

# WESTERN RECORDER

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Now what is fame? Prof. J. W. McGarvey, according to an editorial in a secular paper, "teaches the higher criticism and discredits the story of Jonah and the whale as an historical fact." Prof. McGarvey is one of the greatest scholars in the land. He has given his strength for many years to disproving the higher criticism and has written a book to prove the genuineness of Jonah.

Everybody is quick to believe what he wishes to be true. Hence, many of us published the report about the order of the Chinese Government that Sunday must be observed. The Chinese Minister says the order was only that on Sunday no visitors are to be received in any of the departments at Peking. This order extends to the Chinese Ambassadors in other countries, but that is the whole of it.

H. J. Haggood, in an article in "The World Today," says that the large business houses today are making strenuous efforts to secure college graduates for their service. There are not as many of these graduates going into business as the business houses need, and, consequently there is much competition among them. The college graduates have been taught to think and are capable of concentrated attention.

On the Sunday after Campbell's last departure, which made such a stir in England, according to a correspondent of the *London Baptist*, Thomas Spurgeon prayed: "Grant us, we pray Thee, a holy horror of error. May we not count it a light thing that some depart from the faith once delivered to the saints."

Pastor A. Fullbrandt, of Odessa, Russia, reports that about 100 Russians, recently members of the Greek church, have been converted and baptized. Large congregations attend the three Baptist places of worship in the city. Quite a number of Jews have been converted.

Bishop Hannington, an English missionary to Africa, was murdered twenty-five years ago by the order of King Mwanga. This year the son of the murderer was baptized by the son of the murdered missionary.

We regret to see in the *Freeman* the statement that "the great test of all theology is, 'How is it going to work?'" The great test of theology is its agreement with the Word of God.

## THE ORTHODOXY OF PHILADELPHIA.

BY A. L. VAIL.

The Philadelphia Association was constituted by five churches. Four of these were Pennepek and her three daughters in New Jersey. The fifth was Welsh Tract in Delaware. The last was exclusively Welsh. Pennepek was mixed in nationality from the beginning. The Welsh in its constituency, who were probably the first Baptists settled in that immediate vicinity, and who were from the start influential in the church, were, however, probably a minority of the members originally. The others were English and Irish. The first two pastors were English.

Pennepek seems to have begun with the laying-on-of-hands for every member as preliminary to the Lord's Supper, but soon abandoned it, so that when the purely Welsh church arrived in 1701, and stood resolutely for that ordinance, this difference held them apart, and seems to have been a reason for the removal of the "immigrant church" to another neighborhood. It thus appears that the imposition of hands was a Welsh contention, which encountered opposition from the other nationalities, who prevailed temporarily in Pennepek. This naturally flowed over into the churches that sprang from Pennepek, and more readily since the Welsh element was less prominent in them than in the mother church. All this was worked out and settled down more or less solidly several years before the origin of the Association. Its orthodoxy, then, at its beginning was the same as that of these churches. They were, according to the careful record of the Welsh Tract Church, in accord from the beginning on every thing except the ordinance of hands after baptism. On that they reached a compromise in 1706, to the effect that the difference should not be a bar to "transient communion" at the Lord's Table in the churches, or union "communion" in the general meetings, which arrangement was almost certainly carried over into the Association the next year.

What the theology otherwise of the Association was at the earliest date we are not informed directly by itself or any other at that time. It did not adopt any articles of faith so far as we know. There was no need that it should, because it understood itself, was a very small and compact body, and viewed itself in the light of extreme simplicity. But as we turn to the process by which it came to its declaration of faith, the way opens with gratifying distinctness. The first step is in the action of Welsh Tract in 1716, when that church adopted a translation into the Welsh tongue of the "Century Confession" of the English Baptists. This translation had been made for the church by Abel Morgan, as recorded by Morgan Edwards, who wrote about fifty years later and was doubtless correctly informed. This fixes the theology of Welsh Tract at that time. Whether the English version of that Confession was then in general use in the other churches concerned, is, so far as I know, neither affirmed nor denied by any writer, but that it was in the possession of the leaders at least seems to be beyond reasonable question. Welsh Tract, however, enlarged it by the addition of two articles, one on the imposition of hands, as above, and the other on the use of psalms in public worship. So the situation stood in these particulars until 1742, when an action of the Association showed that its

orthodoxy then was the same as that of Welsh Tract in 1716. This action was the printing for its own use, as the church had formerly done, the Century Confession, including the two articles which had originated in Welsh Tract. Those articles were then for the first time, put into English, so far as I know. Does this mean that the Association had been converted to the position of Welsh Tract on the doctrine of hands? Yes, that is what it means, but with a proviso. The records of Welsh Tract relate the process by which its views on the controverted point spread through the churches soon after the origin of the Association, 1707-1709. At a time when there was great destitution of ministers and deacons in the churches generally, and Welsh Tract had a considerable preaching force, she so utilized her opportunity in aiding the others with ministerial and other helps, as well as in raising up ministers among themselves, as that she entrenched herself in their gratitude, and incidentally so entrenched her views on the hands ordinance in their conviction, that substantially the whole Association was swung over. This swinging over was well established, for many of the churches long maintained the practice. It was gradually discontinued and is not yet quite gone. It disappeared from the Second Church in Philadelphia only a few years ago, and the Roxborough church, a strong body in the city, still adheres to it, solitary in that distinction, I believe. The modifying proviso is that while the Association incorporated the hands article into its edition of the Confession, in 1742, it stated in 1783 that that ordinance was never regarded by it as a condition of fellowship. The original position of Welsh Tract was that it was essential to church membership and even "transient communion." In the adjustment of 1706 Pennepek recognized the right of Welsh Tract to maintain the first point without offense and Welsh Tract yielded the second point; but when the churches generally, and the Association consequently, recognized the validity or advisability of the ordinance, they did not make it a test in either relation.

Concerning the doctrinal standing in general of the Association in the earlier years this much is clear. As already noted, the Welsh Tract church in its first statement said that the Pennepek church "held the same faith with us (except the ordinance of laying-on-of-hands on every particular member)." That is, in 1701, Welsh Tract adopted the Century Confession, plus the two articles of its own devising, in 1716. In 1727, the Association replied to a query on "liberty of marriage," by referring for answer, "to our Confession of faith, chapter 26th in our last edition." This is the number of the article on Marriage in the Century Confession. No reason appears for regarding "our Confession" here as other than the Century, presumably an edition published in England. The Association provided for an American edition, almost certainly the first one, in 1742. This action is commonly referred to later as the adoption of the Confession, but the records say nothing about adoption, being concerned only with the problem of securing funds to cover the expense of an edition to be printed in America, on the ground that it would be a convenience to have such an edition. The whole record best fits a new plan to get a supply of the Confession that had been previously adopted in an action of which we have no record, or had been recognized without any formal adoption. In view of all this the conclusion seems to be sufficiently secure that the declaration of

faith known as the "Philadelphia," expressed the belief of the Association from the beginning. So much attention is given to this matter because statements of a contrary nature have recently been made.

The only attempt to secure a revision of the Confession was in 1835. It brought from the body this resolution, "Resolved, that while we cannot consent to a revision of the Confession of Faith, yet we think that an abstract of its doctrines and principles more easily comprehended by persons who have recently been brought from nature's darkness, may be prepared." Two years later such abstract was laid before the body by its committee, discussed, and printed with the Minutes as "recommended by the Association." Although there is no direct record of this recommendation, it was probably made, or it was assumed by the clerk in harmony with the general desire. This abstract is a greatly reduced statement of part of the Confession, entirely in the language of the original. Twelve articles are wholly omitted, and the work seems to have been done under the guidance of the suggestion that it was for young converts and perhaps others doctrinally immature.

Independent confessions and manuals arose early in the churches of the Association, harmonious with the larger document and devised no doubt for convenience as well as to avoid its verbal fullness and speculative features. The New Hampshire Declaration has had some recognition in the churches. But in the Association itself the original has reigned perpetually. No other has ever been adopted, recommended, approved or mentioned.

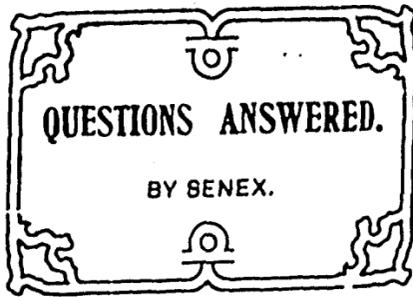
Philadelphia, Pa.

### WHAT IS IT WORTH?

Did you ever seriously ask yourself what Christianity is worth to you—to you, personally, whether you have openly numbered yourself among its followers or not? What is it worth to you to have been born in a land like this, with the education, the freedom, the hopes, the outlook which only that one thing has made possible? What has it been worth to you to be trained in a home where honor, integrity, and a stainless name are counted above purchase? What have thy teachings, the restraints, the sanctions of Christianity been worth to you in the formation of character, in the ideals of life it has given you, in the hopes which, dimly or clearly, reach to earth's boundary and beyond? What would you take in exchange for all these things, if by the barter every vestige of their influence must pass out of your life, your history and your soul?

It is well for every one to take account of stock occasionally, and some quiet day when you are counting up your possessions ask yourself these questions, and see what answer they will bring. Then, when you have honestly set your value upon them, hold to it in word and deed. If the church stands for the things you approve, support it; if there is a Word of God, consult it; if Christ is indeed the Lord, give him your allegiance, and let no carping voices sway you.—*Wellspring*.

Let us only be patient; and let God our Father teach his own lesson in his own way. Let us try to learn it well, and learn it quickly; but do not let us fancy that he will ring the school bell and send us to play before our lesson is learned.—*Kingsley*.



I condense a long question. A preacher was excluded from the church and deposed from the ministry for heresy. He was afterwards pastor of a Unitarian church or a Universalist one. Now, after some years he writes to his old church's pastor and wishes the church to restore him to its fellowship and to the Baptist ministry. My questioner sends me a copy of the letter he wrote, and asks me what the church ought to do. He wishes to be restored without appearing before the church.

Evidently he does not wish to be questioned. The church ought not to consider restoring him to its fellowship, no matter how good a letter he had written, unless he appeared before them and was closely questioned on points on which he was heretical. If his moral character was above suspicion, then the church might restore him to the ministry. But before that was done, he should be thoroughly examined by a large presbytery representing several churches. If his reputation for truthfulness was not good, then the church would do well not to restore him to the ministry at all. For he might say to the presbytery he believed what he did not believe. But if he was a truthful man, and his moral character in other respects also above suspicion, if the presbytery found him sound, the church might restore him to the ministry.

As I have said often before, I agree with Spurgeon that if a preacher is guilty of vice or crime, he may be restored to the fellowship of the church if the church is convinced that his penitence is sincere, and that his life is now blameless, but never to the ministry. But if a preacher is guilty of heresy, he may be restored to the ministry if the church is convinced he has seen the error of his way, and now believes the doctrines of the Baptists with the earnest conviction of their being the faith once delivered to the saints.

I said the church ought not to consider receiving him into fellowship, no matter what sort of a letter he wrote, unless he appeared personally, and was closely questioned. But this letter is an entirely unsatisfactory one. I can see in it no evidence of repentance or sorrow for the injury he has done the cause of Christ. He says he wants to come back—evidently referring to getting membership again. For otherwise he would say, I have come back to the truth. I think the church ought not to consider his restoration. If ever he should write a letter affirming his strong belief in the Baptist system of doctrine, expressing a horror of his heresy, and deep penitence, then the church could ask him to appear before her in person, and decide what was best to do after a thorough examination.

"A minister holding a meeting at a missionary point without being appointed received members, there being present at all times I suppose a quorum from the church. Has he any right to baptize them into a church of which he is not a member? What steps should that church take to receive them when they come to the church?" I do not exactly understand to what the preacher received them. Did he call together the quorum of the church and get them to receive the members?

Nor do I exactly understand whether by a quorum the brother means a majority, or the number which the church has appointed to be a quorum at the regular business meeting. That is not a quorum except at a regular business meeting. If a majority of the church were present, and received the members, the church needs to do nothing except to vote that the preacher be authorized to baptize them into the fellowship of the church.

If only the number of members for the appointed quorum for a regular business meeting were present and voted to receive the candidates, the church is not bound by their action. But if they were wise brethren and not merely a few of the young folks equal in number to the quorum, I would suggest that the church take a vote ratifying their action, but telling them not to do it any more. Of course, if the church appointed a meeting at the place and time those who went could receive members, even though they were a minority of the church.

But if the preacher did not have the candidates received by the quorum present, then the church ought to pay no attention to his receiving them. Let them come before the church, be examined, and voted on in the usual way.

In regard to having the minister baptize them into the fellowship of the church of which he is not a member, that is often done. But the church should authorize him to do it, by a vote. Otherwise he cannot receive them into the fellowship of the church.

Here is a question, the answer to which is so obvious that I was puzzled at first to understand how so intelligent a man as the questioner certainly is, could have asked it. The question is: "Are all men equally bad?" Any man can answer that unless he has lived in solitary confinement, or like Robinson Crusoe. But while I was puzzling over the reason for asking the question, it suddenly occurred to me that the brother had been arguing the meaning of total depravity with some Arminian who had insisted it means that every man is as bad as he can be.

Total depravity does not mean that any man is as bad as he can be, nor that all men are equally bad. Total depravity means that man's totality is fallen, his affections, his will, his intellect, his conscience. There is nothing in him which can be "evolved" or educated into holiness, without which no man can see the Lord. Man is dead in trespasses and sin, and new life has to be imparted to him by the Holy Spirit.

The Arminian charge against the doctrine of total depravity shows an ignorance of what Calvinists believe that a school-boy ought to be ashamed of. No man is as bad as he can be, for he grows in sin all his life, and will get worse all through eternity unless he is regenerated by the Holy Spirit. All men are not equally bad. The Bible teaches there shall be degrees in punishment. Some men shall be beaten with few stripes, some with many. No man can live to adult years on earth and not know that all men are not equally bad. But all are sinners, and need regeneration.

#### EDUCATION FOR POWER.

BY ETHELBERT D. WARFIELD, D.D., LL.D., PRESIDENT OF LAFAYETTE COLLEGE.

There is scarcely a possible view of education which has not in recent years had its advocate and its opportunity in America. And as a consequence, there is scarcely a school, college or university in the country which now consistently represents any definite educational idea.

A reckless eclecticism has taken the place of the old-fashioned classicism. In the college the average student is confused and misled by the war of conflicting tendencies, and in the secondary school the great majority of the pupils never come to any clear notion of the end and object of education.

The battle cry of the great host of educational experimenters by whom so much ruin has been wrought, was "enrichment of the curriculum." The weapon generally chosen for each individual assault was the specific value of this or that study to this or that class of students. It is not difficult to make out a case for almost any branch of knowledge. It is easy to show that it has value in itself as useful knowledge, and scarcely more difficult to establish that under proper conditions of instruction it may contribute to mental discipline.

But the weakness of the position of these special pleaders has always been that they never have fairly faced the true question: What studies are of the highest educational value, and how can they be combined so as to produce the best educational result? In practice they have been forced into a still weaker position. For in claiming an equal value for their favorite study with others already included in the curriculum, they have been led to admit the educational equality of many branches of knowledge without regard to their character or the demand which they make on the mind.

The general intellectual atmosphere of every town and state is substantially the same; that there are certain capacities which are necessary to success in that atmosphere, and certain knowledge which is necessary for leadership. The study of any community brings out the fact that men of mark are not the men of the largest knowledge or the highest special training, but those who are able to adapt the knowledge which they have acquired to the daily needs of life. We hear it said that such men are men of original minds and of progressive ideas. And yet a careful study of their methods rarely justifies this. They generally are simple men who think,—men who have been trained to think, and who put that acquired capacity into constant practice.

A conspicuous group among such men—the leaders in the pulpit and at the bar—possess another conspicuous capacity. They have been trained not only to think but to think on the loftiest themes. Such thinking has driven them not only to think deeply, but to read widely that they may have food for thought. And to these two capacities they often add a third, that of expression—not the mere ability of telling what they have seen and heard and read, but of presenting the knowledge which they have acquired in the fresh forms which it assumes after passing through a thinking mind. Such men's minds are not mere granaries; they are mills which not only grind the grain, but separate the flour from the bran.

How then shall the community safeguard its future by training others to take their places? What is needed is an education which will lead to power, not to mere knowledge; which will lead to power, not to mere repetition of what already has been done by men of power.

The capital error of much of modern education has been the demand that those who are to be the doers should at once be taught to do. The consequence has been that things once too much neglected have been greatly overdone, and the drawing table and the molding board, the herbarium and the laboratory, and a dozen other so-called practical things, have shouldered aside the things which demand rapid, consecutive, accurate thought,—let us say, for example, Latin parsing and mental arithmetic.

But of the many fallacies from which we have recently suffered, the worst is that which has taught that education should be accomplished by the selection of easy, and in themselves interesting, means. The true statement of the idea is that in presenting difficult subjects the most attractive method compatible with thoroughness should be used. In view of all the ruin resulting from the exploitation of "education made easy," the mind of the honest teacher shrinks from any compromise. The athlete must practice with the dumb-bell. The scholar must learn to find delight in drudgery. The young thinker must do mental tasks just because they are hard—in order that they may not be hard tomorrow and the third day. There are dead-lifts in life: and our youth must be trained to lift them. Only rare Samsons may in riotous strength run off with the gates of Gaza on their broad backs, but there is ever need of strong-thewed thousands to sap and mine in the long siege of the city "Success."

What we need today is to grip the fact that the world wants men who can think and learn and express themselves, and that our schools and colleges must supply such men. It seems that as yet there has been little success in replacing the older disciplines of the classics and mathematics, top-

ped off with philosophy and the physical sciences.

But the old curriculum is gone. Those who are teaching in the schools today,—a large part of those who are teaching in the colleges,—never knew it, and look on it through prejudiced eyes as a worthless survival of the Dark Ages. But the fame of the scholars and the men of letters it formed and informed, remains a noble testimony to its discipline for power. Without some well digested system—admitting of room for real difference in talents and temperament, if need be—our national education is in danger of becoming a weak, invertebrate thing.

Only one thing seems certain—the hard common sense of our people has stood staunchly for a well maintained mathematical training; and this important factor in sound thinking seems secure.

President Eliot chafes under "a return to Latin," and attributes it to the fact that the Latin is taught by the best teachers. A right royal admission; for if the teaching of Latin makes the best teachers, what learner would not be learning Latin! Greek, we are told, is dead. Not for the first time, surely. A college professor told me the other day, also, that a boy had better read his Homer and his Sophocles in translations. I forbore to ask him whose; and only said, "Not my boy." Philosophy, too, has fallen on barren times; young men no longer attempt Butler's Analogy (the latest edition, however, was by one who seemed to have the gift of perpetual youth, William E. Gladstone), and the study of the action of the brain when stimulated by the electric current, has replaced the study of the mind when engaged in thought.

But we must not fear for the future, but prepare for it. One thing must be held fairly before our eyes. Education must be for power, not for pleasure or for profit. In this stands the welfare of the republic—education for power.—Interior.

#### THE DECALOGUE OF FAMILY LIFE.

The family is a divine institution founded by God and hedged in by His laws. Today, however, its religious significance is largely lost sight of, and both before and after marriage, convenience is the principle that regulates everything. Christ's teaching on the subject of divorce was plain; but when it is proclaimed from the pulpit now, the hearer goes his way and says, "Our minister thinks thus about divorce," as if it were merely an individual opinion and could be disregarded. The old romance and sanctity that lay about the home has been largely destroyed by what we call increasing civilization. When I was a boy, I used to declaim the stirring lines, "Strike for your altars and your fires; strike for the green graves of your sires." But now the altars and fires are register-holes in the wall, and the green graves of the sires are vaults of stone made to look as much like small palaces as wealth can make them; and nobody would care to fight for either. I saw the other day a motto, "God bless our Flat," that was all that there was left of the home. I do not oppose the flat system; but I say that anything that breaks up the home feeling aims a blow at the Church and State. When the romance and sacredness of the home is gone, then it seems as if even decency very soon departs. Bickerings arise, recriminations follow; and one of the pair goes across the state line to get permission to break the sacred union. How can there be any home life among our rich people, with one house in the country, another in town, and a couple of months in Florida between? And as if this were not bad enough, they take their children abroad for some years. I have lived in Paris and watched the effect of these European sojourns; and I know whereof I speak when I say they are bad for our sons and still worse for our daughters. They come back denationalized, having lost all idea of love of home life, and happy only in counting the days before they return to their beloved Europe. When this family life is destroyed, the church has lost its chief ally.—C. S. Robinson.

OUR CHURCH IN ROME.

It means something to establish and maintain a Baptist Church in the city of Rome. Rome is not only a city, the capital of the Kingdom of Italy, but it represents a great religious system, with perhaps the most perfect organization on earth, and dominating, more or less, millions of men and women. In almost everything this great system is the antipodes of Baptist polity and doctrine. If Rome is right, then Baptists are wrong, if Baptists are right then Rome is very wrong. Cardinal Newman has said somewhere that the church of Rome is either the true Kingdom of God on earth, or the master-piece of Satan. If the former be true then Baptists have made a mistake in coming to Rome, if the latter be true then we are in the right place, fighting at headquarters, bearing the lion in his den, and any expenditure of money, time, talent and life will be justifiable. The difficulties have been very great from the beginning, and they seem no less now than then; the religious indifference, unbelief, ignorance, prejudice, priestly opposition, materialism, and agnosticism. But our work goes calmly on in the midst of all these things, with faith in God and the power of the Gospel. Our faithful missionaries are out of the city, and so I shall not have the privilege of seeing them. I hear good reports of our board's youngest Italian child, our theological school. Very few at home can appreciate the difficulties connected with the establishment and development of such a school. So let us not be surprised if it remains small for a good many years, and if some of the young men do not turn out well. Whatever the difficulties may be, and however slow the progress, and whatever the disappointments, we cannot afford not to have such a school. The great need of Italy is the right kind of native men to preach the Gospel. Many Italian young men have fine ability; what they need is sterling character, genuine piety and a high moral purpose. I am glad to say that some of our men here have all of this, and the number will increase from year to year. Our church in Rome has as its pastor today a man who would command respect in any Baptist pulpit or community in America, both as a preacher and a man, for intellectual ability, moral worth and spiritual knowledge and insight. I have known him for sixteen years, and have followed his career with much interest and satisfaction. He began his work with our Board as my assistant in Florence, away back in 1891, and proved himself from the very beginning "a workman that needeth not to be ashamed." I soon discovered in him a capacity to express himself clearly and succinctly on popular religious subjects, and finally persuaded him to try his hand at tract writing. The result is that he is today the most popular tract writer we have, as well as the most prolific. Tracts on timely subjects seem to emanate from his brain without difficulty, each one proving a surprise and a blessing.

Our church membership in Rome has never been large at any one time, partly because the population is a floating one, and many of our people go to other countries. Very few of the members of 1880, the year I reached Rome, are still here. This morning I counted four, and as I let my mind run back over the twenty-seven years that have passed since then, I realized that the conversion and subsequent life of each one of these would form an interesting story.

Two of our young men have recently distinguished themselves. They are brothers, sons of our late pastor here, who died more than a year ago. The younger brother, twenty-three years of age, has developed into a fine artist. In addition to his government diploma, which entitles him to teach art in the schools of Italy, he has received the government prize for the best design for the new five franc note. In a country where there are so many artists of experience, and where there is generally such rivalry in these matters, it is quite an honor for a youth of twenty-three to secure this prize. When I reached Rome I found him busy superintending the work of printing the first copies. He seemed to wear his honors very modestly, but with a calm assurance that this is only a small beginning.

His older brother graduated recently from the University of Rome, and is now teaching in our theological school here. It was his hope and intention to spend two or three years in our Seminary in Louisville, but the unexpected death of his father, which left him as the head and chief support of the family, forced him to abandon his long cherished plan. In preparing his thesis for the University he chose as his subject "Ancient Ostia," which was once the port of Rome, and has a very interesting history, and not a few very valuable ancient remains. In choosing this theme he had in mind also the fact that the present Pope had offered a handsome prize for the best treatise on this subject. He worked long and patiently, often delayed in his work for the lack of a few dollars, but at last, just two hours before the time limit had expired, he handed in his beautiful manuscript, quite a book in size, and a real gem in execution. This was only two or three months ago, and as the matter has not yet passed into the hands of the printer, I have had the privilege of examining the original. I am glad to say that his long and patient labor has been richly rewarded for not only did the University of Rome accept it as his thesis, but it also won the Pope's prize, fifty pieces of shining gold, each valued at twenty francs, or four dollars. When the University professor went over to the Vatican to announce the decision of the committee, and to receive the prize for his pupil, on learning that the winner of the prize was a Protestant, the Pope expressed surprise and disappointment that his prize should be given

to a Protestant, and then added: "If he had been an English or German, or even a French Protestant, *meo male* (it wouldn't have been so bad), but to think that an Italian Protestant, our worst enemy, has taken my prize."

This Baptist young man, named Ludovico Paschetto, has the distinction of being, probably, the only Protestant who ever won a Pope's prize. The manuscript is beautifully illustrated, and some day may be translated into English.

During my two weeks' stay in Rome it has been my privilege to preach three times in our church to good attentive and appreciative congregations.

It is a joy to find how readily the beautiful Italian language comes back to me when I stand before an appreciative audience to preach. Yesterday I attended services in three Protestant churches, Baptist, Waldensian and Methodist, and found good congregations in them all. It is evident to me that Protestants are gradually reaching a better class of people. Let us never forget that the results and real effects of Protestant work and influence in Italy cannot be tabulated. More is being done than human eye can see.

JOHN H. EAGER.

Rome, Italy.

DOGMATIC PREACHING.

BY REV. F. O. SEAMANS.

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

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

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

The men whom he trained for their ministry agree with him in regarding themselves not as investigators, but as ambassadors. "We have not followed cunningly-devised fables," says Peter. "We are of God," says John. "He that knoweth God beareth us." Paul says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord."

Such has been the view of the most successful preachers since Bible times. Baxter, Whitfield, Spurgeon and Moody preached with all authority, and pressed the Bible upon their hearers as the identical standard by which they should be judged at the last day. These men did not lack audiences. Such preaching seems unpopular only with those who refuse to take any kind of preaching seriously. The common people, who heard Christ gladly, still hang upon the words of men who know whereof they speak, and so speak as those who have an authentic message from the King of kings to his lawful subjects. It seems to them natural that truth should be expressed in the indicative mode. There is that about revealed truth, when spoken with unreserved faith, which commends the speaker to every man's conscience in the sight of God. Do we not rely too little upon the ally we have in every human breast, the conscience? The difficulties which keep men from embracing the gospel we assume to be intellectual, whereas they are moral. It is not a weak mind of unbelief, but an evil heart of unbelief, which causes men to depart from the living God. When men did not like to retain God in their minds, it was not their foolish mind, but their foolish heart which was darkened. Instead, therefore, of addressing ourselves to the intellect exclusively, or even primarily, should we not thrust through the armor of pretended honest, intellectual doubt in which men encase themselves, to the real seat of difficulty, an unwillingness to do the will of God? And for moving the will is there a mightier agency than the unequivocal, authoritative preaching of the great Bible doctrines of God, holiness, sin, accountability, Heaven, hell, repentance, faith, obedience, love; preached not as mere opinions or sentiments, but as solemn realities, conditioning man's eternal destiny?

One condition is essential to such preaching as this. The preacher must have a fund of religious teachings whose truthfulness has been placed beyond question. He cannot deal in doubts or speculations. He cannot rest his testimony on the

poor authority of human opinion, even the most respectable. He must have a knowledge of spiritual facts and forces which is more than a hypothesis held tentatively until he hears the latest guess of science so-called. He must know God, and Jesus Christ, whom he has sent. He must feel bound before God and the Lord Jesus Christ, who shall judge the quick and the dead, to preach the Word. He must believe that the things contained in that volume are given not in the words which man's wisdom teaches, but which the Holy Ghost teaches. He must believe in an inspiration which extends farther than to some elusive "concept" flitting about in some man's brain, or darting among the pages of the book. He must not be slow of heart to believe all that is written.

And, on the other hand, he must not go beyond, but abide in the doctrine of Christ. The temptation to think above what is written, to intrude into those things which he has not seen, vainly puffed up by his fleshly mind, is very real, and ever present with the preacher. The world, restrained by no feelings of reverence, reserves its plaudits for the venturesome thinker. But the wise man will remember that God is in heaven, and he himself upon earth, and will, therefore, let his words be few. He will be sure he believes before he speaks. —Herald and Presbyterian.

HOW TO FAIL AS A TEACHER.

BY W. C. M.

First of all, consider your work Sabbath work only. By no means trouble yourself during the week with thoughts of it.

Don't try to get acquainted with your pupils. Never visit them or remember birthdays, or send them loving little messages when sick, or write to them when out of town. Never have a little party for them, or take them for a tramp in the woods, or ask them to come around and see you.

Just consider your class as a class, not as individuals. Don't try to learn the characteristics of each child.

Never put yourself in the place of the child. Just forget that you were ever a child. Be dignified and solemn.

Then about the lesson: Don't think of preparing it during the week. It's all very simple, just a few verses from the Bible; you can easily explain them. Or, if there are some verses you can't explain, just pass over them.

Don't pray. For if you begin praying over your work, it will get such a hold on you that you can't let it go.

Don't use originality in your teaching. Take the hints that are given in the Sabbath educational journals and follow them, word for word. You'll be sure to fail then. For "adapt and adapt" is the motto of a live, wide-awake teacher, and that's not what you are striving to be.

Don't require your pupils to bring their Bibles to Sabbath-school. Let them use their Quarterlies and keep them open, too, that they may not have to think.

Never vary your method of teaching the lesson. Go on in the same old way Sabbath after Sabbath.

When you are teaching your class don't consider that you are teaching every pupil when you ask one a question. Give the name of the pupil you are going to call upon before you ask your question, as "George, what is the subject of the lesson?" By this means you will get George's attention, but nobody else's.

As the great matter kindled by a little fire, so the disorder in class created by a slight beginning. Ignore the beginnings of disorder. Wait until a great disturbance is created. Then "light in" to your class. Scold with all your might. Show your temper. Declare you'll not have such behavior. Threaten to send home the last child if they don't behave themselves.

Pay no attention to the ventilation of your class room. Never pause to have a window lowered or to turn on more heat. Never rest your pupils by letting them change their position occasionally. When you see a boy fidgeting just keep serenely on with your lesson; don't by a look or a gesture arrest his disorder; don't suddenly ask him a question, or give him something to write on the board, or tell him to look up a reference, or step to the secretary's desk after something.

Don't use authority in Sabbath-school. Let the pupils do as they please. It's all right for the day teachers to be strict and exact, but when it comes to Sabbath-school the children must not be crossed in any way. They must be petted, and wheedled, and begged into doing right.

Follow faithfully the directions given above, and you'll fail as a Sabbath-school teacher. Perhaps it will be with you as with the old woman, who, when asked what had become of her Sabbath-school "scholars," said naively:

"I teach'd and I teach'd till I teach'd 'em all away." —Presbyterian Standard.

PREACH DOCTRINE.

There is a demand for "ethical preaching," by which it is understood preaching concerning the duty God requires of man rather than what man is to believe concerning God. Such preaching is timely and needful. But in order that it may produce any effect it must be based upon the deepest and truest doctrine. The Catechism makes no mistake in the order of clauses in its answer to the question what the Scriptures principally teach. One must know what he is to believe concerning God before he will care very much for the duty God requires of him. What is the authority back of the demand? Does God care at all about the man's fulfilling of duty? What is the consequence of duty done or undone? Is there any way of aton-

ing for disobedience of God? Is power obtainable for the doing of duty? Ethical preaching rouses all these questions at once. Doctrinal preaching sets forth the divine answer to them. Ethical preaching says, "This do and thou shalt live." Doctrinal preaching says, "Jesus Christ is come that dead men may have life in order to do."

There is only one source from which the preacher can get his material for such preaching of doctrine. Much of the doctrine afloat among men today is the misty product of their own fragmentary opinion. God has revealed his truth in his Book. That is the compendium of doctrine to be preached. It may be illustrated from the complex and varied experience of every man's daily life. But the thing to be taught is written in the Book. There is to be found what God teaches concerning sin. Men may believe there is no such thing as sin. They need to hear the doctrine of sin taught from the Word. Experience and conscience will answer to such preaching. And so in the Book is to be found what God teaches concerning salvation. It is all doctrine. It lays the only possible foundation for the preaching of ethics. It is absolutely necessary to the welfare of the most practical man of the time.

And so, for the present and future life of our own great church, we plead for the preaching of the doctrine of God, revealed in his own Book, and applied with equal force and tenderness to the needy souls of careless or thoughtless men.—The Presbyterian.

It depends on the spirit in which an affliction is received whether it proves a blessing or not. Tribulation works patience in some while it makes others sour and impatient.

## Literary

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

*The Young Christian and His Work.*—By Z. Greenell. Published by Christian Culture Press, Chicago.

This little book was written upon the request of the Baptist Young People's Union of America for the use of young people's societies and classes. It is well written and will be of interest and instructive to young men and women in their religious life. The author treats his subject under the heads of Duties to Self; Duties to Others; Duties of Institutions; Duties to God, concluding with a discussion of Symmetry of Character. No one can study its pages without profit.

In *The Review and Expositor* of April, Prof. Noah K. Davis, Ph. D., of the University of Virginia, has as lucid, succinct and satisfying a discussion on "The Possibility of Miracles" as we ever perused. The discussion hinges on "the vague, obscure and even senseless phrase—a violation of natural law."

Dr. Davis brings the rich resources of his well-trained and well-stored mind to illumine this confessedly recondite subject. He states his position in these forceful words: "We hold, with the unexceptional strictness of the most rigid physicist, to the doctrine of the fixed, invariable and inviolable order of nature as expressed in natural law. Moreover, we hold that the intervention of the energy of the free will of man among the pure physical forces, while it modifies their action and results, does not affect this fixed invariability."

Every minister would do well to possess himself of the principles and reasonings so clearly and tersely expressed by this accomplished scholar. G. V.

Contents of *New England Magazine* for September, 1907: "What's the Matter With New England" (III. Vermont), Frank Putnam; "Buffed" (poem), Pauline C. Bouve; "Letters of a Welleley Girl" (I., II.), H. B. Adams; "Old King Spruce" (VIII.), Holman F. Day; "The East" (poem), James Brannin; "A Gay Deceiver," Mabel S. Merrill; "Up Mt. Popocatepetl," G. F. Paul; "The Historical Pictures of Frank O. Small," William McDonald; "The Triumph of the Maples" (poem), Edward W. Mason; "Dreams in Jeopardy," Jeannette Marks; "Job Stanwood, Scout," Thomas J. Partridge; "On a Portrait of Miss Alcott" (poem), Margaret Ashmun; "Men and Affairs at Washington," David S. Barry; "In the Full Flood of an Autumnal Day" (poem), Clinton Scollard; "Nineteenth Century Boston Journalism" (XI.), Edward H. Clement; Editorial.

Ray Morris, one of the unquestioned authorities on the railway situation, writes of the "Tendencies of American Railroad Development" in the August number of the *Atlantic Monthly*. He shows that the conditions of steam traffic in the United States are now such that a good deal can be said both for the operators of the lines and for their customers. Regulation of rates, demurrage, valuation, and extension of roads are treated with impartiality.

SUNDAY-SCHOOL LESSON

SUNDAY, SEPTEMBER 8.

"The Brazen Serpent." Num. 11:1-9.

Motto Text.—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14-15.

"And when King Arad, the Canaanite, which dwelt in the south, heard tell that Israel came by way of the spies." His kingdom was situated in the southernmost part of Judah. The route which the spies took to Hebron is meant most probably. "He fought against Israel, and took some of them prisoners." This indicates that he attacked some small parties and surprised them. There is no indication that any sin of the Israelites led to any defeat.

"And Israel vowed a vow unto the Lord, and said, if thou wilt indeed deliver this people into my hand." Compared to Arad, Israel was overwhelmingly strong, but they acknowledged their dependence on God for the least as well as the greatest thing. And so ought we to do in every incident of our lives. God's command was that they should destroy the cities utterly, but they had not always obeyed Him in this. Their vow was that if he gave them the victory they would obey strictly.

Verse 3. The Lord granted their prayer, and they fulfilled their vow. Horah is mentioned in Joshua 12:14, and is probably the place where the battle was fought. "And they journeyed from Mount Hor." Thirty-eight years had passed since the people had been wandering in the desert as the penalty for their lack of faith in God. They had returned now to the borders of Canaan and were on their way to take possession. Mount Hor, where Aaron had died, is half way between the Dead Sea and the eastern arm of the Red Sea. It is 4,800 feet high.

"By the way of the Red Sea, to compass the land of Edom" to go around the land of Edom instead of marching through it. Edomites were descendants of Esau. The shortest and by far the best way to reach Canaan was through Edom, and Moses had requested permission to march through, promising to do no damage, but simply to go through along the highways. The Edomites had refused harshly, and as they were the brethren of the Israelites, God ordered Moses to go around their country.

"And the soul of the people was much discouraged because of the way." "The Arabah is a stony, and almost barren plain, shut in by mountain-walls on either side, and subject to sand storms."—Pulpit Commentary. It is an expanse of shifting sand, making the walking difficult, and the heat is intolerable at this time, which was either in the last of August or in September. Another thing which troubled them was that they were marching away from the promised land, and they had already wandered in the wilderness thirty-nine years and a half. But God was with them and was leading them. That should always keep his people from murmuring.

"And the people spake against God, and against Moses." In Corinthians this murmuring is spoken of as "tempting Christ," he being the Angel of the Covenant who was leading them. They put the long-suffering and patience of the Divine Logos to a test. "Wherefore have ye brought us up out of Egypt to die in the wilderness?" They forgot, it would seem, the hard and cruel bondage in Egypt from which God had delivered them with mighty arm. "For there is no bread, neither is there any water." There was no water, as there were no supplies in the stony Arabah down which they were marching. But the water from the rock was following them.

"And our soul loatheth this light bread." Thus contemptuously they speak of the bread from Heaven, the manna which they had proved through long years to be strengthening and sufficient for their health. What a contemptible thing human nature shows itself to be. This was a generation trained for forty years to marching through desert places. Yet because they had to march further than they had expected and because God was not taking them to the promised land by the shortest way, they dared to murmur against Him, and speak sneeringly of bread He sent them from heaven.

But Christians who do not enjoy the spiritual blessings which God gives for their growth in grace, but who indulge in the pleasures of the worldlings, cannot cast the first stone at these Israelites of old. Christians who think it a hardship that they must be different from other people, are sighing for the flesh-pots of Egypt.

"And the Lord sent fiery serpents among the people." Fiery refers, most probably, to the glittering colour of the serpents though it may refer to the burning sensation occasioned by their bite. "And much people of Israel died." Speaking against God and against Moses was no light sin then; it is no light sin now. God has not changed; but He does not punish always in this world, but at the great day of reckoning men shall know that He cannot be mocked.

"Therefore the people came to Moses, and said, We have sinned." Here seems to be repentance, but it is very doubtful if it were a deep and thorough repentance. They repented of their words against God and against Moses; but they say nothing of that lack of faith in God which led them to speak as they did. After all those years of proof of God's power and God's faithfulness, they did not believe God was guiding them rightly, and spoke against Him because the way was long and rough and hot. Can we throw the first stone at those Israelites?

"Pray unto the Lord that He take away the serpents from us." They had spoken against Moses, yet in their distress they go to him for his prayers. Ah, they knew his penitence and his love for them, stiff-necked generation though they were. "And Moses prayed for the people." What a mediator he was! The people asked that the serpents be taken away. God did not comply with their request yet He granted their prayer. In the world to come surely, often in this, we will often know that He has often so dealt with us.

"And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole." As the serpents were of a burnished, metallic lustre, a serpent of copper would resemble

them. It was to be placed upon a pole that all might be able to see it. "And Moses made a serpent of brass,"—of copper or bronze. "If a serpent had bitten any man," God did not take away the serpents; nor did He make their bites harmless. Either of these things would have saved the people, but they would not have required faith from them. We think sometimes if God would only remove certain evils from the world, and make it impossible for men to sin along those lines. But such is not the way of His Providence.

"When he beheld the serpent of brass he lived." They had failed in faith; they must exercise faith or they would die. They must look for themselves. There was nothing in a look at a brazen serpent to cure poison. If any man said he would not look because he could not understand how that would take the poison from his veins, that man died.

That serpent in the wilderness had a deep interest because of those words, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." Many sermons have been preached from that text, and many will be till the world ends. The lessons and illustrations which can be drawn from the brazen serpent are countless in number.

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Capital is organized to the last invested cent. Its representatives have joined hands and heads in the effort to multiply dollars at the least possible expense. Labor is united from the street sweeper to the skilled manipulator of electric mysteries in the very human desire to get the highest obtainable wage for the least number of working hours.

But the man on salary, the man with brains, but without a trade; the man in the office, in the warehouse, in the pulpit, or the editorial room, is without organization. While the capitalist waters his stock and increases his dividends, and the unionist dilutes his labor and raises his wages, the salaried man lives on, in an era of climbing prices for life's necessities and luxuries, on the same income with which he made both ends barely meet when the cost of living was less.—*Herald.*

**THE MINISTER'S REPLY.**

It is said that a Hilldale minister who goes to church from his home in a carriage on Sundays received an anonymous letter recently calling his attention to the fact that the Lord never rode to church in a carriage. The minister read the letter from the pulpit and then said: "If the writer will come to me next Sunday, properly saddled and bridled, I will be glad to follow the Lord's example, and come to church as He entered the city of Jerusalem.—*Reading Hustler.*"

Many of the real heroes of life have never been told that they are heroes, and don't suspect it. But they have met difficulties bravely and have borne heavy burdens cheerfully. They have faithfully and nobly filled their humble place in life, and some day will receive the Master's "well done."

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

- 1907.
- AUGUST.**  
 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 Livingston.  
 11—Nelson, New Salem church.  
 11—Sulphur Fork, Campbellburg.  
 12—North Concord, Centennial church, Bell county.  
 13—Booneville, Liberty church, Clay county.  
 13—Second North Concord, Union Chapel church.  
 14—Stockton's Valley, Seventy-six Clinton county.  
 18—East Lynn, Good Hope church.

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 25—Warren, Woodburn church.  
 27—Goose Creek, Girdler, Knox county.  
 27—Irvine, Indian Creek church.  
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**OCTOBER.**

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

BY OLIVER HUCKEL.

I thank thee, Lord, for mine unanswered prayers—  
Unanswered save thy quiet, kindly "Nay;"  
Yet it seemed hard among my heavy cares  
That bitter day.

I wanted joy; but thou didst know for me  
That sorrow was the gift I needed most,  
And in its mystic depths I learned to see  
The Holy Ghost.

I wanted health; but thou didst bid me sound  
The secret treasures of pain,  
And in the moans and groans my heart oft found  
Thy Christ again.

I wanted wealth; 'twas not the better part;  
There is a wealth with poverty oft given,  
And thou didst teach me of the gold of heart,  
Best gift of Heaven.

I thank thee, Lord, for these unanswered prayers,  
And for thy word, the quiet, kindly "Nay,"  
'Twas thy withholding lightened all my cares  
That blessed day.

—Exchange.

Our Pulpit

UNMITIGATED PROSPERITY.

C. H. SPURGEON.

"The pleasure of the Lord shall prosper in his hand."—Isaiah 5:10.

You know that the whole verse says, "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." The last words form our text: "The pleasure of the Lord shall prosper in his hand."

It may be that the devil thought that the death of Christ was the defeat of Christ. If so, how greatly was he mistaken: for when Christ yielded up the ghost, he won an everlasting victory. Nor is he dead, Jesus, who died, hath left the dead, no more to die. He died, but could not long be held a prisoner in the grave. Loosing His cerements, he came forth to life and immortality; and now is the promise fulfilled, "He shall see his seed." From the heights of heaven he looks upon the multitude of his seed on earth; in eternal glory he takes his solace in the society of his seed above. As many of the stars of heaven, as countless as the dust of the summer, are the seed of our Lord Jesus Christ. He indeed lives to see his seed; while others die, and their children follow them, and they know not of their progeny. Jesus lives to see, one after another, all the souls that he has redeemed, born first to earth, and then born a second time to heaven.

"He shall prolong his days." More than eighteen hundred years have passed since he rose from the dead to his new life, yet he lives

still; and his days, we know, shall be continued while this earth shall stand, yea, and at the end, when he shall deliver up the kingdom to God, even the Father, still he shall prolong his days. "Thy throne, O God, is for ever and ever;" thou shalt endure, though the mountains perish, and though the skies are rolled up like a vesture that is worn out.

"He shall see his seed; he shall prolong his days." Nor shall his life be a long one without usefulness. He shall have a work to do; brethren, he still has that work to do; and oh, how well he does it! It is the joy of heaven to know that Christ still stands hard and fast to his covenant engagements. It is a comfort to us on earth that our Lord, for Zion's sake, will not stay his hand nor hold his peace until he hath perfected the divine will, and brought all the redeemed home to himself.

I. From our text it is very clear that the work which Jesus Christ has undertaken is the Father's good pleasure. It is the work of bringing his elect out of darkness into light, from nature to grace, and from grace to glory. Why is this called "the Father's good pleasure?"

We answer for many reasons: first of all, because God's good pleasure is the source of all saving work. For many centuries and ages, the source of the Nile has been a theme of wonder; many travellers have spent their lives and lost them in endeavoring to track that mysterious stream to its first fount; at last the deed has been accomplished to the honor of our country. But the stream of divine grace, where does it spring? In what mountain does it take its rise? Arminian theology, like all the ancient travellers, has failed to make the discovery. But the gospel, as it is revealed in Scripture, plainly tells us that everything in salvation is according to the good pleasure of the divine will. If you ask some good brother, who is rather muddled in his theology, "What is the cause why a man is saved?" he will say, perhaps, "Well, he is saved because he believes." You will then ask, "But why does he believe?" He will say, "Because he hears the gospel." You will say, "Ah, but others hear it, too, and yet do not believe; how is it that his hearing produces faith in him?" He will say, "It is because he gives the most earnest heed." You will say, "Yes, but why does he give the most earnest heed?" And there will come another question, and another and another, and another, and you will keep on beating round the bush until, if you succeed fairly in getting your brother into a corner, he will say to you, "Well, I do not know, but I think it must be the grace of God." Happy is the man who begins there, who says, without going all the way round about to try and fight against a most precious and blessed truth, "Yes, the good pleasure of God is that primeval source whence flows that first rill of electing love, which goes widening on, forever manifesting itself more and more clearly.

"Till, like a sea of glory,  
It spreads from pole to pole."  
Grace is called, then, God's pleasure, because there it takes its source.

It is the pleasure of the Lord, in the next place, because it is there it finds its direction given to it. I see the spring welling up; but in which way shall it flow? To what man shall salvation come? There

was even an opportunity for election in the choice of the nation to which it should come. What is there in this little island that we should be favoured with the gospel? Why might not New Zealand, at the other end of the world, have had it years gone by, and this nation been without it? Why should it come to the descendants of barbarians, while the inhabitants of Greece, who were cultured and enlightened when our sires were naked savages, have not received the light of the gospel as we have done? Why should it not have glanced on China, or found a congenial home amidst the islands of Japan? Why comes it here? It is the Father's good pleasure that gave the stream of grace the direction towards this land. And, in this land, why did grace come to me? Why to you? Why to your brother yonder? Was it that we were better than others? In no wise. Did we seek it more than they? Nay, verily, for we resisted its influence, and would have none of its blessings when it came to our door. Why, then, came it to us? We know of no answer but this,—the good pleasure of the Lord. I know no other reason why Abraham, an idolater, should be called out of the land of Ur; or why, to take a later case, Saul of Tarsus should be taken out of the college of the Pharisees, while yet a persecutor, to be made an apostle of Christ. If I am asked to solve the question why these men are made heirs of heaven, and distinguished possessors of gospel truth, I must reply, "It is the Father's good pleasure." I know no other answer. Hence, I think it is because God gives the direction, and sends the gospel where he wills, that is called the good pleasure of the Lord.

Further, the good pleasure of the Lord is the gospel's vital force. Upon what does the gospel depend for its existence and its spread? Upon the zeal of its bishops? Some of them deny it. Upon the fervour of its ministers? Some of them are sound asleep. Upon the consistency and energy of its professors? Some of them are hypocrites, many of them lukewarm. Upon what, I say, does the cause of Christ depend? Upon the influence of kings and princes? The kings of this world know it not. Upon some alliance with the State? It scorns it. "My kingdom is not of this world." Brethren, the vital force which gives the kingdom to the chosen flock is the Father's good pleasure. And it is because God wills it that daily his church stands, and grows, and gathers strength. The world standeth upon God's good pleasure; he may truly say, "I bear up the pillars thereof." He hangs the golden lamps of heaven with their silver chains; he binds the Pleiades, or looses the bands of Orion. All things depend upon his will, much more does his Church—his grandest, his most choice and peculiar work,—depend day by day upon his good pleasure, his predestination, his purpose and his will, for all its vital powers.

And, dear friends, I ought to add that the great object of all saving grace is the Father's good pleasure. What is God's object in everything that he does? It must be an object equal to himself; and there is no supposable object equal to God, but God. God's glory—that is the end and aim of all that he does. He saves his people. Why? For his great name's sake. It were unworthy of God to find a motive for his actions in anything lower than him-

self. But there can be nothing but what is lower than God except God himself; therefore, in his own heart he finds his motive, and in his own glory we perceive the object for which he acts. And you shall find, beloved, in the whole of the great drama of the fall and redemption, which shall have been transacted when the curtain shall fall, that the result shall be, "Hallelujah, hallelujah, hallelujah!" from all the worlds where creatures dwell, "unto that God who has manifested himself to perfection in the wondrous work of grace perfected in the person of his son Jesus Christ." When I read these words, and began to think of them for the first time, they ravished my heart with joy. To think that the salvation of sinners was God's pleasure,—how sublime! I can imagine a physician taking pleasure in the healing of certain diseases, and yet there must be something irksome about his constant toil. If the disease be something hideous, there must be an alloy mingled with the pleasure of his philanthropy. But, in God's case, it is all pleasure. We read even that "it pleased the Lord to bruise him." God taketh divine pleasure in everything which ministers to the salvation of his elect. Christian, dost thou not see the drift of this? If it be God's pleasure to save thee, who shall destroy thee? If it affords the Eternal delight to see thee saved, who can stand in his way? Who shall match himself with Omnipotence? Will not God have his own way? Will he be thwarted in his pleasures? What? The infinite God robbed of his desires, balked in his intentions, frustrated in his aims, foiled in his designs? It cannot—it must not be. If it be the Father's good pleasure to give you the kingdom.

BAD DREAMS

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One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time for I finally consented to try Postum and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster coffee."

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"Fear not, little flock, be of good comfort," the kingdom you must and shall have.

Thus much then, upon the first point,—the work which Jesus Christ undertakes is the Lord's pleasure.

II. Now, secondly, that work goes on prosperously in the hands of Christ, since God has made his soul an offering for sin. Let me again give some subdivisions.

That work has prospered in Christ's hands thus far, that all the great difficulties towards its accomplishment have been already surmounted. That work indeed prospers which is complete as to its main point. In order that God's pleasure might be accomplished, it was necessary that the gulf should be filled between God and man. It is filled, and there is fellowship this day between the almighty Father and his redeemed children. It was needful that there should be a sacrifice made to divine justice; the sacrifice is made; justice has received its full demand, and mercy can now range without a limit. It was needful that the sinner should become clean; the bath is provided for his washing. It was necessary that he should be clothed with righteousness; the garment is woven from the top throughout without seam. In that gigantic enterprise which Jesus undertook, the forming of a great highway through the vast bogs and morasses of human guilt and inability,—the constructing of that highway over the deep gulf of sin, and across the very flames of hell up to the throne of God, all that, with his cross in his hand, Jesus Christ has achieved; and now, from the lowest depths to the loftiest heights, the way to heaven has no break; it has been unmade from one end to the other; the great road that leads from the City of Destruction to the City of Refuge is finished by Jesus Christ. Child of God, see how this work prospers,—thou art ransomed, thou art washed, thou art clothed, thou art adopted, thou art accepted, thou hast been brought safely hitherto; and all this has been accomplished through Jesus Christ, who has made the way so clear that thou needst not miss it, but mayest rest assured that, if thou art trusting in him, he hath made thy heaven secure. In this respect the work prospers.

Further, the work prospers in Jesus Christ's hand in the calling out of each of the chosen by effectual and sovereign grace. I was thinking, this afternoon, what a book of wonders will be opened at the day of judgment if the conversions of believers shall all be published! In what strange ways have men been brought to Christ! A sailor, whose mother had been dead some fourteen years, happened to have, one day, an idle hour in London, so he stepped into St. Paul's Cathedral. Well, there was not much there, I should think, except at the special services, that was likely ever to convert a soul. That way of singing out the prayers must always, one would think, rather excite a disgust at such religion than not. I wonder whether they suppose that, when the penitent publican said, "God be merciful to me a sinner," he intoned it. It seems such a strange, strange thing,—but it so happened, that day, a lesson was read in which these words occurred, "Pray without ceasing." Well, Jack went away, and forgot St. Paul's, forgot the text, forgot the lessons, and the prayers. Seven years afterwards, it was one bright moonlight night, and he was walk-

ing up and down the deck upon his watch, and all of a sudden something seemed to remind him of the words, "Pray without ceasing;" and as he walked up and down, he thought, "Where did I hear those words?—Pray without ceasing!" St. Paul's Cathedral came before his mind. "Pray without ceasing!" said the tar, "why I have never begun to pray; there, I have lived forty years, and I have never prayed in all my life." It was the thin edge of the wedge. The consciousness that he did not pray led to his remembrance that there were many other things that he had left undone. He thought to himself, "I wish I had a Bible; I fear there is not one on board the ship." So he walked on his beat up and down the deck still, until he thought, "I wonder whether there is one in my chest? I should not wonder but what my old mother put one in there." It was over twenty-one years since the chest had been packed up, and at the bottom of it lay a Bible, with a mother's prayer written in it. He took it out, and as he read it, God spake the word of joy and peace to his soul, and Jack became a believer in Christ. You would little have suspected that there was any connection between his idly strolling into St. Paul's and his gloriously entering into the great Cathedral and Temple of the living God, where they praise him day and night.

There are then, odd ways strange ways, all sorts of ways, yet appropriate ways, fitting ways by which Jesus Christ brings his people to himself; and as I look about, or read the narratives of their conversion, I can only say, "Truly, the pleasure of the Lord doth prosper in his hand."

Furthermore, you may see the pleasure of the Lord prosper in the hand of the Saviour in the keeping and preserving of every one that has been called. If to call the saints be a miracle, to keep them is a long string of miracles. To what temptations and trials have not the saints been exposed? In the olden times, they suffered from fire, the rack, hot pincers, gloomy dungeons, the dropping of water,—a most cruel form of punishment,—drowning, death in all its shapes, and yet they stood fast. They were more than conquerors through him that loved them. In this age, the children of God have had to suffer laughter, scoffing, slander, obloquy, all sorts of shame; then the devil has thrown them over to the other side, and tried them with prosperity, honour, esteem, worldly dignity; but still they have not yielded. They have been tried in the furnace of temporal distress, of bereavement, of mental despondency; they have been forsaken by friends, and often subjected to labour too severe for natural strength; but what can we say of the safeguard of all the people of God? Not one of them is lost. Christ has kept them; they have all been in the hollow of his hand. As the eagle covereth her nest, and fluttereth over her young, and will not suffer the spoiler to take away so much as one eaglet, from the nest, even so hath Christ ever kept and preserved his people; and he holdeth them fast even to this day. In all this, we see the pleasure of the Lord prospering in his hand.

we do not nuke the progress we would like to make, at any rate we are on the progressing side.

And mark you, brethren, we shall see this, by-and-by, when every one among us shall begin to feel his own individual responsibility; we shall then see God's good pleasure prospering indeed. Suppose we were in the House of Commons, and some speaker should rise and tell us that there was a world of filth in the City of London, that the streets were very dirty, that people threw their rubbish out of the front door every morning, and that the road was covered with all sorts of garbage. One wise member of Parliament would propose that there should be a troop of orderlies; and another would say that there was a capital machine invented that ought to be tried; but what should one think if some common-place member of Parliament should rise and say, "Don't you think the quickest way to sweep all London is to make every householder sweep in front of his own door?" Why, you would say, "That is the thing; it would take months to do it in any other way, but it will be done at once so." Now, when we have once got the Church of God to feel that every man is to sweep in front of his own door, that every convert is to try to make more converts, every Christian man and woman to bring others to Jesus, then I believe we shall see such a wonderful growth in the church as we never anticipated, and then the pleasure of the Lord will prosper in Christ's hand. Now, there is too much leaning of the work to a few of us. I do not think that is right. I love to see our friends give something to the cause of God every week. I believe that principle of every one giving something, and every one laying by in store every week, will provide the Church with all the money that she needs; and then every Christian doing something, and every one doing it constantly out of zealous love to the Lord Jesus Christ, beyond a doubt we shall see a flood-tide of

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grace, and a beginning of the tides of glory which are yet to cover the world. Only let us get the Church right, and get the saints stirred up, and we shall see the pleasure of the Lord prospering in Christ's hand.

Now, mark these words, for they shall surely come true—the work is so sure to prosper in Christ's hand that it will not fail in any one point. All along the line of battle there shall be victory, in every point of his work there shall be success. The great Architect shall not bring out beauty here, and leave deformity there; but the plan shall be carried out without a single diminution of the splendor of the first design. You shall see each stone, yes, the very stone that was chosen, dug out of the quarry, and put in its place. You shall see every sheep of Christ's fold, brought safely to the pastures on the hill-tops of heaven. You shall see Christ defeated nowhere, but conquerer everywhere. He shall stand, at the last, in the midst of all the troops that have fought by his side; they shall all wear the laurels of victory; they shall all be conquerors, and more than conquerors, through him that loved him. The cause of God is quite safe in the hand of Jesus; it *does* prosper, it *shall* prosper, it *must* prosper for ever.

The best way, I believe, to get men to believe that the Bible is true is to get them to read the Bible. Someone asked me what book he should read in order to put an end to his scepticism. My answer was, "Read the Bible;" but he said, "No, I want to know whether the Bible is true." I said, "Then, read the Bible; the Bible is its own interpreter, and its own evidence; and, while you are reading it, may God breathe his Divine Spirit upon it, and may the good pleasure of the Lord prosper in Christ's hand! Though you began by being an opposer, may you end by being a friend!" There was a club of gentlemen, who used to meet together to discuss literary and scientific subjects, and, after a long discussion, they had agreed to burn the Bible, and one of them was about to do it. They had selected about the holdest of them to do it; but, as he was going to take it to the fire, his hand trembled, and, laying it down, he turned round, and said, "I think we had better not burn this Book till we find a better one." And I think we may say of those who, in these days, are trying to kick against Scripture, they had better let it alone until they find a better one, or else they will be something like Voltaire, who, when two of his disciples came to see him to talk about atheism, said "Hush, hold your tongue till my servant has gone out of the room. I do not want to have my throat cut." This was a sure sign that he dared not talk about his own disbelief in the presence of those he thought not well instructed, lest they should by it become hardened to sin, and made capable of any and every crime. Oh, you that oppose Jesus Christ, I wish you would just try him! Take his Book, and read it; search it through and through; and if, after that, you still reject it, it is because you will do so, and on your head be your blood.

But there are some of us, thank God, who are on the side of God's good pleasure—on the side that prospers in Christ's hand. What, then, shall I say to such? Wav, dear friends, let every one of us be doing something to make God's pleasure prosper. Mothers, I have told you one story which should ex-

cite you to earnestness to do your children good, let me tell you another. In the old war between England and America, there was a son who received a Bible from his mother. It was brought to him by a comrade, who said to him, "Your mother told me to say that, out of love to her, she hoped you would learn one verse every day." So he opened the Book, and, with a laugh, he said, "Well, then, here goes." Strangely enough, the verse that he opened on was the only verse he ever would learn at the Sunday-school, for he had been a bad lad, and could not be made to learn; and he read it, and it fetched the tear into his eye. It was this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and the mother's prayers were heard to a mother's joy. Go on, mothers, praying for your children, that the pleasures of the Lord may prosper in Christ's hand. And you, Sunday-school teachers, be more earnest than ever; in teaching your classes, mind you keep to this point—the conversion of your children as children. Do not be content to sow seed that may spring up when they are fifty, but pray to God that it may spring up while they are as yet perhaps under fifteen. Pray, O ye Sunday-school teachers, that God's pleasure may prosper in Christ's hand with you! My dear friends in the catechumen classes, go on labouring with greater earnestness than before. Young men who go forth from us to preach the gospel, we look to you, and we trust that God will be pleased to give the tongues of fire and hearts of flame. You that stand at the corners of the streets, you that labor anywhere, be more and more determined, let others loiter as they will, that you will labor with both your hands for Christ.

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Editorial

The grand and inspiring hope of God's people under the Jewish Dispensation was the coming of the Messiah; the Jews of every age waited and watched for the coming of One who was to be their great Deliverer. Centuries rolled by and He came not, and discouragement seized upon many, but a few remained faithful and were rejoiced at His coming. Good old Simeon "waited for the consolation of Israel," and when He came as a babe and he took Him in his arms exclaimed joyously "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen their salvation." This coming was the hope of Israel. Now, the grand and inspiring hope of God's children is Christ's second advent. He is the blessed hope of all consecrated Christians. The first advent was the salvation of men, while the second will be for the glorification of Christians. Christ will certainly return unto our world. He said: "I will come again." The two angels said to the amazed disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Many statements in the New Testament are clear as to the fact of His coming. The time when, is unrevealed, but many signs are given that the wise may understand. This hope shines brightly as we study His word and believe His statements.

This hope is blessed in its influence over our lives. It separates us from worldliness. Looking for the coming One we will give our time, influence and possessions for the extension of His kingdom among men. The world's riches and honors lose their hold upon us as we look and expect. It sustains us amid afflictions and trials; these are many and hard to bear. The thought of His coming will sustain and comfort us, and give us courage in our weakness. It enables us to make sacrifices for His cause upon earth. We will be willing to suffer for Him, knowing we shall reign with Him. There are several events which shall follow His coming. All the dead in Christ will be raised, completing the first resurrection, and be with and in His likeness. All the saints then living will then be translated and transformed into His image and joined with the raised ones. His glorious personal reign upon earth will begin. Satan will be bound, and the kingdoms of this world shall be merged into His. Earth will begin its return to its pristine glory and beauty. His saints will then be kings and priests and reign with Him. Earth shall be flooded with His glory! Brother, does this hope stir you to active service? Can you joyously exclaim: "Come, Lord Jesus, come quickly?"

Pius X. if as wise a man as he is credited with being, must now be repeating to himself ruefully the warning to the man who is putting on his armor from boasting as the man who takes it off. Soon after becoming Pope he boasted that in five years he, and his, would be masters of all the municipal governments in Italy, and could then think seriously of conquering the Italian Parliament.

How far he is from being master

he can see clearly from the anti-clerical riots going on against the priests over well nigh all of Italy. The spark which began this fire of popular fury was the charge brought against the monks at Varranza, near Genoa, about their conduct to the young lady pupils in their school. The charges are before the courts and have not yet been legally proved. But the people believe them and have blazed into fury.

They have torn the crosses and the pictures out of the churches and trampled them under foot. They have burned the churches in several places. They have attacked the priests, especially the monks, who have had to flee for their lives. However, although many of the monks have been whipped and clubbed, so far as we have seen none have been killed. But thousands are hiding. The Italian government is protecting the priests wherever it can, of course, but troops cannot be sent to every village in Italy, nor can they guard every church and monastery.

It is evident, as all the papers are saying, there must have been deep and widespread distrust and dislike of the monks or the whole country would not have broken out into riots because of the charges against the monks in one school. Especially as those charges have not been proved, and they are before courts that can be relied on to punish severely and promptly if the guilt of the monks is proved.

Some weeks ago, as we reported at the time there was a municipal election in Rome. For many years the clericals have been in control. But this year an anti-clerical majority was elected! In the face of thus losing the city, whose government he did control, the Pope's boast of controlling all the towns in five years is amusing. And it is evident to all that the Pope is certainly not infallible when he drops into prophecy.

Things in Italy will not settle down as they were before. Either many of the monasteries will be broken up, or the Italian government will utilize the occasion to establish a greater degree of control of these institutions. They will be forced to allow more thorough inspection. This will most likely be the outcome. The mistake of the Pope in dropping into prophecy has not deterred us from doing the same. But if things in Italy do settle down in the same old way we shall frankly acknowledge that reading the signs of the times correctly at all times is beyond us.

TENNESSEE COLLEGE FOR WOMEN.

Our Tennessee brethren are looking forward with most pardonable pride to the opening of their new College for Women, September 11. This school, one of the finest in the South, is the only school for women owned by Tennessee Baptists. The buildings occupy the site of the old historic Union University, at Murfreesboro, noted for its culture and refinement, and is less than one hour's ride from Nashville, the capital of the State. Much honor and praise is due our Tennessee brethren, but to the people of Murfreesboro specially belongs the palm. They have striven faithfully, regardless of denominational lines and have surely wrought most successfully in this enterprise. The Educational Society of Tennessee gave the campus, fifteen acres, of the old Union University. Then Murfreesboro rose in her generosity and offered a \$60,000 building on it to the State Convention.

The offer was accepted and a board of trustees, chiefly Murfreesboro men, began the task of raising this amount. Mr. C. H. Byrn, the backbone of the movement all along the line, with other brethren and sisters, have toiled and sacrificed until now their hope has changed to glad fruition and a superb, commodious and substantial building, three stories high, of red pressed brick trimmed with stone, with a large dome in the center, is the result. The buildings cover a territory of 256 by 125 feet, an entire city block, with four front entrances. Each of these entrances has a strong, substantial gallery of Colonial architecture. The building is piped both for gas and water, wired also for electricity. The entire house is finished on the inside with a soft, restful gray tint, exceedingly pleasing to the eye.

The infirmary is quiet, cheerful and well ventilated. The entire house, from basement to dome, is magnificently equipped with a fire-fighting apparatus. The problem which confronted the trustees, that of furnishing this immense structure, is also solved, and the handsome home for educating Tennessee young women and others, who will be welcomed to its walls, stands ready for opening day, September 11th.

The tone of this Tennessee College for Women will be high, and the intellectual status of its teachers below none. We do not feel that Tennessee Baptists need to have their attention called to the wisdom of sending their daughters to this Christian institution—this Baptist institution—in their midst. One in which the denominational atmosphere will keep their daughters in touch with their own faith and practice. With the energetic Burnett Brothers—ex-Kentuckians—at the helm, we predict and pray for the college both power and prosperity.

SERVES THE BAPTISTS RIGHT.

In the town of Kenora in the province of Manitoba, the Baptists were building a house of worship. The Campbellites offered to help them in the expense of building provided the two churches would unite. By the way it is always, as far as we have seen, the money question which is used as the argument for union. "It will be such a saving of money if two weak churches in a town united." Faithfulness to the faith once committed unto the saints by maintaining the doctrines of grace in their entirety and their purity must yield to the saving of expense.

Well, the Baptists agreed and the house was built. The *Western Christian Advocate* says the Disciples seem to have profited most by the process, as the church assumed the name Christian, and the pastor attends the Disciples minister's Conference!

Baptists always lose in any union business. It is probable that before many months the genuine Baptists in this Campbellite church will withdraw, sadder and wiser men and begin a little church of the faithful who believe in the Baptist doctrines of grace.

Some professor, having made an attack upon the churches because they believe something positive, the Lutheran answers spiritedly:

"This piece of 'academic opinion,' as the *Churchman* calls it, has an interest for us chiefly because it serves as an illustration of an attitude of superior intelligence and sweeping assumption toward the church by a class of university men

who are students in almost everything except the Bible and church history. And yet the only thing that is settled in their minds is that religion must always be an entirely open question. The church is blamed for having settled some things, of which its creeds are the evidence. These creeds they define in what sense they believe in Christ, what would their answer be but a creed? This whole attitude of superior intelligence ought to have some bottom to stand on—but where is that bottom? The heart craves certitude in matters so vital and fundamental; what assurance can these intellectual lights give us that they hold the keys to the kingdom of truth, and that the church has been seeking to climb over the wall for nineteen centuries, and all in vain."

"I believe that faith, repentance, confession and baptism are in order to the remission of our past sins."—Henry F. Ketch.

The above is taken from the *Christian Standard*, of Cincinnati, Ohio.

In reading it we wondered if the writer would stand by the logic of the statement. If anything is in order to another then the first must exist before the existence of the other. It follows that baptism must occur before the remission of sins. Hence there can be no remission without baptism. Now, if baptism be immersion, as this brother believes, then there can be no remission without immersion. Unless our sins are remitted there can be no salvation. Will the writer take the logical position that those who are sprinkled for baptism are still in their sins—unsaved? The Presbyterians, Methodists and Episcopalians are all unsaved! Again we ask, will the writer so assert? He has a right, so far as man is concerned, to so state, but will he?

Baptists and Disciples of Christ, two strong denominations, have come to a tentative agreement, looking to close co-operation on the mission field and in rural communities. The movement is expected to eventuate in the union of the two bodies.—Wm. F. Ellis.

When and where was this "tentative agreement" entered into? What body of Baptists were delegated to enter into such an "agreement"? What churches could be represented in such an agreement? Who thinks that such a movement "is expected to eventuate in the union of the two bodies"? "How can two walk together except they be agreed?" Neither denomination is ready for such a union. All such talk is gratuitous and misleading.

We feel and express great sympathy with dear Sister S. H. Ford, in the sudden death of her daughter, May. Sudden death to the Christian is sudden glory. She now has met her dear father and brother. Together they will sing the praise of their Loving Father, who doeth all things well. The mysteries are clearing and what they did not know now they understand. God sustain our sister in her affliction!

President J. D. Garner has entered upon his duties in Bethel College. He will doubtless be a success in his new station. Bethel is an important educational center, and has done much good in the past and has a bright future before it. We expect to hear good news of its career under so strong a President as Dr. J. D. Garner.

EDITORIAL VARIETIES

St. Augustine said: "Love and do as you please." This is in accordance with the Biblical statement: "Love is the fulfilling of the law."

Many men have found their life's great impulse at the "backside of the desert." Many an unconsumed hope, like the burning bush, has been found there. In the weary wastes of life God has appeared and opened up paths to a better career.

Do you know that peril comes with prosperity? That man is in most eminent peril who, having nothing, comes into the possession of much. His head is apt to be turned and he will do foolish things.—Lansing Burrows.

God's anger is as real as His love; God must hate sin and be jealous of its dangers to His people.

It seems that Portland is the first of our pastorless churches in the city to take unto herself an under-shepherd. Bro. L. W. Smith, who attended our Seminary from Virginia, takes hold there the 15th of September.

Our young Bro. Perry Weaver goes with joy and humility to Mayslick, his first regular pastorate. He begins work there the first of the month. With this consecrated young pastor and this God fearing and God honoring people, we look for results that will tell in both time and eternity. We pray God's richest blessing upon pastor and people.

We extend much sympathy to Eufaula, Ala., saints and pastor, our much esteemed brother, Dr. H. M. Wharton, in the loss of their beautiful meeting house, valued at \$50,000. It was struck by lightning and completely demolished.

It will be remembered that the beloved T. T. Eaton willed his magnificent library to the Southwestern University, at Jackson, Tenn. Now comes another munificent gift. Hon. Reed Rogers, Washington, D. C., General Counsel of the Panama Commission donates his law library of 700 books to the University. This library contains some good and very rare volumes.

A chance is a challenge; opportunity is obligation; ability is responsibility.

The members of our Porto Rican churches, while they have a very little ready money, are trained from the start in the grace of giving. So should it be with all our churches, however poor.

Bro. Len Broughton has lost his father. He died at his home in North Carolina. He was a good man and a Christian, hence death to him is gain. We sympathize with Dr. Broughton in his loss, and pray that God may comfort the bereaved.

"Freddy, you should not laugh out in school." "Well, I did not intend to, but a smile came on my face and it just busted."—Harper's Weekly.

America has one soldier for every 732; and one missionary for every 14,700 of her people.

"Texas, the 'Lone Star' State, has 265,780 square miles; the German Empire has 269,000; France has 204,147; Japan has 161,566, including the twenty-three islands which the Japanese have thought important enough to survey. What an immense territory has Texas; as many square miles as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia, with a remaining territory larger than any Southern State east of the Mississippi river."—J. Manly Breaker.

No wonder it does things on a great scale.

"To work without hope is discouraging. To go round and round one of mere drudgery and takes our spirit out of us. Therefore, we need a deeper and larger hope."—James Freeman Clarke.

Rev. Chas. M. Shelton, author of "In His Steps," has been holding temperance meetings in England, and closed the work on July 19th. He will return to America the last of August.

Every person must be born twice or must die twice. The second birth insures salvation; the second death insures eternal punishment.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. G. W. Riley, Jackson, Miss.: God Will Heal the Broken-hearted.

Broadway—Bro. Joseph T. Watts: Design of the Ministry.

Beechland—Bro. W. W. Barnes: The Gospel the Power of God; Peter's Vision, Cornerstone of new church house will be laid second Sunday afternoon in September.

Chestnut St.—Pastor J. M. Weaver: Strange Phenomena at the Death of Christ. Preached at mission, subject, Why Be a Christian. One for baptism, five by letter.

City Limits—Pastor N. R. Stone: The Godly Warfare. Closed a meeting at McCool, Miss., with Bro. M. O. Patterson, eighteen additions.

Clifton—Pastor W. E. Foster: Crucified, but Living; The Compassion of Christ. Pastor in a meeting at Giload, near Glendale, with Pastor J. B. Hunt.

Calvary—Pastor J. S. Detweiler: An outcast restored; Under His Wings.

Culbertson Ave. (New Albany)—Pastor U. S. Clutton: David's Wandering Boy; The True Life of Jesus. One by letter.

Eminence, Ky.—Pastor J. R. Johnson: Christian's Relation to the World. Church going forward along all lines.

East—Pastor Lloyd T. Wilson: No Establishment Without Faith; Voices of Blood. One for baptism, four by letter. The pastor aided in meetings at Elk Creek and Chaplin Fork. Forty-one additions by baptism; others to follow.

Eighteenth St.—Pastor Everett Rawlings: Pitching Toward Sodom. Two by watchcare.

Franklin St.—Pastor E. J. Caswell: A Sacred Legacy; A Listening Ear and a Responsive Heart. Pastor Caswell closed his work at Franklin street church.

Fourth Ave.—Bro. W. F. Yarbrough, of First Church, Jackson, Miss.: Paul, a Servant of Jesus Christ; Some Marks of a Genuine Christian.

German—Pastor A. Janzen: The Judgment of Rejected Love; False or True Peace.

Highland—Bro. J. N. Prestridge: Recognition in Heaven.

Immanuel—Bro. W. R. McMillian: God's Providence. Bro. J. N. Prestridge: Evangelism at the Regular Church Services.

Oakdale—Pastor S. N. Mohler: The Higher Life; The Sad Effects of Yielding to Temptation. One for baptism, four by letter.

Ormsby Ave.—Pastor Jas. R. Williams: Faith Approved; Paul's First Vision of His Life's Work. Just home from a two-weeks' meeting at Glendean, Ky., with Pastor E. L. Rogers. Good meeting, with fourteen received for baptism. Bro. Rogers is a live pastor and a godly man. His church is prospering under his leadership.

Parkland—Pastor E. G. Vick: The Lord's Appointment; Where Shall I Put My Trust. Three by letter.

Taboracle (New Albany)—Pastor E. T. Faison: Jesus Betrayed. Ordination of five deacons at 3 o'clock in the afternoon, assisted by Dr. Detweiler and Bro. Clutton, who delivered strong, impressive addresses.

Twenty-second and Walnut—Bro. W. A. Gibson in the morning; Contending for the Faith. Bro. Joseph T. Watts at night: Inquiring for the Old Paths. Five by letter.

Third Ave.—Pastor S. J. Cannon: Three Possibilities; Hearing the Word.

Twenty-sixth and Market—Bro. Robert Kirby: The Christian's Example; Moses' Invitation to Hobaib.

### THE STATE.

Bro. W. D. Powell writes from Sardis: "I am with Missionary Gates in a meeting at Sardis. We have large crowds, the interest deepens and one has been received for baptism. We are praying for a gracious revival. We have some fine material here and some day will have a fine church. I go next to Greenville, Ky., and then to Good Hope church, near Marion, beginning the third Sunday in September. Then I go to Rochester, Ky. I regret that I cannot go to all the places that invite me. Most of my engagements were made a year ago. Brethren pray for the evangelists and Missionaries."

Bro. E. H. Maddox writes from Livermore: "Please send my mail to me at Livermore, McLean county, Ky., instead of Grant, Ky. I have been permitted to serve the good people of Bellows two years and over; in that time seventy-six have been received into the fellowship of

the church, and some other good things accomplished. This is a noble people. May God send them a pastor after his own heart."

### OTHER STATES.

F. C. Flowers, Pastor, writes: "Bro. M. E. Staley, pastor of the Humboldt church, assisted in a ten-days' meeting with the Alamo Baptist church, Crockett county, Tenn. There were twenty-one additions, thirteen by baptism and eight by letter. Bro. Staley has won the hearts of his people at Humboldt, as well as the hearts of all who know him in West Tennessee."

Bro. B. W. Spillman has resigned as field secretary of the Sunday-school Board and will take charge of the General Assembly Grounds for the Baptists in Western North Carolina. Rev. H. C. Moore, secretary of Sunday-school work in North Carolina, has been elected to succeed Secretary Spillman, and has resigned his work to accept.

Pastor H. W. Battle has begun his work as pastor at Kinston, N. C.

Pastor J. R. Eubank held a ten-days' meeting in the Hempstead church, La., which resulted in twenty-eight additions, all by experience and baptism.

A five days' meeting in the Stovall church, N. C., resulted in the reclaiming of many backsliders and eleven professions of faith. All were received into the church, and there were four additions by letter.

There were twenty professions of religion and twenty one additions to the fellowship of the Beulah church, N. C., as the result of a recent meeting. This church was constituted four months ago and now has fifty-three members.

A church has been constituted at Deep Ditch, five miles from Nashville, Ga. There were thirty-six constituent members. It is within the bounds of Valdosta Association.

Pastor T. S. Hubert of the Lyons church, Ga., has carried on a meeting for four weeks with no outside help. Forty have been added to the fellowship of the church, and others who were converted will join churches in the neighborhood.

Pastor E. E. Robinson also held a meeting in the Centralhatche church, Ga., without outside help, which closed with thirty additions to the fellowship of the church.

Twenty-nine have been added to the fellowship of the Harmony church, Ga., as the result of a recent meeting.

Pastor R. A. Kimbrough, of the Tupelo church, Miss., writes to the Baptist Record, rejoicing greatly over the results of a union meeting held in that town by Bro. Geo. C. Cates. The meeting was held in a shed, which would seat 2,000 and continued twelve days. There were 200 additions to the various denominations, seventy to the church. The people gave Bro. Cates \$1,800 in token of their appreciation of his labors.

The North Panunkey church, Va., has set apart Bro. D. M. Frazer to the full work of the Gospel ministry.

Elder B. D. Gaw held a meeting in the St. John's church, Princess Anne county, Va., which closed with fourteen professions and twelve additions to the fellowship of the church.

A week's meeting in the London Bridge church closed with thirty-four professions of religion, most of the converts have been received into the church.

Elder E. P. Hawkins is eighty-one years old. He is pastor of two churches, Hebron and Eley's Ford in Spotsylvania county, Va.. He rides horseback to his churches in the winter as well as the summer, and has not missed an appointment in a year.

The one hundred and fifth annual session of South District Association met on August 20th with Beech Fork church, near Penick's Station, on the Knoxville Branch Railroad. Rev. R. B. Mahoney, of Stanford, was elected Moderator, and he presided over the meeting to the satisfaction of all. The attendance was good and all were bountifully supplied with food. The reading of the letters indicated a growth in contributions to missions and an increase in membership. The discussions of reports were able and impressive. During my visit I enjoyed the hospitality of Paul E. Hourigan, a worthy son of my friend and brother, A. Hourigan, of Lebanon. H.

### RUSSELL'S CREEK ASSOCIATION.

The one hundred and third annual session of Russell's Creek Association met with Campbellville church, August 23d. Hon. James Garnett called the body to order and declined re-election as Moderator on account of being unable to remain. G. S. Gutton, pastor of Campbellville church, was chosen to preside, and E. F. Tucker was elected clerk. The attendance was large, and all visitors and messengers were elegantly entertained.

The report of Dr. J. L. Atkinson, chairman of the Board of Trustees of the Academy of the Russell's Creek Association was read and adopted. The agitation of the need of a Baptist academy in the Association has at last borne fruit, and the academy is an accomplished fact. Twenty acres of ground, beautifully located inside the corporate limits of Campbellville, was secured by the committee. J. G. Phillips, of Campbellville, has been both architect and contractor. The academy building is a handsome, commodious brick structure, of two stories and a basement, well lighted and ventilated, and steam heated, and contains an auditorium with a seating capacity of 500. The building complete only cost about \$10,500 and there are buildings no larger that are not as imposing that cost double the amount.

Mr. Phillips has done a fine job for very little money, and all seemed grateful to him.

The dormitory for young ladies, to be known as the Staff Dormitory, is being constructed at a cost of \$5,000. So far the enterprise has cost \$18,000. Cash collected, \$11,500; notes on hand, considered good, \$6,500. There remains about \$1,000 unprovided for.

Dr. P. T. Hale was at his best, and that means much. The report showed a debt of \$5,700. He raised over \$4,000. God bless Bro. Hale, for he knows how to reach the hearts and pocket-books of his brethren. H. C. Wood, of blessed memory, and recently deceased, was the first chairman of the Board of Directors, and Dr. Atkinson, in his able report, gave due credit to him.

The fall term will begin September 7th. Prof. W. G. Welborn, A. B., Bethel College, Principal; Miss Bettie M. Robinson, A. B., Georgetown College; Miss Cleo C. Bell, A. B., Beaumont College, and Geo. Bain Frank, Cincinnati College of Music, constitute the faculty. This faculty speaks for itself. Prof. Greenwell is proprietor of the dormitory.

The following visitors were present: Dr. J. G. Bow, Dr. Maddox, Miss Mary Abercrombie, Pastor Frazer, of Greensburg; Pastor Scruggs, of Midway.

Campbellville has improved more than any small city in the State in the last ten years. It was my pleasure to enjoy the hospitality of Bro. Creed Haskins and wife, in company with Dr. A. C. Graves. Bro. Haskins is one of the best known men in Kentucky, and that means he is one of the most beloved. He is a commercial traveler and sells boots and shoes, representing Streng & Thalheimer, of Louisville, Ky. From Campbellville to Lebanon it was my pleasure to ride with Deacon Evan Rogers, behind the best roadsters in the State.

The Owensboro saints have prevailed upon Bro. L. B. Warren to become their pastor and his face is turned Kentuckyward. Such men as Bro. Warren do not seem to flourish in Chicago atmosphere, and we gladly welcome him to our State, whose congenial clime we trust may hold him many years.

### ANNOUNCEMENT.

I have lately received a communication from Chancellor J. C. Willis, of the University of Louisville, in which he informs me that the Arts Department of the University of Louisville will be opened this fall on September 16. He offers the privileges of the courses in the university to our students in the Seminary free of all cost. This will be of interest to such brethren as desire to pursue some additional college or university work in connection with their Seminary courses. I wish to take this occasion, however, to urge upon brethren the importance of attending our Baptist colleges in our own States, rather than leaving their college work to be done here. This announcement should affect only such as find it out of their power to complete their college work before coming here. It may be possible in some cases for a few studies to be taken in the University of Louisville in connection with a Seminary course, and for the benefit of such students I am making the announcement.

I desire also to state that all brethren coming to the Seminary, who have not attended the Seminary hitherto, are required to bring with them credentials of some kind. A license or ordination paper will suffice. If neither of these is in

hand, then the students should bring a letter from the church of which he is a member, recommending him as a student for the ministry. An ordinary church letter will not answer. The letter must commend him as a student for the ministry.

The first meal will be served in New York Hall on Monday night, at supper, September 30th. The Seminary will open on Tuesday, October 1st, at 10 a. m., in the chapel of Norton Hall. Students should plan to be present promptly at that time if possible; if not then, as soon thereafter as they can come. The opening address by Dr. C. S. Gardner will be delivered Tuesday night, October 1st, at 8:00 o'clock.

E. Y. MULLINS.

### A GLORIOUS MEETING.

On the second Sunday in July the church at Concord, three miles southwest of Fayetteville, began her protracted meeting, which lasted fifteen days, with great results. The church previous to this time had secured the help of the Rev. R. S. Kirkland, of Fulton, Ky.

It was feared by some that the meeting would be a failure, as the church was without a pastor, and a large per cent of the members had grown cold and were in a backslidden condition and the spirit of love was not what it should be in the church of Christ, but at the appointed time Bro. Kirkland was present, and from the time he entered the sacred desk on that memorable Lord's day that feeling began to banish; he fought sin in every form, telling the church of the love that should exist in her as the Bride of the Lord Jesus Christ, and pleaded with them to quit their sin and to return to the Lord and like David have the joys of salvation restored to them that then they could teach transgressors the way, and that sinners would be converted to the Lord, and it was gratifying to a child of God to see backsliders returning and asking God to forgive them and confessing their faults one to another, and this fire caught from breast to breast until the Christian community was praising God. Bro. Kirkland is a bold defender of truth, and don't wear gloves when he goes after sin, but like Paul he reproves and rebukes and exhorts, with all long-suffering doctrine, and in this he proves to be a power in the work of the Lord; under his preaching strong men fall and cry to the Lord for the forgiveness of their sins.

The meeting resulted in 36 professions and 32 additions to the church by baptism, and at the close of the meeting Brother Kirkland organized a good Sunday school and put them to work; also made up money to buy an organ for the church, and it affords the church a great pleasure to recommend Bro. Kirkland to the Missionary Baptist Family as a Baptist that is sound in the doctrines that are taught by said denomination.

Done by order of the Church in regular Conference on Saturday, July 27th, 1907.

W. J. MALONE,  
Clerk Pro. Tem.

### DEDICATION.

The splendid new up-to-date red pressed brick building of Tennessee College for Women, located at Murfreesboro, Tenn., will be dedicated with appropriate ceremonies on September 11, the opening day.

A special program has been arranged, and it is one that will interest all, and everyone is most cordially invited. The program will be published later.

Just a word about the building and how it has come into existence. The Baptists of Tennessee felt the need of a real college for the higher education of women, so the entire state was canvassed by the committee, and this location was chosen as the ideal place for the school. The building is three stories high, and a model of school architecture, with every modern convenience, and has been erected at a cost of \$60,000.00. It is pronounced by all who see it as one of the best school buildings in the entire country.

Sincerely,  
TENNESSEE COLLEGE FOR WOMEN,  
Murfreesboro, Tenn.

### DEAR RECORDER:

Sunday, August 18, was a day long to be remembered by the brethren at Middleboro, because of the baptism of Uncle Ben Turner and his wife. "Uncle Ben" is in his 82nd year, and for more than half a century has been prominent in the affairs of this community. His wife is 10 years younger, but neither of them have heretofore paid any attention to religious things. Sunday morning they both publicly confessed their sins and accepted Christ as their Saviour.

They were won to Christ through the efforts of Bro. W. M. Collins, of Orange,

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### Baptist Sunday-school Board Nashville Tennessee

Cal., who is here visiting the home of his childhood. Bro. Collins' father was a warm friend of "Uncle Ben" some twenty-five years ago; and now the son of his old friend has had the privilege of winning the old man, whom no one else seemed able to reach.

The aged couple were buried with Christ by baptism, by Bro. Collins in the swimming pool, near the Middleboro Hotel, in the presence of a very large gathering of people. It was a beautiful and impressive sight, which will not be forgotten soon. C. M. REED, Middleboro, Ky.

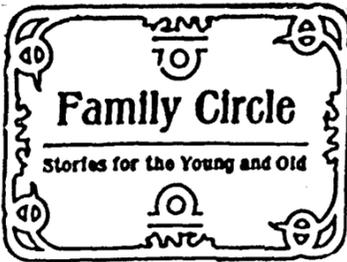
#### HE GUIDED RIGHT.

Under the shadow of a great sorrow, like that which has befallen the Baptist brotherhood, in the sudden and unexpected departure of the lamented, true and trusted T. T. Eaton, who was especially fitted by birth, the abounding grace of God, Christian culture, providential protection and preservation, to be a leader and teacher of a mighty host of God's elect, one does not know how to speak, nor what to say, nor what not to say. Deep grief and deep sympathy are wordless. Deep contemplation is speechless. There is more of fellowship in the warm grasp of the hand, in the sympathetic glance of the eye than in the highest sounding eulogies framed by eloquent lips. The eloquence of speech is pale and thin beside the eloquence of silence. Only those who have suffered, and sustained a great and grievous loss, know fully the comfort of silence, and the consolation that comes from twilight meditation and secret prayer.

To be sure I have enjoyed reading the many rich and truthful tributes in the recent issues of the WESTERN RECORDER. For more than a quarter of a century Dr. T. T. Eaton, through the columns of this faithful representative of the faith of our fathers, was a source of inspiration and real strength to me. He helped me more than he knew by guiding right, and giving shape to denominational affairs, during the eight eventful years of my editorial life in this State. I esteemed him very highly as a theologically sound Baptist editor. In my humble judgment he was second to none in point of ability in this capacity, and possibly the superior of every one. He exerted a far-reaching and, best of all, a salutary influence in the whole realm of religious journalism.

May his mantle fall upon a worthy successor, who shall take up the banner and lift it higher in the name of the Lord.

A. MCA. PITTMANN,  
Greenwood, S. C.



FOREVER AND A DAY.

I little know or care
If the blackbird on the bough
Is filling all the air
With his soft crescendo now;

It's little that I mind
How the blossoms, pink or white,
At every touch of wind
Fall a trembling with delight;

THE SHYNESS OF CISSY EMME- LINE.

BY L. M. MONTGOMERY.

Cissy Emmeline was eight years old, but this was her first year of going to school. She had always been so shy that Aunt Cecilia and Aunt Frances had not thought it best to send her before.

After a time it was not quite so bad. Cissy Emmeline learned to go to school alone, looking neither to the right nor the left, and to let the other girls speak to her, without crying.

Cissy Emmeline's peculiarities had been faithfully explained to Miss Wilson by anxious Aunt Cecilia, and Miss Wilson made every allowance, hoping that Cissy Emmeline would get over her shyness.

Cissy Emmeline's seatmate was Julia Martin, whom Cissy Emmeline worshiped in secret. Julia was so pretty and smart with her long brown curls tied up with pink ribbons, and her quick, lively tongue.

Julia was very good to Cissy Emmeline, although she thought it a terrible bother to have a seatmate who never spoke a word in school hours and would never take part in any little bit of quiet fun and mischief when Miss Wilson wasn't looking.

Although Cissy Emmeline thought her perfection, Julia had plenty of faults. She was very careless, and her copy-book was so far from being neat that one day Miss Wilson told her severely that it was a disgrace to the class, and that if she found another blot in it during the week she must punish her.

Cissy Emmeline knew that she would surely die on the spot if Miss Wilson ever spoke to her in that tone or looked at her like that. But Julia didn't seem to mind it at all. However, she tried to keep her copy-book clean after that.

One Friday afternoon, when they were writing, Julia asked leave to go out for a drink. While she was gone a terrible thing happened. To Cissy Emmeline it was as if the end of all things had come.

Cissy Emmeline stared at Julia's copy-book with round, horror-stricken eyes. And there was Julia coming in, and here was Miss Wilson already picking up the copy-book.

"Julia," said Miss Wilson severely, "this is disgraceful!"

"Goodness! I don't know how I did it, Miss Wilson," she exclaimed. "It must have been when I laid my pen down to go out."

"It was just your old carelessness, Julia," said Miss Wilson sharply. "You will remain in at recess and work four long division sums. And you will go and stand on the platform until recess and hold up this copy-book so that the whole school may see it."

Julia made a grimace at Cissy Emmeline behind Miss Wilson's back. "There goes my gold chain," she whispered. As for the punishment, Julia did not mind it at all; but Cissy Emmeline, judging others by herself, thought that Julia must be suffering agonies.

Cissy Emmeline was still mute. She had no wish to escape punishment for blotting Julia's copy-book, but she simply could not speak, it seemed. And now Miss Wilson had gone back to her desk, and poor Julia was up on the platform, holding up that blotted copy-book. How could she, Cissy Emmeline, march up there and tell Miss Wilson the truth about the matter? But she must—O, she must! Julia must not suffer for her fault. She would be punished, of course, but she was not afraid of that.

She rose to her feet, trembling from head to foot. She moved out into the aisle and walked up it, while every other pupil in the room stopped writing and looked on in blank amazement at the undreamed-of sight of shy Cissy Emmeline walking up to the teacher's desk of her own accord.

Cissy Emmeline reached the desk after it seemed to her that she had been walking for years. Everything was dim and hazy except Miss Wilson's face, which looked hard and severe to poor Cissy Emmeline, although it really wore only an expression of questioning surprise.

"What is it, dear?" she asked gently. For a moment Cissy Emmeline thought that she was going to burst into tears or die. She could not speak—no, she could not. She must just stand there forever, unless somebody carried her away. Everybody in the world was looking at her and listening. Then she heard her own voice—faint, stammering, gasping. Could it really be she, Cissy Emmeline, who was speaking?

"Please—teacher—it was—I—who blotted—Julia's book. I didn't—mean to—but it—was—my fault."

"You dear little thing!" said Miss Wilson. She picked Cissy Emmeline up in her arms and kissed her. "Never mind—it's all right and we won't say another word about it. Julia, you may sit down and I will make it all right with your father."

Cissy Emmeline squirmed down and went back to her seat. Somehow she did not mind walking down the aisle, with all the girls smiling at her, a bit. When she reached her seat she said to Julia: "Take my penknife and scrape—the blots off."

Not a very wonderful speech, you think? But it was wonderful in that it was the first time in Cissy Emmeline's life that she had spoken to anybody without being spoken to first, and she had said nine words without a pause!

The fact was, Cissy Emmeline was cured once for all of her exceeding shyness. Shy in a measure she always re-

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ained, but not to such an extent as to render her miserable and interfere with her work. She learned to talk and laugh and play with the other girls, to read out loud in class and to work sums unshrinkingly on the blackboard.

NOT GETTING ALONG.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, my son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had the door closed on the last patient when the old man burst forth: "I thought you told me you were not doing a thing! Why, if I had helped twenty-five people in one morning as much as you have done one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornful. "Money! What is money in comparison with being of use to your fellow man? Never mind about your money; go right along at this work every day. I'll pay you back to the farm and gladly earn money to support you as long as you live—yes, sleep sound every night with the thought that I have helped you to help your fellow-men."—Weekly Witness.

IS DAVID DRIVING?

A Southern Christian woman, while dying, imagined in her delirium that she was driving in her carriage with her faithful servant on the driver's seat.

"Is David driving?" she asked. "There is no danger if David is driving."

"No, no, Missus," replied the weeping negro at her side, "Poor Dave can't drive now. De Lord has hold of de lines."

And the humble servant spoke the truth for all ages. The Lord of life holds the lines and guides his children through the gate of Death into the Paradise of God.

JUST FOR FUN.

An Egyptologist and an Assyriologist were disputing about the relative advancement of the two ancient peoples whom they were studying.

"Why, sir," said the Egyptologist, "do you know that there have been found in Egypt remains of wires which prove that they understood electricity?"

"Humph!" observed the Assyriologist. "We don't find any wires in Assyria, and that shows they understood wireless telegraphy."—Harper's Weekly.

Notre Dame Lady's Appeal.

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

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

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

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NOTHING NEW UNDER THE SUN.

BY MRS. S. A. SIEWERT.

"I am thoroughly exasperated and discouraged! It is a shame—a burning shame!"

Clarence Boyd threw down his books and sank into the ample depths of his father's Morris chair. His gloomy face and despondent manner looked strangely in contrast with the pleasant room, the cheerful glow of the fire upon the hearth, and his mother's peaceful face.

"What is it, my son?" she asked looking up in some surprise at his impatient words.

"Oh, the examination, and Pete Bothwell and Professor Green! I hardly know which vexes me most." His voice at the last took on a half apologetic tone as his eyes met the steady look of his patient mother.

"Have you failed in your examination?"

"No, not just that, but after my close application to study, and my high class record, I missed parts of several questions which reduced my standing to 85 per cent.; and that lazy, worthless, dishonest Pete, who never put in a day of real study in his life, was marked 100, and I know he doesn't deserve it."

"How, then, did he obtain such a standing, Clarence?"

"By cheating, that's how. He acted the lie about it, and he knows he did. When we fellows accused him of cheating he lied again and said he did not cheat. Then, to make matters worse, Professor Green commended Pete's paper, and wondered that the rest of us could not do as well. It is quite too much. Pete does that everytime. In class work he studies simply to recite. Then he gets through the examinations by the meanest kind of cheating."

"Have you done your best to honestly pass high, my son?" asked Mrs. Boyd.

"Yes, mother. I want so much to understand what I go over, that I may be able to apply it when I get into business; so I have studied to know, rather than simply to pass; and then for Professor Green to turn me down for such a surface student as Pete!"

"Never mind about Pete, my boy, nor allow yourself to feel grieved by the Professor unintentionally commending dishonest work. If you have done your best, the best commands you, and will do you future service, when Peter's frauds will leave him helpless."

"He has simply received the high mark by his deception, while you, by your hard, honest effort have received a discipline of mind which will be an aid to you in coming years."

"The good habit of today becomes the good character of tomorrow."

"The Wise Man spoke truthfully when he said, 'That which hath been is now; and that which is to be hath already been; and God requireth that which is past.'"

Clarence looked curiously at his mother. He could not see any connection between his case and the thought in the ancient writer's mind. But he thoroughly believed in his mother's version of Bible texts, whether he understood them or not. He went to his room por-

dering the words, and every moment becoming more mystified.

College days soon passed. Several years of business life proved Clarence to be a man worthy of the confidence and respect of all who knew him.

Suddenly there was a position of great responsibility to be filled. Clarence Boyd and Peter Bothwell were rival candidates for the place.

The actual knowledge of theory and practice along special lines was thoroughly tested in each man.

Peter helplessly failed. Clarence easily won the position.

Later political honor stood with

beckoning hand. Strangely enough these two again became competitors.

Clarence, true to the honor of his earlier life habit, pursued a straightforward, honest course in soliciting and securing the support of his friends, but Peter, also true to his past, condescended to every game or political trickery known to himself or his friends.

The race was a close one, but when the last vote was counted, Clarence possessed the coveted position, greatly to the satisfaction of all right-minded persons intimately acquainted with the two men.

Among those who called on Clar-

ence Boyd to offer congratulations was an elderly man, Congressman B——, who, upon taking leave said: "There is nothing new in human character; the man who is worthy of public trust is but the developed material of an honest youth; while the man who jeopardizes the public good by selfish aims is but the matured self of earlier years."

"And may I remind you, Mr. Boyd, entering as you are upon great responsibility, that today will be the yesterday of tomorrow, and it is God who requires an account of all the past."

The door closed behind the venerable man, but Clarence still stood in a thoughtful attitude, his eyes upon the floor.

"Mother's text! After all these years I understand its meaning," he murmured.

Then softly he repeated: "That which hath been is now; and that which is to be, hath already been; and God requireth that which is past."—Exchange.

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ROCHESTER AND COLGATE UNIVERSITIES.

In the RECORDER of August 1st, my short article, "A Growing Tendency," had a lapsus pennae, "Dr. Clark, of the Rochester (Colgate) Seminary," should, of course, have been of Hamilton (Colgate) Seminary. Indeed, the name Colgate added in parenthesis, would seem to correct the slip. Moreover, the next sentence goes on to speak of the commencement at Colgate and Dr. Clarke. I had noticed the verbal flaw, together with a typographical error in another paragraph: "Mr. Blotton replied that he had emphasized (instead of employed) the word in a Pickwickian sense." But I did not deem it worth while to forward corrections of either, since the other was harmless. Indeed, my compositor, I take it, thought to improve on Dickens, judging that good Mr. Blotton was just the sort of fellow not only to employ but to emphasize words in a Pickwickian sense.

But, in a private letter, a Pennsylvania pastor, formerly a student of Rochester (if I am not mistaken), takes occasion to state that I "do Rochester Seminary the injustice of identifying it with Colgate and the Clarke theology." From what is said above it will be seen that I intended no identification of these two institutions, either locally or doctrinally.

And now I am on the lookout for a communication from some Colgate student charging me with (at least implied) injustice for identifying Colgate university with Rochester and the Strong theology.

For in many minds it will be a question whether the injustice, if any, is done to Rochester or to Colgate. And this brief letter of our good brother who is jealous with a godly jealousy for his nourishing mother, furnishes occasion to state that to many of our ablest and most devout theologians Dr. Strong's theology is more objectionable than the vagaries of Dr. Clarke. Some are free in declaring that "Strong's monism is the worst of all heresies, in that it attacks God himself. Clarke is bad enough but Strong is worse."

Since the term monism was originally applied by Wolf (I believe) to the denial of the substantiality, either of mind or of matter, "after a miserable existence in philosophic dictionaries," it has been employed to signify that the distinction between physical and mental facts is only apparent, that in themselves they are undistinguished. It aims to delude all the varied phenomena of both the physical and spiritual worlds from a single principle. There is but one substance in the whole universe; whether that substance be mind or matter, or whether it be neither mind nor matter, the metaphysicians have not yet determined. Anyhow these philosophers are divided into materialistic monists and idealistic monists with numberless infinitesimal divergences. Exactly what shade Dr. Strong's monism takes I confess myself unable to define.

What use, I ask, has biblical theology or systematic theology for any phrase or phrase of this metaphysical theory? What aid can it furnish to textual criticism or interpretation? Does it in any way explain the monotheistic declaration, "Hear, O Israel, the Lord our God is one Lord?" Can it throw light on the categorical statement that "God was in Christ reconciling the world unto himself, not imputing their trespasses?" Or on

this, "He that believeth on the Son hath everlasting life?" And again, "They who obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power?" Alas how woefully has the book of God been disfigured by metaphysical philosophy, materialistic, idealistic and evolutionary.

And yet some of our own theological professors are telling us that "the modern man," who is up with the latest disclosures of the science of the twentieth century, demands an up-to-date theology. Fie! What does the average "modern man" know of (say) monism in itself or in its bearings on revealed religion?

I will end by quoting the language of a contributor to The Baptist (London), who is puzzled to understand why the Baptist Unionists of England and the Northern Baptists of America have any fault to find with the views of Rev. R. J. Campbell. The writer says:

"The worst thing which Mr. Campbell has proclaimed is his pantheism. Now pantheism is better than monism in so far as there is any difference between them. It is less insulting to the Lord God of Hosts. And Mr. Campbell has not decided, it seems, exactly whether he is a monist or a pantheist.

Dr. Augustus Strong, President of the Rochester Baptist Theological Seminary in this country, is an ardent monist. He teaches monism in his classes. He is also a believer in evolution and teaches that also in his book and in his recitation room. He said in an article in the Examiner: "There is but one substance in the universe, and that substance is God," and that "Man and all creation are only different manifestations of God." He believes in the existence of the devil, and in the eternal punishment of sin. That is, the devil is a part of God a sort of cancer on God that can never be cured!

In his sermon before the World's Baptist Congress in London, he preached his monism. He declared again and again in that sermon that "God is an eternal sufferer on account of sin." Mr. Campbell is kinder to God. He believes in the final restoration to righteousness of all the lost, and that when this is done God will cease to suffer in any part of his being. But Dr. Strong insists that a part of God will be suffering in hell through all eternity. I say that blank atheism is less blasphemous than this. Better believe there is no God at all."

Well, I can hardly regret that little verbal slip of which my Pennsylvania brother was considerate enough to remind me, since it has induced me to slip in a few words anent Dr. Strong's theology. Unless the reader be a very modern man he will discover the injustice done to the one or the other of these schools of the prophets, perhaps to both.

There is an old-time writer who ends a lengthy letter with a solemn caution, a caution rendered the more impressive by the illustrative example adduced: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science, falsely so-called: which some professing have erred concerning the faith. Grace be with thee. Amen."

What a last word is this! Paris, Ky. GEO. VARDEN.

SHELBY COUNTY ASSOCIATION.

The Shelby County Baptist Association met with the Hardinville Baptist church, at Graeffenberg, August 15th, 1907.

In the absence of the Moderator, Bro. J. A. Middleton, the body was called to order by the Assistant Moderator, Bro. W. F. Beard.

The introductory sermon was preached by Bro. J. W. Vallandigham, from Matthew 22:42.

Shelby County Association is composed of twenty-three churches, consisting of 4,300 members.

The spirit of harmony was never more noticeable than at this meeting. There were a number of visiting brethren present, each taking part in the various discussions. The RECORDER was well represented. Dr. Harvey and the RECORDER are at home among us. Dr. J. N. Prentice was with us in the interests of the Argus, and rendered valuable assistance in the discussions.

Dr. P. T. Hale was here and made a fine speech in the interest of the Kentucky Educational Society. Prof. C. C. Freeman was with us and well does he represent Georgetown College. Dr. Maddox was present representing the Baptist Ministers' Aid Society of Kentucky, and received a collection for same. Our Secretary of Missions, Dr. J. G. Bow, received a nice subscription for the church building fund. We also had the pleasure of having with us Dr. J. W. Millard, of Atlanta, Ga., who is a son-in-law of Shelby county.

I had about forgotten our orphans' home, which was represented by Miss Mary E. Abererombie. A collection was taken for this worthy object and placed in her hands. The reports were well gotten up, showing that our people have a mind to do more for our Master's cause than ever before. The spirit of missions ran high, as the table of statistics will show an increase of about 25 per cent. in contributions, and the echoes from the speakers seemed to say greater, still greater. Resolutions were adopted in regard to the death of our beloved brother, Dr. T. T. Eaton, which will be sent in later.

After the appointment of the various committees the body adjourned to meet next year with Dr. B. B. Bailey's church in Shelbyville. The annual sermon will be preached by Bro. B. J. Davis.

J. T. DOYLE, Secretary.

FUTURE PUNISHMENT.

Threatened punishment joins hands with the beatitudes in Christ's first appeal to mankind. Scarcely have we heard those sweet tones, "Blessed are the pure in heart, before there breaks on our ears the startling threat of the "Judgment" and of "hell fire." It must be true, or our tender Lord would not have said it. In his sermons, parables and general utterances, he spoke of hell as he did of serpents and sin, not because fair to look upon, but because as it is, it is a fact. It almost makes us shudder even to speak of the horrible figures he used in describing the future condition of the wicked: "Everlasting fire" "tormented in this flame" weeping and wailing and gnashing of teeth" "where the worm dieth not, and the fire is not quenched." So dreadful are words like these that even the sternest pulpits now seldom hear them spoken. We can get rid of the awful menace of eternal punishment only by sealing the lips of the Son of God.—J. H. Bayles.

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**WANT COLUMN.**

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc. can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

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To do, without thought of winning achievement, to serve, without hope of gratitude or recognition, to accept the task and opportunity of the day and ask only strength to do it well, to complain of nothing, to live openly and self-contained a life of moderation free from ambition, let this and these things be my daily aspiration.

Our privileges are followed by and intended as a preparation for duty. It was not simply for their own comfort and joy, but to fit them for their work that God manifested himself to those called to special work.

Every promise is built upon four pillars; God's justice, which will not suffer him to deceive; his grace, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish.—*Salter.*

If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything.—*Bushnell.*

We will frequently see our ambitions side-tracked, but it ought not dull our courage. There are a good many things worth having we can well afford to give up, but we will miss it if we let go our grip on the things that make character.

**MINISTERS' AND MEMBERS' MEETING.**

The Ministers' and Members' Meeting of Logan County Association will convene with Elk Lick church, Spu, Ky., September 27-29. Let all our churches be represented.

Following is the program:

1. To what extent may we plead ignorance in the judgment?—W. B. Fitzhugh and J. C. Johnson.  
2. The minister and civic righteousness.—J. E. Baird and Emmett Johnson.

3. Sunday as a factor in church work.—G. W. Wheeler and M. M. Hall.

4. Security of believers.—E. W. Moss and R. A. Page.

5. Should the attainment of happiness here and hereafter be the prime purpose of man?—J. C. Thompson and Joe W. Moore.

6. Revival, what does it comprehend? How secure it?—J. R. Kennerly and — Towe.

7. Church discipline, its purpose, importance and doctrine.—D. P. Browning and P. F. Minton.

8. Denominational literature, its importance and utility.—F. M. Welburn.

9. Importance of keeping before the people distinctive doctrines.—G. W. Milam and A. C. Dorris.

10. The world's evangelization; do the Scriptures contemplate it? Through what means?—J. R. Kennerly.

11. Mourner's bench, its origin, utility and abuse.—J. C. Thompson.

12. Union of the denominations, what is it? How effect it? Is it desirable.—A. C. Dorris.

13. Progress of the temperance work and sentiment.—G. S. Browning.

14. Give a Scriptural definition of that repentance which is unto life.—C. L. Skinner and W. M. Hall.

15.—Systematic and timely giving.—Herbert Hall and M. C. Thompson.

Visitors are cordially invited, and especially the RECORDER man. Those desiring conveyances from Lewisburg will please notify me at Lewisburg, Ky., at once.

A. C. DORRIS.

**OHIO COUNTY ASSOCIATION.**

The Ohio County Association met with Rockport Baptist church, August 13, 14. Devotional exercises were conducted by Bro. N. F. Jones. Letters were read by Brethren M. J. Cox and N. F. Jones.

Bro. J. P. Miller announced that the body was ready to go into the election of officers, which resulted in the election of Bro. A. B. Gardner as Moderator; Bro. L. P. Drake and Bro. Tichenor as Clerks.

All the reports showed good advancement.

Missions were about doubled. Dr. J. G. Bow's address in the afternoon of the 13th, was excellent, and made a fine impression. Bro. A. B. Gardner preached the annual sermon, at 8 p. m., from Jer. 6:16; "Seeking old paths, not because old but good." His climax was reached in his declaration that the old path of giving the tenth would solve all our financial troubles, etc. The sermon was well received and was timely.

The RECORDER man by special request, discussed the report on temperance, and took a collection for the Anti-Saloon League work. Missions were discussed the second day and there was much zeal and enthusiasm manifested in the speeches. The evangelistic spirit

as regards Ohio county was specially noticeable. We regretted that it was impossible to remain longer than the noon train of the 14th.

This body is to meet with Hartford church, Tuesday, after the second Sunday of August, 1908. Bro. O. M. Schultz is to preach the annual sermon. The RECORDER man was entertained in the home of Bro. Geo. Bohannon, the manufacturer of alcohol, but it is of wood and not corn, etc.

ARTHUR N. COUCH.  
Fordsville, Ky.

**PERILOUS TIMES.**

DEAR RECORDER:

I want to lay my tribute of respect and love upon the grave of Rev. T. T. Eaton D.D. LL.D. You of the South will miss him; we of the West mourn for him, and the North needed his strong, manly and brave words, in defense of the Bible and the doctrines of grace which it reveals. There never has been a time perhaps, in the history of our country, when his brilliant and consecrated intellect was more needed by the church of Christ than now. Yet God, our and his Father, wisely, no doubt, removed him from his earthly home and labor, to his heavenly home and reward. Doubtless other leaders, strong and true will God raise up for the defense "of the faith once for all delivered to the saints."

We live in perilous times. Error is arrogant and rampant. Many of our pulpits send forth an "uncertain sound," and worldliness has become the ruling power in many of our churches, especially in the centers of population. On this coast, dancing, theater-going and card-playing are tolerated by many Baptist churches. This is the result of treating lightly conversion (a real and genuine work of the Holy Spirit upon the heart of the sinner being ignored) by pastors and evangelists. One such said to me: "The only thing I require from candidates joining my church is that the penitent sinner declare, 'I believe that Christ is the Son of God.'" The result of his teaching and influence is his church is full of unconverted and worldly people, who patronize the ball-room, the theater and the card table. Another evil that is invading our churches is "decision day," invited by nominal Christians, and foisted upon the churches of this coast by Sunday-school missionaries. The pastors are notified that a certain day in June is set apart as decision day and under the manipulations of the pastor superintendent and teachers the children, without any realization of sin, or the grace of Jesus Christ, are led to stand up and say, "I love the Lord Jesus Christ and take him to be my Saviour." They are then received for baptism and admitted to the church. This is a curse to the children, and certainly leads them into a false hope of security, touching deliverance from sin and salvation.

Many of our churches in California not only receive alien immersion, but practice open communion as well. Some of our pastors are decidedly "advanced" in their thought and teaching, preaching from their pulpits ethical living, instead of the Gospel of Christ and also that the Bible is full of mistakes and is only an inspired book, as Paradise Lost is inspired, or the writings of Shakespeare. In the face of this there are many faithful men, in the pulpits on this coast, who are striving against worldlyness and false teaching, and long-

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16-Button length Cilanes Silk Gloves, with double finger tips; new shades of tan, ponce, blue, pink, white and black; mousquetaire; full elbow length; all sizes; \$2.00 values—Reduced to \$1.50.

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KENTUCKY.

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Rev. F. H. Webster has recently resigned at Sparks. An important field is thus left open. At last reports the church had not secured a pastor.

Rev. A. G. Sawin is absent from his pulpit in the First church of Reno. He has been at the bedside of a sick wife in Kansas City, Mo., for some two months, but hopes to return the first of September and resume work in Reno.

Rev. W. C. Driver is busy at Bishop, Cal., building a meeting house. Rev. J. B. Weber, D.D., is doing good, solid work at Susanville, and in the Honey Yoke Valley, California. He is a son-in-law of Dr. D. B. Ray, who so long edited and published *The Battle Flag*.

Rev. C. Houston Smith, of Loyaltown, Cal., has recently had a revival in which there were a number of conversions, and additions to the church.

Fallon, an important point in Nevada, has been without a pastor since the resignation of Rev. G. W. Block, in May past. This is a great field for the right man.

CARPUS.

Fallon, Nev.

It is oftener faithlessness than faith that clamors for immediate statistics. The purposes of heaven are very long, and God fulfills himself in many ways.

"The greater part of the courage that is needed in the world is not of a heroic kind. Courage may be displayed in every day life as well as on historic fields of action. The common need is for courage to be honest, courage to resist temptation, courage to speak the truth, courage to be what we really are, and not to pretend to be what we are not, courage to live honestly within our means, and not dishonestly upon the means of others."

Amiability shines by its own light.—*Horace.*

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## The Farm and Household

The corn crop in Franklin county was never more promising in this section, especially since the late rains. Some fields will yield between ten and fifteen barrels to the acre. Most all the hay has been cut, and the crop is a very large one. Country watermelons and cantaloupes have been on the market for some time, and from all appearances the yield will be plentiful.

Mr. W. R. Ewen, of Rankin, bought a pair of work mules last week for \$300.

Mr. Logan Morgan, of Barren county, bought a pair of mules from Mr. H. W. Duff for \$260.

Messrs. Gore & Dawson, of Bloomfield, sold to Wooten & Yantz one pair of 3-year-old mare mules, for \$385.

Harry Lazarus & Co., Bowling Green, bought seven Logan county mules at \$160 to \$200; twelve in Hart county, at \$100 to \$200; three small mules in Hardin county, at \$105, and also a lot of Macon and Clay county, Tenn., small mules, at \$85 to \$150. The same firm sold twenty-five mules for Eastern market at \$100 to \$200. Good mules and horses in strong demand.

Advices from all over Clark county say that the tobacco crop was never so irregular. In many fields two or three stalks of good size are succeeded by others hardly out of the chads. Most of it is growing fairly well, but a late fall is essential to the maturity of most of it, and a great deal will never amount to anything under any circumstances.—*Winchester Democrat.*

T. J. Redmon bought of Jonas Wiel forty-five head of 915-pound feeding cattle at 4½ cents per pound and a premium of \$1 per head.—*Bourbon News.*

L. B. Cockrell and Eli Dooley, of Clark, on Tuesday delivered in this city 3,500 bushels of blue grass seed.—*Mt. Sterling Advocate.*

Lewis Neal, of Madison county, shipped this week to England 100 export cattle, averaging 1,500 pounds, which he sold at \$5.60 per hundred.

Cantaloupe growers in Dickson county are realizing good profits on their shipments of the melons, which have been made through the Growers' Association. The crop, while late, on account of the backward spring, is yielding the producers \$2 clear of all expenses per acre, and this is accounted excellent, considering this is the first year's adventure in the industry here.

The largest mule in the world was sold at the National Stock Yards, at East St. Louis, Mo., for \$400 by the Joseph Maxwell Mule Company, to a firm of Pittsburg. The animal is a native of Culver, Mo., weighs 1,960 pounds, and stands more than eight feet high with his head up. There is not a blemish on him, and besides being the largest, is said by experts to be the most perfectly formed large mule in the world.

### PROGRESS AND VALUE OF TREE PLANTING.

The trees planted have been mainly hardwoods. Several large nurserymen, however, report greater sales of conifers for forest planting than they have ever made before. In the Middle West catalpa black locust, Osage orange, and Russian mulberry were the favorite trees; in the North and northwest preference was given to white pine, chestnut, larch, and spruce; in the South the native conifers held the lead; and in California, where the immense annual planting area has been increased to at least five times its former size, eucalyptus had practically a monopoly.

A few figures readily show the value of forest planting from a commercial standpoint. In Pawnee county, Neb., a 16-year-old catalpa plantation gave a net return of \$152.17 per acre at the time the plantation was cut. This meant an annual profit of \$6.24 per acre. A 10-year-old plantation of the same species in Kansas showed a net value of \$197.55 per acre. Still another plantation, in Nebraska, gave a net income of \$170.50 per acre when 14 years old, which amounts to an annual income of \$8.69 per acre. Several equally striking cases could be cited throughout the entire Middle West, and it is known that where the catalpa will succeed no other tree will pay so well. Good soil and moisture conditions are, however, essential for success with this tree.

Osage orange has been known to produce as high as 2,640 first-class posts and 2,272 second-class posts per acre, and it is well understood that no posts are better than those of Osage orange. Land producing such a forest as this could hardly be put to a better use, since timber is the easiest of all crops to raise and from now on will never go begging for a market.

Red cedar in plantations twenty-five years old has reached a value of \$200.54 per acre. European larch used for fence posts or telephone posts reaches an average value of \$200 to \$300. White pine plantations forty years old have exceeded a value of \$300 per acre, and it is known that the eucalyptus, even when grown for fuel alone, can compete as to profits with oranges.

It does not take a lifetime to get results. Catalpa often reaches a post size in from eight to ten years, and will give service as a post for from fifteen to forty years. Osage orange, which reaches post size in from twelve to fifteen years, usually lasts longer than catalpa. Black locust, though badly affected by the borer in some regions, grows about as fast as the catalpa and has almost the same post value, while it has the great advantage over catalpa of being able to thrive on poor land.

From the manner in which our natural timber has been cut it is clear that each region will have to be made as nearly self-supporting in timber growth as possible. The lesson of the past is that the right forest trees grown in the right way will bring a big profit.—*United States Forest Service.*

#### YOUNG BOOKKEEPERS.

Bookkeepers were never before as hard to find. The unusual prosperity of all business enterprises is directly the cause. Now is the time for young men to get into permanent and paying employment. It takes only six or eight months to learn bookkeeping. The time and the cost are trivial when compared to the results. Full information can be had by writing to the Bowling Green Business University, at Bowling Green, Ky.

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### KNOX.

Mrs. Emma Thurmond Knox, daughter of John M. and M. J. Thurmond, died Sunday morning at 1 o'clock, August 18, 1907, at the home of her mother in Russellville. She was born November 11, 1869 and at the age of eleven she professed religion and joined Muddy River Baptist church. Her mother, and sister Annie, and brother, Thomas, survive her. She was married to George A. Knox on January 28, 1893, to which wedlock was born a little girl, Mary Lucille, who is now 13 years old.

Mrs. Knox lived an active Christian life. She prayed earnestly that her Saviour would be with her, and the Lord answered her prayers and blessed her, and she was happy even during her affliction which carried her away.

The funeral was preached at the residence Sunday afternoon at 4 o'clock by Rev. J. E. Baird, and a large procession of relatives and friends attended the interment at Maple Grove Cemetery.

HOMER FELTS.

Russellville, Ky.

### SWEARINGEN.

Mrs. Mariah Ellen Swearingen was born in Bullitt county, Ky., October 12, 1832. She was married about twenty-five years ago to a kinsman of the same name, W. F. Swearingen, who still lives.

She was converted when young, and joined the Methodist church, but later finding herself more in harmony with the teachings of the Baptist church, she united with said church, and was a devoted member of the same until death removed her from earth, May 14, 1907.

She was a woman of much positiveness of character, and was strong in her likes and dislikes. To her closest friends she was very much devoted.

She was a woman of good intellect, and read her Bible much, and had a good knowledge of its teachings, and though in her positive way she gave offense to some, yet I believe that down in her heart she desired to observe the golden rule. She was feeble for several weeks before her death, and died suddenly at her nephew's, William L. McGee, in Mt. Washington, Ky., near where she had spent her whole life.

Peace to her memory, and may the grace of God support her sorrowing loved ones.

JESSE L. MURRELL.

Mt. Washington, Ky.

### JEFFRIES.

Sister Mariah Jeffries was born September 8, 1845, went to her long home August 10, 1907. At the age of 18 years she professed faith in Christ, and was taken into an everlasting covenant with Him. She was baptized into the fellowship of Friendship church by Elder T. D. Rust, and has been a good member of her church for forty-four years. She leaves four sisters, one brother, and a host of friends and all her church to mourn her loss. Sister Jeffries was never married. She suffered many bodily afflictions the last two years of her life, but God delivered her out of them all.

HER PASTOR,  
J. W. GILL.

### COOPER.

Elder J. J. Cooper, of Waterloo, Ky., departed this life August 8, 1907. Another great man in Israel is gone from us to his home in heaven. Bro. Cooper was one of our best preachers, full of faith and good works. He preached the gospel for more than fifty years. He was an uncompromising Baptist. His love for God and truth was such that sometimes those who differed with him called him a fanatic, but he was always able to defend the doctrine he preached. He was moderator of the South Cumberland River Association for years, and when they wanted an evangelist to indoctrinate the churches, Bro. Cooper was the man. He was like a father to all the young ministers of this county, and was held in high esteem by all who knew him. He was everything that it takes to make a good man

## BAPTIST PERIODICALS FOR BAPTISTS

W. H. Geistweil, D. D., in "Denominational Life and the Publication Society," says: "Unless our people become acquainted with denominational life through our literature, unless they know the forces that make for our permanency, they are likely to be loosely joined to their own local institution, lacking interest in every missionary movement to which our fathers gave their lives."

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OUR LITTLE ONES, an attractive weekly, continues to be a source of never-failing delight to the first year tots. The stories are bright and cheery in tone, bearing an unobtrusive moral. The pictures are those that appeal to both the imaginative and practical side of children. Price, 4 1/2 cents per quarter; 15 cents per year.

THE YOUTH WORLD, This weekly, which has been advanced in grade and enlarged to the size of Young People, has proven ever-increasingly popular. The stories, bright and clever, are well illustrated, and special features, such as Travel Talks, Little Science Notes, and Historical Sketches, render the paper unique among Sunday school periodicals. Many of the same artists employed on Young People are represented in The Youth World. Price, 6 1/2 cents per quarter; 25 cents per year.

YOUNG PEOPLE. For this weekly many good short-story writers are engaged. While no new features are added, the same high standard as has formerly characterized this paper is maintained. The illustrations are unusually good. Dr. Geistweil continues his edifying talks on prayer meeting topics. Special days, such as Thanksgiving, Christmas, and Easter, will be particularly emphasized. Price, 13 cents per quarter; 50 cents per year.

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and will be greatly missed. But God, who doeth all things well, knew best; we believe our loss is his eternal gain.

We tender our deepest sympathy to the bereaved family. As evidence of the high esteem in which he was held, men crowded the old church from miles away to attend the funeral service.

S. C. JONES.

Many precious things we can give, but not peace. But our brother, Jesus Christ, can do more than wish it. He can bestow it, and when we need it most, he stands ever beside us, in our weakness and unrest, with his strong arm stretched out to help, and on his calm lips the old words—"My grace is sufficient for thee," "My peace I give unto you."—Alexander MacLaren.

In one of Schiller's poems a beautiful story is told to this effect: When God made the birds He gave them gorgeous plumage and sweet voices, but no wings. He laid wings on the ground and said: "Take these burdens and bear them." They struggled along with them, folding them over their hearts. Presently the wings grew fast to their breasts and spread themselves out, and they found that what they had thought were burdens were changed to pinions. Surrender to God and obedience to Him are not grievous sacrifices, but life and growth and activity.—A. T. Pierson.

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ITEMS OF INTEREST

News the World Over.

The brave Japanese have been fighting for their independence from Dutch invaders who claim to be "benevolently assimilating" them this hundred years.

Constable Haarrattle, of Longmeadow, Mass., attempted to arrest the driver of an automobile for exceeding the speed limit allowed by law.

The Japanese are not showing themselves as civilized as they might be. The Emperor of Korea sent a delegation of three to the Hague Tribunal to protest against Japan's seizing his country.

A gentleman is building a fine house at Beechwood, L. I., of glass. The walls are of bricks of compressed opalescent glass, the roof of glass tiling, and the interior partitions of glass slabs.

Consul T. H. Norton, of Chemnitz, reports that German officials in charge of fire protection are much interested in a new form of fire escape, lately perfected, by a Swiss engineer, and now introduced by a Viennese manufacturer.

The teamsters and other horse owners in New York City are urging that no more asphalt streets be put down. They say the asphalt is slippery when wet, which makes it hard for horses pulling heavy loads.

The hills between Marseilles and the valley of the Rhone are too high for locks, and yet a four-mile canal would be of immense advantage to commerce.

Japanese have great reverence for their Emperor. And one way in which they show their reverence is to let no one look down on him.

Prof. H. H. Turner, professor of Astronomy at Oxford, attributes earthquakes to the irregularities in the rotation of the earth.

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DEAR RECORDER:

Am just in from a ten-days' meeting with the Grove church, South District Association, Bro. E. L. Andrews, of Covington, did the preaching and did it well.

Waynesburg, Ky.

DEAR RECORDER:

Baptized eighteen converts as a partial result of my meeting with East Union church. Nine by relation; in all twenty-seven additions. I feel grateful to the Lord that this church is coming toward the front.

Central City, Ky.

The long Run Association meets with Cedar Creek church on the fourth inst., and we hope to have a large delegation.

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Good to choice export steers. \$5 25a 5 50 Light shipping steers. 4 75a 5 25 Good to med. butcher steers. 4 75a 5 25

Com. to med. butch. heifers. 3 00a 3 50 Good to choice butcher cows. 3 75a 4 25 Med. to good butcher cows. 3 00a 3 75

HOGS.

Good to choice pack and bra. 200 to 300 lbs. 6 10a 6 20 Med. pack, 160 to 200 lbs. 6 10a 6 20

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Good to choice fat sheep. 5 00 Fair to good sheep 00. 4 00a 4 75 Common sheep. 2 50a 3 50

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POULTRY.

Hens 10 1-2c per lb.; roosters, 5 to 5 1-2c; young chickens, 14c; ducks, 10 to 12c per lb.

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