

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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DR. BUSHNELL said truly: "The piety which is faithful in that which is least is really a more difficult piety than that which triumphs on great occasions." The true test of a man's piety is seen in his home and his business.

THERE is such a demand for the Bible in Italy that the papal authorities had to do something to meet it. They are issuing from the Vatican press an Italian translation of the Gospel and Acts, to be sold at from four to eight cents a copy. Orders have already been received for 160,000 copies. One would like some assurance that the translation is an accurate one.

The Congregationalist gives a good name "platform burglary," to the conduct of some men who are first on the programme at large meetings. They are told how much time they are to occupy, and they know others are to follow them, and then they rob the later speakers of their time. They are indeed "platform burglars." We hope the name will reach their consciences—if they have any.

BEFORE the war insanity was almost unknown among negroes. Since the war it has been steadily on the increase until, according to Dr. A. B. Richardson, Superintendent of the government asylum at Washington City, the proportion is as great as among the white race. This is due, in large measure to dissipation, not only the drinkers, but especially their children, being liable to insanity. Their masters did not allow any drinking among them.

THE Wesleyan Methodists undertook to raise \$5,000,000 for a Twentieth Century fund, and they received considerably more. Whether this money and its raising will prove a blessing, is problematical. There is danger their thoughts will be fixed too much upon money and what money will do. So much is heard of money in religious gatherings these days, that it seems at times the Lord would use his scourge of small cords again if He should come suddenly into his sanctuary.

SENOR COSTE writes to the *Independent*, and we hope every Protestant in the land will read his words. He says the Constitution of the United States does not allow any diplomatic relations with the head of any religion, and adds: "However, Judge Taft was provided with credentials, and with an autograph letter from President Roosevelt to Leo XIII. exactly like Mr. Whitelaw Reid for the coronation of King Edward VII. The American representative seemed in reality more of a special envoy, as he even had a present from the President to the Pope."

"The Sum of Scripture."

BY JOHN T. CHRISTIAN, D.D., LL.D.

II.

We have already looked into the history and seen something of the importance of the "Sum of Scripture." We would call attention again to the fact that this book is the most important work of the Anabaptists in England from 1529 to almost the close of the century. You will notice that the baptism was upon faith, in a river, a font, was by plunging, and was declared to be a bath. The language also declares that "we," that is, the Anabaptists, were thus baptized. The chapter on "The foundation," will prove interesting reading, and is here presented without abridgement:

"The foundation of Christendom is the faith which so few people have perfectly. And yet always we think of all that we have the very true faith. Saint Paul the worthi apostell doth exhorte vs to no vertue so strongly as vnto the faith. And he in al his epistles prayeth not thynge so moche as the faith. Therefore it must nedes be that it be a precious vertue for he wryteth not one epistle which is not full of faith. We take the faith for the begynnynge of Christ's lyfe, but truly he that hath perfayt faith the same hath not onely begone the Christe lyfe but hath fulfilled it. And this error comyth because we knowe not what the faythe is nor what thynge a good christen ought to beleue for to be saued, we thynke that we be baptized and we beleue that god is god that them we shal be saued. As wryteth, S. Marke, sayynge. He that shall beleue and shall be baptized shalbe saued. But he that beleueth not shalbe condemned. It is truth but among a thousand there is not one that knoweth what thynge the baptisme betokeneth nor what thynge he shal beleue.

The water of baptisme taketh not away our synne for them it were a precious wat. And then it becometh vs dayly to washe vs therein. Nether hath the water of the fontaine more vertue in hit sylfe then the water that rynneth in the ryuer of Rhyne. FOR WE MAYE ASWELL BAPTISE IN RYNE AS IN THE MOUNT.

When saint Phylip baptised Eunnuch the seruant of Candace a yewme of Ethiopye (as wryteth saynt Luke in the actos of apostles) there was no halowed water nor candell nor salt nor cream nether whyt abite, but he baptized in the fyrst water they came to vpon the way. Herby sayeth then perceyue that the vertue of baptisme lyeth not in halowed water or in other outward thynges that we haue at the font but in the fayth onely. That is to say when any person is baptized he must beleue steadfastly that his synes to hym ar pardoned and that he is made the chyldre of god and that god is become his father and is made certayne that he shalbe saued. And is made partaker of the peesoy of Christ wherof the baptisme hath his vertue.

And when one is baptized he is home agayn and getteth an other father and other brethren for god is made his father and he is made the brother of Iesus Christe as wryteth Rom. 8. Saynt Paule vnto the Romanes where he calleth Christe a some fyrst begotte among other. And therefore is Christ called in the holy scripture the some fyrst begotten for he is the fyrst chyldre of his father and we all are begotten afterward when we be baptized. And therefore is the baptisme called in the holy scripture the

Iohn. 3. seconde natyrite. As wryteth saint Iohn in his gospell,

without one be borne ageyn (sayth Christ vnto Nicodemus) he may not entre into the Kyngdome of heuen. For we be thereby borne ageyn and they that were the chyldren of the denill by cause of the original synne ar made the chyldre of god by baptisme. As sayth saint Paule. Christ hath healed vs by the bat of regeneracyon and renouacyon of Epha. 2. the holy gost. And vnto the Ephesyans, we were by nature the chyldre of wrath, but when we were deed Christ hath viufied vs agayn by his great loue! And thys shalt thou vnderstand in thys manner.

There were thymtyme. ii Adams as wryteth saint Paule. The fyrst Adam was our fyrst father. The seconde and newe Ada was Iesus Christe. For the synne of the olde Adam we were all chyldre of the denel made hys owne and subiected vnto hym by our synne. The seconde Adam (that is to sey Iesus Christ) hath bought vs agayn and hath put vs in lybertie and hath made us of the chyldren of deoth chyldren of enerlastynge lyfe and of the chyldren of wrathe chyldre of grace. For Iesus Christe hath by his deathe fought agaynst the denel, hath vaynquyshed the denel and deathe hath taken away al theyr ryght they had ouer vs.

Nowe the whe we be baptized we be made partakers of the grace and so is it come to our profyt that Iesus Christe dyed for vs. For (as I haue now sayd) the baptisme hath his vertue of the deoth of Iesus Christ. Then when we be baptized we betoken that we wyll dye wyth Christe we betoken I say that we wyll dye as vnto the lyfe passed as touchyng our synnes and euyl concupiscences, and that, as sayeth, S. Paule we

Ro. 6. must walke in a newe lyfe. And therefore be we PLOUGED VNDER THE WATER, to thintend that

Ro. 9. by the manner of spekyng we shuld be here deed and buried, as wryteth sainte Paule vnto the Romanys Brethren saythe he Esteeme; ye that ye are deed as concernynge synne but a lyue vnto god, by Iesus Christ our lord. And in the same place, ye are buried wyth Christ by baptisme into deoth. So that we shall not lyue

Col. 3. after the lyfe of the world nor after the lyfe of the fleshe but we must lyue as the chyldre of god. And our lyfe shalbe hyd before the world and also hyd wyth Christ in god as wryteth saint Paul sayng. If ye be mortified and your lyfe is hyd wyth Iesus Christ in god in whate tyme that Iesus Christ oure lyfe shall shewe hymselfe then also shall ye be made manifest wyth hym in glory. Then when our lord shall come agayn at the last day of iudgment our life shalbe made open, but as log as we lyue here we must lerne al to dye. For we shall not repute this life that we haue here for a lyfe.

This lyfe here is of the worlde and of worldly thynges that is to say of them that be estrangers to God that haue no truste of the other lyfe to come. Nether doo they lere for it nor desyre it. Suche people ioy of this world for the world wyth his vayne desyres and plesances belongeth to them. And they them seluys be also called the worlde in

Ioh. 15. the holy scripture. As sayeth and. 16. oure lordes Christe in saint

Iohn, you be not of the world but I haue chose you from the world. And agayn. The worlde shalbe ioyous and you shalbe sorry. Nowe call we all them worldly whiche be not monkes. Oure lordes made a distinction bytwene the worlde and his discipels before the monkes came into the worlde. Wherfore they be not called the worlde in holy scriptur whych be not monkes, but all those that lyue after the fleshe whych

desyre nothers to dye wyth Iesus Christ and to be hydde here and after to lyue wyth God. Al suche whate soener they be are worldly be he monke or chanoce nonne or vnter noble or vnter greate or smalle. For (as I haue sayd) the lyfe of them whych apperteyn to God is here hyd and they come to be deed before the worlde. For they lyue not comunely accordyng to the lyfe of the worlde. And therefore they be hated of the worlde for they be not of the worlde as sayeth the Gospell in this manere. They be not of the worlde for if they were of the worlde the worlde surely wolde loue them as his Iohn 16. owne. But fore as moche as they (accordyng to theyr promyse made at the fontaine of baptisme) do applye them sylues to renouance the plesures of the world and to dye wyth Christ in kyllyng of the fleshe and also are strongly against the appetites of the fleshe in other by ensample of theyre good lynyng therefore be they persecuted of the worlde.

And here by may we alwayes know the disciples and chyldren of God, yf they loue to gyther the one the other. And if they lyue not here after the lyfe of the world nor after the pleasure of the fleshe! and if they do not repute this lyfe for a lyfe, but abyd wyth a ioyfull hart the coming of our lord Iesus Christ. Then shall theyre lyfe be made open and shall appere before God.

So shulde we all lyue here as though this lyfe were not our lyfe. For we must abyde before God and we may do none other thing in this lyfe but fyght agaynst our euyl desires and lerne to dye (for as the prophet Iob sayeth) the Iob. 2. lyfe of man is a batayle vpon erth that is to say a batayle in a gostly deoth. And thys do we promyse to do when we be baptized, and we signifie vnder the same, when we are PLOUGED VNDER THE WATER."

A more explicit declaration in favor of dipping could not be expressed. This book settles for all time to come that the act of baptism in England in the sixteenth century of the Anabaptists was the dipping of a believer in water. The second and third chapters of the same book are also on the subject of baptism, and the phraseology is all in favor of dipping.

Edinburgh Castle, Rhodeswell Road, London, E.

Feeble Saints.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old Negro preacher sang,

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavilers will keep aloof from the religion which they profess. Christians cannot claim exemption from criticism. They know that the eyes of the world are upon them. But they say to the believer, "If you who know the truth, go to the Word; go to him who is the truth; judge not the Lord by feeble saints."—Illustrated Christian Weekly.

Questions Answered.

BY SENEX.

I am going to tell on myself honestly in answering this question. "What do you think of my allowing my children to go to Sunday-school where such things as these are taught in the Quarterly used: 'Peter, you know, was the head apostle, and if he could be killed, it would be a hard blow at the life of the church.'" I was indignant at such teaching in a Baptist Sunday-school, for I took it for granted that it was a Baptist Sunday-school, as the question was asked of me. And I proceeded to arrange my paper and get ready to express strong indignation with such Romish talk, and also to remonstrate as earnestly as possible with the school for using "undenominational" literature and to urge most earnestly that it be dropped and the Sunday-school helps of our Southern Baptist Board be adopted. For "undenominational" literature can be relied upon to teach errors which all true Baptists hold in abhorrence.

Just then I read the note which accompanied the question and found it was the Quarterly of the Southern Board which contained the sentence. Here is where my confession comes in. Here is where I showed that human nature is human nature, and a very fallible nature at that. For I found myself instantly thinking up excuses—I was not so far blinded by my partiality for the Nashville Board as to attempt to make any justification of such an outrageous outbreak of Roman Catholicism. But I could find excuses. The Quarterly did not mean what it said; it only meant that to the Jews Peter seemed the most prominent of the apostles as he was usually their spokesman. Yes, that was the excuse to make—I congratulated myself on having found such a good one!

And then my conscience rose up and smote me. Would I allow my love for our Board to make me faithless to God? Was it not worse for such a thing to appear in the literature furnished their children by Southern Baptists than in undenominational literature? If the light that is in these be darkness, how great is that darkness. If we cannot rely upon the truth as held by Baptists being found in the publications of the Board of the Southern Baptist Convention, where can we hope to find it? Is the light of the world to be darkness?

I honestly believe, as I believed when I was intending to make an excuse, for I had no thought of saying what I did not believe to be true, that the writer only intended to say that Peter was considered by the Jews the leading apostle. But that is no excuse. It is the business—nay, it is the most solemn duty of the Board to have writers who have sense enough to say what they mean. And it is also their duty to have their Quarterlies carefully edited by an editor who will not take it for granted the writers will teach no heresy, but will examine everything in the Quarterlies before they go to press.

That utterance in the publications put into the hands of our children by a Board of Southern Baptists is utterly inexcusable. But while I can not excuse, my conscience will allow me to apologize for my favorite Board. It will dismiss that writer and admonish the editor, I am sure, and no such mistake will occur again. If I thought such things would continue, I would urge my questioner to take his children away from Sunday-school, if the literature continued to be used.

I thought it might be God allowed our Board to make such an inexcusable utterance in order to lead His people to give up these Sunday-school helps altogether, for it seems impossible to keep them from teaching Campbellism, Romanism, or some great error of doctrine or practice. It may be God wishes us to go back to the catechism and to memorizing the Scriptures. There is no question that would be best for the rising generation. For no teaching can equal

memorizing Spurgeon's Catechism and its proof texts and chapters of the Bible. And this may be God's plan to bring His elect to do what is best for the children. But, in the meantime, I apologize for that utterance, and ask my questioner to forgive the Board this time and to trust that nothing of the kind shall happen again.

"I have been told that we ought to preach the Gospel and nothing but the Gospel in every sermon. What is the Gospel accurately defined, and how am I to distinguish it from other things in the Bible." You were rightly told to preach the Gospel in every sermon, but there are other things which you ought to preach also, things which are nearly related to the Gospel. But first let us see what is the Gospel accurately defined.

The definition given by the Holy Spirit is of course the infallible one. And here it is, as found in 1 Cor. 15:14: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

That is the glad news. Our whole race lay under condemnation, dead already in trespasses and sins, and soon to pass on to the second death in hell. The news of a reprieve is brought—nay, of a full pardon: nay, more, of the adoption of the guilty sinner into the family of the King. His Son has died in their stead, suffering the penalty for their sins, and God can be just and yet pardon their transgressions and redeem them from the curse of the law. No tidings could be as glad as these. What could you tell a man condemned to die that would compare in gladness with telling him he was pardoned and free?

The death in our stead is what saves us. The resurrection was God's acceptance of the sacrifice. His acknowledgment that the atonement was sufficient. Had the Lord not risen, it would have shown that something was lacking to pay the penalty of our transgressions. But in the resurrection God stands pledged to receive the Substitute's death in the place of the sinner for whom He died. And this makes the resurrection a most precious part of the "glad news." It is the seal of the king on the parchment upon which the pardon is written.

This is, accurately speaking, what is meant by the Gospel. That is, in other words, the vicarious atonement, attested by the resurrection. He who does not preach this, preaches no shred of the Gospel.

But, as I said, there are other truths which must be preached also. There are the conditions of the Gospel—faith and repentance. By these we avail ourselves of the terms of the Gospel. There is the character of God and the exceeding sinfulness of sin. These must be preached also. If a sinner has not right views of God, he will not repent. If he is not taught that God is just and holy, he will flatter himself that God is too loving and too good to punish sinners. If he is not taught the awful nature of sin, he will look upon himself with complacency, and think his little failures will be as nothing when balanced against his excellencies. A man who does not know himself to be condemned will not be interested in receiving a pardon.

But the Gospel should be preached in every sermon beyond question. It is a sad and bitter thing that too many of our orthodox preachers fail in their duty here—the most essential point of all. No sermon ought ever to be preached which does not tell a sinner of the vicarious atonement—the glad news of salvation. The blood of many a soul is on the skirts of God's watchmen. The Gospel can be set forth in few words so that no sinner can go out of the house and say he does not know the way of salvation. Spurgeon said, and I agree with him most heartily: "I think I am bound never to preach a sermon without preaching to

sinners. I do think that a minister who can preach a sermon without addressing sinners does not know how to preach."

It may be that ninety-nine of one hundred hearers may be already converted. But who was it that taught us to go after the hundredth? And nothing will so move the ninety-nine to gratitude to God as to see the stray sheep brought in to the fold. Do you never dare, my brother, to close a sermon and sit down until you have told sinners the way of salvation.

God's Fatherhood.

Every good doctrine is ignored by most, confused by many, and abused by some. No doctrine exists by itself alone, but must be introduced as a qualified concomitant of other teachings. Error is multiplied to a lamentable extent by the doctrinal hobbyists who would construct their confessions of faith out of a single chapter of truth. A case in point is the doctrine of the fatherhood of God. No doctrine, unless it be that of the brotherhood of man, is more insisted on at the present day. It is certainly a comfortable doctrine.

But more things are popular than are always true; and the question presses, in what sense, if any, is God man's father? Does creation involve fatherhood? Does genesis generate sonship? Many assume that it does, but on insufficient grounds. Because God made man, he is not his father, except so far as he made man in his own moral image. A man makes a hundred things with knife or hammer, to no one of which does he himself stand in the relation of a father. Materiality does not afford a basis for any filial relationship. The circumstance that God made a habitable house for man to dwell in does not carry with it the notion of a sonship. God is not the father of clay—of muscle, tissue, and the dust of the earth. What God is related to is the moral image in man, an image which originally was a perfect reflection, in its own degree and sphere, of the divine nature. Divine fatherhood implies moral likeness, a reproduction of the spiritual powers and sympathies of the Creator. It is not the generation of any kind of life, since then the Creator would be father to the brute, or even the flowers and the forests, a view to which none but sentimentalists would hold. It is the origination of the life that is like God.

This being so, a conditional element is at once introduced into the idea of divine fatherhood. If the moral likeness to the Creator can be lost, divine fatherhood may be lost. If this likeness has been marred, it is not necessarily restorable, although the Bible encourages the belief that it will be restored where certain clearly specified conditions of repentance and faith are observed. In other words, now that the tremendous moral dislocation of the Fall has transpired, divine fatherhood is not in every case actual, though a promise of its restoration through Christ exists and is urgent with a most tender solicitude. Divine fatherhood is potential. It is a mere abuse of speech as well as of theology to say that God is the "father" of unregenerate and spiritually neglected souls. He is their creator, their originator, to be sure, but not on that account their father, any more than a manufacturer is the parent of the products of his looms or his lathes. Fatherhood in its divine definition must carry with it the notion of moral likeness in some degree, in order to fulfil its own conception. This confused and vague talk about God as the father of all his creatures is most misleading and dangerous, in view of the immense moral distance that now intervenes between the Creator and the creature.

Distinctions must be clearly drawn between the products of God's workmanship and God's sons. Fatherhood was forfeited by all human spirits in the Fall, though it may be now partially restored, through a vital appropriation of the redemptive grace of Jesus Christ. God does not call everybody his child. The Lord's Prayer is not, as it is mistakenly termed by some, a "Universal Prayer." What Christ said, when instituting it

he addressed his own disciples, was: "When ye pray, say, Our Father." Potential divine fatherhood can be preached and will do good as a converting doctrine. A loose, inexact, unbiblical miscellany of good-natured sentiments about man as perforce a child of God may fill the churches, but will never fill heaven.

The doctrine of the Word of God is simple and plain: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." That implies a new birth, even the regeneration of the Holy Spirit, by which alone we, who are dead in trespasses and sins, become the children of God.—N. Y. Observer.

Answer to Prayer.

One of the most remarkable of modern answers to prayer has been published by the Rev. D. R. Breed, himself a witness of the fact, with regard to the visitation of locusts in the State of Minnesota in the years 1878 to 1877. The area seeded with their eggs was more than two-thirds of the state embracing about 50,000 square miles; and the farmers were threatened with starvation. Governor Pillsbury officially appointed April 26th as an occasion of fasting and prayer. The proclamation provoked much adverse criticism. Infidels, and even many of the nominal Christians, ridiculed an appeal to God, saying the locusts were there to stay and represented that resort to prayer in such circumstances was an evidence of credulity and superstition.

But the day of prayer was kept, notwithstanding the protests of the Liberal League. Nevertheless, after the day of prayer, the locusts reappeared, and the skeptics triumphantly sneered. But a very remarkable change occurred within twelve hours. A large number of the locusts were destroyed by a terrific frost; and the insects which were hatched and survived the storm disappeared mysteriously. They left the state without depositing their eggs in a single square foot of territory. The question whether their went has never been satisfactorily answered, but the fact is that they disappeared entirely, and the state at large garnered the largest harvest in its history, or about 40,000,000 bushels. The locusts that remained seemed to be diseased; a parasite fastened upon them, which destroyed their power to propagate the species. Infidels have been slow to refer to the "Day of Prayer," of which they made at the time such unbounded ridicule.

That God answers prayer covering such conditions as the above, and in the whole realm of human interests and needs, is as well established as that God "maketh his sun to rise" and "sendeth his rain." There would be more marvels of divine interposition and help, if there were more prayer of faith.—The Evangelical.

The Mirage of To-morrow.

Show me your to-day, and I can judge of your to-morrow. If to-morrow is to be strong and sweet and beautiful, then to-day must be devoted to the development of the graces desired. To-morrow must get to be to-day before it comes to its kingdom. To-day is the golden age of your life and mine. To-day is the garden of our career. To-day is the love of God broods over our souls. To-day angels come on errands of sympathy and love to weary and tempted hearts. To-day all things are possible to him that believeth. To-day Christ is ready to bestow upon you the gift that will give you power to become a son of God. To-day the air is like magic. Breathe it with faith and courage. Act not in some to-morrow vague and illusory, but now. "To-day is the day of salvation."—Dr. Louis Albert Banks.

The Ritschlian Theology.

BY B. H. GARBOLL, JR.

I am installed at last in Berlin, the home of philosophy and the cradle of theological vagaries. I have seen the house in which Hegel died, the church in which Schleiermacher preached, and the university where every variety of theological belief has its devotees, its dialect and its shibboleth. But the one whose crest is the loftiest, whose slogan is the loudest, and which shelters under its aegis the greatest number of followers, is the Ritschlian Theology. It is modern enough, radical enough, eratic and dogmatic enough, to slay its thousands. More than that, it has the great advantage, so admirably used by so many latter-day schools of thought, of using words in thoroughly Platonian sense. That is to say, it retains old orthodox phrases, but reads new and radical meanings into them. It is a presiding deity with words, it has a scutcheon-fish for verbiage, and plays at logomachy with orthodoxy and at the same time avoids the prosaic necessity of consistency, and can be swallowed without being understood.

Dr. Stroug, the President of Rochester Theological Seminary, declares it to be the greatest doctrinal danger of the day. Its menace lies in the subtlety of the disguise under which it attacks the expiatory atonement.

Its professed contempt for metaphysics, its alleged reliance on the "historical" record, and its emphasis on the "Kingdom" are catchy ideas, and readily find entrance into newspapers and readings that know not from whence they came. It has catchy phrases and watchwords that embody these ideas. Fish-hooks to catch the fancy of the public. In this it only uses the same common-sense other. I have heard the "Back to Christ," enthusiastically caught up by those who did not know that it was intended to get back to Christ by disregarding and despising Paul and the apostles. That cry comes, out on all the New Testament but the four Gospels, and out everything out of them but the literal utterances of Jesus. I have heard men quote with great gusto, "The Bible is to teach us how to go to heaven, and not how the heavens go," not realizing that this phrase was coined as an excuse for abandoning to the "higher criticism" the "Kingdom of God" statement that Joshua came the sun and moon to stand still in the valley of Aijalon. In like fashion, many rush with Ritschli to place a crown of gold upon the head of Christ, not seeing that to make room for it he has plucked from the brow of the crown the "crown of thorns," with all that it implies.

But to all who believe that the nail print in Christ's hand means more than the sceptre which it holds, it will be well to study enough of the various phases of the "New Theology" to prevent the most dangerous errors which they enshrine.

To help us to fairly do this, let us, after a few preliminary explanatory remarks, study his own statements.

I. Fundamental Positions. Ritschlian Theology does not follow the order of dogmatic categories, theology, anthropology, eschatology, eschatology, etc. In respect to the form which it takes, its character is determined by its theory of knowledge and theory of religion.

Its theory is—that we can only know the reality in the phenomena (Loise's modification of Kant's position). Its theory of religion is—that religion is independent and self-sufficient, without relying on philosophy or metaphysics.

Christianity has been defended by these because of Hellenic influence; this ill-starred alliance has been and can be fraught with nothing but evil to Christianity. "Theology without metaphysics" is the first watchword. His claim to only use metaphysics to demonstrate by it that it and religion occupy entirely different and even opposed spheres. The two "are opposed activities of spirit." This theory of knowledge sweeps away—

1. In the doctrine of God, all discussion as to his absolute "nature," inherent "attributes," or the inner distinctions in his essential "being" implied in the ordinary doctrine of the Trinity.

2. In Christology, all discussion as to "natures" in Christ, or the "union" of two natures, and leaves us with only the historical image preserved in the words and acts of the Gospels. 3. It destroys metaphysics original as inherited idea, and the scientific doctrine of "being-ness," by holding that the soul subsists only in its functions;—nine hundred years of theological discussion declared vain.

Extracts from Ritschli's own statements as to the person and work of Christ.

P. 386.—"For beyond all doubt Jesus was conscious of a new and hitherto unknown relation to God, and said so to his disciples; and His aim was to bring His disciples into the same attitude toward the world as his own, and to the same estimate of themselves, that under these conditions he might enlist them in the world-wide mission of the Kingdom of God, which he knew to be not only his own business, but theirs. But this involves the assumption that he himself was not for his disciples than the passing occasion of their religion, or a law-giver for their conduct, who would be of no more account than once the law which he proclaimed was thoroughly learned."

"Christ founds his religion with the claim that he brings the perfect revelation of God so that beyond what he brings no other revelation is conceivable or is to be looked for.

Whoever, therefore, has a part in the religion of Christ, in the way Christ himself intended, cannot do other than regard Christ as the bearer of the final revelation from God....

"For by a mere man, if I ever used the expression, I should mean man as a material entity, apart from every vestige of spiritual and moral personality. Am far from regarding any one even of my opponents as a mere man, for I assume, in every one of them, some good results of upbringing and some measure of moral worth. I speak of Christ as all only in so far as his personal character as the bearer of the revelation from God comes into account. * * * At the least, therefore, it is a proof of incompetence and hasty judgment when my opponents maintain that I regard Christ as a mere man, and deny his God. "But if Christ, by what he has done and suffered for my salvation, is my Lord, and if, by trusting for my salvation to the power of what he has done for me, I honor him as my God, then that is a value judgment of a different kind. It is not a judgment which belongs to the sphere of religious knowledge, but to the edge like the formula of Chalcedon. * * * It is also a false assumption that a uniform DOCTRINE OF THE GODHEAD OF CHRIST can be dogmatically constructed from the New Testament, * * * at least of all can we discover Christ's own words which would describe the Godhead. The attribute of Godhead thus ascribed to Christ is based on the personal experience of his disciples. * * *

"414. Jesus is the bearer of the perfect spiritual religion which consists in mutual fellowship with God, the author of the world, and its final goal. In the idea of God as the final goal of all things, lies the reason why Jesus recognizes as binding upon himself for God's sake the widest conceivable aim of moral effort, namely, the union of mankind through love, while in the idea of God as the author of the world, lies the reason why Jesus, for his own personal life, repudiates every motive that is individual, worldly, and therefore less than divine. But inasmuch as Jesus desired his own attitude to God to be shared by the rest of mankind, he had to regard the realization of his aim also, the union of mankind through love, or, in other words, the realization of the kingdom of God; and through his own personal freedom in relation to the world, he led his disciples, in accepting their view of the world while in the idea of God as the author of the world, to a more worth than all the world. By making the aim of his own life the aim of mankind, who are to be called into the fellowship of his community, he is before all else the founder of a religion and the redeemer of men from the domination of the world. He is the author of a moral code only so far as the raising of men above the world, and their fellowship in this relation, carries with it the ordering of their conduct toward each other in the kingdom of God. * * *

While these matters must be regarded as proved, that Christ's exercise of his kingship, which for himself is the chief thing, seeing he wishes to be recognized as the Christ, will find expression both in his prophetic and priestly service. And since the kingly activity of Christ consists in the conducting and guiding of the religious community of Christ, therefore, in the main exhibitions it is represented by the purpose of Christ to accomplish this end, which purpose pervades his two other activities, and is never out of their view. On the other hand, the priestly and prophetic of Jesus refuse to be merged in another, for the former moves in the direction from man to God, and the latter in exactly the opposite direction, from God to man. * * *

"The kingly office of Christ finds expression only in his manifest purpose both by deeds and words, to establish the community of the kingdom of God, and to lead it to its goal; and although Christ in his life both reveals God to man and represents men to God, or brings men near to God, yet in the light of our preceding discussion we must not expect that Christ's activity needs to be divided into two classes of exact subdivision between these diverse categories. * * *

"The fundamental condition of the ETHICAL APPREHENSION of Jesus is contained in the statement, that what Jesus actually did was accomplished with the aim, that he is the first place for himself. Every intelligent life moves within the lines of a personal self-aim. * * *

The community is everything, and that being in evidence, what does it matter what becomes of the evidence on which it started. Now that we are all safely up in the air, let us kick down the ladder on which we rose and stand on the ground. The idealism of the outspread pinions of our own inner consciousness and unscientific faith. How glorious to be free from facts and metaphysics, doubts and dogmatism, and float thus securely on this sublimated quintessence of mysticism, accompanied with only general, almost-pure, triple extract of German Rationalism, as sparkling as beer and as billowy as tobacco smoke. Come, ye theologians and ministers, one and all, and learn how to start the very pronoun that stands for Christ's name with a capital letter while we are denying his divinity, and to let the title of Christ, which he bought us, and crown him Lord of all.

Berliner Str., 46 III., Charlottenburg, Berlin, Germany.

See that your thoughts are pure and your deeds noble. Use the experiences of life, whether they be of joy or sorrow, as steps in an upward climb. There is only one thing you can do to bring clarity into your mind. See that it is what it should be, and the Jasper gates will gladly swing open to give you a welcome.—Great Thoughts.

Home Religion.

I have not yet reached the venerable age which can claim the right to croak. Some readers would wonder how wonderful frankness in confessing the sins of their brethren. They possess keenness of eye to discern the degeneracy of the day in ministry and membership; and the courage of their convictions. "Faithful are the wounds of a friend"; and if I have been a witness to any of these things, it is the part of wisdom nevertheless to profit by the criticism, and search and try our ways. My eyes fell recently on an item which I quote:

"The Outlook recalls a well-known incident of the veteran missionary, who, being asked on his return from the Orient what sign of change during his ten year's absence most impressed him, replied: 'The decline of family worship in the Christian homes where I am a guest.' The Outlook declares that this contrast is increasing, and not only is the morning family worship omitted, but the blessing at the table."—N. Y. Christian Advocate.

Is this sad change conspicuous in the South also? We are growing in numbers, houses of worship, Sunday-schools, gifts to missions, and other good things; and I therefore do rejoice. * * * But it is true that we must offset against this favorable report a decadence of family worship, and even of the "grace" and "blessing" before meals.

"Family worship morning and evening, was the custom in my father's house. His conversion took place on his marriage, and he must have begun at once to hold prayers with his then small family, for I was his second child, and my memory runs not back to the time the household did not collect twice a day to hear the reading of the Holy Scriptures, and to offer supplication and thanksgiving. He was a layman, and accepted the office of class leader only because it was thrust upon him; he had a growing family to support by the labor of his hands, but he was not too busy, nor too proud, to discharge the duty, to use the privilege as the best of the house. We were led on daily lessons from God's Word, and together adored our Maker and Redeemer, and sought his grace and care. What reverence, gratitude and trust were thus taught the children, and how were impressed upon the conviction that pure and undefiled religion is the chief thing! Surely every Christian father and mother should be able to affirm this much of his or her own piety. "It giveth light unto all that are in the house." Do not hide your light under a bushel, but let it shine; hold forth the word of life, if you have it, as the witness of the Spirit, if you are only a seeker of salvation, pray with your wife and children. I knew one man, at least, who was converted while leading his family in prayer. (I do know one.—Ed.)

"I have habitually observe secret prayer? Do they begin and close the day with prayer? I suppose that most professors of religion drop on their knees, and say, at least, a few words, perhaps only the Lord's Prayer, before lying down to sleep at night. But I fear that the habit of the morning to return thanks for the faithful care of God. I tremble for the man whom love does not draw, nor conscience drive to private prayer. Prayer should not be restricted to certain times of day. We ought to maintain a devout habit, a private spirit, devoted to communion with the Father and with his Son Jesus Christ. But to kneel morning and evening in humble, believing prayer should be our unbroken rule.

"Precious are the hours when we are alone with God, and pour out our heart before him. I would like to put this question to each reader of the Advocate: When did you last pour out your heart before the Lord? A heart so emptied will quickly be divinely filled. With what will God fill it? With love, joy, peace, hope; yes, "with all the fullness of God." That is the only true religion, not mine. We have not, because we ask not. We ask, and receive not, because we ask amiss." We ask for the right things, in the right name, by the Holy Spirit, and do not get the blessing, because we are not importunate, we do not wrestle. I add another question: How many prayers be not hindered? (1 Peter 3:7). Husband, be just, courteous and affectionate to your wife, lest your unkindness to her hang like a leaden weight on your prayers, so that they cannot ascend. Domestic neglect or rudeness is only one of many things which hinder prayer. Any duty omitted, left uncommitted, had tampered, cherished, will embarrass us in prayer; or, if we do not feel our unfitness to draw near to God, and if words of petition flow freely and boldly from our lips, he will hide his face, and refuse to answer.—Bishop Granbery, in Florida Christian Advocate.

THERE is no place for self anywhere in Christian living. A man who tries to shine to glorify himself may be a Christian, but if so, he is yet following Christ afar off, and has much to learn. We must let our light shine so that man shall see our good works and glorify our Father in heaven. The true Christian life is not that which calls attention to itself, which makes men admire and praise us, but that which makes men think of God, and praise and honor Jesus Christ. The best proof of the divinity of the Christian religion is the man who loves the Christian himself—not his words and professions, but the conduct and the spirit; not his Sunday garb and service, but his every-day tone; not his church ways, but his home-way talk.

One to-day is worth two to-morrows. Have you something to do to-morrow? Do it to-day. Ben. Franklin.

LITERARY.

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

MAGAZINES.

The leading article in the New England Magazine for August is a pleasantly-written account of the Charles River Valley, by Mrs. Augusta W. Kellogg. Tracing the serpentine windings of the river from its source, the author deftly carries the reader's interest from one historic sight to another, informing without wearying him, and keeping his eye and heart fastened upon the visit to an old settlement just beyond the bend. With its well-chosen illustrations the article is a notable contribution to the literature of Massachusetts river scenery and a credit to the magazine. Some of the interesting problems encountered by the United States Geographical Service in its search for counterfeiters are told by W. Herman Moran in this number. Thrilling as a detective's tale are many of the experiences described in the article, and the illustrations taken from veritable counterfeiters' workshops are notable features that give a "look of life" to the narrative. The article is a departure from the New England's customary field, and lends variety to an interesting and attractive magazine. * * *

The first instalment of Mrs. Barr's new love story, Thyra Varrick, appears in The Delinquent for September. The second section of The House that Jack and Jill Built tells about the old-fashioned garden and how it was made, and the pictures are delightful. The influence of the noble Vittoria Colonna on the life of Michael Angelo furnishes material for a notable addition to the series of Authors' Loves by Clara E. Laughlin. There are two spirited and interesting articles on the life of the noble Vittoria Colonna on the life of Michael Angelo furnishes material for a notable addition to the series of Authors' Loves by Clara E. Laughlin. There are two spirited and interesting articles on fancy work and domestic interest; stories and pastimes for children, window gardening, home entertainment, etc., etc.

If You Want to be Beloved.

- Don't contradict people, even if you're sure you are right.
Don't be inquisitive about the affairs of even your most intimate friend.
Don't underrate anything because you don't possess it.
Don't believe that anybody else in the world is happier than you.
Don't conclude that you never had any opportunities in life.
Don't believe all the evil you hear.
Don't repeat gossip, even if it does interest a crowd.
Don't go untidy on the plea that everybody knows you.
Don't be rude to your inferiors in social position.
Don't jeer at anybody's religious belief.
Learn to laugh. A good laugh is better than medicine.
Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.
Learn to attend to your own business—a very important point.
Don't try to be anything else but a gentleman or woman, and that means one who has consideration for the whole world, and whose life is governed by the golden rule: "Do unto others as you would be done by."—The Christian World.

Our Own Mistakes.

(One of the experiences that is probably common to most of us is to look back over a period of five or ten years and wonder how we could have been so foolish as to do things and say things on certain occasions which we too keenly remember. To-day, as we recall the circumstances, we bitterly reproach ourselves that we could have been so foolish and short-sighted or ten years and wonder how we could have been so foolish as to do things and say things on certain occasions which we too keenly remember. To-day, as we recall the circumstances, we bitterly reproach ourselves that we could have been so foolish and short-sighted or ten years and wonder how we could have been so foolish as to do things and say things on certain occasions which we too keenly remember. 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SUNDAY-SCHOOL LESSON.

SUNDAY, AUG. 31.

THE BRAZEN SERPENT.

Numbers 21:1-9.

MORRIS TAYLOR—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting life."—John 3:14, 15.

"And when King Arah the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies."—The word Atharim, translated spies, is doubtful in meaning. It may be the name of a place from which they had come. It may mean spies, and the king may have heard that the spies had been sent out by the Israelites. He attacked the Israelites, and seems to have defeated a part of the host.

"If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities."—Such destruction had been commanded by God. Their cup of iniquity was full and their punishment just. Besides, it was necessary to keep Israel from idolatry that the idolaters should be entirely destroyed. The after history of the nation shows the evil consequences of leaving the idolaters among them.

"And the Lord hardened to the voice of Israel."—In the vow which they had made. And the Israelites kept their vow and destroyed their enemies and their cities.

"And they journeyed from Mount Hor by the way."—Thirty-eight years had passed since the last lesson, while the people had been wandering in the desert as their penalty for their lack of faith in God. They had returned now to the borders of Canaan and were on their way to take possession. Mount Hor, where Aaron had died, is half way between the Dead Sea and the Eastern Arm of the Red Sea. It is 4,800 feet high.

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

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

Scrofula

Few are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

That should always keep his people from murmuring.

"And the people spake against God, and against Moses."—In Corinthians this murmuring is spoken of as "tempting Christ," he being the angel of the covenant man who was leading them. They put the long-suffering and patience of the Divine Logos to a test. "Wherefore have ye brought us up out of Egypt to die in the wilderness?"—They forgot, it would seem, the hard and cruel bondage in Egypt from which God had delivered them with mighty arm. "For there is no bread, neither is there any water."—There was no water, as there were not supplies in the strong Arabah down which they were marching. But the water from the rock was still following them.

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

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

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

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

"Frey unto the Lord, that he take away the serpents from us." They had spoken against Moses—yet in their distress they go to

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

"And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole."—As the serpents were of a burnished, metallic lustre, a serpent of copper would resemble them. It was to be placed upon a pole that all might be able to see it. "And Moses made a serpent of brass"—of copper or bronze. "If a serpent had bitten any man."—God did not take away the serpents; nor did he make their bites harmless. Either of these would have saved the people, but they would not have required faith from them. We think sometimes if God would only remove certain evils from the world, and make it impossible for men to sin along those lines. But such is not the way of his providence.

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

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

MAN HOUSEKEEPER.

Tried in Many Ways.

There is one case on record where a man had a good easy time of it while his wife was away and she tells the tale.

"Circumstances made it necessary for me to leave husband for a month to pursue his bachelorhood as best he could. He resolved to give Grape-Nuts a thorough trial as he had for years been subject to bilious attacks and indigestion.

During my absence he gained in weight and his health seemed perfect, therefore I give you for the benefit of suffering men in particular, and women in general, his menu for the 30 days: four teaspoonfuls of Grape-Nuts sprinkled with a little salt and covered with good cream, one slice of bread and butter, one large cup of Postum Oatmeal Coffee (made according to directions) and all the fruit he wanted.

He worked during the time nine hours a day and never realized he possessed a stomach. This diet my husband earnestly recommends to office men, students and to all people of sedentary habits especially, and let me tell it to all wives, this meal can be prepared by an inexperienced servant, a young son or daughter, thereby saving yourself hours of labor. Try it. It will make your work lighter, your purse heavier, your body healthier and all of you happier." Name given by the Postum Co., Battle Creek, Mich.

MISSOURI LETTER.

Corresponding Secretary T. L. West has submitted his report, which embraces the first three quarters of the year, which ended July 15: Average number of men at work 70, number of preaching stations 165, visits for religious talk and prayer 12,380, sermons 6,523, professions of conversions 2,483, baptisms 1,668, churches organized 6, Sunday-schools organized 19, buildings and repairs \$18,773. Statement by J. P. Jacobs, which makes a fine showing in itself, isn't included in Bro. West's summary. Bro. West reports a balance on hand of \$1,000 with which to begin the work of the last quarter. This report all the way through is regarded as a magnificent showing, and it is, and reflects great credit on the Lord's workers in extending his kingdom throughout the bounds of "Imperial Missouri."

Bro. West in his report says that on April 15 Evangelists Daw, Hunt, Montgomery and Simmons resigned.

Dr. G. W. Hatcher, Financial Secretary of Stephens' College, reports a good meeting recently at McBain, Boone county, with 34 additions, 18 for baptism. He is now (August 1) in a meeting at Barnes Chapel, a church organized six years ago, and afterwards built a magnificent house.

Eld. J. N. Hartley, who has been pastor at Paragoul, Ark., has been called to and accepted care of the recently organized church at Savannah. Bro. Hartley was formerly a "drummer," says Bro. J. S. Kirsley, "and now a preacher by the grace of God."

A good authority says that Missouri has 68,735 square miles and a population of 3,000,000, making her the fifth state in the Union in population. Within her area there are 284,896 farms, the estimated valuation of which is \$848,979,218.

The State Mission Board is enabling about 80 weak churches in important places to sustain pastors and regular preaching. It is aiding about 20 District Associations to support good missionaries in their bands and sending evangelists and missionaries into every section of the state, preaching the Gospel and winning souls to Jesus; and yet there are some towns (county seats amongst them) in which are no Baptist churches, and some counties, perhaps, with only one. These sections and places the Board will reach by and by.

Grand River College, Gallitan, has secured a President in the person of H. E. Orsborn. Prof. Orsborn has been schooled at Annapolis, Minn., and Denison University. He is an A. M. graduate of Denison. Under his administration Grand River's prospects are good.

Have just noticed in the Central Baptist that Eld. H. K. Truax has accepted at Mexico and entered upon his pastorate. He succeeds that prince of preachers and Baptists, Rev. Dr. J. J. Porter, Joplin's bishop. Dr. Truax will find a noble church. None better.

Materially speaking, Missouri, in all her history, perhaps, was never in much better condition. Magnificent wheat crop; oats in great abundance; corn to a Finish (with a big F), and the biggest crop of grass in many years. We have rain on top of rain. Surely

Every prospect pleases, And only man is vile.

JOS. N. BARBER.

SUBSCRIBE for the RECORDER.

THE BRACKEN ASSOCIATION.

The Bracken Association, held with the Two Lick Baptist church, beginning August 6 and continuing three days, seems to have reached high-water mark. Not that the reports from the churches were satisfactory, but the session itself was, to a very high degree, marked by vigorous and intelligent discussion of all our denominational work, and the fraternal spirit was manifest in everything.

Bren. Nunnally, Bolinger and Fritts were re-elected moderator, clerk and treasurer respectively.

The introductory sermon was preached by Bro. E. Lee Smith, of Ewing, Ky., from 2 Peter 3:18.

There were a number of other sermons preached during the session of the body which were attentively listened to and seemingly highly profitable.

A notable feature of the meeting was the large number that were always present at the business sessions of the association notwithstanding the preaching at the stand.

Bro. Olson Keyes, the highly honored and fondly loved veteran of the cross, was present and added greatly to the interest of the meeting. He is entirely deaf, and sees very imperfectly, but his great interest in this association, to whose interest more than forty years of his life have been given, stimulates him to keep up with the work and to assist greatly by his unusually wise counsel.

Bro. Joe Felix, loved for his work's sake, was also present. Dr. Bow and Harvey, with Bro. J. A. Lee, — Cleaton and Amos Stout were the visitors from other associations.

Bro. J. O. Holmes has been pastor of this church for fifteen consecutive years. The church is one of the best in the land, and think they have the best preacher in the land; and they think this, although they had the opportunity of hearing a number of sermons from strong preachers during the association.

AM: S. STOUT.

Alexandria, Ky.

"THE MERCY OF GOD."

Mercy is the fairest flower in the garland of God's majesty, the brightest ray that issues out of his unapproachable light, the loveliest gem that crowns all his boundless, immeasurable, imperial glory. It is mercy that leads the great and mighty God to visit with his consolation the prisoner in his dungeon, the widow and fatherless in their affliction. But the great immensity of his mercy is best revealed in his redemption of sinful, rebellious man by the sending of his only begotten and beloved Son that whosoever believeth in him should not perish, but have everlasting life.

But good things are usually abused, and so with God's mercy. Many hide behind it to protect them in their sins. When tempted to sin they yield with the thought, "Well, God will forgive me, anyhow." Do not deceive yourselves. God will not overlook sin. He did not do so in the case of Adam. He did not do so at the time of the flood. He did not do so even in the case of his chosen people, the Jews, and they were carried into captivity, although God again and again brought them to repent and return unto him that he might show mercy. He did not overlook sin at the destruction of Jerusalem because of her rejection of his son and salvation.—George P. Kabele.

DAVIES COUNTY ASSOCIATION.

The fifty-ninth annual meeting of this body was held in Green ville August 12-14

R. v. E. H. Maddox, of Owensboro, was made moderator, succeeding the venerable Dr. Coleman, who, twenty-nine times, has served the association as its moderator.

Rev. E. P. Jones, pastor of the First church of Owensboro, preached the sermon from John 1:14. Many favorable expressions concerning it.

The statistics were slightly incomplete, owing to the failure of a few churches to forward to the Secretary their statistical letters.

It is the purpose of the Secretaries to furnish to the body printed copies of all statistical tables, with footings made, for the convenience of committees and others, but they have not been able to furnish completed tables because of this failure of some to send letters.

The reports showed something more than 800 baptisms and a slight net increase in the membership of the churches. In contributions to missions there is a large advance. In gifts to other benevolent institutions there appears no gain.

A much enjoyed feature of the meeting was the lofty discussion of the subject of education by Prof. Faqua, of Bethel, Harrison, of Bethel Female, and Metcalf, of Georgetown Colleges.

Foreign Missions and Temperance were made the special orders for Wednesday evening. The discussions of the reports on these topics were strongly effective. The temperance resolutions adopted were specific and direct.

Reports were heard on the association's full list of subjects, but owing to the rush of business to reach final adjournment by noon Thursday, many reports on important subjects were passed without discussion.

Chairman Craig, of the Committee on Sunday-schools, instead of a speech, had balloted: "Membership in this association, 8,000; enrolled in Sunday-school, 8,350; average attendance, 2,410. Why should not the attendance at Sunday-school equal the membership? Can we reach that goal? What would be the effect if every member should regularly attend Sunday-school?"

The association ordered the appointment of a committee and heard report on "Co-operation," thereby acceding to the request of the committee of the Southern Baptist Convention, that "District Associations give to the work of soliciting a distinct place in the deliberations."

The form for statistical letter, recommended by the State Secretaries, was adopted.

A communication from Dr. J. S. Coleman was read. It expressed his regrets that he was physically unable to attend, and rested his benediction on the body. The communication occasioned expression of esteem by many members of the body, and visiting brethren as well.

Dr. S. H. Ford, of St. Louis, who, from its organization, has been the association's regular visitor, also sent a letter of greeting.

The report of the District Mission Board showed nearly \$300 in its treasury. The Board was instructed to employ a missionary.

At the opening session it was resolved that during the sittings of the body one hour should be spent in prayer for a revival of

religion and mission interest. The press of regular business caused the postponement of this service, and a request was made of the churches that they soon give one service to the prayerful consideration of revival and missions.

The meeting was favored by the presence of a goodly number of visiting brethren. The familiar face of Dr. Harvey was much missed.

The next meeting goes to Sugar Grove church, Daviess county. Tim) changed to Tuesday following the first Sunday in October, 1903

The annual meeting of the Woman's Missionary Union auxiliary to the Daviess County Association will be convened in Greenville September 25, next, at 2 P. M., and will hold a morning session the 26th. The district officers, as do also the Ladies' Societies of Greenville, request that all the churches of the association be represented, and hope to have with them members from the Central Committee and other visitors.

ELKHORN ASSOCIATION.

REPORT OF WOMAN'S WORK

The Woman's Missionary Meeting was opened on Tuesday, at 2 o'clock P. M., with song, "Jesus, lover of my soul."

After Scripture reading, Ps. 25, by Mrs. W. H. Felix, Mrs. Dr. Dudley led in prayer.

"Blest be the tie" was sung, followed by a very instructive paper on "Organization" by Mrs. G. W. Argabrite. "The Personal Good that comes to the Individual through Missionary Societies" was ably presented by Mrs. Frank Atkins.

Professor Burns, of Onida, spoke on "Mission Work in the Mountains of Kentucky," showing what great good has already been done and what we as Christian workers can do. A collection in money and pledges of about \$200 was taken toward furnishing a dormitory at Onida.

Rev. G. W. Argabrite also gave a very interesting talk on "Mountain Work," showing the great need of sympathy and assistance in the Barbourville Institute.

Miss Jennie Kenney, of Paris, was elected permanent secretary. A collection of \$5 50 was taken as an expense fund. We are glad to be able to report this as one of the most enthusiastic meetings in our history. Silas, Corinth, Sadienville and South Elkhorn reported new societies. The money contributed to missions amounted to \$1,816 58.

It is with regret that we record the resignation of our beloved Vice-President, Miss Maggie J. LeCompte, whose great aim has been to increase the interest and co-operation of the societies. After ten years of consecrated work and foresight in devoting and carrying out great plans, we reluctantly yielded to her wishes. At the same time we are glad in having such an able and competent leader as Mrs. G. W. Argabrite to take her place as district Vice-President of the Woman's Work of Elkhorn Association.

During the afternoon of the second day, Mrs. Yohannon, of Paris, gave a very interesting talk on the great need of the Gospel in her native country. JENNIE H. KENNEY, Sec.

WHAT we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ.—Henry Van Dyke, D.D.

CHRISTIAN CHEER.

I remember when a boy, a number of ministers stopped at our home on their way home from an association, and they were talking about an invalid young woman who was an exceptionally happy and helpful Christian. In the afternoon another carriage drove up and some one carried a small, pale but bright faced woman into the house. That was Jane Diven about whom I had heard so much. From the time she was five years of age she had not taken a step. She was a faithful Christian, and regular attendant at the church. There was more of heaven in the sanctuary when they carried that honored little frailty woman to her waiting chair. I remember that afternoon in our home, how her voice rang in laughter; she was the happiest woman I had ever seen. By and by one of the ministers asked: "Jane, how is it, while you are denied nearly all the joys we most cherish in this life, you are always happy?" And she answered, as she merrily tossed her head: "Hear you! One would suppose I were a veritable martyr. Pshaw, let us sing: 'Tell me the old, old story.' And the 'old story' rang out with new meaning to me. Years have passed, but that afternoon, when a frail Christian girl filled the house with music and the sweetness of her cheer, is with me, a bright memory.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—Phillip Brooks.

HIT A SOLDIER.

The Experiences of One of Our Boys.

The soldier boys who fought during the Rebellion went home as a rule in pretty bad shape, caused by exposure and improper food and the use of quantities of coffee which left its mark in the wreck of many a stomach. Merrill Hutchinson of Reading, Mass., tells his experience.

"I am an old soldier who served all through the war of the Rebellion and my coffee drinking commenced when I enlisted. I drank it three times a day and at the close of the war returned home almost a wreck.

For years I had dyspepsia of the worst kind and could not drink anything but warm water or warm milk, nor eat enough to hardly keep a man alive. After suffering this way for years, and half living, I was told by a friend of your Postum Coffee.

At first I refused to even try it for I thought it meant more suffering for me, but at last I consented and it did taste mighty good, for I was a dear lover of coffee.

I waited for the distress in my stomach that always had come with common coffee, but it never came. I drank it at first very carefully and then got reckless and wanted it every meal and for over five years now have been drinking nothing else. I have no dyspepsia now, no trouble about eating anything. My weight, when I began using Postum Cereal Food Coffee, was 125 pounds, I am now 192 years old and weigh about 160 pounds and am solid as a rock and able to do a day's work with any of the boys.

Now I do not claim that Postum Cereal is a medicine but in my own case it is both victuals and drink. I think that when Postum Coffee is properly made it is far ahead of coffee."

SHELBY COUNTY ASSOCIATION.

Brother John T. Doyle has kindly consented to furnish a report of the regular proceedings. The meeting was held August 14 h with Pastor E. J. Davis' church at Clay Village. The attendance was large, some estimating it to be 4,000. Rev. W. W. Horner preached the introductory sermon and gave great satisfaction.

The dinner on the ground was abundant and characteristic of the hospitality and sociability of Shelby county people.

Pastor Davis had his son, B. J., Jr., to meet me at the train in Shelbyville, and also brought me back to the train. This courtesy is duly appreciated.

I was fortunate in being the guest of Bro. Thomas Vannatta and family, the father-in-law of Bro. Horner, of Sharpsburg. It is rather late for congratulations, but the writer feels impressed that Bro. Horner displayed good judgment in the selection of a companion. She will do her part as the wife of a pastor.

Hon. G. G. Gilbert, member of Congress, was present as a messenger from Shelbyville church.

Pastor Millard, of Entw Place Baptist church, Baltimore, Md., was present and contributed to the interest of the meeting. He and his family are spending their vacation with relatives. Dr. Young, of the Interdenominational Temperance Work, was present and made a telling speech. Dr. Rucker, of Georgetown College, ably presented the subject of education.

This is one of our wealthiest and most progressive District Associations. W. P. H.

THE SINFUL BROTHER.

It was at a certain church meeting and the good bishop was calling for reports. He had a stern, sharp manner which sometimes jurred a little on the nerves of the more timid. By-and-by he came to Brother B., a lay delegate.

"Brother B., what is the spiritual condition of your church?" demanded the bishop, briskly.

"I consider it good," said the brother.

"What makes you think it is good?" went on the bishop.

"Well, the people are religious. That's what makes me think so."

"What do you call religious? Do they have family prayer?"

"Some of them do and some do not."

"Do you mean to say that a man may be a Christian, and not hold family prayer?"

"Yes, sir; I think so."

"Do you hold family prayer?"

"Yes, sir," returned the brother, quietly.

"And yet you think a man may be a Christian, and not hold family prayer?"

"I have a brother who is a better man than I am who does not hold family prayer."

"What makes you think he is a better man than you are?"

"Everybody says so, and I know he is."

"Why does not your brother, if he is such a good man, hold family prayer?" thundered the bishop.

"He has no family," meekly answered the brother.—A. J. B., in Harper's.

OUR lives are the little garden plots in which it is our privilege to drop seeds. We shall have to eat the fruits of the seeds which we are planting these days.—J. R. Miller, D.D.

COPPER CURES CONSUMPTION

New Treatment for Consumption Indorsed by Member of British Tuberculosis Congress—"Antidotum Tuberculose," the Copper Cure, Marvel of the Medical World—Hope for All, No Matter How Bad Off.

Benefits Congressman Dingley's Son and Cures Others of Quick and Glorious Consumption and Tuberculosis in Their Own Homes—Any One Can Find Out About It Free—Let Every Reader of the Western Recorder Write the Company at Once



O. K. BUCKHOUT, Chairman Kalamazoo Tuberculosis Society (Lad.) and Member of British Tuberculosis Congress.

Consumptives need not worry about their future any more as the long-looked for cure for consumption has at last come out and is now just now as sure as its ordinary disease. To satisfy yourself of this you have only to write the Kalamazoo Tuberculosis Society, 201 Main St., Kalamazoo, Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress, composed of world-famous men who have made consumption a life study. This cure is something entirely new and is called "Antidotum Tuberculose" or the Copper Cure, and is the only discovery we know of that absolutely kills out tuberculosis germs which cause consumption, as, unless this is done, the disease cannot be cured. As the name of the remedy tells, its chief ingredients is copper, which metal has at last been found to be the deadly enemy of the consumption germ. "Antidotum Tuberculose" is the original copper cure. You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning, when you cough yellow, green, or bloody mucus, by bleeding from the lungs, night sweats, hot chest, fever, weak voice, peculiar flushed complexion, pain in chest, wheezing up the lungs, etc. Find out how the Copper Cure kills the germs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is cured, and you will regain a strong, healthy robust man or woman.

Don't doubt this for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Whigley Hill fame, who went west and south for relief and didn't get it, and came back with death staring him in the face and was benefited by Antidotum Tuberculose after all else had failed. It cured John Devries of Kalamazoo, of epileptic consumption; Adrien de Lisle, son of H. West, of such consumption; Paul de Smith of Dalton, Mich., and many cases that had wasted away to skeletons. He don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. Write tonight to the Kalamazoo Tuberculosis Society, 201 Main St., Kalamazoo, Mich., and they will send you books free of charge telling you how the Copper Cure will cure you in your own home in a very short time.

PERSIMMON SOAP Sure Cure for Piles

AMERICAN CHELSEY CO. 115 N. 4th St. ST. LOUIS, MO. Persimmon Soap Company. Dear Sir:—Three years ago, I became afflicted with piles. Your soap, after trying all other remedies, entirely cured me. I was, and I gladly recommend it to all sufferers. Respectfully, H. J. KIRKMAN, Sec'y. 181 Third Street. 25c per cake, postpaid to any address. PERSIMMON SOAP CO. 'FY. 1418 Everett Avenue, Louisville, Ky.

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SERIAL.

BY SURAH COOGLER.

Not only Peter in the judgment hall, Not only in the century gone by, Did eardly hearts deny Thee, Lord of all, But even in our time, and constant-

For flesh's will, and the mean fear of man, And selfish dread, are with us now as then. To-day we vow allegiance to thy name; To-day our souls, ourselves, we pledge to Thee.

Yet if a storm-wind of reproach or blame Blows and beats upon us suddenly, Fainting and fearful, we deny our Lord, By traitorous silence or by uttered word.

We close our lips when speech would wake a sinner; We turn aside and shirk the rough or path; We gloss and blink as if we did not hear

The soothing word which calls for righteous wrath. All unrebuked we let the sinner go, And we deny our Lord and Master so.

Come Thou, as once of old Thou earnest in And "looked on Peter" in the judgment hall; Let that deep, grievous gaze rebuke our sin

Questioning, reasoning, wakening, pardoning all. Till we go out and weep the whole night long, Made dumb by sorrow as he was made dumb.

-Advocate and Guardian.

OUR PULPIT.

THE POWER OF HIS RESURRECTION.

BY G. H. BRUBAKER.

That I may know him, and the power of his resurrection.—Philippians 3:10.

Paul, in the verses before the text, had deliberately laid aside his own personal righteousness. "But what things were gain to me, those I counted loss for Christ: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law." It is insinuated in those days that a belief in the righteousness of faith will lead men to care little for good works, that it will act as a sedative to their zeal, and therefore they will exhibit no ardor for holiness. The very reverse is seen in the case of the apostle, and in the case of all who cast aside the righteousness of the law, that they may be clothed with that righteousness "which is through the faith of Christ, the righteousness which is of God by faith." Paul made a list of his advantages as to confidence in the flesh, and they were very great; but he turned his back upon them all for Christ's sake; but accepting Christ to be everything to him, did he, therefore, sit down in self-content and imagine that personal character was nothing? By no manner of means. A noble ambition fired his soul; he longed to know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means he might attain unto the resurrection from the dead. He became a holy walker, and a heavenly runner, because of what he saw in Christ Jesus. Be you sure of this, that the less you value your own righteousness, the more will you seek after true holiness; the less you think of your own beauty, the more ar-

dently will you long to become like the Lord Jesus. Those who dream of being saved by their own good works are usually those who have no good works worth mentioning; while those who sincerely lay aside all hope of salvation by their own merits, are fruitful in every virtue to the praise of God. Nor is this a strange thing; for the less a man thinks of himself, the more he will think of Christ, and the more will he aim at being like him. The less esteem he has of his own past good works, the more earnest will he be to show his gratitude for being saved by grace through the righteousness of Christ. Faith works by love, and purifies the soul, and sets the heart a running after the prize of our high calling in Christ Jesus; hence it is a purifying and active principle, and by no means the inert thing which some suppose it to be.

What, then, was the great object of the apostle's ardor? It was "that I may know him, and the power of his resurrection." Paul already knew the Lord Jesus by faith; he knew so much of him as to be able to teach others. He had looked to Jesus, and known the power of his death; but he now desired that the vision of his faith might become still better known by experience. You may know a man, and have an idea that he is powerful; but to know him and his power over you, is a stage further. You may have read of a man so as to be familiar with his history and his character, and yet you may have no knowledge of him and of his personal influence over yourself. Paul desired intimate acquaintance with the Lord Jesus, personal intercourse with the Lord to such a degree that he should feel his power at every point, and know the effect of all that he had wrought out in his life, death and resurrection. He knew that Jesus died, and he aspired to rehearse the history in his own soul's story; he would be dead with him to the world. He knew that Jesus was buried, and he would fain be "buried with him in baptism unto death." He knew that Jesus rose, and his longing was to rise with him in newness of life. Yes, he even remembered that his Lord had ascended up on high, and he rejoiced to say, "He has raised us up together, and made us sit together in heavenly places in Christ Jesus." His great desire was to have reproduced in himself the life of Jesus, so as to know all about him by being made like him. The best life of Christ is not by Canon Farrar, or Dr. Geikie; it is written in the experience of the saint by the Holy Ghost.

I want you to observe, at the very outset, that all Paul desired to know was always in connection with our Lord himself. He says, "That I may know him, and the power of his resurrection." Jesus first, and then the power of his resurrection. Beware of studying doctrine, precept or experience apart from the Lord Jesus, who is the soul of all. Doctrine without Christ will be nothing better than his empty tomb; doctrine with Christ is a glorious high throne, with the King sitting thereon. Precepts without Christ are impossible commands; but precepts from the lips of Jesus have a quickening effect upon the heart. Without Christ you can do nothing; but, abiding in him, you bring forth much fruit. Always let your preaching and your hearing look towards the personal Saviour. This makes all the difference in preaching. Ministers may preach

sound doctrine by itself, and be utterly withoutunction; but those who preach it in connection with the person of the blessed Lord have an anointing which nothing else can give. Christ himself, by the Holy Ghost, is the savor of a true ministry.

I do not think that Paul is here thinking so much of the power displayed in the resurrection as of the power which comes out of it, which may most properly be called, "the power of his resurrection." This the apostle desired to apprehend and to know. This is a very wide subject, and I cannot encompass the whole region; but many things may be said under three heads. The power of our Lord's resurrection is a justifying power, a life-giving power, and a consoling power.

Our Lord's rising from the dead was a discharge in full, from the High Court of Justice, from all those liabilities which he had undertaken on our behalf.

Observe, first, that our Lord must have fully paid the penalty due to sin. He was discharged because he had satisfied the claim of justice. All that the law could possibly demand was the fulfillment of the sentence, "The soul that sinneth, it shall die." There is no getting away from that doom: life must be taken for sin committed. Christ Jesus is our substitute and sacrifice. He came into the world to vindicate the law, and he has achieved it by the offering of himself. He has been dead and buried, and he has now risen from the dead because he has endured death to the full, and there remaineth no more to be done. Brethren, consider this, and let your hearts be filled with joy; the penalty which has come upon you through breaches of the law is paid. Yonder is the receipt. Behold the person of your risen Lord! He was your hostage till the law had been honored and divine authority had been vindicated; that being done, an angel was sent from the throne to roll back the stone and set the hostage free. All who are in him—and all are in him who believe in him—are set free by his being set free from the prison-house of the sepulchre. He is on the tree the ransom for us. And now both the sinner and Saviour are free.

Our Lord has blotted out the record which was against us, and that in a most righteous way. Through the work of Jesus, God is just, and the justifier of him that believeth. Jesus died for our sins, but rose again for our justification. As the rising of the sun removes the darkness, so the rising of Christ has removed our sin. The power of the resurrection of Christ is seen in the justifying of every believer; for the justification of the representative is the virtual justification of all whom he represents.

His resurrection did not only prove our pardon and our justification, but it proved our full acceptance. "He hath made us accepted in the beloved." Christ is never separated from his people, and therefore whatever he is, they are in him. He is at the head; and as is the head, such are the members. I will suppose that a dead body lies before us. See, the head comes to life; it opens its eye; it lifts itself; it rises from the ground; it moves to the table. I need not tell you that the arms, the feet and the whole body must go with the head. It cannot be that there shall be a risen head, and yet the members of the body shall still be dead. When God accepted

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Christ my head, he accepted me; when he glorified my head, he made me a partaker of that glory through my representative. The infinite delight of the Father in his Only-begotten, is an infinite delight in all the members of his mystical body. I pray that you may feel the power of his resurrection in this respect, and become flooded with delight by the conviction that you are accepted, beloved and delighted in by the Lord God. The resurrection will make your heart dance for joy if you fully see the pardon, justification and acceptance which it guarantees to you. Oh that the Holy Spirit may now take of the things of Christ's resurrection, and apply them to us with justifying power!

Let us now notice the life-giving power of the resurrection of Christ.

This will be seen if we perceive that our Lord has life in himself. I showed you this just now, in the fact that he raised himself from the dead. He took up the life which he laid down. He only hath immortality, essential and undivided. Remember how he said, "I am the resurrection and the life." Do not say, "I believe in Christ, and desire life." You have it. Christ and life are not two things. He says, "I am the resurrection, and the life." If you have Jesus Christ, you have the resurrection. Oh, that you might now realize what power lies in him who is the resurrection and the life! All the power there is in Christ for his people. "It pleased the Father that in him should all fulness dwell," and "of his fulness have all we received." Christ has a life in himself, and he makes that life to flow into every part of his mystical body, according to his own word, "Because I live, ye shall live also." Triumph, therefore, that you possess as a believer this day that same life which is inherent in the person of your glorious covenant Head.

Moreover, our Lord has power to quicken whom he will. If the Lord Jesus Christ will this morning speak to the most clay-cold heart in this assembly, it will glow with heavenly life. If the salvation of souls depended upon the preacher, nobody would be saved; but when the preacher's Master comes with him, however feeble his utterance, the life flashes forth, and the dead are raised. See how the dry bones come together! Behold how, at the coming of the divine wind, they stand upon their feet an exceeding great army! Our risen Redeemer is the Lord and Giver of life. What joy to Christian workers is found in the life-giving power of the resurrection! The warrant of Jesus will run through the domain of death and set dead Luzzans free. Where is he this morning? Lord, call him!

This life, whenever it is im-

parted, is new life. In reading the four evangelists, have you never noticed the difference between Jesus after resurrection and before? A French divine has written a book entitled "The Life of Jesus Christ in Glory." When I bought it, I hardly knew what the subject might be; but soon perceived that it was the life of Jesus on earth after he was risen from the dead. That was, indeed, a glorious life. He feels no more suffering, weakness, weariness, reproach, or poverty; he is no more envailed at or opposed by men. He is in the world, but he scarcely seems to touch it, and it does not at all touch him. He was of another world, and only a temporary sojourner on this globe, to which he evidently did not belong. When we believe in Jesus, we receive a new life, and rise to a higher state. The spiritual life owes nothing to the natural life: it is from another source, and tends in another direction. The old life bears the image of the first and earthly Adam; the second life bears the image of the second and heavenly Adam. The old life remains, but becomes a kind of death: the new life which God gives is the true life, which is part of the new creation, and links us to the heavenly and divine. To this, I say, the old life is greatly opposed; but that evil life gets not the upper hand. Wonderful is the change wrought by the new birth! Faculties that were in you before are purged and elevated; but, at the same time, new spiritual faculties are conferred, and a new heart and a right spirit are put within us. Wonder at this—that the risen Christ is able to give us an entirely new life. May you know, in this respect, the power of his resurrection! May you know the peace, the repose, the power of your risen Lord! May you, like him, be a stranger here, soon expecting to depart unto the Father! Before his death our Lord was straitened, because his work was unaccomplished; after his death he was at ease, because his work was done. Brethren, we may enter into his rest, for we are complete in him! We are working for our Lord, as he was for his Father during the forty days; but yet the righteousness in which we are accepted is finished, and therefore we find rest in him.

Once more, the resurrection of Christ is operating at this present time with a quickening power on all who hear the Word aright. The sun is, to the vegetable world, a great quickener. In this month of April he goes forth with life in his beams, and we see the result. The buds are bursting, the trees are putting on their summer dress, the flowers are smiling, and even the seeds which lie buried in the earth are beginning to feel the

vivifying warmth: they see not the lord of day, but they feel his smile, Over what an enormous territory is the returning sun continually operating! How potent are his forces when he crosses the line and lengthens the day! Such is the risen Christ. In the grave he was like the sun in his winter solstice, but he crossed the line in his resurrection; he has brought us all the hopes of Spring, and is bringing us the joys of Summer. He is quickening many at this hour, and will yet quicken myriads. This is the power with which the missionary goes forth to sow; this is the power in which the preacher at home continues to scatter the seed. The risen Christ is the great harvest-producer. By the power of his resurrection men are raised from their death in sin to eternal life.

I said eternal life, for whosoever Jesus gives life, it is everlasting life. "Christ being risen from the dead, dieth no more; death hath no more dominion over him"; and as we have been raised in the likeness of his resurrection, so are we raised into a life over which death hath no more dominion. We shall not die again, but the water which Jesus gives us shall be in us a well of water springing up into everlasting life.

I wish I could venture further to unveil this secret force, and still more fully to reveal to you the power of our Lord's resurrection. It is the power of the Holy Ghost; it is the energy upon which you must depend when teaching or preaching; it must all be "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." I want you to feel that power to-day. I would have you feel eternal life throbbing in your bosoms, filling you with glory and immortality. Are you feeling cast down? Are your surroundings like those of a charnel-house? When you return will you seem to go home to endure the rottenness and corruption of profanity and lewdness? Your remedy will lie in eternal life flooding you with its torrents, and bearing you above these evil influences. May you not only have life, but have it more abundantly, and so be vigorous enough to throw off the baneful influence of this evil world!

The last point is the consoling power of the resurrection of Christ.

This consoling power should be felt as to all departed saints. We are often summoned to the house of mourning in this church; for we seldom pass a week without one or two deaths of beloved ones. Here is our comfort—Jesus says, "They dead men shall live, together with my dead body shall they arise."

"As the Lord our Saviour rose. So all his followers must."

He is the first-fruits from among the dead. The cemeteries are crowded, precious dust is closely heaped together; but as surely as Jesus rose from the tomb of Joseph, all those who are

in him shall rise also. Though bodies may be consumed in the fire, or ground to powder, or smacked up by plants, and fed upon by animals, or made to pass through ten thousand changeable processes, yet difficulties there are none, where there is a God. He that gave us bodies when we had none, can restore those bodies when they are pulverized and scattered to the four winds. We sorrow not as those that are without hope. We know where the souls of the godly ones are: they are "surrounding with the Lord." We know where their bodies will be when the clarion blast shall wake the dead, and the sepulchre shall give up its spoils. Sweet is the consolation which comes to us from the empty tomb of Jesus. "God hath both raised up the Lord, and will also raise up us by his power."

Here, too, is comfort in our inward deaths. In order that we should know the resurrection of Christ, we must be made conformable unto his death. Have we not to die many deaths? Have you ever felt the sentence of death in yourself that you might not trust in yourself? Have you not seen all your fancied beauty decay, and all your strength wither "like the leaves of the forest when autumn has blown"? Have not all your carnal hopes perished, and all your resolves turned to dust? If any of you are undergoing that process to-day, I hope you will go through with it, till the sword of the Spirit has slain you; for you must die before you can be raised from the dead. If you are undergoing the process of crucifixion with Christ, which means a painful, lingering death within, remember that this is the successful way to resurrection. How can you know your Lord's resurrection except by knowing his death? You must be buried with him to rise with him. Is not this sweet consolation for a bitter experience?

I think there is here great consolation for those of us who mourn because the cause of Christ seems to be in an evil case. I may say to the enemy, "This is your hour and the power of darkness." Alas! I cry with the holy woman, "They have taken away my Lord, and I know not where they have laid him!" In many a pulpit the precious blood no longer speaks. They have taken the heart out of the doctrine of propitiation, and left us nothing but the name of it. Their false philosophy has overlaid the gospel, and crushed out its life, so far as they are concerned. They boast that we are powerless: our protest is despised, our cross her brazen forehead, and seize the stronghold of truth. Yet we despair not; nay, we do not even fear. If the cause of Christ were dead and buried, and the wise men had fixed the stone, and set their seal, and appointed their guards, yet, at the appointed hour, the Lord's truth would rise again. I am not uneasy about ultimate issues. The mischief for the time being grieves me; but the Lord will yet avenge his own elect, which every day and night unto him. Jesus must live if they kill him; he must rise if they bury him: herein lieth our consolation.

This truth affords choice consolation to persecuted saints. In Paul's day to be a Christian was a costly matter. Imprisonment was the lightest of their trials; stripes and tortures of every kind were their portion. "Christians in the flames!" was the cry heard in the amphitheatre; and

nothing pleased the people better, unless it was to see saints of God smeared with pitch from head to foot, and set on fire. Did they not call themselves the lights of the world?" Such were the brutal pleasantries of the Romans. Here was the backbone of saintly comfort—they would rise again and share in the glory of their Lord for ever. Though they might find a living grave between a lion's jaws, they would not be destroyed; even the body would live again, for Jesus lived again, even the Crucified One in whom they trusted.

My brethren, my text is like a honeycomb dripping with honey. It has in it comfort for the ages to come. There will be a living issue for these dead times. Do you see that train steaming along the iron way? See, it plunges into a cavern in yonder hill! You have now lost sight of it. Has it perished? As on an angel's wing, you fly to the top of the hill, and you look down on the other side. There it comes, steaming forth again from the tunnel, bearing its living freight to its destined terminus. So, whenever you see the church of God apparently plunging into a cavern of disaster or a grave of defeat, think not that the spirit of the age has swallowed it up. Have faith in God! The truth will be uppermost yet.

"The might with the right, And the right with the might shall be; And come what there may To stand in the way, That day the world shall see."

The opposition of men might have proved a dark den in which the cause of God should have been hopelessly buried; but in the resurrection of our Lord we see a cavern turned into a tunnel, and a way pierced through death itself. "Who art thou, O great mountain?" The Alps are pierced; God's way is made clear; he triumphs over all difficulties. "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

That is my close. I desire that you should feel resurrection power. We have many moral religionists, but they also know not the power. We are pestered with conventional, regulation Christians. Oh, yes, no doubt we are Christians; but we are not enthusiasts, fanatics, nor even as this bigot. Such men have a name to live, and are dead. They have a form of godliness, but deny the power of it. I pray you, my brethren, be not content with a truth till you feel the force of it. Do not praise the spiritual food set before you, but eat of it till you know its power to nourish. Do not even talk of Jesus till you know his power to save. God grant that you may know the powers of the world to come, for Jesus' sake! Amen.

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said: "I will show thee the land;" at Bethel: "This is the land;" in Canaan: "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God advances us to saintliness—not giving us anything till we have dared to act—that he may test us; not giving everything first—that he may not overwhelm us; and always keeping in hand an infinite reserve of blessing. Oh, the unexplored remainders of God! Who ever saw his last star?—F. B. Meyer, D.D.

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38c Yard—A few more of those Colored Mohairs left for bathing suits in red, camel blue, old rose and brown; original price on these goods was 70c.

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GOOD NEWS.

The unanimity and the enthusiasm with which the work of the State Local Option Committee was endorsed by the Baptists of Kentucky is still fresh in the minds of all who attended the General Association at London. The effort at a systematic organization of our forces in every county, as urged by that body, was not begun as soon as expected. But we are now in the field and thoroughly equipped for active and vigorous work. Through the District Associations we expect to reach every church, and through the churches we expect to reach every individual interested in the great work before us.

Another potent agency placed within our reach is the columns of the religious press. Through all these instrumentalities we expect to burn into the hearts and minds of all Baptists their bounden duty to place themselves on the right side of this vital question. And it is not sufficient that you place yourselves on the right side as negative factors, but as positive, active workers, devoting time, thought, energy, money and votes as the exigency of the issue may demand. We have now before us a fine illustration of what can be done when the people decide to place themselves on the side of right.

OWEN COUNTY

has been, in the past, a solid, rock-ribbed Democratic county. Many years ago they voted for Local Option, but the law was not enforced, and by the leniency of the County Court, drug stores were established all over the county and things went from bad to worse. Last spring the temperance people petitioned for another local option election, including in the petition the drug store provision of the law. The election was ordered for August 2.

In the meantime the Democrats of the county decided to select their candidates for the next Legislature by a primary election. This election was placed a few days before the Local Option election. Mr. Cammack, a lawyer of Owenton, and Mr. Thornton, who represented the county in the last Legislature, asked for the nomination to represent Owen, Boone and Gallatin counties in the Senate, and

Mr. Eugene Salin, a lawyer of Owenton, and Mr. Plunkett, a druggist of New Liberty, asked for the nomination to represent the county in the lower house. A number of representative citizens of the county met in Owenton and sent a committee to interview these gentlemen as to their attitude towards the county unit Local Option Law. Messrs. Cammack and Salin declared themselves in favor of the law, would advocate it before the people, and, if elected, would vote for it in the Legislature. Mr. Thornton's position was conditional, and Mr. Plunkett was against it. An active canvass was made in the county with the result that Messrs. Cammack and Salin were nominated by a majority of over three hundred.

A few days later, Aug. 2nd, the Local Option election was held, and the official count shows that the county went Dry by a majority of 1,146. So Owen county is once more solid for temperance. With the enforcement law, passed by the last legislature, on the statute books, Owen county need never in the future be troubled with "Blind Tigers." What Owen county has done for the legislature, let other counties do, and you will reap like results.

J. J. RUCKER,
Georgetown, Ky.

BODY AND SOUL.

If you think of the material side of man's existence, he is more wonderful in his strength, as in his beauty, than anything else God has made. And yet what is this frame of mine? It is the carbon upon which the light of God is to play and have its work. As is the carbon to the electric light, so is the body of man to the spirit of man. Only that; nothing more! It is the basis of life, that upon which the rest maintains itself for the time being. This body of mine, surpassing in its wonder all human understanding, is for to-day, not to-morrow. In God's great to-morrow I must have a body of another form—no longer the earthly and material, but the heavenly and the spiritual. This is the tabernacle for the spirit in the day of its probation. More marvellous in its mechanism than sun, stars, tree or plant, or any other form of matter, and yet being but the lowest stratum in the complex life of man.

NEW CURE FOR FITS

DR. W. N. HAY,
54 Pine Street, New York City.

EDITORIAL.

The district associations are holding their meetings over the land, and we hope due attention will be paid to the recommendations of the Committee on Co-operation, adopted by the Southern Baptist Convention, and to the recommendation of the secretaries, who are the standing committee on the subject.

The work of our boards must be brought closer to our people. The most convenient place for special representatives of our general work to reach the people is at the district associations. The messenger of each association to the Convention is in return, the messenger of that body to the association, and he should feel his full responsibility in both relations.

Many of our churches give nothing, or next to nothing, to the general work. Let the facts be fully brought out at each district association, and let suitable action be taken to induce these churches to heartily co-operate. The work needs them and they need the work.

In our best churches there are many members who do not contribute to the general work. Let suitable action be taken looking to enlisting these, both for their sake and for the work's sake. It does a church member a world of good to take hold heartily of the great work of missions in all its departments; and those who do not take hold, suffer great loss.

Then we have many who make contributions in a dull, perfunctory way. They give to missions with no more enthusiasm than that with which they pay a grocery bill. They wish it understood that they are missionary Baptists, but they do not post themselves in regard to missions, do not pray for the missionaries and the boards, and so they have little enthusiasm. Let these arouse themselves. Let them double their contributions, pray every day for the missionaries and the boards, and, keeping posted themselves, let them talk missions to others. Let missionary literature be widely circulated and earnestly read.

In short, let us wake up on this great and glorious work to which our Lord calls us. Let this season be marked by a great revival of missionary zeal, and our churches will be gloriously revived, while the kingdom of Christ will go grandly forward. The harvest is so great—so great! and the laborers so few—so few!

In the Public Library at Denver is an old English Bible, "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queen's most excellent majesty, Anno. Dom. 1696." Bound with this Bible is the English Prayer Book of that date, and there are notes on the text of the Bible.

In the order for the administration of baptism we read: "Then the priest shall take the child in his hands and take the name. And naming the child shall dip it in water, so it be discreetly and warily done, saying," &c.

Below it is added: "And if the child be weak, it shall suffice to pour water upon it saying the foresaid words."

Here we see that the rubric of the Church of England at this time required immersion for all who were healthy. Curiously enough, it has been claimed that in that period when we find the word dip we must understand that real dipping is not intended, but simply that the old form of expression has survived, and they called affusion, dipping. We are cited in proof (?) of this to the use of *taufen* in Germany to-day. The word *taufen* means dip, yet when the Lutheran preacher pours or sprinkles water on the child he uses the word *taufen*. Now since the Germans say *taufen* when they mean affusion, what can be plainer than that when, three hundred years ago, the English said *dip*, they meant pour or sprinkle? The force (?) of this reasoning (?) is so overwhelming (?) that only those who are hide-bound and prejudiced will fail to be convinced. Ahem!

But alas for such reasoning, the dipping is in this old Bible put in contrast with the pouring. The priest is directed to dip the child "discreetly and warily"—not much discretion is needed for pouring—but "if the child be weak, it shall suffice to pour water upon it." If the word *dip* in this direction means pour, pray what does the pour mean in the direction which follows?

In this same 1696 A. D. Bible, we find the following note on the passage Romans 6:4: "6. There are three parts of this sanctification: to wit, the death of the old man of sinne, his buriall, and the resurrection of the newe man descending into us from the virtue of the death, buriall and resurrection of Christ, of which benefite our baptisme is the figure and pledge."

Here again is immersion plainly taught.

GOVERNOR TAFT has shown rare abilities in his negotiations with the Vatican in regard to the friars in the Philippines. He wanted the Pope to withdraw them, offering that the United States Government would pay them a fair price for their property. It was against the friars that the Filipinos rebelled in the first place, and against Spain, because Spain supported them. It is conceded to be impossible to pacify the Philippines unless the friars can be removed from the islands. Hence Gov. Taft's efforts. But the Pope reminded the Governor that according to the treaty with Spain, the friars had the right to remain and to hold their property in the Philippines, and the negotiations at the Vatican accomplished nothing beyond an arrangement for further negotiations at Manila.

It is true that according to the treaty the friars can remain and it is the duty of our Government to protect them. It is true also that to have the friars remain

protected by United States troops is to perpetuate the war. It is also true that it is no part of the business of our Government to buy the property of unpopular citizens of the Philippines. When the Mormons were driven from Illinois the government did not buy their property. The fact that the people of a community feel bitterly toward a certain set of men, does not put the Government under the slightest obligation to buy "at a fair price" the property of that set. A set of people might deliberately make themselves unpopular in order to sell their property at "a fair price."

It is well to bring moral influence to bear upon the Vatican for the removal of the friars, and Governor Taft's visit to Rome will probably have this effect; but the United States authorities should faithfully carry out the treaty, and protect every one in the Philippines who will behave himself. Just as the friars misbehave they can be dealt with and banished or punished otherwise according to their guilt. That a man, or set of men are unpopular, is no reason the government should not protect them in the exercise of all their rights.

A NOTABLE feature of the Harvard Summer School of Theology this year, was the emphasis placed upon dogma. For years past there has been an outcry against dogma on the part of the liberals. They have insisted that dogma should be laid aside and the whole attention be given to the life. "Not dogma, but life," has been their idea.

They were told over and over again, that a dogma is simply the statement of a principle. If the principle be wrong the dogma should be rejected, while if it be right the dogma should be cherished. To denounce dogma is to denounce truth. Dogmas are good or bad according as they state truth or error. Many dogmas (e. g., the dogma of papal infallibility), are statements of false principles, and so should be rejected. But dogmas which state the truth (e. g., the vicarious atonement of Christ) should be heartily accepted and cherished. To live a life without dogma is to live an unprincipled life.

At this Harvard School, Prof. Palmer, Nash and King were specially emphatic in insisting upon dogma, though they did not define which dogmas we ought to hold. That truth must be stated to be taught, is too obvious for discussion. When you state a truth you have uttered a dogma. To oppose all dogmas, therefore, is to oppose all statements of truth. The wonder is that sane people could ever have joined in the cry "away with dogma." It simply shows how shallow is the thinking of some prominent people.

There are the days of strange events. We have had tornadoes, volcanic outbreaks, droughts, fires, famines, &c., &c., the worst known, and now comes the salt-water plague in Louisiana. Instead of the streams on the coast, between the Mississippi and the Sabine, being fresh as heretofore, the salt water has come far inland. This spoils the irrigation of the rice fields and kills the fish in such numbers as to imperil the health of that region. The packers and canners of crabs and shrimps have had to shut down, and the salt water scalds and kills the rice wherever it reaches. About the only good thing in this connection is that

the water hyacinths which have choked the streams and bayous have been killed and cleared away.

What has brought this to pass, is the question. The most plausible explanation connects it with recent volcanic outbreaks in the West Indies. Some think the bottom of the Gulf of Mexico is rising.

The Baptist Standard disputes the claim of the Baptist Argus that (as the former states it) "Dr. A. H. Newman is an alien immersionist, and is teaching these views in Baylor University." Nor will he "teach the universal church theory there." The Standard further declares that it "does not believe in the theory known as the universal church theory, nor does it believe in the acceptance by our churches of the immersion of other denominations. It will be a sad day for our people when these theories become widely accepted, because it will be a breaking down of denominational lines that should be strictly maintained."

The Christian Index says: "So far as we know, there is only one church in Georgia that will accept Campbellite or pedo-Baptist ministers' baptisms. Members who are received into this church on such baptisms, will not be received by a letter from that church into any other church in the state. One of the oldest and most distinguished pastors in one of the greatest Baptist states in the South, in a private letter, says: 'I cannot recall, just now, but one church in forty years that received a man to membership on his alien immersion, and that was corrected when he took his letter to another church.' Such is the condition of nearly every state in the South."

The Religious Herald says: "We are not now dealing with the issue between so-called 'alien' and 'sacerdotal' baptism. The 'eldership succession' of Bro. Montgomery was what caught our eye." Here the Herald regards the question of "alien" baptism as "the issue between 'alien' and 'sacerdotal' baptism." Then the regular baptisms are "sacerdotal," are they? Since the editors of the Herald all, we take it, were regularly received on profession of faith by Baptist churches, and they baptized by the pastors, the baptisms of these editors must have been "sacerdotal." The writer was received for baptism by the Lexington (Va.) Baptist church, and was duly baptized by the pastor, Dr. J. Wm. Jones. We deny that this baptism was in any sense "sacerdotal." Dr. Jones did not make the slightest claim to be a priest, and there was nothing to suggest sacerdotalism. The fact is, none of our Baptist baptisms are sacerdotal.

As evidence of the good feeling between the United States and Great Britain is furnished by the fact that at a dinner given to King Edward by our Ambassador Choate, the latter allowed the Queen to be led into the dining-room in advance of the King, contrary to all precedent. Yet such is the good will between the countries that even this has caused no breach of friendly relations. The British press noted the incident and commented upon it, but in a friendly spirit. Some of them explained it on the ground of our Ambassador's American chivalric spirit toward women. Precedent is split with a big F. in England.

Editorial Varieties

Young man, be virtuous; and it may be a clear will be named after you some day.

The Arabic proverb says: "A fool can ask more questions in a minute than a wise man can answer to a year." One trouble is that a fool never knows when his question is answered.

The War Department has cost our government during the past year twice as much as has been expended in the whole country for education of all sorts, from kindergarten to university. Certainly we ought to spend as much on education as we spend on war.

Bridgrooms are often very nervous and embarrassed and many jokes are told on them. Recently a young man inquired in a whisper, much too audible for his own comfort: "Is it customary to kiss the bride?" When that poor fellow is gray headed, he will still hear that joke.

Is freedom of speech perishing? After Miles and Dewey and the rest have suffered for venturing to express their opinions, Herwig has fallen under like condemnation. He was sent to Cuba and ventured an opinion for which he is to be recalled, the papers say. Is freedom of speech perishing?

One reason for the prosecution at the coronation of King Edward was in order to enable the London papers to issue their illustrated numbers, which they had prepared at great cost. The coronation is more memorable because of the disappointment and delay than it would have been had all gone well at first.

They have discovered a tree near Fresno, California, in the Sierra mountains, which measures 164 feet, 5 inches in circumference, six feet from the ground. This makes the tree about 40 feet in diameter, and it is the largest of its kind known in the world, or that ever has been in the world. Yet there may be larger ones hid away somewhere in those mountains.

Dr. George Adam Smith holds that "the church" (meaning, manifestly, Christian scholars) may reject or accept any book as part of its canon of scriptures. After speaking of the present canon as settled by "the doctors of the church," he says: "What the church once accepted, the church may at any time revise." That is to say, that any book may properly be rejected from the canon, and that any new book may be properly admitted to the canon.

Since the Andover students were sought cheating at their examination at Princeton, it has developed that such cheating has been common at Andover for years past. But what else could be expected, when the Andover Theological Seminary, right there in the same town, set aside the principles on which it was founded and used funds given to maintain certain doctrines for the purpose of undermining those doctrines? With such an example right there at their doors, what else could be expected of those Andover students?

It was the writer's pleasure to unite in matrimony in Denver, Col., August 14 at 6:00 P. M., Joseph B. Long, M. D., and Miss Talitha Chesnut Brinker. Mr. Long has just been elected professor of law in Washington Law University and he enters upon his duties at the opening of the next session. He has already attained eminence in his profession, being the author of the book on the laws of irrigation. He is a son of the late Dr. John C. Long of Crosser Seminary. Miss Brinker is a Kentuckian, the daughter of a prominent family in Denver, she is a young woman of rare gifts and grace.

Near Hutton, Shelby County, the Mormons have been preaching for four or five years, and they have gained some following, including some who once were Baptists. Not long ago the people drove the elders off, making them go to the railroad and leave under promise never to return. Theropas the Mormons threatened to hang Pastor Kinsey of the Hutton church if he did not promptly leave before a certain day. On that day Pastor Kinsey held a meeting in his church and the people were ready to go on a strike from the Mormon, which was not made. There is a good deal of excitement in the neighborhood. Pastor Kinsey had been freely circulating anti-Mormon literature. The country should be covered with such literature wherever the Mormons seek to establish themselves.

Dr. Joseph Parker, of London, has issued a neat pamphlet, entitled, "To-day's Bible: A Modern Translation." This does not profess to be a revision of the Scriptures, but only brief statements of Dr. Parker's beliefs, arranged in chapters and verses. Many of these verses are taken bodily from the Bible, while others are comments on Scripture passages and others are ideas of Dr. Parker's own. The pamphlet contains many bits of curious material and the author has not failed to insert what he thinks ought to be in the Bible. For example, verse 11 of chapter 31 reads: "Bless the men and women and little children, knowing that the grass is not in the wilderness in the 11th month, and the snow is not in the 11th month, and the winter is not in the 11th month, and the summer is not in the 11th month." This is a bit of whimsy and power. Dr. Parker, not finding any authority for infant baptism in the Bible, has gone to work and made a bible with infant baptism provided for.

A NEW BOOK

Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

The Pastor and the Sunday School

Lectures Delivered at the Southern Baptist Theological Seminary, by

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BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

TABLE OF CONTENTS.

- Introduction, K. Y. MULLINS, D.D. Lectures. 1. The Pastor at the Door. 2. The Pastor Inside. 3. The Pastor Abroad. 4. The Pulpit and the Sunday School. 5. The Pastor and the Garner. Appendix - Historical. Illustrations. 1. Portrait of Author. 2. The Seminary Faculty. 3. Norton Hall. 4. Seminary Chapel. 5. Seminary Library Building. 6. The Old Greenback Church. 7. The Faculty of 1861.

In attendance at every service. The meeting continued week. The church was greatly revived and five were added by baptism. From Tallapoosa we moved to Mt. Ida, a distance of about eight miles, and held services another week, with about the same results. Twenty-two were revived and five added by baptism. I met many of my old friends, and will long remember the many hearty hand-shakes and words of encouragement. They love their pastor, Bro. Kidd, dearly. Bro. W. E. Sledge is pastor at Helena, Ark. We have had a pleasant visit from him, and are glad to learn that his work is progressing nicely. He has just completed one year as pastor, and the church went from \$200 to \$1,000 for missions during the year. In addition to this they have spent much money on their building and on a new pipe organ. We rejoice of the good work. The meeting at the Forty-first avenue church, Meridian, Miss., was wonderfully blessed. Pastor, Rosedale did the preaching. Twenty-two candidates are awaiting baptism, and others expected. Bro. T. J. Moore, Lena, Miss., has been in a series of protracted meetings, one at Bethlehem, ten miles south of Lena, an excellent meeting, with more than 30 additions. Another at Harperville with 40 conversions, and still another at Walnut Grove. Mt. Olive church, Miss., has closed a good meeting. Eight joined by letter and two by baptism. The church has subscribed enough money to make the building of a new house a certainty. The meeting at Cross Roads, Miss., closed with 11 additions, 8 for baptism, with others to follow. Bro. C. A. Westbrook has been set apart to the full work of the Gospel ministry by the church at Ashland, Mo. Bro. S. H. Pollard preached the ordination sermon. The church at Hebron, Miss., has been blessed a meeting, resulting in 18 additions to the membership. All by experience and baptism. Bro. W. B. Allen, pastor at Oakley, Miss., says: "We have closed a glorious meeting; 7 were received by baptism and 4 by letter. There are others to come yet. The people seem hungry for the Gospel." At Fairview, Sunflower county, Miss., Bro. E. Moberly has held a meeting resulting in 22 additions, 16 by baptism. This church had been without a pastor for two years when Bro. Moberly took hold of it. A council of brethren from ten churches met with the Hebron church, five miles from Coward, Clinton county, Ark., to assist in setting apart their young pastor, Bro. Lee Woods, to the full work of the Gospel ministry. Bro. M. P. Hunt preached the ordination sermon from Acts 13. The church at Rock Creek, Ark., has closed a meeting, resulting in 16 baptisms, one added by letter and one restored. Centre Point, a missionary station six miles from Coal Hill, Ark., has been blessed in a meeting which resulted in 12 additions to the church by baptism and several restored. The corner-stone of the new church building at Cherryvale, Mo., was laid at twilight on account of the excessive heat of the day. Former pastor, M. F. King, Bren. P. C. Bowen and E. B. Meredith made stirring speeches. Judge Fletcher delivered the corner-stone address. New Providence church, Miss., has closed a meeting in which 11 were baptized and church greatly strengthened. A meeting of two weeks at Central Avenue church, Memphis, Tenn., resulted in 33 additions to the church, 23 by baptism. Elder R. J. Wood closed a two weeks' meeting at Philadelphia church, Wayne county, Tenn., which, in some respects, was the best ever held in this old church. Out of 21 or 22 conversions, more than half were heads of families. Bro. R. A. Fitzgerald held a meeting in a tent at Old Bethel church, six miles north of Lawrenceburg, Tenn. A most powerful meeting, in which 55 were added to the church, 55 by baptism. The Combination Oil Cure for Cancer was originated and perfected by Dr. M. E. Byr. It is so simple and healing and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, save time and money by addressing the Home Office, DR. D. M. BYR, P. O. Drawer 502, Indianapolis, Ind.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "True labor," and on "What is a Baptist?" One restored. Broadway—Brother T. B. Thames preached. His theme was "The nobility of service." No meeting at night. Chestnut-st.—Pastor Weaver discoursed on "How promises are obtained." Young people's evangelistic meeting at night. Two received by letter. East—Brother A. W. Cammack preached. Themes, "The grace of God," and "The cross of Christ." McFerran Memorial—Bro. L. W. Doolan preached. Twenty-second and Walnut—Bro. A. T. Wolford preached in the morning, and Bro. W. H. Sledge at night, on "God's warning voice." Clifton—Bro. S. P. Duvall spoke about "Individual responsibility," and "Using what we have." German—Pastor Jansen preached on "The gathering of the New Testament church," and on "The easy yoke." Logan-st.—"The prayer God answers," and "Baptism," were Pastor Traile's subjects. Fourteen additions during the week. Tent meeting continues. Five baptized. Parkland—Bro. W. F. Yarbrough preached on "Missions." Pastor Taylor was married Monday, at 9 P. M., to Miss Lizzie D. Forbes, daughter of Deacon Forbes. We extend congratulations. Southgate-st.—Pastor Clarke's topics were "God's love," and "Holy jealousy." Third-ave. — "The Lord is thy keeper," and "God's gift," were Pastor Allen's themes. Twenty-sixth and Market—Pastor Reid preached on "Christ on the cross," and "The choice between Hell and Barabbas." One baptized. Preston-st.—Bro. Bromfield reports increased interest. Lebanon Junction.—Pastor Cates spoke on "And they that pierced Him" and "The fate of unbelievers." One received by letter, one for baptism and one baptized. Croppers.—Pastor Sims' themes were "Weight and sound thinking," and "The heart." One added by letter. New building going ahead. Jacob's Addition.—Brother O. B. Althoff preached on "Heaven." He will open a Sunday-school at Hasletwood, and will preach there. Bro. W. H. Sledge, of Helena, Ark., on invitation, spoke to the Pastors' Conference of denominational matters in Arkansas. THE STATE. Pastor J. S. Kinsey, of Hatton, has just closed protracted services. Good meetings; 8 additions. The church unanimously recalled him for the ensuing year. He has gone to Moand Valley, Kan., to supply for a month. Pastor J. T. Lewis writes from Irvington: "We closed a 15 days' meeting in July with my Stephensport church. The gathering was not large, from a hunger for the point, but from heaven's estimate it was precious and great; two souls were born from above, and two united with the

church, one from the Methodists. It was a time of seed sowing. Bro. E. B. English, of Stephensport, was the sower. He gave us heaven-born messages. We feel that the Lord of the harvest will bless such sowing to the good of His people and the salvation of the lost. Brethren, we can afford to leave results with God when we have given the people 'the truth.' Pastor W. A. Burns writes: "Just closed a meeting at Chaplain Fork. Had 15 additions, 13 by baptism, 2 restored, 3 under watchcare. Eight large congregations from the beginning, both day and night. The church was greatly revived. The Holy Spirit comforted us in many ways. One wanted to join the church on former business, but we kindly informed the party we could not take that sort of baptism, because it did not have behind it the proper authority, i. e., a Baptist church. We take the position that none but a Baptist church has the New Testament authority to administer the ordinance of baptism. Great interest has been awakened in church work, a prayer-meeting has been organized, and 16 new pupils added to the Sunday-school. There is a great work to be done here. Pray for us that the Holy Spirit may accomplish his work through us. We thank God for the way our people have received us with open arms and loving hearts. To Him who died for us be all the praise, world without end." Bro. Ira Parton writes from Lebanon. "Just closed a good meeting with Fairview, at what was formerly the Gap, Lincoln county. The church and community much revived, 4 additions for baptism, and secured Bro. W. R. Davidson, of Shelby City, as pastor for one-fourth of his time. We hope that he will prosper under the leadership of Bro. Davidson. I have supplied for the church since April, under the direction of the Executive Board of the State's Creek Association." Bro. Earle D. Sims writes: "It was a gracious revival we just closed at Erwin, in the history of the church there never had as many additions in one time before. Bro. E. Lee Smith, as his church well organized, and is doing a noble work. The church has a fine prayer-meeting, young people's society, missionary society, Sunday-school, and a large attendance at all the regular services. I enjoyed the work very much." Bro. G. W. Perryman called at our office on his way from Cincinnati and Newport, where he has spent his vacation and preached some. He filled his pulpit at First church, Paducah, Sunday. OTHER STATES. We had a very pleasant visit from Bro. Wm. B. Risher, of Baltimore. He is quite enthusiastic about his work. His congregation have just built a splendid parsonage and spent over \$5,000 repairing the church building. In addition to the above generosity of the members, a collection of money was taken during the past year for Foreign Missions. Pastor Thos. S. Hahert writes from Lake City, Fla.: "I have entered upon my second year here most auspiciously. In the year just gone we made a great gain. Between 70 and 80 were added to the church, and the financial record of the church was perhaps the best it ever made. There are many tokens of spiritual progress. We begin the new year with solid ranks." Bro. A. A. Hatto writes: "On July 30 I began to assist Pastor R. A. Kidd at Mount, Ala., in a meeting at Tallapoosa church. The services were full of interest from the beginning, and good additions were

University School for Boys. Boys from 10 to 18 Prepared for College, University, or for Business. 1047 Second St., Louisville, Ky. FACULTY WILLIAM H. THARP, A.M., HEAD MASTER, President Little Rock, Ark. Academy, nine years President of the University of Virginia, two years President Southern Virginia University, Virginia. English Language and Literature. JAMES SHANNON BLACKWELL, Ph.D., studied at Amherst, Yale and in Madrid. For several years Professor of Modern Languages in University of Missouri. Ancient and Modern Languages. JOHN L. HUTCHINS, A.B., Five years experience as Principal of Public Schools. Mathematics and Science. MISS NANNIE LEE FRAYER, A.B., For four years teacher in Hampton College. History and Geography. MRS. W. H. THARP, O.M., American College of Strategy, Boston, Mass. A teacher of seven years experience in Reading and Country. WILBUR F. GRAMHART, Physical Training and Athletics. LOCATION The location of the University School, E. P. Robinson, years, and the building, is most healthy because it is both central and accessible. PURPOSES The University School prepares for any college, university, polytechnic, or professional school or to enter upon a business career. LIMITED NUMBER To insure the highest order of work, the number of pupils will be limited to 100 boys to each regular teacher. The limited number not only enables the teacher to do his best, but also enables the pupil to do his best. THOSE ESPECIALLY BENEFITED BY PRIVATE SCHOOLS 1. Healthy, bright children that are capable of making more rapid progress than the management of public schools will allow. 2. Pupils that, for various reasons, do not do well in the public school, but who, by means of small classes and extra personal attention, are enabled to do well. 3. Those whose health will not permit them to take a regular course. SPECIAL ADVANTAGES 1. Small classes, daily recitations, and close personal sympathy of teacher and pupil. 2. Opportunity for beginning Modern Languages or Latin at an early period. The saving of from one to two years in the preparatory course, thus enabling a young man to enter a college or university at an early age, without any sacrifice. 3. The attention paid to good manners and general bearing, and to the cultivation of the habits. 4. In keeping a healthful moral sentiment, by declining to receive ideas which the school habitually indorses or vicious boys. LOUISVILLE, KY., Aug. 28, 1902. Parents who wish the best possible training for their boys will do well to confer with Professor Tharp. JOHN E. MANNING, Secy. Nat. Theological Seminary, Louisville, Ky. Dear Sir: I wish to express to you my warm appreciation of the knowledge which have been received by my son, J. T. O'NEAL, and my wife, Mrs. J. M. Arnold, in the University School, of which you are Head Master. I am greatly pleased with the progress they have made in their studies. I am glad to hear that they have not had any school with more satisfactory results. I have observed with pleasure that in your school they are made to understand the value of acquiring and in this way study becomes to the child a pleasure, rather than a task. I am sure the University School for boys has a bright and happy future, and I am glad to see that it is a privilege to bring those in whose charge I have placed my children into the hands of such a capable and kind teacher. Very sincerely yours, J. W. BULLARD, Major and Quartermaster U. S. Army, Louisville, Ky. Dear Sir: I give you very great pleasure to testify to the knowledge and thoroughness of the instruction given in your school. My son has received the highest grade under your corps of teachers with great ease, and his progress has been highly gratifying. I wish you the abundant success which your school deserves. Very truly yours, H. O. DAVIS, Major and Quartermaster U. S. Army, Louisville, Ky. 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Children's Corner.

HIS TWO CHEEKS.

BY ELIZABETH PRESTON ALLAN.

"It is time for school to be dismissed, children," said Miss Lelia; "Jamie Gooch, I want to see you for a minute, after the bell rings."

"Ting-a-ling-ling," rang the little bell on the desk, and the boys and girls of the fourth grade filed out of the long room, between rows of desks and benches.

"I wonder what's up with Jamie," said one of the girls, lingering and craning her neck to see Jamie, sitting at his seat, twirling his cap restfully.

"Shut the door, please, Mary," said the teacher's clear, pleasant voice, and then she and Jamie Gooch were alone in the big, empty room. "Come, Captain Gooch, of the Second Nine," said Miss Lelia in a friendly way, "what is the trouble between you and Gordon Lester?"

"The trouble is with Gordon, Miss Lelia," said the boy, frowning.

"It generally is with the other fellow, Jamie, or at least it generally seems so; but what is it?"

The trouble turned on some point of order in the last ball game. I am not sure that Miss Lelia understood it. I certainly do not; what she did understand was that Gordon had said he was going to slap Jamie in the face the next chance he got, and that Jamie had said Gordon would get a wallop (whatever that is), if he did.

"But, James," said the teacher, doubtfully, not feeling sure of her own ground; "did not your Saviour say that if any man smote you on the right cheek, you must turn to him the other also?"

Then there was silence in the big school room for a while. Jamie was a follower of Jesus Christ, and had made a public profession of faith. He did not mean to disobey his Master, but this was a puzzle.

"Did Jesus mean that we must let people abuse us as much as they pleased, Miss Lelia, and not do anything to defend ourselves?"

"I don't think so," she answered, thoughtfully; "because the care of our lives, and of those bodies which He has made is one of our first duties. I think that saying about turning the other cheek must mean to show what sort of spirit we must have in receiving injuries. Is it a Christ-like spirit, Jamie, to say that the first time Gordon touches you, he will get a 'wallop'?"

Miss Lelia was smiling now, but Jamie looked infinitely perplexed. "That is all I wanted to say, my boy; please take the key to the janitor for me."

Jamie went out with a slow step and a cloud on his young face, but I think there walked

One with him unseen and unheard, even the Blessed Spirit, whose work is to guide asking hearts into paths of truth and wisdom.

When he had found the janitor, he delivered up the key of the fourth grade room, and then walked out under the arch into the open square. Gordon was there, "blaying for him," as he said, boastfully, and when Jamie appeared, he made a dash and struck him in the face.

"A fight—a fight!" shouted the boys, and ringed around them. "Here's a member of the First church going into battle," cried a mocker, and then everybody suddenly fell quiet, to see what was going on, for Jamie had not struck back as they had expected, but was holding his clenched fists down at his side.

"Why don't you come on?" shouted Gordon, his face in a blaze.

"Because I can't," answered Jamie. "My orders are that when I'm struck on one cheek, I must turn the other, so I've got to let you strike me again; but that's all the Bible says I must do, and so, Gordon Lester, I give you warning that when you have struck me again, I'm going to thrash you!"

Perhaps you think the boys laughed at this new way of taking the Bible? Not a smile was seen. Jamie was dead in earnest, and when we see people taking God's words that way, as if they meant what they said, we don't feel like laughing. A little thrill went through the crowd as they watched this boy trying to do what he thought the Lord meant him to do.

Gordon felt the thrill himself; he wasn't a mite afraid of Jamie, but Jamie and the Lord—that was quite another matter. "O, well, if you feel that way about it—" he said, and turned and walked off, leaving the sentence unfinished, as the fight had been.

The crowd melted away, and Jamie went home with a new thought. "Seems as if turning the other cheek was the Lord's way of stopping a fight," he said to himself.—Presbyterian.

A LITTLE girl had been taught to pray, especially for her father. He had died suddenly. Kneeling at her evening prayer, the child's voice faltered, and as her eyes met her mother's she sobbed: "O mother, I cannot leave him all out! Let me say: 'Thank God I had a dear father once!' so I can keep him in my prayer."

Little Charlie—"Grandma, do your glasses make things look bigger?"

Grandma—"Yes, dearie, why?"

"Charlie—"Ob, I only thought if they did, I'd like you to take 'em off while you're cuttin' cake."—Selected.

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Have you read the new Tract? The Lord's Supper, BY W. P. HARVEY, D.D. Printed on fine paper; a thorough review of the subject. PRICE 10 CENTS. WHITE PLAINS, GA., JUNE 12, 1902. Rev. W. P. Harvey, Louisville, Ky. DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read it through at a sitting. You present the matter very clearly and convincingly. The condemnation of Baptists for their communion practices comes either from ignorance or a perverse determination to damage our standing before the world. Yours fraternally, J. H. KILPATRICK. PROVIDENCE, R. I., JUNE 11, 1902. Rev. W. P. Harvey, D.D., Louisville, Ky. MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kindly. The authorities you quote are widely and wisely chosen, and substantiate your positions at every point. I circulate it with glad heart and do good. Sincerely yours, HENRY M. KING.

WHAT'S IN A NAME? Bobbie was wearing his first trousers and was as proud as a boy has the right to be under such circumstances. He felt himself a man indeed and was very anxious to be acknowledged as such. But his elders were unappreciative. Uncle Harry had poked fun at him in a quiet way, even going so far as to inquire what "those things" were. So Bobbie went to Aunt Helen for consolation.

A GENTLEMAN was once walking behind a very handsomely dressed girl, and thought: "I wonder if she takes half as much pains with her hair as she does with her clothes?" A poor old man was coming up the road with a loaded wheelbarrow, and just before he reached this girl he made two attempts to go into a yard, but the gate was heavy and would swing back upon him before he could get through.

"Why, Bobbie," she exclaimed when she caught sight of him, "how grand you look! I never saw you dressed like that before."

"Wait," said the young girl, springing lightly forward, "I'll hold the gate open." She did so, and received his thanks with a pleasant smile. "She deserves to have beautiful clothes," thought the gentleman, "for she has a beautiful spirit."—Selected.

The way to heaven—turn to the right and keep straight on.—Spurgeon.

RELIGION should be the rule of life, not a casual incident to it.—Israeli.

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WALKING A DANGEROUS PATH.

BY REV. O. P. RAGHEE, D.D.

In a recent issue of a Catholic paper in Washington, Secretary Root writes as follows:

"As one who has at least some slight knowledge of the Philippine mind, gathered from the reports of observers, I am convinced that beyond the shadow of a doubt the Philippine is unalterably a Catholic. To speak of nothing else, the great beauty of your ceremonial attracts him. The austere bareness of the Quaker Meeting-house, or the average conventicle of any Protestant denomination would make no appeal to his nature and the drift of his sympathies, and his intellectual and emotional interests. The Philippine is a Catholic, and I am convinced that he will remain a Catholic. The Catholic Church is, and ought to remain, an important element in the life, peace, prosperity and progress of the Philippine Islands.

"The question of the withdrawal of the friars we have solved along lines that we believe will be for the general good—it will certainly be for the good of the Catholic Church, whose efforts would be crippled by the ministrations of a clergy to which the body of the people are politically hostile.

Secretary Root is here walking in a dangerous path. As a man, the Secretary may think that Protestantism, with its open Bible, its exercise of private judgment, its absence of an exclusive priesthood, may be suited for the Philippines. Writing as a member of the Cabinet, interpreting the motives and explaining the policy of the Government, he has no right to sit in judgment upon the relative merits of Catholicism and Protestantism. As a representative of a Government that knows people only as men and citizens, as law-abiding men and law breakers, he has no right to divide men on the basis of their beliefs. Who gave the Secretary of War the authority to speak in an ex-cathedra way upon the question of church architecture? Why may he condemn the austere bareness of a Quaker meeting-house? If the Friends should feel moved to establish missions in the Philippines, why should an authoritative Government utterance stand in their way? The Missionary Union build a Baptist meeting-house at Baseloid, why should this "conventicle" be declared by a Cabinet officer unfitting and out of place?

By what right does the War Secretary put himself on record as opposing Protestant work in these islands, and declare, at the same time, that all such work must be futile? The Philippines are Catholic—but how is Secretary Root convinced that they will remain Catholic? There was a time not many centuries ago, when the entire world was Catholic—but it did not remain so. With an open field in the Philippines, if the Protestant conception of Christianity is materially in harmony with the truth, it will make headway. In ten years a native Protestant Community will be a force to be reckoned with.

The broad distinction between church and State must be constantly affirmed. If the Government wishes to remove the friars it must not become they are priests or bad priests even. It must be because they are disturbers of the public peace. It is an impertinence, a gross perversion of the function of a public officer to declare, as does Mr. Root, that their removal will contribute to the good of the Catholic Church. The Government cannot know the Catholic Church as such, nor can it be at all concerned for its welfare. It sounds almost like a bluff or threat or off declaring that a certain line of public policy will work out a blessing to a definite church organization.

If it be charged against the Government that it is pursuing a definite policy of Protestant propagandism it may present an indignant denial; it may give facts and point to the figures. But it takes a position almost like that of Spain or Portugal, when it weighs two religious systems in the balance, and pronounces strongly on the Catholic side.

THE COMMONWEALTH lately said: "We cannot be too jealous of our Government's interference in religious matters." This was well said. It should be constantly affirmed that the Government must not know any church organization by name. Secretary Root puts his stamp of disapproval upon every effort to give a pure faith to these ten millions; he brands all such work as foredoomed to failure—for he will remain "unalterably" a Catholic. Any government officer, in a country like ours, goes very far out of his way when he justifies a policy of State by the good effect it will have upon a church organization. The Government must give to all equal rights, must open the schools for all. It must be utterly unconcerned whether the people are Catholics or Protestants. **Hightstown, N. J.**

GOD'S WAYS.

God's ways are higher than our ways. His path is in the deep of mystery. His ways are past finding out. We cannot expect to know His purposes or the reasons for all His acts. But He is infinitely wise. He knows what is best for us and all men. He is at the same time infinitely loving. He not only knows what is best for us, but all His plans are love prompted. He is as strong as He is loving and wise, and is, therefore, able to make all things work together for our good. We can, therefore, well afford to trust Him.

True wisdom is found in humble trust. He says to each of us: "What I do thou knowest not now, but thou shalt know hereafter." Clouds and darkness are round about Him; but because we see Him not and understand Him not does not imply that He fails to see and fully understand us. The highest wisdom is to know Him, to believe in Him as our Father, and to trust Him with all our hearts. To this conclusion Job, in all his perplexities came, and here his mind found rest. In the same conclusion may we find peace. When we can say, "thy will is my peace," or "I worship Thee, sweet will of God, And all Thy ways adore," we are exercising the truest wisdom.

A man is walking in a wise and safe way when he abandons sin. This, too, is what Job said: "To depart from evil is understanding." Here is a region in which man knows he is right. He may be in error when speculating about God or about the reasons for His Government. He may be led astray when trying to comprehend His dealings with men; but there can be no such perplexity in departing from evil. Then he knows he is right. Then his feet are on the rock. It is indeed the highest wisdom to do right now, and trust God for the future, even to the extent of trusting Him for the explanations of His providential dealings with us and with others.—**Treasury.**

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BY A. R. LOVE.

How to reach and save the young men has been one of the greatest problems by which Christian people of every age have been confronted. That young men, as a class, have always been, and are in our day and time, indifferent to, and neglectful of their own spiritual interests, is a sad thought, yet, it is nevertheless true. There are about eight million young men in the United States, and only about 25 per cent. of them attend church.

Where are the six millions? Statisticians tell us that 70 per cent. of the criminals of America are young men. Eighty-five per cent. of the saloon's patrons are young men. While fully 90 per cent. of the victims of the brothels and gambling halls are young men.

Who is responsible for this deplorable state of affairs? The fearful neglect of parents to bring up their children in the fear; "in the nurture and admonition of the Lord," is a crime, not only against the children, but against society and against God himself.

The six million young men of America who do not attend church to-day were not taught to attend when they were children. Perhaps they were forced or driven occasionally against their wills, but they were not taught by parental example as well as precept to love the house of God. The young men who do not love God to-day were not taught by the daily life of father and mother to love him when they were children.

There are exceptions to be sure, but as a rule it will hold true. As the twig is inclined, so will the tree grow.

The great mission of the Sunday-school is to gather in boys and girls whose spiritual training is being neglected by ungodly and worldly-minded parents. This was Robert Raikes's idea when he organized the first modern Sunday-school in Gloucester in 1780. His school was known as the "Ragged School." He did not seek the better class of children who dwell in Christian homes. Their own fathers and mothers were supposed to be teaching them the Word of God.

The Sunday-school was never intended to take the place of Christian parents in training their children in spiritual things. It was intended simply and solely to supply the lack of such training in the children of the unregenerated, ungodly and worldly minded.

The Sunday-school becomes a curse instead of a blessing, when it is made the "scape goat" for the sin of parental neglect in the spiritual training of their children. The charge we bring against the Sunday-school is: It too often seeks children from Christian homes, whose parents, if they are faithful to God and true to their children, are training them in the ways of righteousness, and neglects, to too great an extent, the children of the ungodly and poor, who have absolutely no spiritual training or Christian influence whatever.

This is the class that is developing into criminals as fast as it develops into manhood, and the Sunday-school is guilty of criminal neglect.

One of the main objects of the Sunday-school is to teach children the Bible and worship of God; to teach them to love the church and to attend upon its services. But instead of this it too often separates the children from

the church completely. When the Sunday-school adjourns you can see pupils from three to forty years of age going home with an air of complacency, feeling as if they were free from the rest of the Lord's day "to eat, drink and be merry."

The majority of boys quit the Sunday-school before they are twenty years of age, many of them having never heard a sermon, and having never been taught to attend church, or to respect the preaching service, they drop out altogether, and have absolutely nothing to do with either church or Sunday-school.

Henceforth they spend their Sundays on the street corners, in the drug stores, hotel lobbies, pool-rooms, gambling halls, beer gardens and brothels.

Are not the Sunday schools, then, responsible for many of the non-church going young men? Is it not time the Sunday-schools were waking up to their great responsibility in this respect? Should not our Sunday-school teachers urge their pupils, who are twelve years of age and older, to stay for the preaching service? If the children insist that they cannot stay for both services, then would it not be wise for the teacher to organize a "church class" of those who will meet him at the preaching hour and sit with him in his pew during the sermon?

I would like to assign twenty-five pews in my church for "church classes." Our boys must be taught to attend the preaching service, if we are to have church-going young men. I am a friend to the Sunday-schools. I love them, and long to see them increase in numbers and usefulness, but when the Sunday-schools usurp the place of the preaching service they become a curse instead of a blessing.

The young men are responsible to themselves.

The neglect of father or mother, and the faults and defects of the Sunday-school do not lessen the individual responsibility of the young men themselves. The parents may and doubtless will suffer their neglect. The Sunday-school teachers will be held accountable for their faults, but neither will lessen the guilt or responsibility of the individual. God holds every soul that has reached the age of accountability responsible for its own acts. No one can give as an excuse for his sins in these days that—his father ate a sour grape, therefore his teeth are on edge. "Every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge."

"Wherewithal shall a young man cleanse his way?"

First—He must be convinced that his way needs to be cleansed.

Second—He must be convinced that it is possible for his way to be cleansed.

No young man will see that his way needs to be cleansed so long as he closes his eyes to his own faults.

No young man will ever seek to cleanse his way so long as he is content to be as good as some respectable people, and better than some church members.

"They, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

No young man will ever see the corruption of his way till he compares it with the purity of Christ's way. When once he makes that comparison in the light of God's Word, he will cry out "Unclean, unclean."

When once he gets a good look

at himself in the mirror of God's perfection, he will strip off his robes of vanity and self-righteousness and clothe himself in sack cloth and ashes of repentance, and in the language of the psalmist will cry, "God be merciful to me a sinner."

The second prerequisite to a young man cleansing his way is a strong conviction that it is possible for his way to be cleansed.

No young man will seek to cleanse his way, even though he be convinced that it needs to be cleansed, unless he believes, deep down in his heart, that it is possible for it to be cleansed.

The devil has two great lies he tries to work on every young man, and few escape them both.

First, he tells the young man that his way does not need cleansing; that he is as good as any one else. If he fails to capture the young man with this he comes a him from the opposite direction. He tells the young man that he is too great a sinner to be saved; that he has gone too far; that there is no forgiveness for him. "Behold the Lord's hand is not shortened that it cannot save; neither is his ear heavy, that it cannot hear."

God does not command us to do anything that he does not tell us how to do, and gives us strength with which to do it.

(1) Watch the ways.

The careless, thoughtless, reckless young man, who neither thinks nor meditates upon his way, will never cleanse it.

Watch the way with the greatest care; test the way by the Word of God; see if it is the way of virtue, of purity, of righteousness and of godliness.

(2) Exercise the will.

Bring the consecrated will power to bear upon the way.

Victory over an evil way, is absolutely impossible without a firm determination and an unwavering purpose, by God's help, to conquer.

If we make no effort to conquer, we are defeated before the battle. If we strive in our own weakness to subdue our evil way, we can but fail. But, if we go forth to battle as David went, in the name of the Lord, we shall conquer.

The victory must be won through prayer. Agonizing, heartfelt prayer will make us leave off sinning. Avoid the very appearance of evil, fill your mind with good thoughts, and thus drive out the evil ones. Enter into no compromise with the devil. Parley not with sin. Eschew idleness. Young men, do you really want your way cleansed? If so will you not yield yourselves unto God with the cry, "I am thine, Oh Lord, save me now."

Hendersonville, N. C.

ELKHORN ASSOCIATION.

Bro. Malcom Thompson will report the regular proceedings.

The session held at David's Fork last week was the one hundred and seventeenth. This is the oldest and one of the most influential District Associations in the state. Dr. W. H. Felix, the beloved pastor, and his committee deserve much credit for the best arrangement for entertaining that we have witnessed for a long time. The session was well attended, and is considered one of the most successful in the history of the body.

In company with W. O. McCall, pastor at Mt. Pleasant, and his promising son, who is the popular young pastor of Wilmore, and his brother, D. T. McCall, M.D., of Rome, Ga., Pastors Hibbe, of Williamsburg, W. S.

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great **Woman's Remedy** with full instructions, description of my just sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue to use it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it, that is all I ask. It cures everybody, young or old.

If you feel beating down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes, and social female complaints, then write to Mrs. M. Summers, Notre Dame, Ind., for her treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write today, as this offer may not be made again.

MRS. M. SUMMERS, BOX 217, NOTRE DAME, IND., U. S. A.

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For mountain work, to supply Onsdia school with dormitory and kitchen and dining-room. We hope all of our District Associations will be encouraged by Miss Maggie's example.

W. P. H.

A FEW WORDS ABOUT REVIVALS.

During the forty years of my pastoral life, the churches under my charge were blessed with several precious revivals. The awakenings during my early ministry, in Burlington, N. J. (in 1848), and in Brooklyn in 1866, were attended with some most remarkable manifestations of the Holy Spirit. Not one of these seasons of refreshing began with any special preaching to arouse Christians. Not one of them was predicted, they all came as suddenly and unexpectedly as a copious shower on a summer day.

Not one of them was the result of the labors of an "evangelist" or any one outside of the church. They all began and were all carried on under the regular agencies of pulpit and people.

It was always my custom to deliver quite frequently an earnest and pungent and persuasive discourse to the unconverted. When I discovered several cases of souls under conviction, I rightly concluded that the Holy Spirit was at work among us. I aimed at once to co-operate with the Holy Spirit. The officers of the church were called promptly together and special evening services were appointed, with after-meetings for inquirers. These services were all under my own charge, or that of discreet officers of the church.

The great awakening in Brooklyn (in 1866) continued for four months, and one hundred heads of families were among the converts!

This is the season of the year for spiritual harvests. I would fraternally suggest to my ministerial brethren that they deliver faithful, arousing and guiding discourses to the unconverted. That is directly in the line of apostolic precedent. The sight of inquirers going in to meet the pastor will do more to awaken the sleepers in the church than the visit of any itinerant or of any "Evangelistic Committees." If you expect sinners to be converted, you must give them God's message red-hot with the fire of love and the Holy Spirit will bless your efforts. Preach for souls, and pray for the power from on high!

THEODORE L. CUYLER.

Bayne, of Chillicothe, O., Bro. Ely Jones, Miss Mary Hollingsworth, of our Baptist-Orphans' Home, Mrs. Frank Adkins, daughter of Dr. Robert Ryland, and Miss Maggie J. LeCompte, the popular and successful leader of the Ladies' Missionary Society of Elkhorn Association, your writer was entertained at the hospitable home of Mr. Overton Harris Obenaute, formerly the home of Mrs. Bettie McAnn, of blessed memory.

Pastor Green, of Mt. Vernon church, Woodford county, told me that Bro. David Williams, a member of his church, had been a reader of the **WESTERN RECORDER** for nearly seventy-five years, and added that "he is a staunch Baptist." I thought to myself, to wonder. How could he be otherwise? You will find no weak-kneed Baptists among the "Old Guard."

I had the pleasure of meeting many old friends, among them Mrs. M. J. Parker, one of our noblest Baptist sisters, and now a resident of Lincoln, Ill., also Mrs. S. E. Allen. Bro. Lee, of New Orleans, was present and announced that "Lasting Hymns" was being printed in shaped notes. The book is so popular that, to meet the demand, it will hereafter be furnished the trade by the Baptist Book Concern, of Louisville, Ky., in either round or shaped notes.

We take pleasure in inserting the following report of Miss Maggie J. LeCompte, of Lexington, Vice-President of the Woman's Missionary Union of Elkhorn Association:

Cane Run	615 00
Carry Sunbeams	7 50
David's Fork	85 00
Duval Sunbeams	1 00
East Hickman	13 25
First church, Lexington	140 49
Fifth-st. Sunbeams, Lexington	3 00
Georgetown	114 00
Glan's Creek	5 00
Great Crossing	35 00
Helping Hand, First church, Lexington	30 00
Jr. B. Y. P. U., First church, Lexington	15 75
Midway	51 55
Midway Sunbeams	23 15
Mt. Pleasant	95 65
Mt. Vernon	11 00
Nicholasville	115 00
Paris	9 00
Paris Sunbeams	27 00
Providence	44 21
Shambling Ground	2 25
Versailles	3 25
Versailles Sunbeams	30 00
Willing Workers, Providence	17 80
Upper-st. Sunbeams, Lexington	40 00
For Miscellaneous	870 53
For traveling-expense fund	
Total	870 53

In addition, at the meeting of the association at David's Fork, Miss Maggie managed to have President Burns, of Onsdia, address the ladies, and at the conclusion they collected about \$200

We call the attention of our readers to the advertisement of the University School for Boys at Henderson, Prof. W. H. Tharp, head master, is a man of rare ability as a scholar and teacher.

Items of Interest.

The war in Venezuela goes on and President Castro is expected to return to the country. The insurgents have taken possession and were making it when the United States Consul telegraphed for a war...

J. J. Tison, the distinguished Frenchman who died, aged 87 years. He spent the last ten years of his life in Paris...

Charles Fair, one of the Western millionaires of this country, was driving his automobile through the city of Chicago, going at the rate of 51 miles an hour...

Major James McMillan, of Michigan, died suddenly at his home in Michigan. He was born in Canada in 1836, and came to the United States when seventeen years of age...

The six months just ended under the production of all classes of manufactured goods in the north of England district have been the smallest recorded in history of the trade. The total was only 1,000 tons, compared with 4,500 tons for the same period of 1901...

Under the ban again in the British Army and Navy, but from no other cause than the fact that the latter is a British military. They use a layer of grease containing the best of a flour, and in all sorts of circumstances in order to protect them from the glare of the sun...

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DISTRICT ASSOCIATIONS.

- Place and Time of Meeting, 1903. AUGUST. Gasper River—Barnett's Lick Ch., August 19. South District—Shawnee Ran Ch., near Burgin, Aug. 19. Barren River—Gamaliel, Monroe Co., August 20. Campbell County—Flag Spring Ch., August 20. Franklin—Mt. Pleasant church, August 20. Ohio River—Marion church, Crittenden county, August 20. Ohio County—Beaver Dam, August 20. Tate's Creek—Gilead church, Madison county, August 20. Baptist—Bethel church, August 20.

- SEPTEMBER. Cumberland River—Olive Grove, September 2. Long Run—Jeffersontown, Sept. 5. East Concord—Mt. Hebron church, September 5. Three Forks—Riverside church, September 5. Central—Bradfordville, Sept. 9. Rockcastle—Live Creek church, Sept. 9. Ray's Fork—Hanging Fork church, Sept. 10. Greenup—Pollard church, near Ashland, Sept. 10. Lynn—Asiana, Union church, September 10. South Cumberland River—White Oak church, near Somerset, 10th. Sulphur Fork—Smithfield church, September 10. Booneville—Burning Springs, Clay county, Sept. 12. Greenville—Bethlehem church, Brighthill county, Sept. 12. Boone's Creek—Mt. Olivet church, Sept. 12. Nelson—Mt. Moriah church, September 17. Russell's Creek—Friendship church, Sept. 17. Warren—Plano church, near Bowling Green, Sept. 17. Irvin—New Hope church, Owsley county, Sept. 19. Lynn Camp—Indian Camp church, Sept. 19. Second North Concord—Union Chapel church, Russell Co., Sept. 19. East Lynn—Union Band church, Nelson county, Sept. 24. Edmonson—Hopewell church, September 24. Freedom—Salem church, Cumberland county, Sept. 25. Landmark—Providence church, September 24. Stone Hill Grove church, Sept. 25. Goose Creek—Friendship church, Knox county, Sept. 25. South Union—Little Wolfe church, Sept. 25. East Union—Pleasant View church, Sept. 20.

- OCTOBER. Goshen—Letchfield, Oct. 1. Severn's Valley—Franklin Cross Roads, Oct. 1. Ten Mile—Stewartsville, Grant Co., Oct. 1. Laurel River—Union church, near Livingston, Oct. 2. South Concord—New Hope church, Wayne county, Oct. 2. White's Run—Cane Run church, Fort Royal, Oct. 7. Little Bethel—Olive Branch church, Hopkins county, Oct. 8. North Bend—Covington First Ch., Oct. 8. Owen—Oscar church, Owen county, Oct. 8. Union—Richland, Harrison county, Oct. 8. West Kentucky—Clinton, Oct. 8. Enterprise—Licking River church, Magoffin county, Oct. 10. Mt. Zion—Pleasant Grove church, Oct. 10. North Concord—Cumberland River church (Barbourville, Knox Co.) Oct. 10. Upper Cumberland—Four Mile Ch., Oct. 10. Concord—Grate church, Oct. 15. Crittenden—Gum Lick, Oct. 15. West Union—Lovelaceville, Oct. 15. Ohio Valley—Woodland church, Union county, Oct. 21. Blood River—Olive church, Oct. 22. Little River—New Bethel church, Lyon county, Oct. 22. Graves County—Cuba church, Oct. 22. If changes or corrections are desired, please write to the papers.

Rev. O. D. McManna, a recent graduate of the Southern Baptist Theological Seminary of Louisville, and who had just been called to the pastorate of the Smithland Baptist church, was ordained here (Smithland) Sunday night, Aug. 10th. Elders W. R. Gibbs, of Marion, W. H. Robinson of the Second church, Paducah, and J. B. Miller, of Smithland, were the officiating ministers. Elder Gibbs acted as moderator. Elder Robinson preached the ordination sermon, and Elder Miller questioned the candidates concerning the fundamental doctrines of the Baptist church. Bro. McManna was sound in all his beliefs, and passed a creditable examination. There was a large congregation present, and all were delighted with the services, and especially with the sermon by Elder Robinson. The house was beautifully decorated with evergreens and flowers, and one of the special features of the services was the music rendered by the choir. Bro. McManna was called to the work at this place in June, and during his short stay among us has greatly endeared himself to the people, and we bespeak for him a prosperous work at this place, as he is a young man of ability, learning and energy, and since he has been taken on a new spirit of activity since he came among us.

W. I. CLARKE, Church Clerk.

A MISTAKE. I thought we could rely on the Recorder to defend the Baptist faith. Why has it had nothing to say in regard to that picture of Lydia with a baby in her arms, published by Dr. Van Ness in the Sunday School Quarterly of our Board?

JAMES S. RALEY. [Simply because no such picture was sent out in the literature of our Board. The Baptist Flag has spoken none too severely of that picture, but Bro. Hall made a mistake in attributing it to Dr. Van Ness. Dr. Van Ness is not the editor of the Sunday School Quarterly of the American Baptist Publication Society, and it was in that paper the picture appeared.—Ed]

S. S. CONVENTION AND MAMMOTH CAVE TRIP. The 57th Annual Convention of the Kentucky Sunday School Association will meet at Hopkinsville, Aug. 19-21. Some of the best workers in the United States will speak on this occasion. A Mammoth Cave trip has been planned for the delegates on their return, Aug. 23. On the same morning a party consisting of those who cannot attend the Convention will leave Louisville for the Cave, joining the Hopkinsville party at Glasgow Junction. The Mammoth Cave trip has been placed in the hands of Mr. E. S. Boswell, and a low rate has been secured. ALL who desire to make this enjoyable trip should address Mr. Boswell, care of the Sunday School Office, Louisville Trust Building, Room 19.

DEAR RECORDER—The Queen of England has sent me quite a nice letter, thanking me for the article which recently appeared in the WESTERN RECORDER on "Alexandria, the Queen." Mrs. Christian and myself have had a delightful visit to Holland and Belgium, and we are much enjoying Paris. We went out to Versailles to-day. I greatly sympathize with Dr. Harvey in his bereavements.

Yours fraternally, JOHN T. CHRISTIAN, Paris, Aug. 7.

Dr. W. J. MCGLOTHLIN is expected home next week. He has done good work while in Germany.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 16. CATTLE. Extra good export steers, 1,200 lbs and up \$4 80-75. Light shipping, 1,000 to 1,200 lbs. \$4 50-60. Best butchers. \$4 10-15. Fair to good butchers \$3 75-10. Common to medium butchers \$3 50-75. Fat, rough steers, poor cows and cowboys \$1 25-50. Good to extra cows \$4 25-40. Common to medium cows \$3 50-45. Feeders \$3 25-35. Stealers \$2 25-35. Bulls \$3 00-40. Fat calves \$4 00-45. Milk cows—Choice \$5 00-55. Fair to good \$4 00-45.

HOGS. Choice packing and butchers, 200 to 250 lbs. \$7 75. Fair to good packing, 150 to 200 lbs \$6 75. Good to extra light, 120 to 150 lbs. \$5 75. Fat hogs, 200 to 250 lbs. \$6 25. Pig, 50 to 75 lbs. \$5 25-50. Rough, 100 to 125 lbs. \$4 25-50.

SHEEP AND LAMBS. Good to extra shipping sheep \$4 25-50. Fair to good \$3 25-50. Common to medium \$3 00-35. Steers \$3 25-35. Fat and cowboys, per head \$3 25-35. Best butcher lambs \$3 25-35. Fair to good butcher lambs \$2 25-35. Fat lambs \$2 25-35.

GRAIN.

Report for week ending Aug. 16. WHEAT WITH COMPARISONS. Following are the rates for the week and year to August 16, with comparisons: Year 1902 1.20 115.25. Year 1901 1.20 115.25. Year 1900 1.20 115.25. Year 1899 1.20 115.25.

WHEAT. Total sales of new crop in 1903 100,275 100,275. Sales new crop to date, original inspection \$2,800 100,275 \$2,711.

RECEIPTS. Receipts this week 44 60 743. Percentage of receipts to section sales 23 17 70. Receipts Jan 1 to date 1,200 21,200 21,200.

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TIN WATCHES. The kind that keep time accurate time after time. For nearly half a century we have made a specialty of High Class Time Pieces. We have learned much about watches. Our experience and guarantee is back of every sale. Write for our large, free Catalog of Watches, Diamond, Jewelry, Silverware. ESTAB. 1858. C. P. Barnes & Co. Watchmakers and Jewellers. 106, 107 W. Market Street, LOUISVILLE, KY.

SHEET MUSIC. The 25c Pieces 10c. The 50c Pieces 25c. All the new popular songs; all the new instrumental hits; all the old favorites—all half price and less. Mailed, postage paid, on receipt of price. Catalogue mailed free on request. The Ray Co., 640 Fourth Avenue, LOUISVILLE, KY. Wholesale and Retailers of Edison Phonographs, Gramophones, 114 Typewriters, Music, Century Music Boxes and Sheet Music.

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W. H. McKNIGHT, SONS & Co. Carpet and Upholstery House. Rugs, Mattings, Linoleums, Lace Curtains and Draperies. We conduct a CARPET AND UPHOLSTERY HOUSE, COMPARING FAVORABLY with the first houses of this country. Our goods are marked at a price that cannot be lowered by any one and still supply the same qualities and styles. The completeness of our various stocks is a matter of pride to ourselves and a source of profit to our customers. We respectfully solicit a continuation of your patronage.