

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 15, 1901.

NUMBER 37.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$1.50
After three months..... .75
After six months..... .50

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God says: "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." We cannot be too careful in choosing our associates.

No one is worthy of the best the world can afford who has not schooled himself to do without it when it cannot be obtained except at the price of dishonor.—G. W. Cooke.

SPRITISM is a philosophy is false, and as a religion is skeptical and often atheistic. It leads to all kinds of errors and away from God and virtue. It injures man and dishonors God.

There is nothing good and beautiful that men have not polluted and corrupted by their ignorance and depravity. Even the solemn and tender ordinance of the Lord's Supper has been abused and corrupted.

A RELIGION of principle is the only one that makes one stand firm in his allegiance to God. A religion of sentiment fails when the test comes. Daniel could and did pray even when he knew that death might result.

OFTEN through distrust God's children are in the darkness of doubt and are dependent. Old Jacob said, "All these things are against me," when they were all working for his good. Only trust God and all will be well.

DRUMMOND has said that "Love is the greatest thing in the world." The mightiest motive to labor and sacrifice is the love of Christ: "The love of Christ constraineth us," said the great Apostle Paul. Love is heaven and hate is hell.

EVERY Christian is born a missionary. He desires at once to give to others the joys he has received. The missionary spirit is the Spirit of Christ. "If any man has not the Spirit of Christ he is none of his." If there is no missionary spirit there is no regeneration.

THE man or woman who induces one to drink intoxicating liquor, calls down upon their head a woe. Habakkuk says: "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look upon their nakedness."

REGENERATION is not mere reformation. One results from the other. God always works from within out, while men, to make good men, work from without in. God cleanses the fountain and the stream becomes pure. Men try to cleanse the stream while the fountain remains uncleansed.

The Rib Narrative in Genesis.

BY A NORTHERN PASTOR.

Creation is an unexplained fact; we do not know how God created anything. That is, we cannot picture to ourselves the path of Omnipotence in its achievement, which we call creation. Away back in history there was our God; and there was no world, and no living creature. Away back in history there was a "beginning;" there was a world, there were living creatures. The chaotic world became the fair abode of man. Genesis is the book of beginnings, as its name signifies. And in speaking of inspiration, I cannot see how men got the clean, sweet, sifted truth of Genesis, except from God. If it came from God, we may trust its inspiration. I am the last man on earth to question inspiration. He that doubts inspiration pulls the house down on his own head.

The creation of man in Genesis is narrated in a simple way. The first chapter of Genesis states the fact in a brief, happy exultant way. The second chapter places man in the midst of creation, while the first sets him on high as ruler over creation. The second chapter gives details of man's creation; the first does not. Some critics say that the two chapters are from different pens, or sources, or documents, and cannot be made to fit into each other. Isn't it too bad that "the critical judgment" of many men is so unrestrainedly set on finding discrepancies? If we were all critics of a certain kind, we could never appreciate any writing in its simple, quiet unity.

My attention was arrested to-day by an article in *The Baptist Teacher* for July, in which Rev. George Dana Boardman advances a novel idea as to the rib narrative in Genesis. He does not believe that God performed "a surgical operation" on Adam to create a woman. He believes that this is a parable, that Adam had a sleeping vision, a fantastic dream, in which one of his ribs seemed to be taken out and built into a woman.

SLEPPY EXEGESIS.

Rev. Boardman is evidently sleeping himself in this exegesis; it is a piece of visionary work. It is the very kind of work that lands many a man in rationalism, and prepares the soil for the nasty seed of higher criticism, than which nothing is more blasphemously abominable. Mind you, I am far from saying that Rev. Boardman has gone to these lengths; I only assert that his work at this point tends that way; he stands on slippery ground.

True exegesis sets itself faithfully to one task, and that is to find precisely what a given piece of literature contains. In Biblical literature you have performed a large part of your religious purpose when you have done this. It is bad exegesis to call plain narrative "parable," unless there is something in the narrative which suggests that the piece is illustrative. The creation of man and woman and the placing of them in the garden of Eden is the main burden of Genesis.

Take that chapter and read it; then go back over the ground and ask where the language requires us to understand that it contains an element of parable. If we are fair, we must confess that the writer of that chapter designed to write history. And our choice lies between history and fiction, and not between history and parable.

It is one thing to reach the thought content of a passage, and still another to pass upon the trustworthiness of the passage. Rev. Mr. Boardman has done the latter. He concludes that the passage is

not historic, but parabolic; not trustworthy, but visionary. This kind of interpretation oversteps the bounds warranted by the piece; it is certainly a charge against the passage to say that while the thought wears the semblance of history it is only parable.

To add to the above mistake, Rev. Boardman refers to Athena being born out of the brain of Zeus. Since, then, in heathen mythology there was an idea that the "Queen of the Air" was born out of Jupiter's brain, and since in Genesis Eve, "the mother of all living," is represented as being fashioned out of Adam's rib, Rev. Boardman concludes that Eve was not so fashioned, because mythology was based on myth. Look at this kind of reasoning. Here the heathen supposed a deity born out of the brain of another deity; but we are fully assured that such a thing never occurred in history; Biblical literature teaches that woman was taken from man; does it, therefore, follow that this is not truth, but parable? Our brother can go right on and conclude that since Buddhism teaches that there were repeated incarnations, of which Buddha was the last, and since we are assured that these supposed incarnations never took place, we may suppose that the Eternal Son of God never came in the flesh. Reasoning from analogy is all right, if your ground is secure under you, and you do not conclude too much.

THE PASSAGE.

"And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for man there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib which the Lord God had taken from the man, made he a woman, and brought her to the man. And the man said, This is now bone of my bones, and flesh of my flesh. She shall be called Woman because she was taken out of man."—Gen. 2:20-23.

There you have the passage. It purports to tell how woman came into being, and what man felt to be his relation to her as part of himself. She is bone of his bone and flesh of his flesh. That is, the man says, "She is my bone and my flesh." We must conclude that the man knew, either in sleep or on waking, that part of himself had been made into the woman. Was it that in sleep he felt pain, even though his sleep was very profound? That is not impossible. Was it that he discovered a loss of some part of his body, perhaps led to its discovery through blood marks on his side? That is possible. At any rate, God did not keep woman's creation, or fashioning, a secret from Adam. He let Adam know about it for a purpose.

The passage is so plain in its meaning that no comment is needed. Man is alone; he has no companionship in the animals; God makes him a companion by causing him to sleep; and while man sleeps a rib is taken out of his body and made into a woman. Man came speedily to know that woman was part of himself.

As to the "surgical operation" adverted to by Rev. Boardman, I have this to say: He errs who fastens on God aught that is improper to his pure way of doing things. It is a wrong use, if not an irreverent use, of words. The whole frame of man is subject to God's power, whether physical or spiritual. He that built the body can take out of it any part he chooses, and it is not surgery, either.

LET US FACE THE TRUTH.

Adam had a beginning; Eve had a beginning. Evolution is an atheistic lie

God made man's body out of the dust of the earth. "Science knows nothing about that," you say. I know it; science has not yet found out that there is a God, and, of course, it knows nothing of his creative acts. Science knows nothing about the beginning of life on this earth. We know something about it, because we know God.

After God had made man's body of the dust of the earth, he breathed into his nostrils the breath of life. Then God made woman out of a part of man's organic flesh, and she became also a living soul. While the narrative does not state this, it implies it (that woman was made a living soul) in her being a companion of man.

Woman had a beginning, and was made a woman in the station of maturity. Here again I may say that the abominable doctrine of evolution cannot account for woman's evolution as concurrent with man's.

I conclude this paper with two remarks: First, we are too anxious to conform the Scriptures to worldly and so-called scientific conceptions; but what is this but a wresting of Scripture to our own destruction?

Secondly, Let us receive truth with gratitude, especially that which binds us together as brothers in this sinful world.

The Consolation of Forgiveness.

Forgiveness and the sense of it are among the earliest experiences of the consoled believer. These are accompanied and followed by spiritual trials, which arise from the presence in us and outside us of tendencies and of principles which challenge the supremacy the joy of forgiveness claims for Christ. Who does not know the conflict between the ideal of the new life and the habits of the old? Who has not wondered at the strength of sentiments, of proclivities, of emotions, which are regarded as the merest foibles, but which we found possessed of extraordinary powers of resistance as soon as we began to attack or to expel them? What a new realm opens to the gaze of the Christian in serious conflict with the undergrowth of his own past? Sins of the fancy must be refused the least approach to traces. Sins of the tongue! How varied in their nature, character and number! Words may be spoken, and by no means rapidly, at the rate of one hundred and sixty a minute! They may be false, cursed by habitual untruth, or charred by the heat of exaggeration. They may be malicious, combining a minimum of truth with a maximum of insinuation, and deadly in detraction, dastardly in malignant scandal, and cruel in their cowardly defamations of the absent, the innocent, the helpless. They may be foul, reeking with putridities, which defile and destroy. And what of actions? What of dispositions, antagonistic to and incompatible with the beautiful ideal that lives before the followers of Christ in the holy Gospels? Under the stress of these conditions we can but look to him whose incipient and elevating mercy has revealed them to us. Christ, by his Spirit, has made us conscious of these failings. Shall he leave us with this unwelcome experience? Helpless? Disheartened? Surprised? Never. He who bestows graces and immediate forgiveness encourages us to continue in the paths of spiritual progress by bestowing power over the sin he alone can pardon. Men sin because sin is stronger than men. Christ makes a man stronger than his sin. He is here the Christus Consolator.—The Quiver.

Landmarkers.

BY W. L. STANTON.

I think it will be of interest to your readers to know what Baptists who are called "Landmarkers" believe, and the circumstances that brought about a revival of these New Testament principles. After Dr. J. R. Graves became editor of the *Tennessee Baptist* at Nashville, Tenn., he was invited by Dr. J. M. Pendleton, then pastor at Bowling Green, Ky., to assist him in a meeting. Dr. Graves arrived on Saturday morning by stage, as this occurred before the railroad was built. Dr. Graves being fatigued from the journey, Dr. Pendleton preached at 11 o'clock. After preaching, the monthly conference was held, and a lady was received on her Campbellite baptism. Dr. Graves and the pastor dined with a deacon of this church. After dinner, Dr. Graves informed these brethren that he was going to return to Nashville at once. When called on to explain, he said he had come to aid Bro. Pendleton in a meeting with a regular Baptist church, but it was a mistake, as they had at their conference that morning received a woman on her Campbellite baptism, who was professedly unregenerated. After some discussion, it was agreed that if Dr. Graves would continue in the meeting, he would be at liberty to preach his convictions. That night he preached in power and demonstration of the Spirit, showing that those who relied on baptism for salvation were lost. Among those who came forward for prayer at the close of the sermon was the woman who had been received in the morning on her Campbellite baptism. She, with seventy-five others, were converted and professed regeneration during the meetings, which continued about three weeks. At the close of this meeting, Dr. Pendleton admitted that his views had changed under the Scriptural presentation of the truth by Graves, that he was not only opposed to alien immersion, but pulpit affiliation. At Dr. Graves' request, Dr. Pendleton wrote a series of articles on the subject for the *Tennessee Baptist*. These articles were then published in tract form under the title of "Old Landmarks Reset," by J. M. Pendleton. Dr. Pendleton, in writing "Old Landmarks Reset," did more than any one outside of Dr. J. R. Graves, in the 19th century, to stay the tide of liberalism that has almost annihilated many Baptist churches in Great Britain.

I was raised a Pedobaptist, became Baptist from reading the New Testament, and I believe it is the only consistent position Baptist New Testament churches can occupy. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly and not after the tradition which he received of us" (2nd Thes. 5:6). If we are commanded to withdraw from our members who walk disorderly, how can we affiliate with those who "teach for doctrines the commandments of men"?

It is not consistent to invite a Pedobaptist to preach for us when we would exclude from our membership any member for believing and teaching as he does.

I believe the Baptist Book Concern would do a grand work to re-print and circulate "Old Landmarks Reset," with a tract containing the Recorder's editorial on the origin of Easter, and what lead the Catholic Church to adopt and observe this immoral heathen practice to celebrate the resurrection of our Saviour. This, with other innovations, should be exposed. It is much needed out here on the Pacific coast where women are permitted to preach, and it seems difficult for a Baptist church to hold a series of meetings, especially with the travelling evangelist, without being enticed into a union meeting. Alien immersion is at par, and in some instances open communion is practiced, and Rev. Bob Burdett, a so-called Baptist preacher, is serving a Presbyterial church as pastor, in Pasadena, a suburb of Los Angeles.

All those who would like to join me in the request for this publication can let the Recorder know.

Los Angeles, Cal.

Seeing Jesus.

BY REV. THEODORE L. OUYLEN, D.D.

"I went to St. Andrew's Church, and there heard a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago, of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half dozen chief class in religious literature. Would it not be well if all of us ministers would ask ourselves when we leave the pulpit—did I make those people see me, or see my Master? Certainly the preacher who can so effectually hide himself behind the Cross that his auditors can see "no man save Jesus only," comes up to the true standard of Gospel preaching. That king of preachers, the Apostle Paul, tells us that he "determined to know nothing save Jesus Christ and Him crucified." His own conversion has been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ Himself did not formulate a creed and call upon his hearers to accept that; he simply cried out, "Come unto Me!" "He that believeth on me hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the soul to Jesus. It is not the central vital doctrine of the atonement that Christ preaches upon the sinning, suffering souls around him; it is Himself as the Divine Atoner whose blood cleanseth from all sin. "I, if I be lifted up, will draw all men unto me."

How this simplifies the work of the minister, the evangelist and the teacher! How it intensifies our office and brings our message to one bright, beaming, burning point! Some ministers lament the fawness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point the divine, loving, sin-atoning Saviour? The humble Primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over again the one truth "look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath after the wear and tear of the week—some of them with heart-troubles and others saddened by disappointments; others sorely tempted, or conscience-smitten; others longing for a word of comfort. Having made a sad failure of their own attempts, some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from besetting sins. More than one brings an aching heart, and longs for a comforter. If all these people could make their desires known, they would cry out "we would see Jesus!" Oh, my beloved brethren, is not the chief demand upon our ministry that first, last and all the time we should be holding forth Jesus the sin-bearer, Jesus the pardoner, Jesus the life-giver, Jesus the sympathizer and consoler, Jesus the intercessor, and the centre and glory of the Gospel of salvation? If we fail in making our congregations see him, then the most eloquent or erudite ministry is a yea-sayer sham.

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be his representatives. There is no argument for Christianity equal to that which is presented by a pure, honest and noble life, inspired by the Spirit of Jesus Christ; and nothing repels the unconverted like the daily contact with those who profess Christian-

ity and make it odious. Dr. Horace Bushnell once said, "We preach too much and live Christ too little." There are those who go home from church, saying, "what a capital sermon!" and then preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent godly living.

We emphasize that word *living*. Is it church-going or Sunday-school teaching or praying, or even special acts of Christian service that are the main duties of Christ's followers? No. All these good things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth how to live; but a true, faithful, holy life is the actual achievement. No words that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle" in which he copied his Divine Master. Dr. Bushnell was right. There is vastly more good preaching than practising. Our crucified Lord demands more of us than a single act of formal confession of him; he demands obedience to his commandments; he demands "much fruit" to prove that we belong to his vine; he demands fearless fidelity to conscience; he demands a discipleship so distinct and clear-cut and consistent that when men see us they may in us see Jesus.—The Evangelist.

Talks on Every-Day Topics.

BY THOMAS KANE.

Twenty-five years ago "nervous prostration" was unknown, or so little known as to attract no attention. It is a new one, not disease—no more than a thoroughly tired man from physical labor is diseased. All the vital bodily organs may be sound as bullets. So too the mental organs. The sufferer from mental prostration may almost wish he could die, but he can't. There is nothing the matter with him either, that is, nothing that endangers life. He is unwell but not diseased. True, he may become so, unless he takes mental rest, or rather mental change, as the mind never rests except when we are asleep. Some claim not even then. Tired nerves heal slowly, more slowly even than broken bones, but there is another and often a more important difference. If you break your limb or arm, home is the best place for you, and you expect to stay there until it is healed. Not so when the brain and nerves refuse to act from mental overwork or worry.

"Refuse to act" is not the right phrase. The mind is too active. It persists in working right along day and night. Even prosy sermons and reading up the Briggs case lose their soporific influences. "He giveth his beloved sleep" becomes a favorite text, and a place of rest, the highest ideal of heaven.

Our fathers knew little and our grandfathers nothing of nervous prostration. How could they? In the good old times, and they were good if for no other reason than that things "jogged" along, a common expression after a half hour's neighborly talk in the shade was, "Well, I must jog along." Who ever hears it now? It has been supplanted by "I must go" with "go" in italics. Instead of a half hour, five minutes is a long time to spend in conversation. In our business offices such signs as "This is my busy day, cut it short" and "State your business quickly, and go about your business" are common.

The women are just as bad as the men. When our mothers and grandmothers went visiting, it meant half a day, and fried chicken at the meal which was always offered and expected.

Now our wives and daughters will make from half a dozen to a dozen calls in an afternoon and be at home for the six o'clock dinner. I am not blaming the women. They are powerless to do otherwise, and they are just as good and faithful mothers, wives and sisters as were their grandmothers. It is only in this way that they can pay their social debts, make home what it should be, and do

their share of missionary and church work.

A few years ago I heard a brilliant lecture by a popular speaker, who, by the way, has since broken down from mental overwork. His subject was "Give us a Rest." I remember only a single question. It was "How could a man get nervous prostration traveling in a canal boat?" But it suggested another question, How can a man hope to escape it? when he does, as nearly all our business men and brain workers who have occasion to travel do, spend their days with mental tension strung up to high C, and their nights traveling at the rate of forty miles an hour.

What the golden future may disclose as a remedy I do not know. There is but one now—to run. "Cowardly?" did you say? All right, call it that if it suits you, but tired nerves rarely, if ever, regain their normal tension and tone in the old environment. The scene must be changed, and not only business but office and home must be left behind.

One remarkable feature of nervous prostration is the inauspiciousness of its approach. Usually the mental worker or business man is in most danger when feeling at his best. Work becomes surprisingly easy. He simply dashes it off and is hungry for more. The day is all too short to do what he really wants and delights to do. His mental perceptions respond to the slightest touch. He seems intuitively to grasp the whole of a subject which ordinarily he would have to take time to study.

A few years ago I heard a slow-spoken lymphatic business man giving some excellent advice to an over-worked business friend about the danger if he did not slow up. The reply was a laugh and the remark, "Yes, I know I am doing the work of two or three men now, but I could add all you do and not feel it." A week later he was on his back, and was able to start to Florida in about a month.—Interior.

How Not to Grow Weary.

The way to enjoy Christian service and not tire of it is to be diligent in spirit. The hard workers never become weary in well-doing. The more we do for Christ, the more eager we become in his service. We tire most when we do the least. The idlers are the weary ones. Those who do the most enjoy it best, and complain the least. Those who keep growing in grace never weary of the race. Faithfulness in prayer and diligence in the study of God's Word make the soul proof against weariness in God's service.

Redoubled diligence is the remedy for discouragement. The trouble with discouraged ones is that they always feel like quitting, when to quit is the worst thing they can do. Discouragement lets go the moment that a man sets his face against it with grim determination not to give up, but to press forward with renewed diligence.

There is no misery like the misery of spiritual dependency of a man who has been in close touch with God and in the front ranks of hope and heavenly aspiration, and godly influence among men. To know how to avoid such a state or how to escape from it is a matter of grave importance. The outcome involves the honor of God and the destiny of a man.—Evangelical Messenger.

Once to know a great character is to know it forever. Time may dull our memory of the man or woman who bore it, but the character will somehow live with us forever. Our lives, all unconsciously to us, it may be, will still be under its hallowed influence. Others may, in a measure, take the place which this one once occupied, but he will still live in our heart, and what he will still rest upon us like a blessed benediction. Thus Christ blesses lives. When we have once been with Christ, and learned of him, the blessedness of it will remain with us to the end.

The Origin, Doctrine and Practice of the Presbyterian Church.

BY REV. BEN M. BOGARD, D.D.

Presbyterianism originated early. It was the first step away from Apostolic simplicity. The government of the church by presbyters began, in some places, as early as the second century, and it became general in the third century. In the fourth and fifth centuries it lost ground, because still another step was then taken away from Apostolic simplicity by the rise of the Episcopacy, or the government of the church by prelatical bishops. The Presbyterian form of church government is older than the Episcopacy by near two centuries, and notwithstanding the fact that it lost ground at the rise of the Episcopacy, it continued among scattered sects all through the dark ages, and was revived in a more respectable by John Calvin, who was the greatest representative of the Presbyterian idea who ever lived. He is really the founder of the modern Presbyterian church, which he accomplished about the year 1536.

Up to this time there was no Presbyterian church in the fourth century but had no Presbyterianism that had existed from the second century was found, in a very imperfect state, scattered among sects of various names. Hence Calvin may be regarded as the real founder of the Presbyterian church.

It is just as the Episcopacy has had extensive since the fourth century but had no separate, distinct existence until King Henry VIII. gave it a permanent place in the world. The ideas and local exhibitions of these ideas existed long before either the Presbyterian or Episcopal churches came into being. The Presbyterian idea and the Presbyterian organization existed long before the Episcopacy, but neither the one nor the other is of Apostolic origin.

The doctrines of the Presbyterian church are what is known as Calvinism. A full statement of Calvinism is found in Calvin's Christian Institutes. All Presbyterian creeds, whosoever and however found, are based on these Institutes of Calvin. The Westminster Confession is perhaps the fullest and best concise statement of Calvinism. The principal points in this great system of doctrine are as follows:

1. Predestination. All men have sinned, hence are guilty (Rom. 3:10-23); and, being guilty, all could have been justly left to pay the penalty of their sin, but God chose to save some of these criminals; he leaves some to their fate. This is predestination, or election, which is perhaps a better word.

2. The death of Christ, his sacrifice on the cross, was made in obedience to God to save the elect. This made it possible to save the elect on principles of justice.

3. Man does not help himself in this transaction, because he loves sin and does not want to escape. The Holy Spirit must first soften the hard heart and incline the sinner to Christ, otherwise he will never be saved. Election is by grace and is saved through faith; and that [faith] not of yourselves: it is the gift of God; not of works, lest any man should boast.

4. Once saved, always saved. This follows of necessity if election is a Bible doctrine. If we are saved by grace—while we are unworthy and God's gifts are undeserved, we certainly will not be cast off from him for unworthiness or criminality.

5. All the elect constitute the Church of Christ, hence elect infants are by right church members and should be baptized—hence infant baptism. The only way to refute this position is to show that there is a distinction between the fact of election and the Church of God—those already called out from the world. The word which is translated "church" in the New Testament means "called out" of the world from the general mass, and collected into an assembly or congregation. On this point is suspended all the dispute between Baptists and Presbyterians concerning infant church membership, and consequently infant baptism.

6. Presbyterians are consistently open communists. If the Lord's Supper is a church ordinance—and this no one disputes—and all of the elect are in the church; it follows that all of the elect should be permitted to partake of the Supper. If, however, the Baptists are right in their claim that the church does not consist of all the elect, but of only such part as have been already effectually called out of the world into local congregations of the New Testament order, close communion follows. This is the main reason of the difference between Baptists and Presbyterians as to the ordinance of the church, and not as to the ordinance of the Lord's Supper.

The foregoing is a brief statement of Presbyterian doctrine, with some points of difference with the Baptist doctrine. It will be seen that Baptists claim that the doctrine of election differs from Presbyterians on the one hand, and from Catholics on the other, in that they claim, as contrary to the Presbyterians, that the elect are not all in the church, and make a distinction between the Family of God and the Church of God, and, contrary to the Catholics, they claim that the elect do not have to be a member of the church, in any sense, to be of the elect, saved. A settlement of the church question will settle nearly all the differences that exist among the different denominations.

Presbyterian practice is consistent with their theocracy of the doctrine of the church by presbyters. The presbyters are the ruling class, and the members of the congregations have but little to do, except as they may influence the preachers, with the government of the church. The membership have no right

to choose their pastors except as they may be granted that privilege by the presbytery. The minister is not a minister until he is inducted. College graduation and a special theological training are required of all who gain admission to the office of preacher. This test has greatly retarded the growth of the Presbyterians in America. In the frontier and back settlements, among the unlearned and ignorant, the college-bred preacher was not acceptable, and could not gain a following, while the Methodist circuit-riding and the back-woods Baptist preacher went right to the heart of the uneducated people and built up strong congregations. The next generation were educated and had an educated ministry, but they were educated Methodists and Baptists, and not Presbyterians. This kind of thing has gone on from ocean to ocean, and yet continues in some parts of the country.

The Lord knew best how his work could be done, and he called ignorant and unlearned men along with others who had all the learning of the schools. It is reasonable that he intended this to be kept up in the church to the end of time, since we find no intimation in the Bible that a change was intended.

My objections to the Presbyterian church may be summed up as follows:

1. It is, by several hundred years, too young to be of Apostolic origin, and is at least one step removed from Apostolic simplicity.

2. I object to the church being governed by presbyters. The members of the churches in Apostolic times, transacted their own church business, and the preachers did nothing more than suggest and instruct.

3. I object seriously to the Presbyterian definition of the church—all the elect, an invisible universal church—which logically leads to infant baptism and open communion, both of which are contrary to the Scriptures.

4. I object to the ritualistic test of the ministry, which has no sanction from Scripture or common sense, but is condemned by both.

Searcy, Ark.

Methods in Revivals.

[At the Cincinnati Baptist Ministers' Conference, a few weeks ago, the Rev. F. M. Huckleberry, of Hamilton, presented a paper on "Revival Methods," which was well received, and contained so many suggestions of value that we give a few of them here. Bro. Huckleberry has had a good deal of experience, as a pastor, in revival work, and the suggestions here made are in the line of safety and prudence.]

Other things being equal, the one thing to be desired and sought after in a revival meeting is an earnest, practical test of the genuineness of the converts. We may get numbers, but that we may save souls. As a denomination, we have stood almost alone in demanding, as the Gospel teaches, a converted church membership. As we engage in the work of trying to build up the church out of material prepared as the Lord has commanded, we are constantly met with a theory which is more popular because it takes away most all, if not all, the spirit of sacrifice and embarrassment of making a public profession of faith in Christ based upon reasonable evidence of genuine conversion. I have reference to that theory which encourages persons to unite with the church by simply giving their names to the preacher, and then seeking religion afterwards. This is the result of method, of human method, and the original pattern is totally ignored. The people are rushing into these churches by the hundreds every occasion, and the numbers of the papers as so many "conversions." One of two things must result from this method: either we will very soon have no "world," or else we will have a worldly church. It is not very difficult to divine which of these dire results will result. The most popular method of conversion in revival meetings is to have the evangelist, or the pastor, stand under the control of a special evangelist. I believe in evangelists, as originally ordained under the Gospel dispensation, but I think there is room for serious objection to latter-day evangelism. There are worthy exceptions, but I speak of the rule. My objection to latter-day evangelism as I have witnessed it may be summed up in the following:

The preaching is usually of a superficial and hortatory character, accompanied with the relation of most thrilling incidents, which may or may not have occurred, and are always exaggerated beyond reason, which soon leads to the revival meetings of the people, thereby leading them to do just what the evangelist asks them to do, without an intelligent conviction of what sin is, or of what religion is, leaving the souls of the people with a desire to be saved, and leaving them totally ignorant as to the doctrine of repentance and faith, and of regeneration. As a very large measure it supplants the relation of pastor and church, for the latter-day evangelist has some novel plans which he cannot afford to leave to the hands and wisdom of men who have all their ministerial lives been confined to the pastorate. These plans must be worked, and no one can do so well as he who has given them careful study.

And this leads me to suggest the remedy for the evils which are apparent from the manner in which latter-day evangelism is conducted, and it is this: Let the pastor and people select some good preacher, a man whom they would like to see sent in, and on whom they are pretty sure will preach the Gospel, and let him be asked to assist the pastor in the meeting, and good results will almost invariably follow. The plan which is even better than this one is, for the pastor to conduct the meeting aided by his own church. Where this can be done it is my ideal. For years I

have not asked any one to help me in my extra meetings, and I find it the best plan I have ever tried.

There are many advantages which this plan has over any other. The pastor knows the real needs of the people who attend his services better than any visitor can possibly know them. And to know the disease is half the remedy.

The people will be more free to communicate with the pastor than they will with a stranger, and personal conference is where much of the work of saving souls lies. Such work, too, always makes the relation of pastor and people more tender, more endearing, and more lasting. Nothing can take the place of the preaching of the Gospel in a revival meeting. This is the method which divine wisdom has chosen to save men. Let it never be forgotten that, "It hath pleased God by the foolishness of preaching to save them that believe," and knowing this, let us be sure that we cannot reason men into believing the truth much less can we pray them into it. They must have the plain, simple facts of the Gospel. The average man will always give attention to a plain, sensible presentation of the Gospel. The praying and the service of song are of very great importance in all and every kind of religious service, but should be performed with a view to what God has revealed in the Gospel of his Son, which is the "power and the wisdom of God." The people need instruction out of God's Word, and never more than now. It is amazing how wonderfully ignorant the unawakened world is in regard to the plan of salvation as revealed in the Gospel. Therefore any system or method which may be used to bring people into the church without instructing them in the doctrines of the Gospel is dangerous to their souls and harmful to the church. The people must be convinced of the exceeding sinfulness of sin; the necessity of repentance, faith, and regeneration; as well as the duties and obligations of the church relation. Nothing can be substituted in the place of these Gospel doctrines, neither can any atonement be made for their absence from our preaching.

Our eyes creep into the church through the hymns that are used and the shallow music that is sung during the time of a revival meeting. For error is conveyed through song as well as through preaching. All trashy hymns and all shallow music (and their name is legion), should be eliminated from a revival meeting, and the very best of hymns and music should be employed.

Suppose the pastor has preached a short sermon to the unconverted on the doctrine of repentance, and he wishes to clinch the thoughts he has brought out in the discourse, and leave an abiding impression upon those who have convicted of sin. To do this he wants two or three earnest prayers offered for the unconverted, that they may be brought to repentance. He knows who the leaders are in his congregation, and selects such persons as can make an intelligent prayer, and then impress all who pray to unite in the prayers in silent conviction of sin. To do this he wants two or three earnest prayers offered for the unconverted, that they may be brought to repentance. He knows who the leaders are in his congregation, and selects such persons as can make an intelligent prayer, and then impress all who pray to unite in the prayers in silent conviction of sin. To do this he wants two or three earnest prayers offered for the unconverted, that they may be brought to repentance. 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SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 12.

ABRAHAM AND ISAAC.

Gen. 22:1-14.

Morro Text—"By faith Abraham, when he was tried, offered up Isaac."—Heb. 11:17.

Many a heathen father has shown as great a sacrifice of his paternal love to his god. It showed great love for his God that Abraham did not hesitate to sacrifice the thing which he loved best. But it is not the love which is commended by the Scriptures, but the faith. Greater proof of great faith no man has ever given.

"And it came to pass after these things."—Abraham's life at this time was quiet, peaceful and prosperous. In this pleasant life comes the hardest command which his Lord has ever given him. "That God did tempt Abraham."—Try him, the word means—put him to proof. God cannot tempt in the evil sense of the word. No trial of our faith or courage or love ever leaves us where it finds us. We are either better or worse, according to the spirit in which we receive it.

"And said unto him Abraham."—Just how God manifested himself to Abraham we do not know, nor does it concern us to know. One thing is sure. It was in such a way as to leave no room for doubt that it was the Lord who was speaking. "Behold, here I am."—The prompt answer of the soldier, ready to obey.

"Take now thy son, thine only son, Isaac, whom thou lovest."—Isaac was his only son by Sarah, his wife. Ishmael had been sent away, and Isaac was the son of promise. How the words need would have seemed pitiless in the enumeration of the particulars which made the command especially hard to obey to one who did not have Abraham's faith. "And get thee into the land of Moriah."—Mount Moriah of Jerusalem, on which the temple of Solomon was afterward built.

"And offer him there for a burnt offering."—This was indeed the supreme test of his faith in God. Not of his love, observe. All around him, the heathen offered their children in sacrifice to Moloch. But faith in God's veracity which Eve had disbelieved, and which, ever since her descendants, have disbelieved. It is the hardest of all sins to get rid of this accusing God of falsehood by not believing he tells the truth in his promises and in his threatenings.

It was not to Abraham an unusually cruel command. But God had promised that in Isaac should all the nations of the earth be blessed, that his seed should be as numerous as the stars of heaven. Yet he was bidden to offer him as a sacrifice in his early manhood when he had no son. The promise and the command contradicted each other. Never was human faith in God's truthfulness and power so strongly tested.

But Abraham's faith was not staggered. We are told in Hebrews what he thought of the matter. He could believe any-

General Debility

Day in [and out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh. It is hard to do, hard to bear, what should be easy,—vitality is on the ebb, and the whole system suffers. For this condition take

Hood's Sarsaparilla

It vitalizes the blood, gives vigor and tone to all the organs and functions, and is positively unequalled for all run-down or debilitated conditions.

HOOD'S PILLS cure constipation, 25 cents.

thing except that one jot or tittle of God's Word could fail. Isaac's seed should be as the stars. Hence Abraham believed that after Isaac's body had been burned, God would raise him from the ashes. He had never heard of or seen a resurrection, but he had faith in God's power, and he knew God's promises could not fail. He could believe in the most marvelous miracle. He could not believe that God's least word could fail. Here is the strength and the greatness of Abraham's faith. Faith in the power and the veracity of God which staggered at nothing.

"And Abraham rose up early in the morning."—In prompt and unquestioning obedience. Also for the sadness of that night. How he must have grieved as he thought of the sorrow of unconscious Sarah when he should return and tell her of her son. Her faith was not equal to his, nor was she required to slay her beloved son with her own hand.

"On the third day."—One would like to know of the talk between the father and son as they went on together. It is forty-five miles from Beersheba to Mt. Moriah. While yet afar off, too far for the young man to know what he was about to do, Abraham makes his final preparations.

"Abide ye here with the ass."—A natural arrangement which would occasion no surprise. "And I and the lad will go yonder and worship, and come again to you."—There was no deception, whether justifiable or not, in these words. There was the solemnness of faith in God's power and His veracity. Abraham believed Isaac would return with him to the young man, having been sacrificed, his body burned to ashes, and raised again from the dead.

"And Abraham took the wood of the burnt offering, and laid it upon Isaac, his son."—Josephus says that Isaac was at this time twenty-five years old. Some writers make him older. In our admiration of Abraham's faith we must not forget Isaac's willingness to be sacrificed. "My father."—Hail says with touching force: "I know not whether the words 'My father' did not strike Abraham as deep as the knife of Abraham could strike his son." "Where is the lamb?"—Isaac had been accustomed to seeing sacrifices offered. The absence of the victim struck him as strange, now that they had come so near to the place for the sacrifice.

"God will provide himself a lamb."—Preparing Isaac's mind for the coming death. It was God, not Abraham, who had ordered the sacrifice. Did Isaac know then what lamb God had provided? Or was it made clearer to him afterward? It would seem that Isaac understood, and that his understanding and acquiescence are implied in the words. "So they went both of them together."—One in heart and soul and faith, Isaac realizing that his father's part in the sacrifice was far sorer than his.

"And they came to the place which God had told him of; and Abraham built an altar there."—The altars were of dirt surrounded by stones. "And laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."—Words are too feeble to tell of that father's feeling as he thus quietly made ready; words are too feeble to tell of the faith which sustained him. The grief was terrible; but it would soon be over and he and Isaac go back together where the young men were waiting.

"And Abraham stretched forth his hand and took the knife to slay his son."—There was no faltering. So far as Abraham's intention went, the deed was complete.

"Abraham, Abraham."—Stopping the uplifted knife by the urgent call. "Here am I."—Comes the prompt answer of obedience.

"Lay not thine hand upon the lad."—God does not desire human sacrifices. "Man is morally unclean, and therefore unfit for a sacrifice. He is, moreover, not in any sense a victim, but a doomed culprit, for whom the victim has to be provided."—Murphy. "Now I know that thou fearest God, seeing thou hast not withheld thy son."—I have known, the Hebrew says. God knew, but the test that Abraham had stood had proved to men and angels that there was a man who did indeed fear God. Like Job after him, Abraham stood the test.

And God supplied the sacrifice in the ram caught by his horns in the thicket. At the right moment God was ready. Through all this story runs the parallel of the sacrifice made so many years after. When a Father himself prepared the altar slew his Son, his only Son, whom he loved. And no voice stayed his hand; no substitute was found, though the Son cried to the Father: "If it is possible, let this cup pass from me." We cannot think enough of the heavenly Isaac bound upon Calvary; do we think as we ought of the feelings of the Father who offered that guilty man might be saved?

We are not called to the sacrifice of sons. But we are called to imitate the faith of Abraham in the power and veracity of God. This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself. Be not content with eye-service, but, as servants of God, do everything from the heart and for his "Well done." Ask him to kindle and maintain in your heart the loftiest motives, and be as men which watch for the coming of the master of the house.

A CHANCE BREAKFAST.

Getting Ready for Storm Weather.

As the warm days approach, it is well to give some thought to an easy way to prepare breakfast. A food that is already cooked and simply needs to be treated with a little cold milk or cold cream, is ideal on that point, and such a food can be found in Grape-Nuts, at 15 cents per package.

It is sold by all grocers, and is so highly concentrated that not more than three or four teaspoonfuls are required for the cereal part of the meal. This makes the food very economical and does not overtax the stomach with a great volume.

SEEKING THE NOTE WITHOUT BEING CONSCIOUS OF THE BEAT.

A Southern minister, condemning the governor of his State for (as was reported) using profane language, said in his sermon, "It is bad enough, God knows." A contemporary remarks upon the subject, animadverts upon this minister's reference to God, and makes a charge against ministers as follows:

"This 'God knows' is of the nature of a profane expression, and it is used, like profanity generally, simply to add emphasis to the expression and not to glorify God. Ministers oftentimes fall into that habit, using the name of God lightly and, therefore, according to their teaching, profanely.

"Another habit akin to profanity is much more frequent among ministers than laymen, and it is jesting and punning on words and passages in the Bible, of which they teach the superlative sacredness."

We are compelled to agree with this stricture upon the unnecessary use of the name of God, and cannot impeach its wisdom concerning what we have quoted of the second paragraph.

Much irreverence is indulged and stimulated by puzzles of various kinds, conundrums, and acrostics based on the Bible. He who attempts to condemn profaneness should be especially careful of his own words; and our contemporary's hint should stir up all who may have fallen, even in a small degree, into the too common practice in these particulars, to reform their conversation.—N Y. Advocate.

BETHEL ASSOCIATION.

Beginning August 6, Bethel Association held its seventy-seventh session in one of the handsomest meeting houses in the State—the beautiful new building of the Russellville church. Bro. O. H. Nash was re-elected moderator, and presided with the dignity and directness so characteristic of him. Bro. James H. Fuqua, Sr., was again chosen clerk, a something that is likely to happen as long as he lives and will serve.

After the tedious but interesting custom of reading the church letters had been carried out, the annual sermon was preached by Bro. Wm. Wood from the text, "The heavenly vision." It was a noble effort, and the association was deeply impressed as he told how this vision revealed three things to Paul—himself, Christ and duty.

Quite a number of visitors were present, among them W. W. Boone, San Antonio, Tex.; A. U. Boone, Memphis; Wm. Lanford, Bowling Green; J. Pendleton Jones, Owensboro; J. N. Frastridge, W. P. Harvey and Miss Mary Hollingsworth, Louisville.

Tuesday night was given up to the century movement, when Bro. J. N. Frastridge delivered a thought-proving address on "Freedom Through Truth," and Bro. O. H. Nash talked about "The best beggar and the best giver in the Bible."

Wednesday morning Bro. Wm. Lanford preached an impressive sermon from the text, "No man having put his hand to the plow and looketh back is worthy of the kingdom," after which a collection for the Orphans' Home was taken by Bro. J. B. Benton, the result of which made glad Miss Mary's heart.

As a result of previous preparation upon the part of all com-

mittees, and of having a wide-awake moderator, the association was enabled to complete its labors in two days without any rush, and adjourned Wednesday to meet next year at Adairville. Bro. E. Pendleton Jones preached Wednesday night. J. S. MILLIKEN.

Trenton, Ky.

TOWANDA, KAS.

Will you kindly permit a few lines from this Western State?

In looking over past events I find that in 1815 Luther Rice said: "Not only do I conceive it proper that a mission should be established in the West on account of the importance of the region itself, but indispensably necessary to satisfy the wishes and expectations of pious people in all parts of the United States." In 1817 one thousand dollars were appropriated for the inauguration of this Western work, and Kide, J. M. Peck and J. E. Welch were sent forth as exploring pioneer missionaries.

From 1817 to 1864 the Missionary Union had charge of the work. It was during this period that Charles Journeycake, the great Indian chief of the Delaware tribe, was baptized (in 1833) by the Rev. Mr. Kikins. Journeycake was probably the first person baptized in what is now the State of Kansas. In 1835 his father and mother were baptized, and these formed the nucleus of the First Baptist church among the Indians, and, perhaps, the first in this great State.

Kansas assumed territorial relation with the Government in May, 1854, and was finally numbered with the other States of the Union, January 29, 1861. Since the territorial day until now Kansas' experiences have been varied, sometimes thrillingly interesting, often touching closely the realm of the dramatic and sensational. At one time war with the graminopper; again in hot battle with saloons. And ever from the beginning has Christianity had on its plains fierce engagements with ungodliness and the numerous and almost indescribable phases of irreligion. Thanks be to God, the victory has come to the standard of temperance, of education, of righteousness and true religion!

Not that the conflicts are all over and victories all won, but that splendid successes all along the line afford cheering prophecy of larger achievements in the future. To-day Kansas has 619 churches with a membership of 41,000, and about 400 ministers.

Bro. H. E. Best, of Winfield, Kas., and your scribe went to the Baptist church at Leon, Kas., and held a fifteen days' meeting, resulting in 16 conversions, 9 additions to membership, church much revived and is now looking for a pastor. This is a great field for work. I am now serving two churches in the Walnut Valley Association and living at Towanda since June 20, when we came to this field. The Lord is greatly blessing our labors. The WARRIOR RECORD is always a welcome visitor to our home. M. F. BAABY.

Oh, how much breath falls powerless on every side because it has not been inhaled in the sanctuary! We want more secret dealing with the living God. We run without being sent; we speak before God has spoken to us; no wonder we so often fail. Oh, what secret prayer and what heart-searching discipline the heart needs before God can use it!—F. Whitfield.

DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1901.
- AUGUST.
- Clear Fork—Clear Fork church, Warren county, August 13.
 - Davies County—Third church, Owensboro, August 18.
 - Elkhorn—Long Lick church, Scott county, August 18.
 - Shelby County—Mt. Eden, August 15.
 - Green River—Cedar Spring church, August 17.
 - Gasper River—Slaty Creek church, August 20.
 - South District—Doctor's Fork Ch., August 20.
 - Barren River—Fountain Run church, Moore county, August 21.
 - Campbell County—Licking Valley church, August 21.
 - Franklin—Brewster, August 21.
 - Ohio River—Grand River church, August 21.
 - South Union—Wolfe Creek church, August 24.
 - Tate's Creek—Preacherville, Aug. 27.
 - Baptist—Mt. Pleasant church, Aug. 29.
 - East Concord—Middleboro, Aug. 30.
- SEPTEMBER.
- Cumberland River—Flat Lick Ch., 13 miles from Somerset, Sept. 3.
 - Central—Stuart's Creek church, September 3.
 - Rockcastle—Freedom church, September 3.
 - Bay's Fork—Bethlehem church, near Scottsville, Sept. 4.
 - Greeneup—Barnett's Creek church, Sept. 4.
 - Long Run—Elk Creek church, two miles from Normandy, Sept. 4.
 - Lynn—Knox Creek church, Sept. 4.
 - Nelson—Rivar View church, Sept. 10.
 - Russell's Creek—Trammel's Creek church, Sept. 11.
 - South Cumberland River—Welfare church, Sept. 11.
 - Salphur—Hillsboro church, Sept. 11.
 - Warren—Cedar Bluff, Sept. 11.
 - Boone's Creek—Powell's Valley, Sept. 10.
 - Booneville—Hindman, Sept. 13.
 - Greenville—Campton, Sept. 18.
 - Stockton's Valley—Beech Grove Ch., Sept. 14.
 - Simpson—New Salem church, Sept. 17.
 - East Lynn—Mt. Washington church, Sept. 18.
 - Salem—West Big Spring church, Sept. 18.
 - Freedom—Cave Spring church, Sept. 20.
 - Irvine—Blanton's Flat church, Sept. 20.
 - Second North Concord—Rife's Creek church, Sept. 20.
 - Edmonson—Silent Grove church, Sept. 25.
 - Landmark—Drowning Creek church, Sept. 25.
 - Seyern's Valley—Nolynn church, Sept. 25.
- OCTOBER.
- East Union—Old Poplar Creek Ch., Oct. 1.
 - Goheen—Hopewell church, Oct. 2.
 - Ten Mile—New Bethel church, October 2.
 - Laurel River—Laurel River church, Oct. 4.
 - Owen—Elk Lick church, Oct. 5.
 - Little Bethel—Cherry Hill church, Oct. 5.
 - North Bend—Union, October 9.
 - Union—Butler, October 9.
 - West Kentucky—Mt. Carmel, October 9.
 - Enterprise—Flat Gap, October 11.
 - Mt. Zion—Buffalo church, Oct. 11.
 - North Concord—Atemae church, October 11.
 - Upper Cumberland—Harlan, October 11.
 - West Union—Olivet church, October 15.
 - Ohio Valley—Bethel church, Henderson county, Oct. 22.
 - Concord—Salem, Oct. 22.
 - Blood River—Loonst Grove church, near Murray, Oct. 25.
 - Graves County—Mt. Olivet church, Oct. 25.
 - Goose Creek—No minute.
 - South Concord—No minute.

If changes or corrections are needed please write to the paper.
J. E. NUNNELLY,
Secretary.

SUBSCRIBER FOR THE RECORDER.

EDITORIAL CORRESPONDENCE.

The Denver & Rio Grande railroad is favored by being under the management of Mr. J. G. Metcalf, who was for years General Manager of the Louisville & Nashville system. His coming to Colorado was a decided addition to the progressive success of the Centennial State. Thus we go to Grand Junction, which is a great fruit market, the whole region being given to fruit trees. Thence on over a dreary stretch of barren mountains and valleys through the famous Castle Gate—two mountains with a little gap between, through which the train dashes—on to the Salt Lake Valley, with snow capped mountains on our right, and presently we reach Salt Lake City.

This valley resembles Palestine in several particulars. Great Salt Lake corresponds to the Dead Sea, while Utah Lake takes the place of the Lake of Galilee, and the river Jordan unites them. There are mountains near, but they are not arranged as in Palestine. The Mohammedans in Palestine resemble in several things the Mormons in this valley. They believe in a prophet, they believe and practice polygamy, they believe an inspired addition has been made to the Bible.

Salt Lake City is beautifully laid out, the blocks all being regular and the streets sixty feet wide between broad pavements— an hundred feet wide in all. The city has a population of over 20,000, and seems to be growing. The Baptists, like other evangelicals, are weak, though they are good material. The First church has 206 members, with the Rev. D. A. Brown as pastor. The East-Side church has 55 members, with the Rev. Frank Barnett as pastor. The Burlington Mission flourishes under the care of the Rev. J. J. Randolph, while the Rio Grande Mission has no preacher at present.

Chief interest in Salt Lake City centers in its being the Mormon Jerusalem and Mecca in one. Here Brigham Young, the prophet, lived with his 26 wives. Here is his grave, around which are several of Mrs. Young's graves; several of her being still alive. Of course we visited the Lion House, the Bee Hive and the Amelia Palace, where Mrs. Young resided during the lifetime of their husband; and where the present Prophet, Lorenzo Snow, lives and has his headquarters. We did not omit to visit the tithing place, where the tithes from the homes are gathered. When a faithful Mormon brings in a load of produce for market his ecclesiastical duty is to deliver one-tenth of the haul at this tithing house. Here, too, you can get the Mormon scrip, red and blue, respectively.

The most prominent building in the city, as well as the center from which all streets are named and houses numbered, is the Mormon Temple, whose highest spire is surmounted with a colossal statue of the angel Moroni, who is believed to have revealed the Book of Mormon to Joseph Smith. This temple is never opened to the public. It is reserved for the performance of secret rites. Even Mormons are not allowed to enter, unless they have to do with the rites to be observed. The Tabernacle, however, on the main campus, is opened all day, and its great organ and its wonderful acoustics have often been described. The writer publishes a description on his former visit.

At 2 P. M. Sunday, having been shipped at the First Baptist church in the morning, we at-

tended the great Mormon meeting. The Tabernacle is said to seat over 12,000, and it was filled, many visitors being present. Mr. Angus Cannon, President of Salt Lake State, presided, in the absence of the Prophet, who is a very old man and who is indisposed. This Mr. Cannon is the same who was convicted in the courts of practicing polygamy when I was in Salt Lake City two years ago. The claim that the Mormons quit polygamy when Utah was admitted as a State, is a false claim. It is difficult to convict them in the State courts because there are Mormons on the jury, while the court officials are either Mormons or else they depend on Mormon votes. But, despite these difficulties, there are occasional convictions; and when one is convicted he is regarded as a martyr.

There were two addresses in the Tabernacle, the first by a fleshy dressed, middle aged woman, who, at some length, and with graceful gesticulation and going, explained to us "the new internationalism." Then Prof. Talmage, said to be the brightest man among the Mormons, was called to the stand. His plea for Mormonism was a straightout "new theology" speech, with very slight additions. He argued for continuous inspiration and revelation. He said God's mouth was not shut when the Bible was finished, etc., etc., just exactly as the new theology men talk. He advocated repentance after death and the final restoration of the man, exactly as the new theology men argue. He denied the doctrine of eternal punishment in the most approved new theology fashion. Indeed his speech, in pamphlet form, would be a fine new theology campaign document. We hope our new theology friends will lose no time in establishing relations with these fellow-believers of theirs—the Mormons.

On one point Prof. Talmage was not clear. He said there could be no salvation without baptism, and yet men who went to hell repented and were saved. He did not tell us how men in hell could be baptized. We are not informed that there are in that place any facilities for baptism. We read of one man there who tried in vain to get even a drop of water. If baptism be essential to salvation and men are saved in hell, there must be some way for them to be baptized. Next day, however, Mr. Snow, a son of the present prophet, explained to the writer that while there could be no baptism in hell, yet men on earth could be baptized for the benefit and in the stead of those in hell, and thus the latter could be saved.

Mr. Snow, who kindly answered a good many of our questions, told us about the method of sending out Mormon missionaries. A man gets a note from the Prophet telling him to go as a missionary to a certain field. This is regarded as a call of God, and the man sets out at his own charges for a three-year service as missionary. At the end of that time "the church" pays his way home, but he gets no pay during his service. Mr. Snow said only one Mormon had ever refused to go on such a call. Going on a mission with the Mormons is regarded very much like making a pilgrimage to Mecca in regard among the Moslems. It is a great honor, and confers a high distinction.

Mr. Snow told us there are now 400,000 Mormons in the world, and they have 2,000 missionaries now at work. This is

one missionary for every 200 members. According to that rate American Baptists would have in the field 22,500 missionaries. Shall we allow these Mormons to love their abominable doctrines better than we love the truth?
T. T. Eaton.

LITTLE RIVER ASSOCIATION.

This body met with West Union church, Gracey, Ky., August 7, 8 and 9. After the introductory sermon by Bro. A. Knott, the body was organized by the reelection of Bro. I. N. Strother moderator and Bro. R. W. Morehead clerk.

Nearly all the churches were represented. Large congregations were in attendance at each session and good order prevailed, the lemonade stands having been bought off by Bro. F. W. Baker, who paid the required \$50. He is one of God's noble men, ever alert and willing to pay money and work and do everything in his power for the good of the cause dear to his heart.

The letters from the churches indicated, I was told by one who noticed, a decided falling off in the matter of contributions. The reports on the various missions, schools, colleges and the various denominational interests were duly discussed, the best of feeling all the while prevailing.

I made a list of the preachers present but lost it. I remember, however, the following visitors, viz.: J. N. Hall, of the American Baptist Flag, Fulton, Ky.; J. N. Prestridge, of the Baptist Argus, and W. P. Harvey, of the Western Recorder, both of Louisville; — Pate, of Jackson, Tenn.; I. M. Wise, of Ohio Valley College, Stuttgart, Ky.; Prof. Wm. Harrison, of Bethel Female College, and Prof. W. B. Davis, of Ohio Valley College; also Miss Mary Hollingsworth, of the Baptist Orphans' Home.

Altogether the interest manifested was good, and perfect harmony prevailed throughout.

BREAKFAST ON DRINK.

Office Station Every Opponent.

"Coffee and I had quite a tussle. Two years ago I was advised by the doctor to quit the use of coffee, for I had a chronic case of dyspepsia and serious nervous troubles, which did not yield to treatment. I was so addicted to coffee that it seemed an impossibility to quit, but when I was put on Postum Cereal Food Coffee, there was no trouble in making the change, and to-day I am a well woman.

"One of the lady teachers in our public schools was sick and nervous. Frequently the only thing she took for breakfast was a cup of coffee; I urged her to try leaving off the coffee and use Postum instead. Went so far as to send her a sample from my box and give her directions. She now uses nothing but Postum Food Coffee and told me a short time ago that she was perfectly well."

"It is easy to make good Postum, once a person becomes accustomed to it. Put four heaping teaspoons to the pint of water and after it comes up to a boil, see that from that time on it boils fifteen or twenty minutes, then use good cream and you have a drink that would be relished by the Queen. Be sure and put a piece of butter, size of a pea, in the pot to prevent boiling over." Mrs. Lizzie Whitaker, Kidder, Mo. Postum is sold by all first-class grocers at 15 and 25 cents per package.

Ed. A. W. Beacham, once pastor of the church with which the association met, and for 26 years its honored moderator. The mode of life have nearly run out with him, and as his tottering form stood before the people who have loved him so long, they could but feel that he was then in Bethel land looking over the portals thereof into the glorious home prepared for him, longing to enter into it and be forever at rest. Faithful old soldier of the cross, wait patiently! "A far more exceeding and eternal weight of glory awaits you." Blessed thought! May this be your stay and comfort until the Master says: "It is enough. Come up higher."

Excellent sermons were delivered at the stand by Bren, J. N. Hall, W. P. Harvey and others whose names I cannot recall.

The next session was appointed to be held with New Bethel church, Lynn, county, beginning Tuesday after the third Sunday in October 1902. The change to cooler weather is a good idea.

There was general regret that Hon. William J. Stone was unable to be present on account of affliction. And it seemed so strange that dear old Bro. E. H. Ford was absent. He wrote that hot weather and the publishers prevented. Let the friends of the Repository send their renewals and subscriptions by mail and gladden his heart.
T. E. RICHY.

Frimman, Ky.

OBITUARY.

The David's Fork church, with representatives from some neighboring churches, met August 8, 1901, to ordain to the Gospel ministry Bro. W. F. Stuart. The ministers present were W. H. Felix, T. C. Stackhouse, E. B. Bailey, R. French, Preston, Blake, G. W. Argabrite, J. A. Kirtley, Jr., G. W. Eley and J. K. Nunnelly.

Bro. W. H. Felix was elected chairman and J. K. Nunnelly secretary of the council.

After Bro. Stuart related his Christian experience and call to the ministry, which were quite satisfactory, he was examined as to his views of Bible doctrines. These were thoroughly sound.

Bro. Preston Blake read the Scriptures, Bro. J. A. Kirtley, Jr., led in prayer, Bro. E. B. Bailey preached the sermon, Bro. G. W. Argabrite gave the charge to the candidate and presented the Bible, Bro. R. French led in the ordaining prayer and Bro. W. F. Stuart pronounced the benediction.

J. K. NUNNELLY.

NECESSITY of the closet, witness to the decadence of spiritual life. The sweetness of divine communion, and its enjoyment as a daily experience, are a living testimony to the allegiance of the child to his heavenly Father. As the rain to the plant, so is prayer to the soul. It is a stimulus to growth. The old physiological character was compelled to touch the earth daily in order to be renewed in strength, so the Christian, to holy development, must constantly touch God. When appetite fails and does not return, it indicates ill health; so a decline of spiritual desire for private calling upon God for soul nourishment means a weakening of the Christian vitality and vigor. It becomes us to draw nigh to God, that he may draw nigh to us. If we would maintain a sturdy, gracious character, we must dwell much with him.

A SECRET to a brave man is on his victory deferred.

PRaise YE THE LORD.

BY ERNEST W. SHURTLEFF.

Praise ye the Lord! who, with un-
dring hand,
Unbars the silver fountains of the
skies:
Who brightens with His gold the
sun-kissed grain.
And pours down autumn's fruits
like ruby rain.
Till rosy harvests heap the glowing
land!

Each day the sun—bright slave of
His command—
Decks earth and sky with stainless
beauty grand;
Each night to heaven the stars
bring peace again—
Praise ye the Lord!

The ages melt like snow on beauty's
strand—
Death counts the jewels of life like
grains of sand—
Yet doth the light of heaven on
earth remain,
O, let the glad world sing her loud-
est strain!
Though suns grow cold the love of
God shall stand!
Praise ye the Lord!
—Youth's Companion.

OUR PULPIT.

WHAT THE DISCIPLES CALLED
THEMSELVES.

BY ALEXANDER MACLAREN, D. D.

.....The saints and faithful
brethren in Christ.—Cor. 1:2.

"The disciples were called
Christians first in Antioch," says
the Acts of the Apostles. It was
a name given by outsiders, and
like most of the instances where
a spot, or school, or party is la-
belled with the name of its found-
er, it was given in scorn. It hit,
and yet missed, its mark. The
early believers were Christians,
that is Christ's men, but they
were not merely a group of fol-
lowers of a man like many other
groups, of whom the Empire at
that time was full. So they nev-
er used it themselves. It occurs
twice only in Scripture, once
when King Agrippa was im-
mensely amazed at the audacity
of Paul in thinking that he would
easily make a Christian of him;
and once when Peter speaks of
"uffering as a Christian," where
he is evidently quoting, as it
were, the indictment on which
the early believers were tried and
punished. What did they call
themselves then?

I have chosen my text, not for
the purpose of speaking about it
only, but because it gathers to-
gether in brief compass the three
principal designations by which
the early believers knew them-
selves. "Saints," that tells their
relation to God, as well as their
character, for it means "conse-
crated," set apart for him, and
therefore pure; "faithful," which
though here employed as an at-
tribute to the word that follows,
is also, throughout Scripture, an
independent and favorite desig-
nation; "believers," that defines
their relation to Jesus Christ as
the Revealer of God; "breth-
ren," that defines their relation
and their sentiment toward their
fellows. These terms go a great
deal deeper than the nickname
which the wits of Antioch invent-
ed. The members of the church
were not content with the vague
"Christian," but they called
themselves "saints," "believ-
ers," "brethren." One designa-
tion does not appear here, which
we must take into account for
completeness; that is the earliest
of all—disciples. Now, I pur-
pose in this sermon to bring to-
gether these four names, by
which the early believers thought
and spoke of themselves, in or-
der to point the lessons as to our

position and our duty, which are
wrapped up in them. And I may
just say that, perhaps, it is no
sign of advance that the church,
as years rolled on, accepted the
world's name for itself, and that
people found it easier to call
themselves "Christians"—which
did not mean very much—than
to call themselves "saints" or
"believers."

Now then, to begin with,
I—THEY WERE "DISCIPLES" FIRST
OF ALL.

The facts as to the use of that
name are very plain, and as in-
structive as they are plain. It
is a standing designation in the
Gospels, both in the mouths of
friends and outsiders; it is some-
times, though very sparingly,
employed by Jesus Christ him-
self. It persists on through the
book of the Acts of the Apostles,
and then it stops dead, and you
never hear it again.

Now its existence at first, and
its entire abandonment after-
ward, both seem to me to carry
very valuable lessons. Let me
try to work them out. Of course,
"disciple" or "scholar" has for
its correlative—as the logicians
call it—"teacher." And so we
find that as the original adhe-
rents of Jesus called themselves
"disciples," they addressed him as
"Master," which is the Greek
equivalent of the Jewish "Rab-
bi." That at once suggests the
thought that to themselves, and
to the people that saw the origina-
tion of the great Christian
community, the Lord and his
bandful of followers seemed just
to be like John and his disciples;
the Pharisees and their disciples;
and many another rabbi and his
knot of admiring adherents.
Therefore whilst the name was
in the view fitting, it was still
more conspicuously inadequate,
and as time went on, and the
church became more conscious of
the uniqueness of the bond that
knit it to Jesus Christ, it instinc-
tively dropped the name
"disciple," and substituted
others more intimate and ade-
quate.

But yet it remains as perma-
nently true, that Christ's follow-
ers are Christ's scholars, and that
he is their rabbi and their teach-
er. Only the peculiarity, the
absolute uniqueness, of his atti-
tude and action as a teacher lies
in two things; one, that his main
subject was himself, as he said,
"I am the truth," and conse-
quently his characteristic de-
mand from his scholars was not,
as with other teachers, "Accept
this, that or the other doctrine
which I propound," but "Believe
in me," and the other, that he
seldom if ever argues, or draws
conclusions from previous prem-
ises, that he never speaks as if
he himself had learnt and fought
his way to what he is saying, or
betrays uncertainty, limitation,
or growth in his opinions, and
that for all confirmation of his
declarations he appeals only to
the light within and to his own
authority: "Verily! verily! I
say unto you." No wonder that
the common people wondered at
his teaching, and felt that there
was an authority in it which the
wearisome repetitions of what
Rabbi So-and-So had said, alto-
gether lacked.

That teaching abides still, and,
as I believe, opens out into, and
is our source of, all that we know,
in distinction and contrast from
"imagine," "hope," "fear"—of
God, and of all that we know
of ourselves, and of all that we
know of the future. It casts the
clearest light on morals for the
individual and on politics for the
community. Whatever men may
say about Christianity being ef-

fete, it will not be effete, as the
great Teacher of humanity, till
the world has learnt and absorbed
the teaching of Jesus Christ.
And we are a good long way from
that yet!

If he is thus the Teacher, the
perpetual Teacher, and the only
Teacher of mankind, in regard to
all these high things about G d
and man, and the relation be-
tween them; about life and death
and the world, and about the
practice and conduct of the indi-
vidual and of the community,
then we, if we are his disciples,
build houses on the rock, in the
degree in which we not only
"hear," but "do," the things
that he commands. For this
Teacher is no theoretical handler
of abstract propositions, but the
authoritative imposer of the law
of life, and all his words have a
direct bearing upon conduct.
Therefore it is vain for us to say:
"Lord! Lord! Thou hast taught
in our streets and we have ac-
cepted thy teaching." He looks
down upon us from the throne,
as he looked upon the disciples
in that upper room, and he says
to each of us: "If ye know these
things, happy are ye if ye do
them."

But the complete disappearance
of the name as the development
of the church advanced, brings
with it another lesson, and that
is, that precious and great as are
the gifts which Jesus Christ be-
stows as a Teacher, and unique
as his act and attitude in that
respect are, the name either of
teacher or of disciple fails alto-
gether to penetrate to the essence
of the relation which knits us to-
gether. It is not enough for our
needs that we shall be taught,
the worst man in the world
knows a far nobler morality than
the best man practices. And if
it were true, as some people su-
perficially say is the case, that
evil-doing is the result of igno-
rance, there would be far less
evil doing in the world than,
alas! there is. It is not for the
want of knowing that we go
wrong, as our consciences tell us;
but it is for want of something
that shall deliver us from the
burden that weighs upon us of
our past. Like as in the geolog-
ical forms, all the waving foliage
of one epoch dies down and is
changed into heavy rock, our
past presses on us. What we
need is not to be told what we
ought to be, but to be enabled to
be it. Electricity can light the
road, and it can drive the car
along it. And that is what we
want, dynamic as well as an il-
luminant; something that will
make us able to do and to be the
things which conscience has told
us we ought to be.

Teacher? Yes! But if only
teacher then he is nothing more
than one of a multitude who in
all generations have vainly wit-
nessed to sinful men of the bet-
ter path. There is no reforma-
tion for the individual, and little
hope for humanity in a Christ
whom you degrade to the level
of a rabbi, or in a church which
has not pressed nearer to him
than to feel itself his disciples.

There was a man that came to
Jesus by night, and was in the
dark about the Jesus to whom he
came. And he said, "We know
that thou art a Teacher come
from God." But Jesus did not
accept the witness, though a
young teacher fighting for recog-
nition might have been glad to
get it from an authoritative
member of the sanhedrim. But
he answered, "Except a man be
born again, he cannot see the
kingdom of God." If we need
to be born again before we see
it, it is not teachers of it that
will serve our turn, but one who

takes us by the hand and trans-
lates us out of the tyranny of the
darkness into the kingdom of the
sun of God's love. So much,
then, for the first of these names
and its lessons.

Now turn to the second:

II.—THE DISCIPLES MUST BE "BE-
LIEVERS."

That name begins to appear al-
most immediately after Pente-
cost, and continues throughout.
It comes in two forms, one which
is, in my text, "the faithful,"
meaning thereby not the reli-
able, but the people that are full
of faith; the other, meaning the
same thing, they who believe, the
"believers." The church found
that "disciple" was not enough.
It went deeper; and, with a true
instinct, laid hold of the unique
bond which knits men to their
Lord and Saviour. That name
indicates that Jesus Christ ap-
pears to the man who has faith
in a new character. He is not
any longer the Teacher who is to
be listened to, but he is the ob-
ject of trust. And that implies
the recognition, first, of his di-
vinity, which alone is strong
enough to bear up the weight of
millions of souls leaning hard
upon it; and, second, of what he
has done, and not merely of what
he has said. We accept the
Teacher's word; we trust the Sa-
viour's Cross. And in the meas-
ure in which men learnt that the
centre of the work of the Rabbi
Jesus was the death of the incar-
nate Son of God, their docility
was sublimed into faith.

That faith is the real bond that
knits men to Jesus Christ. We
are united to him, and become
recipient of the gifts that he has
to bestow, by no sacraments, by
no externals, by no reverential
admiration of his supreme wis-
dom, and perfect beauty of char-
acter, not by assuming the atti-
tude of the disciple, but by the
singing of our whole selves upon
him, because he is our Saviour.
That unites us to Jesus Christ;
nothing else does. It is the
opening of the heart by which
all his power can be poured into
us. It is the grasping of his
hand, by which, even though the
cold waters be above our knees,
and be rising to our hearts, we
are lifted above them and they
are made a solid pavement for
our feet. Faith is the door
opened by ourselves, and through
which will come all the glory that
dwell between the cherubim, and
will fill the secret place in our
hearts. To be the disciple of a
rabbi is something; to be the
"faithful" dependant on the Sa-
viour is to be his indeed.

And then there is to be remem-
bered, further, that this bond,
which is the only vital link be-
tween a man and Christ, is there-
fore the basis of all virtue, of all
nobility, of all beauty of conduct,
and that "whatsoever things are
lowly and of good report" are
its natural effluence and fruit.
And so that leads us to the third
point.

III.—THE BELIEVING DISCIPLE IS A
"SAINT."

That name does not appear in
the Gospels, but it begins to
show in the Acts of the Apostles,
and it becomes extremely common
throughout the Epistles of Paul.
He had no hesitation in calling
these very imperfect disciples in
Corinth by this great name. He
was going to rebuke them for
some very grave offences, not
only against Christian elevation
of conduct, but against common
pagan morality; but he began by
calling them "saints."
What is a saint? First and
foremost, a man who has given
himself to God, and is conse-
crated thereby. Whoever has



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Bones Ache?

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cast himself on Christ, and has taken Christ for his, therein and in the same degree as he is exercising faith, has thus yielded himself to God. If your faith has not led you to such a consecration of will, and heart, and self, you had better look out and see whether it is faith at all. But then, because faith involves the consecration of a man to God, and consecration necessarily implies purity, since nothing can be laid on God's altar which is not sanctified thereby, the saint comes to imply purity of character. Sanctity is the Christian word which means the very flower and fragrant aroma, so to speak, of what the world calls virtue.

But sanctity is not emotion. A man may luxuriate in devout feeling, and sing, and praise, and pray, and be very far from being a saint, and there is a great deal of the emotional Christianity of this day which has a strange affinity for the opposite of saintship. Sanctity is not aloofness. There were "saints in Caesar's household": a very unlikely place—flowers on a dunghill, and perhaps their blossom all the brighter for what they grew on, and which they could transmit from corruption into beauty. So sanctity is no blue ribbon of the Christian profession, to be given to a few select (and mostly ascetic) specimens of consecration, but it is the designation of each of us, if we are disciples who are more than disciples, that is, "believers." And thus, brethren, we have to see to it that in our own cases our faith leads to surrender, and our self-surrender to purity of life and conduct. Faith, if real, brings sanctity; sanctity, if real, is progressive. Sanctity, though imperfect, may be real.

And so, lastly,
IV.—THE BELIEVING SAINTS ARE "BRETHREN."

That is the name that predominates over all others in the later portions of the New Testament, and it is very natural that it should do so. It reposes upon and implies the three preceding. Its rapid adoption and universal use, expresses touchingly the wonder of the early church at its own unity. The then world was rent asunder by deep clefs of misunderstanding, alienation, animosity, racial divisions of Jew and Greek, Parthian, Scythian; sexual divisions which fang men and women who ought to have been linked hand in hand, and united heart to heart, to opposite sides of a great gulf; divisions of culture which made wise men look down on the unlearned, and the unlearned hate the wise men; clefs of social position, and mainly that diabolical one of slave and free—all these diverse and disintegrating forces were in active operation. The only thing, except Christianity, which produced even a semblance of union was the iron ring of the Roman power, which compressed them all into one indeed, but crushed the life out of them in the process. Into that disintegrating world, full of mutual repulsion came One who drew men to Himself and said, "One is your Master, even Christ, and all ye are brethren." And to their own astonishment, male and female, Greek and Jew, bond and free, philosopher and fool, found themselves sitting at the same table as members of one family; and they looked in each other's eyes, and said "brother!" There had never been anything like it in the world. The name is a memorial of the unifying power of the Christian faith.

And it is a reminder to us of our own shortcomings. Of course, in the early days, the little band were driven together, as sheep that stray over a pasture in the sunshine will huddle into a corner in a storm, or when the wolves are threatening. There are many reasons to-day which make less criminal the alienation from one another of Christian communities and Christian individuals. I am not going to talk about the evident signs in this day, for which God be thanked, that Christian men are beginning, more than they once did, to realize their unity in Jesus Christ, and to be content to think less of the things that separate than of the far greater things that unite. But I would lay upon your hearts, as individual parts of that great whole, this, that whatever may be the differences in culture, outlook, social position, or the like, between two Christian men, they each, the rich man and the poor, the educated man and the unlettered one, the master and the servant, ought to feel that, deep down in their true selves, they are nearer one another than the men who, differing from them in regard to their faith in Jesus Christ, are like them in all these superficial respects. Regulate your conduct by that.

That name, too, speaks to us of what I have no time to dwell upon, viz. the source from which brotherhood has come. We are "brethren" of each other because we have one Father, even God, and the Fatherhood which makes us brethren is not that which communicates the common life of humanity, but that which imparts the new life through Jesus Christ. So the name points to the only way by which the world's dream of a universal brotherhood can ever be fulfilled. If there is to be fraternity there must be fatherhood, and the life which, possessed by each, makes a family of all, as the life which he gives who is "the first born among many brethren," and who, to them who believe on him, gives power to become the sons of God; and the brethren of all the other sons and daughters of the Lord Almighty.

So, dear friends, take these names, ponder their significance and the duties they impose. Let us make sure that they are true of us. Do not be content with the vague, often unmeaning name of Christian, but fill it with meaning by being a believer on Christ, a saint devoted to God, and a brother of all who, "by like precious faith," have become sons of God.—Baptist Times and Freeman.

COST OF SECRETARIES OF MISSIONS.

My reply to Dr. Jarrel is, "Well said, brother, and thank you for saying it." On no subject do Baptists need to take higher ground, and on no subject is there greater need for an outspoken voice at this time. The fact that our Secretaries are underpaid, to the loss of Christ's cause, has come home to my heart sorely of late. Here I am, a pastor of a church in the same city in which Dr. F. H. Kerfoot worked and died. His family was more expensive than mine, children older and one at college. Yet I receive at least \$750 more a year than that great man received. I stay at home. He relinquished home. I have pleasures, comforts, social and otherwise, to which he was forced to be a stranger. His salary did not afford him a living in Atlanta. He was forced to live under condi-

tions to which himself and his wife had been strangers. He breathed his last in a hot room up-stairs over another family; and it was because being that kind of an honest man he was determined to live within the \$2,500 paid him by the Board.

Of Dr. Willingham the same thing is true. No man is more economical than he. His is a family known in Georgia for thrift and business method. His own household is distinguished for regulation and virtues not showy or fashionable. And yet his salary lacks \$500 a year of paying the expenses of his and his family's support. Of Dr. Frost the same may be said. These men gave up pastorates that paid them far more. One brother, notably fitted, and whose name has been before the Home Board as a successor to Dr. Kerfoot, could not accept the work without positive suffering to his family if he lived in Atlanta.

THE WESTERN RECORDER is conservative. Will it move for an increase of \$500 to each of our secretaries? The Home Mission Board appreciates the necessity for it, so does the Foreign Board, so the Sunday School Board; but neither wishes to move without the other. Would such a fair and wise action be criticized? Yes, by some; but not by the real people—the plain, commonsense people of the country—when the facts are laid before them. The Baptist demagogue would make his speech, write his article, and get his association to pass resolutions. That same man could get exactly opposite resolutions passed if he tried as hard. At the bottom the Baptist people are not an unreasonable people. They want the best men to administer their causes. They do not want places of trust and heavy work put to the lowest bidder. And they would support each of our Boards in dealing with our Secretaries justly in the matter of salary. As it is now, whenever by death or otherwise a vacancy occurs, the embarrassment is palpable, since our secretaries require the ablest and best men to fill them. The man who with a family on his hands and heart declines to come to Atlanta to the Secretaryship of the Home Mission Board on a salary of \$2,500 is not to be called penurious and out of sympathy with the poorer classes, but rather a man who feels called of God to educate his children, and protect his wife, and spare his own mind the harassment of an insufficient income and an ever-threatening margin of debt.

JOHN E. WHITE.

THE BIBLE CRITIC'S FIRST NEED.

I have said nothing, and have nothing to say, against the severest scientific and critical investigation. The man who would forbid this is no friend to truth, and simply betrays by his fears his own secret doubt or unbelief. To stifle inquiry is to create suspicion that the Bible will not stand investigation. I know there is a criticism—from which may God deliver us—which calls forth the rebuke: "Thou savourest not the things that be of God, but those that be of men"—a criticism which mistakes plausible conjecture for proof—a criticism which, for all its learning and intellectual acumen, manifests the sheerest incapacity of spiritual thought—a criticism which stumbles about among the things of God like the men whom John Bunyan describes, with their eyes put out, stumbling among

Summer Dress Goods.

- 41C Yard—70 yards of Dresden Lawns in many choice patterns, also solid colors of pink, blue, red, green, navy and black.
- 5C Yard—400 yards of new Florence Batiste, in all the new patterns and colors of blue, red, pink, helio and violet.
- 71C Yard—170 yards of Sheer Lawns and Dimities the latest dot and striped effects in the newest colors, also navy and white and black and white.
- 71C Yard—100 yards of Lawns, Batistes and Dimities in dots, stripes and all-over patterns, also solid navy blue and helio embroidered dotted Swiss.
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- 121C Yard—One lot Embroidered Swisses, in stylish stripes and figures, in navy and new blue only. 20 quality.

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- 19C Pair—70 dozen of Ladies' Fancy Hose, with embroidered ankles and boot patterns, in red, heliotrope and blue, with stripes and figures, former price 25 cents.
- 25C Pair—40 dozen of Ladies' Hose, in about ten styles of black lace, polka dots, fancy stripes, plain black lilies and black with white foot.

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taken every morning after a girl is twelve years old will bring her into healthy womanhood. It will help her to develop into attractive womanhood and equip her for the duties of life. All druggists sell \$1.00 bottles of Wine of Cardui.

The Hollywood, Ashby Park, N. J., February 8, 1898. I read your advertisement in regard to Wine of Cardui in the Baltimore American, and it so thoroughly impressed me that on my visit to Baltimore during the holidays I purchased a bottle of it for my adopted daughter, who was suffering with female troubles. She had been under the doctor's care for many times, and at times her mother was somewhat terrified. I found her to try it and the first dose benefited her. She took it regularly according to the directions, and was greatly relieved. To see her own words, "I saved my life."

For advice and literature, address, J. W. Caldwell, "The Ladies' Advice Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

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the tombs—a criticism arrogant and lordly, vainly puffed up in its fleshly mind—which deposes Jesus Christ from the place of authority and then quietly sits down in the vacant chair. But all criticism is not of such kind, and need not be so, as the memory of a man like Samuel Pridoux Tregelles reminds us. The fundamental thing is that all our investigations be prosecuted in the spirit of childlike humility, with reverent faith in God, a sense of responsibility and willingness to do his will. Take two books—one on Spectrum Analysis, the other dealing with the cry, "O wretched man that I am, who shall deliver me?" You could not read the two books aloud in the same tone of voice without a sense of incongruity.

They appeal to totally different faculties of our being, and the man who is interested in the one may be totally untouched by the other. The words of the Apostle are profoundly significant in this connection: "The natural man"—the man whose intellectual nature is awake, while his spiritual nature is dormant and unquickened—this man "receiveth not the things of the Spirit of God; they are foolishness to him; neither can he know them, because they are spiritually discerned."—The starting-point of all true criticism (even of the letter) is here: "Ye must be born again."—Rev. Principal Oulross.

Please mention this paper when writing advertisers.

EDITORIAL.

Downfall the strongest desire of the regenerated man is to become holy and more Christlike. God demands this of his children, saying: "Be ye holy, for I am holy." The new-born soul longs for God that it may be holy, crying out with David: "As the hart pants after the waterbrooks, so panteth my soul after thee, O God." But alas! how many of us are sadly disappointed in our aspirations. The progress is so slow that we become discouraged and moan with Paul: "O wretched man that I am, who shall deliver me from the body of this death!" There is a way to obtain this holiness, but many make grievous mistakes in the search. These mistakes are natural, and often result from wrong teaching and honest ignorance. One is the belief that we can obtain it by our own efforts, struggles and agonizing. These self-efforts may make us more moral and upright in our outward life, but cannot make us holy within. They will put a strain upon us that we cannot bear, and soon we find out that we have failed in becoming holy. No one ever became holy this way.

Another mistake is that it is obtained instantaneously by an act of consecration and faith. Some have by this act of full surrender and strong exercise of faith obtained a great spiritual uplift, and then supposed that they at once became entirely sanctified. But as time passes, they discover their mistake. True holiness never was and never can be thus obtained. All human efforts at consecration and faith to become holy result in depressing failures.

Another mistake is that it is obtained by concentrating efforts upon eradicating sins one by one as discovered. Life is too short to perfect holiness in this way. These sins return often after being apparently rooted out. This mistake arises from wrong views as to the nature of Scriptural holiness. It is not simply negative, but also positive. Holiness is becoming Christlike in character. It is not simply a vessel emptied and cleansed, but one filled after cleansing.

Now all these mistakes have been made by honest and sincere Christians, and always bring disappointment. What, then, is the true way? Paul reveals the way clearly: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (3 Cor. 3:18). It is something done for and in us—"are changed." It is something imparted to us gradually upon a certain condition revealed. The character of Christ is thus day by day wrought in us by the Spirit so that we are, may be slowly, but surely, becoming Christlike. His image is that to which we are being conformed. The condition is continuous conscious fellowship with Christ: "As in a mirror beholding the glory of the Lord, we are changed into the same image." We are so constituted, it is a law of our being, that we naturally and necessarily become like those with whom we constantly hold communion. Persons, sometimes through books, at other times by personal contact, mould our character. Good books and holy beings produce good results in us. This is cause and effect. Hence constant fellowship with

Christ brings Christlikeness. Christ is revealed in the Gospels and by the Holy Spirit, hence the study of the Bible under the illumination of the Spirit will bring holiness. None ignorant of the Bible can be holy. Christ enters those who open their hearts to him: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This indwelling of Christ by the Spirit will develop our whole being into his image. Only by abiding in him can we be made holy. Reader, if you would satisfy your longing for holiness, keep in daily communion with Jesus Christ.

"Thine time to cleanse the heart, To sanctify the soul, To pour fresh life in every part, And new-create the whole."

The old Dover Association of Virginia, to which the Richmond churches belong, has held its 118th annual meeting. There was much interest in this meeting among the Baptist brotherhood of the South for two reasons. The pastor of one of its churches had denied the vicarious atonement in a public address, and his church, to all appearances, agrees with him. Would old Dover, so long and so staunchly Baptist, admonish the church, or would it, by its silent acquiescence, leave the world to infer that old Dover does not consider the vicarious atonement a matter of any importance?

We have only seen a report of the meeting in the Religious Herald, and in that there is nothing said of any protest upon the subject.

The other thing on which much interest was felt, was what the Association would do in regard to the old First church, the mother church in Richmond. The Association at its session in 1899 had passed this resolution:

WHEREAS, The constitution of the Dover Association permits the withdrawal of fellowship from any church or churches as may become corrupt in doctrine or practice—

Resolved, That the Association hereby advise each church to withdraw from such members as persist in the sale of intoxicating liquors, either by retail or wholesale, after they shall have been kindly and fraternally remonstrated with on the subject. Furthermore, in case any church shall disregard the advice of the Association, their fellowship shall be withdrawn from such church.

There are eight churches in the Association which have liquor sellers in their fellowship, the old First being the leading one. The First did nothing. It was generally understood that the church would stand by its members and let the Association expel it from her fellowship.

In 1900 the Association passed resolutions "still holding firmly to the policy outlined in previous resolutions," but instead of turning out the eight churches, it appointed a committee to correspond with them, ascertain the facts and report for action at this session.

The First church showed no signs of yielding still. This year the committee reported that it had corresponded with the churches during the year, that "the Association's method of approach to the churches has been regarded by a few of them as unsatisfactory, and in one or two cases it has seemed to be distinctly irritating." The committee recommended to the Association to declare that its conviction in regard to the traffic in intoxicating liquors was unshakable; that the Moderator appoint a committee of five to continue the correspondence with the churches; and that "the resolu-

tions of the Association in 1890, in so far as they express or imply a threat to exclude the churches, and the resolutions of 1900, in so far as they repeat, or seem to repeat, such threat, are hereby rescinded." The report concludes: "We deplore the fact that the liquor traffic is still found among the members of a few churches in this Association."

One church reported that the two liquor dealers in its fellowship had gone out of the business. From two churches letters were received thanking the Association for its action. But whether these were two of the churches which have liquor dealers in their fellowship, the committee did not say.

We regret very much that the old First church did not see best to free itself from all connection with the liquor traffic. We are glad that if the Association has decided not to exclude the churches, it had the manliness to rescind that part of the resolution it had passed. We are glad that, while rescinding its threat to exclude the churches, old Dover took occasion to reaffirm, in unmistakable language, its detestation of the liquor traffic. We wish, as the Association saw best not to admonish the church whose pastor denies the doctrine of the vicarious atonement, the Association had reaffirmed its faith in that doctrine in unmistakable terms, as it declared its position on the liquor traffic.

The Pope, in an address to the students of St. Bede College, said of the ritualistic movement in England: "The English now accept the rites of the Romish church. Soon they will accept the substance of our holy religion. What is now happening in the Anglican church, added to the progress of Roman Catholicism in England, confirms my hope that England will assuredly re-enter Roman Catholicism."

If this movement Romeward was confined to the Church of England, it would not be so strange and so alarming. But it is seen, also, in all the denominations. Even Baptists are in too many places falling into line, somewhat shamefacedly and in the rear, to be sure, but still falling into line.

Ten years ago the Recorder spoke strong words against all spicing of Catholics and Episcopalians by Baptists, and warned our people that it is the thin edge of the wedge that is dangerous. We pointed out that all keeping of set days, all rituals which tell what to read or sing, or for what to pray on set occasions, all religious observances of Christmas, Easter, Whit-Sunday, Holy Week, &c., &c., were but the beginnings. We quoted approvingly the words of the Presbyterian of Philadelphia, that all ritualism marks the decay of spirituality, and serves to increase that decay.

We were told that we were alarmists. Brethren laughed at us privately, and assured us that Baptists were in no danger. Some wrote indignantly in the spirit of Hassal: "Is thy servant a dog that he should do this thing?" Some publicly sneered at the easily alarmed old fogey, who thought the thin edge of the wedge so dangerous.

But if the Baptists in the United States progress so rapidly towards Rome in the next ten years as they have in the last—where will they stand?

The correspondent of an exchange says that in New York City Easter was celebrated by Catholics, Lutherans, Episco-

pals, Baptists, Methodists, Congregationalists, in fact by all except the more conservative of the Presbyterian churches. These were kept steady and out of the Romeward current by the great power of John Hall, who stood like a stone wall against all such innovations in worship. Now that he is gone, we do not know whether his mantle has fallen on the shoulders of any other. But in other cities it is a question whether the Presbyterians are not going towards Rome as rapidly as any other sect.

Already the other denominations have passed the low church evangelical Episcopalians. There are things done in Methodist and Baptist churches which Bishop Whitte would not allow in his diocese? What will the end be? What will the next ten years bring forth? Is the world getting worse, as our pre-millennial friends think?

A notable example of laymen whose religion permeates their entire life, is Mr. George Cadbury, of Bourneville, England. He is one of a very large manufacturing, and has immense and wide-spread business interests. Yet he finds time for worship, not only on Sunday, but on the days of the week. And in all his relations he acts as if living in a conscious sense of God's presence.

He treats his workmen justly and kindly. Justice is a rarer virtue than kindness. It requires thoughtfulness and courage, ceaselessly. It cannot be fitful and unthoughtful, as much that is called kindness is. But in truth there can be no real kindness without justice as a foundation.

His workmen know that he never loses sight of their well-being, and considers it of more importance than he does his profits. In an issue between the two, they know he would never hesitate for a moment. Therefore they love and trust him, and are interested in his interests.

Before work begins in the rooms where he has 2,800 girls employed, he gathers them together and leads them in worship. He reads from the Scriptures, and this is followed by a hymn and a prayer. Once a week he holds a meeting with the 1,100 men he has on the place. On Sundays he teaches 1,600 men and boys in a Bible class at Birmingham. This class begins at 7:30, and as his home is a few miles away, he has to start at 6:15. Let the lazy Christians, who find it hard to get to Sunday-school at nine o'clock, consider this example of one of the busiest men in the world.

In a recent interview, published in the Sunday School Chronicle, he said that the morning worship made him and his men and girls "endeavor to be absolutely just," and therefore "we work happily together." The solution of all labour troubles are in those few words. For men and employers to endeavor, with God's help and in conscious reliance upon Him, to be absolutely just to each other, will prevent all war between capital and labor, and enable all to work happily together.

One of the things which has been most industriously used against Genesis, has been the Calaveras skull. This skull was found in a gold mine in Calaveras county, Cal., in 1866, and was accepted by many geologists as establishing the great antiquity of man. Defenders of Genesis have had that skull hurled at them on all occasions.

Editorial Varieties

About two dozen persons recently met in Odessa to read the Bible and pray. The police found it out, entered the place and seized an open Bible on the table, arrested these persons. They were condemned to varying terms of imprisonment. And this in the twentieth century in a professedly Christian country!

Professors seem to be vying with each other in their efforts to say something "new." Whether there is anything true in their statements, appears to be a matter of indifference. Here is Professor Frederick Starr saying that we are turning red like the Indians and only constant immigration can save us! Proof he does not offer.

"Stid Tom" has been for nineteen years in bed health. He has been kept in various asylums and sanitariums. But he has recovered sufficiently to return to his concert work, and he returns the same old Tom. He is only 67 years old, though if the majority of us were told to guess his age, the guesses would range from 70 to 100.

The Canadian Baptist says an effort is being made in Burma to confirm the Burmese in their ancestral faith so as to prevent their becoming Christians. The strange thing in regard to it is that the three Buddhist monks who are most active are all Europeans, natives of Great Britain. But new converts are all Chinese women from Chicago are on their way to aid in the movement.

Rev. John Spurgeon, the father of Charles H. Spurgeon, is a Congregational preacher. He celebrated his ninety-first birthday by laying the corner-stone of a Baptist church in South Norwood. He made a fine speech, in which he spoke of belonging to a preacher's family. His father was a preacher, his son was a preacher, and his grandsons are. He retains well his vigour of mind and body.

We are very glad to learn that Pastor John E. Barnard, of Ansonia, has recovered from the fever which confined him to bed for three weeks. He has gone to the mountains of Georgia to rest and regain his strength. We hope, as he grows strong again, he will not forget the lesson his sickness ought to have taught him, that one may cannot do with impunity the work it would tax three men to do.

The People's church of London, England, please to have the missionaries of other countries preach for them two months every year. They have invited Dr. J. T. Christian, but he will not be able to go, probably, till next summer. As they make it a point of inviting the leading men in other countries, this is a compliment indeed to Dr. Christian, and shows what an impression he made in London during his brief stay in that city.

The Religious Telegraph says that Frank H. Robertson, who has lived some time in the Philippines, declares there was not a saloon in Manila before the entrance of the United States troops. He says the Philippines have a horror of intoxicating beverages and would permit none to be dispensed in their towns. As there were but a few hundred saloons opened in Manila, it seems that a part of the White Man's burden is to teach the brown man to drink.

As if we were not suffering enough from the heat, here come some Epistolary astronomers and declare that the spells of weather are to be as hot, if not hotter, for the next four years. They give as the cause for the heat that the vapours which envelop the sun and moderate its heat have been thinned out, so that they do not protect to know the cause, we are skeptical as to their knowledge that the hot spells will continue for four years.

Genoa Tremantico, of England, as quoted by the Watchman, says the birthrate is decreasing in all the nations of Europe except Russia. Meanwhile China and India are increasing enormously. The same complaint of decreasing birthrate is heard from Australia. And this decrease has been growing greater in England for ten years. Is the white race self-condemned? Or is this a punishment for their treatment of yellow, brown and black men?

A brother writes to the London Baptist that, however it may be with some Baptist churches in England, his church trains sturdy Baptists who carry their principles with them. Recently one of the churches moved his residence into a Leamington town where there was no Baptist church. He attended the Wesleyan Methodist church rather than the Episcopal, as was right. He was asked to join the Methodists and he made a clear leader, but he replied: "You can make a Wesleyan into a Baptist, but you can't make a Baptist into a Wesleyan."

In an English court, the other day, an old man was on the witness stand. The question was asked him if he had any brothers. He replied he had had only one who died 100 years ago. The judge was amazed and the lawyer on the other side doubted the credibility of a witness who would tell such a story as that. But the old man proved his truthfulness. His father had a son when he was 100 years old, who only lived a few months. His father married again in his old age, was 75 years old when he was born, and the witness himself was ninety-four.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Bro. Geo. W. Clarke preached on "The Source of Spiritual Power," and "The Negligent Sinner." Young people's meeting well attended and of special interest.

Broadway.—Bro. Cox, of Mobile, preached.

McFarran Memorial.—Pastor Hamilton preached on "If God be with us, who can be against us?" and on "Plans for future work." Congregations good.

Third-ave.—Pastor Boyet preached on Col. 3:5, 4, and on Gen. 15:1. Congregations excellent.

East.—Pastor Felix preached on "The way of salvation," and on "When he came to himself." One addition by letter. Took collection for the tent.

Franklin-st.—Bro. Oates preached in the morning, praise service at night. Pastor Jenkins is assisting Pastor Oates in a meeting at Elk Creek. Five professions of faith thus far.

Highland Park.—Pastor McLeod preached on "The Greatness of God," and on "The rich man and Lazarus." Services well attended.

Logan-st.—Pastor Trille preached on "Blessings of gratitude," and on "Doing good."

Jacob's Addition.—Pastor Whittinghill preached. Two additions to the church.

Delaware.—Pastor Hill preached on "The look which brings help," and on "The down man helped up."

Twenty-sixth and Market.—Bro. Reed preached on Luke 15:2, and on Romans 4:3. He reports Pastor Thompson's work in fine shape.

East Mead.—Pastor Cooper preached on "Missions," and on "Faith in Christ."

Farmland.—Pastor Taylor preached on "The ministry of reconciliation," and on "God's power as manifested to Israel."

Twenty-second and Walnut.—Bro. A. T. Wolford preached on 1 Thess. 1:1, and on Matt. 23:43. Two received by baptism.

Portland-ave.—Bro. Buckhannon preached at six hours.

The Point.—Pastor Ray preached on "A visit for wisdom," and on "Let me die the death of the righteous."

Hope Reconc Mission.—Bro. Bruce gave a very gratifying report of the great work which God is doing there. Men are saved, families are reunited and homes are made happy.

New Albany.—Bro. Martin preached on "Christian brotherhood in the early days," "The sacrifice of Jephtha's daughter," and on his first year's work with an increase all along the line.

Bro. Geo. H. Cox, Cor. Sec. of the Ministers' Aid Society, reported that he was at Stanford Sunday, and received a liberal offering for this work. He stated also that there was \$26,700 in the endowment fund, with requests and real estate that would run it to about \$40,000. There are 30 beneficiaries on the list, and the co-operation of the churches is much needed.

THE STATE.

Pastor J. T. Sampson writes from Leverage: "On the 14th inst. I closed a two-weeks' meeting at Elgin, Henry county, in which I had the assistance of Bro. Wm. M. Stallings, of Springfield, whose preaching was of the Pentecost type. The church was much revived, and 39 additions (18 by baptism). We give God the glory."

The pastor, U. S. Thomas, at Boston, closed a good meeting Wednesday night. Had 14 additions. All the church was greatly stirred, and the future is bright for the cause at that place. The pastor did all the preaching. Bro. Cox, of Louisville, and Pastor Vincent this week at Old Long Run in a meeting. The prospects for a good meeting are good.

Bro. James I. Ware writes: "There will be a session leaving Newport Wednesday morning, Aug. 21, for Fishing Valley church where the Campbell County session will be held. Please announce this in this week's issue of your paper."

Bro. Geo. E. Baker writes: "On August 1, I closed a meeting with Bro. W. R. Davidson and his church at Ellsburg, Casey county. The

church was much revived, and 11 persons professed faith in Christ. Ten baptized. This church is honored with the membership of Sister Elizabeth, of Sevensville, who frequently chooses to walk to church, which is a full mile from her home. She has been a member of a Baptist church 76 years, and is as bright and cheerful as a girl. She is the mother of 15 children—reared to manhood and womanhood—12 now living; 80 grandchildren, 74 great-grandchildren and 3 great, great-grandchildren. Most all of this great family are staunch Baptists."

Pastor G. W. Pigg writes from Glencoe: "We have just closed a very profitable meeting with the Paint Lick church near here, in which Bro. W. T. Ellis did the preaching to the satisfaction of all. He earnestly presented the claims of the Gospel to both the converted and the unconverted, pressing home the fact that every one is accountable to the Lord for himself. The church was very much strengthened and encouraged. Five were restored, 1 received by letter, 3 taken under the care of the church, and their letters could be received, 14 baptized and 4 awaits the ordinance."

Pastor Wm. Lanford, of Bowling Green, called at our office on his way to Eminence to visit friends. In two years he has received into the fellowship of his church over 300 members. The church is adding seven rooms to its building, and has used as class rooms for the Sunday-school. They also propose to add a room for pastor's study and to improve the baptistry. The Bowling Green church is enjoying great prosperity, the pastor is happy and loved by all.

Bro. Rubin Tipton writes: "We have just closed an eight days' meeting at Powell Valley Baptist church, near Clay City. Our beloved pastor did most of the preaching, which was done to the satisfaction of all. The house was filled to overflowing at every service. There was added to our number 15 precious souls, 9 by baptism, of which 4 were from the Campbellites and 1 from the Methodists. The Boone Creek Association met with us Sept. 10, 11, and 12, when we hope to meet a goodly number of God's servants. All who intend to come by rail should write a card to our beloved pastor, J. T. Turpin, King's Station, Ky., for further information."

Bro. Fred D. Hale writes from Owensboro: "Wednesday night, just one week and a half after my resignation, the Third church, with practical unanimity and great earnestness, called my brother, F. T. Hale, of Rossville, Va., to succeed me in this important field of labor. This was a spontaneous movement on the part of the deacons in their unanimous recommendation, and the church, in her prompt and vigorous call, and was without suggestion on the part of the retiring pastor. Desiring to maintain her attitude of antagonism toward the popular sins and some of the general principles, she promptly called F. T. Hale, not only because of his general qualities as a minister, but because of his well-known record along the line of special need in this particular field. There has been nothing personal, nor is there now anything personal, in the warfare waged by this church against some popular sins prevalent at her organization, and still prevalent to this day, but there has been, and will continue to be, an uncompromising fight against the sin, the curable and the ball-room. While continuing her work along these lines, the church will press forward with renewed vigor in that for which a church of Christ is organized, viz.: Soul-winning and missionary work. Brother will be here on the 18th to inaugurate his new duties as pastor in person. When he gets the facts fully before him it is confidently expected that he will accept the call."

Pastor J. B. Kennedy writes from Seeshland church, Logan county: "On August 9 we closed a meeting with this church which continued 11 days. God's glory, as he reports by the drought, was heard. The people came to church from the first service to the last. There was heart-searching confession of sin, and humble, fervent and importunate prayer for the removal of the drought, and the Lord heard, and the rain came, and one of the best revivals in the history of the church blessed the church and community. There were 18 professions of faith in Christ, 18 baptisms and 10 letters by letter, and 20 additions. Bro. E. G. Genser was with the pastor a part of the time and rendered valuable aid in the meeting. Thus one of the best churches in Logan county is prepared to go forward and abound in

the work of the Lord. Praise the Lord."

Bro. J. S. Kinsey has accepted the call to Beech Ridge church, near Hatton, Ky. This is a good country church of 216 members. They have just recently organized a Sunday school. We expect to hear good reports of Bro. Kinsey's work there.

Bro. J. A. Lee writes from Steuartville: "I am with Pastor Henry Frank in a wonderful revival at this place. The church is alive, and pastor and people are united in the work of saving souls. God is moving the hearts of the people in a wonderful way, and great congregations are attending our services day and night. So far there have been 73 additions to the church, 65 by baptism. The fourth Saturday in September this church will dedicate their new house of worship."

OTHER STATES.

Pastor T. H. Campbell writes from Boston, Va.: "I have just recently returned from a very pleasant visit to Middlesex and Essex counties, Va. My church kindly gave me a month's vacation, and I used it by mixing and mingling with my relations and friends and acquaintances of my boyhood days. It gave me great pleasure to preach to the people among whom I was reared. Success to the RECORDERS, and that means success to the pure Gospel, unadorned by the modern additions and abstractions which some advocate."

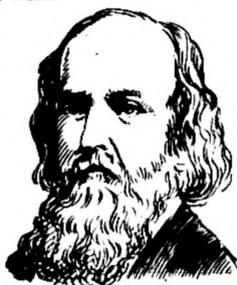
Pastor G. W. McCall writes: "Bro. Geo. C. Oates has just closed a great meeting at Plano. There were 80 additions, 66 of which were by baptism. The Gospel plow went deeper than it has for years in this field. There

For Well People.

An Easy Way to Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right, and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favorite articles of food must be avoided.



Prof. Wischold gives pretty good advice on this subject. He says: "I am 62 years old, and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating unwholesome dishes, but by eating on the contrary, I always eat what my appetite craves, but for the past eight years I have made it a daily practice to take one or two of Sturart's Dyspepsia Tablets after each meal, and I attribute my robust health to a man of my age to the regular daily use of Sturart's Tablets."

"My physician first advised me to use them, because he said they were perfectly harmless and were not a covered patent medicine, but contained only natural digestive, purgative and disease, and after using them a few weeks I have never ceased to thank him for his advice."

"I honestly believe the habit of taking Sturart's Dyspepsia Tablets after meals is the healthiest, best, and their use brings health to the sick and ailing and preserves health to the well and strong."

Men and women past fifty years of age need a safe digestive after meals to insure a perfect digestion and to ward off disease, and the safest, best, best, and most widely used is Sturart's Dyspepsia Tablets.

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were some remarkable cases of conviction. One man about forty years old arose at the invitation for penitents, and came to the front with a life of baneful crying, and was moved enough to be heard a block away. 'God is not dead.' The Spirit can convict of sin. The Plano meeting was truly a great work of God."

Pastor W. O. Friley writes from Bryan, Texas: "I have had between 40 and 50 additions to my church since first of May. We have a strong, progressive people, and are planning great things for Christ. Bro. Law lives here, and I am glad he has promised to write for your paper. He will be read with interest. The RECORDERS is a welcome visitor. I read it with pleasure and profit."

Pastor J. E. Briggs writes from Greensboro, Ga.: "Pastor J. L. White, of Macon, has been assisting me in a meeting at this place. Several hundred were closed, all classes and all denominations attended, the whole town has been greatly moved. So far something more than 20 has been received. The meeting continues."

Pastor W. H. Vaughan, of Howell, Ky., assisted Pastor Burnett, of Springfield, Tenn., in a meeting that resulted in 4 conversions, and the church was greatly revived.

Pastor James Evans writes from Mt. Lebanon, La.: "I held a meeting with my church at Friendship, Blountville parish, which resulted in 20 additions to my church. The meeting lasted five days. The brethren united."

Bro. Ben Wilson, of Brownwood, Texas, is assisting Pastor T-agua in a protracted meeting at Zephyr, Tex.

Bro. E. T. Smith, one of our Seminary students and a member of Walnut-st. church, passed through the city Monday of this week on his way to Mississippi to see his people.

Bro. Smith, assisted by Bro. C. M. Phillips, had been holding a protracted meeting at Brownstown, Ind., for several weeks, the results of which meeting have been most gratifying, not only in the number of conversions, but also in the number of actions from other denominations. In fact it is said that the Methodist brother of that town had to immerse some 25 or 30 of his members in order to retain them in his church, and it is now interesting to note that those who were members of the Methodist brother are in doubt about their baptism, for, say they, the Methodist brother has not been baptized himself. Bro. Smith thinks it will and by many of them joining him, the number here will be greatly increased. The spirit of revival is still going on.

The Second church in McKinney, Texas, has had an increase of 21 as the result of a recent meeting conducted by the pastor. The membership now numbers 49. They have a flourishing Sunday school and the outlook is cheering.

As the result of a week's meeting of the church at Bonham, Ala., six-ty-five were added to the membership by baptism and seven by letter.

In the recent meeting at Phenix City, Ala., the Lord greatly revived His work. Many were converted and there were 48 accessions to the church.

Bethel church in Denver, Colorado, had a blessed revival, sixteen coming by baptism and the pastor entered into the church. Eld. Duncan Lamont is pastor.

Water Tower church, St. Louis, Mo., had a fine two weeks' meeting, 19 were added to the membership by baptism and four by letter.

A ten days meeting of the church at Easton, Ga., resulted in twelve additions to the membership.

Bro. B. L. Motley is enjoying over a very graceful meeting, recently held in his church. The membership was greatly benefited and about twenty souls were won to Christ. Fifteen have been received for baptism.

The First church, Petersburg, Va., has closed one of the best meetings it has experienced for a number of years. Many were added to the membership, and the Baptist cause was strengthened. Pastor Battle is happy.

The Spring Hill, Texas, church, has set apart for the full work of the gospel ministry, Bro. Moses Turner.

The Avondale church at Kennedy, Ala., has received twenty members into the fellowship as the result of a recent meeting.

Nineteen have been baptized as the result of a meeting at the Lock Seven church in West, Va. The Pleasant Grove church, in Dale county, Ala. has set apart Bro. J. B. Bryd, Jr. to the full work of the gospel ministry.

HEALTHY BABIES ARE THOSE RAISED ON



BORDEN'S

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HAVING been asked to furnish a statement of the recent ordination of Rev. Deschamps by the Hawesville church, I can only give what I have heard from friends and the local paper.

It appears that the church called Rev. Deschamps to the pastorate, and that he had not been ordained. It was decided that a council should be called for the purpose, and accordingly they invited Elders Rice and Coleman, of the county, who examined him and pronounced him unsound from a Baptist standpoint, and refused to ordain him.

The church then sent to Owensboro for Elders Bruner, Jones and Mashburn, who visited Hawesville and sat as a council, and upon examination, like the first council, decided that he was not in harmony with the denomination, and refused to lay hands upon him.

At this juncture the church determined to take the matter in their own hands, and calling their deacons together, instructed them by a unanimous vote to ordain him. Two of the deacons refused to countenance the affair, and were not present. The four present then laid hands upon him and thus set him apart to the full work of the Gospel ministry.

This is the information that I have from the above sources. If I am not correctly informed some one will doubtless send the true account.

DEAR RECORDEE:—

Central Association meets on the first Tuesday and Wednesday of September at Sturart's Creek church. Visitors coming on the railroad should get off at either Lebanon or St. Marys, which are on the L. & N. R.R. The church is in the country from these points. Any one dropping a card to Mr. Henry F. Miller, Lebanon, stating time of arrival, would then be certain that a conveyance would be waiting them at the depot to take them to the church. As pastor of the church, I extend a hearty invitation to all to attend. We will be delighted to have you with us.

I have just closed a two weeks' meeting with my church at Rolling Fork. Had a good meeting, and the noble little band of brethren and sisters did everything that their pastor asked them to do. Great crowds attended all the services. I did all the preaching, as I could not get any one to help me. Received 5 by baptism and 1 by letter, and the church has now started out with new life.

Enjoy my work at Croppers so much. At my last regular services there I preached to hundreds and received 4 by baptism and 1 by letter.

On July 30th I lectured on Missions to a large audience at the Baptist church at Lebanon Junction. Thanks to the Lord for the blessings that he is giving my churches.

Your brother in Christ,

EARL D. SIMS.

Louisville, Ky., Aug. 8.

DEAR RECORDEE:—

In my quotation from A. Clarke's "Prayer to Genesis," two errors occur—"Invaluable" should have been "invariable," and "believer" should have been "believer." Would be glad to see correction appear.

Respectfully,
JOHN T. ALBRITTON.

FAMILY CIRCLE.

WRITE IT on the verandah gate. Write it on the schoolboy's slate. Write it on the egg book. That the young may often look. "Where there's drink, there's danger."

WORTHY OF HIS HIRE.

BY THE REV. E. HYERSON YOUNG, JR.

It was late in the afternoon when Mr. Hewitt entered Broadbridge. He had had a long and tiresome drive over the mountains, and both he and his horse were ready for a rest. Mr. Hewitt was on his way to Gravenhurst to the May District meeting. He could have driven to Gravenhurst that evening, but having decided to have a rest, he drove up to the Red Lion Hotel. After supper he went out for a stroll through the town, which is one of the most romantic on the continent, and has many sights to interest the visitor. The spring had swollen the beautiful river so that it was a rushing torrent, and the grandeur of the waterfall was thereby greatly increased. The log chute, beside the falls, was of particular interest to Mr. Hewitt, as it showed him another chapter in the history of many a log, which he had seen taken from its native haunts. He met his brother minister of the place, Mr. Roper, and had a short chat with him. Then, after an hour's outing, he returned to his hotel. He was met at the door by the clerk, who told him that a man had been there to see him, and that he would be back again in half an hour. Within that time a rather thin but fine-looking young man came, and introducing himself, said: "Mr. Hewitt, I believe. My name is Roland Montague. You will perhaps have forgotten me, but I shall never forget you. I was a sealer in Goldsmith's Camp, which you visited so faithfully. I will tell you more of that by and by. I want you to come and accept our hospitality. I saw Mr. Roper, and he told me that you had driven into town, and that you would likely be here."

"But I should pay my own bills, shouldn't I?" said the young preacher. "That is so," assented Roland. "But while you are in Broadbridge I wish you to consider yourself my guest. Mr. Hewitt was now in a still greater eagerness to know what the young man was. Roland noticed the inquiring look on Mr. Hewitt's face and exclaimed: "You surely haven't forgotten the accident at Goldsmith's Camp, have you?" Mr. Hewitt turned sharply in his seat, seized Montague by the shoulder and turned him partly round. After looking at him a moment he said, with some surprise: "You are not the Holly Montague who was hurt, are you?" "I am the man," replied Roland, "and a thousand thanks to you that I am here."

roody in the eyes. The old man's eyes dropped, he stretched his head back and said: "Why—why, yes. Come to mind just now how Mr. Rogers pushed up a quarrel between me and old James Jowler. Him and me's had many a good fight. He added, with a gleam of delight: "Did you pay Mr. Rogers any percentage of your profit?" "Why, no," replied Mr. Montague, rather astonished at the idea. "Did any minister ever comfort you in times of sorrow, or bury your dead?" "Yes," said the old man. His head went down and he added: "That was when poor little Lizzie died. My, but the minister and his sweet wife—she was real sweet and pretty—bless her!—and was so kind in those days; regular angels they were," he added with emphasis. "Did any minister ever marry you or any of your children?" "Yes, they did. Do you think we're wedded?" said the old man, rather shortly. "Did any minister ever cheer you when you were in trouble? Did any of them ever put good thoughts into your head, or set any ideals before you?" "Why, yes, young fellow. That's what they come for."

ried to stop them, but failing, I slipped in the snow at the road. As the horse went flying by the sled slid against me, and a scant hook, which had caught in the fore part of the sled, caught me, ripped an awful gash, and, my clothes holding, it dragged me. I was hurled into the snow. In a minute Mr. Hewitt here was riding in to visit the camp. He saw the runaway horses and the man dragging at the side of the broken sled. Turning his horse broadside in the narrow road, he forced the horses into the snow and stopped them. "Good for him!" exclaimed the old man. "But that was just the beginning. He soon tied the horses to a tree and had his off the hook. Other fellows came rushing up, and he had me restored to consciousness and carried back to camp. They took my clothes off and saw what a tear the cant hook had made. Some of the fellows were sorry for me, they said, but Mr. Hewitt washed me, put the sides of the wound together, and with some silk thread and a needle, which the cook happened to have, he put in ten stitches. He did his work so well that the doctors in the hospital had to do it over again. He took his own white shirt off and tore it into bandages. It was some time before they could get a sled to bring me down, but he stayed with me, waited on me and talked to me so well. I swore at my staff and did lots of things that I am sorry for now, but he was patient."

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Children's Corner.

BABY CLARKE'S "CHUPPER."

BY MINNIE L. UPTON.

"No," said Baby Clarke, "I can't do to bed 'till after chupper."

"But we had supper, baby," said mamma. "Don't you remember? We ate supper on the 'choo-choo cars' before we got to grandma's house."

He shook his yellow head with sorrowful emphasis. "Vat wasn't chupper."

"Bless his dear heart!" cried grandma. "He's forgotten. Boys do get hungry so often. Let me get him some bread and milk, Gertrude. That won't hurt him; and then he'll go to bed like a lamb."

Grandma suited the action to the word, and in a trice Clarke found himself seated before a little round table in the high chair that had been brought down from the attic the minute grandma and grandma had received the letter telling them that their little grandson was coming to make them a visit. The bread and milk disappeared slowly, seriously, silently.

"What a quiet child!" quoth grandma. "Is he always so still, daughter Gertrude?"

Clarke's mamma looked puzzled.

"No, indeed," she responded, "if his appetite were not so good, I should certainly be quite alarmed. I suppose he is tired from his journey on the steam-cars."

"I hope it's nothing worse," sighed grandma, settling her spectacles so as to see him better, and beginning to look worried.

Presently Clarke laid his spoon down, and wiped his rosy lips meditatively. Then mamma took him in her lap, and began to unbutton his tired little shoes. But the astonished and reproachful expression in his wide eyes made her pause, with the chubby foot in her hand.

"O, muvver, I don't want to go to bed before chupper! I hasn't been naughty!"

Grandma dropped her spectacles, and forgot to pick them up.

Grandpa threw back his head, and laughed and laughed!

"Well, well, well!" he said at last, "the boy's hearty, and no mistake. Glad to see it! Glad to see it!"

"He certainly is the best-most," said grandma, smilingly donning the "specs," which grandma had picked up between laughs. "But do—don't scrimp him on victuals. I'll get him some more bread and milk."

"He doesn't need it," said his mamma, half laughing and wholly puzzled. "I can't imagine what makes him act so."

Clarke watched and listened,

his eyes exceedingly bright and his lips beginning to quiver. And, when he was placed in the high chair again before a second bowl of bread and milk, he could bear it no longer, but burst forth in broken English, punctuated with heart-rending sobs.

"Oh, no, no!" he wailed. "No, no, no! Vat ain't chupper. Vat table an' me ain't chupper. Chupper—" and he raised his woe-begone face and extended his short arm impressively—"chupper is a long table—an' lots of folks around it—an'—fun!"

Down went the yellow head with a pathetic thump.

"Dear heart!" said grandma, "he misses the rest of them so!" And she picked him out of the high chair and cuddled him close, smiling through moist "specks."

"The little chap has the rights of it," said grandma, heartily. "Eating alone ain't a genuine meal, and that's a fact. He's hit the idea precisely. Mother, sposed you set out some thing—I know we don't need a thing, and you're plumb tired—but sposed you do just set out some things on the dining-room table, and we all draw up?"

"Of course I will, father," responded grandma. And she really would have done it, but just then Mamma Gertrude said "Sh-h-h!" Baby Clarke was fast asleep.

"Dear heart!" grandma again. "We'll have things right in the morning."

"That we will," said grandma. Grandparents are so indulgent.—Christian Register.

HOW TO SPLIT THE LOG

"There is nothing like giving a boy a little encouragement once in a while," said a wealthy down-town merchant the other day. "I know I owe a great deal to a remark a crabbed old farmer made to me when I was quite small."

"I was trying to split a cross-grained hickory log, and, as our woodpile was close by the roadside, my efforts attracted the notice of the farmer, who stopped his team."

"I was greatly flattered by his attention, because he was the crosscut and earliest man in town, and never took any notice of us boys, except to sit in his orchards with a shotgun in his hand when the apples were ripe. So I put in my best licks, and covered my hands with blisters, but the log refused to split. I hated to be beaten, but there seemed no help for it. The old man noticed my chagrin."

"Humph! I thought you'd hev to give it up!" he said, with a chuckle. "Those words were all I needed."

"I made no reply, but the way that ax-head went into that log was a revelation to me. As I drove it into the knots, they yielded. There was a cheerful crackle, the gap widened, and soon the halves lay before me,

and the farmer drove off discomfited.

"But I never forgot that scene. When I first went into business, I made mistakes, as every young man will; but whenever I got caught in a doubtful enterprise, I remembered that my friends were standing around waiting for the chance to say, 'I thought you'd have to give it up!'"

"In spite of himself, that old farmer gave me the keynote of my success."

"So you see that if a boy has any grit in him, he is bound to profit by the right sort of encouragement; and in that connection I may remark, a well-placed sneer is often worth more than a barrel of taffy."—Puck.

NOT A PARLIAMENTARIAN.

"Yes, sir, I did my best to train my daughter up as an accomplished parliamentarian. I took her to the meetings to give her a chance to listen to the rulings of able chairmen and I bade her learn the text-books on the subject by heart. I thought I had her perfect in the business, but I was mistaken. She attended a convention not long ago and pretty soon she had a chance to appeal from a decidedly unjust ruling of the chair, and how do you suppose she did it?"

"Well?"

"She was excited, you know, and this is what she said:— 'You are a mean old fright and I just hate you! So there!'"

And then she burst into tears and sat down. No, sir, woman's nature will have to change before she will ever become a parliamentarian."—Cleveland Plain Dealer.

Mrs. Jones—"Are you aware, Mrs. Skinbone, that your dog has just bitten my little Willie?"

Mrs. Skinbone—"What, your Willie, who has only just got over scarlet fever? Oh, Mrs. Jones, if anything should happen to Fido, I'd never forgive you."—Glasgow Evening Times.

SPEAK not when others speak; sit not when others stand; walk not when others stop.—George Washington.

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LOUISIANA BAPTIST STATE CONVENTION.

It was my privilege to be present at the fifty-third annual meeting of this body at Baton Rouge. The attendance was not large, there being only about a hundred delegates present. The session opened the morning of July 13, and the meeting was an interesting one from the beginning. The Baptist strength is in North Louisiana, and in Baton Rouge is in Louisiana. The usual subjects were considered, such as Foreign, Home and State Missions, Education, &c. Dr. Frost was there to represent the Sunday-school Board, Dr. Bomar to represent the Foreign Board, Bro. Daniel the Home Board and Bro. Waine to represent the Bible work of the Publication Society at Philadelphia. The various subjects were well discussed and listened to by good crowds. Let me give some interesting facts under different heads:

1. Baton Rouge.—It is a place of great historic note, having been under seven or eight different sovereignties. Three different kinds of architecture are to be seen—Spanish, French and American. The convention was held in Goring Hall on the University grounds—a most beautiful building. The campus is one of the loveliest I have ever seen. President Boyd was conspicuous in his attention, though not a Baptist. Gov. W. W. Heard, the first Baptist Governor Louisiana ever had, was elected President. I had the honor to be his guest at the Executive Mansion. He is also Superintendent of the Sunday-school. Many State officials are Baptists, Judge Rutland, James Kilgore and Hon. J. M. Smith being active in the denomination. A number of the professors in the University are also Baptists. So the church there, which was long aided by the State Board, is now self-supporting, and a strong body. Much of its property has been under the present pastor, Rev. Bruce Benton, whom to know is to love. A few hundred yards from where we met is a small monument that marks the place where Gen. Taylor was living when he was elected President of the United States, and where Gen. Dick Taylor was born. The home is gone, but from the place is a magnificent view of the Mississippi.

2. The State of Louisiana is one of the most misunderstood in the Union. Her resources are simply dazzling. Thousands of acres of the most beautiful land in the world are there. With cotton, cane, rice and oranges she is rich. I never knew that the finest oranges in the world grow there until I ate them and decided for myself. It is an empire worth contending for, and since she had freed herself from her venomous enemies—reconstruction and lottery evils—the State has leaped to the front and her credit is first-class. As I have wandered again and again through the capitol, memory was busy with the lottery fight, and it stirred the blood to hear Gov. Heard tell of those scenes in which he was an active participant. The lottery actually offered to pay, for a renewal of their charter, the entire expense of the government, so the people would be relieved of taxation, and it will ever be to the credit of that great people that the offer was rejected. Here, too, is the great city of the South, and one presenting such a problem to our people for its evangelization. Many Baptists go to New Orleans to live, but many come to be Baptists when they get there.

The children of many of the most prominent Baptists of the South are in Federal Baptist churches in New Orleans.

3. the Baptists.—They are increasing. In twenty years they have more than doubled in the State. I speak of the white Baptists. Colored Baptists are very numerous. There are some fifty-six Baptist churches in New Orleans, and, as some one has said, "all of them white but fifty-one." There are nearly 40,000 white Baptists, and I can speak from knowing them, that they are a noble body. I have never lived in any State where I learned to love the people more. The ministry—God bless them, they rise rapidly before me as I think—is composed of a band of as noble, intelligent, brotherly and consecrated men as I ever knew. They are giving themselves nobly to their task. The work last year was the largest ever done, and the debt the smallest for many years. The State Board adopted a year ago the policy of paying the missionaries quarterly, even if the money had to be borrowed. It worked so well that the convention indorsed the policy heartily. The missionaries were all in good spirits, and much of the hopefulness in the meeting, I believe, was due to this measure. No brother was harassed because he could not get his money. The educational outlook is better than for years. Those acquainted know that the educational problem has been a vexing one. It has occasioned much discussion, if not bitterness, but President Edwards, of Mt. Lebanon, for the boys, and President Thigpen, of Reschie, for the girls, are looking for increased attendance, and with good reason.

Many Kentuckians will remember E. O. Ware, who has been Secretary of Missions for eight years. He has done a noble work, and, as I knew him in Kentucky, he oft refreshed my spirit while I was in Shreveport. A good brother in Tennessee said his church had sent a box to a missionary in far-off Louisiana. I have often thought that when you get there it is as near as any other place, and you find a people you can delight to work with and love.

Bro. Boone, of the Chronicle, is doing a great work. J. S. FELIX. August 9, 1901.

KEEP HEART AND HOPE.

There is no time for repining. Let us buckle on the armor afresh and strike boldly and gloriously for full liberty from sin and Satan. If perils increase, let us dare and do for God as never before. It is not enough that we hold the fort. We must be aggressive in the face of the foe, and, like unconquerable soldiers, take the field for Christ. The discouraged soul offers the best soil for Satan to work upon. Lift up your eyes to the hills, from whence cometh your help. Let us move forward with shouts of victory and songs of praise. If we believe in God, the victory is ours, for the mouth of the Lord hath spoken it. Let us cultivate a brave, manly spirit that will not cover in the presence of any foe. It is the child's heart that wins the crown—simple, child like faith that laughs at impossibilities, and cries, "It must be done!" Ask largely that your joy may be full.—Philadelphia Methodist.

Now can follow Christ as Master and Leader, and forget that their bodies are temples of the Holy Ghost.—A. H. Bradford.

EDUCATIONAL.

Georgetown College, GEORGETOWN KY. Owned and Controlled by the Kentucky Baptist Education Society. Next Session begins September 16, 1901. A COLLEGE FOR YOUNG MEN AND YOUNG WOMEN. Chartered in 1823. 25 Instructors. 12 Departments. Including good Normal Department for Teachers. Attendance last session 245. In the heart of the Bluegrass Region. Accessible by three lines of railroad. Buildings new with all modern improvements. Children of active ministers of the Gospel and young men who give evidence of a call to the ministry are given free tuition. For catalogue and further information, apply to E. B. GRAY, D.D., President.

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EXCURSION TO PACIFIC COAST.

We started from Louisville via the Monon Route to Chicago at 8:30 P. M., July 8th, with the following composing the party:— Mrs. J. H. Bowles, Mrs. John B. Potter, Miss Frances Potter and Mrs. Kate Covington, of Bowling Green, Ky.; Miss Hal- don H. Hardin, Harrodsburg; Mrs. Mary Woodcock, Danville; Mrs. J. M. Coakley, Campbellville; Miss Alberta Glascock, Lawrenceburg; Miss Helen Rip- pety, Bardonia; Rev. I. P. Trotter, Bardonia; Miss Josie Sam- uels, Bardonia; Rev. W. E. Mitchell and Miss Mary Davis, of Owenton; George H. Hester and William P. Lewis, of New Albany, Ind.; G. W. Seorey and Miss Idalia O'Nan, of Bagdad; Rev. J. B. Moody, Hot Springs, Ark.; Miss Maud Trotter and Miss Anna Trotter, of Winona, Miss; Rev. W. C. Jones and wife, Dr. J. T. Windell and wife, Mr. O'Brion, Mrs. T. P. White, Miss E. W. Fetter, Miss Margie Motz, Miss Elizabeth Brower, Mr. H. V. Loving, Miss Emma Loving, Rev. W. P. Harvey and wife, R. E. Harvey, A. B. Har- vey, Miss Clara Wiseman and Miss Rella Bourne, of Louis- ville, and Frank W. Harvey, of Birmingham, Ala.

First Baptist church, and had the pleasure of meeting the editor of the Western Recorder, his wife and his daughter, Miss May and Miss Rella Bourne, the latter joined our party the rest of the way to the coast. At 2:30 P. M., Sunday, in company with several thousand, I attended the Mormon Tabernacle and heard a specimen of the "new woman," Mrs. May Sovell, of Chicago, deliver an address on the "New Nationalism"—an apology or, rather, an endorsement of Mer- monism as it impressed me. She was followed by Prof. Talmage, in a bold plea for Mermonism. He claims that now there are apostles among his kind who are inspired and that, by the aid of a private wire, or something else, they have direct communications from heaven. He did not at- tempt to prove it, and, no doubt, in this he was wise.

Westlake Park I haven't time to describe, but it is one of the most beautiful sights we saw in California, except Del Monte and its almost celestial scenery. On Tuesday we started back to San Francisco via the South- ern Pacific, interior route. We were greatly impressed with the evident fertility of the soil and the condition of the orange groves and orchards. In thresh- ing, we witnessed combined reapers and threshers, even fill- ing macks and dropping them in- to piles. As many as thirty-two horses were used on one machine, all driven by one man. We wit- nessed similar sights to this, passing through the Sacramento Valley. Thursday night we went through Chinatown, conducted by the Assistant Chief of the Fire Department, and what we saw surpassed everything we had ever heard about Chinatown. For this we are chiefly indebted to a letter written by Major Hughes to the Chief of the Fire Department in San Francisco. On Saturday morning at 11:00 A. M., we sailed on the steamer George W. Elder over the Pacific Ocean and Columbia River to Portland, Ore., being about three days and nights making the trip. We had rather a rough sea, and it goes without saying that many of our party were quite irregular at their meals, and some of them, who thought they would die if they didn't take the trip, say they would rather die than take another trip like it.

BETHEL COLLEGE, (INCORPORATED) Russellville, Ky. For Boys and Young Men. Fall term begins Sept. 3, 1901. Terms reasonable. Tuition free to Baptist Ministers' sons and Licentiates. For catalogue or particulars, address K. B. ALBHEMAN, Jr., D. D., President.

Seminary, and now the popular and able pastor at Aberdeen, Washington. He described the destination and need of faithful ministers on the Pacific coast and rejoiced in the fact that the Home Mission Society is doing a great work to occupy the field. The great need is for consecrated and self-sacrificing men, who are loyal to God and the old Bible and the old-fashioned religion. In conclusion, all of my party unite with me in devout grate- tude to God for his continued protection in traveling over 7,500 miles and over fifteen states of the Union, and our safe return to our home land. The more we see of other states and other lands, the more we appreciate Kentucky and her noble people. After all, our verdict is, there is no place on earth like Kentucky. W. P. HARVEY.

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BETHEL ASSOCIATION met with Russellville church. The attend- ance was not large, but the meet- ing was up to the standard in business. The sermon by Pastor Wood of Trenton and Elkton churches was able and was lis- tened to with marked attention. Many of the prominent laymen were present, among them ex- Congressman Clardy.

We enjoyed the hospitality of Deacon Clark and dined at the home of Dr. W. S. Ryland. From Russellville, I went to Little River Association at Gracey and spent the night in Hopkinsville at the comfortable home of Bro. W. L. Payton, in company with Bro. Pate. I found Bro. T. E. Richey working for the RKOORDER and am pleased to have the assurance that he will attend other associations for us. Bro. Richey is one of our best and most favorably known ministers and we are pleased to have him enlisted in the interest of the RKOORDER. The proceed- ings of both these associations appear elsewhere in this issue. II.

MRS. ELIZA SPEIDEN CHILDS died at Marshall, Va., on the morning of Sunday, August 11, 1901. For over a quarter of a century, she was Associate Prin- cipal of Hollins Institute, Vir- ginia. Her remains will be taken to Alexandria, Va., to be placed in Ivy Hill Cemetery be- side those of her husband, "Geo. H. Bayen" and infant child, "Speiden."

THE MARKETS. LITS STOCK. Report for week ending Aug. 10.

Extra good export steers, 1,200 lbs. and up	14 75/80 00
Light shipping, 1,200 to 1,300 lbs.	14 00/25 00
Best butchers	14 00/25 00
Fair to good butchers	13 75/80 00
Common to medium butchers	13 50/75 00
Thin, rough steers, poor cows and cowboys	13 00/25 00
Good to extra veal	13 00/25 00
Common to medium veal	12 75/80 00
Porkers	12 50/75 00
Steak	12 50/75 00
Sausage	12 50/75 00
Best calves	12 50/75 00
Milk cows—Choice	12 50/75 00
Fair to good	12 50/75 00

LEAF TOBACCO. Report for week ending Aug. 10.

SALES WITH COMPARISONS. Following was the sales for the week and to year Aug. 10, with comparisons:

Year	1901	1900	1899
Year 1901	3,087	117,363	
Year 1900	1,814	97,301	
Year 1899		108,651	
Year 1898		74,714	

Speiden's Treasurer's Record for Weekly Duty. For use by Churches & Lodges. Names and addresses only have to be entered once during the year. By far the best one made in every respect. One of many Testimonials. "I take pleasure in saying that your Record Book for church expenses is the very best I have ever seen. I do not see how anything could well be better."—F. H. Kar- jock, D. D., Treasurer Southern Baptist Theological Seminary.

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BAPTIST BOOK CONCERN. HEADQUARTERS FOR SUNDAY-SCHOOL & 423 Fourth Avenue, Louisville, Ky.

Items of Interest.

NEWS THE WORLD OVER.

When the war began, Mr. Balfour, Government leader in the House of Commons, made a speech in the House, promising that the Kaiser should not be armed against the Boers. Proof having been brought by the Liberals that this is now being done, the Secretary of War was forced to admit it, and made the poor excuse that they had never promised the Boers, it would not. But the government had pledged themselves to England and the world. It is a repetition of the arming of Indians against our fathers in the Revolutionary War, only far worse. "And, meanwhile, God is looking on."

Seven persons were killed, about fifty fatally injured in a building completely destroyed, and about twenty others seriously injured, and about twenty others seriously injured, in a terrible gasolene explosion in Philadelphia. Huge plate glass windows in a building more than a block away were broken into thousands of pieces. This is a striking object lesson to those having gasolene in charge.

General Levi A. Dodd, a Union veteran, who died in Baltimore, sixty-eight years old, was a Pennsylvanian by birth. When a member of General Sherman's staff, he had charge of the prisoners charged with the assassination of President Lincoln. After being mastered out, General Dodd settled in Illinois, later removing to Baltimore.

Mr. Judge William Coell Frisco, Treasurer of the United States under President Buchanan, is dead. He had been in ill health for some time. He was buried in Madison, Wis.

Prof. Sidney Sherwood, of Johns Hopkins University, while spending his vacation on a farm, accidentally cut his right hand with pruning shears while trimming a tree. Blood poisoning set in, and, in spite of the best medical skill, he died at Cornell Center, N. Y. He was buried at Orwell-on-the-Hudson.

It is said that the German Exploration Expedition under Dr. Koldewey, which is investigating the slight of ancient Babylon, have unearthed several buildings which are easily located in the Bible. One of these is the Kasr or palace of Nebuchadnezzar. This is identical with the Schuana of ancient Mesopotamia. The principal Babylonian temple, Amram, identical with the Egealla of the Scriptures, has also been discovered. As to the city in general, we are told that the description of the city by Herodotus is right in the main facts, but quite wrong as to its extent. Instead of Babylon being on the left bank of the Euphrates and Berita combined, its real dimensions are equal to only about one-fifth of the supernatural area of London. Herodotus says that the walls of Babylon were of enormous size and thickness, but the German archaeologists have proved that this is not true. The principal tower was on the left bank of the Euphrates and was surrounded by still traceable walls. It was built in the form of a triangle and was fifteen kilometres in diameter.

The population of Ireland and Scotland is now about equal. A hundred years ago, the inhabitants of Scotland numbered only a little more than one-fourth of the population of Ireland. The Census of Ireland's population has fallen from 5,000,000 to 4,000,000, while Scotland, far less favored for human habitation, continues to fill up. Its present population is given as 4,750,000, an increase of 11 per cent in the last ten years.

There is a theory that it is not the frost which blasts the budding fruit, but the sun's rays following a night of frost. A writer for a horticultural newspaper which represents the vine-growers of that region, says that if a thick, black smoke be made to cover the vineyards at sunrise and for some time after, the fruit will not be harmed by the frost. "This can be done by accumulating combustible matter at various points in the vineyard, capable of producing a thick, black smoke, and setting fire to these heaps of fuel at sunrise."

Judge Taft and his commission have done what seemed best in their own eyes in the way of making laws for the natives in the Philippines. But they are not finding such smooth sailing when they come to assert their power over Americans and English men of business. The Commission of Commerce in Manila is indignant at the municipal charter which Taft has made for that city. They refuse to submit to it as despotic, because it denies suffrage to all, and governs the city by commissioners to be appointed by Taft and his commission. "The 'new' charter" will "carry" their point is unquestionable.

Prof. Simon Newcomb, lecturing on the progress of astronomy before Columbian University, said: "It is determined that the solar system is moving forward in space 450 miles an hour, but whence it came and whither it is going no one can tell."

If you feel irritable. Take Herford's Acid Phosphate. It makes a refreshing, cooling beverage, and is an invigorating tonic, acting on the nerves.

SOUTHERN CALIFORNIA LETTER.

GREAT ACTIVITIES

In religion, education and secular pursuits are seen here on every hand. Traveling extensively as an evangelist forty years, in which I have visited every part of the United States, enables me to say intelligently that there is no section of its size so inviting or promising. The main area that is well settled and fast filling up is in a radius of about a hundred miles. In this there are nine cities of from 5,000 to 120,000 people, besides large numbers of small towns and villages. In agricultural pursuits of fruits, grain and other productions almost everything can be raised here that can be raised in any country in the world. For health and comfort the climate is unexcelled, and it is as fine a summer resort as it is a winter. You will never see a night here that is not cool.

THE FIRST BAPTIST CHURCH

of this city, with its 900 members, is exceptionally useful in its growth and influence. Rev. Joseph Smale is its spiritually-minded and efficient pastor. He is a young man, a little rising 80, and a student from Mr. Spurgeon's college in London.

THE SAN DIEGO CHURCH

has been remarkably blessed with a continuous revival the past year. Dr. W. B. Hinson is the pastor. He knows how to preach and teach the Word of God with power. Every meeting, Sunday congregation and weekly prayer-meeting, is emphatic with spiritual devotion, and sinners are constantly seeking the Lord.

THE EPWORTH LEAGUE CONVENTION

brought a multitude of people to this coast. Your Dr. W. F. Harvey, with his party of 89, was among the number. He spent a Sunday in this city and preached an able and effective sermon in the Central Baptist church to a delighted congregation. For two weeks the Pacific coast fairly swarmed with delegates and tourists who came on the Epworth League excursion tickets of reduced rates. When these large numbers of travelers come to see the beauties and lovely attractions, and to understand the valuable qualities of this land they said, "The half was never told me. I want to come again."

THE BAPTIST ASSEMBLY

is soon to hold its annual sessions at Long Beach. This is its second gathering. Last year there were many excellent lectures, sermons and addresses, but, unfortunately, several lectures were given on socialism that savored little of the religion of Jesus Christ. My large and blessed experience for thirty years with the Baptists of the South has cheered my heart to see that they stand true to the unadulterated truth of the living God. The Assembly this year has a fine evangelical programme.

A. P. GRAVES.

Los Angeles, Cal.

A VITAL POINT OVERLOOKED.

"Senex." In answering a question in last week's Recorder, it seems to me, overlooked a vital point. Here is the case: "A member of the church was excluded for lying some years ago. For two years after his exclusion he lived a bad life, defrauded, lied and drank. He moved away last fall. Now he writes to the church that in a meeting he was converted, saw how wrong he had been, wishes the church to forgive him, restore him and give him a let-

ter. The questioner says he was such a liar, the church has no confidence in him."

Here is the answer given: "It seems to me, though an outsider cannot be sure, that two letters ought to be written. One a kindly one to the offender reminding him of his debts and asking him to pay them as proof of his penitence. His answer will enable the church to judge somewhat better of his conversion. The other to the pastor of the church to which he wishes a letter. Let the man's character and deeds be laid fully before the pastor, and ask him to have some discreet brethren to inquire into the life the man is now leading. If such brethren, after careful investigation, think he is living a righteous life, and if he writes in a proper spirit to those whom he has defrauded, then I think the church ought to feel sufficient confidence in his penitence to restore him and grant him the desired letter."

If the man means by "converted" that in this recent meeting he for the first time exercised faith in Christ as a personal Saviour, it is not a "letter," but baptism, he needs.

W. M. D. NOWLIN.

THE BIBLE SETTLES IT.

Truth is mighty and will prevail, specially when given a good opportunity to do her work. In my rounds during the hot days of June, my attention was called to two incidents which strikingly illustrate the above statement. If the kind reader will exercise a little patience and follow, I will briefly narrate them. Should any question of the verity of them arise first-class witnesses can be produced.

In the last quarter of the nineteenth century there was a marriage in a comfortable Kentucky home. The bride and groom were both intelligent and pious. They soon decided to establish a home of their own. In this new home an altar was erected, God's name was honored and the Saviour trusted. The divine favor was shown to the home keepers in many ways.

In course of time children came into the home. To the delight of parents and a large circle of friends they developed beautifully, physically and mentally. The father and mother did not fail to give attention to these things. They were also mindful of the fact that their children had a spiritual nature to be looked after. Yes, each of them had a soul to lose or to save. The Lord heard earnest prayers and blessed the spiritual seed which were faithfully sown.

After a while a Methodist revivalist visited the neighborhood and conducted a meeting of much interest. The good influence radiated in every direction. Our home under consideration was not passed. The two oldest children professed faith in Christ. Many hearts were made glad. The question of church relations, with some serious features, confronted the older and the younger members of the family. One parent was a Baptist, the other a Methodist. The two young hearts, aglow with the love of Jesus, wanted to know the truth and do the will of the Master in selecting a church with which to identify themselves.

They were not ignorant of the true situation in the home. On this account they would often discuss the church question alone as best they could without reaching any conclusion. One day the parents overheard an earnest conversation on this subject. They were confused, yet con-

bled. A question of parental duty now confronted them as never before. As conscientious Christians they could not advise one child to go to one church, and the other to another church. Neither could they very easily agree to urge the children to unite with the same church. What to do to solve the problem and to advance the spiritual welfare of the loved ones was the great question.

The divine guidance was sought and the following wise conclusion reached and acted upon: We will not try to influence the children to join either the Baptist or the Methodist church. This we will do: Buy each a New Testament and request them to read carefully and prayerfully, without prejudice, and then settle the church question for themselves. Their kind advice was acted upon—James and Mary both united with the Baptist church and are trying to honor him who loved them and gave himself for them.

If this is not thrown into the waste basket the second incident may be given later. J. K. N. Morgantown, Ky.

LIBERTY ASSOCIATION.

It was my privilege to attend this association, which met with Cedar Grove church, five miles from Glasgow, of which Bro. E. S. Dearing is pastor.

The attendance was very large and the entertainment first-class. Judge B. E. Jones, of Glasgow, was chosen moderator, and he made a good one. Bro. O. H. Hasebitt was re-elected clerk. The annual sermon was preached by Dr. J. W. Lovell on "The Foundation of Duty."

The Western Recorder came in for honors, being enthusiastically endorsed in roving speeches by the father in Israel of the association. Bro. N. G. Terry, and by Rev. J. H. Burnett, president of Liberty College, Glasgow.

Bro. Terry stated that he had taken the paper for 13 years, and would not do without it for any amount of money. He considered it "worth its weight in gold."

Liberty College, which is the property of the association, made a splendid report through President J. H. Burnett, who spoke on the report. The college was reported in a flourishing condition and prospects bright.

Bro. J. G. Bow came on the second day and made a stirring speech on missions. Bro. Terry, Burnett, Obenault, England, Doyle, Jagers, Garr, Bryan, Hasebitt, Smith and others discussed various subjects.

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The next session will be held with the Glasgow church. J. HENRY BURNETT.

NOTICE.

The Franklin Association will convene with the North Fork Baptist church, at Switzer, Franklin county, on Wednesday, August 31, 1901. There being no groves near the church, the Association will meet at the church-house, which will necessitate doing away with the basket and picnic feature of the meeting. The church will entertain only the members and their families, the representatives of all our denominational interests and all brethren having business with the Association. By order of the church. Wm. McMillan, Pastor.

Dr. J. M. Fager, the able Secretary of our Sunday-school Board, called at our office on his way to Virginia. We are always glad to see him.