

WESTERN RECORDER

Faith, Hope and Love, these three.

YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 21, 1904

NUMBER 33.

Published Weekly by
THE BAPTIST BOOK CONCERN.

(Incorporated)

62 Fourth Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.50; after three months, \$3.50; after six months, \$5.00. Single copies, 5 cents.

RECEIPT and credit of payment to be shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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ONE of the most hopeful signs of the times is the position which the laymen in the Northern Methodist church took upon the subject of amusements. Some preachers wished the prohibition against dancing, theater-going, &c., to be taken out of the Discipline. They tried to get it done four years ago. Petitions were sent up to the General Conference from all parts of the North, and the overwhelming majority—more than five-sixths—protested against any change.

THE report of a recent revival in Nanking, China, says there were more than forty conversions and adds: "The fruits of the Spirit were seen in a longing to save others." A man has little reason to believe he is himself converted if the first thing he does after receiving the forgiveness of his sins is not to try to lead his unconverted friends to the Saviour.

IN the New York City ministers' conference one preacher said, "It is a mistake to say that God is omnipotent." Said preacher cannot see why God allows certain things if he is omnipotent. And his conceit is so colossal he makes his power of seeing the limit for the Almighty! He—a worm of the dust, crawling around in the dust of one of God's smallest planets!

DR. R. W. NICOLL, editor of the *British Weekly*, is not a Baptist, but he speaks in the highest terms of Spurgeon's Pastors' College. Spurgeon has been dead ten years, but his son Thomas, who is walking in his footsteps, is President of the College. Dr. Nicoll says: "Wherever I have found a minister from Spurgeon's College, I have found a true man, true to evangelical doctrine, to the beliefs and convictions for which he stands."

THE *New York Evening Post* is right in saying of the vote of the Northern Presbyterians to unite with the Cumberland. "Its doctrinal implications are almost startling. The Cumberland church rejects at least three of the 'five points' of Calvinism. It is a noteworthy sign of the times."

IF the Northern Presbyterians have ceased to believe their Confession of Faith, honor requires them to change it to suit their belief. If they still hold to the grand doctrines which they call the "five points" and which our Baptist fathers called "the doctrines of grace," they ought not, for the sake of numbers, vote to receive men who reject and denounce these doctrines.

THE hand which reaches out of its experiences of suffering to help another, is always the hand which some real sorrow has pierced deeply.—Chambers.

Personal Work and Pulpit Power.

BY A. L. KAIL.

Perhaps there has never been a time when what is called "personal work" in religion was more emphasized than it now is. This emphasis is in part a reaction from the recent rage for conventions, great assemblies for any purposes related to the extension of Christ's kingdom. The latter day rise of the religious convention was natural. The immense and sudden expansion of facilities for convenient convening, which followed the civil war, led to the running together of all sorts of people for all sorts of purposes beyond anything of that kind ever previously known among us. Religious people assembling for religious purposes struck the current, or were struck by it, and floated with it inevitably. Why not? What are these facilities for if not for the meeting and mutual edification and inspiring of the servants of Christ in his service. Simultaneously with this extraordinary expansion of these facilities, a spiritually adjusted state of mind among Christians came on. Almost a mania for large assemblies, local, and particularly gathered from wide areas, arose. The movement of Christian zeal, gathering most conspicuously about Mr. Moody and his immediate associates, utilized these conditions and fed on them. This was in some measure a fad and in some measure an inspiration. The Moody movement, adopting this term for convenience, was first almost wholly evangelistic, seeking the salvation of the lost, and to this end calling them into great meetings. Attached to these great assemblies was an organized personal work by others than the preachers and directed chiefly to those awakened to religious concern and inquiry by the preaching in the great assembly. But this movement and method soon exhausted itself; and Moody, whose great natural generalship was improved by the Divine Spirit, turned the energies enlisted into another channel, that of educating individuals, for personal work chiefly, with or without the great assembly. Here ensued a transition from dependence on pulpit power to personal work in this field and force. And latterly the personal work element has largely taken the more prominent place in the consideration of evangelistic leaders and toilers. A large body of literature, including numerous excellent books devoted to equipping for successful personal dealing with individuals in their religious concerns, has appeared as the expression of these later conditions. So "personal work" has probably in some measure come to the front as a distinct element in evangelism, more than ever before.

This last remark may need to be qualified beyond the qualifying of it already expressed or clearly implied. It seems to me that the great cultivation of the personal work idea in recent years has comparatively and quite largely failed of practical fruit. The amount of personal work done has not kept pace with the amount of talking about it that has been done. There is a universal recognition of the prime value of hand to hand effort for the unsaved, but there does not seem to be much of the hand to hand effort, especially in view of the emphasis laid on it, the instruction in relation to it, the facilities for it and the multitude of Christian people endowed and equipped for it. If all the available force, or a respectable per centage of them should actually go into the business, would not a tremendous ingathering follow? The fact that the ingathering does not come appears to prove that the work

is not done. The same proof does not hold in the realm of preaching because the unsaved do not much attend the preaching. Their non-attendance makes pre-eminently the present need for the other kind of effort. If it were done as fully and as faithfully as the preaching in the public congregation is done, the unsaved would necessarily be reached in great numbers and in conditions most favorable to their ingathering. The fail ure here seems to prove that the effort is not here. The machinery for the large congregation, including many unsaved, is kept steadily in motion, but the unsaved evade it and it therefore fails in relation to them; but the unsaved cannot evade the other kind of effort, and therefore there seems to be no explanation of its indisputable failure in large measure except that it is not done much.

Why is the personal work not done? Several replies occur to me. First it is not done much because it is organized too much. It is like sharp shooting in war; when you put the sharp shooters under regular infantry drill, you spoil them as sharp shooters; in order to success in that line they must be given latitude of liberty in initiative and the whole range of action. Personal work in winning souls is spiritual sharp shooting; it must have free swing; so soon as it is organized it begins to be paralyzed. Christianity is pre-eminently personal. Satan has swept a great swathe in this world by getting Christians organized. Ecclesiastical organization has been the devil's lemon squeezer zealous Christians being the lemons, the juice of zeal being squeezed out of them by organization, sometimes excellent theoretically and always respectable. A wide known organization for the endeavors of young men for each other takes its name from an incident by the Jordan, but its processes do not very impressively harmonize with the incident from which it draws its name. Philip and Andrew were not organized, there was no concert of action between them, they had no instructions or intimations, so far as we know, from either John or Jesus in the direction of that service giving them the prominence familiar to us all. Each one of them independently and spontaneously struck for his man and got him. If they had stopped to organize, even a committee of two, and "made a date," they probably never would have got there. That delivered dominion of Gadara, the first person that Jesus ever authorized to bear the message of His grace to men, was not organized; he was authorized, "ordained," if you please, and then turned loose among his acquaintances. If some other demonia had been healed and they had then been organized, the result would probably have been very different. What is simpler than "two and two"? We hardly think we have a respectable committee for closing the door or poking the fire unless there are at least three of them, except of course an auditing committee that really has some close figuring to do and is therefore usually composed of two. But the Lord Jesus as an organizer, of the twelve, the seventy, or any other number, never got beyond two. That is worth pondering when we are thinking about personal work.

This brings us to our second reason for the small personal work, namely, the lack of the spirit of the work in the persons who are expected to do it. This is "as regular as clock work" in Christian history and experience, that as people lose the life of Christ in themselves, they substitute for the lost life ceremonial and or-

ganization, try to make up in machinery what they lack in power, and behold themselves with the notion that the clatter of the machine is the music of the kingdom. When a non-liturgical church begins to hanker for a liturgy, the hankering is a confession. Beat around the bush all you please, the fact stands that people wish to "organize" with responsive readings and spectacular parades, and concert repetition of the Lord's prayer, and so on, because they have lost the ability to pray without a prayer book. Now the bearing of this on our theme is obvious. The kind of personal work that we are thinking about is not done because it requires spiritual life in the workers, and there is a great dearth of spiritual life. The life that loves the lost intensely, that feels the burden of sin tremendously, that is concerned for the conquest of the cross of Christ immensely, that life runs low among us, and therefore we do not run to rescue the lost from sin and hell.

But now let us get around to "pulpit power." What connection is there between it and "personal work"? Must this, for the present purpose, that they both depend on the same life, and when that life is lacking they both fail. The unconverted do not come into our congregations. Yes, they do sometimes, various contrivances can get them there usually, but as a rule, they come only to go away unsaved and unmoved. Why? For that same reason, the lack in us of the kind of life that grapples them. The tone of the church is the turning point in the problem. Almost any sort of a preacher may preach almost any sort of a sermon and under it sinners will feel their sins if there is the atmosphere of profound prayer, in the fellowship of the cross of Christ, that believes in sin and hell and salvation and holiness. That spirit surcharging the assembly is like electricity surcharging the air; it makes lightning that strikes. This is not news. It has always been so and always will be so, and there is absolutely no substitute for it. Sinners are not convicted in a congregation that comes together to be entertained; they are convicted in a congregation that comes together to fill up the measure of Christ's sufferings for a lost world.

If there is space for it, let the question be raised, May not our shifting of emphasis from the pulpit to person or the reverse, be only or chiefly our wiggling to get our weakness into another connection, our pain into another place? Have there not been times in the past when personal work was not discussed or organized or prosecuted much, but when there was great pulpit power, so that congregations were swept mightily by the touch of God, until they were prostrated and wept and were born from above, when no visible cause appeared but the humble utterance of familiar truth from the pulpit? Are not those conditions among us now, here and there? And is not the philosophy of it always the same? Let the responsible thinkers bind personal work and pulpit power into one bundle and think about it.
Philadelphia, Pa.

If I could give you information of my life it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what he has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything.
—Florence Nightingale.



which she lived. I decline to attempt to describe the scene again. The only place where she could be found was at Bala. She was taken away there by Mr. Thomas Charles Jones, who had lived with her in Bala for years, and who was sent him from London.

Mary had just money enough to pay the usual price for a Bible, and in order to spare to pay for a ride to Bala. So the child walked barefooted that twenty-five miles to Bala and found her way to Mr. Charles' house. But he had no Bible on hand except some that he had already promised. And what was worse, the publishers in London, a Tract Society, I believe, though I am not sure, had told him they did not intend to publish any more Welsh Bibles.

Mary wept bitterly in her grief and disappointment and Mr. Charles wept with her. I am glad to say that somewhere in the course of the year Mary found a Bible for sale. Mary afterwards married Thomas Lewis, a weaver, and she out-lived her husband, dying in 1864. On her tombstone is an inscription saying in effect it was erected by the Calvinistic Methodists in respect to the memory of the Welsh girl who walked twenty-five miles in 1800 to procure a Bible, which circumstance led to the establishment of the British and Foreign Bible Society.

For as soon as he could after her visit to him, Mr. Charles in 1802 went to London. He told her story to Christians there, and her love for her Bible touched every heart. At a meeting of the Religious Tract Society he told her story most eloquently and plead for the organization of a Society to print Welsh Bibles. Mr. Joseph Hughes said that surely a society might be formed for that, but why not enlarge its scope. "If for Wales, why not for the world?" And this caused the formation of the Bible Society which celebrated its Centenary last March.

The papers have told us all how many millions on millions of copies of the Bible the British and Foreign Bible Society have distributed all over the world in about all the languages of men. The good which the love of that one poor child for her Bible has done in the world can never be estimated. The only book except the Bible which the Society has ever published is "The Story of Mary Jones."

Life From His Death.

BY REV. A. B. WISHARD, D.D.

A minister of the Gospel said recently, "There is too much said about the death of Christ and not enough said of his example. Those who are trying to deal carefully with souls have made the painful discovery that many minds entertain very superficial and unscriptural views in reference to the source and continuance of spiritual life in the soul.

The life of Christ was the one perfect life; his example is the only complete model. There never has been a character like his—'holy, harmless, undefiled,' incomparable. So fair was he that even the unregenerate life can admire him. The blind spiritually must note the supreme excellence of the divine Exemplar. But admiration of the divine Saviour does not change the unregenerate life. Men speak of following his example. But dead souls cannot follow his example, nor can his fair character change the dead to living souls. Men may preach of his beautiful life, and present it in all its attractiveness. That can only reveal to us by contrast our foul character, our sins, our dead condition. Such a revelation may be worth much to drive us away from ourselves to his saving work. Hence it is well to "magnify the Lord" before the world for the purpose of convicting the world of sin. But where such a presentation of Christ only sets a dead man or woman to be good, trying to imitate the example of Christ, it puts before him a delusive and impossible task.

You often hear those who are not God's children say, "I am trying to live a Christian life." No man can live the life of a Christian until he is a Christian. A lit-

ter fountain cannot send forth sweet water. The attempt to live the life of a Christian who is not a child of God, though not intended to be a plea of hypocrisy, is at least a plea of deception. I can not live the life of a Christian because I am not a Christian. I might imitate him in some things, but could not live his life. We are different and separate persons. We must be at one with Christ before we can live this Christ life. And this at-onement is not brought about by his example, perfect and divine as that is. The at-onement is accomplished by his atonement, by his death on the cross. It is his sacrificial work for us, accepted by the guilty sinner, that brings us into peace with God, fellowship with him. Here is our life in his death, not in his example, valuable as that is when we have been made alive unto God. It is only the regenerated soul that is benefited by the example of Christ. Having life first through the vicarious work of the Son of God, he sees in the example of Christ what he may be; and the new life in him is stimulated to rise up and follow the divine Master.

Hence the atoning work of our Lord on the cross is our only hope, our sufficient hope. Accepted by faith, we are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Raised from the death of sin, alive unto God, the beauty of the Lord, of his holy and loving example, bursts forth upon the soul. And now "he is the fairest among ten thousand, the one altogether lovely." Now he is ever our model; but it is the Christ life in the soul that apprehends his moral beauty and clings to it.

It was not the sight of Jesus on the mount teaching his disciples the great lessons of that sermon, that loosed the burden from Christian's back. It was when he caught a glimpse of the cross that his load of guilt was lifted and he went on his way rejoicing.

Why does not the world see that the example of Jesus only condemns the unregenerate? Amazing blindness that sets a man to trying to imitate Christ, when he has no Christ in him; but having peace with God through our Lord Jesus Christ, he becomes our pattern in all things.

It is to be remembered that Christ is our High Priest. The office of the High Priest in Israel was to make atonement and make intercession for the people. This is the office of our High Priest. He has made atonement. "Christ hath redeemed us from the curse of the law, being made a curse for us." And now "he ever liveth to make intercession for us." That intercession, in its prevalence, can be offered only on the basis of the fact of his atoning work. Having "borne our sins in his own body on the tree," he is able to say, "Deliver him from going down to the pit. I have found a ransom."

Not only does the new life begin in the death of Christ, in his finished work for us, but it is nurtured by the same all his way. "As ye have received the Lord Jesus Christ, so walk ye in him." How did we receive him? As our satisfaction for sin, and we laid hold on him as "the Lamb of God that taketh away the sin of the world." He is the alpha and the omega, the beginning, the middle and the end of our spiritual life. He is all in all. When we get away from self to him, when we cast our deadly going down, and find in him the end of the law for righteousness; when we live in him, in his finished work of redemption, then, and only then, can we follow his example.

If we are finding complacency merely in the fact that we are pleased with the example of Christ, that we have admiration for his character, it will be worth while to go back to the foundation of our hope. "For without the shedding of blood there is no remission." Paul preached the good news, "Christ and him crucified."

The entire spirit of the Hebrews was one splendid setting forth of the atoning work of Christ as the foundation of our hope. "None of them ever washed and sanctification and redemption." Delivered up for us all, in his sacrificial death, we have all things—Heaven and Paradise.

Academic Ceremonialism.

What is the meaning of the current of ceremonial splendor and quality which has transformed the college commencement? A simple and dignified function has become a spectacular performance, which the populace tumbles over itself to witness, as it scrambles for seats in the Grand Opera or for a footing on the curb-stone to see the bride at a Fifth Avenue wedding. Geographically attired scholars march in long processions to spacious stages, where their chromatic gowns and hoods are effectively displayed to an admiring throng, while baccalaureate sermons are preached and estimable young men and women are "admitted" to all the rights and privileges of their various degrees. Honorary degrees are conferred with all the pomp of flattering speech and of formal decoration.

Ceremonialism is not in general a mark of intellectual evolution; quite the contrary. The undeveloped mind, which lives in its sensations and perceptions and gets tired when it tries to think, loves spectacular exhibitions. The scientific mind, the scholarly mind, is supposed not to care for such excitements, and when a people that has hitherto been distinguished among the nations for the plain living and high thinking of its educated men, suddenly gives itself over to processionalism and flummery on its most strictly academic occasions, the causes of so startling a conversion should be worth seeking.

The true reason for the growth of academic ceremonialism in recent years lies much deeper than any mere desire to perpetuate old-world forms. The character of the American people is changing. A smaller proportion of our population than formerly lives a simple, uneventful life. The increase of wealth has provided the wherewithal to satisfy a desire for sensuous enjoyment, and it is not to be denied that material pleasures play a much larger part in our scheme of existence than they did fifty years ago. In the earlier days there was a hard-working class, agricultural, manufacturing and mercantile, and an intellectual class, chiefly professional. The hard-working class was on the whole a frugal and saving class. It did not spend large sums upon any kind of pleasurable indulgence or upon mere display. The standards of morals and of manners were set by the intellectual class.

To-day a well-to-do class that cares chiefly for pleasures of the senses is large enough to set new standards of manners, if not, indeed, of morals. To this class, not mentally advanced enough to care for intellectual attainments, yet wishing to be thought in some sense cultivated, the ceremonial and the spectacular make a powerful appeal. It is good proselyting material for the stage manager, who has usurped the functions of the dramatist; for the ritualist, who has displaced the theologian; and for the educational "administrator," with an eye to tuition fees and endowments.

So far as the academic world itself is concerned, it is safe to say that ceremonialism has not been accepted because of any appeal that it makes to the tastes of the professional body. It has been taken up as a "business proposition," because a spectacular show appeals more and more to the American public. The great university, like every other American enterprise, has drifted into self-advertising. It puts itself on parade for the same reason that the merchant display his wares.

Ceremonialism accepted as intrinsically worth while would indeed be a sorry product of American educational effort. There is too much vigorous intellectual life in American academic circles to allow of such an outcome. Independent

of our lives, as in that of Jesus, Bethlehem and Calvary, in Jerusalem, Galilee and Glory. Through both light and shadow, we move on to certain blessing, providing he has our hearts—Rev. L. March

"Should a minister perform a marriage ceremony for a woman who has been married to a transient man who left her after a few weeks and has not been heard from in five years? Is it right for her to marry without a knowledge of his death or a Scriptural cause for divorce?" One is filled with wonder that a woman would marry a stranger. Had she no friends to prevent such folly? If the man had been all right, he would have desired investigation; would have told her relatives or friends all about himself and given references, and waited before marrying till they had heard from his home and had learned all about him. The fact that he did not do this was clear proof he would not do.

But the woman must not try to escape from the consequences of her folly by sin now. She must not marry again till she has at least good reason to believe her husband is dead. Surely in the time she lived with him she must have learned something of his home. Let the one who wishes to marry her investigate her husband, writing to his former place of residence and learning if he is dead. Or if he is living, making an investigation into his life. There is no doubt investigation will show either that he was a married man at the time when he professed to marry her, in which case she is of course free; or that he has given abundance of Scriptural reason for divorce, in which case she can secure a divorce and be married.

The minister would do wrong to marry her till the death or the sin of her husband has been proved. It may be hard for her not to be able to marry again, but the hardness is the penalty of her folly, and it is never right to sin because sin is convenient and the consequences of past wrong-doing occasions hardship.

"Are Baptists Protestants?" Speaking with strict accuracy as regards the original meaning of the word Protestant, we are not. Protestants were those who had been in the Catholic church; protested against its errors and withdrew from it. The word was first used in Germany. But according to the usage in the English language of to-day, Protestants are all those bodies who are against the two Catholic churches—the Roman and the Greek. So that it is right to call Protestants Baptists who are older than the Catholics and never separated from them, and also Methodists and Campbellites, who are younger than the Reformation and were never Catholics.

"Who was Mary Jones? The religious papers for the last week or two have had allusions to her as though she was some one who is well-known in the religious world. Is she a missionary? Where does she live?" This question has been on hand some weeks. It is evident that the papers were referring to Mary Jones about the time of the centennial anniversary of the Bible Society, for it is in connection with that Society that Mary Jones became famous. Mary Jones was a little Welsh girl living near Aberystwyth—it is a wonder if I have that name right. From early childhood she loved the Bible and used to walk two miles to the house of a lady who had the only Bible in all that country round, in order to read and memorize it. When she was ten years old Mary resolved to save her pennies to buy a Bible of her own.

She was poor, pennies were few and Bibles not cheap as they are now. For six years she still persevered in her resolution, working hard and saving every penny she could. Then when she was thirteen, in the year 1800, she had saved the necessary amount and her joy was great. There were no Bibles for sale in the town

Sunday-School Lessons

SUNDAY, JULY 31. OMRI AND AHAB.

1 Kings 16:23, 33.

Motto Text—"Righteousness exalteth a nation; but sin is a reproach to any people." — Prov. 14:34.

In the thirty and first year of Aas, king of Judah, began Omri to reign over Israel. Omri had been commander of the army, and when Zimri killed King Baasha and seized the throne, the army refused to acquiesce and chose Omri king. He soon conquered Zimri, but it was four years before he was entirely victorious over Tibni. These four years are counted in the time twelve years. "His years reigned he in Tirzah." Omri retained the capital of the former kings for two years after he had made himself sole ruler. Tirzah was a beautiful spot, and the palace had been magnificent. But Zimri had burned the beautiful building, burning himself in it. And Omri, as he had to build a palace for his dynasty, chose to make his capital elsewhere.

And he bought the Hill Samaria of Shemer for two talents of silver. Two talents of silver was less than \$4,000, which makes it probable that the naming of the city after Shemer a condition of the sale. Shemer violated the law of Leviticus 25:23 in selling his patrimony in perpetuity, a thing which Naboth refused to do when Omri's son wished to buy.

And built on the hill, and called the name of the city which he built after the name of Shemer, the owner of the Hill Samaria. Omri showed much wisdom in his choice of a site for his city. Samaria is a low hill 400 feet high, oblong, the top being level and adapted for buildings. But the sides were steep, making it an impregnable position when well-fortified. It commanded the great roads by which traffic was carried on, the road to Jezreel, the road to the coast, and the road to the Jordan. "But Omri wrought evil in the eyes of the Lord." Omri was a successful general, a man of great ability, who made himself known and feared by the surrounding nations, as is known from inscriptions. But all this was as nothing because he did evil in the sight of the Lord. It is how our deeds look in the eyes of God which is the one important thing for his creatures. It is what God counts success, not what man counts, that tells for all eternity. "And did worse than all that were before him." And there had been bad men in the line of Israel's kings almost continuously since the division of the kingdom. His intellectual ability made him foremost in sin.

Verse 24. The sin of Jeroboam was in putting up the golden calves at Bethel and at Dan. These calves were symbols of Jehovah. Jeroboam did not introduce idols; he "enriched the service" by imitating the rites of other religions, while insisting that he was worshipping God. Men who wish to introduce innovations in the simplicity of worship would do well to consider prayerfully what the Bible has to say of Jeroboam, the son of Nebat, and his improved and progressive

Scrofula

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worship. It is thought from an allusion in Micah that Omri went further than Jeroboam and required his people to worship the calves. Jeroboam contented himself with urging them to do it. "Now the root of the acts of Omri which he did, and his might that he showed." These latter words give an indication of Omri's greatness. But this allusion is all which the inspired writer cared to say. Let those who wished to know more consult the royal records. "So Omri slept with his fathers." This term means merely that he died, and has no reference to his place of burial. He was buried in the fine new capital which he had builded. But alas! the evil which he had done lived after him.

And in the thirty and eighth year of Aas, king of Judah, began Ahab, the son of Omri to reign over Israel. Ahab means "father's brother." He was like his father in wickedness, but was a weak man, while his father was a strong one. That Ahab was the son of Omri is repeated twice in the verse, it may be to emphasize his continuance in his father's wickedness. He kept the strong city of Samaria for his capital.

And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. The fact that all evil is against God and that He sees all, needs special emphasis. There is a most harmful tendency to estimate sin by the harm it does to other men. But the great evil is that all sin is against God. Put God first in all your thoughts. Omri was worse than all who had gone before him, and now his son is worse than the father. In what respect he was worse is stated in the succeeding verse.

And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal and worshipped him. Ethbaal was the priest of Astarte, and gained the throne of the Zidonians by assassinating King Pheloas. The Israelites were forbidden to marry the Canaanites by the law of Moses. Jezebel was a beautiful and brilliant woman of strong character. She ruled her weak husband completely. She was devoted to her idol worship and did all in her power to make Israel forget God. A strong, wicked, fascinating woman is a great power for evil, and Jezebel was the evil genius of her husband and his nation. Omri had compelled his people, so far as he could, to worship the calves which were "symbols" of Jehovah. Ahab went further and introduced the worship of Baal, to please his wife. Baal was the chief god of the Canaanites and Astarte was the chief goddess. Their worship was connected with the greatest sin.

And he reared up an altar for Baal in the house of Baal which he had built at Samaria. In his capital city he built a temple to Baal, no doubt a magnificent ed-

fice to please Jezebel. By building an altar is meant he established priests and sacrifices and the gross immoralities were connected with the Baal worship.

And Ahab made a grove. The Hebrew word is Asherah, that is an image of Astarte. Jezebel's father had been priest of Astarte, the Canaanites' goddess. Her worship was, if possible, more grossly immoral than that of Baal.

And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

Yet God was patient with Ahab, and sent him the greatest of all his prophets, Elijah. But Ahab and Jezebel could not be turned from their great wickedness even by Elijah.

I take pleasure in saying I have thoroughly examined "Glorious Praise," and unhesitatingly pronounce it the best book for all purposes that I have ever seen.—W. E. Powers, Todd's Point.

It is impossible for that man to despair who remembers that his Helper is omnipotent. — Jeremy Taylor.

A BACK LICK

Scotched the Cash With Her.

Many great discoveries have been made by accident and things better than gold mines have been found in this way, for example when even the accidental discovery that coffee is the real cause of one's sickness proves of most tremendous value because it locates the cause and the person has then a chance to get well.

"For over 26 years," says a Missouri woman, "I suffered untold agonies in my stomach and even the best physicians disagreed as to the cause without giving me any permanent help, different ones saying it was gastritis, indigestion, neuralgia, etc., so I dragged along from year to year, always half sick, until finally I gave up all hopes of ever being well again.

"When taking dinner with a friend one day she said she had a new drink which turned out to be Postum and I liked it so well I told her I thought I would stop coffee for awhile and use it, which I did. "So for three months we had Postum in place of coffee without ever having one of my old spells but was always healthy and vigorous instead.

"Husband kept saying he was convinced it was coffee that caused those spells, but even then I wouldn't believe it until one day we got out of Postum and as we lived two miles from town I thought to use the coffee we had in the house.

"The result of a week's use of coffee again was that I had another terrible spell of agony and distress proving it was the coffee and nothing else. That settled it and I said good bye to Coffee forever and since then Postum alone has been our hot mealtime drink.

"My friends all say I am looking world's better and my complexion is much improved. All the other members of our family have been benefited, too, by Postum in place of the old drink coffee." Name given by Postum Co., Battle Creek, Mich.

Ten days trial of Postum in place of coffee or tea is the wise thing for every coffee drinker. Such a trial tells the exact truth often, where coffee is not so often.

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

A TRIP THROUGH THE BIG SANDY VALLEY.

It is seldom I have the privilege of attending the meetings of the State Board, but I had this pleasure July 3rd.

Dr. J. G. Bow, Corresponding Secretary and I had arranged for a trip through Breathitt Magoffin, Johnson, Martin, Lawrence, Boyd, Carter and Rowan counties. Appointments were sent ahead and large congregations greeted us. At Paintsville I struck a copy of the Baptist Argus containing an article on the Big Sandy Valley, which article was evidently written without a knowledge of the facts. The statement is that "two new railroads are permeating almost its entire length with various ramifications." Fact is, the C. & O. are extending the Big Sandy branch from Whitehouse up the Levisa fork of the Big Sandy by way of Paintsville, Prestonburg and Pikeville. Statement, "One company has located over 5,000 workmen and others are building villages and towns at a number of places." Fact—A number of workmen, possibly reaching a few hundred, are constructing the road, but no villages or towns are being built nor any thousands are being located that any of the citizens here know anything about. Statement—"Our State Board has not so far seen its way to do any work in this great territory worth the name." Fact is, we have had two men for nearly three years on this field, and now have three good men at work for full time. Besides this, Bro. W. C. Pierce, under direction of the State Board, preached for several months by Martin and Johnson counties, and I under the same direction traversed the entire country, holding meetings, organizing Sunday Schools and organized one church.

Bro. Charles Martin has been at Paintsville for more than a year, and is very popular and acceptable as pastor. A good house has been built and paid for. Bro. Martin reports 67 conversions during the year, and a good live Sunday School and prayer meeting in town and other schools throughout the neighborhood.

Rev. Henry Daniel is giving his time in Johnson county to Sunday School and Colportage work, and Bro. M. Patrick is employed as missionary in Martin county for full time. Yet we need many more men and much more work in this great field, and it is quite important that the Board should have the means at once to do this greatly needed work. The writer remembers a statement some time since in the Western Recorder that the editor of the Baptist Argus and the church he and his pastor represent on the State Board designate all their funds to other objects and places, I am informed that none of their funds come near the Big Sandy Valley, and not even a cent given to the Board for expenses or anything else. If the editor of the Argus is so deeply interested in this great section, will he not see to it that the wealthy church to which he belongs give something to the State Board to enable them to put additional missionaries on this field?

R. L. BAKER.

Jackson, Ky.

FROM MISSOURI.

In the past twelve months Missouri has given to other States some good, true and faithful preachers. Dr. Kirtley went to Elgin, Ill., where he is succeeding magnificently; also Charles Man-

ly, who went from Lexington, Mo., to Lexington, Va., and Dr. W. E. Hatcher writes: "And he is one of the most tactful pastors of the South." Then there is the Rev. Arthur H. Allen, who graduated from William Jewell. He is making himself felt out in Monmouth, Oregon. Also we can mention Dr. Ray Palmer, who served at Chillicothe, but who is now in Portland, Ore. Missouri borrowed him for a while, and with great success he held forth the light of the Gospel and greatly built up Chillicothe church.

Elder John T. Mason, pastor at Albany, Mo., has returned from a tour of the Orient.

Rev. N. E. Pittman is now "fragmentary paragrapher" for the Word and Way. While they are "fragments" in one sense, they are full measure in another. Bro. Pittman wields a ready and facile pen and "fragments" will always find ready reading.

Our church at Palmyra is disappointed in not inducing J. E. Hampton, of Independence Ave., Kansas City, Mo., to accept their recent call.

Elder T. L. West, Corresponding Secretary Missouri Baptist General Association, who has been on a visit to his parents in Richmond, Va., has returned and is at his post at Carrollton, Mo.

There has been more rain during June and up to date in July than there has been during any similar period since my residence of ten years in Missouri, and at present (at least in this portion of the State) the crop outlook isn't specially encouraging.

Why Men Don't Attend Church.

What strange ideas some people have as to the cause of the absence of young men at church. Some folks blame the Sunday School with a large per cent of the trouble; some claim one thing while some claim another. Years ago I knew a Baptist preacher who was opposed to the modern Sunday School on the ground that it kept the children largely from the preaching services. Some parents thought it too much for the little ones to attend both hours, hence the children left for home, and some one would have to go with them—one of the large girls or boys—and if not, the father or mother would go, generally the Father, as he was tired anyway, and was glad to have an excuse to take the much-needed rest. Soon the boys learned from their father to take the rest, and when they got to be 16 or 18 years old they quit the Sunday School, and having never learned to love the preaching hour, they grew up a churchless set of young men, too old for the Sunday School, with no inclination to attend the house of God to hear the Gospel preached. This was the good old preacher's main objection to the Sunday School. He having been dead for years I often ask myself, is there any foundation for this objection? In our zeal for the Sunday School let us not be too fast to notice the effect if this is one of the misfortunes that is laid at the door of the Sunday School, it is a large and unfortunate one. Is there any truth in this charge? Let Sunday School workers look well into this charge, if it is true does not the Sunday School do about as much harm as it does good? This will put off on us a lot of churchless young men and women, too. I believe that one point

The Sunday School should aim at should be to teach the great importance of attending the ministry of our pastors and teach them to love the doctrines of the church. We have so many people now that say, "O, one church is about as good as another. Anyhow, I can see but little difference," &c. O, it makes me feel sad when I hear children from a Baptist Sunday School say this. I conclude at once some one in the Sunday School has failed to do their duty. If our doctrines are not worth teaching in the Sunday School, let us abandon them entirely.

Some claim that other societies have a tendency to keep young men away from the preaching hour; that so many societies is as much as they can attend to. I don't know much about these, but would say that, in my humble judgment, any society, however much it may be based upon a good foundation, if the tendency is to keep any one away from the ministry of the pastor it is wrong. I never could see any necessity for a division of forces in the churches, nor any command for it. Gen. Grant nor Gen. Lee did not have their armies divided up with the young in one band and the old veterans in another, but all moved in harmony together; and I have no doubt that they would have opposed any society that would have separated the young from the old, and I do think anything that tends to the division of the forces of the church is wrong. Let the whole church be a missionary society. If it is not worthy of the whole church going into it, it certainly is not worthy of one-third, or any other per cent of the number. Let the whole church go into the Sunday School; if it is good for a few of the members, it is good for all. Let all the members go into the choir. Some churches depend upon a few to do the singing, a few to attend the prayer meeting and a few to attend the Sunday School and a few in the societies, and the majority spectators at large.

Another objection that some old people have to the church, is the preaching is not what it used to be. Preachers don't preach like they did fifty years ago. They are not as earnest and anxious about the church members; they do not feed the flock, neither do they give to saint and sinner their portion; they preach accommodating sermons—a kind of a tendency to please everybody; they do not reprove, rebuke and exhort as they once did; the sinner is told, all you have to do is to quit your meanness and join the church. Now it is no wonder that you hear so many say that there is no difference in churches, but few pastors preach their peculiar doctrines of the church. You can see but little difference in them. You might ask the majority of our people why you are a Baptist, and they could not give any better reason than "Well, my father and mother were Baptists." So far as the Baptists differ from other religious bodies they know nothing, only the Baptists are close communionists, and why they cannot tell; indeed, many in our churches think it wrong. Preachers used to explain this, but it is to be feared that too many pastors now leave this duty to pamphlets and writers, and fail to teach the masses. The last time I heard a pastor discuss this subject he apologized for so doing, as if it were an unpleasant task. I think if we have to apologize for any doctrine we had as well leave it off. O for the old-time preaching!

Some ask, why explain this so often? Don't you have to explain often what repentance is? what faith is? what prayer is? You must not take it for granted that everybody knows; if they do, what are preachers for, anyway? If the world is graduated in the Bible, might we not just as well dispense with our preachers? Don't you have to hear the same old story? tell it o'er and o'er again. Don't be like the preacher who said once to his congregation that he had gotten through the Bible, and that next Sunday he would take up science. So some of our pastors have never gotten as far as the peculiar doctrines of the church yet.

I heard a brother say a few days ago that his pastor had for the last three years neglected to preach or incidentally refer to repentance, communion or to the final perseverance of the saints. I told him that perhaps the pastor considered them unpopular, or perhaps he did not understand them well enough to instruct his people along that line; but the best one I have heard on a preacher yet was from a Jew, who said he liked to hear a certain preacher because he never used the name of Christ in his entire sermon. I hope this cannot be said of any other preachers. He certainly was not of the Paul type of preachers, who was determined to know nothing but Christ and Him crucified. Tell me more about Jesus if you want to interest me.

I will close this letter and give you some other reasons why folks don't attend church in my next, if you think this will be of any good.

OLD BAPTIST.

"AN IMPORTANT MATTER."

In looking over the minutes of the last General Association of Baptists of Kentucky, I notice one glaring, deplorable fact that I fear will escape the notice of most of your readers, therefore

SICK DOCTOR

Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip so severe it came near making an end of me left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonsful of Grape-Nuts and cream three times a day and for 2 weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"At the present time I am preparing a paper for 2 medical journals in which I mention my own case and speak particularly of Grape-Nuts' great value as food to sustain life during serious attacks in which the stomach is so deranged it can not digest and assimilate other foods.

"I am convinced that Grape-Nuts more widely used by physicians will save many lives that are otherwise lost from lack of nourishment." Name given by Postum Co., Battle Creek, Mich.

Absolutely the most perfect food in the world. Trial of Grape-Nuts 10 days proves.

There's a reason. Look in each package for the little book, "The Road to Wellville."

I desire to call their attention to it, because I believe it is the most important and least noticed proposition before our people to-day. The fact to which I wish to call attention is this: From the directory of ministers we learn that there are seven hundred and eighty ordained Baptist ministers in Kentucky who are not regular pastors, while there are only seven hundred and eighty-seven who are regular pastors. Therefore only about half of the ordained ministers of Kentucky have regular work, and if we add to this list the large number of licentiates who are unemployed, we find that there are more than one thousand Baptist preachers in Kentucky who are not being used in the work to which God has called them and for which the churches set them apart.

Is it not an important matter with us to know why this condition of affairs exists, and how the matter can be remedied?

Can it be possible that even a majority of these men are mistaken, and have not been called of God to preach the gospel?

Can it be possible that the churches of Kentucky have set apart nearly one thousand unworthy, incompetent men to preach the gospel?

I dare say that a majority of these unemployed men will compare favorably with those who have work, and are anxious and ready to give their time to the ministry if they had a way opened for them to do so. There are thousands of places where work is needed, and these men could be employed if the proper steps were taken by our people.

J. W. VALLANDINGHAM.

MINUTES OF PRESBYTERY.

At the request of the Gainesville Baptist church a presbytery composed of the following brethren, viz.: L. D. Geiger, G. T. Leitner, W. G. Patterson, M. M. Wamboldt, F. W. Cramer, O. J. Frier, J. C. Ontes, J. M. Morris, Wm. Stone, C. H. Nash, A. J. Reamey, P. A. Haultzhausen, R. T. Cadden, W. C. Foster, S. B. Rogers, L. A. Cooper met with the church at Gainesville, Fla., on July 12th, 1904, to advise them what steps to take with reference to the application for membership of Rev. J. B. Holly, who had recently been excluded from the First Baptist church of Jacksonville, Fla.

At 8 o'clock p. m. we were called to order by Bro. S. B. Rogers, pastor of the Gainesville church. Bro. C. H. Nash was called upon to lead us in prayer. Upon motion of Bro. W. G. Patterson, Bro. S. B. Rogers was elected chairman and Bro. L. A. Cooper clerk.

It was then decided to hear all of the evidence upon which the Jacksonville church based its action. A letter which the Gainesville church had written to the church at Jacksonville, and also the reply received, was then read. On motion of Bro. Cramer the evidence was then presented to the body.

1. The report of the deacons of the Jacksonville church.
 2. The minority report from Deacon N. C. Wamboldt.
 3. A letter from Mr. Wamboldt explaining the minority report.
 4. Mr. McMillan's statements.
 5. Bro. Holly's statement.
 6. Bro. Holly's overtures and replies to and treatment of them.
- After considerable discussion as to the Scripturalness of the mode of procedure and subsequent action of the Jacksonville church, the following motion by Bro.

Geiger prevailed, Bro. Oates voting nay:

"Whereas, it seems to this body after hearing the testimony from the First Baptist church of Jacksonville and J. B. Holly that the said church in withdrawing fellowship from J. B. Holly has acted hastily and without due regard to Baptist custom in dealing with ministers of the Gospel, therefore,

Resolved, That we advise the First Baptist church of Gainesville to refer the matter back to the First Baptist church of Jacksonville, with the fraternal and affectionate request that the said church reconsider its action in withdrawing fellowship from the said J. B. Holly, and give him the usual benefit of a mutual council by his fellow ministers.

S. B. ROGERS, Chairman.
L. A. COOPER, Clerk.

"OF THIS I AM CONFIDENT."

The moment a man says that, we become attentive. When we see that he is speaking of personal knowledge, we listen respectfully. When the knowledge is obviously his own experience, our listening is our soul's enrichment.

A good man who has confidence and what abiding goodness can there be without confidence? When an instant appeal which cannot be gainsaid. His words are convincing and convincing like the light.

"Of this I am confident." That has always been the note of the men who have had a message. They have had settled convictions. They have been absolutely sure. Their convictions have been without reservation. The truth, the whole truth, and nothing but the truth is that to which they have held up their hand.

Therefore, their calm, steadfast witness has been received, and on the acceptance of their witness the issues of destiny have turned.

We have an expressive phrase of "hanging upon a man's words." A man stands up to speak, not for the sake of talking, but to deliver a message that will not brook delay. The man's look, his language, his tone, his whole bearing is magnetic and overcoming, by reason of his large and intense conviction. We "hang upon his words."

It is the answer of our soul to that which ever stirs its deepest depths, namely, confidence.

"One thing I know." That is what we ask for in men who would have us follow them. And that is what we have in the men who are sent from God. It is the note of the men of the New Testament.

In the Apostle Paul it is more insistent than in the other writers, possibly because he, more than the others, had to do with waverers, and with aggressive unbelief. There it is, a fascinating, mastering passion, which informs and fires his most abstract reasoning, as well as his most tender appeals.

"Of this I am confident." Let the Christian bear his witness. Let him confidently say the thing, and let him confidently live the thing of which he is confident, and the hearts that are hungry will "hang upon his words," even as they hung upon his Lord's.

"The words that I speak unto you," said the Master, "they are spirit, and they are life." "They were astonished at His doctrine, for He taught them as One having authority, and not as the Scribes."

It is that note of authority, gracious and constraining, which stamps the speech of the men who

have been with Jesus, and have learned of Him. The sermons of C. H. Spurgeon are full of it, "preaching the Kingdom of God with all confidence." It is the spiritual tide at the flood, booming and abounding toward the shores of life where the sick and the downcast lie.

It is the voice of joy and health resounding everywhere. It will heal the weary doubts and distractions of our age like nothing else. "In the fear of the Lord is strong confidence."

What is it of which the apostle is so confident? "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

A larger assertion than this the apostle does not ever make, nor could make. For what does it mean? It means nothing less than this, that God will fulfill His own life in the believer's soul. It is a stupendous, though not an infrequent assertion. It is, indeed, the spirit and motive of the New Testament—not only God with us, but God in us.

Concerning this truth, let it once be given to a soul to say, "Of this I am confident," and the gates of hell shall not prevail against it. Flesh and blood does not reveal this vision, but the Father which is in heaven.

For this is what it means: That all the life has come home to God; that sin is forgiven and put away; that the peace of Christ is cast upon life's turbulent waters, and there is a great calm. The will of God is become the one and supreme thing, controlling every thing else.

It is not that the Christian character is complete. The good work is but "begun." But it is begun, and where it is begun there is this disposition to understand and to do the perfect will of God. London Baptist.

DEAR RECORDER—

I am seeking light. There is so much said of late on the subject of Christian Union to the delight of some and to the amazement of others, that I should like to know of you through the columns of the Recorder if, in all that has been said or done, have you noticed that any denomination, or its representatives, either editors, correspondents or messengers have at any time expressed a willingness to give up any principle or teaching for the sake of Christian Union? Christian Union is desirable, but till some people are willing to give up some teachings, it can never be accomplished. W. J. PUCKETT.

Tonieville, Ky., July 15.

It is a beautiful thing to hear one who is gifted in speech and in prayer in the prayer meetings, but I am persuaded that there is something far more beautiful, and that is, for one to be able from Monday morning until Sabbath night to live in Christ. Here is a power infidelity cannot assail, nor unbelief deny. If you are traveling through an orange country you are sensible all the time of the fact that the orange blossoms are about you; the fragrance is wafted to you the last thing at night, the first thing in the morning, and it even makes your sleep the sweeter, and there is sweetness like that about the life that is truly "hid with Christ in God."—Dr. J. W. Chapman.

"Glorious praise is a glorious book.—J. M. Frost, Sec. Rap. S. B. Board, Nashville.

HYMN.

Lord, it belongs not to my care,
Whether I die or live;
To love and serve thee in my share,
And this thy grace must give.

Christ leads us through no darker
rooms

Than we went through before;
He that into God's kingdom comes
Must enter by this door.

Come, Lord, when grace hath
made me meet

Thy blessed face to see;
For if thy work on earth be sweet
What will thy glory be.

Then I shall end my sad com-
plaints,

And weary, sinful days;
And join with the triumphant
saints

That sing Jehovah's praise.
—Richard Baxter.

Our Pulpit.

"LIFE FOR A LOOK."

BY C. H. SPOURSON.

"Look unto me, and be ye saved,
all the ends of the earth: for
I am God, and there is none else."
—Isaiah 45:22.

Since this text was blessed to my conversion, many years ago, I have often preached from it; but on this occasion I am not going to speak of it as a whole. There is only one thought that I shall endeavor to bring out of it, and I intend to act as the gold-beaters do with the metal upon which they work, that is, beat it out very thin; and, perhaps, when it covers a wide surface, some may be able to see it who have not previously perceived its preciousness and power.

The great sin of man, ever since he has fallen, has been that of idolatry. He is ever seeking to get away from God, who is real, but whom he can not see, and to make himself a god, which can only be an idol, but which pleases him because he can gaze upon it. And thus it comes to pass that some with images of wood and stone, and others with carnal confidences and the like, put something else into the place which should be occupied by God alone; and they look to that something, and expect good from it, instead of looking for all good from God, and to him alone. This looking to anything which usurps the place of God can not be most offensive to him, and it must also be very disappointing to ourselves, for it is impossible for the false god to yield us any true comfort. When matters come to a pinch, and we really need succor, we shall find that we have been leaning upon a broken reed if we have been trusting to anything except the Lord our God. For a while, the idolater may delight himself in the idol which he has so dexterously carved, and which he has covered with silver plates, and adorned with golden chains; but when he finds that he cries in vain to his god in the day of trouble—when he discovers that no answer comes to his earnest prayer—in his disappointment and vexation of spirit, he is ready to lie down in despair. It must be so, more or less, with all of us. If we trust in anything but God, we shall be disappointed; and if we are living for anything but the unseen One, who created and still sustains us, we shall have to lie down in sorrow

despite the sparks of the fire we have ourselves kindled.

I want to keep you to this point if I can, so I ask you to remember first, that salvation is not to be found in any mere agent. The idolatry, which leads some men to make blocks of wood and stone into objects of worship, has led others to make gods of what are called "the means of grace," selecting this or that matter—sometimes, that which is of divine appointment, and sometimes things which are the result of human invention. At one time, you may find a man resting the whole weight of his soul on what he calls "sacraments." Has he not been baptized, and is he not therefore a member of Christ, a child of God, and an inheritor of the kingdom of heaven? He goes regularly to what he calls "Holy Communion," and he supposes that he has received grace by the eating of "consecrated" bread and the drinking of "consecrated" wine. But, beloved, "sacraments" become mere idols, just as much as the false gods of the Hindoos, when we expect salvation from them. We have put the Christian ordinances altogether out of their place when we have allowed them to usurp the position which belongs to the Saviour.

I do not suppose that many of you will do this; yet I am sometimes afraid that you may fall into an equal error of much the same character. Some people seem to suppose that, because God blesses the hearing of sermons (and He does bless it, even as He blesses other means that He has ordained), therefore they shall surely be saved through the hearing of sermons; or because good books are often exceedingly useful, and lead men to Christ they expect that, by reading such books, they shall be saved; and, especially, because the Bible itself is the best of books—the Book of God, and the God of books—because it gives much light to those who are in darkness, they suppose that, if they search the Scriptures they will have eternal life. Now, dear friends, sermons, good books and even the Bible itself, may be made into idols, if you look to them for salvation, and expect that, by hearing and by reading, and going no farther, you will be saved. You must go beyond all these things, and get to God Himself; and say, with David, "My soul, wait thou only upon God; for my expectation is from him."

The two Christian ordinances of baptism and the Lord's Supper are precious things. The ministry of the Word—and the inspired Word as we have recorded in this Book—these are precious things; but they are only like the porch through which we pass to get to God himself. If a man stays in the porch, instead of passing through it to the great Host of the house, he misses the design and end of the porch, which is not intended to keep the man upon the threshold, but that he should pass through it, and find the God who dwells within. It is very easy to look to mere agents for salvation, but it is not to be found there. "Salvation is of the Lord," and of the Lord alone. No man in the world can accomplish this great work. The psalmist had learned that lesson when he wrote "None of them can by any means redeem his brother, nor give to God a ransom for him." Though a man should speak with the tongues of men and of angels, yet, if you are not led by his speech, to look to God for salvation, you will not be saved; and though the

ordinances of God's house are observed before you in all their sacred simplicity, yet they can yield you no profit if you do not pass beyond that which is seen by the eye, and look unto the great invisible God, to whom your soul must draw nigh, in spirit and in truth, if you are ever to find salvation.

Does some one ask, "To what, then are we to look?" I will try to tell thee if thou wilt listen. Thou art guilty; so in order that thou mayest be saved, thou needest to have thy sins pardoned; and thou needest also that thy heart should be renewed by God's almighty grace. So the great thing that thou needest to know, and look at, and rely upon, is the mercy of God. Especially do thou think much of the greatness of that mercy. If thy sin be great, remember that it is so, and mourn over it; but recollect also that God's mercy is a bottomless, boundless ocean, which can swallow up and cover forever the great mountain of thy guilt. The merciful God is able to put away all thy sin. Think, too, of the freeness of that mercy, which asks nothing of thy hand—no price, no bribe, to move the heart of God to take pity upon thee, for His heart burns with love of itself. It does not need you to bring anything to make Him love you, or to incline Him to be ready to forgive you. He is so already from the very force of his own character. God's mercy is free and full, and rich, and abundant. To Moses he "proclaimed the name of the Lord" in that remarkable utterance, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." He clasps His lost child to His bosom, and rejoices that he is found.

Yet remember also that God's mercy is sovereign; that He saveth whom He will, and that there is no reason, known to thee, why He should not save thee as well as any other sinner, especially since that sovereignty of His is generally displayed toward the most unlikely and undeserving. Well says the apostle, "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are; that no flesh shall glory in His presence." Ponder this great truth, and then say to thy soul, "I, a guilty sinner, needing salvation, must look for it to the rich, full, free, everflowing, overflowing, sovereign, everlasting mercy of God." O eye that weeps because of sin, behold this glorious attribute of the God of mercy and of grace, and let thy tears be dry!

Then, since God says, "Look unto me," let me ask you whether you are looking unto Him as He has revealed Himself to us in His word. If you simply look to God as He reveals Himself in nature, you will have but a very imperfect view of Him, and you will derive but little comfort from Him. We cannot possibly understand Him there so well as we do when He speaks to us, not by the signs and hieroglyphics of nature, but in the plain words that we can read in our own mother tongue in this

blessed Book. Therefore, if thou wouldst be saved, look to God here where He looks at thee from the pages of His Word, and hear what He tells thee there. He tells thee, by almost innumerable promises, that He is ready to forgive thy sin if thou dost repent of it, and trust His Son. Then, to His promises He adds such gracious and cheering invitations as this, "Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and such loving exhortations as this, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Read this blessed Book, search out its exceeding great and precious promises, study its many invitations, and also study the examples that are given in its records of the multitudes of sinners God has saved by His grace—the great sinners whom, in His abundant mercy, He has accepted, and made to be His children: Keep your eye fixed upon God as He so graciously manifests Himself in the pages of His own Book, for then you will be able to cry, with the prophet Micah, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy." O guilty soul, if thou wouldst find salvation, thou hast not to look to any priest, nor to any book, nor to any ceremony, nor to any doings of thy own; but to God as He has revealed Himself in His Word.

And, especially, is it intended that we should look unto God as he reveals himself in the person and work of his dear Son. This is the very essence of the Gospel—that we should look to God in Jesus Christ, and so find salvation. That is where salvation is to be found, and nowhere else; "for there is none other name under heaven given among men, whereby we must be saved;" and "other foundation can no man lay than that is laid, which is Jesus Christ." Look, then, to the Lord Jesus Christ, if you would find salvation. You say that you dare not come to God by reason of your great sin. You do well to regard your sin as great, and to mourn over it; but you must not be content with doing that. Look away to Jesus, the great Sin-bearer, on whom was laid the iniquity of all who believe in him, even as the prophet Isaiah says, "He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Look away from thy sin as it is laid by God on the Sin-bearer's shoulders; and as thou lookest there, thou wilt find salvation.

"But," you say, "I have no merit to plead before God; I cannot hope to meet with acceptance in his sight." Then listen to my text; God here says, "Look unto me, and be ye saved." God, in the person of his well-beloved Son, shows the only method by which you can be accepted by Him. The perfect righteousness of Jesus Christ is both imputed and imparted to all who believe in Him; therefore dream not of trusting in your own merits. Indeed, you have none to trust in; a spider's web is more substantial than the flimsy fancied mer-

its of the best man under heaven; but if you look to what Christ was and is, to what he did, and what he suffered, you will find the garment the royal robe beyond all comparison for sumptuousness and beauty—in which you may wrap yourself for time and for eternity. If thou puttest on this robe, friend, God will love thee, and bless thee; nay, I must reverse the order of my words, and say that, because God has loved thee, He has made it possible for thee to take the righteousness of Christ to be thy righteousness for ever and ever.

"Ah!" says another, "but if I am to find salvation, I must escape from the power of sin, and I have no strength to do that." I know thou hast not; do not think of looking to thyself to find any, but listen again to our text, "Look unto me, and be ye saved." The sin that thou canst not master Christ can conquer. He can make the lust, that now binds thee as with fetters of iron, to have no more power over thee. Have I not often seen this happen to a man who has been bound with chains that he could not break? But the Spirit of the Lord has come upon him, and he has snapped them as easily as Samson "broke the withs, as a thread of tow is broken when it toucheth fire." Poor manacled slave of sin, Christ can enable thee to get thy liberty; look only to the omnipotence that dwells in the eternal arm of the once-crucified Redeemer.

I pray you to let these simple yet important truths sink into your mind and heart. Endeavor every day to know more of Jesus; and, to that end, search the Scriptures that you may learn more and more of God in Christ as He is there revealed. Do try to think more about Him, you who are seeking the salvation of your souls. Get as much time as you can alone, that you may think of Jesus on the cross, and of all that God reveals to you in his dear bleeding wounds; for, the more you know of Him and the more you think of Him, the more will you be able to rely upon Him. Our confidence usually increases in proportion to our knowledge, if the thing known be really worthy of our trust. It is emphatically so with Christ. The more we know Him, the more we shall trust and love Him.

With this last point I close. Let no feeling of thine beat thee off from looking to Christ. If, when thou lookest to God, thy sins seem to rise and howl at thee, and say, "Who art thou that thou shouldst trust in God? keep on looking all the same. And if it appears to thee that a thousand texts thunder against thee, look thou all the same. Look thou to God even if He appears to look at thee angrily. Run thou to His arms, for it is thine only place of shelter. If He takes His rod to chastise thee, still run to His arms. He cannot smite thee half so heavily as if His arm gets full swing at a distance from thee. Lay hold on God's strength. Just as the child, when his father is going to fog him, lays hold of his father's hands, and with his tears melts his father's heart, so do thou. Lay hold of the strength of God, and tell Him that thou wilt trust in Him. Even if He shall still seem to threaten thee, tell Him that thou hast trust in Him; that thou hast heard of great sinners, like thyself, being saved by Him—and that thou dost believe that Christ's precious blood will make

Editorial

THE PAN-BAPTIST CONFERENCE

We have had little to say in regard to the proposed Pan-Baptist Conference in London next year. The idea has several times been advanced, ever since the Presbyterians had their first Pan-Assembly. A few years ago the Religious Herald advocated holding such a meeting, but the matter was allowed to drop, and now the Baptist Argus has taken it up and has been vigorously pushing it, holding correspondence with parties in various parts of the world. It is not a plan that people care to oppose, although so far very little interest seems to have been aroused on the subject, in this country, at least. We see little or nothing about it in any of our papers except the Argus, so we are unable to prophesy what will become of the effort.

Some points have come to the surface of the movement—if it may be so called—which seem to us worth noting. We have noted the hopes of two leading papers of other denominations that open communion among Baptists will be one of the results of the Pan-Conference. While those who have the matter in hand are not responsible for what other denominations say about it, still the impression made upon outsiders is an important point to be considered.

But there is another matter involved which is of more serious consequence. The Baptist Argus of April 7th says editorially: "No batch of churches and district associations, unbound together, can to-day go rambling along singly to any victory worth the name." Further on in this same editorial the Argus says: "If some one should ask the Argus how this compact and conquering organization is to be effected without impairing the freedom of the individual, the Argus would refer the question, as it does now, to the calm and prayerful judgment of the denomination and to the denomination's God. He and they can settle it. The Argus feels that a part of its mission is to press upon the Baptists of the world the importance of this matter, and to press for a decision regarding it, for a prompt and wise decision. This is one of the main questions we wish the Pan-Baptist Conference to discuss, and to discuss until it is settled."

So the Argus looks to the Pan-Baptist Conference to effect a change in Baptist polity and to bring to pass a "compact and conquering organization." It does not know how this can be done, without violating the freedom of the individual, but the Argus wants it done.

In this same issue of April 7th the Argus publishes approvingly on its first page an article from Joseph J. Doka, from South Africa, on the subject of the Pan-Baptist Conference, and he says: "My chief trouble is not one of doctrine but of polity. Experience leads me to believe that our wretched independency is the chief cause of our slow advance in democratic communities like New Zealand and Australia.... If our church organization can be proved to be divine, I will say nothing against it, but to me it seems rather in its effect as the work of the devil. Forgive this strong language."

Yes, that is indeed "strong lan-

guage," and strong anti-Baptist language at that. Mr. Doka looks to the Pan-Baptist Conference to change Baptist polity so as to do away with what he is pleased to call "our wretched independency."

In the Argus of June 30th again there is an article approvingly published, in which Mr. Doka, affirming his agreement with the Argus and speaking of Baptist freedom, says: "But when that freedom is allowed to degenerate in our hands into bigotry and selfishness, into that narrow-minded individualism which refuses to consider the claims of the Baptist church as a whole, it is time, in my judgment, to review and readjust our polity to meet the new emergencies of a progressive age." The reader will note the expression "the Baptist church as a whole," showing that Mr. Doka thinks the denomination is a church. He wishes to "readjust our polity to meet the new emergencies of a progressive age." He would thus substitute human prudence for Bible authority.

Other quotations might be made, but let these suffice for the present. We are sure that those Baptist bodies in this country, who have allowed resolutions favorable to this proposed Pan-Baptist Conference to pass, would not have consented to such a thing for a moment, had they supposed that an attack upon our Baptist polity was contemplated. All students of church history know that it was just in the matter of church polity that the departures from New Testament teaching began in the early centuries, and thus the Papacy was started. The plea of necessity then made was precisely the same as the plea now made. We sound a note of warning. Our Baptist polity is plainly taught in the New Testament, and for it our martyrs, by the ten thousand, have gone to prison and death; and to assault it is to stab our vitals. All attempts to improve on Scripture have been disastrous failures. New Testament polity is best suited for everything worth doing. No change in Baptist polity is needed, or should be considered for a moment. We simply need to co-operate more heartily in perfect line with our polity. Whatever this Pan-Baptist Conference may do, or may not do, we hope the attack upon Baptist polity will not be pressed.

The Philadelphia Baptist Association, who adopted what is known as the Philadelphia Confession of Faith, condemned the reception of alien immersions by vote in 1729, 1732, 1744, 1749, 1768, 1788 and perhaps at other times. In 1788 (Minutes Phila. Assn., p. 238) the Philadelphia Association passed the following: "In answer to a query from the first church, New York, of last year, held over to this time, respecting the validity of baptism by a person who had never been baptized himself, nor yet ordained, we reply that we deem such baptism null and void:

"1st Because a person that has not been baptized must be disqualified to administer baptism to others, and especially if he be also unordained.

"2nd Because to admit such a baptism as valid would make void the ordinances of Christ, throw contempt on his authority, and tend to confusion; for if baptism be not necessary for an administrator of it, neither can it be for church communion, which is an inferior act; and if such baptism be valid, then ordination is unnecessary, contrary to Acts 14:23; 1 Tim. 4:14; 1 Pet. 1:5 and our

Confession of Faith—Chap. 27.

"3d Of this opinion we find were our Associations in times past, who put the negative on such baptisms in 1729, 1732, 1744, 1749 and 1768.

"4th Because such administrators have no commission to baptize, for the words of the commission were addressed to the apostles, and their successors in the ministry, to the end of the world, and these are such whom the Church of Christ appoint to the whole work of the ministry."

It is interesting to note that the brethren who favor receiving alien immersions set great store by the Philadelphia Association.

In the Minutes of the Elkhorn Association (Ky.) for 1822 appears the following:

"The committee to whom the following queries of the first Baptist church in Lexington were referred, viz.:

"1st Can persons baptized on a profession of faith by an administrator not regularly ordained, be received into our churches, under any circumstances whatever, without being again baptized?"

"Report, in answer to the question, that it is not regular to receive such members. In the minutes of 1802, this Association defined valid baptism to consist in the administration of the ordinance by immersion by an administrator legally called to preach the gospel, and ordained as the Scriptures direct; and that the candidate for baptism make a profession of his faith in Jesus Christ, and that he be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by dipping the whole body in water.

- J. VALDEMAN, E. WALLER, JAMES FISHERACK, JOHN EDWARDS,

Committee."

The fathers were all right. They believed in something and stood for it. They were Baptists; and they laid the foundations on which we build. It is needful that foundation layers be stalwart men. If the fathers had been like some of our slack-twisted modern brethren, there would never have been any foundations laid at all.

ONE of the best of men lives in Virginia. I will not call his name but for this I have a reason. This Richmond man tells me that while in the country recently a friend came along on the pastor's horse with a list of names canvassing for a paper. He boasted that he was getting a wonderful number of names and that his success was assured. I saw to what his "two dollar papers" allusions must refer and heard his claims for well nigh perfection at half that cost and I felt that I must speak. Like the old hare when chased by the dogs she climbed the tree "cause she had to climb that tree."

"This thing is all wrong," said I. "The Herald is and has been everything to the Baptists of Virginia—it has stood for the pastors, and people; for education and missionary enterprise, it is and has been always the organ for conciliation between North and South—between city and country and now to replace it by a new, untried, unproven paper is little short of treachery, and the decent Baptist folk of Virginia would so regard it." It only takes a firm, manly stand to turn the tide of feeling and our friend's outburst brought many of these honest friends to see matters as they really are. I need not say that the Herald has never had a word to say against any man who has

thought he was called to start a new paper in this grand old state—or to ally himself with the paper of another state as has been done by Dr. Hatcher, the agent for Richmond College and associate editor of a Louisville paper.—Dr. A. E. Dickinson, in Religious Herald.

We do not care, at present, to discuss the points raised by Dr. Dickinson and the other brother whose name he withholds. We note the deliverance, because it shows that more and more brethren are thinking along the line of our question: On what principles ought the number, location and personnel of our Baptist papers to be determined? Certainly, no one will deny that the religious paper has a place and a function in the denominational life and work. Just what is that place? and just what is that function? If the religious paper ought to exist, there must be some principles that should control that existence—what are those principles?

We recently noted a deliverance of Dr. J. B. Gambrell on this subject, for which, however, he has felt called on to explain, and now Dr. A. E. Dickinson speaks. We hope others will think on the subject. Certainly it is a subject of great importance to our denominational interests.

BENJAMIN BEDDOME was a Baptist preacher who labored faithfully amid hardships in a narrow field, and wrote many hymns, among them "Did Christ o'er sinners weep?" Once when he was urged to accept the call of a large and strong church, he replied: "I would rather honor God in a station even much inferior to that in which he has placed me, than intrude myself into a higher without his direction." This is the right spirit and it marks a faithful minister of Jesus Christ.

Saloons are fond of ridiculing the idea of making men sober by law, and so they oppose all temperance legislation. But, it may well be added, how about making men drunkards by law? To abolish saloons is to provide for men's being sober, while licensing saloons is to provide for men's being drunkards. Certainly law ought to be on the side of manhood, rather than on the side of beastliness.

We have been asked about the status of the women's missionary training school. Not knowing that the Theological Seminary was engaged in that work, the Women's Missionary Union, Auxiliary to the Southern Baptist Convention, last year appointed a committee on the subject. Learning of this work of the Seminary, at their meeting in Nashville the ladies decided to leave the whole matter with the Seminary, their action being "Resolved, that no action be taken by the committee, but that the whole subject be left with the Seminary for the present." Gov. Northen reported to the Southern Baptist Convention this action of the ladies, and it was ordered spread on the Minutes, where it stands on page 5.

The Seminary has enlarged its work so as to include special training for ladies who expect to go as missionaries, and the matter is left entirely to the Seminary. Neither of our mission boards has any connection with the training school. Whatever, therefore, is done for the training school must be entirely outside the regular mission contributions.

No credit will be given by the Foreign, Home or State Board for money given to this school. It is a separate matter under the entire control of the Seminary.

Editorial Varieties

Emerson called Mrs. Gen. Freeman a "musical indignation."

The British Baptists have raised \$1,236,225 for their Twentieth Century Fund. Well done.

If a tortoise can not run as fast as the hare, it is not half so liable to be shot. The lay man can draw from this what comfort he may.

A son of the late Dr. Benson, Archbishop of Canterbury, has been a Roman Catholic priest. High churchmen prepare young people for Rome.

Dr. G. Campbell Morgan is to give up his work at Northfield, Mass., and to become pastor of Westminster Congregational church in London. His sisters upon his work there in November.

Elder George Darric, of Frankfort, one of the best known and highly honored Disciple preachers in all the land, died last week unexpectedly in Chicago. He will be greatly mourned and greatly missed.

Pastor Millard, of Eutaw Place church, Baltimore, lost his watch in visiting the great Mohammedan university in Cairo, on his recent tour. At the first prayer-meeting after his return to church he presented his wife with a new watch. That was handsome.

When Abraham Lincoln met Emerson, he said to him: "Oh, Mr. Emerson, I once heard you say in a lecture, that a Kentuckian seems to say by his air and manners, 'Here am I; if you don't like me, the worse for you.'" Those were the Kentuckians of a generation ago.

Dr. C. C. Mendor, after 47 years of service, lays down the pastoral care of the Fifth Baptist church of Washington and becomes Pastor Emeritus. He is the only pastor this church has ever had and that is the only church he has ever had. It is a noble record for both church and pastor.

A writer in the Standard advocates changing Baptist polity so as to have "associate members" in our churches. These "associate members" are persons who have not been baptized, and they are to be admitted to the Lord's Supper. So they go. We cannot stand by our polity too firmly. The Standard editorially dissects from its correspondent.

According to the July Home Field, South Carolina leads in contributions to Home Missions for the new year, and Kentucky comes next. Surely Kentucky Baptists have more money than those of South Carolina, and so we will lead that state, generous as the brethren there are, in contributions to Home and Foreign Missions. The Home Field puts Tennessee next to Kentucky.

A lady denied the truth of the saying that a woman cannot keep a secret. She said: "I have kept my age a secret ever since I was twenty-four years old. A friend asked me, 'Yes, that is true, but you will tell it some time.'" "No," said she: "I've kept the secret faithfully now for twenty years, and I will keep it all my life."

We have from time to time criticized things done by Baptists in Chicago, but nothing they have done matches two recent performances of the Methodists and Disciples respectively. The Methodists invited a rationalistic Jew to come and meet his infidelity to them; and the "Disciples Ministerial Association," by invitation, had an actress to speak to them. That goes beyond the most "advanced" of the Chicago Baptists.

The annual Secretaries' Meeting is to be held in Walnut St. church, Third and St. Catherine Sts., on Tuesday and Wednesday of next week. A very interesting programme has been provided and a free occasion is expected. On arrival the Secretaries are requested to report at the church. Theirs are St. Catherine Sts. Those coming in at the 7th St. Station will take, within half a block, the red car that goes out 2nd St. (not the red car that goes out 7th or Brook) and get off at St. Catherine. Those coming in at 10th St. Station will take, immediately in front of the station, the yellow car that goes out 2nd St. getting off at St. Catherine. In either case the church house is just to the right of leaving the car.

Drake's Palmetto Wine.

Every sufferer gets a trial bottle free. Only one small case a day of this wonderful tonic...

AMONG THE Churches.

LOUISVILLE.

OTHER STATES.

Walnut St. (Third and St. Catherine) - Pastor Eaton preached on "God's inalienable gift" and on "Bad preachers." Broadway - Bro. Paul Bagby preached. Chestnut St. - Pastor Weaver spoke of "Neglect of worship." Evangelistic meeting at night - subject Peace.

Franklin St. - Pastor Jenkins' theme was "Heaven" and "The passing of the harvest." One restored. Fine picnic last week.

German - Pastor Janzen's topics were "Almighty Christian" and "Fitsness for the kingdom."

Highland - Pastor Dawes spoke on "Christian enlargement" and on "No night in heaven." One joined by letter.

Parkland - Pastor Taylor's subjects were "A searching question" and "The Saviour's third." One joined by letter.

Portland Ave. - Pastor Longmier preached on "The brotherhood of Christ" and Bro. Miley on "Consecration." King's Daughters met at 3 p. m. Pastor Longmier spoke on Sabbath keeping.

Southgate St. - State Board Institute opened to run through the week. Bro. Bruce spoke on "The Scriptures." Bro. Jordan on "The true God and fall of man," and Bro. Clarke on "The way of salvation." Bro. Eaton, Foster, Dawes, Weaver, Samspey, Carver and Mullins take part. Two received by letter and two for baptism.

Third Ave. - Pastor Allen's topics were "Dwelling in God's house" and "God's dwelling in our homes." One joined by letter. Twenty-five per cent increase toward church expenses and \$0 per cent toward missions.

Twenty-sixth and Market - Pastor Head's subjects were "Complete in Christ" and "The treasures of wisdom." One received for baptism.

Thirty-sixth and Grand - Pastor Helig preached on "Where shall I spend eternity?"

Pewee Valley - Pastor Bennett spoke on "The commission" and on "The brass serpent." Bro. W. M. Wood, began preaching Monday in the meeting.

Mt. Carmel - Bro. C. B. Jones' theme was "The devil" and "Boldness for Christ."

Marydale - Pastor Williams spoke on "God rebuking His children." Hope Mission - Pastor Bryan reported a good week.

THE STATE.

Bro. W. M. Middle of this city is conducting a tent meeting at Covington, on the first two weeks of September. He has been busy in conducting tent meetings. He writes that he is having a glorious meeting.

Pastor Dan O. Smith writes from Nashville: "We had a very good service at Union, Saturday and Sunday. Bro. B. W. Bledsoe, of Fulton, will speak in

a meeting beginning Sunday night, Aug. 14. I go next Sunday to my old home, Willetts, Tenn., to assist in a meeting. I ask an interest in the prayers of all."

Pastor J. L. Owens writes from Somerset, Ky.: "I will move my family to McKinney this week, and I want my congregation sent there instead of to Somerset. I have been employed to preach at Middleburg once a month, and Bro. T. H. Coleman will assist me in a protracted meeting there in August. We are getting along very nicely at McKinney. I intend to attend the Seminary this fall. I hope you are in the enjoyment of good health."

OTHER STATES.

Evangelist M. F. Ham has just closed a great meeting in Columbia, Tenn. The Daily Herald of that city says there have been a larger number of professions of faith in this meeting than in any that has been held in Columbia, including those held by the Rev. Sam Jones. In this meeting also, the Herald says, 90 per cent are adults and more than half of these are men.

Pastor J. D. Allen writes from Commerce, Tex.: "Our Commerce church has just had a good meeting. Our state missionary, W. R. Chandler, and county missionary, H. T. Mossey, did the preaching. These brethren are eminently sound in doctrine, safe in method and helpful to church and pastor. The results, so far as numbers can express them, were 30 additions, 11 of them by baptism. Also \$237 in cash was raised for missions. We had one day service of extraordinary power. Praise God from whom all blessings flow."

Pastor J. O. Willett writes from Raton, N. M.: "Will you please change the address of my paper from Raton, N. M., to Carlsbad, N. M., where I take charge of the First church on Aug. 1st."

The church of Bartow, Fla., have granted their pastor, S. G. Mullins, a vacation, and he and his wife are now in Covington, Ky., and vicinity for a moon needed rest.

FROM DR. S. H. FORD

Dr. S. H. Ford furnishes us the following letters with the request that we publish them. The first is from Prof. J. E. Farnam, and is published in the Christian Repository for December, 1887. Prof. Farnam says:

"I have ready for the press two volumes (of Waller's writings), the first containing a brief biographical sketch, and various miscellaneous matters, manuscript sermons, addresses, essays, criticisms, etc. The second contains a treatise on baptism (Waller's debate with Rice) another book on communion, all from two volumes. I have received two propositions recently from publishers. One offers \$1,000 for the copyright; the other ten per cent on the wholesale price. I expect another proposition soon. By accepting either of the above propositions, I can secure the publication of these two volumes in the course of the approaching summer."

The other letter is published in the Christian Repository for January, 1869, and is from the Rev. Thomas J. Fisher. It is addressed to Charles Y. Duncan, and dated Nov. 26th, 1858. Mr. Fisher says:

"I was, as you suppose, intimate with the late John L. Waller. When R. L. Thurston and myself were proprietors of the Reconnoissance, Bro. Waller had one-third of the proceeds for editing. This (and our old friendship which had never been interrupted since boyhood) brought us into the most confidential and intimate relationship. I traveled with him in his trip to Missouri in the winter of '52-3. When he returned, he was sick at Owens' Hotel for a number of weeks, and it was thought by us all that he would not recover. During that time he unobscured himself freely to me. He got me to arrange many of his private matters. He told me of his plans. I, of course, knew what private papers he had, and what manuscripts he had, having often looked for him in his trunk, in which he kept his correspondence and valuable papers."

"He told me then, and often between that time and the time of his death, that he had sent the materials for a history of the Kentucky Baptists, and had not commenced it in any copy. He has frequently told me that he relied on Elder R. F. Kenney to collect the materials, and so soon as Elder K. had a sufficient quantity to justify a commencement, the work would be commenced. Bro. Waller, a short time before he removed to Seebald, introduced this subject to me, desiring me to help him with my means to publish his book. He told me then that he expected R. F. Kenney had a good deal of material for commencing a History of the Kentucky Baptists, and that said mate-

rial could be obtained at once. He wanted me to agree to aid him in bringing out the book, and if I would agree to do so, he would get the materials from Kenney, and get Kenney to travel for other materials, and commence compiling them."

"Not a great while before Bro. Waller died, I saw him again in Louisville. He was then expecting to bring out his Discussion with Rice on the Waldenses. He again spoke to me of his work on Communion (the only book he had ever published to me about as commenced). He told me that he had the means to bring it out himself, and the publishers offered almost nothing for it. He then asked me to advance the money and he would publish the book himself. He alluded to his work on the History of the Kentucky Baptists. I asked him if he had commenced on it. He told me no. He had not yet got the materials from Kenney; but if I would take part in the work, he would get what Kenney had, get Kenney to visit the churches, and get their church books, &c., and call on clerics of churches to send up materials, and it would be ready in twelve months. I declined, however, and the matter dropped. This was the summer before he died. "You are at liberty to make what use of this you please."

T. J. FISHER. These letters throw a flood of light on the subject of John L. Waller's manuscripts.

CORRECTION.

In your account of the Mississippi convention you speak of R. A. Cooper's being elected Statistical Secretary. It was not R. A. but N. G. Cooper who was thus honored. R. A. COOPER.

We had a pleasant visit from Pastor Debl, of Fulton. He was on his way to Richmond to interview the Foreign Mission Board in reference to his going as a missionary to Persia. He is one of our finest and brightest young preachers.

Bro. G. W. Argabrite has accepted the appointment of State Evangelist by our State Board of Missions. He enters upon his labors August 1st. Those wishing his services can address him at Georgetown, Ky., or Dr. J. G. Bow, 842 4th Ave., Louisville, Ky. We hope and pray that Bro. Argabrite's labors will be greatly blessed of God. Bro. Argabrite is a fine singer as well as a fine preacher.

It is announced that Dr. E. Y. Mullins will ere long spend seven months abroad and will, during that time, prepare a text-book on theology. Dr. A. T. Robertson is to go abroad next winter, and we take it Dr. Mullins will not go till Dr. R. returns.

Dr. J. J. Taylor, President of Georgetown College, passed through Richmond last week en route from Norfolk to Kentucky. While in the East he preached at Yale, where his son was graduated. This was the first time he has held charge in Norfolk the first Sunday in July, where during his recent five years' ministry he made good history. The Doctor is in fine health and the best of spirits. He says the Baptists of Kentucky are rallying around him and that the outlook for our college is promising. The Baptists of Kentucky are to be congratulated upon the acquisition of such a scholarly man as Dr. Taylor. As a preacher he will soon equal, and I have no doubt he has long equally distinguished himself in the field of education. It was a genuine pleasure to have him in my own home for an evening while he was in the city. - J. W. Mitchell in Religious Herald.

DR. T. T. EATON, Louisville, Ky.:

My Dear Brother: - I have just been informed that in the report of the Anniversary at Cleveland, in your issue of June 9th, quoting from the report of my speech, as found in another paper, I am told the Journal and Messenger, you give the following sentence, as having been uttered by me: "The ministry of the South is, as a rule, uneducated and untrained in the service of God. I most respectfully ask the privilege of correcting this report in your paper, as it has given such wide circulation to it in the South."

I most positively did not make the statement attributed to me. In the first place, I know that such a statement is an untrue statement, and I am not in the habit of saying anything but what I know to be positively untrue. In the second place, my speech was written and committed to memory, as all of my speeches and addresses are, and I can trust implicitly my verbal memory.

What I did say is as follows: Speaking of the deplored state of things in the South at the close of the war, I said that turning from ruined homes and ashes of churches that had been burned, "many of these people were forced to write an existence from an already impoverished soil. Decades have passed, and to-day we find the same people, or many of them, trying to solve the problem, that

A New Book

Published and for sale by the Sunday School Board of the Southern Baptist Convention. Lines, Cloth, Price 25 cents, Postpaid. Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. S. H. Green, D.D., LL.D., Pastor Calvary Baptist Church, Washington, D. C. The Twentieth Century Sunday School. Portrait of Author; Preface; Introductory Word; Lectures - 1. The Text Book; 2. Its Leaders; 3. Its Organization; 4. Its Methods; 5. Its Insufficiency; Appendix. Several Programs of Special Services in the Sunday School of Calvary Church. A full verbatim Report of a Teachers' Meeting as conducted every week by its Officers and Teachers.

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"Thank you in advance for this courtesy, I am Very sincerely yours, S. W. MELTON, Augusta, Ga., July 9.

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Little Ones.

FOXIE'S CHRISTMAS EVE.

BY EVELYN JEWELL.

Foxie was a very bright little collie who could do many things that not every dog could do. He lived in a village where there was no mail delivery, and was always sent to the post office for the letters, which he carried home in his mouth, never dropping a single one.

He could take an order to the grocer's and carry home the basket of groceries quite as well as the grocer's boy, and much more quickly, for he never stopped on the way to play marbles or to sit down on a doorstep to rest, as he had been seen the grocer's boy do.

He had been well trained, and was never allowed to run out on the street alone, to play with bad dogs, who were surly or ill mannered or dishonest, but like all dogs, and most children too, Foxie loved the street, and when Harry, his young master, was ready for a walk he would run to the hat rack, bring Harry's hat, wag his tail, and smile dog fashion, saying, "Please let me go, too," and he always went.

At noon he would scamper through the house ringing the dinner bell, and when evening came Harry would say, "Now, Foxie, it is time to say your prayers and go to bed." Then he would jump on a chair, put his forepaws on the back of it, rest his head on his paws, close his eyes, and remain quite still for a whole minute, then jump down and bark for some one to open the door, that he might go to bed.

It was Christmas Eve in Foxie's home. The turkey was dressed and the plum pudding made; the Christmas tree was glittering with ornaments and loaded with gifts. Foxie had made many trips to the grocery that day; his mistress had patted his head and called him "good little dog," and now with a clear conscience he was enjoying his well-earned rest before the grate fire in the back parlor. He was too excited to sleep soundly, for sometimes he thought he heard sounds up the chimney, and again strange noises outside which he did not understand, so he only dozed with one eye open, as dogs often do, and wondered whether those queer, crackling noises were made only by the wind.

Suddenly his open eye beheld a dazzling glare reflected upon the wall. He opened his other eye and raised his head. A flood of light was streaming in the back parlor window. He jumped up in alarm, and placing his paws on the window sill he looked out. His little body trembled all over with fear at what he saw, for the back part of the neighboring house was in a furious blaze, the air was filled with smoke and sparks, and already cinders were falling into the yard and on the roof of his own home.

Foxie had often gone to fires with Harry and seen houses burned down. He understood the danger, and he knew that all the family were asleep! He alone was awake. What should he do? He was quivering with fright, but he did not bark nor howl nor try to escape. He never thought of himself, but only how he could save the family upstairs. He flew up three steps at a time, and rushing from room to room, to

each member of the family, he pulled the bedclothes from them with his teeth. Finding his mistress hard to rouse, he tugged at her nightdress, and even jumped on the bed, put his nose under her body, and actually tried to lift her from the bed.

Alarmed by his strange actions and excited manner, the household was soon all astir, and none too soon to escape with their lives from the burning house. There were no Christmas festivities in that house, for before dawn it was a blackened ruin, but, thanks to the heroic conduct of one wise little dog, the lives of the entire family were saved and Christmas was turned into a day of thanksgiving.

This is a true story of a true dog, and shows us that even a little dog "may be known by his doings." N. Y. Advocate.

A FATHER'S LOVE.

She was just a winsome little girl, just listing her first words, yet I learned a lesson from her—a child of extraordinary beauty and the especial darling of her father's heart.

She toddled into the room one day, greatly excited and pleased, saying, "Baby fin' wo'm, long wo'm. Papa, me find long wo'm." "What can the baby mean?" papa finally asked.

"Ugh!" some one exclaims, "she has found a worm, and has been playing with it, I am sure."

But the baby was not satisfied with just this notice being taken of her treasure. She extended her tiny hands ever so far apart, to show how long her "pity wo'm" was, and laughed in high glee as she went back to the new plaything, saying, "Me doin' to play wid me pity wo'm."

Every one laughed at the baby's antics over her newly found treasure. But the father, ever watchful, followed in a minute or two to see what it was that the baby was playing with.

And, oh, how quickly baby was snatched away from danger! For there, almost within reach of the little hands eager to caress it, lay a viper which had crawled from an old chimney near. Seizing a weapon, he soon killed the snake, and took it away from baby's sight, and returned to his nearly heartbroken child.

But baby was crying with all her might. Then father took her in his arms. She struggled to get away from him, but he only drew her closer to him.

Soon she found words to express her indignation and grief: "You is bad, papa! You is ha-a-a-d! Oh, my pity wo'm."

But the father's arms still surrounded her, and pressed her closer to his heart. Not a word had he spoken excepting "My darling," when he first took her in his strong, loving arms.

And, like this little child, we, too, murmur and grieve and cry unto him, for we do not understand. Yet all the time infinite love and wisdom is our refuge, until finally we drop asleep, sheltered in his protecting arms.—Western Christian Advocate.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.—Joseph Parker.

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If you feel burning down pain or from approach of the pain in the back and bowels, creeping so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope. Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again. MRS. M. SUMMERS, BOX 31, NOTRE DAME, IND., U. S. A.

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A MOUNTAIN TRIP.

On the morning of the 7th of July I started for Eastern Kentucky, reaching Jackson, 34 miles east of Lexington, the same evening. Here a large congregation assembled to whom we preached. The work here is simply marvelous. We have a beautiful brick house costing nearly \$5,000, more than half of the cost being paid by William Combs, recently deceased.

Bro. R. L. Baker began his pastorate here last January, since which time they have received 64 members, 49 of whom came in upon profession of faith and baptism. They have by far the largest Sunday school, prayer meeting and congregation in the town. I think every member of the church is working and giving. They are struggling to put the finishing touches on the church building, and to liquidate an indebtedness of about \$350. When this is done the church will be able to employ a man for full time, with less aid from the board than we now give for half time. This little band has made many sacrifices and we must help them through with the debt on the house. Oh that we could convince our pastors and churches of the necessity of the Church Building Fund.

Friday we went by way of Canaan City and Caney to Salyersville. Sometimes the team stalled in the mud, sometimes the passengers all got out fearing the wagon would turn over, and sometimes we had to walk up mountains—well, I won't say how high, lest you think I am joking.

We reached Salyersville, county seat of Magoffin county, about sunset.

Rev. L. F. Caudill, one of our splendid mountain preachers lives here and is the county clerk. We had sent an appointment but we have not yet heard of the appointment of Bro. Caudill. The rain poured in torrents and we were content to remain at the hotel. We have no church in this town. The United Baptists have a small organization here. Population about 250, and very little enterprise.

Saturday morning being informed by our landlord that there was no way to reach Paintsville except to hire a conveyance, we arranged, under his direction, for a wagon and paid double price for it, and learned after we reached Paintsville that there was a regular hack line running that road, and the fare was exactly half what we paid. This is the first time a mountain man has ever tried to gouge us.

At Paintsville we found Pastor Charles Martin busy and happy, decidedly the most popular preacher in the town. We preached here Saturday night, and as other persons had an appointment for a funeral service at the Baptist church Sunday morning (the party had been buried several months), we went to Denver, 7 miles distant, where Martin is also pastor. Returning, Bro. Baker preached Sunday night. We remained and aided Bro. Martin in the ordination of three deacons, preaching day and night till Tuesday night. Baker and Bow alternating. The work here is prospering and the outlook is hopeful. We have both Martin and Henry Daniel employed for full time in this county. The next point was Inez, the county seat of Martin county, but we failed to make connection and missed this appointment. Bro. M. Patrick is our missionary here, employed for

full time, and is doing a splendid work. We failed to see him. All these men are in the Big Sandy Valley.

Next we reached Catlettsburg, where Pastor Wm. McMillan has recently taken hold with much promise. We had a delightful visit in the Bishop's home and enjoyed speaking to his people. They have a splendid church building and are taking steps for the immediate erection of a parsonage. Bro. McMillan is the right man in the right place.

Our next point was Olive Hill, in Carter county, forty miles west of Ashland. Here we have a heroic little band under the leadership of Pastor J. R. Reynolds. This work was begun by Dr. L. P. V. Williams. Bro. Reynolds became pastor a few months ago. They have secured a good lot and are building a splendid house. The main auditorium is 40x30 ft., with a lecture room 26x20. They will owe nearly \$1,000 when the building is completed and they must be aided in paying for the house. The churches of Bracken Association will surely come to the aid of this church as they have none of them given anything yet to the Building Fund. Preached at Olive Hill Thursday night to an attentive and appreciative congregation. Took the 5:35 train next morning for Farmers. Here we found brethren Amos Stout and Dr. L. P. V. Williams in a fight for local option. They had with them scores of women and children from Morehead. There was singing, speaking and recitations. The writer gladly lending his aid. When the polls closed, largely more than two-thirds had voted right and there was great rejoicing.

Preached at Farmers Friday night to a good audience. Visited Salt Lick, a thriving town four miles west of Farmers, where we are trying to establish a mission. From thence home.

J. G. Bow, Cor. Sec.

CORRECTION OF THE TEXT BOOKS NEEDED.

B. T. BRUNER.

DEAR RECORDER:

It is useless for the various schools to hold on to the text books they are and have been using in Greek, without having them corrected so as to conform to the latest "discoveries." We certainly should want our young people to be "up with the profession." But how can they do this while they use antiquated and erroneous text books?

Some time in 1901, one J. M. Deschamps was called to the pastorate of the Baptist church at Hawesville, Ky., and inasmuch as he was unordained, two presbyters were, at different times, called to examine him for ordination. They both declined to ordain him, because they found him unordained in the faith, as held by Baptists.

Afterwards a "presbytery" (?) composed of some of the deacons of the church, proceeded to go through the farce of "ordaining" (!) him. This, together with the un-Baptistic character of his teaching and practice, led to a division in the church, the majority siding with him. Each party, in 1902, sent a letter and messengers to the Blackford Association, claiming to be the Hawesville Baptist church. A committee on credentials was appointed, and reported, recommending the recep-

tion of the letter and messengers from the minority, since the majority had departed from the faith. This report was unanimously adopted, thus recognizing the minority as the church. But the rejected majority was in possession of the church building, and the church, as recognized by the Association, and also by the General Association of Baptists in Kentucky, instituted suit for possession. This led to the taking of depositions, and among others, that of said J. M. Deschamps, in the course of which came the knowledge of the corrections—or some of them, at least—needed in the Greek text books.

Even the Southern Baptist Theological Seminary uses Thayer's Greek-English Lexicon and Hadley & Allen's Greek Grammar (or did a dozen years ago, when the writer was there). These books, however, are sadly wrong. The authors, I presume, were not on oath in the preparation of them; but Mr. Deschamps was in giving his deposition. Hence he must be correct in his statements; especially since he is a great scholar, as he took pains to inform the court, saying he had graduated from a certain university, the name of which the writer does not remember.

Mr. Deschamps informed the court that the word *presbuteros* means just an old man and that it was applied to the members of the great Jewish council or Sanhedrin, because that council was composed of old men. Now Thayer knows this much about it; but he is ignorant enough to go on and say: "Among Christians, those who presided over the assemblies (or churches): Acts 11:30; 14:23; 15:2, 4, 6, 22a; 16:4; 21:18; 1 Tim. 5: 17, 19; Tit. 1:5; 2 Jn. 1; 3 Jn. 1; 1 Pet. 5:1, 5; with *tes ekklesias* added, Acts 20: 17; Jas. 5:14. That they did not differ at all from the (*episkopoi*) bishops or overseers." He also says, this "is evident from the fact that the two words are used indiscriminately. Acts 20:17, 28; Tit. 1:5, 7, and that the duty of presbyters is described by the terms *episcopos*, 1 Pet. 5:1sq., and *episcops*, Clem. Rom. 1 Cor. 44:1 accordingly only two ecclesiastical officers, *hoi episcopos* and *hoidiakonoi*, are distinguished in Phil. 1:1; 1 Tim. 3:1, 8. The title *episcopos* denotes the function, *presbuteros* the dignity; the former was borrowed from Greek institutions, the latter from the Jewish," etc.

Now, of course Thayer is wrong, for Mr. D. did not mention all this, which, of course, under the circumstances, he would have done had it been true. And, again, if all of Thayer's definition had been true, Dr. Eaton would have been right in the definition he gave of this word in his deposition. In that case, also, Mr. D. would not have had to express the great surprise which he did at Dr. Eaton's statement, and, in that case, Mr. D. would be still unordained, since it was deacons, and not elders, who laid hands on him. Dr. Eaton, don't you think it a little strange that a man of your learning should be led astray by these and other like text books?

Mr. Deschamps also stated that *presbuterion* is the plural of *presbuteros*, while Thayer as well as Hadley & Allen, and all the other text books, I presume, think that *presbuterion* is the plural and *presbuteros* is singular, having the plural *presbuterios*, and meaning, according to Thayer, "body of elders, presbytery, senate, council of the Jewish elders (see

CONSUMED BY A FIRE THAT WATER WILL NOT QUENCH



Eczema drives its victims almost to the verge of distraction by its intolerable itching, stinging and burning. It seems to eat the skin on fire, and the tormented sufferer rubs and scratches till the flesh is raw and the skin is torn and bleeds. Nothing applied externally does much good, for the disease is internal; the blood is filled with acid poisons, that are forcing their way through the glands and pores of the skin, causing it to redden and swell and break out in spots, pustules and pimples, from which a clear, yellow, watery matter exudes, hardens and dries, and then peels off in scales or fine particles like bran. Eczema kindles a fire that water will not quench, and that lotions, salves, powders and soap cannot smother. As warm weather comes on and the system is reacting and the blood making extra efforts to throw off the accumulated poisons, Eczema attacks with redoubled violence, and the sufferer is almost distracted by the fearful itching and burning. It is the most uncomfortable and aggravating of all skin eruptions and a terror in warm weather.

Local remedies give temporary relief, but as Eczema is not due to outside causes, but to a diseased condition of the system and an over-acid and impure blood, the treatment must be constitutional, or internal. Purify the blood and the skin disease will disappear. No better blood remedy can be found than S. S. S. It builds up the sour and acid blood, rids it of all impurities and poison, stimulates the sluggish organs, and invigorates and tones up the entire system; and as all skin eruptions like Eczema are only symptoms or signs of bad blood, they naturally disappear when that vital fluid is again restored to health.

S. S. S. is guaranteed strictly vegetable. It is not only a blood purifier, but a splendid tonic and appetizer, making it an ideal spring medicine. Treat Eczema through the blood, or you will never get permanently rid of it. Write for our book on the Skin and its Diseases, which is mailed free. Medical advice furnished without cost to you.

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Georgetown College GEORGETOWN, KY. Owned and Controlled by the Baptist Education Society. A College for Young Men and Young Women. Chartered in 1829, 70th year, 20 instructors, 12 departments, including Music and elocution. Attendance last session 367. Situated in the heart of the Bluegrass Region, the most beautiful and healthful country in the world. Accessible by three lines of railroad. Buildings new with all modern improvements. Children of active ministers of the Gospel and young men who give evidence of a call to the ministry are given free tuition. Next session opens Tuesday, September 6, 1904. For catalogue or further particulars, apply to J. J. TAYLOR, D.D., President.

BETHEL COLLEGE (INCORPORATED) MURFREESVILLE, KY. Collegiate, Classical and Scientific Courses, Academic Department for those who cannot meet entrance requirements. Able Faculty. Thorough instruction. Library and reading room. Laboratory equal to all demands. Beautiful campus of 30 acres. Athletic field, gymnasium, tennis courts, croquet grounds. Buildings contain all modern improvements. Electric lights, hot air heating, water supply and baths. Special attention to boarding department. Tuition free to ministers' sons and lieutenants. Expenses moderate. Next session opens September 1, 1904. For illustrated catalogue and information address WM. H. HARRISON, Pres. sunedion, 2), Lk. 22:46; Acts 22: statements, because Mr. Des- 5. He adds: "of the elders of any church" of Christians, 1 that Christ made, indicating that it has never been used before. It does seem too bad to have all note in defining *ekklesia*, thus: students led astray by the use of "prop. a gathering of citizens called out from their homes into some public place; an assembly; more that these books be corrected or others substituted for them. Thuc. (cf. Hat. 2, 142) down, on And who is better able to correct them than he who discovered their mistakes? It would certainly seem that no one could be, unless 19: 39," etc. Mr. Thayer, in his list of "Ancient Authors," dates Thucydides 423, B. C. Now I say he is unfortunate in making these Ownsboro, Ky., May 15, 1904.

Southern Railway "WORLD'S FAIR SHORT LINE" 43 Miles the Shortest, Fastest, Best to the World's Fair.

LOOK AT THE SCHEDULES. Leave Louisville 9:00 a. m. daily, arrive St. Louis 4:56 p. m. daily. Solid train of Pullman Sleepers, Observation Dining Car and Day Coaches through from Louisville to St. Louis without change.

All trains make close connection at Union Station, St. Louis, with Washash Shuttle Trains and Electric Cars direct to the World's Fair Grounds.

ROUND TRIP EXCURSION RATES FROM LOUISVILLE. \$12.00 good returning until December 15th, 1904. \$11.00 good returning 6 days. \$10.00 good returning 10 days. \$7.00 Coach Excursion tickets on sale every Tuesday and Thursday during June and July, good seven days.

A. J. Cross, Ticket Agent, Union Depot, 7th and River, Louisville, Ky. F. E. Carr, City Ticket Agent, 234 Fourth Ave., Louisville, Ky. C. H. Hungerford, D. P. A., 221 4th Ave., Louisville, Ky. G. R. Allen, Asst. G. P. A., St. Louis, Missouri.

"BIG FOUR"

THE BEST LINE TO INDIANAPOLIS PEORIA, CHICAGO. And all points in Indiana and Michigan. CLEVELAND, NEW YORK, BOSTON. And all points East.

Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 259 Fourth Avenue, or write to B. J. Gates, General Agent, Louisville, Ky.

The Texas Train

A new fast train running between St. Louis and the Southwest, via the

Cotton Belt Route

Leaves St. Louis daily at 4:25 p. m., East St. Louis, Belay, 5:10 p. m. Fast time and high class through service to Shreveport, Beaumont, Port Arthur, Houston, San Antonio and the Gulf-coast country. Faster schedules to Dallas, Ft. Worth, Corsicana, Waco and all important Texas points. Write for illustrated folder telling about this superb new train; also for maps, time tables, descriptive literature and rates to any point in the Southwest. E. W. LA BEAUME, G. P. & T. A., St. Louis Southern Ry. Co., St. Louis, Mo.

When answering advertisements please mention the Western Recorder.

BUTTER MAKING ON THE FARM.

While it is possible that very many farmers' wives are provided with most of the modern inventions for dairy work, still there is a large percentage who follow in the footsteps of their foremothers either from choice or from lack of means to provide themselves with modern dairy utensils. A careful and wise use of even the most common of dairy implements will insure better results than will be obtained by a careless slipshod manner of conducting dairy work.

The cream should be brought to about sixty-four degrees of temperature when ready to churn, in winter, and can more easily be brought to the proper degree by setting the cream receptacle in a vessel containing hot water stirring often so as to insure even warmth. The experienced butter maker will readily ascertain the proper warmth while the beginner would better use a dairy thermometer, and save time and patience. In summer, if cream is warmer than sixty degrees, reduce it to that temperature by placing it in cold water unless other means are at hand. The butter will be solid in the warmest weather if this method is used. Cut the butter with the ladle; do not mash or smear it, thus breaking the globules. Wash in cold water, and salt, at the rate of nearly two ounces of salt to the pound. The amount of both articles should be weighed and for ease and accuracy every butter maker should be provided with scales for so doing. Use the best of dairy salt, and by following directions the results of all your labor will be butter, wholesome and sweet, that brings suggestions of dewy meadows and fragrant clover, instead of ill-tasting stuff denominated butter. Mark Twain alone could suggest an appropriate name for such butter that is thrown on the market by careless butter makers. There are women who possibly never heard of a "separator" and to whom "swing churns" are unknown, but who nevertheless manage to produce the most toothsome butter, butter that is always sought and which can command the highest price.—Connecticut Farmer.

CHICKS NEED GRIT.

The chicks will be benefited by having some kind of gritty material mixed with their fresh feed. Coarse sand or egg shells dried and run through the coffee mill is probably as good as anything for this purpose. The supply houses keep in stock what is known as "chick grit," but we do not believe it is any better than what has been suggested. Next to the ravages of lice, bowel troubles lead to the heaviest loss of chicks, and the grit tends in a great degree to prevent such troubles. If a chick is killed at the end of the first day that it has run with the hen its crop will be found to contain a considerable quantity of sand and fine gravel, and if the weather is such that the hen can be turned loose the day following that on which the brood is taken from the nest, and allowed to select the food, the owner will generally be safe in relieving himself of any concern regarding their health. The hen sees to it that the chicks get something which is usually not thought of by the owner, and that is grit.—Exchange.

In Mackville, Ky., a few days ago S. D. Campbell bought a mare mule colt of Jessy Hickerson at \$50, and Benben Bottom sold a pair of yearling horse mules to Elvin Birch at \$125.

Glorious praise certainly is excellent, and must come into popular favor. So it seems to us.—Michigan Christian Advocate, Detroit.

The Farm

The Fleming Gazette notes the sale of a crop of wheat at \$2 1-2c.

Sam K. Hodgkin shipped last week thirty heifers to Cincinnati which cost \$ 1-2 to 4 cts. at home. He also shipped to New York a double-deck car of 250 lambs, which averaged 80 lbs.

Malcolm Boswell has sold to Breat Bros. his 17-acre crop of growing hemp at \$5 per 412 lbs.—Paris Kentuckian.

Clay Haggard sold last week to Sam K. Hodgkin 20 steers, average 1,250 lbs., to be delivered in the latter part of August, at \$4.40.

R. Leslie Combs bought of C. Lebus of near Cynthiana, the 1904 crop of wool, 4,012 lbs., at 25 cents straight. His whole herd averaged 6 7-10 pounds of wool per head. Mr. Lebus also sold and weighed to Talbott & Carroll 260 lambs, averaging 85 1-2 pounds, at 6 cents.—Lexington Democrat.

A thoroughly developed duck, so far as feet, wings and body are concerned, surmounted with a head that would do credit to the proudest cock that ever strutted in a barn yard, is a fowl owned by Albert G. Eilers, who lives near Louisville. The bird has just passed its first birthday, and for the past twelve months has been an object of unparalleled curiosity.—Winchester Democrat.

The Japanese government is stated to have practically placed an order for 10,000 selected cavalry horses with a New York firm which supplied many cavalry horses to Great Britain during the Boer War. It is understood the order calls for the smallest type of cavalry horse, of which a large supply is not readily obtainable. It is insisted by the Japanese that the horses shall be delivered at the rate of two thousand a month to transports on the Pacific coast.

A remarkable sale of Black Minorca chickens was held in Raceville, New York. The sale consisted of nineteen fowls—two cocks, one cockerel, fifteen hens and one pullet. The purchaser was George H. Shrader, of Berlin, Germany, and the price paid for the lot was \$3,400. This is a remarkable sale. It shows that there is a demand at more than remunerative figures for stock of exceptional quality. The price paid for one of the cocks was \$1,000, and this is probably the highest price paid for a single specimen.—Winchester Democrat.

Jonas Well made his first shipment of export cattle last week. The seven car loads averaged about 1,400 pounds, and cost from \$5 to \$5.50. They were shipped from Lexington to Philadelphia.

A press dispatch from Mt. Sterling says: The export cattle market has opened and the first lot was purchased by W. H. Greene, who bought 73 head from Robert Howell. The cattle averaged 1,400 pounds and brought \$5.50 for immediate delivery. This is the best price paid in this country for years this early, and men who handle the exports believe the price will go to 6 cents. There are about 600 cattle to go from this market, and it is believed they will bring into that section at least \$400,000.

Eczema

Glenn's Sulphur Soap disinfects, kills eruptions, eczema, and cures itching. One cake of this soap contains more pure sulphur than does a whole box of other "sulphur" soaps. You can be

Cured with Glenn's Sulphur Soap

Prepared by Dr. Charles H. Glenn, 115 Fulton Street, New York.

CANCER

Early treatment is essential for cure. Address Dr. G. A. TRENKLE, 104 Fulton Street, New York.

MISSOURI PACIFIC RAILWAY

Iron Mountain Route.

ST. LOUIS AND MEMPHIS. Affords Tourist, Prospector or Home Seekers best service.

FASTEST SCHEDULE TO ALL POINTS in Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona. Pullman Sleepers, Free Reclining Chair Cars on all trains. Low rates. For free descriptive literature, consult Ticket Agents or address

R. G. TOWNSEND, G. P. and T. A., ST. LOUIS, MO. B. T. G. MATTHEWS, T. P. A., LOUISVILLE, KY.

IMPROVED TRAIN SERVICE

Offered by the Henderson Route between Louisville and St. Louis.

Commencing Sunday, June 26th, Kentucky's popular line, the Henderson Route, will inaugurate a safe and Fast Day service between Louisville and St. Louis in each direction, and will improve the time and equipment generally of all trains between those points.

Three daily trains will be operated in each direction on the following safe schedules between Louisville and St. Louis:

Leave Louisville 8:30 a. m., 9:00 p. m., and 7:00 p. m. Arrive St. Louis 6:15 p. m., 7:20 a. m. and 6:15 p. m.

The equipment is brand new (just from the shops), of the most modern vestibule pattern and is as fine as any car train operating in or out of Kentucky.

The 8:30 train through without change of cars, will be composed of Pullman Observation Parlor Cars, Free Reclining Chair Cars, Dining Cars and high back seat passenger coaches.

The 9:00 p. m. train through without change of cars, will consist of Pullman Sleeping Cars, Free Reclining Chair Cars and high back seat passenger coaches.

The 7:00 a. m. train will have Parlor Cars, Dining Car and high back seat passenger coaches.

The Dining Cars on day trains will serve meals a la carte—you pay only for what you get.

All trains will leave from and arrive in the Seventh Street Union Depot, Louisville, arriving at the most convenient from the magnificent new Union Station, St. Louis.

In purchasing your tickets to St. Louis or to points West, ask the agent for tickets via Louisville and the Henderson Route. He will have them in stock and will be glad to ticket you that way.

You will be satisfied in every respect with the accommodation and safe train service that is offered by this line, which has been termed the Official Route for

Items of Interest

DISTRICT ASSOCIATIONS

Time and Place of Meeting, 1911.

- Time and Place of Meeting, 1911. Simpson—Providence church, Aug. 2. Blackford—Hoserville, Hancock coun. y. Aug. 2. Bracken—Mayville, Aug. 2. Bethel—Ashura church, Aug. 2. Davison County—Bethlehem church, Mulholland Co., Aug. 2. Liberty—Salem church, Aug. 18. Logan Co.—Bethlehem church, Homer, Aug. 18. South Kentucky—Rocky Ford church, Casey Co., Aug. 18. Shelby Co.—Burr's Branch, Aug. 18. Green River—Beaver Dam church, Aug. 22. Cassia River—Carter's Creek church, Aug. 22. Landmark—Ow Creek church, Aug. 23. South District—Harrodsburg, Aug. 23. Harren River—Punchon Camp church, Aug. 24. Campbell Co.—Alexandria, Aug. 24. Ohio River—Deer Creek church, Aug. 24. Cumberland River—Waynesburg, Aug. 25. Ohio County—Hell's Run church, Aug. 25. Tate's Creek—Liberty church, Aug. 26. Breckenridge—Goshen church, Aug. 21. Ten Mile—Ten Mile church, Napoleon, Aug. 27. Baptist—Lawrenceburg, Sep. 1. East Concord—Pineville, Sep. 1. Upper Cumberland—Upper Wallen's Creek, Sep. 1. Central—Mackville, Sep. 6. Elkton—South Elkton ch., Sep. 6. Rockcastle—Livingston, Sep. 6. Union—Palmsouth, Sep. 6. Bay's Fork church at Antish, Sumner Co., Tenn., Sep. 7. Greenup—Louisa, Sep. 7. Long Run—Pleasant Grove ch., Sep. 7. Lynn—Three Forks of Barren Creek church, Sep. 7. Green—Canev Fork church, Sep. 7. North Cumberland River—Zion church, 10 miles from Burnside, Sep. 7. Booneville—Riverside church, Sep. 8. Greenville—Union church, Breathitt Co., Sep. 9. Stockton's Valley—Clear Fork church, near Albany, Sep. 10. Boone's Cross—Kilville church, Sep. 12. Freedom—Albany, Sep. 12. Crispden—Grassy Run, Sep. 14. Nelson—Rolling Fork ch., Sep. 14. Russell's Creek—East Fork church, Meigs Co., Sep. 14. Sulphur Fork—Elgo church, Sep. 14. Woodford—Livingston, Sep. 14. Irvine—Pleasant Point church, Clay Co., Sep. 14. Lynn Camp—Indian Creek church, September 16. Second North Concord—Mt. Zion ch., Laintown, Sep. 16. East Liberty—Liberty church, Green Co., Sep. 21. Nelson—Brandenburg, Sep. 22. Goose Creek—Payson, Knox Co., Sep. 23. South Union—Pleasant Hill, Whitley Co., Sep. 23. Three Forks—Hazard, Sep. 23. East Union—Mt. Liberty, Sep. 27. Concord—New Liberty, Sep. 28. Edmondson—Brownsville, Sep. 28. Goshen—Caneyville ch., Sep. 28. Severe's Valley—Middle Creek church, Sep. 28. South Concord—Fellowship ch., Sep. 30. Laurel River—State Lick church, Laurel Co., Oct. 1. Little River—Oak Grove church, Trigg Co., Sep. 4. Little Bethel—New Prospect church, Oct. 4. North Bend—Beaver Lick ch., Oct. 5. West Kentucky—Columbus, Oct. 5. Cherry Bottom—Cherry Oak church, Rockcastle Co., Oct. 7. Enterprise—Drewer, Liberty ch., Oct. 7. Mt. Zion—Woodbine, Oct. 7. North Concord—Salt Gum co., Oct. 8. Franklin—Frankfort, Oct. 10. White's Run—Cave Hill, Oct. 11. West Union—Friendship church, Oct. 14. Ohio Valley—Mt. Olive church, Union Co., Oct. 16. Blood River—Stinking Springs church, Oct. 18. Graves Co.—Little Ohio ch., Oct. 26. If changes or corrections are desired, write to the papers. J. K. KIMBLETT, Secretary. Georgetown, Ky.

LOOKING FOR A LOCATION

Perhaps I can help you.

I have, in my office in Chicago, a vast amount of data as to the industrial needs of the Southwest—Oklahoma, Indian Territory, Arkansas, New Mexico and Texas. I can tell you where there is an opening in almost any line of business. I can let you know where good land is to be had, what the price is, and on what terms it can be bought. All you need to do is—fill out and mail the accompanying coupon.

Form for requesting information from John Sebastian, Pass. Traffic Mgr. Rock Island System, Chicago, Ill. Fields include: Desirable location, What is land worth in the vicinity of, Name, Street and No., Town or City, State.



MISSOURI BAPTIST SANITARIUM

The Missouri Baptist Sanitarium is owned by an Association elected by the Missouri Baptist General Association and is by the terms of its charter to be operated forever under the direction of the Baptists of that State for the benefit of the sick and suffering of all religious faiths or of no religious faith. While it is Baptist in management, it is unlimited in the scope of its service. After having passed through years of struggle it is now on a firm financial basis. Its endowment is growing. Within two years from the time the fund was started it has grown to over \$55,000. The regular running expenses of the institution are fully met. Something like \$5,000 a year are put into permanent improvements and an immense amount of charity work is done for which the institution receives no cash equivalent in any form. Mrs. I. H. Caldwell, the superintendent, is a woman of marked executive ability and handles the institution to her own credit with rare tact. While Dr. I. H. Caldwell, Physician in Charge, is no less successful in keeping the patients and business relations properly satisfied. A number of new rooms have just been added and visitors to the World's Fair can be accommodated in the very reasonable figure of \$1.50 per day for room and breakfast. The institution is on a number of our lines leading direct to the World's Fair. See the advertisement of the institution in another column.

PROGRAMME

The following is the programme of the Circle Meeting, Ohio Valley Association, to be held at Bethel church, July 29-31: Sermon, Friday evening, July 29th. Subject, "The Chief Need of the Church"—B. A. Geiger. Saturday morning, July 30th, 9:30 a. m.—Devotional exercises. Open Parliaments on the following subjects: 1. The "Home Department of the Sunday School"—Led by J. U. Rowler. 2. "Christadelphianism"—Dissemination led by J. T. Farley. 3. "The Baptist Young People's Union"—Ben Coway. 4. "Mormonism"—H. A. Jones. 5. "Fidelity"—W. H. Bell.

Review at 11:30 a. m. Afternoon session, 2:00 o'clock. Devotional exercises. Open Parliaments on the subjects: 1. "The Baptist Tenet"—N. F. Walden. 2. "Women's Missionary Societies"—J. F. Lewis. 3. "Child-conversion"—Elmo Jordan. 4. "Personal Work," with sample exercise—Leonard W. Doolan. 5. "Church Discipline"—Leonard W. Doolan. Dismissal at 4:30 p. m. Sunday morning, Sunday School Mass Meeting, followed by missionary sermon.

THE MARKETS.

Table with market prices for various goods like Choice to prime ship, Choice butcher steers, etc. Includes a sub-section for LIVE BEEF with prices for different cuts.

WORLD'S FAIR VISITORS.

Five rooms, Christian homes, 75 cents and \$1.00 each. Ready 25 cents morning. See minutes to Fair. Machine stamp left reply. K. S. FORD, 1402 N. Producers Ave., ST. LOUIS, MO. POTTER COLLEGE, FOR YOUNG LADIES, BURLINGHAM, W. VA. Prof. from 27 states, 30 teachers. Students limited to 100. Very select. Apartments the very best. Faculty tested unimpaired. Recommended by leading men of U. S. Send for catalogue. Address REV. B. F. CABELL, President.

BOYS' SCHOOL.

Roanoke College

Roanoke College, Va. Courses for Day and Night also a Christian School. Open Able Faculty. Library \$200,000. Excellent Laboratories. Good social relations. Christian character. No dissipation. Faculty tested unimpaired. Recommended by leading men of U. S. Send for catalogue. Address REV. B. F. CABELL, President.

LEE E. CRALLE

FUNERAL Director and Embalmer. 620 W. Chestnut. Phone Main 524. Lists of services and prices for funerals and burials.

The mosquito are proving, as so many other insects have proved the feasibility of mass. Vigorous war has been declared against the mosquito and the result is they have opened their eyes wider than usual and with increased numbers. News comes from Louisiana that on account of their unprecedented numbers the fishermen have been forced to abandon the oyster reefs. Complaints from New Jersey indicate that the mosquitoes propose to beat their record and Central Park in New York City is so infested with them that the New York Post says, "it is getting to be risky even to walk through the Park."

The steamer Baltic has been launched in Liverpool. The Baltic belongs to the White Star Line. She is the largest vessel afloat, exceeding the registry of the Cedric by 3,000 tons. She is 728 feet long, and besides a crew of 250 men can carry 3,000 passengers.

Rev. D. Huntington, Episcopal Bishop in Central New York, has died at his summer home in Hadley, Mass., aged 84. He was a Unitarian preacher, as his father was, but when he was appointed Professor of Christian Morals at Harvard he delivered a course of Bible lectures and his own lectures made him a believer in the Divinity of the Lord. Being an honorable man, he resigned his professorship and joined the Episcopal church. In 1869 he was made bishop. His son, Rev. G. P. Huntington, who was ill of long fever, died a few hours after hearing of his father's death.

The Sunday School of the Doremus Congregational church in Chicago gave their annual picnic on the 13th of July. Going home on a special train of ten coaches, the train turned a sharp curve at full speed and ran into a freight train. Twenty-five children were killed outright and 44 others were maimed and wounded. There were about 600 children and 50 grown persons on the train. It is time somebody was hanged for these awful "accidents," the result of carelessness or stupidity.

Rev. Lemuel Moss, D.D., has died at his home in New York City, aged 75, having been in poor health for a year. When a boy he learned the printer's trade and worked at it in this city. He afterwards he decided to preach and graduated at Rochester. He was President of the old Chicago University for a year and of the Indiana State University for five years. His last pastorate was at the first Baptist church of Woodbury, N. J. At late years he has been engaged in literary work.

"Oom Paul" has died in Clavens, Switzerland, of pneumonia. He was 78 years old. Until the death of his country he was strong for his age, but last year he was crushed and he has been slowly dying ever since. Dr. C. Kruger was one of the greatest men of the age, such a man as Bismarck bring judge. He feared nothing but God, whom he loved and served with all his heart. He has gone to learn what would have shaken a weaker faith than his why God allowed a nation which he had led to starve and die on half rations that their starvation might break the spirit of the Boer soldiers, to conquer the Boers.

In a speech before the National Education Association, George A. Gates, of California, said there has been a fusion set in in the minds of educators from the universities to the small colleges because "The college at its best is far less exposed to the tendency to foster a narrowly specialized efficiency at the expense of broad and liberalizing culture."

An invention of the greatest importance, both in science and war is announced from Italy. It is called the Hydrophone and is the invention of Giuseppe Pico, an engineer of Milan. This instrument lights up the water. It is 16,000 square yards in water at the bottom of the Mediterranean was illuminated in a recent test that everything could be distinctly seen. If it proves to do what is claimed the bottom of the ocean will be clearly seen and human knowledge greatly increased. In war it will show where torpedoes are hidden and will be equally useful in peace, and its value will be incalculable.

The Christian Observer gives the statistics of the Dominion of Canada and the United States for the period of a generation—34 years from 1877 to 1911. During that time the population of the Dominion in the United States, and only 30 to Canada. The record is most honorable to them, and shameful to us.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the Col. Howard's Fruit Preserver. Do not heat or cook the fruit, just put it in cold, keep perfectly fresh, and costs almost nothing. Write up to me for my booklet. I will send you up to 100 copies of my booklet free of charge. I will also send you a sample of my fruit. As there are many new people who want to know how to use the Col. Howard's Fruit Preserver, I will send you a sample of my fruit. I will also send you a sample of my fruit. I will also send you a sample of my fruit.