Baptists of the North as well as of the South. Let it be a monument, not to him only, but also to the great truths for which he stood. If Walnut street church will take action about it and put the monument in definite shape, it could be brought before individual churches, associations, and State conventions this summer and fall. If it shall be decided to erect such a fitting monument, I am authorized to subscribe by a brother who does not wish his name known, as much as five hundred dollars, if needed.

T. T. MARTIN, Blue Mountain, Miss.

Bro. A. N. Whittinghill called in on his return from Anderson county, where he had spent nine days preaching at Avenstock, fifty five miles south of the city, on the Southern railroad. He reports a fine outlook for Baptists there, that there were large and attentive congregations, and that in the crowds were thirty five mountaineers who were employed as extras to work on the railroad in general repairs, one of whom professed faith in Christ. The people on and all gave the best of attention to the preaching, and quite a number expressed a desire for the prayers of Christians. Our Missionary boards would do well to look after this place.

DEAR RECORDER: It was my pleasure last Sunday to occupy pastor W. H. Vaughn's Fairview, Todd county, pulpit, on the very spot where the famous Confederate President Jefferson Davis was born. In my audience as attentive listeners were such choice spirits as Mrs. Allen, only surviving member of the lamented Dr. Samuel Baker's family, two of Dr. J. B. Moody's sisters, and other devoted servants of the Lord. It must be an appreciated privilege to be pastor of so choice a flock as Bro. Vaughn has, and they certainly do appreciate him and his charming wife. It is no wonder that Fairview church is in fine condition. All hearts are engrossed with anxious expectancy of the coming of State Evangelist W. D. Powell to hold a series of revival services soon. Let everybody pray for a rich outpouring of the Spirit of God on the meeting.

Passing through Hopkinsville I heard echoes of the efficiency and appreciated labors of pastor Jenkins. His church is in splendid condition. I heard good reports regarding Harmony church, of which Bro. T. C. Carter is the much loved pastor.

Pastor W. E. Hunter has returned from his vacation invigorated and ready to resume his prosperous Princeton pastorate with the people who love and appreciate his labors so much.

T. E. RICHY.

DEAR RECORDER: Mrs. Bell Moreman resigned as Vice President of the Long Run Association W. M. A., and Miss E. W. Bailey, of Little Flock church, has been appointed to take up the work. Her address is R. F. D. 2, Shepherdsville. Miss Bailey hopes to meet many representatives of societies and churches at Cedar Creek church September 4th, at the Long Run Association.

E. S. BROADUS.

DEAR RECORDER: The first annual meeting of the South Carolina Baptist Assembly was held on the Furman Campus, August 12-17. Some twenty-one addresses were called for by the programme, and quite as many were made. The topics were important, practical, and all the speeches were good, some very fine, indeed. A sweet spirit of love, harmony and praise thrilled us all.

This was the Assembly's initiatory gathering, and it is expected to go on from year to year, with increased interest and enlarged attendance. The Judson Alumni Hall, the dormitories and beautiful campus all unite to make Greenville an ideal place for a meeting of this kind. We have been made sad of late by the death of Rev. Jas. O. Gough, of Johnston, S. C., one of our very noblest ministers. We do hate to give up Dr. Ramsey, who goes to Richmond.

R. W. SANDERS, Greenville, S. C.

### TO ALL DISTRICT ASSOCIATION CLERKS IN KENTUCKY.

DEAR FELLOW WORKERS—You can greatly help the cause of temperance in Kentucky if you will see that in your Temperance Committee's report this year is included a ringing resolution urging the extension of the present so-called County Unit Local Option law so as to include every county in the whole State. If every religious body that meets in the State from now until the Legislature convenes next January will do this, it will materially increase our chances to secure such an amendment. The Anti-Saloon League is the servant of the churches and we shall do our part if the churches will do theirs.

After the meeting of the Association, each clerk should send to the undersigned, at the League headquarters, Room 81 Todd Building, Louisville, Ky., a copy of the Temperance Committee's report and a copy of the minutes. Will you not do this, brethren, for the Master's sake?

To aid in preparing the report, if you wish a copy of the report adopted by the General Association at Mayfield, drop a card to us and we will supply you.

Earnestly soliciting your help as above indicated, I remain, yours in the bonds of service,

CHARLES L. COLLINS, Supt. Ky. A. S. L.

DEAR RECORDER: My subscription soon expires. I have enclosed money order for two dollars for continuance. I cannot do without the dear old Recorder. I am in my eighty-fourth year, and have been reading it since 1817. Oh, how I miss the voice of dear Dr. Eaton each week.

Yours in Christ, W. T. TATE, Trenton, Ky.

DEAR RECORDER: On July 13th, I began a meeting with Powell Valley Baptist church, Powell county, Ky., and on Tuesday following Bro. R. French, of Winchester, Ky., came to my assistance, and for ten days he did all the preaching and did it well, preaching the pure Gospel with simplicity and clearness. The weather was very warm and people were very busy, and had other hindrances, yet we had good congregations. Forty-two approved for baptism, twenty-seven baptized and fifteen awaiting baptism, three by letter and three restored. We look for other additions to follow both by baptism and by letter. We have preaching two Sundays each month, second and fourth Sundays, yet amid all these good things that the Lord is giving we learn with regret that some are talking of organizing another Baptist church in Clay City, about one and a half miles away, and if this is done both churches will be too weak to support themselves, and will have to be helped by our State Board, whereas now we have a strong, self-supporting church.

Brothers, pray for us and that the Lord may direct us in all things. J. T. TURPIN, Pastor, Rice Station, Ky.

BAPTIST STATISTICS.

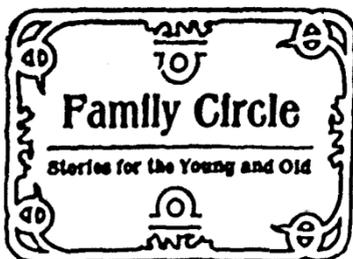
From the United States Census Bureau, Washington, blanks are now being sent out for Baptist statistics in Kentucky. Usually these blanks are sent to pastors. The clerks of Associations are asked to furnish their addresses, when not known. It is within my personal knowledge that these blanks have been sent a second time in some instances. The inference is that brethren have neglected the matter. A moment's thought will show that this is an important matter. If our Baptist membership is fully reported in the United States census, it must be furnished by those to whom blanks are sent. Will the brethren allow me to call attention to the importance of giving the desired reports without delay?

A. C. GRAVES, Lebanon, Ky.

CRITTENDEN ASSOCIATION.

Met with Dry Ridge church. The building is new and cost about \$4,500. Rev. J. I. Wills is the popular pastor, who preached the introductory sermon. Dry Ridge is a station of the Queen & Crescent Railroad, near Williamstown. There are three banks in the town. Bro. Eckler has promised a full report. Dr. C. J. Bagly, of Demasville, in paying his subscription said he had been a subscriber for forty years. Bro. Hall made a good Moderator. Brethren L. Johnson, Betts, Lee, J. D. Maddox, Thompson, Rucker, Arnold, Huffman, Markshury and A. Stith, who preached the Missionary sermon, were among the brethren present.

H.



THE GRIPPE.

An ache in the back, and a pain in the head— That's the grippel! A choke in the throat, and a yearning for bed— That's the grippel! A river of heat, then a shiver of cold, A feeling of being three hundred years old, A willingness even to do as you're told— That's the grippel! An arrow of pain, now in this place, now in that— That's the grippel! A feeling of doubt as to where you are at— That's the grippel! A stupid sensation—of course, wholly new!— A foolish depression—why should you feel blue!— A doubt as to whether this really is you— That's the grippel! Strange visions at night, that deprive you of rest— That's the grippel! A taste in your mouth, and a weight on your chest— That's the grippel! A tired sensation that runs through your veins, A queer combination of aches and of pains, A rapid admission of absence of brains— That's the grippel! —Somerville Journal.

COVET THE BEST GIFTS.

EMILY ELIZABETH FRANKLIN.

I am tired of poverty. I want to be rich. I want to give, give, give. Yonder is a poor woman who has not had a new dress in so long that she has forgotten that there are such things as new dresses, for her at any rate. I want to go to her and say, "Come, sweet sister, the Lord has sent me the money to buy you a dress; come with me, let us go and select it." Yes, I want her to have a hand in selecting it; she is to wear it, not I. Her complexion is to suffer if the colors do not agree with it; her tastes are to be offended if she does not like the colors, weave, pattern. What may seem lovely to me may be a perpetual pain in her eyes—may be a perpetual source of distress. It does no good for me to say, "This is the proper thing for you, because I like it." What business have I to set up my tastes as a standard, simply because they are mine? God gave me mine; God gave her hers. Why should I assume that mine are any more correct than hers. God gave her hers to go by just as he gave me mine to go by. Why should my judgment over-balance hers? There are a whole swarm of considerations that she is thinking about, which I know nothing in the world of. May be it seems a little too young for her, the selection she hovers over. But then, possibly she is thinking how it would make over for little Jean. Jean, their dear little Jean, who would look so old in the pattern I prefer. Maybe it seems a little too old, but then there is the old mother, the picture of the old mother is in her eyes. What a warm, comfortable dress it will make for the old mother, by and by, and the loving little woman will take good care not to wear quite all the new off. Choose what you please, sweet sister, I am not to wear it. I may never see you again. Choose what you please, within the limits of the gift, and I can see the soft color rise to her cheeks, and the tender light to her eye, and I go away and let her buy what she will, and I have my pay, and it is better than the shop-keeper gets, for he gets only so much over the factory price, or the wholesale price of the goods, and I get all—all the gratitude of a surprised heart. Yes, I want to be rich, I want to give, give, give. I am tired of poverty. I want to be rich. I want to help, help, help. Yonder is a poor man with an invalid wife and a large family of healthy, growing children. He struggles, struggles, struggles; morning, noon and night, and

what he pays out for lamp oil alone to nurse his wife by, or to nurse his children through whooping cough and measles by, nobody knows. And her bed is none too easy, and there is nothing but poverty for her to look at, and there is nothing for her to do but to lie there and think what a burden she is to her husband, and how her children are growing up amid had associates and how some day she may slip away and carry into her grave all the influence for good they have, and what will become of them? And she is ambitious for Jerry, and Douglas, and Alice; and she covets the best things for the laughing baby that creeps over the floor climbs up by her finger, and cries imperatively, "Kiss—Kiss." And I want to go to her and say, "God has given me a beautiful carriage for you, but I shall keep it, and feed your horses, and pay your driver, and send it over to you every day to ride out over your beautiful estate in. Yes, you have property, but you never see it; there are parks, and houses, and smooth, beautiful streets, and rivers and lakes, and bridges. There are blue skies, and white, fleecy clouds over your head; and waving leafage, and singing birds. There is green grass under your feet, and lovely flowers, and deep, cool shadows, so deep that you can wade in them; so cool they will fill your soul with refreshment and health." "All are yours only that God has permitted it to be given into the hands of strong, rich men to take care of for you." And to her husband I should say, "God has opened an account for you at the grocers for so much flour, meal, sugar per week; and at the butchers for so much meat; and at the dry goods merchant's, and on and on. "And when your boys are ready, God has commissioned me to see that they are prepared for work, and have good business opportunities. And your girls shall be educated and cared for. "For your poverty is my poverty, and my riches are your riches. Yes, I want to be rich; I want to help, help, help. I am tired of poverty; I want to be rich. I want to do, do, do. Yonder is a sweet, lovely, attractive lady, who has not been out of her home town for twenty, thirty, forty years. She is poor. She has no money to travel. Others come and go. Rich people, people in moderate circumstances, come and go her own people, too, bound with the somewhat uncertain tie of blood and family. They wonder why she is content to stay there year after year, in one spot. They take it for granted that she wants to stay there, since she does. They don't stop to think what a despot the pocket-book is. They think she does what she wants to do. And she reads Elizabeth Robins Penne's descriptions of cathedrals now and then, and looks at the pictures and sighs and wishes—but the despotism of a pocket-book defies her even to wish. And by and by she will die, and some tender angel may say, "Come, let us go down, and you must show me the places you thought most beautiful in all God's beautiful world." "Ah, is it God's world? I had hardly thought of that. I can take you nowhere save to the little corner where I lived. I have never been anywhere else." What! With all the glories of His mountains and his seas, his rivers, lakes; the grandeur of his scenery, she knew nothing of his world save the little spot where she lived, and her grave might almost have swallowed that up. Alas, that man, to whom God gave dominion over all the earth, should have set a golden seal over the beauties his God has created, should have ticketed his mountains, streams and grandeur and peddled it out to the world at the price of a railroad ticket, a steamer ticket and hotel rates. Yes, I want to get hold of that woman before death does, and I want to say, "God hath given you the right of way to your cathedrals. God bids you cross his ocean, and stand upon his mountain tops, and sail down his rivers, and get acquainted with his beautiful world, ere yet the pearly gates open to you, the golden streets, the sparkling fountains, and bliss of the city of the jeweled foundations, whose builder and maker is God. Yes, I want to be rich. I want to do,

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do, do! I am tired of poverty; I want to be rich. I want to fight, fight, fight! I want to fight the whiskey rings; and saloonkeepers; I want to fight the saloons and the distilleries. I want to fight the President and the Cabinet. I want to fight the men who frame our laws and license saloons and tax distilleries. I want to fight the corporations and trusts that are getting the power and the wealth of the country into their hands, and when they get it will grind and crush God's poor under their heels. Local option may not be the remedy for the great wide, sweeping curse of intemperance that blights our land, and, worse, our manhood, and alas, our womanhood, and, worse still, the soul of the body that lay yesterday so pure and unsmiled in its cradle. But I want to fight for local option. If not the remedy, it is the axe that strikes at the root of the tree. I want the money to buy votes. I would buy votes if any one have enough to sell them. I would fight whiskey with whiskey's own weapon. I would pay a man to rise up and be a man if there was not manliness enough in him. I would pay him to become the semblance of a man, for the semblance of a man is better than a drunken brute. I would corral men on whose promise I could not rely. Against the law? Who made the law? What care you for the law? At a recent local option election the last man who voted was drunk. A negro on the streets walked up to one of the leaders of the temperance movement: "Boss, where did money you say you wuz gwine ter give me for votin' against local option?" He accosted the wrong man and I am glad to say did not get his money from the right man. A man who can buy a vote for a wrong cause can break a promise, you see. So these are the men who make our laws. I have heard a beautiful thing of the Knights Templar—that no Knight is permitted to go into a saloon in his uniform. Is not that beautiful. I would disfranchise every man who drinks, but if I could not he should not be allowed to approach the polls unless sober. I want to be rich; I want to fight, fight, fight! "Silver and gold have I none; but such as I have, give I thee." I am tired of poverty; I want to be rich in love, love love! While I was busy with one of these papers and doing my best to get it ready for the postman a call came from below to come down and see a child guest. For a moment I felt rebellious. How could I spare the time, and my postman nearly due? But possibly she had only come over on an errand and would not stay long. I took time, smoothed my ruffled plummage and prepared to go down, for I liked her to come and did not wish to do or say anything that might frighten her away. And how could she know when it suited me and when it did not for her to make her visits? The thoughts of a speedy going were dissipated by the sight of her doll sitting composedly in a chair with a box of doll pieces beside her. To be sure she had on her hat and her little crocheted sash. These were guests from France, but perhaps she and her mamma might be persuaded to remove their wraps. And she did remove them, and the doll pieces were brought out, and in the bottom of the box lay the beginning of the spring sewing in the shape of an unfinished dress. And before I knew it we were deep in the discussions of dress-making. "How would you like tucks; it is long enough for tucks!" "But they are so hard to make," doubtfully. "I will show you how to measure them and then I will stitch them on the machine." Machine tucks; oh, bliss, bliss, bliss! "O, I am just as tickled," she said as she saw the first one. "And may I take out the big straggling stitches in the hem, and won't you stitch that?" She came back after dinner and helped me with my dishes and we finished the dress, with tiny bands on the sleeves and a tiny band on the neck. "And now I must go," she said happily, and she gathered her baby in her arms, and she went away with three or four of my golden hours, but she gave me more than she took from me, for it seemed to me that God had taken the pen from my fingers and written upon my heart, "The gift that calleth for thy giving is the gift that liveth within thy reach. Give that and thank him evermore that he hath given thee the priceless heart of a child, and a priceless pearl of happiness to drop into it." And I want to be rich, rich in opportunities, rich in will to do, rich in grace to give freely of, "such as I have."

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STORIES FOR LITTLE ONES

DOROTHY'S SPEND BOX.

BY HILDA RICHMOND.

"No, thank you, dear," said Aunt Maude, shaking her head when Dorothy presented her with a fat chocolate. "I am afraid your mamma would say you are eating too much candy for a little girl if she could see you."

"Then you better help me eat these," laughed Dorothy, putting the brown candy on the tip of her pink tongue. "Uncle Charley gave me five cents to spend this afternoon, and I only got six of these big ones for it. I have candy sometimes at home."

"I think fruit is better," said Aunt Maude, "and the next time any one gives you money you had better buy a ripe peach or a nice pear. By the way, I wish you would tell me whenever you have a penny to spend while you are here. I want to do something that will be a secret till you go home, and then you may know."

So every time the little girl spent a penny she told Auntie Maude, and that young lady only smiled when her little niece begged to know what was the reason she wanted to know about the money. When a girl is visiting in a house where there are two uncles, a grandma, a grandpa and an aunt, the pennies and nickles have to be spent very quickly unless one wants to put them in a bank, and Dorothy thought it was not polite to do that away from home. She had fine peaches, delicious pears, and all sorts of good things every day till the very last one of her visit, and still Aunt Maude would not tell what the great secret was.

"You will find a box in your trunk when you get home," said Aunt Maude, when she kissed Dorothy good-bye, "and in it is a little note I wish you would read. Good-bye, dearie," and then the train carried Dorothy swiftly away.

The little girl could scarcely wait till the big trunk was unpacked, and when mamma lifted out a box tied up with gay ribbons she fairly danced with impatience. "Dorothy's Spend Box" was in big letters on the lid, and when it was opened mamma took out a pink note which Dorothy read aloud. "Every time you spent any money I bought a little gift for the same amount and put it in the spend box. I thought it would be nice to show you how many things you could get for the mission tree that you said your Sabbath-school gave every year to poor children if you saved your pennies. I know a penny seems a very little thing, but lots of the things in this box only cost that much. Please write to me and tell me how you like your spend box."

And what do you suppose Dorothy found in the queer little bundles? It took a long time to untie the bright ribbons and unroll the tissue paper, but when it was all done her lap was full of the nicest things you could think of. There were marbles and pencils, and hair ribbons and handkerchiefs and cards and tiny gifts I cannot tell

you about them all. At the very bottom of the box was a lovely doll dressed in a white frock, with a dear little hat and white slippers.

"Well, we didn't just then," said Dorothy, "but we spent all the money. We bought some fruit to take home, and in a little while all the money was gone. Aunt Maude made this dress out of a piece of her dress that she wore to the concert. I saw her making it and the hat, too, but she wouldn't tell who they were for."

"What are you going to say to auntie when you write?" asked Mrs. Nelson, as Dorothy soberly wrapped the pretty things up again. "I never thought my little

girl would do such a thing as that." "I'm going to tell her that it is the very nicest thing she could have done, but I am sorry I didn't know in time to put something in myself. Oh, mamma, do you think she meant I should fill the box by saving from this on till Christmas?"

"It would not surprise me in the least if she had that in mind when she started the box," said mamma, with a twinkle in her eye. "I wonder who will get the pennies now, the candy-man or the spend box." "The spend box," said Dorothy, with emphasis. "I intend to have it running over with pretty things for the Christmas tree." And she

kept her word.—Exchange.

Dr. Arnold, when at Laleham, once lost all patience with a dull scholar, when the pupil looked up in his face, and said, "Why do you speak angrily, sir? Indeed, I am doing the best I can." Years after, he used to tell the story to his children, and say, "I never felt so ashamed of myself in my life. That look and that speech I have never forgotten."—Baptist Messenger.

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BETHEL ASSOCIATION.

This historic and efficient body of Baptist churches met for its eighty-third annual session in the beautiful little city of Elkton, Tuesday morning, August 6, 1907.

The day was very warm, but it did not interfere with the attendance and spirit of the Association. The churches were well represented, and a spirit of earnestness, business and worship pervaded the assembly.

Bro. A. U. Boone, of our First church in Memphis, led the devotional exercises. He then spoke feelingly of Elkton, his birthplace, the church there, where he had entered the ministry, and Bethel Association as he had known it during the years. His presence and words were highly appreciated by all.

Bro. W. E. Mitchell, pastor at Pembroke, was elected moderator. The choice was happy, and he presided gracefully and ably.

Bro. Claude Bradshaw was elected clerk.

The reports from the churches were encouraging. Increased offerings were reported from Hopkinsville, Russellville, Pembroke, Adairville, etc., for all of our missionary enterprises. The missionary spirit is strong in our association, and is growing.

At the noon hour a splendid dinner was spread under the trees in the church yard, and the kind people did all they could for the physical man.

Bro. J. D. Maddox, our new secretary of the Ministers' Aid, was welcomed in the afternoon, and all felt that he was the man for the place.

The reports and discussions on Foreign, Home, and State missions were spirited, and voiced a living and working faith in our missionary privileges. Missions, no longer an experiment or a theory, the greatest enterprise in the world today, found place in every address for earnest expression.

Bro. W. E. Mitchell preached the annual sermon to a large audience at night from John 17:18. He laid convincing emphasis on the tender and pathetic association of this text with the events and purposes of the life of our Lord, and the necessity of every individual life to recognize that he also has been sent into the world.

Wednesday's attendance was good in spite of rain in the morning. All of our different interests were presented before the body.

The reports on Colleges, Ministerial Education and Sunday schools brought out a most interesting discussion.

The loss of Bro. Eaton was referred to tenderly and lovingly several times. How we shall miss his familiar figure from our associational gatherings.

Bro. W. C. James' presence was missed, and many regrets were expressed that he had left our church at Russellville. It was a pleasure to meet the new pastors—Jenkins at Hopkinsville; Baker at Salem; Hagan at Trenton and Allensville, and McCarter at Elkton.

Among those who made us glad with their presence as visitors were Bro. A. U. Boone, Memphis; Bro. J. G. Bow, secretary State missions; Bro. J. D. Maddox, secretary Ministers' Aid; Bro. W. P. Harvey, of the WESTERN RECORDER; Bro. J. N. Prestridge, Baptist Argus; Bro. Boone, of Texas; U. A. Ransom, of Louisville, and Bro. Kuykendall, of Tennessee.

Bro. McCarter and his noble people entertained us royally, and our stay was pleasant indeed.

The body adjourned to meet at Trenton, Tuesday after the first Sunday in August, 1908.

J. E. MARTIN.

I have just enjoyed the great pleasure of attending the South Kentucky Association. It was indeed a splendid meeting. As a prelude to the Association Bro. R. R. Noel preached a splendid sermon on Monday night on the subject of Uncompromising Obedience to God. The sermon was of high order, and struck the key for the entire meeting.

The letters showed marked improvement in every direction, and the messengers seemed happy.

Three churches were received by letter from other associations—Double Spring (or Waynesburg), Pleasant Point, and Olive. These are fine churches and greatly encourage the Association.

The introductory sermon was preached by Eld. J. L. Owens from the text: "Say ye to the righteous it shall be well with him", etc. The sermon filled the saints with gladness, the preacher was full of the Spirit and power, and from beginning to the end of the sermon we were held close to our loving Lord, our hearts running over with joy. Bro. Owens is a great preacher. A devoted layman, Bro. J. H. Allen, was elected moderator, and W. P. Martin clerk.

The writer preached Tuesday night, and Bro. W. O. Tilford Wednesday at 11:30. Bro. Tilford's subject was "Self Denial," and he preached it in such a way that the congregation will long remember it. He too is a great preacher.

The business of the body was moving smoothly along when the writer left. We noticed a number of visiting brethren, among them your representative, Rev. J. L. Barrett, Rev. H. M. Shouse, Bro. Taylor, the Stanford Bishop and others who rendered valuable service. The people nobly entertained the Association, and seemed so happy in it. Your scribe was entertained in the home of our dear brother and sister, Dr. T. J. Acton.

E. W. COAKLEY, Evangelist.

A GEORGIA LETTER.

DEAR RECORDER:

Sixty-one (61) have been received into the fellowship of the Lyons church since I came to be its pastor four months ago; forty-four by baptism, fourteen by letter, three restored. Last night I closed a series of revival services, the results of which can by no means be tabulated. The truth as it is in Jesus has moved to new positions of vantage here. Our church has become not only the strongest at Lyons, but one of the strongest in South Georgia. In this meeting I had no ministerial assistance. The church and I simply agreed to put God to the test. Wonderfully he wrought for us. I know others who will join soon.

Last night the church placed a purse in my hands with instructions to take a vacation. We will likely go to the sea.

Since moving to Georgia I have had to bury my father. He was eighty-six years old. I had the privilege of being with him when the end came. Death will never again be to me what it was before. It was glorious to see the armor in which he had so long and so faithfully fought fall away for the robe and crown of victory.

God bless you. Yours, THOMAS S. HUBERT. Lyons, Ga.

"ARE THERE ANY BAPTISTS HERE?"—T. T. EATON, D.D.

These last words of our beloved Dr. Eaton are of wide and deep import. They are not meaningless words of a dying man. But, going as he knew he was, and knowing as not many of us know the great work before us—Baptists—work which he knew no other people can do, or are required to do—knowing that if Baptists do not accomplish this great work it will not—cannot—be accomplished; knowing who and what Baptists are, that they are those to whom Christ's "great commission" is addressed and that they are equal to the work, because He is "with them always"—as a dying general, having full confidence in his army, he asks in his last breath, "Are there any Baptists here?" What beautiful confidence in his Master and in his Master's hosts—and how nobly and worthily bestowed! It is as if he would say, "I am going, but you can win without me." It is as if he would say, "You have done nobly while I was with you; you can do more nobly still. I go; but you must not falter, nor waver." "Are there any Baptists here?" is as if he would say, "I go, but are ye not Baptists?"

"Are there any Baptists here?" is as if he would say, "I go; but see the needs in the Foreign Field, in the Home Field, in the State Field, in the cities—in all the mission work, in the cause of temperance, in the great cause of Baptist education, in the noble work of the Ministers' Aid Society in relieving the hunger and thirst, the biting poverty of the Saviour's "brethren"—see, brethren, what is to be done—what must be done—what you must do; are ye not Baptists?"

Brethren, while the heart breaks at the loss of our great Prince and Chieftain, will we not greatly honor him by instantly acting on the suggestion implied in his parting words? What greater honor could he have done us? What great things he left us to do and expected us to do—believing in our ability and in our mission to do them.

"Are there any Baptists here?" is just what we might have expected him to say.

J. D. MADDOX.

Rockport, Ky.

HONESTY IS BEST IN BUSINESS.

The liar may succeed for a time, but eventually he will pay the piper. Such a lesson is conveyed in the following incident told by Dr. Morden, which needs no comment: "If I hire you," said a Detroit grocer to a boy who applied for work, "I suppose you will do what I tell you?" "Yes, sir." "If I told you to say the sugar was high grade when it was low, what would you say?" "Hesitatingly, the boy said, "I'd say it." "If I told you to say the coffee was pure, when it had beans in it, what would you say?" "I'd say it." The merchant was non-plussed. "How much would you work for?" he inquired very seriously. "One hundred dollars a week," he answered in a business like tone. "One hundred dollars a week," responded the grocer man; "with percentage after the first two weeks," said the boy coolly. "You see," he went on, "first-class liars come high and if you need them in your business you have got to pay the price, but I'll tell the truth and work for three dollars a week." The boy caught the grocer at his own game and got the job.

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**WANT COLUMN.**

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**FOR SALE**—A small farm of 25 acres 1 mile from Brandenburg, Ky. This is a bargain; price \$300. Write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

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**WANTED**—A middle-aged Baptist lady, to keep house for a family of three—no little children. Work light, and compensation reasonable. References given and required. Address Box 305 Holdenville, I. T.

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"Rituals," "Revised Red Men," illustrated, cloth 80 cts. Catalogue ("Freemasonry at a Glance"), 12 cts. Ashland Book & Novelty Co., Ashland Neb.

It is said there is no thought that is good in the mind, but soon looks good in the face. Heart qualities are artists that work, indeed, behind the screen, yet at last they strike through the canvas and become manifest.

Your anxiety does not empty tomorrow of its sorrow; but ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—*Ian MacLaren.*

"They that know thy name will put their trust in thee. Trust rests rests on knowledge. It is the superstructure, not the foundation; it is the flower, not the stem. The buttment must precede the bridge, the roof the rose, the wall the tower. My faith is born of love, and my love is born of light, and my light is born of experience, and my experience is born of meanness. These are the golden steps on which I mount to thee."

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DEAR RECORDER:

Rev. J. A. Scott (ex-Kentuckian), State Evangelist of Oklahoma, assisted us in a great meeting at Texhoma, Okla., which closed July 29. The people of the town and community were moved as never before. About twelve united with the church. Bro. Scott is one of the strongest Gospel preachers we have, and for near two weeks he preached with great power to the large audiences who came to hear. The new church building was dedicated and Bro. C. M. Sutton was ordained to the full work of the ministry during the meeting. And the largest offering ever made for State missions was made during the meeting. We thank God for this great meeting.

I am now in the midst of a good meeting with Pastor H. C. Hopewell, at Olivet church, near Paducah, Ky., about sixteen professions and twenty-two additions to date. After the meeting closes here I hope to visit a few of my old friends in Kentucky and Tennessee, and then I go back to my work in Beaver county, Okla., which is perhaps the longest county in the United States. We expect twenty new churches to come into the association this fall.

Truly,

O. J. COLE.

Paducah, Ky.

DEAR RECORDER:

It is with the greatest of joy that I wish to announce to you that on Tuesday night, August 13, Bro. J. T. Turpin closed a nine days' protracted meeting at the Beech Grove church at Jinks, Estill county, Ky., with great success. He had large attendance at both day and night services, and the writer is glad to believe that every sermon preached and every prayer that was offered during this meeting was from the heart, and that the hearts of the sinners of that community were touched by the prayers that were offered up to God. And we are also glad to say that at this meeting the church received thirty-five additions, and of this number there were nineteen who had never given their precious hearts to Jesus until that time, while the remaining sixteen were true and straight standing members from other places, and only laid in their membership at this church. The nineteen that turned from the sinful world and gave their hearts to Jesus were baptized during and just after the meeting.

We are glad to say that before a great while the members of that church will erect a good church house at that place, and we thank Bro. Turpin for his precious work there. May the church still continue in turning souls from the sinful world toward the dear Saviour who died and bled upon the cross

for the remission of the sins of this world, and may the new members that have just stepped into the boat of safety be always trying to walk in the footsteps of Jesus Christ, who in that brighter and better world is preparing a home for their dear souls after they are called to cross over the dark river of death, in the prayer and best wishes of the writer.

OWEN WALTON.

Noland, Ky.

DEAR RECORDER:

Our Spring mission meeting is just over. The place of meeting was at Hwang Hien, and the chairman and secretary for the following year are S. E. Stephens and Peyton Stephens. Some one has characterized the meeting as being the most practical we have had for some time; it seems, however, that all our sessions are intensely practical, for with a growing and expansive mission, our problems, evangelistic, educational, and medical, are constantly coming up; once settled, they refuse to remain so, because they are always changing.

An important change was made in our Seminary teaching force. Rev. W. C. Newton, now located at Tung Chow, has been elected professor in the place of Dr. C. W. Pruitt, resigned. We are so short of men on the field that Bro. Newton cannot remove until another man comes to take his place.

Dr. Pruitt's resignation came because of the pressing need for the production of Baptist literature. He is the best prepared man we have for this work, and was asked by the China Baptist Publication Society to give his whole time to this need. If we are to have any distinctively Baptist literature we shall have to make it ourselves. It was because we felt the importance of this, that we were willing to give him up from the Seminary, and set him apart to this work.

Our sessions were indeed harmonious and greatly refreshing. Blessed be our God for the love and fellowship of such a body of men and women. We have been sorely stricken this year, several have had to return to America on account of sickness, and we have lost by death our beloved physician, Dr. Oxner. We had three physicians, two are gone, and the remaining one is ill. Pray for our health, will you not? There is a good feeling of fellowship and co-operation between us and our other Southern Baptist friends of this province our Gospel Mission friends. God be praised for all his blessings.

How many Kentucky laymen and pastors are coming out to see this great field this year? Our Mission has cordially invited you. We are asking for forty new missionaries this year. How many shall we greet from Kentucky.

May the Lord bless your every effort to spread the kingdom.

Fraternally,  
EDGAR L. MORGAN.

**MADE KNOWN TO BELIEVERS.**

Whatever may be said in favor of new methods of interpreting the Bible, and of the helps which scholars furnish to Bible students, it is a noteworthy fact that God reveals the true spiritual meanings of His Word to only those who are open-hearted and absorbing believers in God, in Christ and in the Holy Spirit. It is to only such ones as have an unquestioning faith in God, and therefore in the inspired Word which He has committed to the con-

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vidence of willing-hearted and humble men and women, that the hidden treasures of divine truth are made known. This has been the unvarying rule in all of the history of mankind. It always has been true that "the secret of the Lord is not revealed to any human being. The wise men and women, that the hid-den treasures of divine truth are believed in God, and this is one chief reason why God made known of mankind. It always has been with them that fear Him," and doubters had no such privilege. All of the men whom God employed to write the Bible were simply-hearted believers in God, and in all that He disclosed to them. There was not a doubter among them. Not one of them manifested a disposition to cavil at God's Word. They did not argue that perhaps a part of the messages which God gave to them was of a questionable character. Some of the messages contained statements which, from a human viewpoint, were directly contrary to man's reason. They seemed to be impossibilities. But, however unreasonable, and even absurd, the

revelations were, the true believers welcomed them, and, therefore, revealed upon them. Those men wholly believed in God, and this is one chief reason why God made known to them all things which he would commit to any human being. The rationalists remained blind to the deep truths of God, and to the meanings of the marvelous history of God's people. The skeptics, by their wisdom, knew not God, nor His Word, nor the secrets of the history of God's dealings with His people. So it is now. The Bible is a sealed book to religious rationalists. The scientific professional teachers of our land who are boasting of their knowledge of the Bible are grossly ignorant of the real meaning of much which they profess to understand, because of their unbelie-

C. H. WETTERBE.

**The Farm  
& Household**

The largest shipment of fancy export cattle from Bourbon county in years, was made by Simon and Maurice Weil to Liverpool, England, 500 head of cattle of average weight of 1,400 pounds being sent. The cattle cost from 5 to 6 cents per pound, and will bring the farmers of Bourbon the neat sum of more than \$40,000.—*Winchester Democrat.*

Vic Robertson, of Hardinsburg, bought of D. C. and Jesse Moorman, of Glendean, six cotton mules from \$115 to \$140 per head. He sold to Cas. Brown, of Bardstown, seventeen extra 2-year-olds, at an average of \$137.50 per head.—*Farmers' Home Journal.*

O. P. Clay sold to Spears & Sons his crop of about 1,000 bushels of 62-pound wheat at 85 cents per bushel.

Thomas McClintock & Sons received of Thomas Henry Clay 1,227 lambs that averaged 80 pounds per head, for which they paid 6 cents per pound, or \$5,889.60 for the lot.—*Paris News.*

Len Offutt sold last week to Harman & Watson, a 3-year-old steer for \$105. This bullock was raised by Mr. Offutt and is possibly the highest price paid for a single steer since the "wah."—*Georgetown News.*

Al Pedigo, of Glasgow, has sold to W. S. Smith, of the same place, a 16-hand mule for \$215.

Wilbur Moss, of Glasgow, has sold his pair of iron grey mules to Lovie Meadows, of Mt. Hermon, for \$400.

The pair of old mules which William Bouta, of Mercer county, recently exhibited at the Danville Fair took each and every premium having been shown in seven rings. The pair weighs 3,200 pounds, and their owner has refused \$700 for them. They are considered about the best the State affords.

A. J. Thompson, of Edmonton, sold to N. K. Peek, of Curtis, a pair of 3-year-old mules for \$300.

E. S. Claborn, of Edmonton, sold a pair of 7-year-old mules to E. P. Hildreth, of Tennessee, for \$400.

Favorable crop conditions are reported over Jessamine county. Wheat about all threshed and better than expected, averaging about three-fourths crop.—Corn fine, oats poor. Hay is generally good, though some crops were spoiled by heat and rain. Outlook good for tobacco. Though the hemp acreage is about as usual the stalks are short and the crop not up to the average.

Wheat is all threshed and farmers are now finishing up their meadows in Madison county. Wheat came fully up to expectations and a large portion sold at 85 cents. Haystacks are full of white top. Corn is making a fine showing now, much of it having tasseled out. Hemp also still making rapid growth. Tobacco fine and an extra good crop expected. Roasting ears and tomatoes on the market now.

**PRIZE RECIPES FOR HOME-MADE CHUTNEY.**

**An Excellent Chutney.**—Six large oranges (cut as for marmalade), twelve unripe large apples (sliced), six gherkins, half a pound of tomatoes (sliced), a quarter of a pound of ginger (shredded), one ounce of garlic, half a pound of shallots, a quarter of a pound of onions, half a pound of sultana raisins, a quarter of a pound of blanched almonds, a quarter of a pound of Valencia raisins, one ounce of mixed spice, one ounce of cloves, a quarter of a pint of chilli vinegar, two pounds of brown sugar, one quart of best white vinegar, a quarter of a pound of salt, one ounce of mustard seed and one ounce of Nepal pepper. Put the ingredients in a jar, being sure the vinegar is sufficient to cover all ingredients, if not add more; cover tightly for forty-eight hours, then boil briskly for one hour and put when cold.—(By Lady Grace Bridges.)

**Tomato Chutney.**—Four pounds of tomatoes, two pounds of apples, one ounce of bruised mustard seed, a quarter of an ounce of chillies, two ounces of garlic, three ounces of ground ginger, two pounds of brown sugar, one pound of sultanas, two quarts of vinegar and a quarter of a pound of salt. Boil the tomatoes, spices, etc., until they are of the consistency of thick cream, then pass through a sieve and bottle. The success of the chutney depends on boiling it gently for six or seven hours.—(By Mrs. Faer.)

**Apricot Chutney.**—Take sound ripe apricots, peel and stone, and to every four pounds of fruit add two pounds of sugar. Boil until of the consistency of jam. Add two pounds of raisins (stoned and cut), two pounds of almonds (blanched and cut in halves), four ounces of green ginger, four ounces of garlic, half a pound of chillies (ground), with vinegar. Boil these in the jam for fifteen or twenty minutes. Let it cool, then pour in a quart of good vinegar, with salt to taste. Boil half an hour again in an enamelled or earthen pan, and bottle when cold.—(By Mrs. Faer.)

**Ripe Tomato Chutney.**—Peel and slice five pounds of ripe tomatoes into an earthenware pan. Sprinkle salt on each layer, and let them stand for twelve hours. Drain off all water and put the tomatoes into an enamelled saucepan or preserving pan. Pour over them one quart of white vinegar; then add half a pound of Demerara sugar, half a pound of sliced onions (not Spanish), a quarter of an ounce each of cloves, bruised ginger root, capsicums (not necessary) and mustard seed; a little garlic and one or two shallots are an improvement.—Simmer the whole till the tomatoes are soft, and bottle. It is essential that the tomatoes be peeled first, as the skin when cooked rolls up into tight little strings.—(By Mrs. Preedy.)

Not every one is acquainted with the great value of gasoline as a cleaner of carpets and clothing, kid gloves, driving gloves, etc. A few drops on a soft rag will do wonders in the way of removing the grumminess that accumulates about seams of a galvanized wash boiler. Keep gasoline tightly corked to prevent evaporation; and avoid using it near a lamp or hot stove, as it is very inflammable.

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**ITEMS OF INTEREST**

News the World Over.

The Interstate Commerce Commission has made its report for the first three months of the year. The total number of passengers and employees killed and wounded during the three months was 20,563, equal to the loss in a great battle. Many accidents were due to defective rails. The railroad men say the steel companies are not furnishing as good rails as formerly. The steel men say the railroads put down too light rails for the heavy trains. Meanwhile men are being killed and wounded.

An automobile ran over a boy on Chrystie street, in New York City. A crowd of angry people gathered, jolted those in the automobile with decayed fruit, drove them away and were getting ready to burn the machine when the police interfered. In Illinois the farmers succeeded in burning the machine, which had killed a boy, but they did nothing to the occupants.

Last fall the Chinese Government ordered some stringent regulations of the opium traffic. The Chinese people have received the regulations with great enthusiasm. They are aiding in the enforcement of the law everywhere, and great demonstrations accompany the closing of the dens. Large processions parade the streets with banners, lanterns and flags.

Kerisova is a little town in Hungary which, at the last census, had 3,500 inhabitants. All the men have emigrated to the United States. The Mayor was the last to go. The women were forced to take charge of everything. They chose one for Mayor. Think of a town without a man in it!

A letter from San Francisco in the New York Post gives this as the whole recent trouble about the Japanese: "A little Japanese shack used for serving meals to laborers (and probably not costing over \$150) was wrecked by hoodlums, not because it was Japanese, but because those who were non-union took their meals there. Excepting this, no Japanese has been killed or hurt or mugged or robbed. In that period certainly to more than 100 white citizens all these things have happened, and of that number fifteen have been murdered."

The immigration officers at Galveston, Tex., in attempting to break up the smuggling of Japanese immigrants, have learned that Japanese are smuggled into the United States for \$5 a piece; and there are about 3,000 Japanese now in Mexico destined for the United States, with more coming on every steamer. It has been found so easy to cross the border that the main Japanese immigration has now taken this route, although some are coming through British Columbia.

New York City had a very large number of fires on Sunday and Monday. The Long Beach Hotel, L. L., was entirely destroyed. There were eight hundred guests, only four being slightly injured. But they lost everything, having to run for their lives. Four houses near by and the Congregational church were burned. The hotel cost \$2,000,000. There were several other large fires, the one on Chrystie street killing and injuring fifteen.

Dr. A. H. Laidlaw has been for many years an authority on meteorology. As long ago as 1843 he was the meteorological observer at the Philadelphia Observatory. He says the polarization of light has great control over the weather. That this spring six planets, the earth being one, are moving round the sun at nearly the same angle and pulling heat from a small portion of its disk. As a result the polarization is awry and none of the planets are receiving their usual heat, and he prophesies this will be the case till fall.

Dr. L. L. Chapman was the first to maintain the light theory as governing the storms and weather. He says this theory was put into his head by Job 38:24, which he thinks means, "At what angle is the light of the sun, moon and stars refracted that causes the storms from the East?" Following out his theory in regard to the polarization of light, Dr. Chapman in his *Rainbow* foretells the weather on the same day of the month following. Dr. Laidlaw says he was astonished on looking over the *Rainbow* file, to find that about 75 per cent. of his predictions were correct.

**DEATHS**

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

**BRUNER.**

Walter Lee Bruner, the infant son of H. D. Bruner and wife, and grand son of Rev. R. T. Bruner, was born February 20, 1907, and died June 23, 1907. He was sick the most of his short life. His mission must have been one of tenderness and love. His father recently said to me, "Since I witnessed the sufferings of Walter Lee I can better understand the meaning of the expression 'we are made perfect through suffering.'" I preached his funeral sermon in the church (from Luke 17:3). His body rests in Fairmount cemetery. May God bless this strange providence to the good of his parents, his father, his sister and two brothers, and all of us.

N. F. JONES.

Central City, Ky.

**KING.**

On the 15th of July, Bro. Wm. T. King was suddenly killed on the L. & N. cars. He left home in the best of health with no thought of death and the same day was brought home a corpse. He was a young man of most excellent character. He was a Christian, a member of the Chestnut Street Baptist Church. His brothers and sisters loved him devotedly. A few months before his death his mother died. He leaves a father and brothers and sisters to mourn his death. May God comfort them in their great loss.

J. M. W.

**CALHOUN.**

A beautiful life entered into its heavenly reward when, in Denver, Col., July 18, Mrs. Mary Baker Calhoun fell asleep in Jesus. She was born in Liberty, Mo., January 18, 1844, and lived here all her days until her marriage to Edward P. Baker, of Denver, Col., which took place in May, 1906. She was a true gentle woman, refined, courteous and pure and from early childhood a devoted Christian. About six years ago she joined the Second Baptist Church of Liberty, Mo. After her removal to Denver she became a member of the Calvary Baptist Church there. Whether here or there she was always an untiring worker in all departments of church life. In Denver her influence soon extended beyond her own church. Because of her willingness and efficiency she became prominent in Baptist affairs of State and National importance. Together with her husband she consecrated their home to Jesus Christ.

Rarely is it given us to know one so loyal as a Christian and so winsome.

FREDERICK W. EBERHARDT.

**CROSS.**

After a lingering illness, Mrs. Sarah Cross passed to her reward. She left a husband and children to mourn her loss. As I looked in the face of the husband and children, it seemed that I could read on every countenance, "Mother's gone; a vacant place that can never be filled."

A. FRIEND.

We are conquerors of death when we are able to look beyond it.—F. W. Robertson.

**FAITHFUL IN THAT WHICH IS LEAST.**

A little boy watched the building of a house across the street until his father asked him whether he meant to be a bricklayer. "No, father, but I am thinking what a small thing a brick is, and yet what a big house they build out of them. The boy had got the true secret of constructing a beautiful or a powerful character. It is by conscientious attention to the minute thoughts, words and deeds of every-day life.—T. L. Cuyler.

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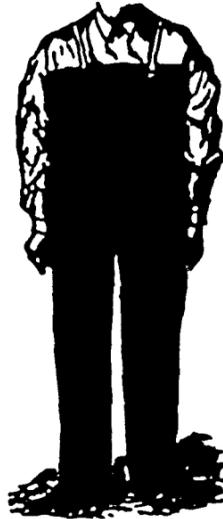
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ITEMS OF INTEREST

News the World Over.

The rich parvenues at Newport have been again showing their degeneracy. If they fairly represented society the worst days of Roman decadence would be upon us.

The Alabama Bar Association has begun a campaign to limit the reversal in criminal cases on technical and trivial grounds. New York has a law forbidding reversals for technical errors.

The conceit and touchiness of the Japanese is fast reaching a point where patience with them will cease to be a virtue. Some boys in Berkeley threw some rocks, as boys have a way of doing, and broke glass in the hot-house of a Japanese florist.

The London Tribune, speaking of Frederic Harrison's optimism, says: "Evolution, alike in the physical and the social organism, does not necessarily connote improvement; no, nor even progress to any goal, whether good or bad. It may be a mere oscillation or cyclic recurrence."

Many of the accidents on the railroads having been due to the fact the telegraph operators were overworked, a law limiting the number of hours in the twenty-four was passed. This goes into effect this fall, and the railroads will need 6,000 new operators.

Some day the accidents caused by automobiles will become so many that either the laws regulating their speed will be enforced or none will be allowed on the streets which can go more than ten miles an hour.

Twenty-three wealthy lumber dealers, brick manufacturers and bridge men in Toledo, Ohio, were brought before Judge L. W. Morris on the charge of violating the anti-trust law. Many were personal friends. They plead guilty, expecting the usual fines. But instead he sent them to prison because, as he said, fines would be no real punishment.

The Chicago Inter-Ocean is one of the strongest supporters of the administration in all its enterprises. Therefore, more force attaches to its words on Panama: "The report from Washington that Secretary Taft is about to take heroic measures at Panama should surprise none who have given close attention to the course of events."

Whoever thought that tarantulas could ever be made useful to the human race? Yet they are now raised in Australia and money is made in them. The fact the profits are very large in proportion to the expense. The web of each tarantula yields from twenty to forty yards of filament. This is much lighter than silk and so stout that eight twisted together make a thread which is used in balloons.

DEAR RECORDER:

It makes me feel very sad to think that I will never again, in this world, behold the face of dear Bro. T. T. Eaton. I am unable, with pen or mouth, to tell you how much I loved and admired him. I looked upon him with great pride and admiration. He was, in my opinion, the greatest man in our Baptist Zion in all this great land of ours, North and South.

I trust that some able and well qualified brother in the near future will be found to write the history of this wonderful man of God, in a neat and well bound volume, entitled "The Life and Character of T. T. Eaton, D.D., L.L.D.," and that thousands and thousands of copies of this book be read by the Baptists of the United States, and especially the young Baptists, and that it may not be said of any of them that they knew not Joseph, or in other words, that they knew not in person or in history the name of T. T. Eaton, D.D., L.L.D., and his mighty deeds for the good of the New Testament or Baptist cause in the world.

Meridian, Miss.

DEAR RECORDER:

I would like to impress one virtue of my late pastor, Dr. T. T. Eaton, upon our pastors and brethren for their consideration.

In the many long years of church association with him and in the many, many anecdotes I heard him tell, I never heard a single one that had the slightest taint of vulgarity. His wit was free from irony and sarcasm, and his illustrations were also free of any taint of the vulgar. This virtue won and kept my love for him. The blow is hard, yet I feel that a greater blessing will come to our people in his death. Those who suffered from him, have in such large numbers spoken his worth and praise that many will be led to study his character and be won to his lending, and instead of one great Eaton we will have 10,000 or more striving to approach the greater.

L. L. PARKS, Late Deacon of Walnut Street Church, Lily, Ky.

SHELBY COUNTY ASSOCIATION.

Met with Grassburg church. Dr. Beard was Moderator, and Elder B. J. Davis was assistant. The clerk, Bro. John T. Doyle will furnish a report of the proceedings. Dr. Beard, who has been a reader of the WESTERN RECORDER for forty-five years, subscribed for each of his three sons. Good example for other intelligent fathers, who are Baptists.

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A consecration to the Lord without a consecration to our neighbor becomes an illusion and leads to fanaticism.

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