

nature. It broadens his sympathies, creates kinship for all peoples, intensifies the idea of a soul's worth; it creates patience, forbearance and courage; it tests, and in the testing increases faith; it illumines the gracious purpose of God, magnifies the cross, and drives one to his God with a conception in no other way realized of what divine Fatherhood may mean. Man is brought closer to man, and closer to man's Redeemer, and closer to his Redeemer's God.

Our Master was the divine Son of God. But he was also the Son of man having a complete human nature which grew and developed as does ours. The surroundings of his early life were not very favorable to greatness. His city was obscure, its people were uniform, his occupation was drearily monotonous and he knew what it was to be poor.

Yet very early in life he was possessed with its noble meaning: "I must be about my Father's business." Perhaps at first he did not know all that meant. But as the years passed and he went up to Jerusalem and saw at the annual festivals different nationalities and customs, he became filled with the thought that his mission was not local or transient, but that the Father's business reached unto the ends of the earth and the consummation of the ages.

As this thought grew, he grew also. Life's commonness and monotony could not retard it. Even the hills of the field, the birds of the air, a hen and her brood, a sower and his fields, the grain and the tares, a shepherd and his flock, a man and his sons, a prince and his feast had for him new and marvelous meanings. With such trite and ordinary material he came forth to be the teacher of generations and the light of the world. Could anything less than the colossal thought of world-wide redemption have done it? It was this which made it so easy for him to "find tongues in the trees, books in the running brooks, sermons in the stones, and good in everything."

Saul of Tarsus was really not a desirable character. He was narrow and educated. That meant a good deal. There is hope for a narrow, ignorant man; often education broadens him. But a narrow, educated mind if, indeed, there is any such a thing—one gives up in despair. University training had not broadened Saul. He was vindictive and merciless to an opponent. And there was some disability of body which was a drawback.

Yet he became a great man. Because he was converted? Yes, but not that only. There were hundreds all about him that were converted, of whom the world has heard nothing. Probably some of them were as capable as was he. It was conversion plus something, and that something was the idea of world-wide evangelization.

He soon realized he was to be an apostle not only to Jew, but Gentile; not only to freeman, but bondman; not only to men nearby, but men far off. This stirred him—stirred him until he became a great and profound thinker; stirred his energies until he heard Macedonian calls on all sides and in all days, and made missionary tours almost unto the ends of the earth; stirred him until he could bear stripes and imprisonments and martyrdom for Jesus Christ.

He is at one and the same time the greatest thinker and the greatest missionary of the Christian dispensation. It is not of chance that this is so. It was the stirring, uplifting and developing influence of great thought.

Let us not forget that William Carey began active life as a shoe-cobbler. After he consecrated his life to the work of Christ he was but a village preacher. Today he is honored and revered the world over as the father of the modern missionary enterprise; and not only as a great missionary, but as a profound oriental scholar. It is due not to the fact that he became a Christian and a preacher, but that he became such a Christian and such a preacher. He was won't to say: "We have the gospel, but those people out there in other lands and the islands of the sea have it not. Yet Christ's order is, 'Go ye into all the world and preach.' How can we be Christian and not act?" That was the beginning of his world-wide fame. And it was that great thought burning in his soul which sustained him when rebuked, upheld him amid difficulties, and at every step of progress made him a greater man.

What is true of men is also true of churches. They do not become great, as Christ estimates greatness, by a multiplying membership, an increasing wealth, an eloquent ministry or a magnificent architecture; but by an enthusiastic consecration to its divine ideal which seeks to touch the ends of the earth. Illustrations are numerous in evidence of the fact that whatever a church may have in wealth or constituency, if it be self-centered it is also delinquent financially and otherwise both to its pastor and its own home field, while the organization which seeks to touch world wide humanity and is unselfishly consecrated to the quest has a rebounding prosperity at home in loyalty to personal obligations and breadth of influence. And this is true, however few its members or meagre its possessions.—Sel.

Education.

Dear Pierrepont.—Your ma got back safe this morning, and she wants me to be sure and tell you not to over-study. What we're really sending you to Harvard for is to get a little of the education that's so good and plenty there. When it's passed around you don't want to be bashful, but reach right out and take a big helping every time, for I want you to get your share. You'll find that education's about the only thing lying around loose in this world, and that it's about the only thing a fellow can have as much of as he's willing to haul away. Everything else is screwed down tight, and the screw-driver lost.

I'm anxious that you should be a good scholar, but I'm more anxious that you should be a good clean man. And if you graduate with a good sound conscience, I shan't care so much if there are a few holes in your Latin. There are two parts of a college education—the part that you get in the schoolroom from the professors, and the part that you get outside of it from the boys. That's the really important part. For the first can only make you a scholar, while the second can make you a man.

Education is a good deal like eating—a fellow can't always tell which particular thing did him good, but he can usually tell which one did him harm. After a square meal of roast beef and vegetables, and mince pie and watermelon, you can't say just which ingredient is going into muscle, but you don't have to be very bright to figure out which one started the demand for painkillers in your insides, or to guess next morning, which one made you believe in a personal devil the night before. And so, while a fellow can't figure out to an ounce whether it's Latin or algebra or history or what among the solids that is building him up in this place or that, he can go right along feeding them in and betting that they're not the things that turn his tongue fuzzy. It's down among the sweets, among his amusements and recreations, that he's going to find his stomach ache, and it's there that he wants to go slow and to pick and choose.

Does a college education pay? Does it pay to feed in pork trimmings at five cents a pound at the hopper and draw out nice, cooking, little "country" sausages at twenty cents a pound at the other end? Does it pay to take a steer that's been running loose on the range and living on cactus and perished wood till he's just a bunch of barbed wire and sole leather, and feed him corn till he's just a solid hunk of porterhouse steak and ole oil?

You bet it pays. Anything extra that trains a boy to think and to think quick pays; anything that teaches a boy to get the answer before the other fellow gets through biting the pencil pays.

College doesn't make fools; it develops them. It doesn't make bright men; it develops them. A fool will turn out a fool, whether he goes to college or not, though he'll probably turn out a different sort of a fool. From "Letters from a Self-made Merchant to His Son," by George Horace Lorimer.

Why They Increase.

It is well known that the Baptists of Wales are much more thorough in their teaching and much more pronounced in their practices than are those of England or other parts of the kingdom of Great Britain. The Welsh Baptists are nearly, if not quite all, restricted communions. They stand for something; have convictions which they are willing to suffer for—if need be. Consequently they increase in numbers and in usefulness. They are honored of God and of men. Rev. Dr. O. A. Williams, who was reared in Wales and is now among the most useful of our American ministers, recently paid a visit to his native land, and has given some of his observations and impressions. Attempting to account for the disproportionate increase of the denomination in Wales, as compared with its growth in England, he names several causes, and among them restricted communion. He says:

There can be no doubt that their growth is to be attributed, in a large measure, to their strict adherence to what they believe to be New Testament teaching respecting baptism and the Lord's Supper. I asked this question of a large number of prominent pastors and laymen: "What, in your opinion, is the chief reason that the Baptists in Wales are so much more numerous in proportion to the population than in England?" The answer was the same, in every instance except one, "close communion." The exception came from the pastor of one of the most influential English-speaking Baptist churches in the principality. His reply was: "They will tell you close communion; but I do not agree with them and our church practices open communion." Then I asked him: "But does not open communion lead to open membership; that is, to the reception of members who have not been immersed or baptized in any form?" He replied: "Yes, but I do not believe in open membership; neither does our church practice it." Then I asked him another question: "But

do you not think that open membership, as practiced in many of the English Baptist churches, is an element of weakness in them?" He replied in the affirmative, without qualification. I was told by men thoroughly acquainted with the usages of the denomination that none of the Welsh speaking Baptist churches practiced open communion. They have very pronounced convictions on this subject, and believe that their position is the only consistent, logical, Scriptural one. It gives them much encouragement to know that the views and practices of American Baptists are in accord with their own, and that the principles which they have so long defended and for which they have suffered so much have found in the new world a more congenial soil, and a healthier atmosphere for their larger and fuller development.—Sel.

A Correct Rendering.

A writer in The Cumberland Presbyterian is very much disturbed because Professor Farr, of the Theological department of Cumberland University, gives up Isa. lli. 15 as a proof text for sprinkling. Professor Farr, among other things, says: "The marginal reading in the revised version 'startle' for 'sprinkle,' presents the interpretation adopted by most students at the present time."

On this The Western Recorder says:

1. Professor Farr knows what he is talking about and his critic does not.

2. Even if the passage read 'So shall he sprinkle many nations,' it could not be argued that it had any reference to sprinkling for baptism unless it were first proved that baptism is sprinkling. There is not a scintilla of evidence that the passage has the slightest reference to baptism. Nothing is said about baptism in the connection, and baptism did not come into existence for many centuries afterward.

3. The Hebrew word *nashar*, here rendered 'sprinkle,' in King James' version, is thus defined by Davies in his Hebrew Lexicon: "To bound or spring; of liquid to spurt, to cause to leap for strong feeling; to make a start." And Davies, in that connection, translates that passage 'so shall he startle (or surprise) many nations.' And, as Professor says, this is "the interpretation adopted by most students at the present time."

The Septuagint version, which is the Greek version used by Christ and the apostles, translates *nashar* by *thaumazo*, which means to astonish. And this makes the passage intelligible. Leaving out the parenthesis, the passage thus reads: "As many were astonished at thee, so shall he astonish many nations." This is clear and plain, while to make it read: "As many were astonished at thee, so shall he sprinkle many nations," renders it unintelligible.

Putting in the parenthetical language the passage in full is thus: "As many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men) so shall he astonish many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider." The American version put the parenthetical part in parenthesis, as above. The meaning is thus clear. The marring of his visage and form is mentioned as a reason for the astonishment of the "many," and then the astonishing of the many nations is enlarged upon by saying that kings shall shut their mouths in astonishment "for that which had not been told them shall they see, and that which they had not heard shall they consider." To insert "sprinkle" simply destroys the sense. Both the revised and the American versions put "startle" in the margin—"so shall he startle many nations."—Ex.

Now is the Day of Salvation.

Canon Willberforce tells a pathetic story illustrating the force of the little word "now." It was of a miner who, hearing the gospel preached, determined that if the promised blessing of immediate salvation were indeed true, he would not leave the presence of the minister who was declaring it until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and, in his untutored way, said: "D'n't ye say I could have the blessing now?" "Yes, my friend." "Then pray with me, for I'm not goin' awa' wi'out it." And they did pray, these two men, until the wrestling miner heard silent words of comfort and cheer. "I've got it now!" cried the miner, his face reflecting the joy within; "I've got it now!" The next day a frightful accident occurred at the mines. The same minister was called to the scene, and among the men, dead and dying, was the quivering, almost breathless, body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment of recognition between the two ere the miner's soul took flight, but in that moment he had time to say, in response to the minister's sympathy: "Oh, I don't mind for I've got it."—Herald and Presbyter.