

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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Nor long before he died, ex-President Harrison said, in speaking of his pastor: "I thank God every Sunday for a preacher who preaches Christ crucified, and does not say any foolish things."

The United Methodists, in their annual meeting, passed strong resolutions against the Education bill before Parliament, unanimously. They pronounced it a wicked bill, and one leading layman among them, in a speech, said he would have his property sold by the government before he would pay rates under the bill.

We have been amused by the plea made in some quarters, "Be orthodox, but don't be too strongly so." We remember who it was that condemned, and condemned with a strong expression of contempt, the church that was neither hot nor cold. God's truth is to be loved with all our soul and heart and mind and strength.

The Federation of Catholic Societies, which met in Chicago, announced their intention of making this country Catholic, and their hopes are higher than ever as they look at Protestantism and see "the pulpit denying the divinity of Christ, that one questioning the Trinity, another entirely eliminating God, and all joining in open attack upon some portion of revealed truth."

BISHOP HURTINGTON, Episcopalian, has been scoring his ritualistic clergy for introducing all sorts of innovations into their worship. He gives these innovations as a reason for the falling off in church attendance, saying, "While the clergy at their clubs and in the newspapers are wondering why the people do not come to church, the people are wondering what they will find when they get there."

These investigators are always rooting up disagreeable facts. Mr. Adams has been investigating the mysteries of the pyramids and monuments in Egypt, and has found out that "hip-hip-hurrah" is not English at all, at all, but old Egyptian. He found it among the oldest hieroglyphics. Southerners may congratulate themselves that they have never adopted it, because it means "On, on to plunder."

The editor of the *Religious Herald* received a note from a personal friend who is a Catholic including a paragraph in regard to a woman's "whisking in a Baptist church in New York City. The Catholic commented: "The Baptists are surely progressing. . . 'A whisking woman and a crowing hen.' The Catholic church is getting to be a back number with our more progressive brethren in musical attractions."

The Dutch Reformed Churches During the Nineteenth Century.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

The demoralizing effects of English deism, French skepticism, German philosophy, and the French Revolution were fully felt in the Protestant Netherlands. With the revolutionary changes (1795) that resulted in the Batavian Republic, the Reformed church ceased to be a State church, and was obliged to take its place side by side with the Roman Catholic, Mennonite, Lutheran, and Remonstrant communions. The republican legislature declared: "We have determined that henceforth not only no favored or dominant church can or will be tolerated, but that all decrees and resolutions of the States General in former times that sprang out of the old system of the union of Church and State shall also be held to be null and void."

With the restoration of the monarchy (1815) came the re-establishment of the Reformed church and its reorganization with a view to its complete subservience to the civil government (1816). At the same time recognition was given to Lutherans, Mennonites, Jansenists, Remonstrants, Roman Catholics, and Jews, all of which parties as well as the Reformed church, still receive annual grants in aid of the maintenance of their worship. In 1853, the ecclesiastical administration was revised, and more of independence given to the church. The established church (the Netherlandish Reformed) embraces all the Reformed (*Heroverde*) congregations in the Kingdom of the Netherlands (about thirteen hundred and twenty-eight Dutch, sixteen French, or Walloon, and three English and one Scotch Presbyterian), with a membership of considerably over two millions. Up to 1834 nearly all the Reformed churches were included in the established church. From that time onward dissatisfaction with the liberal theology that had come to dominate the universities and the ministry of the church, and with State control has led to the formation of dissenting bodies which have become vigorous and important.

Isaac Da Costa (1768-1860), son of a wealthy Portuguese Jew, converted (before 1822) through the influence of his Calvinistic teacher, William Bilderdijk and his kinsman, Abraham Capadose, made a public profession of Christianity, and almost immediately became a champion of orthodoxy. At the time of Da Costa's conversion a spirit of religious differentiation almost universally prevailed. Even those whose views were moderately orthodox were wanting in zeal and aggressiveness, and almost nothing was being done for the conversion of souls. Da Costa's tract, "To all Christians" (1822), was a trumpet call to humiliation and prayer that a great host from all nations, races, peoples and tongues might come to a knowledge of Jesus Christ. Still more impressive were his tracts, "Against the Spirit of the Age" (1823), and his "Sadducees" (1824). He denounced not only the liberal theological thought of the age, but the democratic spirit as well. What was being glorified as the age of liberty and illumination, he characterized as an age of slavery, superstition, unbelief, and darkness. From this time onward he devoted his learning, eloquence, and poetical gifts with rare enthusiasm to the winning back of his native land to Calvinism, which he identified with true Christianity. With the hearty co-operation of Capadose, DeClary, Van der Kemp, and (1830 onward) Groom van Prinstorer, the

orthodox propaganda went rapidly forward. The ministers and professors of the established church were aroused from their lethargy, and, in many cases, amended their ways. Multitudes of the members of the church were attracted by the earnestness of the new evangelism. The revival movement inaugurated by the Haldanes (Scotch Baptists), and carried forward on the continent by Malan, D'Aubigne, Rochat, Gausson, Bost, Vinet, and others, reached the Netherlands about 1830, and many were awakened. During the years 1840-50, a still more wide-spread work of grace went forward in the Netherlands, and a large number of able men came over to the side of orthodoxy. Prinstorer has been called the statesman of the movement, Halding, the philanthropist, Beets, the preacher, and Da Costa, the prophet.

From 1834 onward large numbers separated from the Reformed church. The orthodox churchy leaders hoped to be able to win the establishment as a whole, or to secure such reforms as would make separation unnecessary. The resolute refusal of the synod (1835) to make any changes looking toward the securing of an orthodox ministry led to still further secessions. A law was in force against the assembling of more than twenty persons for unauthorized religious exercises. A royal rescript declared the separatist assemblies unlawful, but pointed out a way (made more definite in 1841) by which they could organize legally. Still further concessions were made to the separatists (1849, 1852, 1868) until no disability save deprivation of State support remained.

After earlier attempts at general organization, representatives of the separatist congregations formed a larger union (by the fusion of the "Separate Church" and the "Churches under the Cross") under the name "Christian Separate church," which soon gave place to the "Christian Reformed (*Herovermeerde*) Church." In 1854 this body established a theological seminary at Kampen, which now has five theological professors, seventy theological students, and seventy students in its academic department. By 1892 the membership of this denomination had reached about a hundred and ninety-four thousand.

A large number of earnest Christians, who had come under the influence of the new orthodox evangelism, long remained in the established church, hoping to lead it back to evangelical orthodoxy. Foremost among the leaders of the conforming Calvinistic party was Dr. A. Kuyper, who, as editor of *The Standard*, had been for some years denouncing the State-Church arrangement of 1816 as the chief cause of the corruption and inertness of the Reformed church, weakening as it did the presbyterial government of the church, destroying the autonomy of the local congregations, and discriminating against the evangelical separatists. In 1879, under Kuyper's leadership, a union for higher education on a reformed basis was organized, and in 1880 a "Free University" was established for the education of spiritual and aggressive leaders. The refusal of the authorities of the established church to receive students educated in the Free University to the ministry in the State-supported churches (1883 onward) caused much dissatisfaction among the churchy reformers. In 1886 eighty of the Calvinistic members of the Amsterdam church tribunal were suspended by the Amsterdam classes. An appeal to the synod was adverse to the reformers. This effort to deprive the Calvinists of their rights in the established church led to violent proceedings and another vast secession oc-

curred. Among the ablest of Kuyper's co-adjutors in this movement was G. J. Vos, an Amsterdam pastor, and Dr. Rutgers, of the Free University. A new organization was formed, which claimed to be the perpetuation of the old orthodox Reformed church. It adopted the name "Dutch Reformed (*Gerovermeerde*) Church," or "Dolerenden." By 1889 the Dolerenden had a membership of over a hundred and eighty thousand. In 1892 the Christian Reformed church united with the Dolerenden, thus forming a great denomination of nearly four hundred thousand souls.

Mention should here be made of the speculative, mystical Groningen school (1828 onward), whose founder was the Platonist Van Heusden, of Utrecht, and whose chief leader was Hofstede de Groot. The Groningen theologians followed Echlairmacher in laying great stress on the New Testament, and especially on the Gospels, and prided themselves on being Christocentric in their theology. They dwelt chiefly upon the person, work and example of Christ, yet they refused to recognize him as absolutely divine and co-equal with the Father. Their theory of the atonement was what is known as the "moral infuency" theory. Their views in general were much like those of Frederick Robertson, of Brighton, Bushnell, Newman Smyth, Manger, etc. Denying, as they did, the absolute inspiration of the Scriptures, the absolute deity of Christ, the efficacy of Christ's blood to atone for human guilt, and the orthodox doctrine of the Trinity, and insisting, as they did, upon absolute freedom of teaching in pulpit, press, and university, the Groningen theologians were the forerunners of the later radical school.

Among the most admirable of the leaders of the established church during the past fifty years was the eloquent and peace-loving Van Oosterzee (died 1882), for the last twenty years of his life professor in the University of Utrecht. His position was intermediate between the strict Calvinistic orthodoxy of the separatists and the rationalistic mysticism of the Groningen school. His German masters were Tholuck, Neander, Dörner, Hagenbach, and Ullmann. His principal works have been translated into English, and are well known.

The extent to which extreme theological liberalism had gained the ascendancy in Holland is illustrated by the fact that in 1876 the government transformed the theological faculties of the State universities into faculties of religions, thus putting Judaism and Christianity along side of the heathen religions as objects of scientific study, and in 1878 banished all religious teaching, with the use of the Bible, from the public schools. The great honor in which Professor Kuenen (died 1891), theoriphrast of recent destructive Old Testament criticism, was held, is also indicative of the strong preponderance of sentiment in Holland in favor of extreme laxity in theological teaching.

Baylor University, Waco, Texas.

In Dean Stanley's "Life of Dr. Arnold of Rugby," it is related that "at Harrow, where he once spent a Sunday with Dr. Lomley, there were found among the few papers of a poor servant maid, who died some time afterward, notes of a sermon which he preached there in the parish church, and which she was known to have recurred to frequently afterward." Little did Dr. Arnold think, while he was preaching, that the words spoken by him would be cherished by an obscure servant, and would prepare her for Heaven. This is one of the most encouraging features of Christian work.

The Apostolic Fathers and the Atonement.

BY L. T. MAYN, TH.D.

Much is heard these days of the atonement being a "fiction of the middle ages," "a creation of medieval scholasticism." It is asserted that the idea of Christ's sufferings being vicarious or of redemption being through his blood, is the product of the imagination of monks of the thirteenth century.

Several able writers have shown in the columns of the WESTERN RECORDER that the New Testament emphatically teaches that Christ made an atonement for us on the cross. It is the purpose of this article to show that the first preachers of the Gospel after the apostles, men trained by them, also believed in the vicariousness of Christ's death.

CLEMENT OF ROME

was a contemporary of Peter and John whom he probably knew as fellow-workers for Christ. He certainly knew Paul and was probably converted under his ministry. Modern critics, with good show of reason, identify him with Flavianus, Clement, cousin of Emperor Domitian, who was his colleague in the consularship and his children had been selected as successors to the throne, but on a charge of atheism—a profession of Christianity—Domitian put him to death.

We have an authentic letter of Clement, written A. D. 95, from which we make the following quotations, showing that this companion of the apostles and pastor of the church at Rome believed in the atonement. In this letter to the church at Corinth he writes: "Let us fix our eyes on the blood of Christ and understand how precious it is unto the Father, because being shed for our salvation, it won for the whole world the grace of repentance."

"For her faith and hospitality, the harlot, was saved. And, moreover, they gave her a sign that she should hang out from her house a scarlet thread, thereby showing beforehand that through the blood of the Lord there shall be redemption unto all them that believe and hope on God."

He quotes approvingly Isaiah 53:5f: "With his stripes we are healed"; "And the Lord hath laid on him the iniquity of us all." Again he says: "Let us fear the Lord Jesus whose blood was given for us." "This is the way, dearly beloved, wherein we found our salvation, even Jesus Christ, the High Priest of our offerings."

"Jesus Christ our Lord hath given his blood for us by the will of God, and his flesh for our flesh, and his life for our lives."

In addition to these quotations, the writings of Clement are saturated with this and other cardinal doctrines of Christianity.

IGNATIUS OF ANTIOCH

"Acts of Martyrdom" (sixth century) says Ignatius was a disciple of the Apostle John and legend supported by tolerably good circumstantial evidence, says that, when a child, he was taken into Christ's arms. Eusebius says that he was sent from Syria to Rome and cast as food to the wild beasts on account of his testimony to Christ.

The following extracts from his letters written A. D. 115 show his position on the atonement: "Him who for our sakes suffered, who for our sakes endured everything in every form."

"Prepared as ye are for the building of God, the Father, carried up to the height through the engine of Jesus Christ which is the cross using the Holy Spirit as the rope while faith is the pulley and love the way of carrying up to God."

"My spirit boweth down to the cross which is a stumbling-stone to the unbelieving but to us salvation and life eternal."

POLYCARP

We have irrefragible historical proof that Polycarp was instructed by the apostles and had intercourse with many who had seen Christ. He frequently told the people of his familiar intercourse with John and rehearsed the sayings of those who had been with Christ and had seen his miracles.

Speaking of the atonement, he says: "Jesus Christ who suffered himself to be brought even to death for our sins." "Whoever confesses not the sufferings of the cross is of the Devil."

"Let us hold steadfastly to him who is our hope and the earnest of our righteousness, even Jesus Christ who bore our sins in his own body on the tree; who did no sin; but endured all for our sakes that we might live through him." Speaking of saints, he says: "For they loved not this present world but him that died for us."

BARBARAN

lived in the first part of the second century. In his epistle he teaches the vicariousness of Christ's death: "For to this end the Lord endured to deliver up his flesh to destruction that we might be cleansed by the remission of sins which is in the blood of his sprinkling."

"Christ endured suffering that he might restore the promise to the Fathers." Again, he speaks of the scapegoat as a type of Christ bearing the sins of the world. After speaking of men offering an animal in sacrifice under the Jewish dispensation, he adds: "The calf is Jesus; the men who make offering being sinners are they who offered him for slaughter, but now the men are no longer guilty, are no longer regarded as sinners."

Speaking of the brass serpent he says: "Moses setteth forth a type of Jesus that he must suffer and that he shall make alive whom they shall think to have slain."

THE EPISTLE TO DIDYMUS

This eloquent and noble letter, written A. D. 150, bears testimony to the adherence of its unknown author to the atonement of Christ in the following words: "He himself took on him our sin, himself gave his Son a ransom for us, the holy One for the lawless, the blameless One for the wicked, the righteous One for the unrighteous, the spotless One for the defiled, the immortal One for mortals." "For what else but his righteousness was able to cover our sins? By whom could we lawless and disobedient be made righteous but by the Son of God alone? O sweet exchange! O untraceable working! O unexpected kindness! that the lawlessness should be hid in One who is righteous, and the righteousness of One should make righteous many who were lawless."

JUSTIN

This broad-minded philosopher, strong writer, faithful Christian and noble martyr lived from A. D. 100 to A. D. 163. He says: "Sin is to be cleansed not by the blood of sacrifices but by the blood of Christ." A careful perusal of his voluminous apologies discloses his unwavering faith in the atonement.

These testimonies to the doctrine of the propitiatory sacrifice of Christ are of real value. For they come from men who were taught by inspired apostles and who gloried in the name of Christ in a day when to be a Christian meant persecution, prison and death. Let no one despise them or hold of little account that for which they were willing to die.

Huntsville, Texas.

An Evil of Modern Life.

An amusing article which went the rounds of the public prints some years ago, had for its purpose to illustrate the unrest and excitability of modern woman-kind. It represented the modern woman as living in a state of feverish anxiety and fidgetiness which prevented her from fixing her mind upon any subject long enough to receive the gift of quiet and tranquility. She was in such a passion of trepidation, such a constant vibration of nerves and soul, as could only be expressed by the phrase: "Ready to perfectly fly." The article represented her as being so perpetually at this stage of nervous tension that any mishap destroyed her mental balance, and provoked the exclamation: "I feel as if I could perfectly fly." The description was overdrawn, of course, for even the high pressure of modern life has not yet deprived woman-kind of the power of self-control and the capacity for repose.

But it was suggestive of a change which has in recent years been gradually taking place in mankind, and especially in American mankind, and which promises to become an insufferable nuisance. For it is not woman alone who is falling into the condition of "perfectly flying."

The change may perhaps best be illustrated by the difference between our present interpretation of the word nervous and that formerly given it. Fifty years ago it stood for vigor and strength, the nervous man being the strong man, ready for any drain upon his energies. Now it stands for invalidism in greater or less degree, for a timidity which shrinks from the rough and tumble of life. No such change of meaning could have occurred without such increase of nervous weakness or derangement as would turn our thought to the present rather than the old significance of the word. And no doubt there has been a marked increase, and that, too, from fairly legitimate causes. Physicians tell us that under the rush and pressure of modern life, not only the muscular, but the nervous tissues of men are giving way. Many of them insist that the greater part of the current ills of life are due to this strain, and that unless something is done to relieve it, the race will become invalid, without physical or mental stamina.

There are good reasons for such a forecast. All our modern conveniences, though intended to make life easier, really make it faster and so tend to shorten rather than to lengthen it. The business man does not find his labor lessened by the multiplication of inventions for its speedy transaction, but increased. The telegraph, telephone, the railway, typewriter and daily newspaper are in a way killers of men. The modern school system, which crams the young brain and leaves the young body largely to care for itself, has much the same disastrous effect. Then with all this speedwork comes worry as its natural and inevitable accompaniment. There is so much to be done in so short a time that there must be a great deal of feverish anxiety as to results. No one forced to crowd the work of a day into a few hours can work tranquilly, nor avoid a certain trepidation as to the outcome. The result is an incapacity for rest, a continued tendency to fume and fidget, until the constitution ceases to have sufficient spring to dispose itself for quiet. We live so constantly in a flurry of hope and anxiety that we come to be "distracted by the fear of distractions." We cannot fix our minds on one subject to subdue the unrest within.—N. Y. Observer.

Trouble we must have. It is a covenant blessing. By this we live. But it is an environment only. All may be quiet in the deep dark centre of our being, and there peace may abide. A day in foreign travel is often recalled. On the island of Malta the sun shone, among the trees the birds sang, and the gardens along the way, spread out on their rocky beds, were as fragrant as they were fair. Yet there was a storm on the sea. In the harbor of Valetta the ocean vessels were rocked by it as the cedars of Lebanon by the passing tempest. Great waves smote the rock-bound coast and the sound of the breakers was heard all along the outer edge of the ancient Melita. What mattered that so long as it was calm and bright on the island itself, and on it rested the smile of heaven? So the Christian often lives in the environment of trouble. Storms are abroad; temptations crowd upon him; enemies are thundering at the gates. But all may be, ought to be, peaceful within. Why not, when Jesus says, "Let not your heart be troubled, neither let it be afraid"?—Robert F. Sample.

THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

The Covenant of Grace.

"Did God leave all mankind to perish in the estate of sin and misery? God, having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer."

The same paternal and infinite love which brought man into being and so graciously endowed him, came to his rescue when man had fallen into ruin. Though man had been guilty of treason, had rebelled against God in the face of clear warning, and had brought ruin upon all his posterity, yet he was not left to perish in his sinful estate. God provided a Redeemer.

This God did out of his mere good pleasure. There was no compulsion. Man had forfeited all claim upon justice. He was an outlaw. He was convicted in a state of rebellion and instead of suing for pardon, attempted to justify himself. If mercy was thereupon offered it was wholly gratuitous upon the part of the Almighty, and out of his mere good pleasure. But in the creation, as in redemption, God was looking beyond an individual, to a race of individuals,—to human beings who would perpetuate the characteristics of the representative man, and one of these characteristics, God given, was freedom of choice. The fall had bound mankind in slavery to Satan, had rendered him unable to do the right of himself, but had not destroyed his liberty of volition.

God is an infinite sovereign. He purposed from eternity to create man, and from eternity knew all things. No possibility, which would become an actuality, was hidden from him in the beginning, that the representative of the human race would fall was as clearly foreknown, with all its attendant evils, as was the fact when it became a fact; and so the purpose and plan of a Redeemer was foreordained from all eternity. Otherwise it would become an after thought, which would destroy the attribute of omniscience.

Why did God elect some to everlasting life out of the human race? He was not bound by any obligation to elect any; it was grace if a single one was elected to salvation out of the multitude following after Satan. But why should some be chosen and not all? True, God foreknew from eternity what every soul would do and would want to do; but he did not base his redemptive purpose on the mere choice of the individual. Election is far more eternal in its endurance, and more substantial in its foundation than that. Salvation from the lost estate is not man's election: it is God's purpose. The motive prompting it is not the foreseen choice of man, yet unborn, but the good pleasure and infinite love of God. Election is not based upon the foreknowledge of man's actions, but on the Divine Will.

God elects man—it is not man who first elects God. "For whom he foreknew, he also foreordained to be conformed to the image of his Son." (Rom. 8:29.) He foreordained or predestinated some, not because he foreknew that they would elect him in the course of ages, but of his own mere good pleasure. "He first loved us." Otherwise salvation would not be of grace, but of works. It may be true that not one of those whom God did not elect to eternal life would have accepted salvation at the hand of God even if there had been no eternal purpose concerning them; but God's election was the election of a gracious and infinitely righteous sovereign.

But in all things, while dealing with man, God acts by compact or covenant; with Adam in the first instance as the representative or federal head of the race; so now he enters into a covenant of grace—a covenant made with the second Adam—to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation, by a Redeemer.—The Occident.

MODERATION is the silken string running through the pearl chain of all virtues.—Bishop Hall.

The Scheme for Bible Institute Work in Alabama.

BY REV. G. S. ANDERSON.

The present scheme of Bible Institute work operated in Alabama has twelve years of history. It began in three institutes, held by Dr. D. I. Parser, at Howard College, in 1890, '91, '92. In those meetings, attended by from sixty to eighty strong preachers from every section of the State, three annual series of lectures were delivered on the principles of Scripture exegesis and sermonic construction, or sermonizing. The rudiments of this course are given in the following brief outline:

1. The elements of a sermon in number, as follows: 1. Text; 2. Definitions; 3. Object; 4. Subject; 5. Means of attainment; 6. Answers to objections; 7. Application. These are the basic factors in all discourse-making, and supply the elements of that science, and sustain to it the same relations that the ten numerals do to that of numbers, the letters of the alphabet to that of language, and the notes to that of music. They are a complete circle of elements, and supply all the essential factors that enter into scientific discourse making.

II. The Cardinal Principles are four in number, as follows: 1. The fact which absorbed the mind of the speaker is the object of discourse. To think, it is necessary to have something to think about. Thought originates in fact, and is controlled by the mind. The object of discourse is always that fact of the text, and is necessarily in every text.

2. The dominant impulse of the speaker is the subject of discourse. Dominant impulse is synonymous with reigning thought, chief idea, prevailing sentiment. All intelligible language is the fruit of this impulse, the impulse itself being the fruit of the fact contemplated by the speaker. It is subjective as related to the speaker, and is thus differentiated from the fact which it contemplates.

3. The object and subject united form the proposition of discourse. The function of the proposition is to hold in union the fact and impulse which are always joined in the text.

4. The philosophy of the impulse of the speaker is the argument of discourse. Every impulse has its philosophy or reason for its existence. This reason or philosophy is always developed by argument.

These four principles are cardinal, and supply the function of organization in scientific discourse, and are related to the science as addition, multiplication, subtraction and division to that of numbers, and grammar to language. They give the metaphysical or hidden skeleton of the sermon.

III. Laws of development. They are two, and are as follows:

1. The law of induction. This deals only with the object or fact, and develops it by analysis. The generic fact of the text is thus developed by the scientific method of thought. This law was formulated by Bacon in the seventeenth century.

2. The law of deduction. This deals only with the impulse or thought, and develops it by argumentation. The generic thought of the text is thus developed by its own philosophic method. This law was formulated by Aristotle in the fifth century B. C.

While the former comprises one of the two schools of the world's philosophy, it has found no place in the formulae of rhetoric and logic, as taught in the curriculums of our learning. Aristotle is still authority in those branches. Only when the scientific method of development can the organic function of fact and thought be expounded into natural and symmetrical completeness.

IV. The closing features of the sermon. The means of attainment deal with the "now," or the agencies by which the truth of the text was established.

1. The answer to objections deals with the opposing forces that menace and bar the progress of truth.

2. The application deals with the hearer as related to the truth of the text presented in the sermon.

These principles are a system complete and give a science, as much so as that of music, mathematics or language.

V. Methods of inculcation. For years the method was taught by Institutes held on the field, and by circular correspondence with each student. Within the last year, however, a material advance has been made in this feature of the effort, and the following methods are now used in doing the work:

1. The Book or Sermon Series. It is supplied with a line of questions to be applied to the effort of the student in the discovery and mastery of the principles.

2. The Paper. "The Sermonizer" carries six departments, involving and bearing on the work of the student. 1. Sermons on the International Sunday School Lessons, by the principles of Sermon Science. 2. Bible Study by Dr. Young. 3. The workshop, the technical method for the student. 4. Editorial, dealing with the entire work. 5. Methods in religious work. 6. Illustrations. This is a monthly technical journal for the student, preacher, and Sunday-school teachers.

3. "The Workshop." This is the third department in the paper, and furnishes a means for reaching the student in his home, and of organizing him in the technical study of the principles, and with it, the learning of the Bible training. This department utilizes the press in the act of teaching, and makes it practicable to reach ten or twenty thousand with practically the same labor necessary to reach but one. This new feature is a vital advance,

and through the press puts the science into living touch with the ends of the earth.

VI. The work in Alabama. First and last, hundreds of brethren in the State, by the Book, Institutes, Correspondence Course and Paper, have been reached and helped, many of whom have become strong men, good preachers and leading pastors, and the influence is thus being vitally felt in all our denominational work.

During the first six months of the present year 157 new students have enrolled for the course, and are giving one hour a day, or seven hours per week to the study of the same. All the men who persist in taking the course grow rapidly and continuously. Many are of this class, others dilly dally with it, while others grow tired in well doing, or meet difficulties and quit.

VII. Finance. Leading brethren in the state have subscribed \$1,000 a year for five years to help the work. This is but the basis of what we need and that we earnestly pray for. With this we are struggling on in a little more largely limited to one state and a few hundred readers, while we should reach at least all the Southern States at once and many thousands of men. Five thousand dollars a year will put these facilities of training into the home of every preacher in all the land who will take it. Of the 19,000 Baptist preachers in the South, more than 15,000 have had no help in training by the denomination in its schools.

They need help. Other efforts have been made to do this work in the South by Institutes, correspondence, etc., but they were without organization, were incidental and desultory, and have failed. We feel the scheme is of the Lord, and that in his guidance it has come to its time to meet a large and imperative ministerial want, and through it the apostrophe of the Lord, "the saving of the world and the glory of His name."

The Old-Fashioned Truth.

Truth is not unfavorably affected by the fact that it is old. It loses no vitality by reason of old age. It is absolutely unaffected by the desire of some to brand it as old-fashioned. If it be true it will be sure to stay in fashion, and no man does so matter what some may say or do. Falsehoods and errors must change, as false and mistaken theories about the sun have come and gone. He who would not finally be disappointed and put to disadvantage, should present himself of the truth, and the only way to do this is to go through evil and through good report, steadfastly refusing to be moved by any flippant sneers as to its being old-fashioned or unlovely.

The Bible is old. It is the expression of the mind of God, which is from everlasting and which will be to. The righteous will of God is forever set against sin, and for holiness, and he must do the will of God who, in happy and spiritual life, would live forever. There is no life worth speaking of in which there is not the peace of God, and this peace cannot exist where there is no loving obedience to his law and conformity to his holy will. The Ten Commandments are old, but binding. The Gospel is old, but it is full of God's truth and grace.

We read recently an address made before a Union in Boston, in which the speaker seemed to awaken to sense the necessity for coming back to the evangelical teachings when he spoke of "something which it used to be allowable to call sin," and said:

"When we look around upon all the iniquity in our world, and all the things creeping into our national institutions, with the best of our educators recognize, but do not speak of, I for one feel that we need to have sin preached and realized, as an arrest of development, as the perversion of human nature, as possible in its worst forms under the mask of intellectual culture, and not as being able to begeth the soul in our very midst by its insidious approaches, and as needing and meriting just as strong language as Calvin himself ever wanted to use of it. We are losing out of our souls, somehow or other, two things: the old, healthy Socratic sense of ignorance, and the old Pauline, Calvinistic sense of sin." It is to be hoped that some of those who have been trying to evade this word and to ignore the plain Bible teachings upon the subject may come to see that the facts are all in line with the old-fashioned teaching.

When one, in conversation, has been brought into harmony with God, so that the good comes to be loved and the evil comes to be distasteful, and this because he has a new nature and disposition, he has entered the kingdom of heaven. He is in the world, but not of it. He is a citizen of heaven, even though he dwells on earth. There is an infinite difference in the condition of a man before and after conversion. The change has been one in relation to God and spiritual realities. The change is not apparent to the unconverted world, but Christ said unless a man is born again he is not able to see such things as are of the kingdom of heaven.

The one only great distinction in this world, among men, is that existing between the unconverted and the converted. The distinction with all that is involved for time and for eternity, must never be lost out of sight. Whatever the world may think or say, we must live in constant recognition of this old truth, unannulled by Christ and everywhere emphasized throughout the Bible. God, the author of the old-fashioned truth, we may have a part in the old-fashioned promise, and may rejoice in the old-fashioned peace and joy which are assured to all the children of God.—Herald and Presbyterian.

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.

BOOKS. THE JEWISH ENCYCLOPEDIA, Vol. II. Funk & Wagnalls, New York and London, Publishers.

Generally Encyclopedias are written and published merely to sum up the status of the branch of science to which they are devoted. The Jewish Encyclopedia, like the people whose life-story it is destined to tell, is unique in that four-fifths of its material had to be created, collected and digested for this special purpose. It is only within the last half-century that any serious attempts have been made to gather together the original sources of Jewish history scattered throughout the libraries of Europe. Strange as it may seem, there is no country yet that possesses an adequate history of its Jews. Though of later years considerable activity has been shown in collecting material for such histories, there exists no comprehensive historical account of the Jews of Germany, Austria, France, Holland, England, Italy, Poland, or the United States, or even of such political divisions as Bohemia, Moravia, and Galicia, or of congregations of such historic importance as those of Amsterdam, Frankfort-on-the-Main, London, Prague, or Wilna. Even voluminous, historical standard works like those of Bancroft, Macaulay, and Green, of Michelet and Thiers, of Schloesser and Kaske are absolutely silent about the history of the Jews, of the epochs and countries they respectively treat.

The Jewish Encyclopedia, although it is almost exclusively edited and written by Jewish scholars, has studiously sought to avoid giving a so-called "Pantheon" of Jewish celebrities by exaggerating the merit of the geographical characters. The facts are related and the reader is allowed to draw his own conclusions. Having no intention to create a kind of Jewish "Hall of Fame," the editors, in their endeavor to collect material for the history of the Jews, felt it their duty to be to their right and duty to do so, and to those less known men and women who have played an honorable part in Jewish life, and whose names should thus be redeemed from undeserved oblivion.

Theology: As long as the vast and complex Jewish problem yet remains to be solved satisfactorily, Jewish theology will not only be an interesting study for the scholar, but will possess vital importance for more than ten millions of human beings. Here again we become aware of the real pioneer character of the Jewish Encyclopedia, for neither Jewish theology properly so-called nor its great subdivision, the Jewish religious philosophy of the Middle Ages, has ever yet received systematic treatment.

The Bible: The basis of Jewish science and the fundament of Jewish life being the Bible, Jewish scholars begin to realize that their prime duty lies in reconquering the Holy Book, which has been for various reasons, in the course of centuries, superseded in the Jewish mind and the hearts of the nations by the study of the Talmud and its numberless commentaries.

And as if to emphasize this from the outset the claim of the Jew to his glorious name of "The People of the Book," is the subject of colored frontispieces of the two volumes issued center around the Bible, that of Volume I, representing "The Ark of the Law," and that of Volume II, showing a "Bar Mitzvah Rehearsing his Portion of the Law."

To sum up: The Jewish Encyclopedia covers the ground and includes the information of six special Encyclopedias: Biblical, Talmudic, Rabbinical, Halakic, Historical and Biographical, all of them treating in various aspects and throughout the ages, the life-story of the Jewish people.

Sold by subscription only. Special before-publication price, per volume (cloth), \$6.00.

GOD'S PERFECT WILL. By Rev. G. Campbell Morgan, author of "God's Method with Man," "Wherein Have We Robbed God?" etc. 16mo, pp. 164. Chicago and New York: Fleming H. Revell Co. 50c.

"The theme of Mr. Morgan's latest novel, 'God's Perfect Will,' is one of the most important that could be presented for consideration and study, and there is hardly any one who could present it more beautifully and helpfully than he. His style is fluent, his thoughts inspiring, and his touch of everything sacred is reverential.

God's perfect will, or the will of God, is the key-note which sounds through these pages, and it is which all of our lives must be tuned. The author puts it strongly in such words as: 'The one and only law of life that sets a man free from all the forces that blight and destroy, is the 'Will of God.'

MAGAZINES. Why do so many city people send their children to private schools? Good Housekeeping has undertaken in its September issue to bring out in two short articles the situation which confronts parents. Miss Clara Lena Boetwick, an instructor in an old and famous private school for girls, sets forth the claims of the private school, and Superintendent Kendall, of the Indianapolis public schools, which are regarded by many educators as the best in the United States, takes the other side. A notable feature of the September number of this magazine is the collection of the favorite recipes of California women who are leaders in culture and social life. There is a copy of a year. The Phelps Publishing Co., Springfield, Mass., New York and Chicago.

CONVICTION AND FAITH. BY REV. J. MALCOLM SMITH.

It will be seen that there is an essential alliance between Paul's conviction that he is the chief of sinners and his assured faith that Jesus Christ came into the world to save the vile and guilty. That personal clause was not accidental nor parenthetical. It is the depth from which he sees and grasps deliverance. His knowledge that he is a most grievous sinner impels him all desire and to find a sufficient Savior. All along his "O wretched man that I am!" is preluded to his "There is now no condemnation to them that are in Jesus Christ." Paul the Pharisee will have no redemption; the Paul the Patriarch glories in the Redeemer of Bethlehem and Calvary.

Wherever sin is unknown the salvation of Christ is repudiated. A man who thinks he is not sick will turn away from a soliciting physician. If you find a person claiming that Jesus Christ was not a victor for sinners for condemned men, you have one who does not feel himself weighted with iniquity. A Unitarian does not believe in the Cross because he does not see his need of it. And he does not see his need of the Cross because he does not see that he is a great sinner. Why should we see that he is a great sinner because he has not discovered that his wrong-doing is the obedience of his will to the wishes of his depraved spirit. So long as we think too well of ourselves we think too poorly of the Crucified. If we have no blood in our veins, why should we need deliverance by blood! And a needless provision is a worthless provision. It is easy to account for the claim now gaining assertion that the death of Christ was not a necessary, and is not the efficacious, part of the redemption. It is the mistake of those who think they are not sinners; who have discovered that "the Fall was upward"; who place themselves proudly on Christ's plane, and only need to admire his teachings to approach his standing there. Satisfaction by ethics is the thing for a full of divine aspirations. Why should we think highly of ourselves; they can only think somewhat higher of Christ. You know no man who takes Golgotha out of the Gospel and admits damning wickedness in himself. A self-complacent man is always a half-believing Diabolist in the exceeding sinfulness of sin and in the atonement for sin on Calvary go together. And no people can be kept from making light of sin if they do not conceive that Christ had to die to provide pardon. The reason our Christians are becoming so sadly careless about their doing is because they are losing sight of "the Lamb of God."

When the hour of his sacrifice was near the despised and rejected One said the Spirit of truth would convince the world of the sin of not believing on him, and of the righteousness which his Father's righteousness. Who thought that the two convictions are joined. It was by being "pricked in their heart" on Pentecost that men were made to take Christ for the remission of their sins. Paul found himself made alive in Christ through finding himself dead in his blood. It is the same with Christians. They start out from "the city of destruction," and fall into "the slough of despond," and fear death by the impending and flashing hell on his eager way to the sight that set him singing "He hath given me rest by his sorrow, and life by his death." These great experiences open the way to the second. "The law is a schoolmaster to bring us to Christ." Its painful lessons cannot be dispensed with, and unless allowed clutch of wickedness or blinding human counsel hinder, will conduct the light that shows the way to the power to become "sons of God." Where there are penitents there will be believers.

If conscience of sin is wanting, the doctrine that Christ's death was vicarious for our justification into life can be rejected.—Presbyterian.

THERE is a beautiful Eastern story of a child walking beside the sea, who saw a bright spangle lying in the sand. She stooped down and picked it up, and found it was attached to a fine strand of gold. As she drew this out of the sand there came a bright light upon it. She drew up the gold thread and wound it about her neck and around her head and her arms and her body, until from head to foot she was covered with the bright threads of gold, and sparkled with the brilliancy of the sun. She then said to herself, "I am now the child of God's Word an ornament of beauty to put into our life. We find that other fragments of loveliness, all bound together on the golden chain of love, are attached to the one we have taken on.—J. R. Miller.

SUNDAY-SCHOOL LESSON.

SUNDAY, SEPT. 7.

A PROPHET LIKE MOSES.

Deuteronomy 18:9-19.

MOTTO TEXT—"This is of a truth that Prophet that should come into the world."—John 6:14.

"When thou art come into the land which the Lord thy God giveth thee."—The forty years in the wilderness were drawing to a close, and God through Moses was giving to his people instructions which their after history showed were much needed. God gave them the land, therefore they need not fear to go up against its inhabitants.

"Thou shalt not learn to do after the abominations of those nations."—This generation had grown up in the desert apart from the other nations, with no opportunity to be tempted by their sins. But the power for evil that the had have over others is a standing proof of the natural depravity of the human heart. All the great nations which would surround Israel in Canaan were idolaters, and intercourse with them would prove a great temptation to imitate them in their worship.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire."—The Phoenician god, Moloch, was a large hollow image of brass. This was heated and children placed in its arms to be burned as a sacrifice to the god. Such a cruel and bloody worship it would seem there would be no danger of their adopting. But their after history shows that they did adopt it. Christian parents who sacrifice the health of their children to the demands of fashion, or who injure them in ambition for them, violate this command as truly if not as cruelly as did the Moloch worshippers. And God will not hold them guiltless.

"Or that useth divination, or an observer of times."—In Ex. 21:21 we have an example of how divination is used and the usual methods of it. All those who try to decide by signs what to do come under this head. "Or an observer of times, or an enchanter, or a witch."—An observer of times is thought to be an augur, though the etymology of the word is obscure. The augurs prophesied the future from the inspection of the entrails of animals usually. The modern form of this is by the inspection of coffee grounds, &c. An enchanter is one who practices magic. "A witch" probably refers to those who cure diseases by philtres, &c. "Probably those that use drugs and herbs, or spells for the producing of magical effects, as witches were supposed to bring about the death of their victims by melting wax images of them."—Palmobot.

"Or a charmer."—Like the Eastern snake charmers. It refers, Driver says, to one who ties magic knots or professes to bind by a spell. "Or a consulter with familiar spirits."—By the law of Moses these were to be put to death. "Or a wizard, or a necromancer."—A wizard is the masculine of witch. Necromancer is one who claimed to have communion with the spirits.

This verse forbids all forms of

Difficult Digestion

That is dyspepsia. It makes life miserable. Its sufferers eat not because they want to, but simply because they must. They know they are irritable and fretful; but they cannot be otherwise. They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffiness, headache, heartburn and what not. The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

Hood's PILLS are the best cathartic.

spiritualism, both consulting the spirits and calling up the dead. All fortune tellers come under one or the other of these specifications and those who attend spiritual seances and consult fortune-tellers are among the ones who are an abomination to the Lord.

"And because of these abominations the Lord thy God doth drive them out from before thee."—Which shows the grievous nature of the sin of attempting to gain insight into the future or into the spirit world. All knowledge of these is with God alone, and the going to others to learn it is idolatry.

"Thou shalt be perfect with the Lord thy God."—The word translated perfect does not mean sinless or holy, but rather upright, sincere. They were to worship him only, and not seek to others for knowledge of the future, but be content with what he revealed.

"For these nations, which thou shalt possess hearkened unto observers of times and unto diviners."—But God had kept them from this sin during the wilderness march. And his command to them was not to suffer such seducers from obedience to live. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. The diviners were foreigners, this prophet should be one of them. Like Moses, he would be a mediator between them and their God. By prophet is meant one who reveals the will of God, and not simply one who foretells the future. Peter and Stephen apply this passage to our Lord who is evidently the one meant. "Unto him ye shall hearken."—Not all the Israelites according to the flesh. Many of these rejected him fiercely and forced Pilate to crucify. But the elect among them, the true seed of Abraham hearkened to the salvation of their souls. "Let us never forget that it was Jews that first accepted Christ, wrote the New Testament, organized the churches, became missionaries and sealed their devotion with their blood."—Palmobot.

Verse 16—"The day of the assembly," is the great day when God spoke to them from Sinai. Then the people implored Moses, "Speak thou with us, but let not God speak with us lest we die." They felt their need of a mediator.

"They have well spoken that which they have spoken."—Guiltily men do indeed need a mediator between themselves and an infinitely holy God, and Israel spoke well in asking for one. And a still greater Mediator should be theirs in God's own time. "I will raise them up a prophet from among their brethren, like unto thee." There were many prophets, but Moses under the Old and our Lord in the New dispensation stood between God and man. "And will put my words in his mouth; and he shall speak unto them all that I shall command him."—The Jews ex-

pected the Messiah should be the greatest of the prophets, and their belief was founded on this promise. Our Lord knew all things; he revealed such things as the Father would have him reveal. Secrets things belong unto God.

"And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Men who will not hear and obey the words of the Lord Jesus, God will in due season. And we cannot pick and choose among his words, obeying some and disobeying others. The Lord has commanded all who believe to be baptized. Will those who have only been sprinkled prayerfully consider this verse?

If Christianity is a Life, it must begin with a birth; if a Journey, it cannot be taken unless we set out; if an education, we must determine to commence the education; if Labor in God's vineyard, we must go into the vineyard and begin—James Freeman Clarke.

OUT OF SORTS.

Planned Way to Drive Away the Blues.

A food that will bring back health and rosy cheeks to the sick as well as please the palate of the healthy is a pretty good food to know about. A lady in Minneapolis says, "I am such an enthusiast upon the subject of Grape-Nuts, that I want to state a few instances of its value that have come under my personal experience.

I was taken ill with a serious stomach trouble, so ill that the slightest movement caused me pain and could take nothing into my stomach or retain, even medicine or water. I had been two days without nourishment when my husband suggested trying Grape-Nuts.

The nurse prepared some with warm water, sugar and cream and I took it hesitatingly at first until I found it caused me no pain and for ten days I took no other nourishment. The doctor was surprised at my improvement and did not resent my attributing the speedy cure to the virtues of Grape-Nuts. He said he had a case on record of a teething baby who grew rosy and fat on the same diet.

Grape-Nuts are so dainty and delicious that it appeals to the whole household and when either husband or I feel generally 'out of sorts' we try confining ourselves exclusively to the food for a day or two with the happiest results.

For a year I have had for a neighbor a delicate girl—an epileptic—when I first knew her she was a mere shadow weighing 70 lbs. and subject to fearful attacks having as many as 12 and 16 convulsions in a day. At such times she took no nourishment whatever. She had never tried Grape-Nuts, and as any food seemed to increase her trouble at such times it was with difficulty I persuaded her to try it. But I told her of my experience and induced her to try a few spoonfuls.

The taste delighted her and ever since she has made it her chief article of diet. The result has been wonderful; her improvement is the subject of remark with all who know her. The attacks are less frequent and violent and she has gained 30 lbs. since last November and her family attribute her improvement solely to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

BETHEL ASSOCIATION.

The Bethel Association met with the brethren at Adairville. Bro. J. B. Benton is pastor of this already good, but growing, church. Pastor Benton has been there only one year, but he has wrought exceedingly well. All have a good word for their pastor. In fact about the first thing the writer heard when he got in town was a kind expression from one of the members concerning his pastor. Happy is the pastor that is loved by his people. When Bro. Benton came to this church a year ago, they had no pastor's home. The pastor said they must have one. The brethren said that they did not know how they would build it. It was simply an impossibility. There was scarcely no use to talk about it. Well, Bro. Benton didn't talk much, but he went to work, and now they have one of the most beautiful pastor's homes anywhere to be found.

Bro. O. E. Nash not being eligible to re-election as moderator, Bro. J. F. Garnett, a layman, was elected. Bro. Garnett handled the gavel well. We were glad that he was chosen by the brethren to serve in this capacity. There is a growing tendency to put into active service, one way or another, our laymen, and this we are glad to see. The association was not especially large, there being only about ninety messengers present, but it was a meeting of great power. The presence of the Holy Spirit was frequently invoked, and he was known in the service. The speeches were good, especially on missions, Sunday-schools and education.

The churches have contributed liberally to all purposes. Nearly \$80,000 was given for all purposes. The mission contribution was nearly \$5,000. This is an exceedingly good showing, but it was clearly brought out that more could have easily been given. About \$750 was given to the Orphans' Home.

Dr. J. N. Prestridge, in the absence of the preacher appointed to deliver the annual sermon, preached at night to a large audience.

Dr. J. G. Bow spoke with force on State Missions. Would that the brethren would take to heart the great Church Building Fund he is trying to raise. At 11 o'clock of the second day, the association voted that the writer preach. This he tried to do on short notice.

The Adairville brethren are a very hospitable people indeed. Among visitors were Bro. Kimund Harrison, George Cox and President Fuqua.

Next year the association will meet at Guthrie. W. T. AMES.

DEAR RECORDER—I have recently been associated in a meeting with Bro. Willis L. Wayne, of Buena Vista, formerly of Kentucky. Before my coming, the pastor had made thorough preparation, and everything was in readiness for a blessed work of grace. The meeting resulted in 40 additions to the church. I was called home when the meeting seemed at its best, there being 14 professions of faith the last night of the meeting. Bro. Wayne has the right of way to the hearts of his people, and has accomplished a wonderful work. During his pastorate he has had more additions to his church than the other three congregations combined. He loves his field, but has never forgotten his "Old Kentucky home."

His good wife, one of our most attractive writers of short stories, is splendidly equipped for her

place, and is a living testimony to the fact that preachers do sometimes outmarry themselves. They both believe in the succession, and realize the success of Baptists.

I was lately called to Lagrange, Ky., to preach the funeral of Bro. James Russell, a brother of Mrs. Judge DeHaven, and probably the best known and most popular man in his county. He will be sadly missed by his church and county.

While in Kentucky I aided Bro. Powers, of Harrod's Creek church, in a week's meeting, in which the power of the Lord was manifest. Bro. Powers is a man of strong convictions coupled with a gentle heart and a deathless faith in the power of God and the mighty mission of Baptists in the world.

We are at work on our new church building. The plant will cost us \$70,000. We have four self-supporting Baptist churches in our city, and all in a prosperous condition.

Bro. R. C. Hubbard, the new pastor of the Second church, has already captured the hearts and pocket-books of his people. Hubbard is a man to bring things to pass, and a true yoke-fellow. J. W. PATTER.

DEAR RECORDER—Our church at Powell Valley, near here, has just closed a nine-days' meeting, in which our beloved pastor, J. T. Turpin, did the preaching. There were 17 additions, 11 by baptism, 3 of which came over from the Campbellites, 1 from the Methodists, 5 by letter and 1 by relation. This was considered by us all as one of the best meetings ever held in the history of the church. We have never heard the Gospel of the crucified Christ more earnestly presented, and we have never felt our church to be in so good a condition to represent and uphold the Lord Jesus Christ and the Baptist cause, and we believe many more will come out on the Lord's side from the effect of this meeting. We find in Bro. Turpin unusual gifts both as preacher and pastor, and under his leadership we hope for a great advance in all lines of our work.

The Boone Creek Sunday-school Convention, composed of the churches of Boone Creek Association, meets with us on the fifth Saturday night and Sunday following, where we hope to see a large representation of God's people, and especially the editor and Dr. Harvey, of the Western Recorder. Long live the dear old RECORDER. God grant he may soar above the clouds of persecution until the spars into every home of Baptists, is my prayer. RUBIN TIPTON.

NOTICE.

LONG RUN ASSOCIATION meets at Jeffersontown, Ky., September 8 and 4. The Southern railway has kindly made a round-trip rate of 60 cents for this meeting. Train leaves Seventh and River at 7:40 A. M., September 8, reaching Jeffersontown at 8:30, in plenty of time for the meeting. It is hoped as many as can will make arrangements to go and make this the greatest meeting in the history of the association. J. HENRY BURNETT, Clerk L. R. A.

55 on Benton Harbor and Return. "Big Four Seats."

Train leaves Seventh-street Union Depot Wednesday, Sept. 10, at 8 A. M. Ticket good returning on days. Benton Harbor is situated in the heart of the great Fruit Belt. Delightful Lake Trips on Lake Michigan. Secure tickets at City Ticket Office, 25 Fourth Avenue. Phone Main 6, and 55 on Seventh-street Depot. S. J. GARRA, General Agent.

CAMPBELL COUNTY ASSOCIATION.

Owing to a wreck near Walton, the writer was unable to reach Flagg Spring church in time except by a drive for 28 miles across the country in a buggy. Bro. Bird kindly acted as driver and guide, and his kindness is highly appreciated.

The association met in a grove, and was well attended. Bro. Charles J. Bagby was unanimously chosen moderator, and Bro. J. I. Ware clerk.

Bro. Jesse Beagle preached the annual sermon. It was a vigorous and a helpful discourse on divine guidance. Bro. J. L. Sproules preached a strong missionary sermon, while the writer preached on truth.

Among the visiting brethren were J. J. Racker, B. F. Swindler, J. L. Sproules, T. D. Ware, J. M. Fowler, J. T. Stamper and Temperance Secretary Young, who made a stirring speech on the interdenominational temperance work.

All the objects received due attention, and the meeting was interesting throughout.

Bro. Amos Stout is the loved pastor, and he has a strong hold on his people. They entertained the messengers and visitors beautifully. The writer shared the hospitality of Mrs. Augusta Williams and Bro. N. C. Pettitt. The latter has been taking the *Western Recorder* for 60 years. His life has been and is a benediction. He is in full vigor of mind and body. His elegant home overlooks the Ohio river and its beautiful valley, and in that home he is patriarch.

In the cemetery near stands the handsome monument over the late James Monroe Jolly, who was 82 years moderator of the association, and whose abundant labors in the Gospel are remembered most gratefully. He was pastor of that very church 27 years, and of Second Twelve-mile church for 32 years. His memory is blessed.

The writer returned to Covington with Bro. Swindler and Sproules, and with the latter, spent the night with the former. Bro. Swindler has been bishop of Madison-avenue church for 12 years, and he was never stronger with them than he is now. His services are in demand in all directions, and he is beloved by all, unless by the enemies of righteousness.

Bro. Sproules is succeeding well in his field, where he succeeded Dr. J. A. Kirtley, noble names. He and Bro. Swindler, on Friday, went to organize a mission on that field into a church.

The First church, Covington, are rejoicing in the hope of having Bro. C. W. Daniel as their pastor, to succeed the lamented Jones.

T. T. K.

THE SPIRIT OF THE AGE.

No honest student of modern religions thought can fail to discover the fact that a vast number of our people are ruled by a sickly sentimentality. The strong doctrines of the Bible have but little to do in shaping the thought and life of very many communities. "Thus saith the Lord" has been changed to "Thus saith sentiment."

Churches are full of people who are willing to sell the truth of God for the applause of men. This sad state of affairs is largely due to over-zealous evangelists, who beseech Christians to lay aside all difference of doctrine and unite on Christ and then proceed to give them a lot of graveyard stories and touching incidents, instead of feeding

them on the strong doctrines of the Gospel. Such evangelism can only produce a lot of church-members without any convictions, driven about by every wind of doctrine, and who will soon return like "the dog to his vomit" and like "the sow that was washed to her wallowing in the mire."

The evangelist or pastor who declares that he is "no Baptist recruiting officer" is simply pandering to sentiment and is sadly in need of "backbone." Sad indeed to think that a man who calls himself a minister of Christ should ever be found "playing to the galleries!"

Sharing the responsibility for the sickly sentimentality of the age is the religious paper which has more sugar than salt in its character; which is always ready to impugn the motives of the orthodox and to brand the man of courage and conviction as "a bully," "denominational prize-fighter," etc.

Then the so-called religious novel of the day is playing havoc with a religion of principle and character by its constant play upon the emotions. No wonder we have so many church-members whose religion is no deeper than their tears.

Only he who believes right can live right. Let us demand that doctrine and life shall be squared by God's infallible Word which is "our only rule of faith and practice."

May God give us more men and women who care less for popularity and more for the truth.

WM. M. STALLINGS.

THE LANDLADY'S SON.

Set Right by a Reader.

Most people are creatures of habit. The person who thinks he cannot get along without his morning drink of coffee is pretty hard to convince unless he is treated like Mrs. Clara Hoffman of Portland, Ore., treated her landlady's son. She says, "Having suffered with stomach trouble for several years I determined to discontinue the use of coffee and try Postum Food Coffee.

I carefully followed directions for making and the result was a beverage very pleasing to the taste. I induced my husband to give it a trial and soon noticed the improvement.

He complained of 'heart trouble' but as he drank coffee I felt sure that this was the cause. It proved to be so, for after having used Postum for a short time his 'heart trouble' completely disappeared.

Last year we went East and while there boarded with a private family. Our landlady complained of sleeplessness and her son of obstinate stomach trouble. It was a plain case of coffee poisoning in both. Knowing that Postum had done for me I advised a trial but the son declared he wanted none of that 'weak, watery stuff.' Well I had been making Postum Coffee for myself and husband and next morning I offered him a cup and he drank it not knowing what it was. 'Well,' I said, 'You seem to like Postum after all.' 'What,' he exclaimed, 'that was not Postum, why, that tasted fine. Mother if you learn to make it like this I will always drink it.' The next morning she watched me and I explained the importance of allowing it to boil long enough. After that we all drank it regularly and our landlady and her son soon began to get well. They continued its use after we returned home and recently wrote me that they are improving daily."

THE BLACKFORD ASSOCIATION AGAIN.

Of course it is too late to write of the doings of the Blackford Association in general, as a matter of news. I am sorry indeed that a mistake was made as to who would write you concerning it and hence no one did it.

The whole session was so much taken up with the Hawesville church matter that little else of interest was done. All the usual business had to be hurried through for lack of time. As the reading of the letters progressed, two letters purporting to be from the Hawesville church were presented and when that fact was announced, a motion was made and carried to appoint a committee to whom both letters were referred with instructions to examine them with the facts out of which they had grown and report as to which, if either, of them should be received as the letter from that church. After long deliberation, this committee reported that the letter from the minority should be received and their messengers seated, because the majority had departed from the faith of Baptists as held by this body (the Association) and by the Hawesville church when constituted and when she entered this Association, in the following points:

1. On the point of the inspiration of the Scriptures; holding that they are partially so.
2. On the point of depravity; holding that it is not total but partial.
3. On the qualifications for church membership; holding that baptism is not a prerequisite to membership in a visible church.
4. On the qualifications of the administrator of baptism; holding that the church has a right to appoint any of its members to perform the rite of baptism.
5. On the question of communion; holding that it may be properly administered outside the pale of the organized church.

After a very full discussion of this report, it was unanimously adopted, thus seating the minority, and rejecting the majority, as representing the Hawesville church. In answering for himself and his followers, Mr. J. M. Deschamps after whom the majority have left the faith, stepped aside from the discussion of the only point at issue, (which was, which of these factions, if either, is in harmony with the association and the denomination) to enforce his open communion views. He informed the body that scarcely any Baptists practice "close communion" except those in the southern part of the United States, and they only on account of their ignorance. I presume this will be news to the Record and its readers. He even slandered the lamented John A. Broadus, saying he practiced communion with other denominations. He let us know that the Greek word rendered church in the New Testament, means a holy assembly or an assembly of holy persons. I presume this will be information to the Seminary professors and those in our Colleges as well as to the Lexicon makers. But it shows the character and caliber of the man whom the majority of the church, as heretofore existing, have allowed to hoodwink them. An effort has been made to have it appear that almost the only difference between this man and his followers and the Baptists is a little difference on communion. But it should be remembered that the last of the two presbyteries that examined

him for ordination never reached that point in the examination, but every minister composing that presbytery became convinced of his unsoundness without knowing his views of that ordinance. The Hawesville church, as now constituted, is a small and feeble band; but probably more united and more Baptist than ever before, and with the blessing of God, I trust prosperity will attend her.

R. T. BRUNER.

Owensboro, Ky., Aug. 22, 1902.

NOTES FROM NORTH BEND ASSOCIATION.

A SCRIP OF CHURCH HISTORY.

On the 8th of April, 1812, Ballittsburg church, in regular business meeting, dismissed twenty-eight members, including Rev. Christopher Wilson, for the purpose of organizing a church at the Forks of Gunpowder, where she had been sustaining a mission for some time. On the 29th of April, 1812, the church was duly organized, and for many years was a flourishing body. This church was a useful member of North Bend Association for twenty-eight years.

In the year of our Lord 1840 this church was one of the six seceding churches from North Bend Association, who formed themselves under the name of "The Salem Association of Predestinarian Baptists." (This association passed out of existence several years ago.) The membership of the Forks of Gunpowder has dwindled down to two—one male member (a preacher) and a middle aged lady. For several years the house has been closed. (A sure end of all bodies opposed to missions, the carrying out of the commission.) The property was about to return to the original heirs. The country was filled with unconverted people waiting these many years for the Lord to get ready to save them.

Our Baptist people in Burlington succeeded last April in having the two remaining members make over the property to them to put in repair and use. At once Burlington church extended an arm of her body to this place and elected one of her members, Bro. B. W. Adams, to conduct a Sunday-school, which is now one of the best in North Bend Association. An invitation was extended the Baptist church at Union to assist in the work, which they gladly accepted.

In the month of June the pastors of Burlington and Union churches held a few days' meeting there which resulted in three accessions for baptism in the Burlington church. One of these was a daughter of the only lady in the Hardshell body.

The desire on the part of the Baptists living in this territory to have a church was consummated yesterday in an organization of twenty-one charter members. For this purpose Burlington church granted ten letters, Bellevue seven, Big Bone three and Union one. They start out to be a self-supporting body and to contribute to missions and all denominational objects. The house has been oiled, papered, the roof painted, an organ bought, etc. The presbytery fully indorsed their "Articles of Faith." The covenant was ironclad, but all seemed anxious to live up to it.

A pleasing feature of it was that all members, so far as lay in their power, were to read the *Western Recorder*, defining it to be next to the Bible in its advocacy of truth. It is the purpose of this new body, in the

early future, to call an under-shepherd and to apply for membership in October in the North Bend Association.

Thus after an anti-missionary silence of sixty-two years the missionary work commences again at the Forks of Gunpowder. The new church is styled The Gunpowder "Baptist Church."

This leaves Burlington and Union churches to look elsewhere for mission points. The Burlington pastor has his eye on a fine place, and may God give his people the spirit to open it up.

In 1908 the North Bend Association will celebrate her hundredth anniversary. A number feel that this meeting should be held in the old mother church (Ballittsburg). Inasmuch as this will be the celebration alike of Bellevue church, the meetings may possibly be held there. We give notice that we wish you there in this meeting, as well as in the coming one to be held in the First Baptist church of Covington, Ky., October 8.

North Bend Baptists are hoping that Bro. C. W. Daniel, of Pine Bluff, Ark., will accept the unanimous and urgent call of the First Baptist church of Covington, Ky. How sorely we feel the need of some one to fill the place of our deceased and lamented Dr. C. G. Jones. We feel that Bro. Daniel is the right man.

Ballittsburg church, Boone county, Ky., organized in June, 1794, has been instrumental under God, by the leadership of Bro. Robert Kirtley, Sr., and son, Rev. J. A. Kirtley, Sr., in establishing an out-let (and assisting) in organizing many churches. She is now sustaining two missions—one in Petersburg, Ky., and one on Woolpen Creek, Ky. These, doubtless, some day will grow into churches.

An interesting meeting is being held on Woolpen Creek by the pastor, J. L. Sproules, assisted by Rev. J. A. Kirtley, Jr., E. B. Atwood, Oscar Huey and others. We are trusting the Lord for a good meeting.

The Executive Board of North Bend Association meets with Ballittsburg church, at the mission point in Petersburg, Ky., August 30. We trusted to have Dr. Harvey with us, and to preach on the Sunday following.

Dr. J. A. Kirtley is like a father unto us all. He is waiting patiently the Lord's will to come up higher. In the meantime he is in all our meetings, his feebleness will permit, to counsel and cheer us all in the work. May God spare him many days. More anon.

J. L. SPROULES.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George MacDonald.

STATE OF OHIO, CITY OF TOLEDO, ss.

FRANK J. CHENEY makes oath that he is the proprietor of the firm of F. J. CHENEY & CO. doing business in the City of Toledo, Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Chasb's Ovaryen Cure that cannot be cured by the use of HALL'S CATHARTIC PILLS.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1903.

SEAL A. W. GLEASON, Notary Public.

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Blank Letters

To the association from the church 50 per doz.; 2 for 100; 5 single ones. BAPTIST BOOK CONCERN, Louisville.

EVERY DAY.

BY SUSAN COOLIDGE.

Every day is a fresh beginning.
 Every morn is the world made new,
 You who are weary of sorrow and sinning,
 Here is a beautiful hope for you—
 A hope for me and a hope for you.
 Yesterday is now a part of forever.
 Bound up in a sheaf which God holds tight.
 With glad days and sad days, and
 bad days, which never
 Shall visit us more with their
 bloom and their blight,
 Their falness of sunshine or sor-
 rowful night.
 Every day is a fresh beginning;
 Listen my soul to the glad refrain,
 And, spite of old sorrow and older
 sinning,
 And pass or foreseen and possible
 pain,
 Take heart with the day, and begin
 again.

OUR PULPIT.

THE ALTAR OF INCENSE.

BY ALEXANDER MACLARN, D.D.

Then shall make an altar to burn incense upon.—Ez. 20:11.

Ceremonies are embodied thoughts. Religious ceremonies are moulded by, and seek to express, the worshiper's conception of his God, and his own relation to him; his aspirations and his need. Of late years scholars have been busy studying the religions of the more backward races, and explaining rude and repulsive rites by pointing to the often profound and sometimes beautiful ideas underlying them. When that process is applied to Australian and Fijian savages, it is honored as a new and important study; when we apply it to the Mosaic Ritual it is pooh-poohed as 'foolish spiritualizing.' Now, no doubt, there has been a great deal of nonsense talked in regard to that matter, and a great deal of ingenuity wasted in giving a Christian meaning—or, may I say, a Christian twist?—to every pin of the Tabernacle, and every detail of the Ritual. Of course, to exaggerate a truth is the best way to discredit a truth, but the truth remains true all the same, and underneath that elaborate legislation, which makes such wearisome and profitless reading, for the most of us, in the Pentateuch there lie, if we can only grasp them, great thoughts and lessons that we shall all be the better for perceiving.

To one item of these, this altar of incense, I call attention this morning, because it is rich in suggestions, and leads us into very sacred regions of the Christian life which are by no means so familiar to many of us as they ought to be. Let me just for one moment touch the facts with which I wish to deal. The Jewish Tabernacle, and subsequently the Temple, were arranged in three compartments; the outermost court, which was accessible to all the people; the second, which was trodden by the priests alone; and the third, where the Sheshkin dwelt in solitude, broken only once a year by the foot of the High Priest. That second court we are concerned with now. There are three pieces of ecclesiastical furniture in it, an altar in the centre, flanked on either side by a great lampstand and a table on which were piled loaves. It is to that central piece of furniture that I ask your attention now, and to the thoughts that underlie it, and the lessons that it teaches.

I. This altar shows us what prayer is.

Suppose we had been in that court when in the morning or evening the priest came with the glowing pan of coals from another altar in the outer court, and laid it on this altar, and heaped upon it the sticks of incense, we should have seen the curling, fragrant wreaths ascending till "the house was filled with smoke," as a prophet once saw it. We should not have wanted any interpreter to tell us what that meant. What could that rising cloud of sweet odors signify but the ascent of the soul towards God? Put that into more abstract words, and it is just the old, hackneyed, commonplace which I seek to try, to freshen a little this morning, that incense is the symbol of prayer. That that is so, is plain enough, not only from the natural propriety of the case, but because you find the identification distinctly stated in several places in Scripture, of which I quote but two instances. In one psalm we read, "Let my prayer come before thee as incense." In the book of the Apocalypse we read of "golden bowls full of odors, which are the prayers of saints." And that the symbolism was understood by, and modified the practice of, the nation, we are taught when we read that whilst Zechariah, the priest, was within the court offering incense, as it was his lot to do, "the whole multitude of the people were without praying," doing that which the priest within the court symbolized by his offering. So, then, we come to this, dear friends, that we fearfully misunderstand and limit the nobleness and the essential character of prayer when, as we are always tempted to do by our inherent self-regard, we make petition its main feature and form. Of course, so long as we are what we shall always be in this world, needy and sinful creatures; and so long as we are what we shall ever be in all worlds, creatures absolutely dependent for life and everything on the will and energy of God, petition must necessarily be a very large part of prayer. But the more we grow into his likeness, and the more we understand the large privileges and the glorious possibilities which lie in prayer, the more will the relative proportions of its component parts be changed, petition will become less, and aspiration will become more. The essence of prayer, the noblest form of it, is thus typified by the cloud of sweet odors that went up before God.

In all true prayer there must be the lowest prostration in reverence before the Infinite Majesty. But the noblest prayer is that which lifts "them that are bowed down" rather than that which prostrates men before an inaccessible Deity. And so, whilst we lie low at his feet, that may be the prayer of a mere theist, but when our hearts go out towards him, and we are drawn to himself, that is the prayer that befits Christian aspiration; the ascent of the soul toward God, is the true essence of prayer. As one of the non-Christian philosophers—seekers after God, if ever there were such, and who, I doubt not, found him whom they sought—has put it, "the flight of the lonely soul to the only God;" that is prayer. Is that my prayer? We come to him many a time burdened with very real sorrow, or weighted with some pressing responsibility, and we should not be true to ourselves, or to him, if our prayer did not take the shape of peti-

tion. But, as we pray, the blessing of transformation of its character should be realized by us, and that which began with the cry for help and deliverance should always be, and it always will be, if the cry for help and deliverance has been of the right sort, sublimed into "Thy face, Lord! will I seek." The book of Ecclesiastes describes death as the "return of the spirit to God who gave it." That is the true description of prayer, to go back to the fountain's source. Flames aspire; to the place "whence the rivers came thither they return again." The homing pigeon or the migrating bird, goes straight through many degrees of latitude, and across all sorts of weather, to the place whence it came. Ah! brethren, let us ask ourselves if our spirits thus aspire and soar. Do we know what it is to be, if I might so say, like those captive balloons that are ever yearning upwards, and stretching to the loftiest point permitted them by the cord that tethers them to earth?

Now another thought that this altar of incense may teach us is that the prayer that soars must be kindled. There is no fragrance in a stick of incense lying there. No wreaths of ascending smoke come from it. It has to be kindled before its sweet odor can be set free and ascend. That is why so much of our prayer is of no delight to God, and of no benefit to us, because it is not on fire with the flame of a heart kindled into love and thankfulness by the great sacrifice of Jesus Christ. The cold vapors lie like a winding-sheet down in the valleys until the sun smites them, warms them and draws them up. And our desires will hover in the low levels, and be dark and damp, until they are drawn up to the heights by the warmth of the sun of righteousness. Oh! brethren, the formality and the coldness, to say nothing of the inconscientness and the interruptedness by rambling thoughts that we all know in our petitions, in our aspirations, is only to be cured in one way—Come, shed abroad a Saviour's love. And that will kindle ours.

It is the stretched string that gives out the musical note; the slack one is dumb. And if we desire that we may be able to be sure, as our Master was, when he said, "I know that thou hearest me always," we must pray as he did, of whom it is recorded that "he prayed the more earnestly," and "was heard in that he feared." The word rendered "the more earnestly" carries in it a metaphor drawn from that very fact that I have referred to. It means "with the more stretched-out extension and intensity." If our prayers are to be heard as music in heaven, they must come from a stretched string.

Once more, this altar of incense teaches us that kindled prayer delights God. That emblem of the sweet odor is laid hold of with great boldness by more than one Old and New Testament writer in order to express the marvelous thought that there is a mutual joy in the prayer of faith and love, and that it rises as "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." The usual form incriptions give that thought with characteristic vividness and grossness when they speak about the gods being "gathered like flies round the steam of the sacrifice." We have the thought freed from all its grossness when we think that the curling wreaths going up from a heart aspiring and inflamed, come to him as a

Eczema, Psoriasis, Salt Rheum, Tetter and Acne

Belong to that class of inflammatory and disfiguring skin eruptions that cause more genuine bodily discomfort and worry than all other known diseases. The impurities or sediments which collect in the system because of poor digestion, inactive kidneys and other organs, elimination are taken up by the blood, saturating the system with acid poisons and fluids that ooze out through the glands and pores of the skin, producing an indescribable itching and burning, and the yellow, watery discharge forms into crusts and sores or little brown and white scabs that drop off, leaving the skin tender and raw. The effect of the poison may cause the skin to crack and bleed, or give it a scaly, fishy appearance; again the eruptions may consist of innumerable blackheads and pimples or hard, red bumps upon the face. Purification of the blood is the only remedy for these vicious skin diseases. Washes and powders can only hide for a time the glaring blemishes. S. S. S. eradicates all poisonous accumulations, antitoxes the Uric and other acids, and restores the blood to its wonted purity, and stimulates and revitalizes the sluggish organs, and the impurities pass off through the natural channels and relieve the skin. S. S. S. is the only guaranteed purely vegetable blood purifier. It contains no Arsenic, Potash or other harmful mineral.

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sweet odor, and delight his soul. People say, "that is anthropomorphism—making God too like a man." Well, man is like God, at any rate, and merely the teaching of that great name "Father," carries with it the assurance that just as the fathers of the flesh are glad when they see that their children live best to be with them, so there is something analogous in the joy before the angels of heaven that the Father has, not only because of the prodigal that comes back, but because of the child who has long been with him, and is ever seeking to nestle closer to his heart. The psalmist was not in wonder and thankfulness that he was able to say "He was extolled with my tongue." Surely it should be a gracious, encouraging, strengthening thought to us all, that even our poor aspirations may minister to the divine gladness.

Now let us turn to another thought.

If.—This altar shows us where prayer stands in the Christian life.

There are two or three points in regard to its position which it is so fanciful spiritualizing, but simply grasping the underlying meaning of the institution, if we emphasize. First, let me remind you that there was another altar in the outer court, whereon was offered the daily sacrifice for the sins of the people. That altar came first, and the sacrifice had to be offered on it first, before the priest came into the inner court with the coals from that altar, and the incense kindled by them. What does that say to us? The altar of incense is not approached until we have been to the altar of sacrifice. It is no mere arbitrary appointment, nor piece of Evangelical narrowness, which says that there is no real access to God, in all the fulness and reality of his revealed character for us sinful men, until our sins have been dealt with, taken away by the Lamb of God, sacrificed for us. And it is simply the transcript of experience which declares that there will be little inclination or desire to come to God with the sacrifice of praise and prayer until we have been to Christ, the sacrifice of propitiation and pardon. Brethren, we need to be cleansed, and we can only be delivered from the unholiness which is the perpetual and necessary barrier to our vision of God by making our very own, though simple faith, the energy and the blessedness of that great sacrifice of propitiation. Then, and then only,

do we properly come to the altar of incense. Its place in the Christian life is second, not first. "Father; be reconciled to thy" Father, "then lay" the incense "on the altar."

Again, great and deep lessons are given to us in the place of our altar in regard to the other articles that stood in that inner court. I have said that there were three of them. In the centre this altar of incense; on the one hand the great lampstand; on the other hand the table on which the loaves were piled. I may perhaps deal with the significance of these two on some future occasion, but in the meantime let it suffice to say that the one symbolized Israel's function in the world to be its light, which is our function, too, and that the other symbolized the consecration to God of Israel's activities, and their results the loaves.

But between the two, central to both, stood the altar of incense. What does that say as to the place of prayer, defined as I have defined it, in the Christian life? It says this, that the light will burn dim and go out, and the loaves, the expression and the consequence of our activities, will become mouldy and dry, unless both are hallowed and sustained by prayer. And that lesson is one which we all need, and which I suppose this generation needs quite as much as, if not more than, any that have gone before it. For life has become so swift and rushing, and from all sides, the church, the world, society, there come such temptations, and exhortations and necessities for strenuous and continuous work, that the basis of all wholesome and vigorous work, communion with God, is but too apt to be put aside and relegated to some inferior position. The carbon points of the electric arc-light are eaten away with tremendous rapidity in the very act of giving forth their illumination, and they need to be continually approximated and to be frequently renewed. The oil is burnt away in the act of shining, and the lamp needs to be charged again. If we are to do our work in the world as its lights, and if we are to have any activities fit to be consecrated to God, and laid on the Table before the Veil, it can only be by our making the altar of incense the centre, and these others subsidiary.

One last thought—the place of prayer in the Christian life is shadowed for us by the position of this altar in reference to "the secret place of the Most High,"

that mysterious inner court which was dark but for the Shekinah's light, and lonely but for the presence of the worshipping cherubim and the worshipped God. It stood, as we are told a verse or two after my text, "before the veil." A straight line drawn from the altar of sacrifice would have bisected the altar of incense as it passed into the mercy seat and the glory. And that just tells us that the place of prayer in the Christian life is that it is the direct way of coming close to God. Dear brother, we shall never lift the veil, and stand in the secret place of the Most High, unless we take the altar of incense on our road.

III.—The altar of incense shows us how prayer is to be cultivated.

Twice a day, morning and evening, came the officiating priest with his pan of coals and incense, and during all the intervening hours between the morning and the evening the glow lay half hidden in the incense, and there was a faint, but continual emission of fragrance from the smouldering mass that had been renewed in the morning, and again in the evening. And does not that say something to us? There must be definite times of distinct prayer if the aroma of devotion is to be diffused through our else senseless days. I ask for no pedantic adherence with monastic mechanicalness, to hours and times, and forms of petitions. These are needless crutches to many of us. But what I do maintain is that all that talk which we hear so much of in certain quarters nowadays as to its not being necessary for us to have special times of prayer, and as to its being far better to have devotion diffused through our lives, and of how *laborers rest cease*—to labor is to pray—all that is pernicious nonsense if it is meant to say that the incense will be fragrant and smoulder unless it is stirred up and renewed night and morning. There must be definite times of prayer if there is to be diffused devotion through the day. What would you think of people that said, "Run your cars by electricity. Get it out of the wires; it will come! Never mind putting up any generating stations!" And not less foolish are they who seek for a devotion permeating life which is not often concentrated into definite and specific acts.

But the other side is as true. It is bad to clot your religion into lumps, and to leave the rest of the life without it. There must be the smouldering all day long. "Rejoice evermore; pray without ceasing." You can do it. Not set prayer, of course, but a reference to Him, a thought of Him, like some sweet melody, "so sweet we know not we are listening to it," may breathe its fragrance, and diffuse its warmth into the commonest and smallest of our daily activities.

It was when Gideon was threatening wheat that the angel appeared to him. It was when Elijah was ploughing that the Divine inspiration touched him. It was

when the disciples were fishing that they saw the Form on the shore. And when we are in the way of our common life it is possible that the Lord may meet us, and that our souls may be aspiring to him. Then work will be worship. Then burdens will be lightened; then our lamps will burn; then the fruits of our daily lives will ripen; then our life will be noble; then our spirit will rest as well as soar, and find fruition and aspiration perpetually alternating in stable succession of eternal progress.

HARD TO UNDERSTAND.

BY REV. PARLEY D. ROOT.

There are some things nowadays which it is hard to understand, and, try the best we may, we cannot see our way out. Our fathers were pronounced in their views of Bible truths, and we find pleasure in quoting them, and the instances are not rare in which some brother with a leaning toward the "liberal" side, may be heard pouring forth with "volcanoes of words," how we have built up so great and influential a denomination, and which justly commands the respect and admiration of all other religious organizations. When we listen to these "explosions," we can but call to mind a little incident of our boyhood days.

Living about a mile from the village of C— in the Empire State, it was quite customary for my brother and myself to go up to the village of an evening, returning between 8 and 9 o'clock. From my father's house toward the village some few rods stood a barn, underneath which several cows were standing. One evening as we were coming home, we saw a light through the cracks between the boards, and imagined that some unlawful transactions were taking place, and we ran at once to the door of the barn and held it closely, the meanwhile debating what to do. It was decided that I was to go into the stables and find out what was going on, while my brother was to remain at the door, and if any one attempted to escape, to hit him, and thus stop him at once. Well, after I had gone into the stables and returned without finding any one, we began to examine into the matter, and found that the lights from the window at the house were in range of the cracks between the boards, and gave the appearance of some one being in the barn. When we went to the house, my brother told of our going into the stables, and how we went groping our way past the cows to the farther end and made a thorough search, but found nothing.

These "liberal" brethren, who are "Bonanerges," in their own estimation, or at least talk, are just about as much entitled to take the credit, or any part of it, for the building up of the Baptist denomination, to themselves, as was my brother to making a search of the stables.

The truth is, we find too much of a disposition to claim the honor of others' efforts. If they have done anything, instead of being of advantage to the denomination, they have been a decided detriment to it. Our fathers were straight in their views, and there was no turning to the right or to the left with them. A "Thus saith the Lord" was to them "the end of all controversy." Having firm convictions as to what they owed the church, they were not slow to denounce false doctrine wherever they found it, and he

who advocated what they did not believe, irrespective of the position which he might occupy, was left severely alone, as far as fellowshipping his position was concerned; while they saw to it that no encouragement on their part was given such an one by reason of which he might disseminate his false theories.

Believing that such a course on the part of our fathers in the Baptist denomination was right, and because of which we are permitted to build upon such a foundation as that it has stood the ravages of false theories and firms not a few, but stands as firm to-day as at the commencement. It is hard to understand how, at this day, there seems to be such an itching after men whose doctrines we cannot fellowship, simply because they chance to occupy some prominent position in another denomination. There is no question that there is a gradual giving way on the part of ministers and churches, and drawing nearer to those organizations which we have always regarded as nonscriptural and not to be fellowshipped. Now-a-days it is not an infrequent thing to hear from the lips of members of our churches sentiments like this: "Why, it makes but little difference what church one is a member of, as long as we are all seeking the same place." When asked if it did not make a difference whether we were living in obedience to Christ in the requirements of his Word, or not? the only reply that would be given would be that "no one was absolutely certain that his doctrines were right in all points, and that in many things we were as liable to be wrong as those of other religious denominations."

In New England many have taken as their "patron saint," from what we so often hear from the lips and pens of Baptists, Rev. Edward Everett Hale, the noted Unitarian minister of Boston. That Mr. Hale is a kind-hearted and genial man, is generally conceded, but why Baptists should let these qualities outweigh his orthodoxy, as we understand it. It is hard to understand.

It is quite often that we hear the name of this noted Unitarian divine mentioned in our social gatherings, while he is held up in such a manner as to give a strong impression that, irrespective of his views of Bible doctrine, Mr. Hale is a safe man to follow.

A little time ago Mr. Hale declared that the wine of the Lord's Supper should be thrown aside and water take its place since without doubt wine was the beverage of the days of Christ, and therefore He made use of it in this sacred ordinance, while to-day water is the common beverage, and were Christ to institute the ordinance, He doubtless would make use of that instead of wine, therefore it would be better to use water. A short time ago Dr. Hale delivered a sermon at the University of Chicago, in which he hesitated not to make war upon the positions held by Baptists during all the centuries of the Christian era. "L. B. H.," in the *Watchman*, speaking of this sermon, declares that "they don't love that kind of preachers, hence some men who perhaps would like to preach there are not invited. The same sagacity and practical wisdom rules in the selection of University preachers as in the selection of instructors."

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\$1.00—150 remaining pairs of all former \$2.50 High Grade Oxfords, in sizes 2 1/2, 3, 3 1/2, 7 and 7 1/2. An exceptional opportunity for women wearing the size in this group. These Low Shoes are perfectly made and are exclusively modern.

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THE REVIVAL WE NEED.

We need a revival of the thought of God concerning the awful nature and peril of sin. An inadequate conception of what sin is leads inevitably to indifference to the fate of the sinner. If we do not realize how terrible a thing sin is in the eyes of a holy God, we shall not be greatly concerned as to the need of immediate salvation for those who are living in unbelief and disobedience. God's thought concerning sin is expressed in the "unspeakable gift" of his beloved Son to die for the salvation of the lost. A deepened sense of the meaning of that infinite sacrifice would mark a long step toward the awakening of the churches to their first and most important work, the saving of lost souls.

We need a revival of the sense of dependence upon the Holy Spirit in the doing of God's work. It is impossible to reach a sinful soul without the Spirit's aid. Preaching, exhortation, prayer, personal conversation are of no avail unless that mighty power gives force to the word and prepares the way for its reception. By his help the weakest agencies are transformed into forces that can overcome the proudest defences of sin, and bring the defiant soul to the feet of Jesus.

We need a revival of the sense of God's presence. He is not afar off, looking down from a remote throne upon our sorrows and strivings. He is all about us, and, if we desire it, will be in us, an abiding presence. But this, too often, we fail to realize. A true sense of the divine presence would awaken in us a more earnest longing and purpose to do the will of God, would stimulate us to higher living, would make us ashamed of our careless, empty, frivolous pursuits and ambitions, and lead us to a fuller consecration of our powers of mind and heart to the service of our divine Lord.

We need a revival of knowledge of the Word of God—not surface knowledge, but the knowledge that comes from prayerful, Spirit-guided study of its deeper meaning. We may become familiar with it as literature; we may be able to repeat it from beginning to end; we may know its history, its archaic

ology, its doctrinal teachings; but none of these, not all of them, will make it a weapon in our hands for slaying our own sinful desires or for impressing the truth upon others. A knowledge of the Word that shall make wise unto salvation is one of the most pressing needs of the children of God in our day.

We need a revival of faith in the saving power of Christ's sacrifice for sin. There is a vast deal of practical skepticism on this point among professing Christians. That the death on the cross is the power of God unto salvation to every one that believeth we repeat with the lips, but our hearts fail to grasp the momentous truth, and hence it does not become a living force within us, stimulating us to labor for the salvation of all classes and conditions of men. When the members of our churches really believe, in their inmost souls, that Jesus Christ, by his sacrificial death, made it possible for every man, what ever his condition or however great his sins, to be saved, there will be, cannot help being, a mighty revival of effort for the salvation of all for whom he died.

We need a revival of what has been called, sometimes with a covert sneer, old-fashioned piety. But the piety that puts God and his service first, and our own pleasure afterward and in just subjection to the will of God, can never be out of fashion. The worldly lives of Christians are a stumbling block to multitudes of un saved souls. It is not to please us but to service that the saints of God are called, and holy living, far more powerfully than profession of creeds or stately forms of worship or "attractions" of any sort, will appeal with power to the world.—*Examiner.*

"It says here, Sumanthy, that Reverend Toogood was a sulcon passenger on the Majestic. Beats all how them preachers do cut up when they git away from hum."

"Scientists say that war is necessary to keep the people thinned down."

"But that was before automobiles were invented."—*Life.*

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DR. W. N. BAY,
24 Pine Street, New York City.

EDITORIAL.

ARCHBISHOP IRELAND rebukes those Roman Catholics who raised an outcry because the United States Government was sending teachers to the Philippines who were unfriendly to Romanism; and he goes on to say that the attitude of our Government is friendly to Romanism. Among other things he says:

The Pope teaches these Catholics to trust the American Government as they seemingly have been heretofore unwilling to do. In his conversation with Governor Taft, he expressed the highest esteem for the American methods of treating Church matters, and remarked that he had more than once pointed toward the United States as setting an example well worth copying.

Further he says: And as to schools in the Philippines why not, when the presence of non-Catholic teachers is talked of, state that out of a total of five thousand teachers thirty-five hundred are Filipino Catholics? Why not state that Father McKinnon is a member of the School Board of Manila? And why, when mention is made of non-Catholic teachers, allow the false impression to go abroad that many of these were ministers and active proselytizers? And why not remember that, by the law of the islands, clergymen who are ministers in any place of organized congregations may three times a week teach religion in the schools of the place, the condition that they be ministers of organized congregations virtually confining the privilege to the Catholic priesthood?

This situation is not acceptable to Baptists and Protestants. A law that allows Roman Catholics to go to schools supported by public taxation and teach their doctrines, and does not allow other denominations the same privilege, is certainly a most one-sided and a sectarian law. It is no answer to say that others can have that privilege by establishing organized congregations. The archbishop congratulates Catholics on the fact that the Catholic priests, and they alone, are allowed to teach their doctrines in the public schools in the Philippines.

It is a violation of the principles of religious freedom to provide for any denominational teaching in the public schools, and where such provision is made there is to that extent an alliance of church and state.

We note the fact that the few teachers who are not Romanists in the Philippine public schools are declared not to be "active proselytizers," that is to say, they do not urge their doctrines on the pupils; but it is not claimed that these 3,500 Romanist teachers do not urge their doctrines. Nor is it claimed that Father McKinnon is not an active propagandist of his faith. This situation is by no means satisfactory.

We appreciate the peculiar difficulties in establishing American authority in the Philippines, but now while matters are being settled, is the time to insist on their being settled right. If religious liberty be violated in making the settlement, it will be much harder to establish it than it is now. There is no more vital principle of our government than religious liberty. And we insist that in all that is done in the Philippines, this principle be most carefully guarded. And let the rising generation of Filipinos be taught to respect this great fundamental principle of free government.

SCIENCE and the record in Genesis are one. This is not reconciliation; it is accordance.—Prof. James D. Dana.

The National Teachers' Association, at its recent meeting in Minneapolis passed the following resolution:

Conscious of a dependence upon the God of our fathers, and believing that the highest and truest civilization can be attained only by following the precepts of the Great Teacher, Jesus Christ, we favor the recognition of the Bible in our public schools.

Others who have noted that the people of this generation are less familiar with the Bible than were their fathers, and who yet are far from being orthodox, advocate the study of the Bible as literature in the public schools. Shakespeare and other works are studied, and in view of the fact that the Bible is the best literature in existence, these persons urge the study of the Bible as literature in our public schools.

But such persons should remember that what gave the past generation their familiarity with the Bible was their reverence for it as God's Word. Had they regarded it simply as literature, they would not have cared for it, and would not have studied it. It should also be remembered that the past generation did not acquire their familiarity with the Bible at school, but at home and at church. If the rising generation are to be familiar with the Scriptures, they must have family worship at home with Bible reading, and they must attend churches where the Bible is expounded. The decay of family worship and the substitution of other things for the gospel, in many pulpits, is largely responsible for this lack of popular familiarity with Scripture. Along with this, especially in the cities, there has been a drifting away from the churches, which needs to be taken into account.

Let there be worship in every home; let all go to churches where the Bible is expounded, and let children be taught to memorize Scripture, as Ezekiel's mother taught him, and we will have a generation familiar with the Scriptures, and our people will be "mighty in the Scriptures" as well.

The Baptist Theological Seminary at Kansas City has been organized. Dr. J. F. Wells is professor of the English Scriptures and church history; Dr. A. O. Rafferty has systematic theology; Dr. P. W. Oranell has homiletics; the Rev. F. L. Streetter has New Testament Greek, and Prof. R. S. Sewigler has Hebrew. The exercises will begin Oct. 21st. This seems to us rather late for the opening of a new session, but we suppose that is just for this year.

The work of raising needed funds for the institution is to be pressed. We wish this new seminary well, provided it stands squarely for "the faith once for all delivered to the saints," which we hope it will do.

Now seems to be the time to raise money for Southern Baptist institutions. In Georgia and Virginia they have raised \$100,000 respectively. In Texas they are going ahead on a great campaign. In Alabama, under the new President, Dr. Montague (over whose coming there is great joy) Howard College is pressing for funds. In Tennessee we find a similar state, while in Kentucky both Georgetown and Bethel are pressing for increased endowment. Added to these, Dr. John H. Eger has agreed to enter the whole field for adding \$200,000 to the endowment of the Southern Baptist Theological Seminary.

There will evidently be no lack of opportunity for our

brethren and sisters to contribute to education. The country's prosperity is to be turned to account in strengthening our institutions of learning. We wish them all the highest success.

The recent International Sunday School Convention endorsed the American Revised Edition of the Bible, and called upon the American Bible Society to issue it. We commend this to the Cumberland Presbyterian and to its correspondent who said he would subscribe for the *Western Recorder* if we would publish the list of the names of the American Committee, and show that they were not mostly Baptists, or at least immersionists. We published the list and gave the denomination of each but that new name has not yet been added to our subscription list.

The American Bible Society has refused to issue translations of the Bible which translated *baptizo*, even though, as in the case of Judson's Bible, they were the only translations of the Bible in their respective languages. This was equivalent to saying that it were better for people to have no Bible than to have one which tells them what God says about baptism. It was not claimed that *baptizo* was wrongly translated, but the complaint was that it was translated at all.

Now this American Revision does not translate *baptizo*, but it puts in for *with* in the translation of such passages as Mark 1:8: "I indeed have baptized you in water." Acts 1:5: "For John truly baptized in water," &c.

We are glad the International Sunday School Convention endorsed this revision, for it is a great improvement on the current Revised Version, and it merits a general circulation, although we do not believe any version will displace the common version known as King James' version. We await with interest the action of the American Bible Society.

Dr. G. A. SMITH is one of the most prominent of the "higher critics," and he insists that such criticism is a good thing, and he especially claims that it is "constructive." He says, "that there is no part of the Old Testament upon which Modern Criticism has been so constructive as with-in the prophetic writings. I do not forget that Criticism has already removed from many of the Prophets large portions of the Books which bear their names; nor that we have entered upon a more thorough analysis of these Books, which may issue in further subtractions of the same kind."

This is a specimen of the absurdity of the claims of these critics. Here Dr. Smith claims that the critics have been "constructive," and especially so in the writings of the prophets. And instantly, with a *voicette* that is refreshing, he says that these critics have "removed from many of the Prophets large portions of the books which bear their names;" and that these critics are going ahead to make "further subtractions of the same kind." If this be the most constructive part of their work, what about what they have done with other parts of the Bible? And if this be their "constructive" work, what would they have done had they been destructive? The fact is the claims of these higher-critics are ridiculously absurd, and they would be amusing if they were not scurrilous.

It is said of Lord Salisbury, who the other day laid down the British Premiership, that he has not read a newspaper for over thirty years. Mr. Balfour, his successor, Mr. Maurice Low tells us, has also refused to read the newspapers. And we should remember that the character of British newspapers is higher than what we find in this country, and then the British papers do not issue Sunday editions. It would be interesting for these distinguished gentlemen to tell us their reasons for not reading the newspapers. We suggest to some of our enterprising dailies to send over and interview them on the subject.

We think we can see a tendency to improve the character of the American dailies, and we hope by another generation there will be no valid reason for refusing to read the newspapers generally. Of course, there will be some papers not worth reading. Great editors are scarce, and too little attention is being given to their production.

We are glad to welcome Dr. Geo. B. Eger back home again. He is looking well, and he has had a great trip. He went where few travelers go, and saw what few men ever see. He comes back not only refreshed and invigorated, but furnished and equipped for his work as never before. His family have returned to Louisville, and go instead of meeting them at Monticello, Tenn., he met them here. We have not seen Dr. McClothlin, but we suppose he is again in this country also after his work in Germany.

The papers speak tenderly of Dr. A. A. Marshall, who has recently died in Raleigh, N. C., where he was pastor of the First church. He was one of our best and strongest men, and we can ill afford to lose him; but God knows best. We tender our condolences to the bereaved family and church. Dr. J. L. White, of Macon, Ga., conducted the funeral.

The work on the new church, Walnut St., at Third and St. Catharine St. goes on apace. It is expected that the dedication will take place Oct. 19th, which is a special anniversary with the church. Dr. W. H. Felix is to preach the sermon. Hundreds of people every week go and inspect the building, many of them from a distance. All are enthusiastic in their praise of its beauty.

And now they are saying that baldness is caused by a microbe. This is certainly an age of microbes. Scabborhea is the name of the disease of the scalp, which this microbe causes. That is almost a big enough named disease for a fine gentleman to have. So instead of saying your friend is bald, say "he has scabborhea."

Ten Rev. S. F. Pearson, who became sheriff of Cumberland Co., Maine, is dead. He was faithful and fearless in suppressing the unlawful liquor traffic, and the liquor men found that "prohibition did prohibit" in that county, which includes the city of Portland. We hope the good work will go on.

They have organized a trust of the makers of harvesters. It is the International Harvester Company, with an authorized capital of \$190,000,000, and it was incorporated in New Jersey, whose laws are exceptionally favorable to trusts. Gradually the coals are lightening.

Editorial Varieties

We congratulate Dr. A. J. S. Thomas on his restoration to health, after his long and severe stage of sickness.

The Outlook says that only 10 per cent. of the faculty of the University of Chicago are Baptists. This is a smaller per cent. than we supposed.

We tender our condolences to Dr. J. M. Pletcher on the death of his daughter, Miss Edith, and to Dr. C. A. G. Thomas on the death of his seven-year-old son and namesake. "I will not leave you comfortless, I will come to you."

The University of Leipzig, Germany, has provided the degree of Bachelor of Commerce to be given to every man who will take the prescribed course in the study of commerce there. The University of London is about to do the same thing. Thus the matter will be taken up in this country.

The Roman Catholics (led by Archbishop Elder) are circulating petitions to our Government to be given to every man who will take the prescribed course in the study of commerce there. The University of London is about to do the same thing. Thus the matter will be taken up in this country.

The *Finalist* asked, "What is man?" and the question he faced all the centuries since. Herbert Spencer throws light (?) upon the question by the following answer: "Man is a transcendental idealization of indeterminate autotelical reduction to an organic individualism of individual degrees of individuality; that is, an actual macrocosmic modality of miscellaneous uniform differentiation, spontaneously recombined into homogeneous individuality." There now!

In his "Memories of a Hundred Years," Dr. Edward Everett Hale ever and anon cites his Unitarianism, and also manifests an egotism remarkable in an old man with his history. He says in chapter 3: "The fabric of total depravity has gone where it belongs, &c." "I and my brother introduced, &c." "I and the boy with me were indignant, &c." This last recalls an incident which Dr. Hale "was ten or eleven years old."

One of the brightest and loveliest of our Baptist preachers was buried on Friday week after a long illness. The minister, Rev. Dr. Leasing Harwood, her uncle by marriage, came from Nashville, and was present at the funeral, which was conducted by her pastor, the editor of the *Recorder*. She was the wife of Mr. James Childers, Sr., an attorney in the town of Harwood, Ga. She was prominent for her gifts and grace. A large circle of relatives and friends mourn her death.

A daily paper, speaking of Mr. Charles M. Schwab, says that "it is believed by many that he receives \$1,500,000 a year from the corporation. Nothing could be further from the truth. He is paid \$1,750 a year." Many of the papers have taken the truth. For example it is only \$2,000 from the truth to say Mr. Schwab receives \$1,500,000 a year from the steel corporation, while it is a million dollars from the truth to say that the editor of the *Recorder* receives such a sum from such a source.

Very general collocation is being expressed at the assurance given that the Louisiana Exposition at St. Louis next year will not be opened on Sunday. It was in utter violation of solemn pledges, as well as of law (as the courts afterwards decided), that the Chicago Exposition was opened on Sunday. But the managers of the St. Louis Exposition have not only given their word, they have signed contracts that there shall be no Sunday opening. Then, too, there are to be no Midway amusements. Here, then, is an exposition, like the one at Nashville and Charleston, which Christian people can attend without compromising themselves.

Dr. T. C. Richards in the *Congregationalist* gives some statistics taken in Connecticut by the State Bible Society. The statistics are that the number of converts in which there are few foreigners in churches with the numbers in the manufacturing cities:

Ashford has 125 American families, and 17 Protestant families do not attend any church. Westwood, with 125 American families, has 10 not attending any church.

Morris has 125 families, 30 of them foreign and 24 Protestant families go to no church. In Southbury there are 125 families, 17 foreign and 12 Protestant ones never go to church. Hudson has 125 Protestant families, Wilmington 125, Waterbury 25, who never attend church. The statistics among the Catholics show a much larger proportion, in fact about all of them go to church as usual occasionally.

Dr. Richards sends his article with this comment: "It is a sad condition." And he declares the greatest danger to Connecticut is not the foreign population but "the degenerating part of her native population, the 'run-out' descendants of her Puritan Forefathers."

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Where to dwell," and on "Prayer and praise." One joined by letter.

Broadway.—Brother T. B. Thames preached in the morning. No meeting at night.

Chestnut-st.—Pastor Weaver's theme was "The way of salvation." Evangelistic meeting at night with the young people.

East.—Brother McElroy spoke on "Religious progress," and on "Ephraim joined to his idols."

McFerran Memorial.—Bro. L. W. Doolan preached at 4th hours. Pastor Hamilton in Virginia on his vacation holding meetings.

Clifton.—Bro. A. F. Gordon preached at both hours.

East Mead.—Brother J. G. Bow preached in the morning.

Franklin-st.—Bro. Oils Kelger preached on "True greatness."

Highlands.—Pastor Dawes' theme was "The shrunken sleeve." He preached twelve days at Kirkville with 21 additions.

Logan.—Pastor Tralle closed his special tent service by a service held in all 46 additions. Pastor Tralle did the preaching, pressing Baptist doctrines.

Parkland.—Bro. W. F. Yarborough preached on "Christ in the home," and Bro. Oils Kelger on "The successful man."

Portland-ave.—Brother Allison preached on "Christ the forgotten." He preached at Hassellwood and at Jacob's addition also.

Southgate-st.—Brother Devault preached on "Relationship to the kingdom of Heaven."

Third-ave.—Pastor Allan spoke on "Rejoicing in the Lord," and "The Master's call."

Twenty-sixth and Market.—Pastor Reid's theme was "Christ's resurrection," and Bro. W. E. Blaine spoke on "The coming of the day of the Lord." One profession.

Thirty-sixth and Grand.—Pastor Rose spoke on Romans 12:12.

Van Buren-street.—Pastor Ray's theme was "David's charge to Solomon," and "Paul's to Timothy." Pastor Ray left on week's vacation at his home in Alabama.

Hope Mission.—Bro. Bruce reports good work during his vacation.

Underwood (Ind.)—Pastor Humphries preached. One received for baptism and baptized.

Garnettville (Ky.)—Bro. W. H. Morgan preached.

THE STATE.

Bro. J. G. Bow is swinging around the associational meetings with almost electric speed. Already he has attended ten associations. The brethren are thrilled by his speeches, and increased contributions to all denominational enterprises are confidently expected.

Pastor Ira J. Haynes writes from Sturgis: "Bro. Farrar's term just closed on the night of the 14th, resulting in 8 backsliders reclaimed, 18 joined by letter, 111 by baptism, 148 professions and much good for the church. Professor W. E. Rogers, of Evansville, Tenn., has accepted the presidency of Ohio Valley College and will open up about the middle of September with a full corps of experienced teachers. Prof. Rogers is a man of high standing, being vice-president of Tennessee State Teachers' Association."

Pastor L. H. Voyles writes from Home Cave: "It has been a long time since I have told you anything about the work of the Lord in my field. In May I baptized 18 into the fellowship of Pellville church, where I was born, and here the Lord is bringing me. I have baptized 18 into the fellowship of Mingo church. This is one of the best churches on earth. I have been preaching here for many years. I love this church for her faithfulness to Christ, and to me, his servant. In July I baptized a young man into the fellowship of Jackson Grove church. This is a good, faithful band of brethren and sisters. I have been preaching to this church for many years. On Sunday morning, Aug. 17, I baptized a young lady into the fellowship of Mt. Vernon church. She stands approved for baptism. I want to begin my revival work as soon as possible."

Bro. Fountain Rainwater writes from Waterloo: "Last Monday week, at the Corinth church, we closed our series of the best meetings, if not the best, in which we were ever engaged. The meeting resulted in a great revival and spiritual awakening of God's people with about 50 conversions. The baptism had not come off yet, but several of the converts were said to say, have joined the Methodist society. Bro. J. W. Ingle and the writer did the preaching. Some of the Methodist brethren tried to pull us into a 'union' meeting and had one of their preachers to come to one of the services; but when we explained that we wanted a union meeting where the whole truth could be preached, the Methodist preacher failed to appear again. The church has called Bro. Ingle to preach for them next year, during which time Methodism, together with other false teaching, is apt to have a hard road to travel in that vicinity. It is expected that the Baptists will be long come to the front under the leadership of this noble soldier of Jesus Christ. Pray for the brethren and sisters of the Corinth church, and for Bro. Ingle and this writer."

Pastor E. B. English writes from Ammons: "On the first Sunday we closed an thirteen days' meeting at this place (three miles from Stephenson), the results of which were 45 professions of faith and 28 conversions to the Stephenson church. The meeting was held in a tent and conducted by the Board of the Association Mission Board. Bro. J. T. Lewis, from Irvington, did the preaching. We had large congregations, the best of order and attention, the Christian people labored earnestly, and the Lord honored the preaching of the Word."

Bro. Rbt. L. Smith writes from Kirkville: "We have just closed a twelve days' meeting with our little church at this place, in Madison county. Bro. B. A. Dawes, of Louisville, came and labored with us. I unhesitatingly say that I never heard the Gospel preached in a more simple and forcible manner. He showed the people how sin ruined the soul, and that we can only be saved through the merits of Christ alone. My opinion is, that the meeting just closed has been so helpful to our people, and impressed the community so favorably, that a brighter day for God's cause at this place is near at hand. Our meeting resulted in 18 being added to the church by baptism and 13 by letter, and restoration, which makes an increase in membership of over 100 per cent. in twelve months. May God be praised for his goodness."

Pastor L. Johnson writes: "We closed our meeting on the 17th with New Bethel church, Boone county, resulting in 20 for baptism. The preaching was done by Bro. W. E. Morris, of Franklin, Ind. Bro. Morris was converted here, and became a member of this church when a mere boy and is now one of the most successful ministers in Indiana, but he loves to come back and work in his old home, and we are always glad to have him back. This is in truth a glorious meeting, and has done what only heaven will disclose. I have been preaching at this church more than forty years, and such blessings give me great joy in my old days. Bless the Lord."

Pastor P. J. Conkright writes: "Our people at Corinth are much rejoiced over the results of our meeting recently held by ex-pastor Saviour, who presented with simplicity and great power by Bro. E. S. Bailey, of Winchester. The Spirit was very manifest in our midst in turning souls to God. Thirty four were added to our number, 23 by baptism, 3 by relation. To our Saviour be all praise."

Pastor Z. W. Pigg writes from Glencoe: "During the past four weeks we have held protracted services with two of our churches. The first was with Oakland church. We had with us at this place Bro. O. M. Elmer, of Carroll, who was here for eleven days, preaching twice each day. He delighted and very much helped as by his plain, practical and forceful way of presenting the Gospel. There were 21 conversions to the church at that place next Sunday, 14 by baptism and 7 by letter. We had with us at Pleasant Home church for 12 days Bro. S. M. Adams, of Walton. Our people think him to be one of the best Gospel preachers they have ever heard. He preached and encouraged the church. He was appointed in conducting sin and persuasive in his efforts to lead souls to Christ. The visible results are, the church has been strengthened and 5 men were added to its membership by ex-pastor Elmer."

Pastor Oils Hagburn writes: "We closed a meeting with Mt. Olive church, Clark county, Aug. 17, in which I was assisted by Bro. J. S.

Norris, of Georgetown. As a result of the meeting I baptized 15 and received 2 by letter. The Boone's Creek Association will meet with this church Sept. 18."

Pastor J. S. Randall, Jr., in writing from Orienton: "We are in a meeting at Grais. Have the assistance of Bro. G. W. Hill, of Covington. The Lord is graciously blessing the entire community."

Pastor J. J. Willist writes: "We closed a two weeks' meeting, Aug. 16, at Salem church, Meigs county. The meeting resulted in 21 additions to the church, 28 by experience and baptism, 1 by letter, 3 by relation and the church much revived. In the last thirteen months we have received more than 30 additions to this church. We had the assistance of Bro. B. F. Hagan, who did us valuable service by his Gospel truth from a heart warmed to overflow by God's love. We will long remember his untiring labor and deep interest for lost souls in our meeting."

Brother S. C. Humphrey writes: "I have just closed a meeting with North Benson church, Franklin Co., continuing 2 weeks. God was with us, and 24 souls were brought into the fold, 14 by baptism and 10 by letter and watchcare. This makes 46 by baptism and 11 by letter, a total of 57 additions in 10 months. I assisted the pastor, Eld. John Burdick, at same place last year. Bro. Burdick is much esteemed by his churches."

Bro. J. G. Bow writes: "Bro. T. N. Compton, who has been supplying the pulpit of the Lee-street church, Baltimore, will return to Kentucky about September 1st, and will remain until Christmas. Last year he held four meetings for the State Board, averaging more than forty professions each. I truly wish our Board was able to employ him for all his time. Hope we may secure his services again. His address is Madisonville."

Bro. S. C. Jones writes from Shafters: "We have just closed a very interesting meeting with the Bethlehem church, continuing 18 days, and as a result of the meeting 19 were received by experience and baptism, 2 by letter, and 1 restored to the church, greatly strengthened and revived. Eld. J. J. Coper, the pastor, and I did the preaching. Bro. C. O. Trimble and T. J. Maricks did valuable service in the meeting. Eld. J. J. Coper, now in his 75th year, has his own very day and, we all think, did some of the best preaching of his life. He seems much like a father to us."

Bro. P. A. Barcus writes from Cravens: "It was the privilege of the writer to attend a remarkable meeting with Pastor C. M. Johnson, at Moss Grove church, near Shafters, beginning on the 4th and closing the 17th. The church was greatly revived, with 5 restorations, 6 by letter, 17 baptisms, with 5 reported by the clerk approved for baptism, making a total of 33, with 10 others seeking for the Lord, whom to know aright is life everlasting."

OTHER STATES.

Bro. B. T. Maybrough writes: "I came to Texas in November, 1901, for rest and health, and the Lord has blessed me with strength of fifteen years ago. I am in the mountains a mission field. Have conducted some good meetings, baptized 5, many backsliders restored; have a unanimous call to four churches, and, if the Lord permits, will remain here until September, 1903. My post office will be Barkeadae, Edwards county, Texas. Please change my address from Inman to this address. I would suffer loss without the Scriptures. May the Lord bless you and all your readers."

John Jeter hurt a Seminary student, will supply the pulpit of the First Baptist church, Madison, Ind., during the vacation of Pastor L. W. Doolan.

Pastor J. M. Phillips writes: "I am on my way to Nashville, Tenn., to take charge of the Howell Memorial church at that place next Sunday. I leave the church at Mossy Creek strong, united and aggressive after a seven year's pastorate. Bro. J. L. Deere, of Ohio, a Rebecher graduate, has been called to succeed me and has agreed on his work. He preached his initial sermon last Sunday to the great satisfaction and delight of the church."

Pastor Thomas M. Green writes from Fredericktown, Mo.: "The outlook upon my new field here is very promising. Last Sabbath (Aug. 17) was a beautiful day with the two congregations both hours. Five additions to the church; one baptized. I have loyal deacons and noble peo-

ple in the main. Shall love them more when I know them better. Am well and happy in my new work. Pray for me."

Bro. J. F. Ray writes from Bolivar, Tenn.: "I enter upon my sixth week of meetings. Up to date sixty-four have been added to the churches where these meetings were held, and sixty-eight have professed faith. I spent July in meetings at Bonanza, near Bradford and at Jones, Tenn. This month I am in Mississippi."

Pastor O. P. Maddox writes: "Beginning the third Sunday in July, we had ten days' meeting at Leaton, Tenn. Bro. J. B. Benton, of Adairville, Ky., doing the preaching. The Lord certainly used Bro. Benton in reaching to our people. There were 25 added to the church—21 by baptism, 3 by letter and 1 by relation. Beginning the first Sunday in this month we held a ten days' meeting with Hopewell church, Tennessee. Bro. E. H. Hoot of Owensboro, Ky., preached the Gospel of the Son of God in its purity; visible results being 39 additions to the church, 38 by baptism and 1 by restoration. On Tuesday last we had a joint baptism of these two churches, also three from one other church. In the forenoon Bro. Benton preached on "Baptism" to a crowd numbering about 8,000. After dinner the writer baptized 63 by immersion in nineteen minutes. Bro. Benton is with me this week at Spring Creek church, Tenn."

Bro. E. A. Collins, of Milan, Tenn., is in the city for medical treatment. We trust he will regain his health. He is one of our best and honored deacons.

Rev. J. B. Brock, a full graduate of Southern Baptist Theological Seminary, was united in marriage to Miss Jimmie Stewart, who now he comes his assistant pastor of the First Baptist church of Opelousas, La. Miss Stewart was raised in Opelousas. They were married on Friday afternoon, August 15, 1902. Bro. K. H. Robinson, of Lafayette and New Iberia, officiating.

The church at Billingsville, Ala., has enjoyed a gracious revival. There were 11 additions.

Bro. J. M. Johnson, Eclectic, Ala., has closed a meeting, resulting in 20 to all the church and 21 additions to the membership.

Annie York church, Geneva Co., Ala., has closed a meeting in which the entire membership were revived. Thirty-three joined the church by experience and baptism, 11 by letter and 2 by restoration.

Bro. G. W. O'Hara assisted Pastor Landon in meetings with his churches at Rambert Hill and Myrtlewood, Ala. God graciously blessed them, adding 23 to the Rambert church and 18 to the Myrtlewood flock.

The church at Mt. Hebron, Ala., Bro. J. B. Magill, a Seminary boy, pastor, has been greatly revived in recent meeting. Fourteen were added to the church.

The new meeting house at Fort Valley, Ga., has been set apart to the worship of God. Elder R. B. Headen, of Rome, preached the dedication sermon.

The church at Ochooper, Ga., has closed one of the best meetings in the history of the church. Sixteen souls were buried with Christ in baptism as a result of this meeting.

In a week's meeting at Egan, Ark., 17 were added to the church.

A meeting of great spiritual power was held at Hattiesville, Ark. Fourteen souls were buried with Christ in baptism.

Bro. Newsome and his church at Lucas, Texas, are happy. Their recent meeting resulted in 28 additions to the church.

A meeting of great interest has closed at Hix, Texas. Fifty-two were added to the church, 25 by baptism.

The church at Malakoff, Texas, has been greatly strengthened in a meeting in which 23 were added to the church.

The meeting at New Hope, Texas, closed with 11 accessions, 9 by baptism. The son of an Episcopal minister, who had never seen real baptism, after studying the Bible four months, believed and was baptized at this meeting.

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The meeting at Holland, Ark., resulted in 12 received for baptism and 3 by letter.

The meeting at Rock Fall, Mo., closed with 10 baptized and 2 received by letter.

The church at Gower, Mo had a good meeting, resulting in 28 additions by baptism and the church in better condition than for years.

Bro. R. A. J. Cumber has held two good meetings with his churches. One at Seale, Ala., resulting in 6 baptisms, and one at Harborton, Ala., resulting in 10 baptisms.

Friendship church, six miles from Geneva, Ala., has closed a meeting resulting in twenty additions to the church.

The church at Wylam, Ala., has closed a meeting resulting in 16 additions to the church. The one held at Cottondale, Ala., resulted in 20 additions. Bro. G. W. Lovell, pastor of the two churches, did the preaching.

The meeting at the Second church, Darlington, S. C., closed with 37 additions by experience and baptism and 3 by letter.

Mt. Moriah church, Powhatan county, Va., has set apart Bro. John Jeter Hart to the full work of the Gospel ministry. Bro. Hart is taking a course at the Seminary at Louisville, and is also the pastor of a church in Kentucky.

The church at Fairmount, S. C., has closed a most interesting meeting in which the pastor, Bro. S. R. Bass, did all of the preaching. Nineteen souls were buried in baptism and the church greatly revived.

The church at Albany, Ga., has had a meeting in which 11 were added to the church, 7 by baptism.

Pastor C. W. Durden, Barnesville, Ga., and his people are praising the Lord for one of the best meetings in the history of the church. Fifty-one additions, 37 by baptism. He says: "Rejoice with me, I am happy with my people, and the Lord is doing great things for us."

PROGRAMME.

The following is the programme of the Ministers' and Members' meeting to be held with Pleasant Hill church, Taylor county, Ky., on Aug. 30-31, 1902:

- 1. Devotional exercises—Rev. J. T. Hall.
2. The best means of advancing Sunday school in our churches—W. T. Short, J. B. Scott and J. J. Rice.
3. Sermon—C. M. Johnston.
4. Devotional exercises—Chairman.
5. What should be our attitude toward modern civilization?—W. S. Standy and J. T. Hall.
6. How to infuse a greater spirit for missions in our churches—L. B. Arvin and W. T. Underwood.
7. Exegesis on John 8:47—J. S. Arvin and Elch Brown.
8. Intemperance and its results—E. Darham and W. R. T. McFarland.

SUNDAY, 2:30 O'CLOCK

- Devotional exercises—O. R. Godby.
9. What was the object in removing Adam from the Garden of Eden?—Rev. C. M. Johnston.
Sermon—L. B. ARVIN, COM.

Our dear brother, Wm. D. Nowlin, has just been gloriously bearded. On the first of August he buried his little daughter, Annie, a year and a half old. Then on the 17th he was called to bury his mother, Mrs. C. E. Nowlin, at Sharon, Tenn. She and her husband lived happily together for over forty years, and there had never been a death in the family. We deeply sympathize with the bereaved relatives.

Thomas T. Meekin, JUNIOR, is his name and future historians, as they chronicle his achievements, will not fail to mention that he was born in Vanalstyne, Texas, August 17, 1902. Congratulations.

The Long Run Association, which included the Louisville churches, meets at Jefferson town next Wednesday morning. A good attendance is expected.

Children's Corner.

POETIC JUSTICE—A DOG STORY.

"Father, what is poetic justice?" asked Fred Stanley at the table.

"Bless the boy! What put that into his head?" said the mother.

"Why, there was something about it in our reading lesson today, and, when I asked Miss Thompson what it meant, she said she would see how many of us could find out for ourselves, and give her an illustration of it tomorrow; but I don't know how to find out unless you tell me, Father."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"Poetic justice," he said, is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration you are after.

"I recall a summer afternoon a good many years ago, when I was not so large as I am now. Two other boys and myself went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us; and, when we gave him some scraps of bread and meat from our lunch-basket, he capered for joy, and trotted along at our side, as if to say, 'Now, boys, I'm one of you.' We named him Rover, and boy-like tried to find out how much he knew and what he could do in the way of tricks; and we soon discovered that he could 'fetch and carry' beautifully. No matter how big the stick or stone, or how far away we threw it, he would reach it, and draw it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow, and scattered out in quest of blackberries. In my wandering I discovered a hornet's nest, the largest I ever saw, and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, touching the ground. Moreover, it was at the foot of a little hill; and as I scampered up the latter, I was met at the summit by Rover, frisking about with a stick in his mouth. I don't see why the dog and hornet's nest should have connected themselves in my mind; but they did, and a wicked thought was born of the union.

"'Rob! Will!' I called to the boys; 'come here. We'll have some fun.'"

"They came promptly, and I

explained my villainous project. I pointed out the hornet's nest, and proposed that we roll a stone down upon it, and send Rover after the stone. 'And, oh, won't it be fun to see how astonished he'll be when the hornets come out?' I cried in conclusion. They agreed that it would be funny. We selected a good sized round stone, called Rover's special attention to it, and started it down the hill. When it had a fair start, we turned the dog loose; and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim; and, as the ground was smooth, the stone went true to its mark, and crashed into the hornet's nest just as Rover sprang upon it. In less than a minute, the furious insects had swarmed out, and settled upon the poor animal. His surprise and dismay filled our anticipation; and we had just begun to double ourselves in paroxysms of laughter, when, with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by all the hornets.

"'Kan!' I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black avenging cloud over us, and the scenes that followed baffled my power of description. We howled with agony.

"I have never known just how long the torture lasted; but I remember it was poor Rover who rose to the emergency and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress and could give no assistance, he ran blindly to a stream that flowed through the meadow not far away, and, plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream, and looked at each other dolefully through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guile himself, judged us accordingly, and creeping up some licks my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys,' I said, 'we've had an awful time; but, I tell you what, I served us right.'"

"Neither of them contradicted me; and, rising stiffly, we went slowly homeward, with Rover at our heels. 'That, my boy,' said Mr. Stanley in conclusion, 'is a good instance of poetic justice.'"

—Our Dumb Animals.
Love, which is the essence of God, is not for levity, but for the total worth of man.

HIS MOTHER'S TRAINING.

Roland stopped and looked at the sign: "Boy Wanted." It hung outside a large outlery establishment next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in? He hesitated; then with all the courage he could command went inside. He went back to a room where men on high stools were writing in big books, too busy to notice him, but a tall gentleman did and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Suppose you think it's all play. Well," pointing to some steps, "go down there, and the man at the foot will tell you what to do."

Roland went down and found half-a-dozen boys at work, with their sleeves rolled up, cleaning and polishing knives. The man at the foot of the steps looked up and said:

"Come to try your hand? Well, three have just left in disgust; doesn't seem to be boys' work, somehow, but it's got to be done. 'You see,' he said, picking up some knives and scissors and showing spots of rust on them, 'the water that saved our building the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. We pay by the dozen.'"

"'Tisn't fair," said one of the boys; "some have more rust on than others."

"If you don't like our terms, you needn't work for us," said the foreman; and the boy, muttering that he wanted to be an errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece, he held it up, examined it critically and wondered if mother would think it well done. When the hour for closing came, the gentleman who had sent him downstairs appeared, and looking around at the boys, said:

"Well!"
"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well trained." Again the tall man spoke quickly:—

"That's what we want. 'Boy wanted' doesn't mean any kind of boy. Mother know you came? No? Well, take her your first wages and tell her there's a place open to you here. Then put your arms around her neck and thank her for teaching you to be thorough. If more boys were thorough, more boys would succeed in life."

"I guess, mother," said Roland when he told her everything, "it was because I tried to do everything as you would like it. I forgot I was doing it because there was a 'boy wanted'."
—The Sunday-School Advocate.

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What discount will you give on 50 copies of "The Lord's Supper"? I am much pleased with it and must have a batch of them. *E. F. Smith*

I have just read your tract on the "Lord's Supper." You have put in clear and convenient form "the things commonly believed among us" on this subject. *E. C. Ferguson*

I have examined your booklet, "The Lord's Supper." The argument is concise, clear and conclusive. No intelligently informed Christian will seriously controvert your position and evidence. — *W. H. Laman*

Your presentation of the communion question in "The Lord's Supper" is logical and forceful, and is conclusive as against Pedobaptist objections to current Baptist practice. — *H. Newman*

I have found your booklet, "The Lord's Supper" both sound and strong. It sets forth in a marvelous way the fundamental principles of our denomination, reaching by successive steps to a practical demonstration of our motives for eschewing apart, thus giving the evidence of our loyalty to Christ. May God bless you for it. — *V. G. Cox*

I have read with much pleasure "The Lord's Supper," by W. P. Harvey, D.D. It will be a campaign document of great power, and should be scattered by thousands. It would be an excellent idea if a fund was available so that free copies could be (adroitly) circulated. The book is clear, vigorous, candid and entirely trustworthy. — *John T. Christian*

"The Lord's Supper," by W. P. Harvey, D.D., is a pamphlet giving in a clear and a scholarly way the Baptist position on the ordinance. If anyone, Baptist or Pedobaptist, is needing to be set right on this important matter, much conclusive evidence will be found in this well written treatise on "The Lord's Supper." — *Christian Herald*

MY DEAR BROTHER—I have read your pamphlet on "The Lord's Supper" with great interest. The discussion is thorough, candid and kind. The authorities you quote are widely and wisely chosen, and substantiate your positions at every point. Its circulation will shed light and do good. — *Henry M. King*

DEAR BROTHER—Your publication, "The Lord's Supper," has been received. I read through at a sitting. You present the matter very clearly and conclusively. The condemnation of Baptists for their communion practice comes either from ignorance or a perverse determination to damage our standing before the world. — *H. M. Pittner*

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FRANKLIN ASSOCIATION.

This body met with the Mt. Pleasant church, four miles from Frankfort, August 20-21.

The association was called to order promptly at 10 A. M. by Clerk E. B. Jones in the absence of the moderator, who, however, arrived some 15 minutes later.

After singing "All Hail the Power of Jesus' Name" devotional exercises were conducted by Bro. George Cox, of Owensboro.

In the absence of Rev. Wm. McMillan, Rev. J. N. Prestridge, of Louisville, preached the introductory sermon.

The following visiting ministers were recognized: R. W. Weaver, Ohio; J. N. Prestridge, Louisville; T. J. Stevenson, B. D. Gray, E. F. Music, Georgetown; J. A. Lee, New Orleans; J. K. Nunnally, Georgetown; George Cox, Owensboro; W. T. Ellis, Georgetown; S. O. Humphreys, Shelbyville; T. W. Beagle, Stamping Ground.

We were much pleased to have with us the venerable Dr. E. H. Black, former moderator of Elk-horn Association. It is always an inspiration to have this veteran of the Cross with us in our associational meetings.

Dr. U. V. Williams was re-elected moderator, and E. R. Jones and Crawford Lee were re-elected clerk and assistant clerk respectively.

Fifteen of the sixteen churches of the body were present by letter and messengers. The association showed an increase of \$118.61 in contributions to the various objects over that of last year, and 164 received by baptism.

The speeches made during the session on the different objects were of a high order, all the subjects being well discussed and listened to with profound attention by the large audience. We feel that much good will surely result from these discussions.

The entertainment furnished by Mt. Pleasant church was just what it should have been. Instead of serving an elaborate dinner, a plain lunch of bread, meats and coffee were served. P. W. Wright and his noble people deserve the commendation for being the first church of the association to take this very sensible step.

The next session meets with the Pleasant Ridge church, Wednesday after the third Saturday in August, 1903. Pleasant Ridge is about seven miles from Frankfort. E. R. J.

DEAR REORDER—I returned Saturday, August 16, from a month's vacation. I spent nearly two weeks on the Big South Fork, twenty miles south of Danville. There I preached while a student at Bethel College. No kinder and better people live on earth than they. Our reception among them made my heart rejoice. I feel that so long as I live I can ever return there and find friends true and tried. True, many of the dear ones have fallen asleep since I preached there, but their children and grandchildren are much like unto their fathers, hence, in a great measure, they are the same people. I supplied two Sundays for Dr. G. R. Robbins at the Lincoln Park church, Cincinnati. I have known him and his church for fourteen years; that is since his pastorate began. He has wrought a wonderful work, in fact; no man in that city has accomplished such a work as he has. The outlook when he went there was anything but inviting—a small dilapidated church building badly

located, with some thirty people present on the first Sunday. He now has the largest and most complete church edifice in the city. To know the church fourteen years ago as I did, and know it as it now is, is certainly gratifying as well as amazing. Great throngs attend. Fully five hundred people were present the last Sunday night I was there. Dr. Robbins is a fine preacher, a great worker, a splendid pastor and a charming Christian brother. I greatly enjoyed preaching for him, for his people know how to listen and appreciate a sermon.

My people gave me a warm welcome home. Their many kindnesses bring me under many renewed obligations to them. Many of them know just what to say to make a pastor feel good. Bro. McNally, my assistant, did fine work and satisfactory preaching for my people.

G. W. FREEMAN, Paducah, Ky.

SHELBY COUNTY ASSOCIATION.

This body met with the church at Clay Village August 14, 1902, and was called to order by the moderator, John A. Middleton.

The introductory sermon was preached by Rev. W. W. Horner of Sharpshurg, from Matthew 24:44 and 8:8, which was both interesting and instructive.

The election of officers resulted in the election of John A. Middleton as moderator, E. J. Davis, assistant moderator; John T. Middleton, treasurer, and John T. Doyle, clerk.

In contribution the churches, as a whole, showed an advance of about 20 per cent.

There were a number of visiting brethren present, all taking part in the discussions. The committees were prepared with reports, and all were ably discussed, missions being the leading thought of the association.

While there was a great crowd and some confusion, taking everything into consideration, our meeting was a success.

We meet on Thursday and Friday before the third Sunday in August, 1903, with our church at Buck's Creek. Rev. Earle D. S. M. will preach the introductory sermon.

Yours, &c., JOHN T. DOYLE, Clark, Ky.

LESSON FROM DEREGAVEMENT.

A few years since God gave to us a beautiful boy. How we dreamed and planned for his future. But alas! diphtheria, that dread malady, marked our darling for its prey. On came the merciless conqueror and we saw our angel fall into the last sleep. In that dark hour there came to us one like unto the son of man, "It is I," said a voice sweeter than all the music of earth. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." A new spiritual vision came to me. I saw heaven opened. I heard a voice saying: "Open ye the gates. A jewel from earth is ready to pass the portals." I looked and saw my child robed in the morning light, accompanied by a thousand shining messengers of the sky, go sweeping through the pearly gates.—Ray Palmer.

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controversy between you and him. Let him have that one last thing, the last barrier and flim to a life of blessedness, and glory will come, filling your soul.—F. B. Meyer.

This love that gives for all is the real elixir of life, the fountain of bodily longevity. It is the lack of this that always produces the feeling of age.—J. G. Holland.

THE WHOLE TRUTH.

BY WM. W. BARRETT.

I have been sea-sick many a time. I have also been made to feel about as bad, and growingly so, more times than I've been seasick, by those that say, "Well, we are all going to heaven, and it doesn't matter which way we go, so long as we get there." This I must label, "A miserable excuse for weak-mindedness." I've heard it said so much, however, that a feeling of nausea that I have from it grows worse each time I hear it. Folks that say this claim that they love every denomination as much as their own. I claim such love no love at all. Suppose a man said, "I love every man's wife as much as I do my own. I love every family as much as I do my own." What would the community think of him? O, I'm sick—so sick.

Yes, and some ministers give me the mal-de-mer when they say, "No denomination has the whole truth." A few of those claim to be Baptists. To one and all I would put a single question: What part of the truth is it that you Baptists haven't got? Now, then, out with it. Let us be honest and fair, my friends. I press the question: Tell us what part of the truth we haven't got? Oh, I know that you will say "The truth is infinite, and that our minds are circumscribed. I agree with you. But let us be sure of this, that if we have got the truth which is as whole as it is infinite, and as infinite as it is whole, we have it in quality, even though we have it not in quantity. The man that says, "No denomination has the whole truth," is like a minnow in a schoolboy's tin can. The one that takes God's truth in its wholeness is like a fish in the ocean. He's got the whole to live in, although he can not grasp it all. But he's in it.

Most people do not breathe deeply enough. Stalwart bodies and large lungs come from deep breathing. If you want blue blood in your arteries as well as veins, don't breathe much. If you want good, red blood to course through your arteries, enliven and thrill your body and make your brain perform its functions brilliantly, breathe fully and deeply, inflating your lungs to their fullest capacity. But let not those that keep in their kitchens, with the windows shut tightly, and no fresh air in the room, but a mixture of gas and stale air, let not such complain of those that go out in the open and breathe deeply and fully of God's life-giving air. Shall we that take the Word in its entirety take any notice of those that are afraid to look each verse of it straight in the face? Shall we refuse to breathe the whole of what God calls "Spirit and Life," because some say, "No denomination has the whole truth?" Or shall we believe that God's spiritual atmosphere is truth in its wholeness and infinitude, and go on enlarging our capacity for imbibing it, by our use of it?

When our Presbyterian friends' ancestors met in the old Jerusalem Chamber of Westminster Abbey on August 7, 1644, and twenty-four voted for immersion as baptism and twenty-five for sprinkling, the twenty-four were breathing at that time the atmosphere of God's truth, while the twenty-five still breathed the close air of the chamber. And the denomination has kept breathing it ever since.

And if they ask us about harmony between perfect unity and the individual freedom we enjoy, I will point to the hymn that expresses the tenderest feelings possible to mortals that stand on God's footstool (also written by a Baptist). Bless be the Tie That Binds." Such brotherly love that it sent forth Carey and Jackson to those far away from themselves in mind and custom, and far away from God in the darkness of sin.

But some will say all this is un-

combe. They don't say this when anyone expresses himself enthusiastically about his country. And why should denominational loyalty be termed "bananisms," when based upon God's truth?

I love the doctrines of the Bible that we are distinguished for keeping as our Lord delivered them to us. My soul is thrilled when I think of the fact that no truth, or portion of truth, is kept from us by any individual or body of men, and that we have no ruler but God.

All we have to do, therefore, is to stay where we are, and wait for the others to come to us. Our duty to God demands that we do this, and our love and respect for other denominations should cause us to do this. We are set to emphasize the truths that many do not see. We must therefore stand immovable, so that our duty as a body of God's people may be done to a finish. There is nothing good in any other denomination that we haven't got, or have not the freedom to take. There is much in the Bible that they have overlooked. We must therefore stand and do our brotherly duty towards them. Not boastfully, nor ill-temperedly, but firmly. Giving them the right to continue even as they are, if they will not ascertain the fullness of God's truth and act upon it.

The trend to-day is towards Romanism on the one hand, or Biblical principles on the other. We Baptists are the North Pole, and the Romanists are the South Pole—so vast is the difference between us. All that we have to do is to stand where we are and all seekers of the truth will come to us. This is the Baptist position. If we believe it not, let us go where our minds can be fully satisfied, and where we can look every text of Scripture in the face. For myself, I am perfectly satisfied. We must work firmly and certainly. We must know the truth that makes free. To work in doubt is sin. We have no right to touch a thing that is imperfect, and in which we do not have the fullest faith.—Commonwealth.

RECEIPTS FOR FOREIGN MISSIONS

We give below the receipts for Foreign Missions from May 1st to August 15th, 1902. Some of the states are helping nobly in the advance we are trying to make. Other states are falling back. See how your state stands and then inquire as to what your church has done and then consider whether you have helped as you should to carry forward this great work which the Master has committed to us.

Table with 2 columns: State and Amount. Includes Virginia (\$4,078.70), Georgia (\$2,845.14), South Carolina (\$2,468.78), Kentucky (\$2,119.78), Texas (\$1,575.94), Alabama (\$1,102.96), Missouri (\$1,018.25), Tennessee (\$758.98), Mississippi (\$717.80), Maryland (\$632.81), Louisiana (\$502.11), North Carolina (\$440.31), Florida (\$392.11), District Columbia (\$108.98), Arkansas (\$65.50), Indian Territory (\$55.05), Oklahoma (\$18.94), Southern Baptist Con. (\$87.10), J. Bout, Mem. (\$2,500.00), Sundry (\$49.00).

\$91,480.85

Why should a living soul complain? Up, and cease thy moaning; enough of plaint, break forth into praise. The past is gone, let the dead past bury it. But he is richer than the angels who has left what you have left—God, a living soul, and eternity.—James Baldwin Brown.

WANTED—A male Baptist teacher whose position is a good Academy as instructor of its music and chorists, or in some good family who desire a private teacher for their children. Two years' experience preferred. Address E. S. W. Chestnut St., Louisville, Ky.

SOUTH DISTRICT ASSOCIATION.

This body convened with Shawnee Run church in Mercer Co., about six miles east of Harrodsburg. The regular proceedings will be reported by Bro. William M. Stallings, pastor at Forks of D. X. River.

It was the centennial of the body, meeting with a church that was constituted in 1788. The attendance was very large, and the hospitality even larger. It was a business meeting, to be sure, and all subjects usually before District Associations were discussed. There were four centennial addresses and about four sermons each day at the stand. It was a feast of good things from beginning to end.

Mrs. Sumrell, the accomplished daughter of Brother Sumrell, sang a solo that attracted at least 1,500 people round the stand. Others preached the Gospel, and preached it with power, but she sang the Gospel so sweetly that tears streamed down cheeks not accustomed to the manifestation of tender emotions.

Elder David Bruner was with us the second day. He is in his ninety-second year and well preserved, and has been a Baptist preacher in this association for over sixty years, and his life has been a benediction to many.

Brethren James Smith and S. Perry, on account of the infirmities of age, were not with us. Observed Dr. McCall, of Mt. Pleasant, and his talented son, the pastor at Wilman. Bro. A. Moberly, the colporteur of South District Association, was present; he is also agent of the Western Recorder. There were several in attendance from Baptist Association, among whom we note Deacon Edmund Burrus, who for forty years has been the most prominent leader in Baptist affairs in Baptist Association; also Brethren Frank Nelson and Taylor Cunningham from Salvisa church.

It was an old-fashioned meeting, intensely devotional, and yet business did not suffer. Considering the large attendance, the order was good. The old-time religion was much in evidence. W. P. H.

REPORT OF THE PROCEEDINGS.

The introductory sermon was preached by Elder J. E. Wolford, of Lancaster. Theme: "Evangelism." It was a timely and helpful sermon.

This being the centennial year of the association, the reading of letters was dispensed with in order to have some special addresses.

Bro. J. L. Bruce was again elected moderator and served the body with great acceptance. Bro. E. H. Fox was re-elected clerk and acted with great efficiency.

State Missions was considered immediately on re-assembling in the afternoon of the first day.

Following this, we had a great speech on "A Century of Baptist Achievements in Kentucky," by Dr. W. F. Harvey.

"The Old Purpose for the New Age" was discussed by Brother E. A. Sumrell. This was a soul-inspiring address and will be long remembered.

Brother George H. Cox was present and made a strong plea for the Ministers' Aid Society, which was emphasized by the presence of one of the Board's beneficiaries, Brother David Bruner, who is now in the 92nd year of his age. This venerable brother is indeed "a father in Israel," having baptized 8,900 into the fellowship of our churches.

On Wednesday morning Home and Foreign Missions were considered and thrilling speeches were made by many brethren whose names I cannot now recall.

Following this, we had two centennial addresses, one by Bro. Wm. M. Stallings, of Forks of Dix River, on "The Preacher and his Message for the Coming Years," and the other by Bro. W. M. Wood, of Harrodsburg, on "In what Particulars are Missionary Baptists like New Testament Christians?" which was greatly enjoyed.

Education, Temperance and Religious Literature were all duly considered and aroused much interest.

A special feature of the report on education was a collection of \$75.00 to aid a young man in his struggles to get through Georgetown College. This splendid move was conducted by Bro. R. B. Mahoney, of Stanford.

The contributions to missions this year fell far short of what they ought to have been. This was partly accounted for by the fact that two of our strongest churches have just passed through the struggle of building and some others being pastorless for a great part of the past year. We expect a great forward move in the near future.

We were pleased to have many visitors among us. We recall the names of Brethren W. C. McCall of Elk Horn Association, Prof. Fogle of Georgetown, B. A. Dawes and W. O. Henderson of Louisville, E. L. Morgan of London and G. W. Young of the Christian Temperance work, who thrilled our hearts by his hopeful words; also Bro. C. E. W. Dobbs was gladly welcomed back.

Several brethren preached at the stand to the great throng which could not get near the house, and their sermons were listened to with earnest attention and were highly spoken of. The great doctrines of grace and loyalty to the Bible in all things were emphasized in every sermon and address. It is evident that the Baptists of this section are going to stand by the old landmarks of Baptist faith.

Some of the churches have recently enjoyed gracious revivals and in the last year 268 have been baptized into the churches.

Elder J. W. Smith, a member of Shawnee Run church, was reported critically ill and a special prayer was offered for his recovery. He is one of our oldest ministers.

This centennial meeting of the association, with the historic old church, awakened many tender memories and reference was often made to Fathers Cook and Rice and Kemper, Bro. B. F. Taylor and many others who made sacred the spot on which we met.

The crowds were immense, the behavior most excellent and the hospitality unbounded.

Bro. W. D. Moore, the splendid pastor, was busy and happy in looking after the comfort of the body. Thus passed into history a great meeting.

WM. M. STALLINGS.

Marksbury, Ky.

The Harrodsburg church letter to South District Association made a fine showing for the past associational year.

Table with 2 columns: Item and Amount. Present membership 836, Received by pastor in the past six months 28, Sunday-school enrollment 196, Average attendance for year 110.

FINANCIAL.

Table with 2 columns: Item and Amount. Contributed by the Sunday-school 121.88, Value of meeting house and other property 30,000, Contributions to missions 100.

Table with 2 columns: Item and Amount. Total contributions for salary, church expenses and payment of debt on the church 800, Ladies' Aid toward church debt 600.

We congratulate Pastor Wood. The debt on the church building is large, but the saints are determined to pay it and that means ultimate success.

W. P. H.

ELKHORN ASSOCIATION.

This association held its 117th session with the David's Fork Baptist church, in Fayette county, Ky., on Tuesday and Wednesday, August 12-13, 1902, with a large gathering of the representative Baptists of the Bluegrass. The weather was delightful.

After the reading of the letters, which were full of encouragement, Bro. T. J. Stevenson, of Georgetown, preached the introductory sermon from Gal. 6: 14. Theme: Salvation by grace, and grace alone.

The letters show a gratifying increase by baptism of 419, of which 181 were from the Sunday-schools. The letters show contributions of \$812.07 for State Missions, \$890.00 for Home Missions, and \$1,990.78 for Foreign Missions.

Bro. J. R. Howard was for the sixth time chosen moderator, and Bro. Malcolm Thompson clerk.

The reports on State, Home and Foreign Missions were read, adopted and fully discussed by Bro. Harvey, Frost, Nunnally, Thompson, Prestridge, Masie, Riley and Loe. These reports and discussions show that the brethren are taking a deeper interest in all the missions than ever before.

Among the visiting brethren were Dr. J. M. Frost, of the Sunday-school Board of the Southern Baptist Convention; Bro. W. P. Harvey, of the Western Recorder; J. N. Prestridge, of the Baptist Argus; W. R. Nunnally, moderator of Bracken Association; J. N. Cookwright, of Boone's Creek Association; Bro. Amos Stout, H. T. Mammelman, J. A. Loe, Cooby, S. Rude, Hiatt, Christian, Burns, Hibbs and Barges.

The second day was devoted to the interests of Sunday-schools, Colleges and Education, Orphans' Home and Temperance.

Dr. Frost, of the Sunday-school Board, made a strong plea for his publication, Dr. Gray, of Georgetown College, stating what they have and will do was very forcible. Bro. E. F. Wright made the plea for the Orphans' Home and raised \$129 in cash and pledges from many of the churches to take collections.

Taking it altogether, it was one of the most spiritual and harmonious meetings old Elk Horn has held. The entertainment by the brethren and friends at David's Fork was royal.

On Wednesday afternoon at 4 o'clock, after singing and hand-shaking, the body adjourned to meet next year with Mt. Freedom Baptist church, Wilmore, Ky., on the Tuesday after the second Sunday in August, 1903, Bro. E. F. Wright to preach the introductory sermon.

MAL ON THOMPSON.

Payne's Depot, Ky.

The New England Conservatory in Boston is not, as many suppose, devoted exclusively to the teaching of music in its various branches. It has for many years maintained an excellent School of Literature, Elocution and Oratory. With the opening of its new and splendid building this autumn, it has arranged superior accommodations for a new school of Literature, Interpretation and Expression under instruction of the highest attainments and wide experience. Our American youth are doing for too little in this most important field of refined culture and the Conservatory acutely and in the interest of American progress when it sets the pace for the best of our best situated in Literature and Oratory as well as in Music.

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THE FARM
 COUNTRY TRADE ITEMS.
 D. N. Frewitt bought 103 head of ewes of Oatton, of Rockcastle, for \$275.
 L. P. Weaver, of Lincoln, sold to W. H. Lillard his crop of hay at \$9 50 delivered.
 The Burgin Elevator Company has bought about 20,000 bushels of wheat at from 65 to 75 cents.
 Sims & Sons, of New Orleans, La., bought in Adair county last week, 18 sugar mules for \$1,880.
 Mrs. Laura A. Conner sold to Burgess Smith eighteen 3-year-old cattle, weight 1,000 pounds, at \$4 75 per hundred.—Paris Kentuckian.
 Henry Ellis, of Henry county, sold 27 lambs to A. L. Hill, of Shelbyville, that averaged 100 pounds, for \$6 10 per hundred.—Danville Advocate.
 Thos. W. Brock, of Clark county, sold to Well 80 export cattle, to go the latter part of August and first of September, at 6 1/2 per pound.
 W. C. Terhune bought 75 mule colts last week at an average of \$25, and 25 yearlings at \$70 a head, and 4 saddle horses at \$75 a head.—Harrisburg Herald.
 W. B. Greene has purchased of G. T. Fox 54 head of 1,500-pound export cattle at \$5 65. Mr. Greene also bought of C. O. Moberly 23 head of 1,400-pound cattle at \$5 50.—Mt. Sterling Advocate.
 The agent for Nelson Morris bought in Clark county some 300 head of export cattle, paying \$6 75, to be delivered the last of this month and the last of September, and will average 1,450 to 1,500 pounds.
 Messrs. A. L. Hall and H. A. Campbell shipped last week 1,223 choice lambs to the Louisville market. They paid an average of 6 cents per pound for the lot, which was undoubtedly the finest shipment that ever left Shelby.—Shelby Sentinel.
 Light Hudson bought of S. H. Baughman a mare for \$100.... Walter Scott sold to George Robinson a black gelding for \$110.... Tinsley Spoonamore sold to D. N. Frewitt a sow and 11 pigs for \$30.... J. W. Baughman sold to F. H. Beasley a four-year-old mare for \$150.—Interior Journal.
 B. F. Soper sold 45 head of fat hogs, averaging 300 pounds, to D. N. Frewitt, at 7 cents.... L. P. Weaver, of Lincoln, sold to W. A. Lillard his crop of hay at \$9 50 delivered.... Morris J. Farris bought at Stanford 102 mixed cattle, yearlings, two-year-olds, heifers and cows, at 2 1/2 to 4.—Danville Advocate.
 A press dispatch from Mt. Sterling last week says the highest price ever reached in that county for fat cattle was that when Greene & Co. sold to Frederick & Co., of Iowa, 70 head of exporters at 7c. The cattle averaged 1,535 pounds, and brought a total of \$10,675. They also purchased fifty head of 1,450-pound cattle at \$6 80. Cattle men in Montgomery county will make a fortune this year.
 From the State crops report for August we extract the following: Wheat threshing is about completed, early reports being verified as to the generally light yield, though good quality of the crop. Corn is in fine condition, except in the drought-stricken districts, where it has been considerably injured. With favorable conditions continued the crop will be considerably above the average. Tobacco is not doing very well. The dark in the western counties suffered from drought, though the Burley in the central and eastern regions appears to be in better condition.

"BUSINESS PRINCIPLES" IN FARMING.
 The complaint is frequently made that the American farmer very generally neglects the stores of information made available for him by the Department of Agriculture at Washington and the various experiment stations. The systematic study of soils has been going on for many years, and every facility has been offered the intelligent farmer to profit by the published results, and yet very few have taken the trouble to possess themselves of such knowledge. The reason for this neglect is sought in an article contributed by Mr. Frank K. Cameron to the *Popular Science Monthly*. This writer feels compelled to admit that sentiment, as opposed to scientific method, still plays a large part as a governing motive in the management of American farms.
 "Business principles," if applied in farm management, would require the farmer to study each soil and its situation, to determine to what crop, or rotation of crops, it may be best adapted. Instead of that, many farmers, according to Mr. Cameron's observation, continue to cultivate the same crops that their predecessors grew, or else follow a mere whim or caprice in the selection of crops, disregarding all scientific reasons for or against a given course.
 A GRANCE FOR THE FARMER'S BOY.
 Mr. Cameron proceeds to show that the American farmer's boy has little, if any, chance for remaining untrained in the approved methods of soil management, since agricultural colleges, giving both theoretical and practical instruction, are numerous and efficient. Attendance at these schools is well within the means of a large number of youth from the rural districts. Necessary expenses are not heavy at these schools. "But it is an astonishing fact that they are not availed of, astonishing because to one of a philosophical or scientific cast of mind there are few, if any, fields more interesting or better adapted to the practical application of scientific methods than those of agriculture, and especially of soil management. Yet in our so-called schools of agriculture and mechanic arts it is indeed unusual when the number of students, presumably farmers' sons, who graduate in the mechanical arts as engineers, surveyors, etc., do not largely outnumber the students taking their degree in the strictly agricultural courses. This is even more astonishing when we reflect that there is a demand, and a growing demand, in this country for skilled agriculturists to manage the estates either of rich individuals or of corporations, and the development of special crops for special industries. The demand for men of this description is at the present time greater than the supply, and such as have the proper training and qualifications can command salaries from \$1,500 to \$4,000 or \$5,000 per year, possibly, in exceptional cases, much more. A case could be cited where a fine house and grounds and \$10,000 per year were offered to a certain expert to take charge of a plantation devoted mainly to the production of a particular crop. These salaries are far above the average incomes of young men in other branches of professional life. The life is in other ways an attractive one; it requires more or less aptitude in the qualifications of the student, for, as in every other branch of profes-

sional life, the successful man is one that necessarily keeps up with modern developments along his line; but it must, from the nature of the case, be largely an out-of-door life, and attractive to any one who has the least spark of the love of nature in his soul."

MARJORIE'S CORNER—CABBAGE PUDDING.

"Norah, did you cook a cabbage for me as I asked you this morning?" said Marjorie, coming into the kitchen one afternoon about an hour before dinner.

"That I did, Miss Marjorie, and I laid it aside to cool and drain, as you told me; here it is," and Norah handed the little girl a coddler.

"You mustn't ask me what I am going to make; it's a secret, Norah," said Marjorie, as she began to chop the cabbage on the wash board.

"Well, I hope it will be to my taste when I get it," said Norah, and then they both laughed.

When the cabbage was chopped fine enough to suit Marjorie she took a round white dish, which she buttered well and turned the cabbage into it. Then beating the whites and yolows of two eggs until they were as light as possible, she added them to the cabbage.

"Let me see what comes next," said Marjorie, consulting her recipe book. One gill of sweet milk. Oh, dear, there's that tiresome gill again. Let me see if I can remember; it takes one cup to make two gills, so there must be half a cup in one gill," and Marjorie gravely poured half a cupful of milk over the cabbage, adding pepper and salt to taste. Then for a few minutes she stirred them together until they were all well mixed, and then put the whole thing into the oven.

"Norah, as soon as it is brown, will you please take it out and bring it to the table?" asked Marjorie.

"Sure, and I will, Miss Marjorie, but am I to be serving it with the roast or as dessert?"
 "I forgot, with the roast," and Marjorie laughed as she ran out of the kitchen and took her seat at the dining-room table.
 "Is this something new, Norah?" asked papa, as he helped himself to it when it was passed.
 "You must ask Miss Marjorie, sir; she made it."
 "In that case it's sure to be good, so I'll take another spoonful to be sure to get all my portion."
 "It's delicious, Marjorie. What do you call it?" asked papa when he had tasted it.
 "Cabbage pudding," burst out Marjorie excitedly.
 "If it's pudding," cried papa, "I want some honey sauce to eat with it," and then mamma and Marjorie and Tommy, and even Norah laughed, while papa pretended not to know why.—N. Y. Observer.

CORNCROBS make the best fire-lighters, and the ashes are rich in potash. Instead of pouring kerosene on a wood fire, which is a dangerous operation, dip two or three corncobs in kerosene and place them aside for use. Apply a lighted match and the cob will give off heat for quite a while, making the matter of starting a fire an easy one. In fact, however, no one should use kerosene for making a fire at all, but the use of corncobs is the safest method.

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Items of Interest.
NEWS THE WORLD OVER.

The London Baptist tells what influenced Andrew Carnegie to give so many libraries. When he was a boy he worked in the factory of Col. Anderson, a man who took personal interest in his employes. One of his kindesses was lending books among his workmen. It was a great pleasure to the boy. Andrew, to read the books, and he has shown his gratitude by his libraries everywhere.

Unkindness of repartee was not unknown to our old great grandmothers. The Living Church gives this quotation from the diary of a Connecticut lady dated 1792: "We had roast pork for dinner, and Dr. S., who served, held up a rib on his fork and said, 'Here, ladies, is what I would like to send of.' 'Yes,' said Sister Patty, 'and it's from very much the same kind of animal.'"

The New York Evangelist has been absorbed by Christian Work. The Evangelist was for a long time the leading paper of the New School Presbyterians, and had one of the most famous editors of the day, Dr. H. M. Field. But Field has died, and the paper was bought and edited by an Episcopalian. The result was what might have been expected. An Episcopalian cannot run a Presbyterian paper.

A lady in Chicago left a purse containing \$25.00 on the elevated car line. Going back in search of it, it was given her by the guard, named Theragon. She opened it and handed him a dime! The Chicago papers have jeered and admonished her. They should have thanked the man only, leaving it to be a courtesy. But if she paid him at all, she should have paid him well.

A secular paper said, "Authentic accounts of the Chinese island, of their splendid fibre, physical and intellectual, of their wonderful evil and social virtues, make the dispatching of emissaries of our civilization to them seem more than ever bizarre." There is no reason to send men to teach them our civilization, that is true. But men to tell them about the religion which is their right to know, because it is a message to them from their God and ours ought to be sent.

George W. Childs was much kinder to Walt Whitman than he deserved. On one occasion a friend found Mr. Childs signing a check for the MS. composed Whitman, and told Mr. Childs that the MS. did not need it, for he had it all hoarded up to build a fine monument to his memory when he was gone. Mr. C. hesitated for a moment and then signed the check, saying: "O well, now, you can't refuse a man any fee he can get out of thinking of his own tombstone."

Some fashionable ladies, a London paper says, are wearing belts with Chinese hieroglyphic ornaments. One lady asked the Chinese Minister to translate hers for her, and he complied. They were: "May all my enemies die of torture," and "May I have fifty sons." It is needless to say that lady will hereafter confine herself to known languages.

In a recent meeting of a medical society, the distinguished Dr. Bryan told this joke on himself and his classmates. Dr. Oiler called a lot of them into a clinic to diagnose a case. The man's body was covered with red blotches. The students were admitted singly and required to write diagnoses by themselves. The diagnoses embraced everything from scabies fever to meningitis. Dr. Bryan's own diagnosis was, "I give it up." When Dr. Oiler commented on them, he said: "It was only a case of bad red flannel."

Four murderers, all desperate criminals, who ought no doubt to have been hung instead of being sent to the penitentiary at Frankfort, mutilated on the 20th. They captured a fireman and held him as a shield, and it was four hours and a half before they were overcome. One was mortally wounded by the guard, and two of the others were wounded. The three who are living lay the blame upon the good man, of course.

Messrs O'Gorman has returned from Italy and carried the President a letter and a present from the Pope. The President had previously written to the Pope and sent him a present. Leo has replied to the present and upon the pleasure in the negotiations of Gov. Taft which have come to "strengthen the excellent understanding between the church and the United States authorities." Pleasant reading for such lay Protestants as care for anything except money making. The Pope's present was a most beautiful mosaic two feet square with a heavy gilt frame.

Mr. Sullivan, a prominent Catholic of New York City, went to Oyster Bay to carry to the President assurances of the great pleasure the course of the government in the Philippines is giving to the Catholics. The report of his delight is not the most pleasant reading in the world to Protestants. It begins to seem that Free Catholics do not care for their principles half as much as Catholics do.

DEATHS.

TAYLOR.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for each additional word. A desirable ad in advance. Omit the words and we know at once what the charge will be. Omit the money accompanied the notice, it will be brought down to 10 words.

Robert Walker Taylor was born on a farm near Irvington, in Daviess county, Ky., December 4, 1826. He was a son of Jonathan Gibson Taylor, a native of Clark county, Ky. His mother was Susan Elizabeth Hawes, of Virginia. He was reared in agricultural pursuits, but was highly educated, having attended some of the best schools in the country and the Military Institute at Frankfort, Ky. At the beginning of the war between the States he enlisted in the Southern Army and remained four years. He was with Gen. Morgan in his raid through Kentucky, Indiana and Ohio, and was captured near Burlington's Island. He was sent to prison at Camp Douglas, becoming a prisoner he made a profession of religion and became a true soldier of the Cross as well as of his country. He conducted prayer-meetings, and took a deep interest in the spiritual welfare of all his comrades. Returning home at the close of the war, he resumed his occupation as a farmer. He united with the Baptist church in Irvington in 1864, and was baptized by Eld. D. E. Yester. He was ordained to the office of deacon in 1872. He was moderator of his church for many years, was sent as a messenger to the convention and was greatly honored and highly esteemed by his brethren. He was united in marriage to Miss Mary O. Martin in Clark county, Ky., May 1, 1871. They located at Ireland, on the Ohio river, in Daviess county, where he spent the remainder of his life. His health was gradually declining for more than a year. The most diligent, but unavailing, efforts were made for his recovery. He finally went for treatment to the Norton infirmary, of Louisville. On February 4 he became alarmingly ill. He was ministered to by skillful physicians, and toward the close of his wife, but the end had come. With a glow of heavenly light beaming in his countenance, he expired Wednesday evening, February 8, 1902, at 1:30 o'clock. He was 61 years, 1 month and 20 days of age. Rev. T. T. Eaton was with him, and found him peaceful and resigned. His remains were brought to the home of his birth, near Powers' Station. The funeral services were conducted by his pastor, W. H. Dawson, on the evening of February 9, from 7 to 9 P. M. A vast concourse of people were present—the County Judge, H. M. Haskins, many county officials and representative men and women, and a delegation from the Blue M. Graves Camp of Confederate Veterans—all of whom bore a part in the memorial services. All felt that a great man had fallen and a noble life was ended. In his home there was an air of intelligence, refinement and piety. He was modest and unassuming, and a Christian gentleman of the highest type. His wife, two sons and two daughters share, in their bereavement, the sympathy and prayers of all their relatives, their neighbors and friends. Many widows and orphans, who had received of his liberality, stood with tears their love for him. The first Sabbath in April was set apart by the Baptist church in Irvington to commemorate his death. His loyalty to his Savior was exemplified in his devotion to his church. Kind words, good deeds and generous gifts distinguished his whole life. He was a man who influenced men by his character and intellect, and made a friend of every acquaintance by the remarkable charm of his personality. He added to the material wealth of his country, but gave a greater legacy of social and spiritual treasures to his family and friends. He was a great character, with strong convictions of right, and a deep, abiding sense of his unworthiness in the sight of God. He loved the beautiful and admired the sublime and persevered to the end in the acquisition of useful knowledge and the improvement of his mind and heart. Unassuming and unpretentious, he most charmingly entertained his friends in every circle. His wife and children are justly proud of his pure, consecrated Christian life. With the many comforts and consolations of the Gospel, they can rejoice that he has entered in that rest that remains for the people of God.

"Soldier of Christ, well done; Prizes be the new employ; And thy eternal crown shall rest in thy Saviour's joy."

W. H. DAWSON,
Pastor.

MOORMAN.

Sister Annie M. Moorman, wife of C. O. Moorman and daughter of Mrs. and Mr. John Weirham, was born October 1, 1821; was born into the Kingdom of Christ and joined Blue Ball church February, 1850; was married to C. O. Moorman February 21, 1852, and died, after a lingering illness, August 21, 1892. She loved a husband and three children, a father and mother, seven sons and sisters and a host of friends to ensure their loss, for she was an obedient daughter, a faithful mother, an affectionate companion and a devout Christian, and this is why she was loved by all who knew her.

The funeral services were conducted by the writer, and was attended by a large congregation of sorrowing friends at Blue Ball church. D. F. BRACKLEY.

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Items of Interest.

NEWS FROM THE WORLD OVER.

The Filipinos made an attack upon the camp of a detachment of the Twenty-seventh Infantry, and in the fight one non-commissioned officer and a private were killed and one wounded.

Henry de Windt, the Arctic explorer, on his recent voyage, visited the town of Brudki Kalynik in Northern Siberia.

The fight in Venezuela and Colombia goes on with success, seemingly, on the side of the insurgents in the two countries.

Japan is the latest sufferer from volcanic action. Toriburia is a small island near Honde, the biggest island of Japan.

The N. Y. Christian Advocate says that the speech of General Miles at Philadelphia on the Fourth of July was the best of all the speeches which the orator saw.

Colonel William A. Humphill died at his home in Atlanta suddenly, though his health had not been good for some months.

A correspondent in the London Daily News speaks of the will of Mr. Peter Leary, Theloussa, of London, who died July 21, 1797.

A coin of considerable interest to numismatists has just been sold in Germany. It is one of the few coins in the history of the world which can be bought at a profit.

The English railroads are taking pride in the fact that last year not one passenger was killed, though some were injured.

Lord Hopetoun, Governor of Australia, receives the same salary (\$60,000) as the President of the United States.

Prof. B. T. Hill, United States Government geologist, has been examining Martin's apparatus at Mount Pelee in St. Vincent.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting, 1902.

AUGUST.

Ohio County—Beaver Dam, August 28.
The's Creek—Gilead church, Madison county, August 28.
Epistat—Bethel church, August 28.

SEPTEMBER.

Cumberland River—Olney Grove, September 2.
Long Run—Jefferson town, Sept. 3.
East Concord—Mt. Hebron church, September 5.
Three Forks—Riverside church, September 5.

General—Bradfordville, Sept. 9.
Rockcastle—Live Creek church, Sept. 9.
Bay's Fork—Haaging Fork church, Sept. 10.
Greenup—Folland church, near Ashland, Sept. 10.
Lynn—Astana, Union church, September 10.

South Cumberland River—White Oak church, near Somerset, 10th.
Sulphur Fork—Smithfield church, September 10.
Boonville—Burning Springs, Clay county, Sept. 12.
Greenville—Bethlehem church, Breathitt county, Sept. 12.

OCTOBER.

Goheen—Leitchfield, Oct. 1.
Seyers' Valley—Franklin Cross Roads, Oct. 1.
Tobacco Mills—Stewartsville, Grant Co., Oct. 1.
Lynch 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. 9.
Owen—Oedar 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—Grass church, Oct. 15.
West Union—Gum Lick, Oct. 15.
West Union—Lovelleville, 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—Ouba church, Oct. 23.

GOD IS SOVEREIGN.

Although the devil is the prince of the power of the air and has much influence in this world, God, the Eternal Father, overrules every circumstance.

What unspeakable comfort the Christian derives from the language of David when he can apply it to himself: "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God."

Who doubt's for a moment that God watched over our Saviour and overruled every action of Jew and Gentile connected with him (and what action was not connected with him?) from the annunciation to his ascension?

Yes, dear Christian, the Lord thinks upon you. You may cease to think of him, but he will never for a second of time leave any without care or protection.

The devil and his allies work, but God will overrule all to his glory and to the final joy and comfort of his saints.

DEAR RECORDER: In Dr. Harvey's notes from E'khora Association there was an error in the amount reported from Mt. Pleasant Missionary Society.

Besides giving that amount to rixions, our Aid Society gave \$128 85, which includes our annual donation to the Orphans Home.

THE DISCIPLE OF CHRIST MUST SECURE IT, OR HIS RELIGIOUS LIFE WILL BECOME BARREN AND INDIFFERENT. In the accelerating rush of our American life we must seize opportunities for more thought about the real meaning of life, about God and duty, about the spiritual value of our work.

Herbert's Acid Phosphate in a glass of cool water, revives, strengthens and permanently benefits. For better than lemonade.

Our spirits need to see God and know that he is near and great and good. It is possible to cultivate these moments of retirement even when we are busiest.

No one has ever heard the Bible except it has been read to him by the Holy Spirit.

THE MARKETS.

LIVE STOCK.

Table with columns for various livestock items and their prices. Includes entries for cattle, sheep, and hogs.

HOSES.

Table with columns for hose types and prices. Includes entries for various hose sizes and materials.

LEAF TORNS.

Table with columns for leaf torn types and prices. Includes entries for various leaf torn grades.

Advertisement for Communion Service, featuring an image of a chalice and text describing the service and contact information for D. P. Barnes & Co.

Advertisement for Persimmon Soap, titled 'Sure Cure for Piles', with text describing the product and its benefits.

Advertisement for 'Shall We Call Them Campbellites?' with text and contact information for Baptist Book Concern.

Table with columns for various goods and prices. Includes entries for different types of soap, paper, and other commodities.

Large advertisement for W. H. McKnight, Sons & Co. featuring the text 'Carpets!' and 'Rugs, Mattings, Linoleums, Lace Curtains and Draperies.' Includes contact information and a list of agents.