

WESTERN RECORDER

FAITH, HOPE AND LOVE, THESE THREE

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 10, 1903

NUMBER 41.

25th YEAR.

Published Weekly by THE BAPTIST BOOK CONCERN.

100 North Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

For year in advance, \$1.00 (for three months, 50 cents; for six months, 75 cents). All orders must be accompanied by the date on the address label. If proper notice has not been given within two or three weeks, notify this office at once.

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ADVERTISING.—We print each week a limited number, which may be had for the asking.

The Brooklyn Presbyterian Presbytery voted to take under its care a student of the Union Theological Seminary, who is Universalist. And only one member voted: What next?

The Examiner says: "The preacher who ignores the fundamental fact of sin and the sinner's lost condition will not win souls." "We have been grieved and amazed at the number of sermons preached by orthodox men in which not one word was said to sinners at all.

Some time ago we mentioned the will of Mr. Arthington of Leeds, England, who was not a Baptist, but after a few legal suits left his estate to be divided between the Baptist and the Congregational Missionary Societies. The estate has now been settled up, and each of these Societies will receive \$2,500,000.

The city council of Belfast, Ireland, passed a resolution to have postmen deliver letters in the city on Sunday. In two weeks the leading firms, the churches and the working men were heard from, and the Council rescinded its resolution with remarkable unanimity. Sabbath school members had hoped that would be an ending wedge, but the people were awake and indignant.

Dr. LORIMER in a conversation in London in regard to the churches in the cities said that some preachers were trying to do what they called "enrich the sermons," by the introduction of minimized sinners, and the result was the unfitting of the people for the sermon. He might have added that another result is the disgust of the strong men among the laymen who see a contempt for Apiats.

Dr. MACLAREN is not a pessimist, therefore his words in a letter to Dr. Cuyler have all the more force. He says: "We are greatly secularized in this country, and need the winnowing fan in all our churches. I fear it is not much better than you. Many a time I am ready to thank God when I see the deadness in the churches and the awful problems to be solved—that I am nearer the end than the beginning of my course."

When thus one will echo these words in a convenience which is too often a nuisance: The Canadian Baptist says of the telephone: "This jangling little demon has become one of the daily afflictions of the office and the household, and when the summer holiday comes we shall seek refuge in some vast wilderness where its incessant rattle cannot reach us, and where we will speak and be spoken to at our own sweet will."

Life-Building.

BY REV. A. C. DIXON, D.D.

The old adage, "Every man is the architect of his own fortune," is misleading. The architect is the man who plans the building; the builder erects it. We to a large extent are the builders of our own fortunes, but we pity the man who is the architect of his life. We should receive our plan from God. He knows what we are best fitted for, and for each one of us I believe He has a divine plan. By the study of ourselves, His Book, and His Providences, we may learn that plan. In Christ Jesus we see His ideal. His attributes are God's specifications in the plan of character building and the Architect is with us. "I am with you," God said to His people, "therefore be strong." He will guide us in the erection of every part of the building, and His presence is an inspiration.

A most important part of every building is the foundation, "and other foundation hath no man laid than that is laid, which is Christ Jesus." Christ may be the foundation of the home, the business, the church, the nation, the character, the life and the destiny. The home that is built upon His gentleness, patience and love will not fall to pieces. The business that is built upon His truthfulness, integrity and faithfulness will never bring dishonor. The church that is built upon His consecration and, spiritually will always glorify Him. The nation that is built upon His righteousness and philanthropy is certain to prosper. The character that is built upon His holiness can never be shaken. In a word, the life and the destiny built upon His attributes will stand a monument forever to God's glory.

Building means work. "Be strong saith the Lord, and work," was the message of Haggai to the people. Every one was to take a hand. Some went to the forests and cut the timber and hewed it into shape; others used the trowel, while others mixed the mortar. "To every one his work." It is easier to criticize than it is to perform, and the critics who stand up and make comments are not so much builders as destroyers. Did you say when you returned home that the prayer meeting was dull? Whose fault was it? You were there, why did you not make it interesting? You blame others, forgetting that it was your work. Your church is not as social as you think it ought to be. Who is to blame? Why don't you take the lead in hand-shaking and paying attention to strangers? Remove that obstacle with your own hands.

I have read of an eastern king who determined to test the character of his people by placing a huge stone in the road, and watching at a convenient distance what the people did. The first man that came along was a farmer, whose wagon struck the stone, and he went on, denouncing the community for its laziness in leaving such an obstruction in the road. The next man who came was a soldier, with his head in the air, singing a lively song. His foot struck the stone and he fell in the dust. His song ceased and he went on grumbling against the shiftlessness of the people. For three weeks that stone remained in the road, and nearly every one that passed blamed the community for their laziness and carelessness. At length the king appointed a day and called the community together. He told them that he had placed the stone in the road and had watched developments. He went and with his own hand overturned the stone,

and underneath it was a box of gold and jewels, intended for the one who would stop and remove the obstacle. The legend has in it a lesson for us all. There are jewels of blessing in store for those who cease grumbling and take hold of the difficulties in the way. One hour's work is worth more to the kingdom of God than a year's fault-finding.

Let us not forget the element of time. The temple was not erected in a day. Great buildings do not spring up like mushrooms in a night. Deep foundations must be laid, and the work may continue for a long time. To neglect to build is really to tear down, for the pick-axe of time is always digging away at every building. Benjamin Franklin impressed this fact upon a man who came into his store to buy a book. "How much is this book worth?" the man asked of the clerk. "One dollar," was the reply. "I would like to see—Mr. Franklin himself," continued the customer. Mr. Franklin was invited from his office down to the store. "I want to know of you how much this book is worth?" "One dollar and a quarter," replied Mr. Franklin. "Why," said the man, "the clerk has just told me the price was one dollar." "Yes," answered Mr. Franklin, "but you have taken twenty-five cents' worth of my time." "How much did you say it is worth?" continued the man. "One dollar and a half," answered Franklin, and he would not take a cent less. The man left the store impressed with the fact as never before that time is valuable. May we never forget it while we think of the work of building which we have on hand. Indeed, money cannot pay for time lost. Every day and every hour should add something to the building of character and destiny.

And let us not be discouraged by the limitations which come into our lives. Now and then a part of a wall may have to be torn down and another part straightened. Let not our clumsiness work fill us with despair. It was the blunder of a servant girl which led to the discovery of a secret which enriched the Staffordshire Pottery Manufacture in England. She was left to watch a boiling pot over a hot fire, and by her carelessness the pot was upset, and it was found that its contents made a beautiful cheap glazing for iron. The company thus learned the secret which brought a fortune to their purses, and if we will learn by our mistakes, we will be in the long run enriched by them.

A boy had to leave school because of a fall which crippled him for life. He lay for weeks helpless upon his bed, and began to feel that his life was ruined, but by the suggestion of his friends he turned his hand to sketching, for which he had a talent, and the result was that he reached a high position as an artist, and made a splendid support for himself and mother. But for that misfortune, this talent may have lain dormant. So the limitations of life may develop in us resources of strength of which we did not know. Trust in God and do for him; the result in time or eternity will be for His glory. I like that line of Mrs. Browning; it grappled my heart when I first read it: "I aspire while I expire." We may rise while we fall, until by and by, when the body shall fall into the grave, the spirit shall rise to be with God. The externals of life are largely the scaffolding around the building of character and destiny; death simply knocks down the scaffolding and leaves the building not made with hands eternal in the heavens.

"We are building in sorrow or joy,

A temple the world may not see,
Which time cannot mar nor destroy,
We build for eternity.

"Ev'ry tho't that we've ever had,
Its own little place has filled,
Ev'ry deed we have done, good or bad,
Is a stone in the temple we build.

"Ev'ry word that so lightly falls,
Giving some heart joy or pain,
Will shine in our temple walls,
Or ever its beauty stain.

"Are you building for God alone,
Are you building in faith and love,
A temple the Father will own,
In the city of light above?"

As she passed beyond the edge of the woodland, on her way into its depths, where she expected to find the choicest treasures and to hear the sweetest secrets in the stillness, Sylvia noticed a fine spray of goldenrod, the first of the season. "How beautiful that is!" she exclaimed. "When I come back I will gather it and take it home." But the wood-pilgrim wandered about, and in and out, following beguiling little paths that seemed to go everywhere and led nowhere after all, and when she turned her face homeward, she came out of the wood a long distance from where she had entered it. The place was not very familiar; and Sylvia, while thinking that she knew where she was, searched everywhere for the goldenrod left. She could not find it, nor any like it, and went home without the coveted bloom. "The next time I'll take it as I pass, and not wait till I come back," she resolved, with wisdom born of disappointment. "The safe way is to take such things when you see them first, otherwise you may miss them altogether." There is a little sermon wrapped up in this reflection about the goldenrod. Expand it, and it may prove practical. Learn to take the little sweetnesses and pleasant things of life as you go, and do not be in haste to go farther, promising to enjoy the first things upon the edge as you return. It may be impossible to find them again. And when a bright little opportunity blossoms as you pass, stop to pluck and use it. You may not pass that way again.—Selected.

Did you ever think that when Christ was dying on the cross he made a will? Perhaps you have thought that no one ever remembered you in a will. If you are in the kingdom, Christ remembered you in his. He willed his body to Joseph of Arimathea; he willed his mother to John, the son of Zebedee, and he willed his spirit back to his Father. But to his disciples he said: "My peace, I leave that with you; that is my legacy. My joy, I give that to you." "My joy," think of it! "My peace"—not our peace, but his peace! They say a man can't make a will now that lawyers can't break, and drive a four-in-hand straight through it. I will challenge them to break Christ's will; let them try it. No judge or jury can set that aside. Christ rose to execute his own will. If he had left us a lot of gold, thieves would have stolen it in the first century; but he left his peace and his joy for every true believer, and no power on earth can take it from him who trusts.—D. L. Moody.

The privilege of laboring is to me more and more precious.—Mary Lyon.

Life is a short day, but it is a working day.—Hannah More.

QUESTIONS ANSWERED.

By Senex.

This question was a puzzler at first, because I knew nothing whatever of "Flinch," not having seen it played, and in fact, knowing nothing of the game beyond having seen an advertisement of it in the window of a book store. But the other night I saw two games played and took a hand in the second myself. And a very stupid player I proved to be, by the way. Here is the question: "What is the difference between playing for prizes with the flinch cards and the other cards which are associated with so much evil? Is not the flinch game without the prizes wrong?"

The first question is easily answered without the slightest knowledge of Flinch. Gambling is gambling, no matter what are the implements used in it. There is nothing inherently wrong in red and black which makes gambling with the usual playing cards wrong, and gambling with anything else right. The worst gambling in the country is with tables that turn some way or other. I never saw one and do not know whether any cards are used in the games or not, but I think they are not. I am not sure, but I think the tables or the game is called "roulet." The form of gambling which is the next greatest evil in the land is betting on horse races. In Mexico they gamble with fens, I have heard, betting as to whose flea will leap out of a circle first. Gambling is wrong in all circumstances, utterly regardless of the instrument used. So that question was easily answered.

And also gambling in gambling without reference to what the stake may be. It is usually money, of course. But the sin is none the less in the stake is anything else under the sun, just as stealing is stealing, no matter whether money or other things are stolen. That person is a gambler who plays marbles for "keeps," or who plays a game of cards for a necktie or a piece of china or glass. As for Flinch played without prizes, there is no objection to it. It is rather a silly game—though those youngsters who played with me thought my opinion of it was influenced by the fact that it was stupid at it. The young rascals regularly declared that if I had gotten the game instead of getting "flinched," I would have liked it better. That is possible—human nature is human nature. But I insist that as a game it does not compare with checkers or chess. Even if I was not much impressed with the game, I saw that it had its good points. The best one was that it teaches close attention, and that is a lesson which a scatter-brained generation needs to learn. It teaches also self-denial for the present in order to accomplish more in the future. One reason of my defeat was that I jumped eagerly at the opportunity to play a card I held in my hand without stopping to consider that it enabled an opponent to play from his flinch pile.

But the chief thing to be said in favor of Flinch is that it is a social game which can be played by several at once. There were eight in the game I played. I do most heartily believe in all forms of amusement for young people which are harmless. Not allowing my children to dance nor to play any game, not even the old "hit-tat-toe, three in a row," in which there is gambling in any form, I encourage them in all innocent recreations. I believe in young people, and in young people getting together socially. I believe in parties to which both young men and maidens are invited. I hold that Christian parents in these days sin grievously in being too lazy or too stingy to give more parties. Of course, dancing, &c., are to be rigidly excluded. Our young people ought to have more parties and a better time than the children of the worldlings, so that they will not be tempted to desire the flesh-pots of Egypt. Exclude danc-

ing which is sinful, and all dancing in which males and females unite is sinful, exclude card playing, exclude all wine, egg-nog, &c., &c. But welcome any innocent social game. Let me add that all kissing games are even more sinful than dancing, if played by males and females together. Of course, time can be wasted in games. But some time must be left in every life for recreation. And the young must be allowed to choose that innocent amusement which amuses them, not the one which we old folks think ought to amuse. I would not give one game of checkers—in the very small amount of time I can give to such things—for a dozen games of flinch, or ping-pong, or krolinol. But that is no reason why I should object to my grandson's playing what he enjoys most.

A prompt reply is requested to this question: "Does marrying after the sin of fornication so cover up the sin of it that the church ought not to take action against the offending party? Does the law of the land forbid a church taking action, or excluding a member under such charge?" I judge, from the brother's note that some friends of the guilty parties think there is a reference to their behaviour in 1 Cor. 7:35. This is an entire mistake. There is not the slightest reference to anything of the kind in that verse in Corinthians. Paul is speaking of fathers and unmarried daughters, and only of them. Both Greek and Jew fathers had complete control over the marriage of their daughters. Paul had been saying that in those evil times it would be better not to marry, not at least till the stress of persecution was lessened. It was right to marry, he asserts that strongly. But in the circumstances it was better not to do it.

The question then arose as to the Christian fathers. Should they, having complete control, allow their daughters to marry? It was considered a disgrace for a woman to remain single, and fathers were severely blamed by the community if they did not exert themselves to secure husbands for their daughters. They were despised as unnatural fathers.

Paul says if any father shared in this common opinion and felt he was treating his daughter unkindly in not marrying her off, it was right for him to allow her, and her lover to marry. There was no sin in doing so, even though in those times it was not the best course. But if a father had his mind firmly made up, and did not feel it was necessary to yield to the opinion of the community, he would keep his daughter single. The necessity might arise from several things. The father's influence as a Christian, his standing, his business might be injured by the feeling among the people that he was a cruel father, or he might be too poor to support his daughter, his health might show he was in danger of dying and leaving her unprotected, or the girl may have had her affections so much engaged that she would be miserable and perhaps her health injured if she were forbidden to marry her lover. There is not the remotest allusion to any sin of uncleanness in these two verses.

The courts never interfere with the exclusion of church members in any circumstances. It is possible they may in those countries where there is a state church of which all citizens are supposed to be born members. But I have too little knowledge of the laws of foreign countries to know if this is the case. But in this country there is no law which will interfere in the slightest with any church discipline.

I am taking the questions backwards. The marriage does not alter the duty of the church to exclude the member who has brought such awful disgrace upon the church. The exclusion should be prompt. Afterwards, if the brother is truly and deeply penitent, he might be restored. If he is really regenerated, he will take the exclusion with humility, acknowledging its justice. If he is angry, that will show he is not converted, and the church should not restore him until he has been converted.

In such a case it will be difficult both

for the church and for the offender to know what is true repentance. The offender may honestly think that the shame he feels at being found out and at his disgrace is penitence. But true penitence will make him feel, most of all, his sin against God. "Against thee, and thee only, have I sinned and done this evil thing in thy sight," said the truly penitent David. Exclude him now, of course; if there was no other consideration than the good name of the church that ought to be done. And afterwards if he feels his guilt against God, and is deeply penitent, restore him.

Morning Hours.

BY REV. THEODORE L. CUTLER, D.D.

Once in every twenty-four hours we take a fresh start on our life journey. After the refreshment of sleep, we set out with a supply of bodily and mental vigor that is "new every morning." God kindly grants us a new probation, and opportunity to repair past mistakes; he gives us a chance to save the new-born day and to devote it to life's highest purposes. One hour at the sun-rise is commonly worth two at the sun-set. The best hours for laying plans, determining decisions and achieving any effective labor are the first clear-fresh hours after we have arisen from our slumbers. Sir Walter Scott was at work on his Waverley romances before his guests were out of their beds. President John Quincy Adams took an early swim in the Potomac while half of Washington was half asleep. During the dark winter mornings the night-watchmen of Philadelphia often met Albert Barnes on his way to his study in his church—lantern in hand—to lay hold of his commentaries. By that systematic method he was able to prepare his score or more of valuable volumes without trenching on his sermon-making and his pastoral labors.

When the golden morning hours, fresh and bright from the mint of time, come into a minister's hands, let him be off to his books and his sermon. After a Monday's mental rest (for a busy pastor must have one day-off as well as a hod-carrier), Tuesday morning is the best time to choose his text, and lay the keel of his sermon. Then he will escape the sin and the suicide of scrambling through his discourse on Saturday. Daylight is the best time to get an insight into God's Word, and into the great themes for the pulpit; "midnight oil" was invented to burn out brains and consume human lives. My own rule always was to post up a card on my study door, "Very Busy" during the forenoon; and the afternoons were given to the study of my flock in their own houses. I never found that the hint on the door excluded any really important caller; and it saved to me what was more precious than "much fine gold."

There are a great many mercies that are "new every morning." One of them is the benefits of yesterday's experience. This life is a training-school; each day teaches its needed lessons. Experience is a pretty rough instructor, but next to the Holy Spirit, none is more valuable. If yesterday led us astray then we were worse than fools if we take the same track again. The mischief with bad habits is that we thoughtlessly put them on again as we put on our clothes. If they are ever broken off, they must be taken by the throat; and the beginning of a new day is a good time to begin. A distinguished minister once said to me, "I found that hard smoking was killing me; and one morning I stopped square off, and it has saved my life." It is doubtful if he had squelched that enemy as successful later in the day. How can we ever hope to grow in grace, and make real progress in the divine life if we are satisfied to start every day on the same beaten tracks, and repeat the old blunders; and let the same besetting sins get firmer hold on us?

In the next place new opportunities to serve our Master, and to bless our fellow-men, come every morning. If the opportunities of yesterday were not improved they will never return unless they rise up

to haunt us at the Day of Judgment. Yonder morning glories that opened so beautifully yesterday are all withered away; fresh ones opened at the kiss of to-day's sun; even so doth our patient Master give us new opportunities to do His will and His work, and to make somebody the better and the happier. The secret of usefulness is—seize every chance to do good by the forelock! Our days are very much what we make them; the fruitful days; and the happy days are those in which we seized opportunities and made the most of golden occasions. The punishments of hell will be lost opportunities; the joys of heaven will be—the hours on this earth that were spent to please Christ and not ourselves.

One more important thought for us is that if new duties come every morning there is a promise of a fresh supply of grace, and of strength equal to the day. We cannot live on yesterday's meals. The children of Israel gathered the manna fresh and sweet every morning, so we must look upward for the stock of "graces" that are to supply us through the day's march. The early hour is the best for prayer and the Bible. Start the day with God! We know not what the day may bring—in either trial or temptation. The most dangerous temptations are the unseen and unexpected. A shattered pane was tacked just the window of the room in which I am writing, a few days ago she had been run into during a thick fog and narrowly escaped destruction. Some of Christ's professed followers have been "stoven in" by sudden and strong temptations; conscience has gone to sleep in the plot-house. Upon the youth Joseph and the royal David came the same sudden temptation. The one was ready to meet it with an eye that saw God alone; the other was overcome because he let an attractive object of lust hide God entirely.

The Master teaches us to pray for our daily bread. Yesterday's supply will not avail; neither will yesterday's supply of grace. We must live by the day and depend on our loving, inexhaustible Father to heaven every morning for strength equal to the day. I have often said, and repeat it here again, that no Christian is strong enough to carry to-day's duties with tomorrow's anxieties and worries piled on the top of them. New every morning comes opportunity; new every morning comes duty; new every morning comes the sweet promise, "my grace is sufficient for thee;" new every morning comes the Master offering to lead us; and even if we are faithful, another morning we break on us with unclouded splendour where there will be no need of the sun for the glory of God doth lighten it, and there shall be no night there.—The Evangelist.

Faith without works is vain; faith without rest is impossible. The long day of the sweetest patience, strains the strongest nerves. Then come the hours of rest and rest, when men may look up to God and renew their strength. The sun may tempt a vigorous worker to self-ance. Even though under the shadow of a great trust, the worker begins to be sure of himself as he sees the work going beneath his hands. Yet no work is safe until he is also sure of God; that sureness he learns in the silence of the day is done. As he lifts his eyes to his work to the stars, the peace of stars comes back upon him, and sends him into deep thoughts of eternity. Gifts are not over when the sun shines the West. Into the silence that follows he continues to pour them; for he goes to his beloved sleep. The faith that will be strong must learn to fold her arms and bend her knees as well as ply her tools; she must sit with Mary as she serve with Martha.—John Edgar Young.

The will of God respecting us is not we shall live by each other's help, and life not by each other's misery. Men help each other by their joy, and their sorrow.—Buckin.

Foreign Missions.

BY REV. J. T. LEWIS.

Missions! No man has ever thought a greater subject. Foreign Missions! No man has ever acted in the interest of a greater cause... The one supreme work of the Christian is to bring the blessing of his or her soul to some other soul.

Thank God we are waking up to this responsibility. We have never had a more encouraging report from our missionaries... In 1903 we had 76 missionaries on the field, with 102 churches, with 710 paid missionaries, 102 churches, with 710 paid missionaries, 102 churches, with 710 paid missionaries.

It is a great undertaking! Some of our fields of labor are in a valley on the mission question, and that valley is full of dry bones. And sometimes at the Convention, when great reports are given of the work that is ahead, waiting for the work that is ahead.

Don't let us be discouraged, for God is able of these "bones" to raise up missionaries for both fields. One thing we pastors want to be careful about, is how we set on this question. There is danger of our thinking and praying so much about getting others to act right, that we might fail ourselves.

What an undertaking! We need eliciting cheering, and under God I don't know of a way to use those 21 consecrated men... We need eliciting cheering, and under God I don't know of a way to use those 21 consecrated men.

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know some trees by this rule! If we haven't girded ourselves and stood in His presence to hear His bidding, we haven't acted right on the mission question.

Brother, our Master wants His servants willing to go, and those that He needs in the foreign field He will lead there, and the rest He will keep at home, and this ought to be the reason why we are here and others there and others ought to "go" and be there.

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

NEW BOOKS.

Evolution of the Japanese. Social and Psychic. Sydney L. Gulick. 8 vo. \$2.00. Fleming H. Revell Company, Chicago and New York.

This masterly work is certainly the book on Japan. Years of study of the Japanese have made Dr. Gulick thoroughly familiar with his subject, and having eyes to see and mind to think, he has given us a book that will for many years be indispensable to every one who would understand Japan and the Japanese.

The One Woman. Thomas Dixon, Jr. \$1.50. Doubleday, Page & Co., New York. The phenomenal success of the author's first romance—The Leopard's Spots—of which more than 100,000 copies have been sold, prepared the publisher for another book from him and created a demand for it in advance.

The Religious Education Association. Proceedings of the First Annual Meeting. 8 vo. \$2.00. Executive Office of the Association, Chicago. Here we have all about the Religious Education Association, recently formed in Chicago, and that proposes to take up the work of the existing agencies for religious education and to inaugurate new ones.

City Temple Sermons. By R. J. Campbell. 12mo. \$1.00 net. Fleming H. Revell Company, Chicago and New York. This is the first of the International Pulpit series. These sermons were taken stenographically just as they were spoken, though approved by the preacher himself before publication.

Here are twenty-three sermons, as follows: What is God? What is Man? Personal Communion with God; Can God Answer Prayer? Supporting Christ Were Only a Man; God's Remedy for Sin; The Mystery of Pain; Christianity and the Social Order; The Divine Ideal of Manhood; Christ and Character-Building; Overcoming for God; Conscience in Common Life; Personal Immortality; The Doctrine of Divine Love; Praying in

Christ Jesus; Essence of Christianity; Antiphony of Repentance; Day-spring; God's New Year; The Minor Office; Vision and Service; The Prophet in Prayer; Passive Resistance.

The Educational Conspect of the Far East. By Robert F. Lewis. 12mo. \$1.00 net. Fleming H. Revell Company, Chicago and New York. Mr. Lewis has spent five years in Young Men's Christian Association work in Chicago and Japan, and he has made good use of his opportunities. It is certainly a high tribute to this book that part of it was prepared at the request of the American Minister to Japan for the State Department at Washington, and that it has been translated and printed in China at Government expense for the information of Chinese officials.

Brace's School History of the United States. By Philip Alexander Bruce, late Corresponding Secretary of the Virginia Historical Society. Cloth, 12mo, 414 pages. With maps and illustrations. Price, \$1.00. American Book Co., New York, Cincinnati and Chicago. The point of view of this work is distinctly Southern, but at the same time its spirit is temperate and moderate.

Studies for Personal Workers. By Rev. Howard Agnew Johnson, D.D. Cloth, 12mo, pp. 161. 75 cents. Published by the International Young Men's Christian Association, New York City. This is a strikingly valuable and suggestive book. It is well adapted to be a text-book for the instruction of young people in Christian work, and has already been used at several conferences of young people this summer.

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Sunday-School Lesson

SUNDAY, SEPT. 20TH.

ABSTINENCE FROM EVIL.

1 Peter 4:1-11.

Motto Text—"Be not drunk with wine wherein is excess."—Eph. 5:18.

Forasmuch then as Christ hath suffered for us in the flesh. Forasmuch connects this verse with the 18th of the preceding chapter, the remainder of that chapter being of the nature of a parenthesis. The Christians were being persecuted, and Peter was writing to comfort and strengthen them. Since their Lord had suffered for them, they ought to be willing to suffer to show their love for Him. The thought of his suffering would nerve them to bear their own. "Arm yourselves likewise with the same mind."—The willingness to suffer if that were God's will concerning them. This willingness to suffer would be an armour which would protect them from the danger of yielding their allegiance to their Lord when persecution was before them.

For he who has suffered in the flesh hath ceased from sin. A parenthesis. The reference is to the martyrs, who had suffered in their flesh unto death, the Lord had. The saints were grieved at the tendency to sin in their nature, which is always a great sorrow to a regenerated soul. So among the consolations which he offers Peter puts in the joyful thought that after death they would be free from sin and stand faultless before the throne of God. Death would deliver them from the body of this death over which Paul groaned. It ought to trouble us that we are not more distressed over our falling short of keeping the law of God.

That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. Going back to the arming with the disposition to suffer. The man who has this spirit of willingness to suffer for Christ will make the will of God, the law of his life.

For the time past of our life may suffice us to have wrought the will of the Gentiles. The Gentiles were persecuting the Christians, hence Peter calls the sins of the flesh the will of the Gentiles. Thus he puts himself into the number, not that he was a Gentile, or that he had ever been guilty of any vices, but because he had been a guilty sinner deserving only the wrath of God. This verse indicates that this epistle, though written to Jews primarily, would be read by many Gentiles, as it certainly has been even to this day. And the Jews who were scattered abroad among the Gentiles to whom the epistle is addressed (see 1 Pet. 1:1) would be in the greatest danger of entering into the sins of those with whom they were surrounded. Peter gives a list of what might be called the social sins of the Gentiles. The word translated "revelings," derived from the word meaning "village," meant "village merry-makings," in which there was dancing. It is the dancing which is forbidden and which the Apostle classed with lasciviousness and drunkenness. We

Catarrh

It originates in a venereal condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, inflames the vocal organs, distorts the stomach. It is always radically and permanently cured by the blood-purifying, alternative and tonic action of

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on scrofula or the scrofulous habit. HOOD'S PILLS are the best cathartics.

are fearful churches are forgetting this verse of Scripture in these days. The word translated banquetings means carousings, feasts accompanied with wine drinking.

Wherewith they think it strange that ye run not with them to the same excess of riot, speaking evil of you.—The world always thinks strange the conduct of Christians who make the law of God the law of their life instead of devoting themselves to the pleasures of the world. The danger to many who study this lesson is, not to the grosser forms of evil against which Peter speaks here. They will not enter into abominable idolatries, they do not drink wine nor strong drink nor do they dance. Their danger is from the love of money, the love of worldly pleasures, the forgetting to glorify God in everything, even their eating and drinking.

Who shall give an account to him who is ready to judge the quick and the dead.—The living and those who are already dead. These men who were persecuting the disciples would be held to a strict account by the Judge of all. The Judgment Day may come early or late; Christ is ready whenever God's purposes have been accomplished and the last of the elect has been saved.

For this cause was the Gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit.—There is much difference of opinion as to the ones meant by the dead in this verse. Some think it means the spiritually dead; dead in trespasses and in sins. Others that it means the martyrs who had been judged and condemned to death but who were living an eternal, divine life with God. Others, and with these I agree, think it refers to all the dead saints who had been saved by the blood of Christ from Abel down. If this is the meaning, Peloubet's explanation of the words which follow is right and well put: "That they might be judged according to men. Punished, chastened as other men in the body by sickness, pain and death, and in temporal things. And the purpose of all this was that they might live according to God in spirit. It was not to destroy them, but to save them to a high, noble, spiritual life."

But the end of all things is at hand.—Here, too, there is much difference of opinion. The general opinion among those who believe in the plenary inspiration of Scripture is that Peter is speaking of the coming of the Lord to each of his saints in death. Their sufferings would soon be over and there would remain a far more eternal and exceeding weight of glory. Others think the reference is to the coming of the Lord at the destruction of Jerusalem. Hackett says the final coming of the Lord is meant, not that it was near in time, but "that event was always near to the feelings and

consciences of the first believers: It was the great consummation on which the strongest desires of their souls were fixed, to which their thoughts and hopes were habitually turned. They lived with reference to this event. They labored to be prepared for it. "Be ye therefore sober, and watch unto prayer."—Sober means of a sound mind, not cranky and full of fads. A sound mind, watchful, would be ever in the spirit of prayer.

Above all things have fervent charity among yourselves.—Love of course is meant by the word translated charity. By their deep love of the brethren they would show that the love of God dwelt in their hearts. The heathen in those days used to say in wonder, "How these Christians love each other." "For charity shall cover the multitude of sins."—Prevent our brooding over the sins of others towards us and thus preventing us from forgiving them. It may mean also that love will prevent those we love from committing sins to which they would otherwise give way. The thought of his mothers' love has restrained many a son.

Use hospitality one to another without grudging.—Ministers are required to be given to hospitality. Time was when all Southern people were famous for it. The modern disobedience to this command of God does not speak well for the piety of many a professed Christian. Not only must we be hospitable, but every gift we have, no matter what, must be used for the good of our fellowmen. For all of them are God's, and we are His stewards. In the next verse the Apostle speaks of two of these gifts.

If any man speak, let him speak as the oracles of God.—There were inspired prophets in

those days who spoke the will of God as revealed to them. Men must speak as ambassadors of God, with the positive convictions of one who brings a message. "If any man minister."—Referring to care for the sick, the aged, &c. He must remember that his ability is the gift of God. And in the exercise of all gifts, great or small, they must never forget the chief end of man is to glorify God.

FROM MEXICO.

All our meetings in Guadalajara are well attended; we had 78 in Sabbath School last Sunday. Preparatory to a public examination to be held in November, on the occasion of the first anniversary of our two Young People's Societies, the students of both are now studying systematically the life of Christ, following Stalker's Harmony of the Gospels.

I recently visited the congregation at Leon, held two meetings and baptized one person. Manuel Ramirez, the native preacher in charge, in the face of many difficulties, has done well, and is now especially encouraged because of growing congregations.

In Morelia, Bro. Hatchell held a twelve days' meeting with his church in July, in which the writer took part. It rained almost every day and night, yet the congregations, though small, were regular and attentive; two persons were received for baptism.

In Toluca, Bro. Mahon and Miss Addie Barton are meeting with phenomenal success. Their boys' school has matriculated 16 boarding students, besides a goodly number of day pupils from the city. Miss Barton has more than 50 in the girl's school. In both schools the directors seem to have succeeded in gathering in students of superior quality and promise.

The Colima volcano, situated about one hundred miles south of Guadalajara, has been active for several months. To get a good view of it, hundreds of people, men and women, have gone from here on the train to Tuxpan, 25 miles from the base of the mountain; some have gone much nearer on horseback, starting out from Tuxpan. It is said that jets of burning lava have been thrown up 400 feet into the air. The smoke has been seen from Guadalajara.

Our brethren in Northern Mexico report a hopeful outlook. The Theological Training School at Torreon has done well. Rev. A. C. Watkins, the director of the school, has gone with his family to Mississippi for a vacation and rest. The next session is to open in September under the direction of Rev. J. B. Cheavens, who is moving this week from Saltillo to Torreon. Bro. G. H. Lacy, who came from Texas to Saltillo only a few weeks ago, has made rapid progress with the language; they say he will soon be preaching. Rev. D. H. LeSueur, of Weatherford, Texas, has just been appointed as missionary to Mexico, and is expected to reach Toluca within a few days.

We are looking forward with high hopes to the National Baptist Convention, to be held in Mexico City, Sept. 13 to 17. Unless some of us have missed the import of this Convention, its organization will mark a new era in the history of Baptist missions in Mexico. By a single bound it will thrust our work forward ten years.

As delegates are expected from all parts of Mexico, even from

the remotest limits of the country in order to get for them return tickets, we have put the Convention at the time mentioned above thus availing ourselves of the railroad rates granted by all the railroads on the occasion of the great national fest, Sept. 15, celebrating Mexico's independence.

The Secretaries of both Young People's Societies, the Young People's Mission Boards, New York and Richmond, have been invited to attend. We should be very pleased to have with us also other visiting brethren, especially State Mission Secretaries and Baptist editors. Everyone will have opportunity to visit and speak with President Diaz, and witness the dress-parade of Mexico's great armies on Sept. 14, and 16, also the fire works on the night. The Convention will be held at the First Baptist church on Third Humbolt Ave., N. E. The Convention sermon and other devotional exercises on Sunday the 13th.

J. G. CHAMBERS, Guadalajara, Mex., Aug. 13. SADDEVILLE, KY.

On Sunday night we closed two weeks' meeting. The church building was dedicated Sunday, May 31st, and we were expecting a meeting of great power and our expectations were realized. The spiritual development of the membership had been somewhat retarded in the past, earnest efforts in raising the price for the building. The work of the meeting, therefore, was directed toward reviving membership, and this was accomplished in a marked degree. In unexpected circumstances the power of the meeting of the week, but after they were properly adjusted the services were up with new power and the poured out His blessings upon us.

Bro. W. J. Mahoney, of Oneida was with us and preached Word in "demonstration of Spirit and with power." placed special emphasis on Word, and his exposition was clear-cut and plain. Our people and the whole community that his has been the best preaching they have ever heard in this village. The spiritual life not of our own membership, but of who heard him, has been deepened. There were eight conversions to the church; two by conversions by baptism from Campbellite church. But for unfortunate hindrances the week we believe this work would have been doubled. Now leaves the church membership of ninety-four, with bright prospects for the future. At the close of the night service the pastor's resignation to take effect the second Sunday in September in order to take up his course at Louisville in October. J. W. GREATINGS.

To the Churches and W. Missionary Societies of White's Run Association. There will be a meeting of Women's Missionary Union at Carrollton during the term White's Run Association. Missionary Societies and churches, also, are requested as many representatives as possible to attend this meeting. LAURA B. CHAMBERS.

Begin each day by turning out and letting Him touch you. To meet God. Rev. Andrew

TRIP THAT PAID.

Tom Miles to Get a Package of Postum.

Some sufferers won't turn over a hand to help themselves but there are others to whom health is worth something. A German woman living in the country made a 10 mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good friend's letter says: "From a child I had been used to drinking coffee daily but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches and dizziness. They I had such an uneasy feeling around my heart that I often thought death to be near."

"I gave up drinking coffee and tried hot water but that did not taste good and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee and I determined to try it."

"I had to go 10 miles to get a package, but I went. I prepared it carefully according to directions and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappeared, it is seldom that I ever have a headache, my nerves are steady and strong again and I am otherwise strong and well. My husband has lately been cured of his sick headaches since we throw coffee out of our house and have used Postum." Name furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

FROM VIRGINIA.

now in the secular papers of... 20th that a committee ap... by the Trustees of George... College, Ky., to recommend... President, has decided to rec... Rev. J. Judson Taylor, ... of the Freemason Street... church of Norfolk, Va., ... position: I wish to con... the committee on its... and taste. I know Dr... well. He is in the front... of preachers and scholars... He is an able debater... a forceful writer. He is a... of high character and strik... address. I have not the slight... information as to what Dr... will do if the Trustees elect... to the responsible position... will impress the young who... attend that institution for... next twenty years with noble... and lofty aspirations. His wife is a native Kentuck... and by her cultivated mind... refined manners and pious de... will be an ornament to the... College community. Rev. J. J. Hall, D.D., pastor of... Park Ave. Baptist church, has... from Clifton Springs, ... other Northern Sanitariums, ... improved in health. He is... discharging his pastoral duties to... the delight of his people. Several young preachers have... in and around Norfolk. Rev. George Green, who is... studying with reference to becom... a medical missionary, and who... a member of the First church... Richmond, supplied for the... Park Avenue church while Dr... was away. Rev. Ray F. Staples, a native of... Richmond, and a student at... Richmond College, supplied for... the Freemason Street church in... the absence of Dr. Taylor. Mr. W. Russell Owen, who will... teach the course at the Crozer... Theological Seminary next ses... supplied at the Court Street... Church, Portsmouth. He was... brought up and baptized in that... church. It is very probable that Rev. M... Broadus will not leave Vir... after all. One of our young preachers, ... T. Ryland Sanford is develop... much power as a preacher, ... and shows great capacity in evan... work. He is the son of ... F. M. Sanford, and has rec... recently married the grand-daugh... of Rev. Samuel Taylor, who is... a sister of Rev. C. T. Taylor, ... of Glade Spring, Va. Rev. David Hebborn, who is... pastor in Baltimore, Md., has been... called to the Fulton Baptist... church in Richmond. The Fulton... church has a beautiful house of... worship, and is so situated as to... expect a large membership. A. E. OWEN. PORTSMOUTH, VA. FRANKLIN ASSOCIATION. This Association met with... Pleasant Ridge church, ten miles... from Frankfort. Dr. Williams... was re-elected moderator and... Prof. Earnest Jones clerk, with... Crawford Lee, asst. There... more over 1,000 people present on... the first day, and it was appar... on approaching the woodlawn... the first day that the picnic ele... were in the majority. Booths... containing almost everything to... satisfy the appetite of the outer... were scattered here and there... on the grounds. Ample accom... modations for seating the Associ... tion's messengers were arranged... in the grove, but due allowances... were not made for the contin...

gencies in the elements. Before... mid-day a rain fell and filled Pas... tor Stucker and his congregation... with consternation. But one... house, a cottage, was near to pro... tect the throng, and the church... took a mile away. Dr. Williams... adjourned the session to meet at... the church at 1 o'clock. The mes... sengers assembled, that is, some... of them, and after an unsatisfac... tory meeting, adjourned to meet... at church next day at 9 o'clock. Dr. Williams being absent, Prof. Jones called the body to order, that is the part of the body... at the church. The picnic ele... ment were in the saddle and the... crowd was directed back to the... grove. The committee could not... manage the opposing elements, and... submitted to the inevitable, and... itinerated back to the grove, where... Prof. Jones called the body to... order. Out of what seemed a... mortifying defeat, the body pro... ceeded to quite a successful issue. There was much speaking on... the various reports, and a good... time was enjoyed, and the work... advanced. At 11 o'clock, Rev. M. B. Adams, pastor of our church at... Frankfort, preached the introduc... tory sermon in lieu of Bro. Stucker, the pastor of Pleasant Ridge... church. His theme was "Baptism... and its Symbolism." Bro. Adams... arose to the demands of the occa... sion and preached a masterly ser... mon. On the evening of the second... day James Andrew Scott, attorney... of Frankfort, moved that the As... sociation appoint a committee of... one from each church to meet the... county executive committee at... Frankfort in October to devise a... method of providing a permanent... location near Frankfort for the... future meetings of the body—a... sort of annual Chautauqua... grounds. It was a happy hit, and... probably saved the Association from... possible extinction. The memory... of Benson, four years ago, when... the rain drove the crowd to the... church and buggies, and the first... day at Pleasant Ridge, were... object lessons teaching the credu... lous at least, that God was against... us. The Association dissolved with... much good feeling and thankfulness... to the church and community for... their entertainment. The Recorder was duly consid... ered, and a good list sent in. A... good brother, Hoekersmith, of... Forks of Elkhorn, was so cordial... in commending the Recorder that... he wanted to hug its representative. He made a good... speech for it, and is entitled to be... called a member of the "Old Guard." S. C. HUMPHREYS. OUR SPECIAL DENOMINATIONAL STUDIES. The B. Y. P. U. Quarterly, published by the Sunday School Board and designed for young people's meetings, is perhaps reaching more Baptist Young people in the South than any other paper of its kind. Its publication was begun as an experiment, but from the first until now it has grown with increasing power. It has been our purpose to make this quarterly thoroughly adapted in all its parts for the best training of our people. The issue for the Fourth Quarter (October, November and December) will contain special articles on denominational studies. These are prepared by the Editorial Secretary of the Board, and will be in every way strong and helpful. There is great need that Baptist young people shall be trained in Baptist...

doctrine, and we hope that special effort will be made to get these studies largely circulated among our membership. Three other articles will follow in the issue of the quarterly for the First Quarter of 1903, so that we will have six months of special study in Baptist doctrine. This will not in any wise interfere with the usual studies in mission topics which are always able and interesting. This paper is ten cents a copy per quarter, and 6 cents where as many as ten copies are taken to one address. We earnestly commend these studies to our brethren, with the hope, that this opportunity may be turned to good account. J. M. FAOST. Nashville, Tenn. OHIO RIVER ASSOCIATION. The 21st annual session of the Ohio River Association was held with Pinckneyville church, Aug. 19-21, and the annual sermon was preached by T. A. Conway from Matt. 16:18: "On this rock I will build my church." Rev. W. R. Gibbs was elected moderator and Rev. R. A. LaRue, clerk. The churches were well represented both by messengers and letters. The letters from the churches showed about the usual progress, contributions being about as follows: Missions, \$488.35; Orphans' Home, \$145.96; Ministers' Aid, \$63.83; printing fund, \$44; pastors' salaries and church expenses, \$4,284.92. Collected at the Association for Eld. M. Green about \$15. Among the visiting brethren, who added much to the interest of the meeting, were J. N. Hall, Fulton, Ky., representing The Baptist Flag, H. E. Cleaton, Louisville, Ky., the Baptist Argus; H. C. McGill the Western Recorder; Prof. Edmund Harrison, Bethel Female College, Hopkinsville; Prof. W. H. Harrison, Bethel College, Russellville; Eld. J. L. Wise, from Louisiana; Oglby, Illinois; Chizer, Indiana; D. M. Green, Calvert City; Hon. W. J. Stone, Kuttawa, and others. The churches of this Association are all working in harmony with the Boards but one. This church sent her contribution "QUIT DOCTOR AND EAT GRAPE-NUTS." An Illinoisian who has been through the mill says: "Last Spring I was so bad with indigestion I could not digest even soft cooked eggs and doctor said I must eat pre-digested food and prescribed Grape-Nuts. I changed for the better before I had used one package, eating it three times a day. "My improvement on Grape-Nuts food was so wonderful that I concluded to use your food drink Postum in place of tea and to make a long story short I have not been without Grape-Nuts and Postum since and my present health proves my doctor's wisdom in prescribing Grape-Nuts. I have got strong as a horse and well and I owe it all to your delicious food and Postum." Name given by Postum Co., Battle Creek, Mich. In the making of Grape-Nuts food all the indigestible starches of the grain are transformed into Post sugar. Every particle of Grape-Nuts is digestible in the weakest stomach. Physicians have never found a stomach too weak to digest and assimilate it. Look in each package for a copy of the famous little book, "The Road to Well-Being."

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BAPTIST ASSOCIATION. This body met in her 77th annual session with Salvisa church, Aug. 27. In the absence of Rev. J. D. Gwaltney, who was to have preached the annual sermon, Bro. W. P. Harvey kindly consented to preach. After the sermon the Association was called to order by the former moderator, Prof. H. V. Bell, and proceeded to the election of officers. Bro. Bell was re-elected moderator and J. H. Hawkins clerk. Letters from the churches were read by Elders B. F. Adkins and W. T. Martin. All the churches were represented except one. This was one of the best meetings in the history of the Association. There was no basket dinner spread, but the visitors were royally entertained in the homes of the brethren. Among the visitors present were Brothers J. G. Bow, T. T. Eaton, W. P. Harvey, H. E. Cleaton, and Miss Mary Hollingsworth, of Louisville; Brethren M. B. Adams, of Frankfort; D. E. Fogle and J. S. Norris, of Georgetown, and W. J. Holtzclaw, of Georgia, all of whom added much to the interest of the meeting. The discussions were lively and full of the missionary spirit. The Association adjourned to meet with Lawrenceburg church, Thursday after the fourth Sunday in August, 1904. W. T. MARTIN. CENTRAL CONFERENCE. The Central Conference of the German Baptists met with the First church at Cleveland, Ohio, August 25th to 31st. The Conference comprises twenty-five churches in Illinois, with 2,699 members; seven churches in Michigan, with 906 members; seven churches in Ohio, with 1,136 members; two in Indiana and two in Kentucky, with 234 members, in all 4,975. To these were added during the year 284 by baptism. Present membership in forty-four churches, is 5,184. One new church at Trenton, Ill., was added. The church property in the Conference is valued at \$350,000. For all purposes were collected \$78,000. Of this amount \$2,152.27 was for Home Missions and \$2,311.43 for Foreign Missions, together \$5,463.70, or \$1.00 per capita. This speaks louder than words for the liberality of the German brethren. But we must not boast, as God alone knoweth the heart and whery we are, still lacking. A large number of delegates and visitors had assembled in the interest of and for the advance of church work, Sunday school and societies. The large number of guests and their entertainment by the church who invites the Conference becomes a serious question. The number of churches who are able to enjoy this privilege is quite limited. The First church in Chicago will entertain the next Conference. Rev. J. Merkel, of Cleveland, was chosen Moderator, and Rev. H. V. Berge, of the same place, Clerk. The reports from the churches were encouraging and hopeful. About fourteen missionaries are employed within the limits of the Conference. The property of the publication society represents a value of \$75,000. The weekly organ, Der Sendbote, has 7,500 subscribers, and other valuable publications for Sunday school and societies, as well as tracts, books, etc., printed by the thousands. Rev. G. A. Schulte, general missionary of the German work, gave a very interesting account of the spread of Baptist principles, especially in the Northwest of our great land and in Canada. More money and more missionaries is the crying need of the hour. Prof. L. Kaiser of the seminary in Rochester, spoke very feelingly of the lack of students for the ministry. There must be a reason for the reduced number of students compared with former years. One is that young men of education can get far better positions financially and otherwise in other spheres of life, than becoming pastor. We live now in a very material age. Do churches most earnestly pray the Lord of the vineyard to send laborers? Papers were read on Socialism, prayer, Isaiah and his time, the position of Jesus toward the Mosaic law, special missionary activity of our Publication Society and others. All these papers were discussed. The topics of the sermons were: "Infallible proofs of a consecrated life," Gal. 6:17; "A covenant of love," John 21:15-18; "The sanctification of the believer," Heb. 12:14; "The repair of the temple by King Jehoshaphat," 2 Kings 12:12-13; "The waiting of the saints," 2 Pet. 3:13; "Jesus," Matt. 1:21. At the B. Y. P. U. meetings were the following papers read and discussed: Timothy, the ideal young Christian; the ideal young Baptist and the question of amusements; Home and Foreign Missions, how much it should concern a young Baptist; the ideal church member and pastor. At the Sunday School Institute very interesting papers were read about the broken staircase between the Sunday School and "church services," and obstacles in reaching Sunday School scholars in "larger cities." A round table talk on various subjects closed the meeting. At the woman's meeting "the influence of a Christian home" was the main topic, also "the duty of a wife toward her younger sex." All meetings were well attended and all visitors had a royal time spiritually and otherwise, which the rain on two days could not diminish. A visit to Starfield monument and to Euclid Beech were features of the entertainment. May the Lord bless abundantly the churches of the Conference and add many who are saved. WM. RITZMAN. Kankakee, Ill.

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Holtzclaw, of Georgia, all of whom added much to the interest of the meeting. The discussions were lively and full of the missionary spirit. The Association adjourned to meet with Lawrenceburg church, Thursday after the fourth Sunday in August, 1904. W. T. MARTIN. CENTRAL CONFERENCE. The Central Conference of the German Baptists met with the First church at Cleveland, Ohio, August 25th to 31st. The Conference comprises twenty-five churches in Illinois, with 2,699 members; seven churches in Michigan, with 906 members; seven churches in Ohio, with 1,136 members; two in Indiana and two in Kentucky, with 234 members, in all 4,975. To these were added during the year 284 by baptism. Present membership in forty-four churches, is 5,184. One new church at Trenton, Ill., was added. The church property in the Conference is valued at \$350,000. For all purposes were collected \$78,000. Of this amount \$2,152.27 was for Home Missions and \$2,311.43 for Foreign Missions, together \$5,463.70, or \$1.00 per capita. This speaks louder than words for the liberality of the German brethren. But we must not boast, as God alone knoweth the heart and whery we are, still lacking. A large number of delegates and visitors had assembled in the interest of and for the advance of church work, Sunday school and societies. The large number of guests and their entertainment by the church who invites the Conference becomes a serious question. The number of churches who are able to enjoy this privilege is quite limited. The First church in Chicago will entertain the next Conference. Rev. J. Merkel, of Cleveland, was chosen Moderator, and Rev. H. V. Berge, of the same place, Clerk. The reports from the churches were encouraging and hopeful. About fourteen missionaries are employed within the limits of the Conference. The property of the publication society represents a value of \$75,000. The weekly organ, Der Sendbote, has 7,500 subscribers, and other valuable publications for Sunday school and societies, as well as tracts, books, etc., printed by the thousands. Rev. G. A. Schulte, general missionary of the German work, gave a very interesting account of the spread of Baptist principles, especially in the Northwest of our great land and in Canada. More money and more missionaries is the crying need of the hour. Prof. L. Kaiser of the seminary in Rochester, spoke very feelingly of the lack of students for the ministry. There must be a reason for the reduced number of students compared with former years. One is that young men of education can get far better positions financially and otherwise in other spheres of life, than becoming pastor. We live now in a very material age. Do churches most earnestly pray the Lord of the vineyard to send laborers? Papers were read on Socialism, prayer, Isaiah and his time, the position of Jesus toward the Mosaic law, special missionary activity of our Publication Society and others. All these papers were discussed. The topics of the sermons were: "Infallible proofs of a consecrated life," Gal. 6:17; "A covenant of love," John 21:15-18; "The sanctification of the believer," Heb. 12:14; "The repair of the temple by King Jehoshaphat," 2 Kings 12:12-13; "The waiting of the saints," 2 Pet. 3:13; "Jesus," Matt. 1:21. At the B. Y. P. U. meetings were the following papers read and discussed: Timothy, the ideal young Christian; the ideal young Baptist and the question of amusements; Home and Foreign Missions, how much it should concern a young Baptist; the ideal church member and pastor. At the Sunday School Institute very interesting papers were read about the broken staircase between the Sunday School and "church services," and obstacles in reaching Sunday School scholars in "larger cities." A round table talk on various subjects closed the meeting. At the woman's meeting "the influence of a Christian home" was the main topic, also "the duty of a wife toward her younger sex." All meetings were well attended and all visitors had a royal time spiritually and otherwise, which the rain on two days could not diminish. A visit to Starfield monument and to Euclid Beech were features of the entertainment. May the Lord bless abundantly the churches of the Conference and add many who are saved. WM. RITZMAN. Kankakee, Ill.

CONSIDER.

BY CHRISTINA ROSETTI.

Consider

The lilies of the field, whose bloom is brief: We are as they: Like them fade away, As doth a leaf.

Consider

The sparrows of the air, of small account: Our God doth view Whether they fall or mount— He guards us, too.

Consider

The lilies that do neither spin nor toil, Yet are most fair— What a profit all this care And all this coil?

Consider

The birds that have no barn nor harvest weeks: God gives them food— Much more our Father seeks To do us good.

—Exchange.

Our Pulpit.

LOWLY SERVICE.

BY C. H. SPURGEON.

"This is the service of the families of the Gershonites, to serve, and for burdens: and they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the bullocks' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, and the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar, round about, and their cords, and all the instruments of their service, and all that is made for them: so they shall serve."—Numbers 4:24-26.

This is the gist of the whole matter: "This is the service of the families of the Gershonites, to serve, and for burdens: and they shall bear.... so shall they serve." The Gershonites were part of the tribe of Levi, which God selected, instead of the firstborn of all Israel, to serve him in a very special manner. They were to act as the representatives and substitutes for all the firstborn, who were set apart as the Lord's in a very peculiar sense. The Levites were, therefore, to be regarded as the firstborn—a name which is applied by the Apostle Paul to all the regenerate when he speaks of "the general assembly and church of the firstborn, which are written in heaven." Jesus Christ is the true firstborn, and all believers are predestinated to be conformed to the image of him who is "the firstborn among many brethren."

The chapter we read tells us how the Levites were to be consecrated to their service. They were to be sprinkled with the water of separation, and both their bodies and their clothes were to be washed with water. "Be ye clean, that bear the vessels of the Lord," is an injunction that is still binding upon believers. We need to have both the water and the blood applied to us to prepare us for our solemn life-service as the consecrated Levites of God. "Ye are God's clergy," says the apostle, according to the original. All who believe in Jesus, all the twice-

born, all who are washed in his precious blood, all who are set apart by the Holy Spirit, are God's clerics, dedicated to his service even as the Levites were of old.

Besides this, the Levites had all the hair of their bodies shaved off, as if to show us that, in the day when we are consecrated to God, even our external life becomes changed. That which appertained to our old flesh is taken away; and if there is to be, in the future, any beauty or ornament to our manliness, it must be a new growth, springing out of that body which has been dedicated unto God; but all our old comeliness is turned to corruption, and that wherein we once gloried is altogether removed.

Judge ye, my brethren and sisters, how far ye are true Levites unto God. This is what ye should be, and this is what ye are, unless, indeed, ye be reprobates.

It is worthy of note that these Levites, although they were all equally consecrated, had not all exactly the same work to perform. God is not the God of uniformity. There is a wondrous unity of plan and design in all that he does, but there is also an equally marvellous variety. He did not command all these sons of Levi to carry one particular vessel, or order them to bear one special curtain or board belonging to the tabernacle; but he divided unto every man his own work, and one had to do this, and another had to do something else.

There are some of the Lord's servants whom he raises up to teach, and preach, and exhort, and guide. These may, for the moment, be compared, in a certain fashion, to the sons of Aaron, though the type must not be pressed too far. But the Lord has also a large number of his own dear children who do not open their mouths to speak for him in public, and who could not fulfil the duties of leaders in his church. Shall they be left without any service? They have but one talent; they have a shoulder, which is strong enough to bear burdens of the Lord, though they have not much power in their head to think, or a fluent tongue with which to speak. Is there no office for them to fill? Shall all the body be a mouth? If so, what a vacuum there will be! Surely, there must be, in a well-ordered body, eyes, feet, hands, shoulders, as well as the open mouth and the speaking tongue. So God hath appointed to many of his servants a position and a work like that of the Gershonites: "They shall bear: so shall they serve." I must not, however, forget to remind you that all the servants of our King are burden-bearers. None of us may hope to go to heaven unless we are willing to take his yoke upon us, and to learn of him; but there are some, who are not called to speak or preach, but whose special function it is patiently to bear the burdens of life, the burdens of the sanctuary, the burdens of the Church of God, and so to be accepted of him as a living sacrifice, in that particular way. I am going now to try to speak of such and to such burden-bearers.

My first remark is, that many of the Lord's own people are simply burden-bearers, like those Gershonites. Let none of them be discouraged or disheartened because that is all they are, for the Lord still needs burden-bearers, even as, in the days of his flesh, he sent word to the owner of the ass on which

he wished to ride through Jerusalem, "The Lord hath need of him." If the tabernacle is to be moved through the wilderness, all the holy vessels and furniture must also be moved. There must be somebody to carry them; and happy and blessed is that man who willingly yields his back to bear the burdens of the house of the Lord, and counts it an honor that he is allowed to do so.

Well, now among the burden-bearers of the Lord, the burdens are very various. There are some of his servants who are called to bear the burden of a very laborious life. I am sorry for some of my brethren, when I get an opportunity to speak with them, because the hours of their toil are so long, and the strain of their service appears to be bringing them to a state of extreme feebleness of body; and sometimes they also get to feel despondency of spirit by reason of the excessive weariness which their almost incessant toil entails. I know some beloved brethren, to whom the Master would not say a single angry word, if he even saw them asleep in the Tabernacle. I have often thought of what he said when his disciples slept, not when he was preaching, but when he was doing even more than that, when, in Gethsemane, he was praying even unto a bloody sweat. He did say, "What, could ye not watch with me one hour?" Yet, in his amazing pity, he added, "The spirit indeed is willing, but the flesh is weak." It is so still.

It is a pity that our present-day society, adapting itself more and more to a killing pace, works many men far too much as a general rule; and upon some of them the stress of labor comes so heavily as almost to amount to actual slavery. Yet, my brethren and sisters, albeit we would sympathize with you to the greatest degree, if, in the order of providence, you are called to bear that burden, you will find it to be the part of wisdom to accept it as a burden from the Lord. I know it may sometimes be looked upon, and justly so, as the oppression of men, and in that light it is crushing; but if you can see, at the back of that oppression the eternal purpose of God, it will tend greatly to lighten your heavy load, or it will strengthen you to bear it.

How many others there are who have to bear the daily burden of pain! Oh, how many daughters of affliction—perhaps even from their birth the subjects of some grievous infirmity which has cast a shadow over their whole lives! There lies, at Dundee, at this present moment, a man who has been confined to his bed. I think it is now fifty-six years. I have his photograph at home, and the friend who sent it to me wrote "I send you the likeness of the happiest man in Dundee, and one of the most useful, too, for he is a great 'sant'-winner though he cannot raise himself from a constantly prostrate position." He talks so sweetly of Christ and of the upholding power of divine grace, that he leads many to put their trust in Jesus Christ. All over this land there are bed-ridden men and women, who are the saintliest among the saints." It is an atrocious lie that some have uttered when they have said that the sickness is a consequence of the sufferer's sin. I could not select out of heaven choicer spirits than some whom I know who have not for twenty years left their beds, and they have lived nearer to God

than any of us, and have brought to him more glory than any of us. Although we deeply sympathize with them, we might almost covet their suffering, because God is so greatly glorified in them. All over the world, there is a brave band of these burden-bearers. I think, sometimes, that they are like soldiers who are on night duty. The sentinels must not sleep, lest the enemy should attack the camp unawares. The altar must never lose the glow and heat of its holy fire, and the lamp of the sanctuary must never be permitted to go out; so these sufferers, as they lie, night after night, watching the long and weary hours, keep the lamp of prayer brightly burning, and the incense of intercession perpetually ascending to the Most High, so that never is the earth without the sweetening influence of saintly supplication. Their main business, like that of the Gershonites, is to serve God by bearing burdens.

Need I describe all the burdens that the saints on earth have to carry? There are some who bear the burden of poverty. A very large proportion of the excellent of the earth can be found among the poor of the earth—poor in spirit as well as poor in pocket; and "theirs is the kingdom of heaven." It is their constant portion to struggle and to toil hard to provide things honest in the sight of all men; but it does seem, with some, as if they could never rise out of a condition of bitter, gripping poverty. Well, if it must be so, let them feel and say, "As it hath happened thus unto us, we are like the families of the Gershonites, whose service was to bear burdens."

Some children of God are called to bear the very heavy burden of reproach. They have done no wrong, and yet they are the subject of the jests and jeers of the ungodly. They have been faithful to Christ and their own conscience but they are misunderstood and misrepresented. Their little peculiarities, which are scarcely faults, are exaggerated into crimes. A word which fell from their lips, perhaps too hastily, is caught up, and echoed and re-echoed against them a thousand times. Men make them offenders for a word, and eat them up, as David says, "as they eat bread." I have known godly wives suffer thus from ungodly husbands; and, oftentimes, a dear girl, who is brought to the Saviour and finds herself as a speckled bird in the family. All that can be said against Christians, and all that can be said against hypocrites who are, unhappily, too often found in Christian churches, will be contemptuously cast at her; and she has to bear it all, patiently enduring reproach for Christ's sake. If this is God's will concerning us, we ought not to endeavor to avoid it; but say, "Well, be it so. If somebody must be smitten for Christ's sake, here is my cheek ready for the smiting. If there is a handful of mud that is meant for a Christian, let it fall upon me. If the saints of God are to be scoffed at and scorned, why should I be allowed to escape the insults?" There was a king of the Crusaders, who, when they wanted to crown him in Jerusalem, spurned the golden crown which they set upon his brow, for he said, "Why should I wear a crown of gold where my Lord and Master wore one of thorns?" Happy will you be if he shall enable you to say, as you look up to

"If on my face for thy dear sake Shame and reproaches be, All hail reproach, and shame, If thou remember me."

There are some who have to bear this burden, so they had better bear it without wincing, for is the service of the families of the Gershonites, to serve by bearing burdens.

I believe that some of God's people have to bear the burdens of this wicked world. In the order of providence, their lot is in the midst of the ungodly, in their own home, they scarcely eat a meal without hearing blasphemy; and if they go down the court or street in which they live, especially of an evening, they cannot help being with the sight and sounds of it. There are some of us, who are very glad and merry, for we have naturally great elasticity of life, yet we are bowed down, after day, by the apostasy of professing church of this present age, and by the way in which everything is followed after the Christ. Every kind of false doctrine is popular nowadays, the Gospel of Jesus Christ is despised as old-fashioned and out of date, and I know not what. Something, the very bread we eat seems tainted, and the air we breathe is contaminated, because of the sin which is everywhere around us. My dear friends, whenever you are depressed and burdened on account, so that you go limp, who misses the light of the sun to yourself, "It must be that is what must happen to who are of an earnest, true spirit. They must be constrained with grief by reason of the iniquities of the times, for it is pointed unto the families of Gershonites that they shall be bearing burdens, and that our burden."

I might say much more on this head, but I will not, for all know that the burdens of God puts upon his children allows others to lay upon them very many and very heavy. But this is the comfort of it, burdens are all for the Lord, they are in a right state of this burden-bearing is true for the Lord. Remember Peter wrote, "For what plagues it, if when ye be buffeted for faults, ye take it patiently, if, when ye do well, and suffer it, ye take it patiently, this is acceptable with God. For he counts you worthy to be called." Buffeting comes upon you for Christ's sake, you are, in a sense, made partakers of his sufferings, and you shall also be takers of his glory. A true of God lives wholly for God, is not merely a Christian who goes up to the place of weeping and sings the praises of the Lord, but he seeks to live for God, soon as he opens his eyes in morning, and until he closes again at night. It is for God he eats and drinks, and for God that he buys, and sells, and gives, or saves, or does ever it is right for him to do as a Levite of old had no business in the world but the business of God; and the true Christian in the same condition; for he keeps a shop, or ploughs fields, he keeps shop for God, and ploughs the fields for God. He is not his own master, he is the servant of another, of Lord Jesus Christ, and he joy to labor faithfully as a servant and a servant on behalf of his Master. I wish all Christians realized this truth, we

many professors who make religion into a kind of... They cultivate it a... during the odds and ends of... these, but their chief busi-... with the world. Brothers... there is no good to be... of a religion of that kind... you give God only the appe-... of your life, he will give... simply the parings of relig-... and they are generally very... but he who gives the whole... of his life to God shall re-... from God the wines on the... well refined, the choicest... of the richest clusters of... shall be set to his happy... Blessed is the man whose... heart is in the ways of the... and who has God's ways... his heart. May each one... be such a man, for he is a... man—a burden-bearer, but... his burdens are for his Lord... Lastly, and but briefly, each... bearer must feel the sa-... of his office.

All these Gershonites, though... bearers of burdens, were or-... by God. There is a great... of fuss made nowadays, about... a minister. I was... "ordained" by mortal men... I did not believe in having... empty hands laid on my... head. If they had any of them... any spiritual gift to impart... me, I would have been glad to... receive it; but, as they had noth-... to give me, I could not accept... I believe that every true Chris-... is ordained of God to his... particular work; and in the... strength of that divine ordination... him not bother his head about... merely human forms and cere-... monies, but just keep to his prop-... er work, and shoulder his own... burdens.

But they were all to feel that... this ordination by God made their... service a very solemn thing. He... carried a pot, or a pair of... snuffers, or a flesh-hook, was to... feel that what he carried was sac-... red, and that he was carrying... in the name of God, and, there-... fore, he was to do it in a solemn... manner. So the first command... to the burden-bearer was, "He ye... clean." They were to wash them-... selves, and to wash their clothes... clean, if you mean to be foul, go... and serve the devil! If you want... to behave dishonestly, or lewdly... or selfishly, or unkindly, be a... servant of Satan, because you will... do him any discredit; but do not... pretend to serve God with... your dirty hands of yours. What... are you to do with touching that... which is "all of blue" when you... are all black? What right have... you to drink out of the holy ves-... els of the sanctuary when your... lips are leprous with iniquity?... This is the most horrible thing... about the Church of God—that... we should ever be in it un-... worthy men. I have thanked God... for Judas Iscariot many and many... times. I am glad he got in among... the apostles, because we should... give up all our church life... if we had not seen that, even with... Judas the Pastor, and with... twelve apostles around him, it... was of them was a devil. It will... always be so; but, oh! I do be-... lieve you who are burden-bearers... of Christ, be ye clean. Go again... every day to the fountain opened... for sin and uncleanness, and... wash there, and may the great... water take the basin and the... stones, as he did for his disciples... when he washed their feet, that you may... be "clean every whit!"

They were not only to be clean... they were also to be very... diligent in their service. It was... to be a kind of happy-go-lucky,

hit-or-miss service, they must never lift up a corner of the covering to look curiously at anything that they carried; nor must they, even by their actions, seem to say, "We can carry these things anyhow." Oh, no! but there must be real reverence about all their service, and one man must take one part, and another another, with many a prayer and a continual looking up to that God whose holy vessels they were to carry, on the behalf of his people, through the wilderness. God still desires to have reverent servants; may he deliver us from a flippant Christianity! Oh, that he would save us, not from holy mirth, but from the careless handling of divine things! It is an awfully solemn thing to be a servant of the Lord of hosts. Jacob said, "How dreadful (how awe-full) is this place! this is none other but the house of God, and this is the gate of heaven." He felt that the presence of Je- hovah was something that al- lered him with awe; and for us to stand before the God, who is a consum- ing fire, is no subject for trifling.

At the same time, although their service was to be reverent, they were always to be ready for it. They could never tell when they would have to take up their bur- dens, and march. Sometimes, at break-of-day, the trumpet sound- ed, "Up and away," for the cloudy- flery pillar was moving. At other times, they may have been sitting at their noontide meal, and as they looked up they perceived that the pillar of cloud had be- gun to move so, as soon as ever the priests had taken down the coverings, they must pick up their burdens, and then, each man in his appointed place, the load was to be carried till the cloud stop- ped. The special thing for us to remember is that they were always to be ready.

Finally, they were to do it cheer- fully. It is not recorded in God's Word that any one of these sons of Gershon ever complained that his load was too heavy. I do not even read that one of them said, "Look, Moses; I am a full-grown man, yet Ithamar has hidden me carry only a tent-pin. I think I ought to be allowed to carry one of the boards of the tabernacle, at the very least." There is no record that any one of them ever talked like that. Their load was neither too heavy nor too light.

In like manner, brethren, let us drop into our proper places. He, who has redeemed us with his precious blood, and made us to be the firstborn among men, calls us to this service or to that. It is not our place to reason why, or to make reply, but to obey our Master's orders at once, and do for him anything, great or small, which he may command us.

I greatly fear that some of you are not the servants of my Master. Then, you are serving another lord, and his burdens, though they may seem little or nothing to you now, will grow, and grow, and grow, until they sink you into the bottomless pit for ever. Have you never heard of the man who served a tyrant mas- ter? The tyrant called at the man's smithy, and said to him, "Make me a chain; find your own iron, and out of it make a chain for me." "How long shall I make it, your majesty?" "Make it as long as you like, and keep on at it till I come here again." He worked for twelve months, and forged a long, long chain. When the tyrant came, he gave him nothing for what he had done, but he said, "Make it as long again." So the poor man had to go on

hammering away at the chain; and when he had finished it, what do you think was the payment he received? The tyrant said, "Bind him, hand and foot, with this chain, and hurl him down into the abyss, bound by the very chain that he has himself forged." That is what the black prince of hell will do with you who serve him. Therefore, fly from him while you may. "I will think about it," says one. You will never get away from him if you act like that. The only way to escape from the devil is to run away from him without giving him any no- tice. Just as you are at this mo- ment, escape for your lives, look not behind you, for the only hope for you is to flee at once from the wrath to come. Do as the prodigal son did; say, "I will arise and go to my father;" and then, like him, rise up at once, and get it, who deliberates about such a mat- ter as this is lost. It is now or never with you. "Behold, now is the accepted time; behold, now is the day of salvation." The Lord help us all to escape, this very hour, for his dear Son's sake! Amen.

NO ENCUMBRANCE BUT HIS WIFE.

BY PARLEY D. ROOT.

In the Baptist Missionary Mag- azine for August, this strange an- nouncement is made respecting a missionary, pronounced to be the best slum worker in the region where he is located. "He lost his baby some months ago, and now because he has no encumbrance aside from his wife (the italics are mine) he wishes to leave." What can be the possible meaning of this declaration, it is hard for one who believes that a wife is an helpmeet, and on the foreign field fills a place needful for the instruction of a people who have little or no conception of a home to understand.

Were we under the influence and domination of the Papal church, it is possible that we might see what the writer, who was no less a personage than Rev. Robert Harper, M.D., Nankham, Burma, meant to emphasize: that he who labors in the proclamation of the Word of God, should not be trammelled (?) with the cares of a family, but should be free to give his whole time and attention to the interests of the church (?) Without doubt the above state- ment was a slip of the pen, and was not intended to inculcate so monstrous an error. Be that as it may, it cannot be gainsaid that there is a growing tendency to dis- courage such as would enter the ministry from entering the mar- riage relation, and especially from having children. If the wife is not a pronounced objection, and she is in many instances, the "min- ister's children" are unblushingly declared to be not wanted in scores of churches, while, if it was known that he who they were about to call to their pastorate had children, the call would be withheld, while a man either sin- gle, which is much preferred, or if he has a wife who has no chil- dren, would be sought.

That this is owing to the preva- lence of the Romish error that a minister should be a single man, we do not believe, while some may regard it in that light. Without question, the desire on the part of the churches to have ministers who are without wife or family is largely due to a desire of some anxious father or mother to settle a daughter respectably in life,

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which they may conceive it possi- ble to bring about should their "beloved" pastor be without the "encumbrance" of a wife, or be- cause a married man naturally requires a larger salary than a single man to live upon.

By a large class a man without the cares of a household is so much more free to go and come and enter into the spirit of the times as for them to prefer that their pastor be so circumstanced.

It is well known that the Romish church was at one time min- istered to by men having wives and children, and it was a severe blow to some who believed that the ordinance of marriage was lawful for all, even for the min- isters of religion to be required to separate from their wives. Some never did, and were brought under the ban of the church, while others put their wives away from them and continued in com- munion with the church. The or- der having been promulgated and enforced, has been rigidly sus- tained by all the orders of the hierarchy, save in some distant portions of the earth where special dispensations have permitted its continuance. Where the cel- ibacy of the "clergy" has been en- forced, it has been, in large part, at the expense of virtue and good morals, to say nothing of godli- ness.

the "faith once for all delivered to the saints"; walking in the path our fathers trod, we may expect better times, while there will be a consistency between the lives and professions of such as make up the rank and file of what the Apostle declared to be the "body of Christ." That this may be brought about, may the great Head of the church abundantly bless every agency employed in this great and blessed work, of which the Western Recorder, in its fearless denunciations of error along all the history of its past and its present efforts has been a "God-chosen" champion. With Aarons and Hurs to hold up the hands of its faithful Moses, may its influence grow stronger and stronger, until there is a return of the hosts Israel to the bishop and captain of our souls, that He may be war- shipped in faithfulness, in the beauty of holiness. May God grant it.

Woodbury, N. J., Aug. 19.

A SOLID FOUNDATION.

President Jordan, of Leland Stanford University, put the truth into vigorous words, when he said:

"We are saving money for orig- inal research, careless of the fact that we fail to give the elementary training which makes research possible. Too often, indeed, re- search itself, the noblest of all university functions, is made an advertising device. The demands of the university press have swollen the literature of science, but they have proved a doubtful aid to its quality."

The curse of modern education is the multiplication of specialists who have no general training. A great deal of profitless literature is furnished by men who, though informed, perhaps as to the facts in some department of science, are not educated. Their logical fac- ulties are not trained. They have no comprehensive knowledge. They are steepled without foundations. They are no more capable of di- recting the education of students or the thought of the reading pub- lic than a man good at quarrying stone is capable of drawing the plans of the National Capitol, — ciously refusing to depart from Journal and Messenger.

Editorial

THE Trustees at Georgetown last Friday adopted the report of the nominating committee and elected Dr. J. J. Taylor President of Georgetown College. After the death of Dr. Dudley, Dr. Taylor was elected President, but at that time he could not serve. When Dr. Dudley went to Europe he secured Dr. Taylor, then pastor in Lexington, to teach the class in philosophy, and, at the following Commencement, said this was the best trained class he had ever had.

Although the chairman of the committee asked for no one's opinion, yet he got many letters highly endorsing and commending Dr. Taylor for the presidency of Georgetown College. Among these were letters from Pres. Edmund Harrison, Pres. A. P. Montague, ex-Pres. B. F. Riley, Dr. R. H. Pitt, Editor of the Religious Herald, Secretary W. B. Crumpton, Dr. W. C. Taylor and others.

The meeting of the Trustees was an unusually large one and we noted with interest the earnest way such laymen as J. W. Appleton, J. Ad. Middleton, M. J. Faris, W. C. Bell, J. M. Stevenson, T. C. Colliver and L. G. Crawford supported the election of Dr. Taylor. His election has been received with enthusiasm in Lexington, Winchester, Danville, Shelbyville, Covington, Newport, Paris, Mt. Sterling, Taylorsville and Harrodsburg; all the towns from which we have heard except Georgetown. We do not believe any man could have been chosen who can command a larger, more hearty following in Kentucky than Dr. Taylor.

There was opposition to him in Georgetown and in the Board. Those who opposed his election, however, did not present any other candidate, they simply favored a postponement of action. They gave every assurance that they had nothing against Dr. Taylor personally. So there is no reason, if he accepts, why these brethren cannot heartily co-operate with him. All recognize his great ability, and when he succeeds as President, he will have no heartier supporters than these brethren who opposed his election at this time. It was deemed best, especially in view of the current effort for the endowment, to settle the question of the presidency as soon as possible.

The effort of our "sweet-spirited" neighbor, the Baptist Argus, to make Dr. Taylor out an enemy of the Seminary, is wholly unjust to him. He has often shown himself a true friend of this institution, where he studied theology. True, he has dissented from some of the views expressed by some of the professors, but so have many others who have proved themselves among the best friends of the institution. For example, will the Argus claim that Dr. B. H. Carroll, Sr., is an enemy of the Seminary? It will do the Seminary only harm, to seek to make the impression that such men as Taylor and Carroll are its enemies.

subscribe as largely as practicable, and let those who are poor give their mites. Now is the time for heroic giving. If ever we are going to do anything, for denominational education, now is the time.

If Dr. Taylor accepts, it is expected that he will devote his energies to raising this endowment. If all the friends of the College will heartily support him in this effort, the work will be done, we will all rejoice and God will be glorified.

THE Long Run Association held its centennial meeting at Long Run church, where the body was organized in 1803, last Wednesday and Thursday. To save time the letters were not read and the annual sermon was omitted. The old officers were re-elected—W. E. Powers, Moderator; J. Henry Burnett, Clerk, and I. T. Woodson, Sr., Treasurer. The letters showed 13,049 members, of whom 614 were baptized last year. The largest number of baptisms were reported by Broadway and Southgate Street came next. The contributions aggregated \$103,639.11, the largest amount coming from Walnut Street, and Broadway next.

The first day was almost wholly consumed by the centennial programme, which was of unusual interest. We expect to publish full reports of the four main addresses.

Moderator W. E. Powers made a striking and a characteristic address on the history of the Long Run Association. He spoke eloquently and pithily about the men of old, and interestingly about the men of to-day. In opening he called for the long metre doxology, which was sung to a modern tune. He called for it, sung to Old Hundred. He told of John Taylor's text, 1 Cor. xv. 58, when he preached the sermon at the organization of the body. It was an interesting sketch of history and abounded in pithy remarks. For example he said: "Baptists are God's people and they have been a world of trouble to Him." The way he referred to the late controversy was quite characteristic.

Dr. W. P. Harvey followed with a strong and instructive address on a century of the Baptists in Kentucky, giving much interesting information. He showed how Kentucky had been the doctrinal battle ground of the denomination, as heresy after heresy showed itself. It was not to be wondered at that the Baptists of the state dread heresy and are on the lookout for it.

Dr. W. J. McGlothlin told of a century of Baptists in the world. He called them "the greatest denomination in the greatest century." He described and explained the wonderful forty-fold growth of the Baptists. This admirable address our readers will see in full.

Dr. E. Y. Mullins set forth what Baptists stand for. He summed it up as "the whole gospel for the whole world." First, the whole doctrine of God; second, of man; third, of the Bible; fourth, of salvation, and fifth, of the church. It was a clear and comprehensive address, a full report of which we hope to publish soon.

These addresses were followed by brief talks from several brethren, when the regular business of the body was taken up. A committee was appointed to see about publishing all the minutes of the Association for the century in a volume. We hope this publication will be made. It will be in-

teresting and valuable history. The Philadelphia and the Charleston Associations have done the like.

Dr. Adams, of Frankfort, made a strong speech for the Interdenominational Local Option cause. Our new church—Hazelwood—was received into fellowship. They say Dr. Bow surpassed himself in his stirring appeal for missions.

The brethren took some forty minutes just before the close of the session, for one minute speeches, telling their opinion of the meeting. Every one was enthusiastic, and none more so than Moderator Powers.

The good people of Long Run and vicinity did grandly in hospitality. Never did the Association and visitors fare better. The attendance was very large. The tent was spread and preaching was held—in it both days, morning and afternoon.

The next session will be at Pleasant Grove, Bullitt county, and Dr. Dement is to preach the sermon.

Clerk Burnett is to issue a special Centennial number of the minutes, much larger than usual and containing matter of unusual interest. The meeting was a memorable one and we trust much good will come from it.

We are very sorry indeed that the Wesleyans of England have decided to submit to the infamous Education Act and to cease all resistance. This breaks what was the solid front of Non-conformity against this great iniquity. The Wesleyans have thus gone over to the enemy. We are glad, however, that the other Methodist bodies in England still stand firm and also that an influential minority of the Wesleyans remain firm. The Baptists lead in this resistance, and the other free denominations, save the Wesleyans, stand with them. This defection will not cause them to falter. They will continue to resist and they will triumph in the end.

One is reminded of the struggle for religious liberty in Virginia. There the Baptists and the Presbyterians (there were practically no Methodists) stood together in resisting the state church, and seeing that the state church must go its leaders (Episcopalians) proposed to establish—the Baptists and Presbyterians along with the Episcopalians, giving to each public money in proportion to membership. This the Presbyterians accepted, so that John Adams said they were as eager to have an establishment which took them in, as they were to get rid of an establishment that left them out. This left the Baptists to fight the battle for religious freedom alone. But they did not falter. They girded on their armor afresh and went forth with renewed determination and they won a glorious victory.

Though we hope the other free denominations in England will stand firm, yet even if they do not, the Baptists will continue the struggle, until they accomplish in England what they accomplished in Virginia, over a hundred years ago.

It is a pity and a shame that the Wesleyans should thus desert their brother Non-conformists, and it gives great encouragement to Ralfover and the bishops; but it will not change the result, and we are much mistaken if it does not prove the practical ruin of the Wesleyans, or at least of that wing of them, now the majority, who have gone over to the enemy. In speaking of the position taken

by these Wesleyans the Baptist Times of London says it "is a position one does not wish to describe."

THE Zionist Congress at Basel Switzerland, had 2,000 members present. The Zionists have suddenly increased from 120,000 to 320,000, and this increase bids fair to continue. The persecution of Jews in Russia has greatly contributed to this increase. The Russian government is favorable to having the Jews occupy Palestine and have a country of their own. England offers the Jews ample territory in South Africa for a commonwealth, subject, of course, to the British crown, and a committee of Zionists will visit South Africa to inspect this territory. The territory is said to be fertile, well watered, healthful and very thinly inhabited and cool though tropical.

There are several passages in Scripture which seem to point toward the establishment of a Jewish nation in Palestine, or at least toward the restoration of the Jews to that land. Jews, despite Turkish laws, have for years been gathering in Palestine, and now this Zionist movement bids fair to secure the long-looked for result.

"From apostolic days Baptists have been evangelistic."—The Standard (Chicago). We are glad to see that our Chicago contemporary believes in the continuity of Baptists from the apostolic days to the present. We are unable to see why any one should hesitate to believe it. In the same article the Standard wisely says: "We have plenty of machinery. What we need is more power." This is a timely word. Too often when people see some need, they go to work to make more machinery to meet the need, when it were far better to get more power into the old machinery. The Standard has completed its fiftyth year and now enters upon a new era. We congratulate our contemporary on what it has accomplished, and we hope its future will be even more useful and more brilliant.

In the statistics of church attendance in London gathered by the London Daily News, the Baptists make a very gratifying showing. There were 108,399 persons actually present by count in the London Baptist churches on a given Sunday. That is more than one-fourth of those present in all the free churches including the Baptists.

On a recent Sunday the statistics were taken of those in attendance at church at Newport on the Isle of Wight. In the dissenting or free churches there were 3,595, while the Church of England could muster but 1,870. According to these figures two-thirds of the people of Newport are dissenters.

THE Baptist and Reflector warns President Roosevelt that he will not be re-elected if he covers up the scandal in the Post Office Department. Covering up what belongs to the public service will not answer among a free people.

Dr. J. L. D. Hillyer writes: "I am still enjoying and profiting by the things that the Recorder brings me. It is well for our cause that we have such a paper: one whose aim is truth and whose only fear, as Alex Stephens said, is to do wrong." This is high praise and it is highly appreciated.

Editorial Varieties

Bro. R. H. Spillman writes: "I have been reading the Western Recorder long time, and to me it grows better and better. May God continue to bless the paper and its editor." We take of that.

"The above clipping from the Western Recorder is published in this section to show that the Recorder is getting its eyes open."—Landmark Editor. We shall be glad to aid in opening the eyes of the Baptist.

The Christian Repository for September has a fine likeness of the late Rev. Ford with an appropriate tribute from the editor of the Arisnoe published at Tucson, where Mr. Ford lived twenty years. His death was indeed a great loss.

Speaking of the ground for foot-binding, Prof. J. W. McCarvey says: "It is indeed ground so plausible that we mere task in dialectics, that we defend it than to defend infant baptism. To that we cheerfully agree. Our Lord did wash the disciples feet, while He nor they were baptized any further."

The late Pope's place in literature being discussed. Whatever may be of his abilities he certainly produced nothing in the way of literature to speak of. His Latin poetry, if little he wrote; it is very good, but hardly will give him a permanent place among earth's literatures.

Various theories have been advanced to account for the revival of slavery in our country. We think the whole is, that our laws have been allowed to remain unexecuted till the people losing their respect for law and allowing a law unto themselves. The delay and the uncertainty of the law are harmful. Let the laws be promptly and faithfully executed and all will be well.

Sir Thomas Lipton was defeated in his attempt to lift the American flag but he added to his popularity in America. He admits that he was not fairly, and many Americans hoped this time he would succeed, because he felt he deserved to succeed by his diligent perseverance. But while America was the year contest the British were in tennis and so there is some competition.

R. B. Vance, Esq., recently wrote "I was seventy-four years old last Friday, and I have been a subscriber continuously since I was twenty-one years old. That tells of my appreciation of paper." It does, indeed, and it is also of a faithful life. It means a great deal for a man to be a continuous subscriber to the Western Recorder fifty-two years. We hope Bro. Vance will be spared for many years and that his last years will be his best.

Prof. Harnack, in his last book, Extension of Christianity, says of the apostolic times: "Who received into the Christian church, candidate was baptized. The ceremony of immersion and emergence is the pledge that the old was washed away and a new man was born there." Dr. Harnack is a Lutheran, like all the leading scholars of all nations, he frankly concedes immersion was the primitive baptism.

Arthur Gortler, evidently a high Episcopalian, writes, in the New York Tribune as follows: "I take it it is a pity for such an authority as Living church to perpetrate such takes or tolerate such practices of a writer to stir the house methods develop into the fiftyth and profound individual communion cup." Whatever he said of the individual communion it would never have occurred to us to call it either "filthy" or "profane" is interesting, however, to see so high church Episcopalian regards it.

The writer had a pleasant ride Lexington where he preached Sunday the First church. Dr. J. J. Taylor, preached for those saints during the week, has a strong hold on their hearts, and they are strongly in favor of being President of Georgetown College. Pastor Blake is greatly beloved by First church, and he is doing a good work. Pastor Nowlin and his building enterprise. A most delightful season has been secured and the most beautiful, for a historical edifice, the union between this pastor and his people is beautiful. Drs. Blake and Nowlin are true yoke fellows, and they are among the strongest men in the nation. The writer was the guest of Deacon J. R. Howard and charming family.

AMONG THE Churches.

LOUISVILLE.

Bro. W. P. Harvey in the morning. Bro. J. G. in the evening.

Valley—Bro. Bennett, pastor, subject, "Evangelism and conversion."

Bro. Foster, pastor, subject, "The Christian's walk." In the evening, "The problem of the church."

Second and Walnut—Pastor subject in the morning "Doing for the poor." subject in the evening "The church's work."

Pastor Jones preached in the evening. All are delighted in the recent improvements of the church.

Pastor Clarke preached in the evening. Two received for baptism.

Pastor Taylor preached in the evening. Bro. I. W. subject in the claims of the Kingdom's Home.

Pastor Weaver preached in the evening. Two hundred and ten in Sunday School.

Pastor Allen preached in the evening. One hundred and ten in Sunday School. Total number of Sunday School in August was 312. This year it was 312.

Memorial—Pastor Hamilton preached in the morning. 182 additions for church and mission stations during year. Contributions \$10,000. Meeting in the evening.

W. Clarke was elected president of churches for the ensuing year; and secretary, W. W. Hamilton, J. Gill and C. H. Jones committee.

THE STATE.

O. M. Huey, of Stanford, in a meeting by Bro. H. C. The prospects are good. Bro. W. H. also did Pastor T. H. Pleas in Oshkosh.

Bro. Moore, at Shawnee Run, has been aided in a meeting by Bro. W. D. Nowlin in a meeting in seven additions and six baptisms.

Bro. Stallings, at Forks of Dix has been aided in a meeting by Bro. R. Bailey. There were fifteen baptisms at last accounts.

Bro. Wm. M. Stallings writes: "We just closed a good meeting at the Dr. River, which resulted in 100 conversions and 13 additions, 10 baptisms and 10 by exhortation. Bro. R. Bailey preaching to the great delight of large congregations attending. A man of God and a preacher of the word and grace."

W. A. Burns writes: "Just a few weeks ago we had a meeting at the Baptist church. The church was greatly helped. Life quickened and interest in church work was increased. Bro. Johnson of LaGrange did the meeting and it was well done. Christ was preached, his central blood of Christ the atonement for sin and a godly walk were again emphasized. The Holy Spirit brought great blessings to the church. Fourteen were baptized and all the glory for the work of this meeting."

E. A. LaRue writes: "Our meeting with Sulphur Spring was one of the best we have ever had. Fifty-five professions of faith and 10 baptisms."

Platancy, Catarrh of the Bladder, Gonorrhea, Stricture, etc. can be cured absolutely in a few days; give immediate response to stay cured. Specialty.

Dr. J. H. Stinson has a large stock of dollar size, but a trial will be sent free and prepaid to the address of the Western Recorder and written for H. Address on postal card to Dr. H. P. Stinson, Lake and Dearborn Chicago, Ill.

twenty-six baptized, the church greatly revived and several backsliders reclaimed. M. E. Miller, of Prædomia, assisted the pastor in the delight and profit of the large crowds which came to hear him."

Bro. B. F. Adkins writes: "On the fourth Sunday in August we closed a meeting of great spiritual power at Pleasant Grove, Washington county, continuing thirteen days, in which the writer assisted Pastor H. P. Hatchett, which resulted in twenty additions to the church, eighteen by baptism and two restored."

We have received a letter giving a report of a meeting held in a church in this state, but no name is signed to it. There is nothing we are so glad to receive as reports of profitable meetings, especially in our beloved Kentucky, but we cannot publish anything which is anonymous. Brethren, please sign your names."

Pastor J. R. Hunt writes: "We have just closed a good meeting of twelve days with Gilead church, Hardin county, in which Bro. A. A. Dawes, of Louisville, did the preaching to the supreme pleasure and great profit of the church and community. His preaching was largely expository and very earnest and practical well calculated to produce wholesome and permanent results. Bro. Dawes is a charming man both socially and as a preacher. The church was greatly edified and strengthened in the faith, and six precious souls were added to the membership."

W. R. Oldham writes from Rockvale: "I have just closed a meeting with Pigeon church, with twenty-one additions, the church greatly revived. Bro. T. Bruner did most all the preaching, and you know it was done right."

Pastor Amos Stout writes: "We closed last night a very interesting meeting with the Richmond church, Fenton county, Ky. There were thirty additions to the church, twenty-one by baptism, four by relation and five by letter. Bro. J. W. Beagle of Grant's Lick, who was pastor of the church until last December, did the preaching. He already had a warm place in the hearts of the people and his sure I was greatly strengthened. The preaching was "in power and demonstration of the spirit." We thank the Lord for this, another token of his favor."

A brother writes that "Stamping Ground church has been very greatly blessed in a meeting in which Pastor T. W. Beagle was assisted by Bro. J. F. Williams, of Versailles. Our church came up to the help of the Lord as we are to be expected in view of the able preaching of sound doctrine, and the wisdom in leading of the beloved pastor. The meeting continued two weeks with about 20 additions. It is hard to say whether the church loves its pastor or the pastor his church the best. They are devoted to each other." Bro. Beagle is one of the best of our noble Kentucky pastors and Stamping Ground is a church which knows how to love and stand by such a pastor.

OTHER STATES.

Pastor D. F. Harris, Pasquotank county, N. C., has just baptized 37 into the fellowship of his churches.

Pastor J. W. Rose baptized 27 into the fellowship of Shiloh church, Pasquotank county, N. C., last week.

The Blackwell Memorial church, Elizabeth City, N. C., put out the contract for a \$12,000 house of worship.

Pastor J. T. Oakley, of Wagertown, has just closed a wonderful meeting at Grant, Tenn., in which there were 100 conversions and 70 additions to the church.

Pastor R. M. Priest writes: "Please send me the Recorder to 306 S. Broadway, Madison, Ind., instead of Milton, Ky. I have resigned from Milton and have Rykers Ridge church, three miles from the city."

U. G. Huggins, of Hattiesburg, Miss., is spending his vacation at Tate Springs, Tenn., and he will supply pulpits in Knoxville and in Chattanooga while there. During the year his church has had 172 additions and has contributed \$1,250.00 to missions. That is a fine church with a fine pastor.

Pastor Byron Bibb writes from Paris, Mo.: "At Mt. Airy church, near here, where I am pastor, we have just closed a six-day meeting with more than sixteen conversions. There were thirteen baptisms, six by letter and restoration and one restored. It was the greatest revival in the history of this old church—the greatest in thirty years. I am told, Bro. Will P. Stuart, recently of the Hamplary, a Kentucky boy, did

the preaching. His plain direct style of preaching the plain Gospel proved very acceptable to God and also to the people. He is doing preparatory work among his flock here at Paris that will yield good in days to come. He helped six people and the church. He was much in prayer and from God drew his sufficiency. To God we give all the glory."

Pastor Leland Malone writes: "Change my address from Jackboro, Texas, to 309 Holt street, Ft. Worth, Texas, as I go there this week to take the Glenwood church. This is a live church in a growing suburb—a fine work."

Pastor Wm. Ritzman writes from Kankakee, Ill.: "We are doing well here. We had ten baptisms during the year and would have had more, but for obstacles in the way of scope from other denominations. Our collection for Home Missions amounted to \$212.00, for Foreign Missions \$163.00, for church building, outside our own, and charity benevolence \$538.00, in all \$913.00, or for 164 members \$5.57 per capita. For all purposes, including amount due yet on new parsonage \$4,100.00. May God ever work in more willing to give toward his great and glorious cause. May you, also, and the Western Recorder continue to be a source of blessing to others."

Pastor J. A. Reiser had the assistance of Rev. J. S. McLenore, one of Kentucky's sons, in a meeting at Ways church, Ga., during the week embracing the first Sunday in August. The church was greatly revived. Ten were received by baptism. This church is one of the best working churches in Georgia, having been served by Pastor W. L. Kilpatrick for twenty-six years.

The meeting with the Onion Creek church, Texas, resulted in 14 restored for baptism, 3 by letter and one restored.

The meeting at Good Hope church, Ala., closed with ten added to the church by experience and baptism.

The meeting with the church at Demarcus, Coffee county, Ala., was a general revival in church and community; 18 additions, 11 by experience and baptism.

Meeting at Tolar, Texas resulted in 8 baptisms, 11 by letter and 1 restored.

Bro. Humphrey B. Folk, pastor since July at Shelbyville, Tenn., was set apart to the full work of the gospel ministry by the Shelbyville church, Bro. E. Z. Folk presiding the ordination sermon.

Dr. Alvah Hovey is dead. Widely known and greatly honored, he has left a deep and broad mark on his times. As a thinker, a scholar, a writer and an educator, he was in the front rank. He lived a long and a useful life, being 63 years old. He died in Newton, Mass., where he had so long lived. His health for some time past had been impaired, and his death was not unexpected. He is best known to the world as the author of the New Testament Institution, and as author of a great work on theology, of a scholarly and profound commentary and as a translator of the New Testament. He, along with Drs. Broadus and Weston, made a revision of the New Testament, which, while it still remains in general use, is a popular version, will be long and widely used to throw light on the sacred text.

CHURCH DEDICATION.

Last Sunday was a red letter day at Baker church. At an early hour the people began to throng in and continued to come till noon or after. Brother H. C. Hopewell, of Sturgis, preached the dedication sermon from Matt. 25:14. The little balance of \$70.00 was soon liquidated and the house dedicated to the Lord without any debt or liability. While we are profoundly thankful to all for aiding us in building, we ascribe all praise to God for this house of worship. There was an abundance of dinner on the grounds for all and every one seemed to enjoy themselves. Bro. B. F. McMichael, of the C. P. church preached in the afternoon.

U. G. Huggins, Pastor. Marion, Ky., Aug. 31, 1903.

We had a pleasant visit from Dr. H. Allen Tupper, of New York. He preached for the Upper Street church, Lexington, on Sunday morning and called on us Monday. He is in fine trim and is so enthusiastic over his work.

THE MOTHER'S FRIEND

When nature's supply fails, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infants, according to the highest scientific methods. An infant fed on Eagle Brand will show a steady gain in weight.

LONG RUN BAPTIST CHURCH. A Perfect Regulator of the Stomach and Bowels



is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Remedy Co., 80 Seneca Bldg., Buffalo, N. Y.

For sale by all leading druggists.

MARRIAGE.

In the Baptist church at Sturgis, Ky., Wednesday night, August 26th, 1903, Miss Leah Estelle Wise was married to Mr. R. A. Meredith, of Marion, Ohio. The ceremony was performed by the bride's father, assisted by her cousin, the Rev. J. L. Wise, of Natchitoches, La. Many relations and friends bid the newly wedded couple the richest of God's blessings. It is a sweet and pleasure to see one's children enter the married state.

The Baptist Chronicle please copy.

Pursuant to a call from the First Baptist church of Pocomoke City, Md., a presbytery composed of Pastor J. Walter Rhodes, of New Church, Va., Pastor Charles Adly, of Marion, Md., Bro. Alfred Carver, of Rehoboth, Md., Pastor H. J. Handy and the pastor and deacons of Pocomoke church, Pastor J. B. Pruitt, chairman, met to consider the propriety of setting apart Bro. Kingman A. Handy to the full work of the Gospel ministry. After an examination of the candidate with regard to his Christian experience, call to the ministry and doctrinal views, it was unanimously voted to proceed at once with the ordination services. Bro. Rhodes presided over the sermon. Bro. Adly delivered the charge. The ordaining prayer was made by Bro. H. J. Handy, father of the candidate, and his pastor, Bro. J. B. Pruitt presented the Bible. A closing prayer by Deacon Caldwell Boyd, with the benediction by the candidate, closed the services.

Bro. Kingman A. Handy was at Crozer Seminary last year, and is at present acting pastor of the Baptist interest at Jobstown, N. J. He is a talented young man of fine promise, having taught for several years in educational institutions of prominence. For two seasons being a member of the faculty of Peidle Institute, Hightstown, N. J.

J. B. PRUITT.

We were honored with the call last week at our office of C. H. Craddock, M. D., and wife, of McCloud, Oklahoma. Deacon J. H. Craddock, formerly of Henderson county, Ky., and highly respected, the father of the Doctor, is one of the Western Recorder's Old Guard; he has been a subscriber for fifty years, and requested his son to be sure to call and see us. We greatly appreciate being so kindly remembered by those who have so long read the "Old Reliable." H.

We were pleasantly remembered with a visit from our young friend, Joe Armstrong, so well and favorably known in this city where he was born and reared. He comes from Franklin, Ky., to take a position in the Broadus Institute, Clarkburg, W. Va. Our good wishes go with him.

EXTREMELY LOW RATES

To the South and Southeast via Nashville, Chattanooga & St. Louis Ry.

On September 15 and October 20 a round-trip rate of \$11.00 will be in effect from Cincinnati, Louisville, Evansville, etc. to points on the N. C. & St. L. Ry. and W. & A. R. R. South of Nashville, including Chattanooga and Atlanta. Correspondingly low rates to points farther South. \$14.00 to Jacksonville—limit 21 days—stop-overs allowed south-bound. Splendid train service. Ask your agent or write to D. J. MULLANEY, N. E. P., Louisville, Mo.

Where Centennial Celebration was held last week.

CIRCLE MEETING.

The meeting of Circle No. 3, South Cumberland River Association, met at Goodins School House, Adair county, August 22nd and 30th, and was organized by electing Elder J. M. Pierce Moderator and Cyrus Grider clerk.

Considering the threatening weather and report of smallpox there was a very good attendance and interest was both good and there was several things to rejoice the hearts of the faithful, some of whom had become discouraged.

One thing was that some who some months ago were opposed to Missions made rousing speeches in favor of missions and Sunday Schools, and said they did not see how any one could oppose these things, and one who has always preached against paying preachers and them accepting any thing as pay told me that he was not going to preach as pastor of a church any more unless they paid him something for his work.

There were three preachers that would like to send at least one to the Seminary, but they do not see their way clear to do so, but I hope that in the near future they will do so.

All of the speeches showed that the speakers were in earnest and the neighborhood appeared to be in earnest and gave good attention and to think that they were well paid for their trouble and expense, and I think that most of the visitors received pressing invitations to come back.

There was more than half of those whose names were on the programme absent. The next meeting will be in November, at Welfare church, two and one-half miles north of Jamestown, Russell county, and a little more than that from the celebrated Russell Springs. Some of our Louisville preachers come and see how we maintain people in the country.

Geo. S. W. KISHIAM.

DEAR RECORDER:

Please state in your paper that the West Union Association will convene with the Bandana Baptist church, October 14th. There will be convening at Kevil on that day for those coming by rail. Kevil is seven miles from Bandana on the I. C. R. R., between Paducah and Cairo. For any further particulars write to J. H. Planikin, Bandana, Ky. The editor of the Western Recorder has a special invitation to them.

T. B. ROUSE, Pastor.

GAINING STRENGTH DAILY.

Horsford's Acid Phosphate not only corrects disorders which undermine health, but also builds up the entire physical system. A valuable constitutional tonic.

Report of the Woman's Missionary Meeting held at Long Run, Ky., September 3, 1903. The meeting was called to order by Mrs. Bell Moreman. A letter was read from Miss Broadus to the fifteenth annual meeting of the Woman's Missionary Union held at Savannah, Ga. Mrs. Moreman next called for reports from the B. Y. P. U.'s, "Ladies' Aids," "Sunbeams" and "Missionary Societies" of the various churches. Nearly every church in the Long Run Association responded with an excellent report of the good work done during the past year.

Mrs. J. H. Snuggs, a missionary from Southern China, gave a most interesting talk of her work among the heathen. She told of the customs and habits of the natives, and incidentally touched on her hardships and many drawbacks a missionary has to endure in order to come in touch with the Chinese people. She closed her remarks with an earnest appeal, that every Christian woman would strive to do more for the cause in the coming years than ever before. May God bless and crown her labors with many converts.

The meeting having run over the time allotted, several five minute talks were omitted.

Mrs. BELL MOREMAN, V. P. VIOLEA B. HOWELL, Sec. pro. tem.

Little Ones.

OF A BEAR AND THE OLD GUN.

Want to hear the story of the old gun again? said Great-grandfather Martin, as we gathered around the crackling wood fire on a stormy winter evening. I wait till I get my knitting fixed and I'll see if I can remember it. Well, after Silas and I were seated, and when Enoch, our baby, was a little more than a year and a half old, Silas took me to strike out for himself. So it happened that our little possessions were packed, the yoke of red oxen that my father gave us on our wedding day, and our household goods more than three hundred dollars into the interior of Maine, where there were very few settlements and little cleared land. It was a slow, long journey, but the weather was fine. I was young and happy, and my baby was in my arms. It was a rude log hut that welcomed us at our journey's end, but the big fire on the hearth filled all the gloomy interior with sunshiny light, and the straggling pines that skirted the clearing we got the shape of a lake set like a diamond among the hills, and away into the misty distance the White Mountains of New Hampshire rose like a wall against the sky. All that summer we worked. Silas plowed and planted, and we had a cow and some sheep, and when my housework done I used to take Enoch out into the field where he was at work. Besides, I made myself useful with the adze, and I can see just your great-grandfather looking when he lifted his hat and bowed his forehead and smiled at me said in his cheery voice: 'What do you work in? Why, almost equal to a hired man the day (it was the 1st of October) and such a bright day, with the hills flaming out in gold and crimson, and a purplish haze over everything) I went down to lower clearing, where Silas gathered the ripe corn from the stalks. I had Enoch with me, and I put him down at the edge of the field beneath two sugar maples and gave him a tin basin and a string of buttons to play with. He was a little fellow, but he was early taught to obey, and he understood me perfectly. I told him he must sit right and not cry while I helped him. I turned back to look at him as I went down the long row of matting corn stalks, and I thought how golden his hair was, and how the sunshiny fell on his head, and how sad and wistful the eyes with which he was going away from him. The old gun, the Queen's hat his father had carried in the War of the Revolution, and a hunting horn, and a book of the wild game was plenty. It was not often that Silas went into the fields without his gun. That year the bears had been better than ever before, so that neighboring settlers were coming to the scarcity of game on the mountains. For the berries in the woods were on the berries in the woods, and get very fat

and lazy on the luscious diet. "I went to helping Silas with the corn, which was very large and had ripened finely, and of which we felt very proud. 'If father could see this corn,' said Silas, 'he'd be satisfied that it pays to emigrate into a new country! Tell you what, Martha, if the neighbors weren't so scarce we'd have a regular old-fashioned husking bee, with pumpkin pie and baked beans and pan-dowdy. And I've found a dozen red ears already.' "I was just going to answer him about the red ears, for our acquaintance began at one of those same husking bees, where he and Tom Jones were going around kissing all the girls, with red ears of corn for authority, but the bantering words were silenced on my lips by the shrill cry that reached my ear through the still air. Silas heard it, too, and dropped the basket of corn he was shouldering to empty into the cart. Without a word we both rushed from the shadow of the corn stalks and looked for Enoch. "If I live to be a hundred years old I shall never forget the sight I beheld, and even now I can feel the cold wave of despair that seemed to swallow me up and blot out the sky and landscape from my vision. A great black bear, gaunt and hungry, had stolen down from the moss-skirted mountains and seized on my little blue-eyed, golden-haired baby and was bearing him away up the craggy hill, where her hungry cubs were in waiting. With a face white and rigid as marble, Silas leaped past me and snatched the old Queen's arm from the corn shock. "On a flat projecting cliff well up on the side of the mountain the bear stopped and faced her pursuer. She sat on her haunches and held my baby with her forelegs close against her breast. "Silas was within twenty paces of the bear when I saw him halt and bring the gun to his shoulder and run his eye along the glistening barrel. There was no better marksman in the country than Silas. I had seen him many times shoot the war-chicken hawks on the wing, and admired his precision; but this, oh, this was different—and my heart stood still with terror. I have said that our little child had been taught very early to obey, and to this fact Silas trusted as he spoke loudly and distinctly, 'Enoch, drop your head. Drop it as low as you can and keep still. Papa is going to fire the gun; listen and see if you can hear it.' "My little boy caught the steady and controlled command, and let his head fall down across the black arms of his captor. There was one second of awful suspense, and then sharp and clear the old Queen's arm rang out, and through the smoke I saw for an instant the golden curls of my child red with blood, and then I closed my eyes and knew nothing more. "When I came to myself Silas was beside me chaffing my hands, and Enoch, with his frock torn and his face dabbled in blood, was lustily calling for mamma to wake up. "Why, dear little woman; my poor Martha," said Silas, as I burst into a hysterical fit of weeping. "I didn't think you would give way so. Come, sit up and see your boy, none the worse for what he has gone through. He shall ride under a fine bear skin robe when we go sleighing this winter. The old gun did its work well.

Why, Martha, you're not going to cry again? Well, if that isn't just like a woman? "Yes, that is the very gun there in the corner. Margaret has got a yellow ribbon tied around it to hold the lock on. Your great-grandfather set a store by that gun, and well he might—yes, yes, my dearie, well he might."—Atlanta Constitution.

THE LEGEND OF THE DIPPER.

There is a story which tells how the seven stars came to form the dipper. Once in a country far away, the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse they could not sing. The whole land was sad and mournful. One night after the stars had come out a little girl with a tin dipper in her hand crept quietly out of the house and went into a wood near by. Kneeling down under a tree, she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find her dipper full of clear, cool water. Remembering that her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but taking up her dipper, she hurried home. In her haste she stumbled, and, alas! she dropped her precious cup. Just then she felt something move in the grass beside her. It was a little dog, who, like herself, had almost fainted for want of water. She lifted her dipper, and what was her surprise to find that not a drop had been spilled. Pouring out a few drops in her hand she held it out for the dog to lick. He did so, and seemed much revived; but as she poured out the water the tin dipper changed to one of beautiful silver. Hurrying to her home as soon as possible, she handed the water to the servant to give it to her mother. "Oh," said her mother, "I will not take it. I shall not live, anyhow. You are younger and stronger than I." As she gave the servant the dipper, it changed to shining gold. The servant was just about to give each person in the house a spoonful of the precious water when she saw a stranger at the door. He looked sad and weary, and she handed him the dipper of water. He took it, saying: "Blessed is he that gives a cup of cold water in His name." A radiance shone all about him, and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain, which supplied the thirsty land with water. The seven diamonds rose higher until they reached the sky, and there changed into bright stars, forming the "Great Dipper."

Baptist Periodicals. Represent culture and fruit not surpassed by any others. Announcement of Important Changes. Beginning with 1904, the quarterlies will be greatly improved and enlarged. The Senior will be 48 pages, and will be finely illustrated. The Advanced will also be enlarged and illustrated. Important changes will be made in the Teacher and Superintendent. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, Old Story Quarterly, for beginners will appear early in the new year.

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Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
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ILLUSTRATED PAPERS		per quarter per year	
Young People (weekly)	13 cents	50 cents	
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American Baptist Publication Society
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Sample Hosiery Sale Continues. Many good things remain in the lot and we are determined to make a final clean-up and know no better way than to offer them at these unusually low prices.

- 15c Sample lot of Infants' Sox, black and fancy colors, small sizes only, 25c and 35c values; sale price, 15.
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- 35c 3 for \$1.00—Sample lot Ladies' fine Lisle-thread Hose, plain gauze, all-over lace, black and colored; a large assortment of fine Hosiery; regular 50c and 65c values; sale price 35c.
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BAPTIST BOOK CONCERN, 642 Fourth Avenue, Louisville, Ky.

MISSOURI LETTER.

The old and historic Salt River Association closed its 80th annual session here September 3d, after two days' meeting, which were full of interest and will be productive of the work of same being materially increased during the coming year.

The newly elected executive board consists of twelve instead of ten, and the board expects to expend \$800 on the field. About half of that amount having been subscribed during the meeting, and the board is looking for a suitable man as field missionary in order to begin active work at once.

All objects of denominational interest were well and ably represented—Home, Foreign and District Missions; the former by Manley J. Breaker (the latter by home talent); education by Drs. John E. Cook, William Jewell and Muir, of La Grange. State Missions by T. L. West, Cor. Sec.; Schools and Colleges by Messrs. Cook and Muir, and Bro. Brooks, colored; Missouri Baptist Sanitarium, W. L. Boyer; religious periodicals, by Drs. S. M. Brown and J. C. Armstrong. The subject of Sunday Schools came in for its share of good talk.

Visiting brethren, Drs. Breaker, Morton, Armstrong, Pentuff, Muir, Brown, West, Cook and Elders Terrill, McQuie and Rice. Two or three of Associational pastors were absent.

Secretary T. L. West made a strong plea for State Missions, and said the Board desired to raise \$25,000. He expected the women to provide \$1,000 of that amount.

Good meetings are reported from Ashland, Vandalia and some other points, and the associations are reporting enthusiastic and helpful meetings, and prospects for an aggressive year's work are encouraging.

Secretary T. L. West said 150 men are at work in the state; there are 78 associations, twenty-two county seats without a Baptist church, 1,900 churches in the state, 160,000 members; one Baptist church in South St. Louis, with a population of 200,000. This South St. Louis population, Bro. West said, can most effectively be reached by having women missionaries to do house to house work. Population seems to be largely German, or rather foreign.

St. Louis pastors have returned from vacations to their respective churches, and aggressive work may be expected all along the line.

The new Baptist church at Mount Pisgah was dedicated August 30th in the presence of an assembly of about 2,000 persons, most of whom were descendants of the pioneers of Pike county.

The first church building was dedicated in 1853, the second in 1853 and this (the third) in 1903. The dedicatory sermon was delivered by the Reverend Doctor W. J. Patrick of Bowling Green. Later there was a sermon by the pastor, the Rev. J. W. Long.

The Rev. A. P. Rogers and the Rev. F. M. Birkhead took part in

the services.

Dr. J. J. Porter, Joplin, is making commendable progress raising necessary funds necessary to the liquidation of debt on their house of worship. The associations are responding kindly and promptly. The house will be saved.

Many of our Missouri churches need to awaken to the fact of the importance of the enforcement of church discipline, of more liberal contributions to all our denominational enterprises, and the no less important and indispensable fact that we must have the presence and power of the Holy Spirit or all our efforts, however well directed, will be without either immediate or remote results. "Paul may plant and Apollus water, but God giveth the increase."

J. N. BARBEE.

Louisiana, Mo.

ROMANIZING OUR COUNTRY.

BY REV. O. P. EACHER, D. D.

Three recent incidents revealed a grave menace to our country. They reveal a tendency. In the end, all things—unless checked by a stronger force—follow their tendencies. A civil insurrection may be suppressed by force, may be shot through and shot down. Mob rule may be crushed by a few resolute men with Remington rifles. The most serious dangers to society are those which come, not with open attack, but creep stealthily under cover.

If the question were asked whether there is any probability that Romanism will ever gain the supremacy in our country, the answer would be, No. If the question were asked whether any party that tried to break down a free church in a free State could succeed, the nation, without hesitation, would say, No. If an open attempt were made to bring about an alliance between Church and State, the effort would fail at the beginning. It took the world a long time to come to the belief that all men have a right to their own thoughts, and that the State is not to be a machine, controlled by the Church, to compel men to think in a certain way. When our people see that an effort is made by any Church to make use of the State for its own purposes, the nation will smite that Church.

When Pope Leo died, a message of condolence was sent by our Secretary of State to Cardinal Rampolla, the Secretary of State for the Papal Church. According to the newspaper reports, the cablegram read, "The President desires to say," etc. It was signed by the Secretary of State in his official capacity. Theodore Roosevelt, or John Hay, as individuals, as citizens of our country, might fittingly send their words of condolence. They might admire the character and work of Leo and regard his death as a calamity to the world. No one could criticize their sending such a message, under such circumstances. But civil rulers have no right to send messages to church rulers. The government, as such, has no dealings with the Pope; it can have none. It was an offense against the spirit and genius of our institutions for the President, as President, to express a word of sympathy for the departure of the head of the Roman church. Charles H. Spurgeon was a man of finer mold, with a far greater influence for good upon the world than was Leo XIII. The entire spiritual world was weakened when he died. It would have been unfitting, at his death, for the President of our country

to send a word of praise or sympathy; it would have been a prostitution of the civil power. As a man, a President might have admired Spurgeon; as a President, he could not know of his existence.

In New York City, the Acting Mayor, Charles V. Fornee, sent the following message to Pius X., the newly elected Pope: "Pope Pius X., Rome, Italy.—In behalf of the city of New York, I beg to extend joyous greetings and congratulations to your holiness, Pius X." This was signed by him officially, as acting Mayor. Here again, the civil power is made to bow down and do homage to a church. It was an unfitting, an insolent thing to do. The spirit of the people in New York City should rise in hot rebellion against this outrage. Mr. Fornee, as a man, might send any words of greeting that suited; but he could not speak in the mouthpiece of the city.

The most recent outrage is suggested in the following dispatch: "Buffalo, Aug. 14.—Twenty-four Protestant clergymen of this city have presented a formal protest to Mayor Knight against the decoration and illumination of the City Hall on the occasion of the welcome and reception here of the new Roman Catholic Bishop, C. H. Cotton, of New York, on Tuesday, August 25. They condemn the use of the building for a religious demonstration of any nature."

The word "Protestant" was first used in Germany, April 19, 1529. It needs to be used again, spoken in clear tones, and written in large letters. Every right thinking man in Buffalo ought to be a protestant against such a decoration of a public building. Little incidents like this portend danger. They reveal a grasping church, a sleeping public conscience; politicians who seek for votes, and for votes would barter off the great underlying principles that have given us national greatness. If a public building were decorated in honor of a distinctive church, and the act were endorsed by the people, it would be a step backward two or three centuries.

Not a daily paper has, to my knowledge, in any way ever noticed, much less condemned the incongruity of the three incidents mentioned above. It is doubtful whether, in the contest for majorities, the more prominent papers would dare to take a stand for right thinking and open speaking on this great question, bought at a large price, the complete separation of church and State.—Journal and Messenger.

DEAR RECORDER:

Please be kind enough to announce that the next session of the Southern Baptist Theological Seminary will open Thursday, October 1, 1903. All new students are expected to bring with them license or ordination papers, or if they have not received these, a letter from their church endorsing them as students for the ministry. Information as to reduced rates over the railroads can be obtained by addressing Mr. B. P. Smith, Room 10, New York Hall, Louisville, Ky. Ladies who expect to enter should also bring letters of recommendation from their churches. The first meal in New York Hall will be served at supper on Wednesday, September 30. It is important that all students be present at 10 o'clock Thursday morning, when the Seminary will be formally opened for the

Chronic Sore Eating Ulcers.

Nothing is a source of so much trouble as an old sore or ulcer, a lady which located upon the lower extremities where the circulation is and sluggish. A gangrenous eating ulcer upon the leg is a frightful sore continues to spread, one can almost see the flesh melting away the strength going out with the sickening discharges. Great weakness and deep offensive ulcers often develop from a simple boil, swelling, bruise or pimple, and are a threatening danger always, because such sores are not cancerous, a great many are, and this should be suspicious of all chronic, slow-healing ulcers and sores, particularly cancer runs in your family. Face sores are common and cause the annoyance because they are so persistent and unsightly and detract so much from one's personal appearance.

Middle-aged and old people and those whose blood is contaminated and tainted with the germs and poison of malaria or some previous sickness, are the chief sufferers from chronic sores and ulcers. While the blood remains in an unhealthy, polluted condition healing is impossible, and the sore will continue to grow and spread in spite of washes and salves or any superficial or surface treatment, for the sore is but the outward sign of some constitutional disorder, a bad condition of the blood and system which local remedies cannot cure. A blood purifier and tonic is what you need. Something to cleanse the blood, restore its lost properties, quicken the action, and invigorate the constitution, and S. S. S. is just such a medicine. S. S. S. reaches these old chronic sores through the blood, to the very root of the trouble and counteracts and removes from the blood the impurities and poisons, and gradually builds up the entire system, strengthens the sluggish circulation, and when the blood has been purified and the system purged of all unhealthy matter the healing begins, and the ulcer or sore is entirely gone.

S. S. S. contains no mineral or any drugs of any description, but is a purely vegetable remedy, and a safe and permanent cure for chronic ulcers. If you have a slow-healing sore of any kind, external or write us about it, and our physicians will advise you without charge on "The Blood and Its Diseases" free.



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session, for matriculation and to hear announcements. The opening address will be delivered in Norton Hall at 8 p. m. of the same day by Prof. E. C. Dargan, D.D. E. X. MULLINS, President. DEAR RECORDER: Pastor John T. Oakley, Water town, Tenn., has recently closed a meeting at Grant, Tenn. in which there were 100 professed converts and 70 additional church members. The beautiful new church at Scottville, Ky., was dedicated the fourth Sunday in September. The energetic pastor, J. W. McQueen, deserves credit for raising the money for it. My address for the next weeks will be Club Springs, where I hope to receive a number of new converts. W. H. McKnight, Jr., President.

VISIT TO MANAOS.

Church was organized in 1850, and from the beginning to the present time it has been the Lord. Our pastor, Bro. E. A. Nelson, has frequently visited the place and had been able to get a good start. Bro. Nelson is an unflinching seed-sower in the valley, and has laid the foundations for an extensive Manaos church now has over a hundred members, having received thirty odd members. One of its first members, its present senior deacon, had a substantial income and was a cheerful giver, has been the pastor, Bro. Nelson, has enabled the church to carry heavy burdens. Last year Bro. Nelson was broken in health, this brother, Col. Nelson, gave him money to come to a seacoast health resort. Every day he sent me \$50 to carry me to Manaos and back, and I might be at the dedication of their meeting house. This year, foreseeing that his income was going to diminish, told Nelson that he wanted them to buy up and buy land and a meeting house while he could help them. Largely through the brother's liberality the church is now helping a man with \$15 per month in studying with me for the city. Until they built their house, the church paid \$65 per month for hall rent for their meetings. But some time ago they had a good piece of ground for building over \$1,500, and they finished a neat boxed house, 43 feet, at a cost of \$1,700, and by the Board or the church. This house is to serve them and can build a large brick school house, which they hope to do in a few years. They expect to build a school house and parsonage on the same ground, which is about 2nd their new house was built in the presence of a full congregation. I remained with them and we had meetings every week through August 9th. Manaos is and must be the center of a vast territory that offers almost unlimited opportunities for missionary work. And by the Gospel is taking root in the interior of that state—Amazon. One of the Manaos men who had gone into the interior to live awhile, the other day Bro. Nelson the names of 31 men who professed to be truly converted and wanted to be baptized. At other places there are also the need for more missionaries or trained laborers in the State is very urgent. Fraternally, J. E. HAMILTON, Brazil, Aug. 17, 1903.

DELIGHTFUL MEETING.

Ministers' and Deacons' meeting of Sulphur Fork Association was most delightful session the Ballardsville Baptist Church on August 29-30. The programme was excellent and the appointments were well received. The subjects were all new and were given quite thorough practical treatment. A hand contribution was made to the Mission. The whole meeting was one of the very best. It was presided over by J. T. Sampson. Bro. W. Wood, colporteur, was reported secretary. Bros. Ohles, and Johnson made report

on excellent programme for next meeting, with place to be reported later.

A hearty resolution of thanks was tendered by the visitors for the royal and excellent care shown them by the church and community. Ballardsville is a fine place with a fine people and a noble and dearly beloved pastor. Pastor Sampson was delighted with the meeting—especially the spiritual uplift of the meeting. We all pray God's richest blessings upon them in their revival which is to begin in a few days.

L. E. MASTERS.

News comes that Rev. H. F. Jordan died in Pana, Ill., on the morning of 5th inst. He was a native of Shelby county, Kentucky, and for many years a prominent teacher, and also pastor of several churches in Shelby and adjoining counties. He was for several years a student in Georgetown College and my room-mate. He was faithful and conscientious in all things, and a man of strong convictions and consecration. He was highly respected and loved by those who knew him. He was instrumental in the conversion of many. For years since he moved to Illinois he has been in delicate health, but he was ready for the change and rejoiced in the prospect of the rest that remains for the people of God. To his bereaved wife, children and friends we extend condolence, and if all follow his noble example they will meet him where there will be no weeping and no parting.

W. P. HARVEY.

FAITH, NOT SIGHT.

Naturally, men are governed by what they see. They call for what they can feel, handle and measure. The world appeals to their senses, and they take much stock in the visible. The sky, air, sun, moon and stars are recognized and accepted as realities, because we come continually in contact with them in their relations to our everyday lives. So accustomed are we to the outward and visible, that we think if we only could realize the unseen things as clearly and fully, how much happier, and more assured, we would be! We cry out for a view of the Saviour, as the original disciples had. We demand tangible proofs of his existence and manifestations. We cannot grasp the things of the Spirit as we desire. Heaven seems so far off. We long for an actual glimpse of God and eternal realities.

But God has ordained differently. He has established a law of spiritual development through faith's operations. There is no other mode of growth in the divine life on earth. Our Lord departed from the world in order that, among other things, we may walk by faith and not by sight. He desired in this way to test human confidence, and to give full opportunity for the workings of the Holy Ghost in the soul and in the church, and through her, upon the world.

Notwithstanding this divine arrangement for the right cultivation of the soul and of the life, various religious systems seek to introduce, as far as possible, the element of sight into worship and service. Roman Catholicism brings into play whatever appeals to the senses. It has its pictures of Christ and of the Virgin Mary, its sensuous rituals, its priestly absolution and practices, its churchly authority, its saint relics and its other sensual appliances.

Ritualism in any church, where it obtains high expression and controlling influence, works along the same line of appealing to the eye and of moving upon the mind and heart through the visible and tangible. But Protestantism in its purer, fresher and larger out-reachings and operations aims to come more into contact with the invisible. The more we apprehend God as a "Spirit," and "worship him in spirit and in truth," the truer our worship, and the more acceptable is it to God. The Bible discountenances all worship of him by graven images, or things made by human hands; and calls for the simplest, purest and most direct approaches to him through his Son, Jesus Christ, as the only Mediator between him and man, and under the quickening, illuminating and helping influences of the Holy Spirit. He has given us his Word as the rule of our faith and practice, and the more we are guided by it, and the more we accentuate it by leaps God-ward, Christ-ward and heaven-ward, the more do we glorify him, and the more we enjoy the richest, purest and most glorious of religious experiences and possessions.—Presbyterian.

THE REAL TEST OF MEDIEVAL BAPTISTS.

I do not agree with Dr. Newman that anti-pedobaptism was the indispensable test during the ages, when everybody understood, and to some extent at least, practiced the apostolic baptism. The test for Baptists, in all ages has been:

- 1st. "A converted membership." 2d. "The Bible the only rule of faith and practice."

Luther Calvin, Knox and all the other Pedobaptists were unsoned in one or both of these points. Wherever those points prevailed, there was no infant baptism, no union of church and state, no Catholicism, Roman, Lutheran, Anglican or Scotch. In the early centuries those tests marked the churches that resisted the tendency to Episcopacy and ritualism. They were our ancestors whatever the error in other respects may have been.

J. L. D. HILLYER.

Macon, Ga.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Cloister), says, if any suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

DISTRICT ASSOCIATIONS.

- Place and time.—1903. SEPTEMBER. Booneville—Bethel church, September 11. Greenville—Shiloh church, Mesocco Co., September 11. Stockton's Valley—Wolf River church, Tenn., September 12. Boone's Creek—Ephesus church, September 15. Crittenden—Crittenden church, September 15. Nelson—Little Union church, September 16. Russell's Creek—Macedonia church, September 16. Warren—Rocky Hill church, September 16. Lynn Camp—Lynn Camp church, September 17. Irvine—Chilopispa Rough church, September 18. Second North Concord—Clear Spring church, September 18. Concord—Drumson's Ridge church, September 23. East Lynn—Orinth church, September 23. Nelson—Mammoth Cave church, September 23. Salem—Forks of Other Creek church, September 23. Freedom—Stony Point church, September 23. Goose Creek—Rock Spring church, Sep-

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- September 25. South Union—Bethel church, September 25. Three Forks—Dwarf, Perry county, September 25. East Union—Rock Spring church, September 29. Goheen—Garfield church, September 30. Severn's Valley—Mt. Zion church, September 30. OCTOBER. Laurel River—New Hope church, October 2. South Concord—Canada Creek church, October 2. Davison County—Sugar Grove church, October 6. North Concord—Big Brush Creek ch., October 6. White's Run—Carrollton, October 6. Little Bethel—Harmony church, October 7. Little River—Kuttawa, October 7. North Bend—Bellevue, October 7. Union—Orchiana, October 7. West Kentucky—Zoar church, Oct. 7. Enterprise—Fairview church, Johnson county, October 9. Mt. Zion—Williamsburg, October 9. Upper Cumberland—Slater's Fork, October 9. West Union—Bandana church, Oct. 14. Ohio Valley—Grave Creek church, October 20. Blood River—Pleasant Valley church, October 21. Graves County—Oak Grove church, October 22. If changes are desirable, please write to the papers. J. K. NUNNELLY, Sec. Georgetown Ky.

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The Farm

and Household

Will W. Gay and Co. sold 488 cattle at prices ranging from \$4.40 to \$4.65.—Winchester Democrat.

At Hutchison, John McLeod sold a bunch of fat hogs, that averaged 250 pounds, at \$5.50 per cwt.—Paris Kentuckian.

The Louisville Packing Company holds the world's record for quick time in dressing a beef—two minutes and forty-five seconds.

Several of the farmers of this section have sold their crops of tobacco in the field as it stands for \$6 to \$9 per hundred.—Lexington Observer.

T. F. Mitchell sold to James McConathy 3 head of cattle that averaged 1,100 pounds at 3 3/4c. Alonzo Mitchell sold to same party 5 head at same price.—Jesse mine Journal.

T. S. Robertson, of Bethel, sold to Joe Whaley & Co., of Morehead, 45 head of 1,100 pound cattle at \$4.10 per hundred, and 57 lambs weighing 87 pounds at 5c per lb.—Mt. Sterling Sentinel Democrat.

R. V. Webb delivered his crop of tobacco last week to F. T. Browning & Co., receiving 10c per pound all around. The leaf and lungs of this crop were a perfect cigarette wrapper, and Mr. Webb has the honor of receiving the highest price paid in Pendleton county for 1920 crop.—Falmouth Pendletonian.

Hibler Bros. weighed out the 40 head of cattle last week recently purchased of Mr. T. B. M. Bedford at 5c, and they averaged 1,650 lbs. They also weighed out a bunch of 30 purchased of Milton Plummer at 5c, and they averaged 1,600 lbs. This is the best lot of cattle heard of in Kentucky this season.—Bourbon News.

Harrodsburg Court—Auctioneer McGinnis reported about 100 head of cattle on the market. Six head of 500 pound steers at \$21; four head Jersey steers at \$13 a head; four nice 600 lb. steers at \$24; three steer calves, \$12 each; milk cows sold well at from \$30 to \$50; suckling mule colts from \$25 to \$65. Good crowd but little trading marked August court day.—Harrodsburg Herald.

A man who has been traveling in Iowa has hit upon an odd use of corn cobs. He says: "I made a trip through a big part of Iowa recently and I found several grain-shipping towns that had corn cob sidewalks. In spite of what one would think about it cobs make a pretty good sidewalk. They are a little rough at first, but when the cobs become tramped down the walk is smooth."

A stunted chicken seldom develops into a fully matured specimen. To get the best results, feed regularly every day, a little at a time and often, being careful to provide the best bone and flesh-building foods. Good sharp grit and exercise are essential to the proper digestion and assimilation of the food. Green food and meat scraps will hasten the growth and development of the chicks. Have a system in your feeding, and follow it carefully.—Commercial Poultry.

BEANS AS A MARKET CROP.

Since beans are not planted early in the season, there is a temptation, owing to the pressure of early spring work, to defer plowing the bean ground until a short time before planting. This is one of the most costly mistakes that the bean grower makes; more frequently than otherwise the crop suffers from drouth at some time during the season and it is the late plowed land that suffers most. To save for the use of the crop the moisture that has percolated into the deeper portions of the soil during the winter and spring rains, the land should be plowed as early in the spring as it is fit and harrowed or cultivated at intervals till the time of planting. This thorough preparation of the soil not only saves the moisture but it develops readily available plant food, so that the young plant when started makes rapid growth.

Beans are usually grown in rows twenty-eight inches apart. They may be planted by hand in hills like the old-fashioned method of planting corn, only closer, or better, they may be drilled in by appropriate machinery. Formerly one-horse planters were used, but now most growers use the ordinary grain drill, stopping the tubes that are not needed. Any good grain will plant the smaller varieties entirely satisfactorily and many will handle the large varieties successfully.

Beans should not be planted till the soil is warm and conditions favorable for growth, as the seed rots under unfavorable conditions. The time of planting will vary somewhat with the variety grown, the large or kidney beans requiring somewhat earlier planting than the pea or medium varieties. In New York, planting is usually done between the 20th of May and the 25th of June. Early planting tends to induce uneven ripening, as under the less favorable condition the plants germinate unevenly, the weaker not appearing above ground till the stronger have made several leaves. Early plowing and rather late planting is a safe rule to follow. Again, late-planted beans are believed by many to be more likely to escape the attacks of the weevil.

The quantity of seed per acre varies with the variety grown—the large sorts requiring heavier seeding than the small. Of the pea varieties, from two to three pecks are used; of the mediums, from three to four pecks; of the marrows and yellow eyes, about four pecks, and of the kidney beans, about five pecks.

The cultivation of the bean is similar to that of corn. The surface should be stirred often enough to maintain a soil mulch and prevent the weeds from getting a hold. Some manufacturers make special cultivators for beans that work two or more rows at a time. It is important that the plants should not be cultivated while the leaves are wet from rain or dew, as the soiling of the leaves tends to induce disease, especially the bean blight.

The crop may be harvested by hand pulling, but bean harvesters are now almost universally used. The harvester is a two-wheeled implement, having two long narrow blades set sloping backwards, and adjusted in such a manner that they scrape along just at or under the surface of the soil, so as to cut the stalk or pull the plants, and at the same time move two rows toward each other, so as to make one row. Two horses

are used for this work. Soon after the beans are pulled, men pass along with forks and pitch them into bunches. After a day or two the bunches are turned, and in the turning are moved so that three rows make one, with the distance between them such that wagons may pass along to gather up the crop. If the weather is favorable, the crop is soon ready to draw and very little turning is required. If, however, the weather is unfavorable, time will be required for curing, and the bunches must not be left long without turning, or the beans in those pods resting on the soil will be damaged. Wet weather at harvest time does not seriously damage the crop, provided the bunches are frequently turned, but the labor of harvesting is materially increased.

When sufficiently cured, the crop is pitched on wagons and drawn to the barn, where it is stored in bays like hay. The threshing may be done soon or left for a winter's job. Some good bean growers still prefer to thresh with the old-fashioned flail, as fewer beans are broken; but usually beans are threshed by means of a spiral machine similar to those used in threshing wheat or oats. The threshing is usually done by steam power and by itinerant companies of men who follow the business during the season.

Farmers usually sell the crop as it comes from the machine to dealers, who further clean and prepare it for market. The dealers usually maintain near the railway stations "bean houses," where the crop is received and stored and prepared for market as required. All beans placed on the leading markets are "hand picked"—that is, the broken or damaged beans and small gravel stones that the machinery cannot separate are removed by hand labor. To facilitate this, labor contrivances are used called "picking machines," which, however, do not pick the beans at all, but simply move them along on an endless belt in front of the operator, so that the work may be done advantageously. By means of a foot lever, the movement of the belt and the supply of beans may be controlled by the operator, the beans being led through spouts from the storage bins above.—J. L. S., in Country Gentleman.

It is said that the growing demand for young turkeys in early summer, as broilers, at about three pounds each, and later from that weight to five or six pounds, has resulted in reducing the supply of really good near-by turkeys at Thanksgiving time so much that marketmen find it exceedingly difficult at that season to supply the trade which rather insists upon a near-by bird. These very immature turkeys go to Newport and other swell summer resorts; and the growers get as much for them at that age as they would if they kept them until grown, and of course make more by selling early.—Farm Poultry.

"These are good chickens," the dealer declared.

"If that's true," replied the shrewd housekeeper, "there's no truth in the old saying."

"What old saying?"

"The good die young."

Philadelphia Press.

A gentleman sold a lot of hay at Winchester last week at \$15 per ton.

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Arrive Louisville: 2:30am, 6:15am, 12:00pm, 7:00pm.

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Whitfield, when asked where he studied theology, replied: "In my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through his life.

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Items of Interest

News from the World Over.

Dr. George J. Engelman, of Boston, has been thoroughly investigating the birth rate in this country, especially in New England. He finds that the college graduates have larger families than other people, for their families average 2.34 children to each marriage, and of these children to each marriage, and of these children to each marriage, and of these children to each marriage...

The Examiner says: "No Northern man of right feeling can fail to sympathize with the husband and father in the South in their stern resolve to stamp out the awful crime against womanhood of which so many negroes have been guilty in recent years." If any one will provide a way of stopping this, lynchings will cease. But there has yet to be a change in legal procedure before this can be done. What change is necessary may be a question, but some is beyond doubt.

One of the papers, in speaking of the pictures in the paper, says no one would object to them if they knew what a relief it is to an editor when an insatiable foreman is calling for "copy" to run in cuts. Besides, when the cuts are sent by those who wish the pictures, they are much cheaper than type-setting. Still we think full-page pictures of the pope are not exactly the thing for religious papers.

The Health Department of New York City investigated the various headache powders sold by the druggists in that city. They examined 337 of these 313 contained phenacetin or acetanilid, both of which are coal tar derivatives which are said to be less dangerous than antipyrin and antifebrin. Yet they both lower the vitality, depress the action of the heart and are therefore dangerous drugs.

The Vatican is rejoicing because Gov. Taft is to succeed Secretary Root as Secretary of war. No wonder the Catholics are delighted, and that the grizzled old veteran officers in the army are not. For Taft and while in the Philippines has done everything to favor the Catholics. On the other hand, he has angered all the regular army and navy officers by his autocratic tyranny, and it seems hard to men who have spent their lives in the service that he should be placed over them.

Justice Brewer, of the United States Supreme Court, made a speech on the subject of lynching. He said the cause of it was the delay and uncertainty of legal methods, and appellate courts will set aside the verdict of the subordinate courts not because there is any doubt in regard to the guilt of the criminal, but on some technical point. And shrewd criminal lawyers take advantage of these technical points to get off criminals with any money or influence.

Judge Brewer urged the abolition of appeals in criminal cases. He said that no appeals were allowed for 100 years in this country, and no review except in rare cases, in which two judges sat on the case. In England no appeal is allowed, and criminals are punished swiftly. Consistently there are few murders in England and no lynchings.

A deputation from the Nonconformists, headed by Dr. Clifford and Lloyd-George, the brilliant young Welsh Baptist, met the Liberal leaders and asked that a pledge that a report of the Education Act should be the first item in the Liberal programme if that party came into power at the next election. Lord Spencer said it was difficult to foresee what urgent questions might arise, but the Education question could not occupy a second place in the programme. He admitted that one object he had in view in advocating taxation on breadstuffs was to turn the minds of the people from the Education Bill. His scheme has failed, and the cry of a "dear loaf" is causing the Government to be debated in bye elections.

Pedro Alvarado has died. Six years ago he was a poor, the lowest class of laborers, earning 20 cents a day; he died the richest man in Mexico. He discovered the Palmilla mine, and his income from it was \$1,000,000 a month. He offered a year ago to pay the debt of Mexico. He was very generous with his money.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

HARDWICK.

On Aug. 11, 1903, Bro. W. G. Hardwick, of Hartford, Ky., fell asleep. He was born March 8, 1866, and lived for many years an earnest, faithful member of the Baptist church in his town. He was the clerk of his church, and had been for a long time. O, how we shall miss his happy face and cheering, helpful words. He was indeed a friend to his church and pastor, entering feelingly into all their troubles and joys. He was like Master, a friend of sinners, and more than one wept great tears of sorrow, and, we trust, penitence, as they realized that the voice they had so often heard in loving advice to them would be heard no more on earth. While so much remains to be done on earth, his duty is done, and as a sinner fully ripened was waiting to be garnered, having while in health expressed himself as having no doubts of gaining the "happy home."

He leaves a devoted wife and a precious daughter. He was happy in living to see his dear, a mild profess faith in Christ and be buried with him in baptism.

O, so noble and so true, Why, O why, was it you Who should be called away. You helped us here To persevere In good along the way. We'll courage take, For in your wake We meet the golden day. E. W. COAKLEY, Pastor, Beaver Dam, Ky.

JONES.

Whereas, God, in his providence, has taken from our midst our beloved brother, W. M. Jones, therefore be it resolved, That in his death, which occurred on Aug. 28, 1903, the church has lost one of her most faithful, able and efficient members.

That the Sunday School has lost one of the most successful teachers.

That the community has lost one of the best citizens; one who dealt with his fellowman in all his business transactions on the "Golden Rule;" one who was charitable and kind to the poor, and delighted to relieve the necessities of suffering humanity.

That the family have lost a kind and devoted husband and a tender, faithful and affectionate father.

By order of the church at a called meeting, Aug. 31, 1903. CLARENCE COLEMAN, J. B. FERRELL, Church Clerk, Pastor and Mod.

STAFFORD.

Mrs. Eliza Jane Stafford, wife of Deacon G. R. Stafford, died July 21, 1903. She was the daughter of J. W. Cobb, an honored and respected Baptist family. To her was born one child, who is now the wife of Pastor J. S. Ramsdell. She united with the Baptist church when 13 years of age, and was a devoted member in her in the truest sense of the word until her death, at which time she was 47 years of age. Few persons in our church have borne so strong testimony to the power of religion as she. The power of Christ found her, and in her life and death she bore witness to his saving grace, saying, "It is all by grace." She was an ardent and constant reader of the Recognition from her childhood. May the blessings of God rest on the bereaved husband and daughter. And may all who knew her imitate her modest Christian character. Funeral services were conducted at Pleasant Ridge church, of which she was a member, by Eld. J. A. Davis, a cousin of the deceased.

TUGGLE.

Jeremiah Tuggle was born in Wayne county, Ky., April 22, 1846, and died near Albany, Ky., Aug. 6, 1903. Bro. Tuggle professed religion about 1869, and joined the church in Albany some months afterwards. He was ordained to the deaconship in said church by the writer and others about 1886, and he was subsequently one of the most efficient servants and consistent members of the body. He was the father of the pioneer preachers of Wayne county, and his descendants, in the main, at least, have been inclined to follow him in the Bible and Baptist belief. Deacon Tuggle leaves a wife, three daughters and many friends. ISAAC A. STOUT, Green Cove, Ky.

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LORIMER, GEORGE C. "The Master of Millions." \$1.50.

The book begins with a prologue, showing how a certain young man is falsely accused of a theft committed by a man far above his station, and the brother of the girl he presumes to love. He is helped to escape, and goes to Australia, whence he returns after many years as the "master of millions," to find his love still unmarried. In the end the man is killed by the original thief, his head in his old sweetheart's arms. Life in the slums is depicted, and there are many characters in the book, which points various lessons.

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FAVORED for nearly HALF A CENTURY.



By mail, postpaid, on receipt of order.

We are the oldest Gold Pen makers in the South.

BARNES' FOUNTAIN PEN.

C. P. BARNES & CO., LOUISVILLE, KY.

President of this country had our sent them a letter. If the Protestants are awake it will be the last.

The last treaty reported from the Philippines was fought near the Laguna de Bay in the province of Cavite.

DEATHS.

RUTLEDGE.

Mrs. W. R. Rutledge, wife of Rev. W. R. Rutledge, and daughter of Mrs. G. A. Wigginton, of Mt. Washington, has been called home.

HAMMONDS.

Sister Susan M. Hammonds was born 1825, died 1906. She joined Bloomfield Baptist church at 13, lived an exemplary life, full of much fruit for the Master.

W. A. BURNS.

"Let sorrow's radiant tempest blow, Each chord on earth to sever; Our King says come, and there's our home, Forever! O forever!"

CANCER CAN BE CURED.

Not by the knife or the barbarous burning plaster, but by soothing, balmy Oil. Not a late discovery, but necessary fully used for the past ten years.

THE MARKETS.

LIVE STOCK.

Report for week ending September 5. CATTLE. Choice to prime ship steers. 4 50 to 4 75. Med. to good ship steers. 4 25 to 4 50.

Wool.

Choice packing and butchers. 6 25. Medium packers. 5 50. Choice light shippers. 6 10.

Sheep and Lambs.

Good to extra shipping sheep. 2 75. Fair to good. 2 50. Good to extra. 2 50.

Second Quarterly Report of the W. M. U. of Kentucky. Central Committee.

Miss E. S. Broadus, President, 1810 Third Avenue; Mrs. B. G. Rann, Secretary and Treasurer, 1207 Garvin Street.

Table with columns: Name, Foreign, Home, State, S. B. Board, Halls Home, Self Denial. Lists various churches and their contributions.

SOCIETIES.

Table with columns: Name, Foreign, Home, State, S. B. Board, Halls Home, Self Denial. Lists various societies and their contributions.

RECEIPTS.

Receipts this week: 1906, 1,100; 1905, 1,000.

DISBURSMENTS.

Disbursements this week: 1906, 1,000; 1905, 900.

REMARKS.

Following is report of sales for week ending September 5, 1906.

LEAF WOLVES.

Following is report of sales for week ending September 5, 1906.

COMPARE WITH PREVIOUS YEARS SALES.

Total sales of new crop to date: 1906, 65,000; 1905, 60,000.

REMARKS.

Percentage of rejection to auction: 1906, 17; 1905, 24; 1904, 20.

REMARKS.

Receipts this week: 1906, 1,100; 1905, 1,000.

Items of Interest.

News the World Over.

Mrs. Julia McNair Wright has died at her home in Fulton, Mo., aged 63. Mrs. Wright is well known as an author.

Fifty or more years ago the yacht America went over to England and won the "Queen's cup," which has since been called the "America's cup."

The yacht which have won in the recent races were the designs of Harrohoff, and Sir Thomas Lipton says he has despaired of finding any man in England who can equal him.

Wisconsin is having an experience with the German carp which is like the trouble in this country with the English sparrow, and in Australia with the rabbit.

Prof. Theodore de Laguna who went to the Philippines as a teacher, makes an honest confession which is said to be good for the soul: "We are making a failure of this scheme of education, a monstrous, mortifying failure; not irremediable, perhaps, but fast becoming chronic, and requiring instant attention."

The Federation of Catholic Societies have held their annual meeting. It is in this federation which has made the Catholics so great a danger in this country.

At their recent meeting the Catholic Federation was greatly rejoiced at not entering a letter of protest. For the politicians of neither party can be trusted, unless they know the Protestants are awake.

At their recent meeting the Catholic Federation was greatly rejoiced at not entering a letter of protest.