

WESTERN RECORDER

Faith, Hope and Love, these three

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Filling Up the Seats.

BY REV. THEODORE L. CYLER, D.D.

During my fifty-seven years of ministerial life and labor, there is one place in which I have never been able to do any good, and that is in an empty pew. If any gospel seed chanced to light there, there was no more hope of a harvest than if corn were flung out onto yonder stone pavements.

Empty pews often have a voice of their own; they cry out in solemn testimony against the church members who are not in them, but who ought to be there. Perhaps one reason why the professed Christians stay away from God's house is the state of the weather. Yet on Monday I have noticed that these same men do not find it too hot or too cold, or too wet for them to go to their business, or for these women to go to market or out shopping. In cases where Christians live at some distance from their own church, let them, on a stormy Sabbath, attend the nearest Evangelical church. Three good results would follow: They would get their Sabbath food; they would encourage the minister who must preach in all weather, and they would promote unity between the churches. The simple fact is that much of the blame for this congregation—in all kinds of weather—lies on the members of the church themselves.

There is no denying that the fault may sometimes be charged to the mistakes of the minister. He does not take the right course to attract people to the sanctuary—and of course to draw them to Jesus Christ. What people really want—whether they are rich or poor, cultured or illiterate—is to be interested, to be instructed and to be helped. Even asleep come to know where they are sated or fed. In order to fill up empty pews, some ministers resort to various sensational devices in the pulpit or in the music loft. Such devices have no permanent value. Like the use of alcoholic stimulants, there must be an increase in the dose, and final reaction to weakness is sure to follow. A warm-hearted, zealous, industrious pastor, who carefully prepares practical and helpful sermons, and who maintains thorough pastoral visitations is likely to have his church well filled on the Sabbath. He works seven days in the week.

I emphasize the word "pastoral." It is a minister's business to get people to hear his gospel messages, as much as to prepare the messages themselves. Therefore he ought to cultivate the kindest relations during the week with everybody he meets. He ought to take an interest in every one. Much of a successful minister's power is heart power. A pastor can do but little good to those who don't like him, and none at all to those who will not come to hear him.

The increasing custom of advertising "topics" in order to attract an audience is one that I don't approve of except on some very special and extraordinary occasions. It was not my custom to advertise topics while I was a settled pastor; and now when I go away to preach in any point and am asked "What will be your theme?" my reply is: "I will try to preach the Gospel." Such permanently successful men in attracting congregations as Spurgeon, Newman Hall, Kirk, Bishop Simpson, John Hall, Albert Barnes, Dr. Storrs, Dr. Tyng and Dr. Addison Alexander did not need to tell the public on

Saturday evening what their Gospel message would be on the Sabbath.

The richest, most eloquent, and soul-converting sermons commonly cannot be "ticketed" by an advertised topic. Just imagine some impertinent "scribe" coming to our blessed Lord before his Sermon on the Mount, and asking him what his topic was to be! It is the chief business of a wise, spiritual and soul-winning minister to preach God's texts, and not his own "topics." The temptation in these days to underrate God's all-comprehensive and all-glorious Word, and to lug into the pulpit all sorts of "themes," is increased by this unhappy custom of advertising the themes from the pulpit or the press. "Preach my Word!" That is our divine commission, and to do it faithfully and earnestly and lovingly is our best advertisement.

As it is the duty of the pastor to draw people to the sanctuary by all legitimate methods, so is it equally the duty of the members of the church to do the same thing. During a political campaign it is the custom of every active partisan to urge his neighbor to come and hear the orators and advocates of his party. Shall Christ's followers be less anxious to have their neighbors converted to the truth and by the truth? I am confident that if church members not only made their religion more attractive to "outsiders," but were more anxious to invite them to God's house, thousands who are now outside of the sanctuary would be brought in and be brought to the Saviour also.

Empty seats in the temples of God mean empty hearts! They mean homes emptied of true evangelical religion. They mean Sabbath desecration and soul destruction! They mean spiritual death. Fill up the seats by filling the pulpit with godly zeal and sympathy for the poor and the perishing and the faithful preaching of the crucified Christ! And let all the members of the church co-operate with the pastor in getting rid of the sorrow and the shame of empty pews in the House of the Living God!

Thinking, Feeling, Speaking.

These three are intimately connected together as cause and effect, and the psalmist places them in logical order when he says, "While I was musing the fire burned; then spake I with my tongue." Man is a thinking being. We sometimes speak of such great men as Bacon and Newton, calling them thinkers, as though they had a mission to do the thinking for all. But every person who is not an imbecile should be a thinker. We cannot all think as some of the great men. We have not the brain nor the training necessary for such tremendous intellectual achievements. But every one can think for himself in his measure on all the great questions of life.

All nature has been ordained, not merely to supply man with food and raiment and shelter for his body, but more especially to supply him with food for his mind, to stimulate his intellectual faculties, to awaken and encourage thought. Whether we look up to the sky, downward upon the earth, or about us upon the creatures that inhabit the earth, the mind is drawn out in thought and meditation. Reading a book, hearing a sermon or a song, meeting a friend, a neighbor, a stranger, or an enemy, reading of an appalling accident in the daily paper, all awaken thought within us upon the great questions of life and destiny. But how soon we cut short the process of reflect-

tion and bury ourselves again in material things.

Very little thinking is done. We read many books, but do we think? Would it not be better to read less and think more? We hear sermons and lectures, but do we think of the things we hear? It is not enough to gather facts and truths from nature and history and the Bible, and store them away in the mind.

This is well, but it is not thinking. It is only gathering materials for thought. We must stop and think, brood over the things we have read and learned, until we have matured something which have been valuable to ourselves and others. This is an age of activity. We are all in a hurry to accomplish something spectacular and conspicuous. No sooner does a thought enter the mind than it is published abroad. We do not ponder and weigh it, but express it without knowing what it is for or what it is worth. No sooner is an emotion felt than it is hastily poured forth. We do not wait to reflect upon it and make some good use of it. Judgment is entered up before the evidence is all in. We are living so fast that we become shallow, weak, and earthy. Life is cramped and withered for want of a little quiet, sober thinking.

Thinking produces feeling. Some Christians complain of a want of religious feeling. They read about the tenderness of Christ in the hymn:

"He wept that we might weep;
Each sin demands a tear."

and they confess that they have no tears to shed. They have no deep feeling of sorrow for their own sins or the sins of their neighbors. They are not burdened for the salvation of sinners or the prosperity of Zion. They complain of this state of mind as though it were a misfortune for which they are in no way responsible. One cannot produce feeling by a mere effort of the will. But if we lack feeling we may well fear that we do not think. It is in the heart of the man who muses that the fire burns. It may be true that some who think least appear to have most feeling, but it is also true that one who thinks soberly, quietly, and seriously upon the great subjects of religion soon have no cause to complain want of feeling.

Let men think on the things, and something wonderful will. Saul of Tarsus was thoughtful on to Damascus. We cannot believe that a miraculous light from heaven awakened him to think on the things of the kingdom for the first time. No doubt he was absorbed in profound thought as he journeyed. He was fighting against a fire that was smoldering in his soul. He was kicking against the pricks. His heart was hot within him when that heavenly light shone round about him.

Why are men cold, selfish, worldly, indifferent to spiritual religion? It is because they do not think. They are too busy to think, afraid to think about these things. Let the careless man think a little, and the fire of conviction and of a new life will begin to burn within him. Why is the church so barren of spiritual results? The ministers and the people do not think. Many sermons show a serious want of spiritual musing and pondering the deep things of God. We are in danger of rushing downward in our church activities, because we do so little quiet thinking.—N. Y. Advocate.

Christian joy should have no intermission; we should rejoice always.—Ex.

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When the choirs cease to sing in the soul, the music of their past melody yet abides, and under the covert of the trying day, the heart may be nourished for its conflict by the message it has mastered, from the evangel which once thrilled it under the archways of conspicuous blessings.—Chambers.

We did hope that the revelation made by the religious census of London in regard to the failure of sensationalism, that the churches of all sorts in this country would give it up. But a Methodist church in Chicago has broken the record for irreverence. On a recent Sunday a dog was put in the pulpit and showed off his tricks.

Mr. Young tells an interesting story on it. He met in Alaska an old Eskimo chief who calmly told him that he sacrificed his slaves to the spirit of the glacier in order to prevent it from swallowing the salmon stream, at whose foot he had pitched his camp. Four years afterwards this chief was received into the church at Juneau.

The Examiner makes a good point when it says: "If we may believe certain critics of the Bible, the chief object in life of some of the mightiest intellects of the Hebrew race was to write marvelous books, the wonder of the ages, and ascribe them to some one else. The self-abnegation of these authors was something colossal—if the theory be true." Yes, and something inconceivable as well.

These words, which we find in the Interior, are true and worth remembering. "It is doubtful if any effective preaching is done on any subject on which the preacher does not feel deeply. Lowell has well said that 'brains can always be bought, but passion never comes to market.' One can sometimes think to order, but one can never feel to order; and it is deep feeling in one's self which alone can create deep feeling in others."

The New York Sun, having ascertained that men do not go to church because they are not convinced that their fate for all eternity depends on faith in the dogmas of the church, the Watchman answers: "Ministers who preach these doctrines are laughed at, but we notice they always have people to hear them. The empty churches are not those where the old-fashioned doctrines are preached, but rather those where the Bible is preached about rather than presented as telling of man's only salvation. It has always been certain, however, that the preachers whose sermons are most published in the Monitor are those whose names are usually the ones who have the smallest number of people to hear them."

QUESTIONS ANSWERED.

By James.

"My pastor preaches believe on the Lord Jesus Christ with all thy heart and thou shalt have eternal life, claiming that belief covers the whole ground. When we partake of the Lord's Supper he says, offer it to all. He also says he is not a full-fledged Baptist. Now I want to know what must a man do to obtain eternal life. Is it right to offer the Lord's Supper to everybody? Would a Baptist church ordain a man that claimed he was not a full-fledged Baptist, and if it did, would it do right?"

It depends on what the preacher means by believing on the Lord Jesus Christ with all the heart. Unquestionably a man who does that is a saved man and has eternal life. But from what the brother writes of the other views of his pastor, I think he means by belief what is called historical faith and not saving faith. Before I was converted I believed without a doubt that the Lord Jesus died to save sinners, suffering as their Substitute that God might be just and yet the justifier of them that believe. From my earliest youth I had most implicit faith in the Shorter Catechism and the Philadelphia Confession of Faith, and the absolute, infallible, verbal inspiration of Scriptures.

But this faith did not and could not save. The devil not only believe but know all this. A sinner can believe all that, and go on complacently, feeling that he is not so bad, and after all God will not be hard on a man who is kind to his fellows, doesn't break the laws of the land, is free from vice and a decent sort of a fellow. But when he is convicted of sin he sees his guilt before a holy God, he sees that he is lost, that he deserves the wrath of God, and that he can do nothing to save himself. He loathes sin, desires peace with God and pardon for his sins. He sees that even if he had kept all the other commandments, and conscience enlightened by the Holy Spirit shows him he has kept none of them perfectly as they must be kept—the first and great commandment condemns him. He has not loved God with all his heart; he has loved self best. To be rid of sin and its guilt is the one great desire of his heart. And thus repenting towards God he turns his eyes on the One being in all the universe who can be his sin-bearer, who has died in his stead and has borne the guilt and the penalty of his sins. He trusts his soul to Him; he believes that the Lord is his personal Saviour, and because He died in his stead God forgives his sins and blots out his transgressions. Thus trusting that God has pardoned his sins because his Saviour has borne them on the tree, is saving faith.

But no man thus believes in the Lord, as his personal Saviour who has not felt his guilt as a sinner, has not loathed his defilement and desired above all things God's forgiveness and cleansing. This is repentance towards God. To a sinner already convicted of sin it is sufficient to say, believe on the Lord Jesus Christ, carefully explaining that does not mean one believes the truth of all the Bible says concerning him—the devil do that, but trusting in his vicarious atonement for forgiveness, and believing that God, because He died for his sins, has pardoned them.

But a sinner who has not been convicted of sin by the Holy Ghost must first be made to feel that he is a guilty sinner meeting under the wrath of a holy God, that he is lost, and that he must turn to God in his stead or go to eternal death in hell. It depends therefore to whom the man is preaching and what he means by believing in the Lord whether his preaching is light. As to his blessing the deacons to enter the communion to everybody, saint and sinner, baptized and unbaptized, I cannot imagine a deacon complying with

any such order, or a church submitting to such a practice for an instant. The Free-Will Baptists and the Campbellites, the only really open communion people in the world, would not do that, though some in their ranks have heard it charged that some rationalistic Campbellites do it. All the other bodies of every name under the sun restrict the communion to those who they consider have been baptized.

A church which would ordain a man who boasted that he is not a full-fledged Baptist must have strange ideas of the ministry. Though it is probable the Presbytery were alone to blame, the church trusting to their recommendation, and they having too little fear of God and desire to obey Him. Some presbyteries seem to consider themselves as higher than God, and under no obligation to obey His command nor to allow Him to have His way even in church matters. The command, "Lay hands suddenly on no man, be not partaker of other men's sins," has reference solely to the ordination of ministers. The presbytery is held responsible by God for the sins of the men they put hastily into the ministry. That is plainly declared.

It is probable the presbytery thought the candidate was "earnest" and thought "he might do good." As though earnestness was the only qualification laid down by the Holy Spirit for his ministers! They are expressly forbidden to ordain novices. That is literally, the "newly planted," meaning recent converts. I knew a presbytery of men who are themselves earnest ministers who ordained a recently converted gambler or saloon-keeper, I think the latter, if I remember right. The man was truly converted; he gave every evidence of that. And he was very zealous for the salvation of souls, a most excellent thing which ought to be true of every member of the church, laymen and preacher. And with the command of God not to ordain a novice right before their eyes they coolly decided they were wiser than God, and ordained him! They were preachers of long standing, yet they dared to mock God thus.

Now if this pastor was a recent convert, the church is to blame as much as the presbytery. For the church knew the fact and also the command of God. But if he were not a recent convert the sin is that of the presbytery.

The question remains as to what the church should do. Dismiss him from the pastorate and depose him from the ministry. He has no place in even a Free Will Baptist church if he offers the communion to the unconverted as well as the unbaptized. But I would advise bearing with him awhile as a member unless he goes to Free Baptist churches to commune. For patience and instruction might make him a true Baptist.

Miracles, Past and Present.

By Walter Whitley.

It is not the grand sequence of righteous teaching in the Word of God that attracts many who consider themselves wise and learned, but the accidents, or extraordinary things scattered here and there through its pages. "Where did Cain get his wife from?" is a question whose hoary locks are as white as Mont Blanc's summit of snow, but it has come to many times in my ministry, and I am at the present time trying to bolster up the one who has been flogged by it. The statement that Joshua commanded the sun to stand still has caused many a weak Christian to stand still in his investigation of the Bible. The account of Samson's superhuman strength has made many a poor Christian weak. Jonah has raised more storms in Christendom than he ever raised on the Mediterranean sea, and numerous theological professors who have loved him as much as those heathen sailors did, have seen no other way of saving themselves except by throwing him overboard.

All these things are made plain if we accept the statement of Professor Barnes. The wise man looks up to planet and star, he studies them, to him they are

symbols of the Eternal and Unchangeable God. The foolish man never thinks of looking up except when some bright flashing meteor sails across the sky, or some migrating comet comes into view. So with the Bible, the wise man studies it to learn the ways of God, the fool, to his own confusion, sees only those extraordinary things and wonders over them.

There are few subjects at the present time that are causing so much stir as miracles among the Christians of our own free country. Testimony comes to us from many people that they have been healed by prayer, faith, etc. The Jews made a miserable failure and have been outcasts for nearly two thousand years because they did not understand the signs of their times. They would not investigate the miracles of their day fairly; they committed the unpardonable sin by ascribing them to Satan, and the kingdom of God was taken from them. The same phenomena that confronted them confront us to-day, but are the conditions and signs the same?

Miracles have always been a rock of offence and a stumbling stone to rationalist, agnostic, atheist and higher critic, so-called, who take great delight in the laws of Moses; the sublime language of the prophets; the beautiful poetry of the Psalms; the lofty ideals of the Sermon on the Mount and the logical writings of the Apostle Paul; but O! those miracles—everybody would accept Christianity if they were not in the Bible. But there they are and you cannot get rid of them. Like the great Master who wrought them, you may try them in ecclesiastical and civil court, you may find thousands of witnesses who will swear them false, you may get the rabble to shout crucify them, you may put them in the tomb, you may put the seal of Imperial Rome on it, set guards to watch them, and in spite of all these things they will rise again. You cannot down them. What are you going to do about them?

Let us look in the Bible to see if we can find out the purpose of miracles. There are no miracles; unless you call the translation of Enoch one, in the book of Genesis. Miracles begin when God is about to call His people out of Egypt. Their purpose is clearly set forth in Exodus 4:1-9. They are given that the people might know that Moses is sent from God, that behind him there is a supernatural power. The purpose of miracles in the New Testament is explained in Luke 5:17-26. The first of these verses tells us that on this occasion representatives of Judaism were present from every town of Galilee, Judea and Jerusalem. There could have been no better opportunity for Jesus to substantiate his claim to be the Messiah, and this He did, proving that He had authority on earth to forgive sins by showing that He had power to heal the paralytic. These two instances and others prove beyond any peradventure that the miracles of the Bible are given for the purpose of showing that the religion set forth by those who wrought them comes from God. Judaism and Christianity had not natural but supernatural origins.

When this purpose is accepted, the miracles cease. After the conquest of Canaan by Joshua the supernatural ceases and the natural resumes its course. This continues with but few exceptions till the time of Elijah and Elisha; that time when Israel is forsaking Jehovah and following Baal, and from his time to the time of Christ. We find the same in the New Testament. In the Acts of the Apostles, the history of the first generation of the church, miracles are performed in the early part, but when we come to the middle they are fewer, and toward the end cease altogether. There are very few persons, according to Bible records, who have power to work miracles: Moses, Joshua, Elijah, Elisha, Jesus, Peter, Paul. There is no record of a miracle working church, such as we have to-day, and the Apostles do not go about advertising their cures as is the case now. Miracles have not been reduced to a science, and the sermons preached by the Apostles and others do not emphasize them.

Miracles are so possible, so probable, as they ever were. But they are not necessary to-day. Miracles are not demonstrated to the world as a natural origin; it has also demonstrated that its ethical basis is perfect righteousness. If these two things are not enough to commend it to men the fault lies in the men and not in Christianity. "If they will not believe Moses and the prophets neither will they believe though one should rise from the dead." I said above that miracles depend upon faith, they depend also and primarily on God, and without his will they cannot be wrought. But I ask you to notice in particular that when the first miracle was wrought by Moses in Egypt it was imitated by the magicians or Pharaoh. And the last miracles recorded in the New Testament, by Paul at Ephesus, are also imitated. In the history of the ages false miracles outnumber the true by a tremendous margin. This shows that Satan recognizes the weakness of the undeveloped mind and determines to profit by it. It is a weakness of human nature to love the wonderful and the world, the flesh and the devil are waxing fat by pandering to it.

What is the truth about the miracles of to-day? It is this: An imaginary remedy will cure an imaginary disease, but it takes a real remedy to cure a real one. Find out whether your disease, if you have one, is real or imaginary; if it is imaginary, go to the miracle worker, and no doubt he will heal you, but if it is real, go to the doctor; otherwise you may die. It is because so many people do not know whether their diseases are real or imaginary that the miracle workers have so many successes and so many failures.

In the last temptation of Jesus we see a foreshadowing of these things. "Cast thyself down, for it is written." The tempter has failed, by the offer of power and food, to win his intended victim. He sees that His faith is too strong and so his next move is to turn that faith into fanaticism, and he uses the Bible to do it. Is not this what men are doing to-day? We are told that the Antichrist, the False Prophet, and the Beast of Revelation, are all to come with lying wonders and false miracles, and that they will deceive many by means of these. So, while we know of none who have been saved by miracles, it appears that many will be lost through them. There is no prediction of a true prophet in the New Testament, but there are many predictions of false ones, and their miracles will cause many people to be lost. — Baptist Commonwealth.

Comments.—There is much doing among us, but not much well-doing. It is a great art to know what to leave undone. One cannot do everything. The editor of a great paper cannot admit every article that is offered. If his only task were to find something to fill the paper he would have little trouble. He always has stacks of manuscripts waiting for a place. The author of each little scrap believes that his contribution is exceedingly important and clamors for an early and prominent place. The hardest task of the editor is to determine what to leave out. It is by omitting wisely that he makes a great paper. If he does not know what to reject he will make a weak paper and show himself a weak editor.

It is so with reading. The question is what not to read. One who tries to read every book that is recommended to him will have a heavy burden. He might as well try to eat everything that others tell him is good. One secret of good health is the ability to determine what not to eat. One secret of knowledge and wisdom is the power to decide what not to read.

It is so with life. What shall we do? There are few persons who are not overburdened. They are trying to do everything, they clamor for attention. Let them change their rule and try to find out what not to do. Let them carefully exclude everything that is evil, everything that is useless, anything that will not add strength to character, and few things will be left. — N. Y. Advertiser.

Louisiana Baptist Personnel.

BY ELIAS J. B. WOOD.

Looking over the Louisiana Baptist State Convention, which met with our church in Natchitoches, July 15, 1904, I thought it might be of some interest to your readers to give a few facts, especially about the personnel of our prominent workers.

The wonderful progress made by Louisiana Baptists in the last twenty years is very gratifying to those of us who have been here until we have become one in interest with the native workers. The native Louisiana Baptists are nearly or quite all sound in the faith and loyal to our great cardinal doctrine, especially the doctrine of salvation by grace, the observance of the ordinances, as the Lord left them, and the application of the inner soul force to a practical life of godliness, and the belief that Christ organized and left his church here as the executor of his will and the exponent of his glory till he come again. I use the term church in the sense of "institution," composed of local independent churches, not a great overarching monarchy. Many of us who have come among them are in perfect accord with them in these great Scriptural truths.

When I came here, twenty years ago, the Baptists of this state, in active co-operation with our State Conventions, numbered about fifteen thousand; now there are more than forty thousand. About half of this number have been net increases to the denomination. It is the intention of this article to give the personnel of a number of brethren who have been potent factors in this wonderful work, and the first I will mention is

JUDGE J. T. WATKINS,

the retiring president of our Convention—retiring because he positively and persistently refused to let his name be used for re-election. Judge Watkins was born and raised and has lived all of his life at Minden, La. He was educated in the high school of Minden, La., and at Lebanon College, Tennessee, and studied law under his father, and has been Judge of the Third Judicial District Court, his home district, for twelve years. He is now a candidate for Congress, with fair prospects of success. He has been one of our prominent men, and has taken a deep interest in Louisiana Baptist affairs for more than twenty-five years. He has been president of our State Conventions for the last two years, and would have been elected again by acclamation if he had not positively refused to let his name be used. He is a grand type of the progressive and true old Southern gentleman, and has been a large factor in bringing our denomination to the standing and influence it enjoys to-day in this state.

MOR. L. E. THOMAS

was elected president of this session of our Convention by acclamation. He was educated at Howard College, Alabama, and studied law at Parsonsville, La., where he built up a good practice, moving from there to Shreveport, where his fine ability and strict attention to business soon gained him an splendid and lucrative practice. That, with his unswerving integrity, marked him for Governor Board's appointment as bank inspector of the state, which position he has filled for the last two years, and has given such satisfaction that he continues in the office under Governor Blanchard. Bro. Thomas carries his religion into his business. He is ever ready to assist by his counsel, means and influence, in all of our denominational interests. He is one of our clear-headed, earnest, zealous laymen on whom judgment the brethren feel they can safely rely.

REV. E. G. WARE, D.D.,

the corresponding secretary of our State Mission Board, is a native of Kentucky. He was educated at the A. and M. College, Kentucky, and in the Seminary. He labored as missionary and Sunday School supervisor in Kentucky for a few years. Dr. Ware was called to the pastoral care of Chaneyville and other churches in this state almost twenty years ago, and was very successful with them, or he also was in building a good church house and organizing a church in both the towns of Finville and Boyon. He was elected moderator of our State Convention in 1882, and was elected corresponding secretary of that session, which position he has ably and successfully filled for fourteen years. By his fine executive ability, which has been recognized by the Home Board and Southern Baptists generally, our mission work has been wonderfully and largely increased in the number of missionaries employed, funds secured for our work and efficiency and results of labor. We are largely indebted to Dr. Ware for the energy, courage and efficiency in all departments of our work at this time.

REV. J. S. GAMBLELL,

the secretary of our State Convention, is a native Louisianaian, and was educated at Keachie Male and Female College. He has been pastor of Lovey Female Board School, and has been pastor of the First Baptist Church, where he has had a long career for the last few years. He has been elected secretary of our State Convention for five years by acclamation. He is a most capable young man, and will be felt more and more in our Baptist circles and work as the years go by.

REV. WOODMAN,

is the editor, and with Rev. J. F. Lott, is one of the Baptist Clergymen, our state workers. He is a native of North Carolina, and was educated

at Wake Forest College of that state. He was appointed to a professorship in Keachie Male and Female College of this state, which position he ably filled for one or two years; but preferring the pastorate, he accepted the care of the Mansfield church, and was soon called to the care of the church in Baton Rouge, our State Capital. His faithful, able and efficient labors gave new impetus and life to our cause there, and they reluctantly gave him up to become owner and editor of our state paper. He is giving us a bright, conservative and newy paper, and is ably helping to advance all of the religious interests of our State Convention.

REV. C. R. HOLLIS

is one of our state evangelists. He is a native of Texas and was educated at Baylor University. He successfully labored in Texas for several years as pastor and missionary. Bro. Hollis then moved to Louisiana and labored as pastor twelve years—four years in Bonier parish and eight years at Haynesville, and has been evangelist and missionary under our State Board for five years. He is a safe, sound and clear expositor of the Scriptures, and has done substantial and lasting work in a, of his fields of labor. Bro. Hollis has the southwestern portion of our state as his field.

REV. J. U. VILKING

is our other state evangelist. He is a native of Louisiana and had only a common school education, but by long and close application to study he has become one of our strong and able gospel preachers. His labors have been east of the Mississippi River, where he labored first as pastor at Hammond, Greensburg and Tangipahoa. From the last place he resigned a year ago to accept his present work. He has been moderator of the Mississippi River Association for the last five years, and is infusing energy and activity into our work in that section of our state.

The Mt. Lebanon and Keachie Colleges have been turned over in fee simple to our State Convention, the first as a male, the other as a female college.

REV. J. R. EDWARDS, D.D.,

is president of Mt. Lebanon. He is a native of Mississippi, and was educated at Clinton College, Miss. He began his ministry in Union parish, La., but was soon called to the care of our church in Ruston, La., where he labored with phenomenal success till elected to the presidency of the college, which position he has ably filled for five years. Dr. Edwards is not a sensationalist, but depends on the truth, which he has boldly and forcibly presented to win people to the right, and he succeeds in all of his undertakings. His nobility and greatness of heart as a man and a Christian and his unswerving and inflexible adherence to the right has given him a large place in the hearts of Louisiana Baptists.

PROF. G. W. THOMPSON,

the president of Keachie Female College, is an Alabamaian by birth and raising, and was educated at Howard College, Alabama. He taught in Greenville, Ala., from 1866 to 1886, and has been at Keachie for the last eighteen years as the principal professor, till it was made a female college five years ago. Since then he has been president. Prof. Thompson is one of the best educators of our state, and it is very probable that no man has impressed the young people of this state for nobility and grandeur of character as he has. How could it be otherwise when he is a living embodiment of all that is noble and grand in human nature and the highest ideal of Christianity and godliness.

REV. M. A. PRICE

is raising the endowment fund for our colleges. He is a native of Louisiana and was educated at our State University. He began his ministry in Sterling, Texas, but labored only a short while there till he was appointed financial agent of Mt. Lebanon college to raise \$25,000 endowment. His splendid fitness for that work was shown by his raising more than \$26,000, and had canvassed only a small portion of the state. It is intended now to raise a large endowment for all our colleges, and Bro. Price is continued in that work.

REV. E. M. BOONER,

the former editor and proprietor of our state paper, is a native of Louisiana, and was educated at Mississippi College and the Seminary. He commenced his ministerial work in the old Louisiana Association as missionary pastor, but soon gave up his pastoral labors to become editor and proprietor of the Baptist Chronicle, when it was only two years old, which he successfully published for nearly twelve years, taking it in its infancy and with only a small constituency and a small four-page paper and leaving it with sixteen pages and well established in the hearts of Louisiana Baptists. Bro. Booner is a man of strong native intellect, reasonably well cultured for middle life, with a sturdy manhood and unyielding convictions of the truth as held by Baptists. He is a true type of the Kentucky Booner class of men, and his energy and efficiency of the introductory career before this State Convention, which gave out good old Baptist doctrine as clear as a bell in every sentence.

REV. A. L. JENKINS

is a native of Louisiana, educated at Clinton College, Mississippi, and the Seminary, and has been pastor of the Baptist Church in Ruston for several years. His fine executive ability will be appreciated this coming year by our State Mission Board, six

years ago, which position he ably and successfully filled for five years, but one year ago to accept the pastorate of the Park View church in Shreveport. Bro. Johnson is one of the ablest theologians in this state, and is probably more thoroughly familiar with the Bible than any preacher of any denomination in it. He is one of the clearest and most forcible preachers in the state, and carries conviction to the hearts of his hearers by his clear-cut, sharp-pointed and forcible presentation of God's truth.

The above named brethren have been officially connected with our state work for more or less of their time for the last fifteen years, and by their implicit trust in God and their persistent and efficient labors have helped largely to bring our denomination in this state to the unity and efficiency it enjoys to-day.

REV. M. J. HOOVER,

while a native Virginian, is an adopted Kentuckian, spending most of his ministerial life there. His last pastorate there was at Burlington, where he was very successful, but resigned against their earnest protests to accept the call to our extraordinary church, the central city of our state. His field there has been very difficult because of the predominating Catholic influences and ungodly surroundings, but his able, faithful and consecrated labors, under God's blessings, have given fine success to our cause in that fast growing center of influence.

REV. W. H. HODSON, D.D.,

is a native of Mississippi, and was educated at Mississippi College, and did a splendid ministerial work for twenty four years in that state. He then labored six years in Los Angeles, Cal. From there he came to Minden, this state, four years ago. During his pastorate at Minden our church there has had a good degree of success, both in an increase of membership and efficiency in the Lord's work. They have just completed an elegant brick church house costing about \$17,000.

REV. C. V. EDWARDS

is a native of Kentucky, and was educated at Bethel college and the Seminary. He was pastor at Middle-town, Ky., his home church, for four years, then to Central City, Ky., and from there to Springfield, Tenn., and to the first church, New Orleans, where he has done a good work for five years. Bro. Edwards, although a young man, takes broad and comprehensive views of the work around him, and has a fine influence in the city where it is so sadly needed.

REV. W. T. BOLIN

is a native of Kentucky, and was educated at Bethel College and the Seminary, and was pastor for a while at Mt. Sterling, Ky., and from there to our church in Baton Rouge. Bro. Bolin is quite young, but is one of the most flowery and eloquent preachers in our state, and is getting a fine hold upon the work in our state capital.

REV. J. L. WISE,

the missionary pastor of our church in Natchitoches—pronounced Nack-toch—is a native of Louisiana and was educated at Mt. Lebanon and the Seminary and preached three years in Kentucky, and has been four years in Natchitoches, the oldest town in the South. Bro. Wise, while not a flashy, showy preacher, is a good pastor and one of the best workers in our state. Under his labors the church is prospering nicely, and is just finishing a splendid twelve thousand dollar meeting house.

REV. J. E. TRICE,

a native of Kentucky, was educated in the high school of Nashville, and began preaching there as pastor of the Mill Creek church, but bad health drove him South, to West Lake church, La., where he preached a short time and then accepted the call to Crowley, where, with restored health, he is doing a fine work.

REV. W. E. MERRELL

is a native of Mississippi, and was educated at Mississippi College and the Seminary. Labored in Mississippi and Valenz Street, New Orleans, and at Sulphur Springs and Long View, Texas, and is now pastor again of Valenz Street, New Orleans. Bro. Merrell is a sound and forcible gospel preacher, and is doing a splendid work in the Crescent City. He is to preach the introductory sermon of our State Convention next year.

REV. M. E. WEAVER, D.D.,

is a native of Alabama, graduated in the A. B. course in Howard College and the T. H. M. course in the Seminary. He was pastor a short while at Russellville, Ala., and four and one-half years at Natchitoches, La., and has been six years at Lake Charles, La. He has had fine success in all of his pastorates. He is an able preacher, and his serene and sensible manner gain him access to the hearts and homes of all classes of people.

REV. M. H. GARRETT,

of South Carolina, was educated at Furman University, and has done a good work at Simpsonville and Bunick in this state, and is just commencing his pastoral work at Homer, La. Bro. Garrett, having a large number of co-laborers, preachers and pastors, is a successful evangelist.

REV. P. L. COO

is a native of Virginia, and was educated at Wil-

liam Jewell College, Missouri, and at Ottawa University. He commenced his ministerial labors at Battle Creek, Neb., came from there to Jennings in this state, and has recently accepted the call to Arcadia, one of the large and important towns of North Louisiana. Bro. Cox is a quiet, unostentatious, pleasant gentleman, and with a sound and able gospel preacher, intensely earnest in watching men for the Lord, and he succeeds.

REV. J. T. MOORE,

of Louisiana, was educated at Mt. Lebanon and taught awhile there, and has been pastor of country churches around the college for fourteen years, and has baptized six hundred persons in that time. Bro. Moore is a pleasant, easy speaker and an earnest worker.

REV. J. E. HILSON

is a native of Tennessee, was educated in Richmond College and the Seminary, and preached successfully in Kentucky for some years. He taught for some time in Keachie Female College, and is now one of the able faculty of Mt. Lebanon. He is a good preacher and a fine educator.

I have given only a few names of the prominent workers of our state with whom I am personally acquainted. There are many others as worthy of mention as most of these, but space forbids.

Published by the Board, July 31, 1904.

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

MAGAZINES The Program for August has the following contents: The conduct of a Great Victory, Karl Edwin Harriman, The Cow, Kenneth Herford, A Swiss Summer, Hugo Erichson, Pledges in the Tide, Willbur H. Williams, Emperor William, Tourist, Edna Bean, A Detective Drama, Alfred Armstrong, The Woes of a World's Fair Waiter, "No 24," The Borgia Ring, Reginald W. Kauffman, The New Man on the Force, Frank H. Sweet, The World and Its Ways, In Old Morocco, Emma P. Telford, Mabel, Edmund V. Cooke, Faith and Power, Helen Wheeler, The Summer Outing, Betty Stacey, Just John, Gerald the Good, Eugene St. John, Of Interest to Women, The Starlet, Miss Wheeler's Fashion Letter, Helen Wheeler.

"Samples" at an Open-Air Meeting.

A Christian worker was holding a preaching service in the open air, when a well dressed man drew near and at a pause in the service asked permission to address the meeting. Permission being given, he denounced religion as a humbug and a sham and advised the men to go to the athletic meeting which, he said, would do more good. While he was thus engaged the leader of the meeting learned that he was a commercial traveler. As he closed the Christian man said to him, "I hear you are a traveler, and go from town to town with samples of the goods manufactured by your firm. Now you are engaged in another business. I ask you to show your samples. I will show you what are doing. Beckoning to two men to stand up beside him he continued, "Here are two brothers. Five years ago they were the biggest scamps and drunkards in the district, but they went to a little gospel meeting, and there they gave their hearts to Jesus. Now they and their wives are well dressed and their homes comfortably furnished; yet they are earning just the same wages as they were before their conversion, and in their hearts all is happiness. That is the work of the Gospel. These are the samples of what it can do. Now show me the samples of atheism. Show me one drunkard made sober, one dishonest man made honest, one immoral man reclaimed, and then we will listen to you. If atheism is better than Christianity, show your samples." There was a general laugh at the confusion which sat visibly on the face of the infidel, and amid the roar of derision he slunk away.—Ex.

THE WRONG TUNE.—From the Pope's private library comes news of an ominous incident. His Holiness gave audience to a maker of gramophones, who had brought a specimen of his manufacture as a present, in a case lined with white silk, beautifully adorned with the Pontifical insignia. The Pope, who had surveyed this scientific wonder with a benevolent smile. Here, at all events, was an implement of modern progress and liberal thought, which could not threaten the church. Would the gramophone be so good as to favor the Holy Father with a little music? The gramophone was delighted; and after the preliminary noises, as of a wild mit slightly annoyed, off it went into the "Marsellaise!" Surprise of the Pope, consternation of the deferential visitor, and abrupt change from the horra "Hymn of the Republic" to the "Pontifical Hymn!" There must have been a wicked spirit in that gramophone; but he is doubtless exorcised by now.—London Chronicle.

Gloria in Praise is a collection of hymns for devotional and evangelistic which has very many excellent ones. While many of the hymns are entirely new, many old and approved ones are also to be found, making it a very rich and desirable book of Praise.—Herald and Presbyter.

**Sunday-School
Lesson**

SUNDAY, AUG. 22.

ELIJAH DISCOURAGED.

1 Kings 19:1-8.

Motto Text—"In my distress I cried unto the Lord, and he heard me."—Ps. 120:1.

It is the night after the great escape on Mt. Carmel. It was twelve miles from the foot of the mountain to Jezreel, where the king had a palace and where Jezebel had remained. Elijah had run before Ahab's chariot these twelve miles, going faster than the horses, probably with supernatural strength. By acting as a runner before the chariot he honored the king in the presence of the people. At the gate of Jezreel Elijah stopped, to spend the night outside, but in some place which was known since the messenger of the queen knew where to find him.

"And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword."—When the rain poured down Jezebel may have rejoiced, thinking that Baal's prophets had triumphed. The story her husband brought her filled her with blind, unreasoning fury.

"Then Jezebel sent a messenger unto Elijah." She could do nothing against him that night, but in her rage she thought that he might think that he had subdued or frightened her. She was too angry at the moment to reflect that the warning might defeat her purpose by giving him an opportunity to escape. A bad woman is the worst of creatures, just as a good woman is the best. When Paul preached of judgment to come before the guilty pair, it was Agrippa who trembled, not Bernice. Ahab was awed by the display of God's power, not Jezebel. "So let the gods do to me and more also."—Her oath by her gods would show Elijah she had not thought of giving up her idols. "If I make not thy life as the life of one of them."—The dead prophets of Baal.

"And when he saw that he arose and went for his life."—When he saw that Jezebel was entirely unawed by the miracle, and as full of malignity as when she slew the prophets. He was evidently frightened, in spite of the efforts of some commentators to prove he was not. Elijah was naturally one of the bravest men who ever lived, and he had reason for unflinching faith in God's protection. For God had wrought miracles in his protection for the space of three years, when the ravens fed him and the widow's meal and oil did not fail. But the strongest and bravest of men have nerves, and physical exhaustion depresses the mind and heart. Much worse than his physical exhaustion was Elijah's sense of failure. He had hoped so much from the famine and the great miracle! And it seemed his life work was an entire failure, and nothing could save Israel from Ministry. "And came to Beersheba, which belongeth to Judah, and left his servant there."—Tradition says that this servant was the young son of the widow of Sarepta, and that he was the prophet Jonah. Whether there is anything authentic in Jewish history on the subject, I do not know. There is nothing in the

Economy

is a strong point with Hood's Sarsaparilla. A bottle lasts longer and does more good than any other. It is the only medicine of which can truly be said 100 DOSES ONE DOLLAR.

Bible which bears either way upon the identity of this boy.

Beersheba was 95 miles from Jezreel, and was the most southern point in the kingdom of Judah. Either Elijah's servant was exhausted by the long trip, or Elijah wished to be alone with his God. At this time the pious Jehoshaphat was king of Judah. Although he had an alliance with Ahab, it is inconceivable that he would have surrendered the great prophet to Jezebel's fury. But in his despondency Elijah may have distrusted even Jehoshaphat. Though it is most probable he went on because he wished to get away from his fellowmen for a season. This was a natural feeling in his great despondency over the failure of the revival he had expected so confidently.

"But he himself went a day's journey into the wilderness."—This was the wilderness of Paran, where the children of Israel had wandered so many years. Here he was safe from Jezebel; here he would not be grieved by the sight of the sins of the people for whose salvation he had despaired. That Elijah did wrong to "flee for his life," which shows he fled in fear, is true. The fear was what was wrong, not the flight. He did not flee as Jonah did to avoid a dangerous task. His work there was done for the present, and he went away into hiding. God had hidden him twice, and Elijah had no right to throw away his life. He left no one who had trusted him in danger. The only reason for thinking his flight, aside from his fear, was wrong, is the question God asked him afterwards, which seems to contain a rebuke.

"And came and sat down under a juniper tree."—The juniper bush grows ten or twelve feet high, and makes the best shade to be had in that desert. "And he requested for himself that he might die."—There is no incoherence in Elijah's request, although he had fled to save his life. To be murdered by Jezebel was to give a great triumph to the Baal worshippers. To die alone in the desert, as Moses died, because God took him, was a very different death. There was never a better illustration of man's blindness in praying, and God's goodness in not answering the prayer as the man wished. For had God granted Elijah's request for death, Elijah would have missed the greatest glory—his transfiguration without death. If God does not grant the prayer of a saint, it is because He has better things in store for him. "For I am not better than my fathers."—Which shows Elijah's deep disappointment at the result of his work. He had worked more miracles than those who had gone before him, but he had accomplished no more. "And as he lay and slept under a juniper tree, behold then an angel touched him and said unto him, Arise and eat."—He had asked for death in his despondency. God answers him with sound sleep and nourishing food. God knew how great a part

Elijah's feeling was due to his worn condition. The angels are ministering spirits who delight in service for the children of their God.

"There was a cake baked on the coals, and a cruse of water at his head."—Eastern bread was made in thin, flat cakes. How many ways God took to feed this prophet in his need. Ravens, a widow, an angel, all supplied his necessities. "And he did eat and drink and laid him down again."—He needed more sleep to restore his nerves to their usual strong condition. How long these sleeps lasted, there is no word to tell us.

"A second time the angel roused him and bade him eat, 'Because the journey is too great for thee.'"—This is the first intimation that God had a journey for Elijah. "And he went in the strength of that meat forty days and forty nights unto Horeb, the mount of God."—Meat is the old English word for food of any kind. Elijah, Moses and the Lord—the three who met on the mount of Transfiguration—all fasted for forty days. Horeb is Mount Sinai, always called the Mount of God after he gave the law from its summit. It is only 200 miles from Beersheba, and Elijah must have wandered in the wilderness as his fathers wandered there for forty years.

You must not amuse yourself with going from side to side, when duty calls you straight on; nor make difficulties, when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—Francis de Sales.

A LIMIT

One Thing Food Can't Do.

Food can't exactly paint a picture, but proper food to restore the daily wear and tear on brain and nerves as well as body can help. A successful artist says:

"I had been troubled with dyspepsia for 25 years and my system was so run down I was so weak and miserable life was a burden to me until I made a great discovery about food.

"I am an artist by profession and at that time was painting a large marine piece, but being in such poor health I could not do justice to it and no matter how often I changed it there seemed always something wrong. Success lay just out of my reach because I did not have the strength and vigor of brain as well as bodily strength to accomplish what I knew lay within me.

"Looking around me for help I decided to try a food I had heard so much about and that was the way I was led to use Grape-Nuts and it came at the right time. I had hardly given it a fair trial before I began to feel so much better, my dyspepsia disappeared and I commenced to feel stronger and more vigorous all over, head and all, and it was not long before I was back at my work again with renewed energy and interest.

"Even more substantial proof of the help I got from this food was when I finished my painting and put it up for exhibition. Critics said it was a masterpiece and I sold it a short time ago at a very good price. Before closing I want to mention the fact that my mother, in her 85th year, keeps strong and in fine spirits on her Grape-Nuts." Name given by Postum, Battle Creek, Mich.

Get the little book "The Road to Wellville" in each package.

EDITORIAL CORRESPONDENCE.

The Southern to St. Louis, the Missouri Pacific to Pueblo, the Denver & Rio Grande to Denver, and the Colorado Southern to Georgetown and Silver Plume—this was our route to the Rockies, to the region of clearness and coolness. The air is so clear you cannot realize that yonder mountain is 50 miles away, when it seems only three or four. It is so cool that heavy clothing in the day is comfortable and at night, well, you need blankets and comforts.

Here is the fishing region, and you are told of a man who "last week"—just over the mountain yonder—caught 147 pounds of trout in two hours; while over yonder two gentlemen went, and after eating all the trout they wanted brought back 264 pounds. Unfortunately I had not come fishing, and had made such engagements as precluded a fishing expedition.

Here, too, is the great mining region, where they have no disturbances as over at Cripple Creek, where things have settled down and go on regularly. Here are located the Dives-Pelican and Seven Thirty system of mines, recently bought with, mainly, Kentucky capital. Mr. J. A. Shuttlesworth, of Louisville, the President of the company, is here, with his better half, and charming traveling companions they are. We were sorry to miss the Hon. and Mrs. B. F. Procter, of Bowling Green, who were here only a few days before. They not only saw the mines, they took a famous mountain climb. That snow-covered mountain at the head of the valley is the Little Professor, and to the right is Brown Mountain, not visible from here. Up this last Mr. and Mrs. Procter went horse-back as far as horses could go, and they climbed on foot the rest. They went where there is perpetual snow, and had the experience of gathering flowers with one hand and snow with the other. Mrs. Procter specially distinguished herself as a mountain climber. Mr. Procter made a good record, too, but it was expected of him. He is built for ascent.

Up here in a mining camp one would expect to find the wildest and wooliest part of the "wild and woolly West." What was our surprise, therefore, to find the Hotel de Paris, elegantly and artistically finished, furnished with fine china, elegant furniture, and, most wonderful of all, a splendid library! In this library editions de luxe abound, while along with the great encyclopedias there are handsome editions of the great authors, and files of the British and French Reviews. I would like to spend a month right in that library.

This hotel was built by Louis Dupuis, a gifted and an eccentric Frenchman, who came here a generation ago and went to work to prove that one could be a working man and a scholar at the same time. His cooking surpassed anything ever known in the West, and many came to enjoy his dinners. Parties came from Denver to dine with him. His prices were suited to his judgment of the cases, and if ever a man objected to the price, that man could get no more service. When a large party wanted to engage a special dinner, he would tell them what he would charge, and if any attempt was made to beat him down—that ended the matter. Dupuis died 4 years ago, and Mrs. Burkholder now runs the hotel,

which is well patronized through the season.

There is no Baptist church in either Georgetown or Silver Plume, and this destitution should be at once supplied. We hope it will be supplied ere long. The Presbyterians, Methodists and Roman Catholics are represented. I heard a Methodist sermon in the morning and a Presbyterian one at night. These preachers told the old gospel story simply and clearly, and I was glad to note that the "new advanced views" do not seem to have reached that region.

In Denver it was a pleasure to see Pastor Calvin M. Thompson, who left Newport in fears that he might be pastor of the Calvary church, Denver. He has taken hold finely, and his people are enthusiastic over him. Outsiders are attracted and there is every indication that he will build up in a few years, under God, one of the strongest churches in the West. They have a large and handsome stone house of worship, on which rests a debt of \$10,000. Dr. W. T. Jordan did fine service as pastor there. He is now devoting himself to the cause of the woman's College, with good prospects of establishing a high class college for the education of young women.

It was pleasant to meet the Rev. and Mrs. J. H. Dew, so well and favorably known in Kentucky. For some time Bro. Dew has been an evangelist under appointment of the State Board in Missouri, where his work has been richly blessed. He was stricken down first with malarial and then with typhoid fever, and he is in Denver recuperating. He expects to resume his work early in September.

Dr. E. B. Hulbert, of Chicago, is supplying for the First church, Denver, during August. Pastor Gravett is doing fine work as usual, and our other churches are going on as usual. Our cause in Colorado is not so strong as it ought to be, nor so strong as we hope it soon will be, when the elements of power shall be "elicited, combined and directed" better than now.

Sincerely, &c.,
T. T. EATON.
Georgetown, Colorado.

FULL-BLOOD INDIAN MINISTERS' AND DEACONS' MEETING.

The ministers' and deacons' meeting of the Muskogee and Wichita Baptist Association met with Salt Creek Baptist church, Friday morning, July 15, 1904.

Rev. G. A. Alexander, moderator, called the meeting to order. Rev. J. H. Land read the 17th Psalm and led in prayer.

After an address of welcome by the moderator, the enrollment of delegates was in order. Thirteen churches responded. Permanent organization was then effected by the election of the following officers: G. A. Alexander, moderator; H. M. Harjo, clerk, and Jno. L. Alexander, treasurer.

The moderator then announced the committee on Divine Service: Rev. Billy Scott, Barney Tiger, Barney Green.

On motion of Rev. Jno. Smith, a committee on Program was appointed: Rev. Jno. Smith, Rev. G. Lee Phelps, Rev. James Bird, Chas. H. Smith and Amos McIntosh.

The meeting then adjourned to meet again at 1:30 p.m.

Afternoon session.

Permanent adjournment the

meeting was called to order by moderator. Devotional exercises were led by Rev. Jno. Smith.

The following questions were taken up and discussed:

1st. In the transaction of any business, if a Christian man sells his vote or is found guilty of bribery, in any form, is he guiltless before the Lord? Led by Rev. Jno. Smith. After general discussion, it was decided that he is guilty.

Should the Methodist preacher be allowed in the Baptist pulpit? Led by Rev. Peter Ewing. The question was well discussed, pro and con, and the matter was left with the church.

What is the duty of the church in the event one member commits an offense against another either by scolding, fighting or slandering? Led by Rev. H. M. Harjo, and after discussion by Rev. G. Lee, et. al., the meeting then adjourned to meet again at 8:30 in the morning.

Then came a sermon by Rev. Melchar Harjo. His theme was, Jesus is the only hope of salvation.

SATURDAY MORNING.

The meeting was called to order at 8:30 a. m. Rev. James Bird read the 17th chapter of John and offered prayer.

On motion of Barney Green, the regular order of business was suspended to take up the other questions.

Should a newly baptized believer be allowed to participate in the Lord's Supper, before he is given a hand of fellowship. It was decided that he should not for the communion service is a part of the church ordinance.

If a member of a church should hurt the feelings of a friend, who is not a Christian, by using an offensive epithet, and should make no effort to reconcile him what should the church do with the member? Led by Rev. John Smith, followed by Rev. G. Lee Phelps. After much criticism, it was decided that such member should be excluded for non-Christian conduct.

Should a number of different local churches come together in a place where there is no organized church and hold communion service? Would such practice be consistent with Baptist usages? Led by Amos and Rev. John McIntoch, followed by Rev. G. Lee Phelps, and after discussion it was agreed that they ought not to do it, for it would be unbaptistic.

If a pastor of a church be restored the second time for the sin of drunkenness, should the church retain him as pastor? Led by W. V. Buckner. After a few discussions it was decided that the church should forgive and retain him, not as pastor but as member only.

Shall Christian people attend the Fourth of July celebration? Led by John Alexander, followed by J. H. Land and Rev. G. Lee Phelps. Fully two hours were spent in discussing the question.

It was decided that they should not, for the following reasons: Such celebration consists of all manner of evils—such as dancing, horse racing, whisky drinking, gambling, &c. Christian sentiment should dominate the spirit of the celebration. If not, then the Christian people have their own during that day.

The meeting adjourned to meet again after services at night.

The next was the sermon of Rev. W. V. Buckner, the son of our late Dr. W. V. Buckner, who

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- It is excellent for ladies.
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- It is used by millions of families the world over.
- It stands highest, as a laxative, with physicians.
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took as his theme 2 Tim. 4:7: "I have fought a good fight, I have finished my course and I have kept the faith." He showed how Paul had fought and kept the faith to the end. The Christian people as an army must ever be ready to battle for Jesus.

At the end of the sermon the meeting was called to order. The unfinished business was then taken up and disposed of. Then came the report of the treasurer. Total amount received from different churches, \$55.40. The amount paid out for expenses of the meeting, \$49.10. Balance on hand, \$6.30.

On motion of John Alexander it was ordered that one hundred copies of the proceedings be printed in tract form and be distributed to each of the churches of this meeting.

After session of all night the Ministers' and Deacons' Meeting adjourned to meet again on Thursday before the third Sunday in August, 1905, with the Alabama Baptist church.

Thus closed the grandest meeting of the kind that was ever held in the Muskego Nation.

The following missionaries and visitors were present: Rev. G. Lee Phelps, our present missionary, successor to Dr. H. F. Buckner; Dr. J. S. Murrow and his wife of the Indian Orphans' Home at Atoka, I. T.; Rev. W. P. Blake of Amahka Mission at Wewoka, I. T., and W. T. Kennedy, of Creek Orphans' Home at Okmulgee, I. T. Dr. J. S. Murrow, self-appointed missionary, preached Sunday morning, the people attentively listening to his sermon.

Rev. John McIntoch preached a doctrinal sermon at night. G. A. ALEXANDER, Mod., H. M. HARJO, Clerk.

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To purify the blood, eradicate disease, build up the system, Vit-O-Vin is without a peer among natural agents. No other remedy can equal it as a constitutional tonic. A blood-purifier, cleanser and regenerator. It contains elements needed by the blood, which are absorbed by it and taking their proper place in the circulation, expel all foreign secretions that have been poisoning the health. It restores the waste of nature and can be depended upon to do its work under all conditions. Send the 25-day trial offer made in this issue by the proprietors, The Theo. Hall Company of Chicago.

OTHER DANGERS THREATENING THE CHURCH.

BY OCCASIONAL.

In the heat of the discussion over creeds at the Assembly, there is danger that a question of deep importance to our own and other evangelical bodies will fail to be recognized. Whether it shall be referred to in memorials from Presbyteries, or not, is a question. At all events, the Assembly should not fail to take some notice of it, and send down, in some way, a warning to the Presbyteries before it is too late.

All this refers to the proposed tampering with the Sabbath School lessons, by the Religious Educational Association, originating in, and largely controlled by, the Chicago University. By this plan it is proposed to spread the poison of "Higher Criticism" in the Sabbath Schools, undermining faith in the Scriptures, at the very threshold, before these young minds are able to distinguish evil from good.

The curse pronounced on those who made their children to walk between the fires of Moloch should be visited on these who seek to disturb, if not to destroy, the faith of the children in the God and Bible of their fathers!

While the majority of those connected with this movement are of the destructive criticism order, a number of names are of men unwittingly led into it. Their duty, clearly, is to come out from among them, even if to their own humiliation they must confess to having blindly walked into it. The curse on those who "offend these little ones" will be a mill-stone, surely, about their necks, otherwise. Infinitely better would it be that Sabbath Schools should be closed throughout the land, than that such lesson-books be distributed in them. Will the Assembly sound a warning?—Presbyterian.

DOWN IN TENNESSEE.

Things are moving in this "land of pure and balmy air." The district associations are in full blast, and if one may judge from the re-

ports that come to us from these meetings, Tennessee Baptists have already entered upon a new and better day. The reports show increased attendance, increased interest, enlarged gifts and a deeper, sweeter spirituality.

OUR SCHOOLS.

Hale is a fit, and the University of Jackson is feeling the magic of his touch and the mastery of his leadership. He is out looking for new pupils and an enlarged endowment for the school. He will get both.

Jeffries is radiant, and speaks with pardonable pride of the growth and prosperity of Carson and Newman. New buildings are going up and yet they lack room for all who would attend this splendid school. What a power it has been and is, and yet it is but beginning to be what it is sure to become—one of the most useful and one of the largest and best of all our great schools.

PROTRACTED MEETINGS.

This is "protracted meeting season" with our country churches, and already a number of them have had showers of blessings. From all over the state come tidings of gracious and wide reaching revivals, and there is promise of large ingathering.

In our own community, O. P. Maddox, the zealous and wise pastor, held a meeting of memorable power, with his Spring Creek church, and on next Sunday will begin a meeting with West Fork. Maddox is a jewel, but he is so anxious to rusting out, that he is in danger of wearing himself out long before the time.

MEMPHIS.

Boone, the dearly beloved, has been ill, but is on the safe side again and hopes by Sent. 1 to take the helm at the old First.

Potts is always doing just a little better. He is a master workman, and things go where he stays.

One of the interesting features of our work in Memphis is the progress of La Belle Place church, under the strenuous Sherman. Already ground has been broken for

a \$12,000 house, and the future is full of promise.

Lenox, E. W. Reese pastor, has purchased a choice lot, and has in hand \$5,000 for their new house which they will build.

Bro. O. F. Finch has charge of our tent work, and is succeeding finely. The plan is to hold tent meetings at strategic points and to establish permanent missions. Good tidings come from T. T. Thompson and the rest of our Memphis forces. Perhaps the Baptist outlook in the city was never so bright as now.

Milan is in the hands of W. D. Powell, glorious, gifted, invincible, ubiquitous, everlasting at it Powell! He is pastor of churches, general overseer of West Tennessee, agent for Ministerial Endowment Fund, leading speaker for the Anti-Saloon League, and when last heard from was at the Chicago Summer School "crubbing up," because he wanted something to do.

NASHVILLE.

Nashville is the hub. She turns the spokes. We all look to her and follow where she leads. That is, some of us do if we like it and want to.

Just now many of the pastors are away enjoying a well-earned rest. I say well-earned, for remember that all of the Boards of our Convention are in Nashville, and make large demands upon our pastors there. It is a puzzle to know how they find time to care so well for so many great and far-reaching agencies. But they do.

Every Tennessee Baptist should feel especial interest in our growth in Nashville, as power and influence there means power and blessing everywhere. Here is a large heart and an open hand.

It would be pleasant to tell of Chattanooga and Knoxville, where the work moves apace, and of other places where the shout of the reapers and the song of the harvesters are heard, but this letter is already too long.

However, there are many other good things doing in Tennessee that folks ought to know. Some time I may tell about them.

R. R. ACKER.

AS LAST.

When on my day of life the night is falling, And in the winds from unsummed spaces blown, I hear far voices out of darkness calling, My feet to paths unknown, I have but Thee, O Father! Let Thy Spirit Be with me then to comfort and uphold; No gate of pearl, no branch of palm I merit, Nor street of shining gold.

Suffice it if—my good and ill unreckoned, And both forgiven through Thy abounding grace—I find myself by hands familiar beckoned Unto my fitting place.

Some humble door among Thy many mansions, Some sheltering shade where sin and striving cease, And flows forever through heaven's green expansions, The river of Thy peace.

There from the music round about me stealing, I fain would learn the new and holy song, And find 'at last, beneath thy trees of healing, The life for which I long.

Our Pulpit. TRIALS EXPECTED AND CONQUERED.

BY C. H. SPURGEON.

"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee." Isaiah 43:2, 3.

Even down to the present day, the Jewish nation has not been destroyed. It has been made to pass through fire and through water. The story of the persecution of the Jews, both in earlier and later times, would fill many volumes with the most harrowing details. Had they not been a people whom God specially ordained to remain as his witnesses until the Messiah comes again, they must have utterly perished from among the sons of men. They have been a people scattered and peeled, rent and torn, hunted and harried; yet still they exist. For many a century they were equally abhorred by the heathen and the so-called Christians; yet they have lived on, and they will continue to live on until a new heart and a right spirit shall be given unto them, and the Lord shall, in his great mercy, take away the blindness which in part has happened to Israel, so that they shall look on him whom they have pierced, and shall mourn for him as one mourneth for his only son. Then shall come the glory of the Gentiles, when more than the former glory of Israel shall be restored to her.

But, brethren, every promise in the Scriptures, of a spiritual nature, which is made to the literal people of Israel, and to the seed after the flesh, is, according to the inspired teaching of the

Apostle Paul, yet more fully made to the seed of Abraham after the spirit; for all believers are his spiritual seed. Was he not the father of all the faithful, not of the circumcision only, but of them also who are uncircumcised, if they trust in the living God? To us, then, as well as to the literal Israel, is this promise made; and to the Church of God, as a whole, will it be fulfilled, even as it has been fulfilled to her thus far. Her martyrologists have told us how often she has gone through fire and through water; but the floods have not drowned her, neither have the flames consumed her. At this time, she standeth in a wealthy place; her Lord hath set her feet in a large room. Her banner still floateth upon the breeze. No weapon that is formed against her shall prosper, and every tongue that riseth against her in judgment she shall condemn. For her there is a noble destiny. Her full glory is not yet revealed; but we know that when her Heavenly Bridegroom shall appear in his glory, his bride shall share in it with him. Yes, brethren, we who believe in Jesus are on the winning side; we are on the side which has God with it, and Christ with it, and eternity with it; and the appointed day shall reveal that this is the conquering side.

But, further, this promise, while it applies to the whole church of God, also applies to every individual in that Church, for it is a rule, with the promises of God, that you may break them up as small as you please, but they will still be after the same fashion as at the first. Like certain crystals, which, if you break them again, and again, and again, retain the same crystalline form, which is their natural form, so a divine promise, that is true to the whole corporate body of the church, is also true to every one of the members of that church, and true to every one of those members in every trial into which that member may be cast. Take ye, then, this promise to yourselves, beloved. Ye who are in Christ Jesus, and who worship God in the Spirit, claim this promise as made to you, just as much as if God had spoken it out of the excellent glory right into your ear, or as much as if you saw him writing, with his own eternal pen, these precious sentences as a personal epistle to you, for he does speak them and write them to you by his ever-blessed Spirit.

I. First, then, trials are to be expected by believers.

I suppose that some young Christians imagine that the favourites of heaven will never be tried, but it is not so. The first verse of this chapter bids us fear not, for God has redeemed us, and called us by our names, and we are his; and we might, therefore, draw the conclusion that we should live at our ease, enjoy all manner of luxuries, and, as the chosen people of God, be protected from every wintry blast. Beloved, it is not so; if you are heirs of the kingdom of God, you are, also, most assuredly, heirs of tribulation, for your Lord has declared, "In the world ye shall have tribulation." If you are soldiers in the army of Christ, you are not intended to win the victory without a conflict; and if you are ordained to wear a crown above, you are certainly equally ordained to bear a cross below. Grace does not bring luxury in its train, nor does it lull us into a sweet slumber, and carry us to the skies—

"On Sorrowful beds of ease"

No; we must fight if we would reign; we must suffer for Christ, if we would be glorified with him. Our text speaks about all this as if it were a matter of course: "When thou passest through the waters; and through the rivers; when thou walkest through the fire; just as if we hardly needed to be told that it would be so.

Our text tells us that these trials will be of various kinds. We use the expression, "through fire and through water," to signify a variety of severe trials. If you are a true child of God, you will have to go through the waters; you will have to endure trial of a certain kind which will chill you to the very marrow—trial which will seem to sweep you off your feet, take away from you your foothold, and carry you along, with its rapid current whither it pleases. You must expect to have trials of that sort; and after you have endured them long, you must not delude yourself with the promise of relief; for, when one trouble has gone, another will come; and it will probably be of a different character from the last one you had, and will require the exercise of another kind of grace, and another form of watchfulness. Instead of being in the water, you will be in the fire; you will not be chilled now, but heated, like molten metal in a furnace, and the fierce flame will be all around you, alarming you and filling you with dismay and distress. It is a different trial altogether from any that you had experienced before. You know, how, in one day, the wind often blows from opposite quarters of the compass; and how, in a few hours, we have first snow, then rain, then sunshine, then wind, then snow again, then sleet, and I scarcely know what heads—a sort of epitome, in one day, of human life—yet a strange day, as most human lives are—a day one never wishes to have repeated, but is glad when it is over. God's children would not wish to live their lives over again, and they are glad when they come to the evening, and can undress, and go to the place of rest; but, in the meantime, if they are wise, they will expect a variety of trials to come to them.

And our text seems to intimate that some of these trials will be very terrible ones: "When thou passest through the rivers,"—strong, rapid rivers, that come rushing down from the hills, like Kishon, the mighty flood which swept away Jabin and his hosts;—deep, unfordable rivers, perhaps, through which, nevertheless, you will have to pass;—rivers which are like the Jordan, which overleth all its banks at the time of harvest. There will come to you trials like these, and it will sometimes seem as if you never could get over them—as if, now, your Christian career must end, and end in failure, even as the pilgrim's course would end in drowning if, in attempting to ford a rapid river, he was swept away. And if the flood is so terrible, what shall I say of the fire? It is the nature of the flood to overwhelm; and it is the nature of the fire to consume. There are certain trials that would overwhelm our faith, and speedily consume us if there were not a secret source of strength, divine, omnipotent, within our hearts, and round about us. If it were not true that "the Lord sitteth upon the flood; yea, the Lord sitteth King forever," the rivers

would long ago have overwhelmed us; and if it were not that he maketh the flaming fire to be his messenger, and the burning heat to be his servant, we should have been utterly consumed. But we shall not be, although the trial, if it could work in its own way, would have this result. You may quite expect that, between here and heaven, if you have not met with it yet, you will have enough trouble to destroy you utterly unless the Lord be your Helper. I suppose that the most of us can already sing, with the psalmist, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us; then the waters had overwhelmed us, the stream had gone over our soul." But because the Lord has been with us, therefore our adversaries have not been able to prevail over us.

And, mark you, according to the text, these trials are inevitable: "When thou passest through the waters." It is taken for granted that you have to go through them. There is no bridge, and there is no boat, by which you can pass over these waters; and no tunnel by which you can go underneath them; so you must go through them. Then it is added: "When thou walkest through the fire." There is nothing said about cutting out the fire, or about waiting until the flame burns low, or the embers begin to cool; no, you have to go through the fire and through the water. You have not merely to dip your feet in the waves of trouble; you have to go through them. You have not merely to go, and just sing yourself a little at the flame; it is through the fire that you have to go; and that fire will be like Nebuchadnezzar's furnace when it was heated seven times hotter than usual. It is not a fire for you to warm your hands at; you have to tread those glowing coals,—possibly, with bare feet. Are you prepared to endure that fiery ordeal? Can you so trust in the living God as to feel sure that, when you get into the midst of the burning fiery furnace, there will be with you one like unto the Son of God, who will preserve you by his gracious presence? God does not promise his people any immunity from trouble; in fact, he has foretold that they shall have trouble. As there is no royal road to learning, so there is no royal road to heaven.

"The path of sorrow, and that path alone, Leads to the land where sorrow is Unknown."

Make up your mind that you have to go through those trials, and ask the Lord to give you grace and courage that you may be able to endure unto the end. These trials of the saints are appointed and ordained, and they have their destined end; so, depend upon it, if you are a child of God, you will have more or less of them. If you have more, then you shall have the more consolation. If you have less, you may be grateful for the Lord's tenderness towards you, and not wish for more. But rest assured that all God's children will be baptized with fire. He has had one Son without sin, but he never had one child without suffering; all the sons and daughters of God are brought under the rod of the covenant, and are made to feel the chastizing strokes of their wise Father's hand.

II. Now, secondly, I have to

remind you that trials shall not destroy believers.

First of all, they shall not divide believers from their God. That would be destruction indeed; but it can never be. Notice the first sentence of our text: "When thou passest through the waters." But, my Lord, will those waters roll between thee and me? No; for "I will be with thee." Then, Lord, let them roll; for I can say, with the apostle Paul, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "Quis separabit?" "Who shall separate us," asks the apostle, and the answer is, "None shall separate us," for God and his people are indivisible. If I said no more, and sat down, there would be enough comfort, I think, in that thought, to make you ready to rush through floods and flames where Jesus leads the way. "When thou comest through the waters, I will be with thee." You shall not have less of God because you are poor, or because you are sick, or because your mother is taken from you, or your children are, or one is caught up into heaven. Oh, no! in your losses, and crosses, and troubles, you shall realize the presence of God even as he conspicuously than you have ever done before. Our text does not say, "When thou shalt tread the flowery mount, and rest upon the soft green bank, I will be with thee." I never remember reading, in the Scriptures, a promise of that kind, or one like this: "When you walk upon clove-grass, which seems like a carpet beneath your feet, I will be with you." No; but God says, "When thou passest through the waters, I will be with thee." He gives a special promise for a special time of trial; and to meet the doubt which has so troubled his child, he says, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine."

Then our text tells us that neither the waters nor the fire shall stop the believer's march: "When thou passest through the waters, I will be with thee." It does not say, "When you get to the waters, you shall stop there." They cannot stop us; we are to go through them. Our way to heaven lies through that flood; then, through that flood we will go. God has ordained that no troubles, however great, and no persecutions, however terrible, shall stop the onward march of a soul predestinated to eternal joy. Suppose it is a deep and rapid river, whose swollen torrent seems to sweep everything before it. We shall go through it; we shall neither be stopped by it, nor swept away by it, for the promise is, "When thou passest through the rivers, they shall not flow over thee."

III. The latter part of our text supplies us with the arguments and assurances which go to prove that this will be the case with believers. And the first is, "For I am Jehovah." Ah, brethren, if you and I are trusting in anything short of the one living and true God, the rivers will overwhelm us, and the fire will consume us. But our living faith rests on the living God, if it is not possible for us to have reason to be ashamed or confounded with our consciences, I will not say how far on to the measure that may be given to us—

Did any man ever trust in God, and find himself forsaken? Has it ever come to pass, in all the history of the Church of God, that one single heir of heaven has had cause to be ashamed of his hope and his belief in his God? If you rely on an arm of flesh, you will soon find it fail you. If you turn to idol gods, and earthly priests, they will all prove useless to you in your hour of trial; but it is not so with any who trust in the Lord. Have we not seen the saints on their death-beds—ay, seen them in excruciating pain, and in deep depression of spirit? Yet they have never been ashamed of staying themselves upon their God. They have always found this to be an infallible protection in the time of their deepest need: "I am Jehovah." Now, child of God, are you afraid of the fire, or are you afraid of the flood, when you have the self-existent, eternal, almighty, unchangeable God to trust to? O man, be afraid to be afraid, and fear to fear; but trust in God at all times; and, with dauntless courage, go wherever he leads or points the way! It is the living God in whom you trust; therefore, when you pass through the rivers, they shall not overflow you; when you walk through the fire you shall not be burned.

The next assurance lies in the words, "thy God": "I am the Lord thy God." Ah, the God in whom you trust is your own God, the God who, in an everlasting covenant, has taken you to be his servant, and has given himself to you, to be your Father, your Friend, your All-in-all—in a word, your God. Now, my dearest earthly friend may fail me; the choicest companion I have may forget me; but my God never will. There is an enduring relationship which can never end in disappointment. "I am thy God." Thine, for I choose thee; thine, for I redeemed thee; thine, for I have taken thee to be mine, and I have made myself to be thine in the covenant of everlasting love. Trust me, then, for "I am thy God," so I cannot forsake thee. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, she may forget, yet will I not forget thee. "I am Jehovah, thy God." If I am nobody else's God, I am thy God; so, when thou walkest through the fire, thou shalt not be burned; neither shall the flame even scorch thee.

Now turn to the next words, "the Holy One of Israel." When David wrote, "Bless the Lord, O my soul; and all that is within me, bless his holy name," why did he select the holiness of God's name as the object of special blessing? If you sound the word a little differently, you will see that holiness is *wholeness*, and that is one of its meanings. God is holy or whole. His holiness comprehends all his other attributes. If there were a failure in any one of the moral attributes of God, he would not be whole, or holy; but there is no such failure. So, now, the whole of God—the holy God—guarantees to the believer that he shall be preserved in all perils and trials. You are not trusting to a god that can lie, or that can break his promise, for he is "the Holy One of Israel." You are not relying upon one who will divorce his people, whom he hath espoused unto himself, for the Lord, the God of Israel, saith that he hateth putting away. You are not trusting to

one who, after all, will repent of what he has promised, and not fulfil it, for "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" The holiness of God is terrible to a unreconciled soul; but, to a heart that is reconciled to God, the holiness of God's nature is a pledge that every one of his promises shall be kept, and that not one jot or tittle of all that he hath guaranteed to his people shall fail to come to them. Look, then, believer, at the guarantees of thy safety, which thou hast in the very nature of thy God. Whether the rivers flow about thee, or the raging seas roar in thine ears, or the furnace pours forth its vehement heat, or the praise be on fire all around thee, thou shalt at all times safe.

The last assurance is, in some respects, the strongest of all: "I gave Egypt for thy ransom, Ethiopia and Seba for thee;" by which the Lord means, "I will surely preserve you, because I have bought you at such a great price that I cannot afford to lose you. I have shown my valuation of you by the price I have paid for you, so you may rest assured that I will not suffer any harm to come to those whom I have so dearly purchased." You remember that the Israelites were redeemed by the Egyptians being made to suffer. You recollect how the plagues thickened about the heads of Egypt's sons, and that Ethiopia and Seba were conquered by the Assyrian turning his forces against them instead of against the Israelites. And, since then, it has often happened that God has succored his saints by allowing other people to feel the force of the sword which was turned aside from the godly. When the poor persecuted Protestants of France or Piedmont were likely to be destroyed, it generally happened either that the kings of Germany and France fell on, or else that France went to war with Spain, and then the soldiers were recalled, and the poor saints had a little liberty. God had given other nations as a ransom for them, and so he will do again when it is necessary. He will blot whole nations out of the map of Asia, or any other part of the world, for the sake of his people. What cares he for them in comparison with his own chosen ones? In the olden days, he set the bounds of the nations according to the number of the children of Israel; and he will do the same for the spiritual Israel. All the world is but a peel or a rind, but his church is the sweet fruit. All the universe is only as the shell, but the kernel inside the shell is his own redeemed.

But in a higher sense, God has paid a far greater price than this for the redemption of his people—something infinitely more precious than Egypt with all her treasures, or Ethiopia with all her gold, or Seba with all her fragrance. Did he not give his Son to die for his people; and if Christ redeemed me with his blood, is not only my safety guaranteed, not only against sin and shame, but against the very snare of hell? Think you, beloved, that the death of Christ was in vain? The man believes that he bought with his blood some who, after all, shall be cast into hell? I know that there is a special aspect to redemption, which brings some good things to

all men; but there is also the special aspect in it, which brings all good things to some men. Last of all, what are some of you doing—you who never did trust in God? Well, you say, you have got on so far, somehow. I cannot make out how you do it. If I had not a God to trust in, though I have many earthly comforts, I should be of all men most miserable; but I cannot understand how a suffering man, with a large family, and small wages, manages to live with out God. I cannot comprehend how a hard-working woman, with many children, and, perhaps, a drunken husband, contrives even to exist without trusting in God. Oh dear, dear, dear, dear, dear! Why, your life is not worth five minutes purchase; I should not like to give you even a bad farthing for it, you do seem to have such a wretched lot. Then, some of you, business people, with all your cares, and worries, and troubles—and working till late at night; what is it all for? Saving a little money? For whom are you saving it? Who will have it when you die? Somebody who will call you a fool for saving it, very likely. Sometimes people ask me, "What sort of amusements would you have us go into?" I know they only do it for an excuse, so I answer, "You know what you like." "Ah," says one, "but I am a Christian." Well, if you are a Christian, you will not care for the amusements of worldlings, you will count them as unclean, and not fit for you. I always say, "Let the dogs have their biscuits, and the cats their meat, and the hogs their wash, and let the worldling have his amusement. I don't want to rob him of it. It really is such poor, poor stuff, that they must be poor, poor creatures who can make themselves happy on it." A bag of wind—that is all the world's amusement is.

When I hear how fashionable people spend an evening, and go away saying how delighted they were. I think they must have been out of the way when brains were being distributed, or else they would say, "Dear me, this is a wretched way of wasting time; I cannot endure it." You have not anything, O ye worldlings, even ye who dwell in palaces and ride in chariots, ye who have great riches, ye who have broad acres, ye have not anything fit to feed a soul upon. It is all wind, chaff, husks, such as the poor prodigal could not fill his belly with; yet you eat it. How is that? I do not understand you. I go back to what I said before. If I had all that my heart could wish for—I have that already, for I do not wish for anything more than I have in this world—but if I had all that my heart could wish for, supposing that it took to ambition and covetousness, yet should I be wretched without my God. I cannot live without him. I should be like Noah's dove when it was flying over the wide waste of waters; I could not find a place where I could rest if I were to try to do so. I must go back to my Noah, to my ark, there is no other place of rest for me. Poor soul, how is it that you think there is rest for you anywhere but in Christ? Come back, you with weary heart, come back to your Saviour's bosom.

May God bless you all, for Christ's sake! Amen.

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R. E. PARSONS, D. P. A. Louisville, Ky.

Editorial

SPECIAL NOTICE.

To avoid delay and insure promptness in business, we earnestly request correspondents and subscribers to mail their letters to the Western Recorder, Louisville, Ky., and letters intended for our Book, Publishing and Colportage Departments, to the Baptist Book Concern, Louisville, Ky. The editors, business manager and any of our clerks are liable to be out of the city, and letters addressed to any of us are apt to lie or be misplaced. W. P. HARVEY, President.

The Christian is a peculiar and unique being. By birth and nature he is dominated by the flesh, the "carnal mind." He is "blind in trespasses and sins," utterly destitute of spiritual life. By his second birth and nature he is dominated by the Spirit, the Holy Spirit, the third Person in the Godhead, enters him at his regeneration and becomes a constant indweller. This makes the difference between the saint and the sinner. Many things possessed by the sinner are also possessed by the Spirit belongs only to the saint. Hence an apostle says: "If any man have not the Spirit of Christ he is none of his." That the Spirit dwells in us as the children of God is a fact revealed, but how, is a mystery. We are conscious of the fact while we cannot explain it. Dwelling in the Spirit dominates the whole man in his thoughts, emotions, words and outward life. We would expect wonderful effects to follow. Dwelling within us, He exerts His influence over our whole interior and exterior life producing love, peace and light within. He expels the darkness till now filling the soul and pours the light of knowledge and peace over the whole being. Now the spiritual realm is opened unto us and communion with God is established. The fearful power of sin over life is broken. Until now sin has reigned within and filled the soul with unholly thoughts and the life with wicked deeds. Now all this is gloriously changed. The flesh no longer dominates us. The germs of the fruit of the Spirit are now imparted. Under the fruitifying influences of the Spirit now all these germs begin to grow and develop in time into perfect fruit to the glory of God and the blessedness of the Christian. The development progresses as we consciously submit ourselves to Him. The growth is slow or rapid as the submission is partial or full. The beautiful image of Christ is engraved within us and as time passes we become more and more Christlike. Thus as life progresses we are fitted for the enjoyment of our "inheritance" in reservation for us, an inheritance incorruptible, undecayed and that fades not away. Thus as the human nature of Christ was the product of the Holy Spirit, so is the spiritual nature of the Christian. The time will come in the life of the saint when, stepping the fleshly nature, he shall shine forth in all the splendor of his sinless Saviour. We shall then be full partakers of a divine nature outstriking the angels, being now the highest forms of being in the uni-

verse. Let us, then, be sure that we are indwelt of the Spirit; that we are sons of Christ's. Be honest and earnest in the investigation.

The late Lord Cairns of England was one of the men whose lives adorned the profession of the religion of God, our Saviour. He was distinguished for his legal ability and his wisdom and justice, and rose to the highest position in his profession—the law—being made Lord High Chancellor of England.

In all the relations of life this great man showed that religion was the chief thing, and the desire to please God his ruling motive. A well-written biography of this distinguished lawyer would be a most valuable book to put into the hands of everybody in the land.

On one occasion he agreed to make an address to workmen in a city where he was personally unknown. In that address, as all who knew him would have expected, his great thought was to glorify God and save the souls of those who were listening.

The gist of his speech is contained in this paragraph from it: "As I am a stranger among you I do not know that I have any right to intrude my opinion. All I can do is to tell you how this question affects me personally. If I could take you to my home you would think it a luxurious one, and the food on my table is abundant. You would say, with all this I ought to be a happy man. I am indeed a happy man, but I do not think my furniture and food have much to do with it. Every day I rise with a sweet consciousness that God loves me, and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread. His Spirit reveals to me that all this peace is only the beginning of joy which is to last through eternity. Suppose it were possible for some one to convince me that this happiness was altogether a delusion on my part, my home would give me little repose, and food would often remain upon the table untasted. I should wake in the morning with the feeling that it was scarcely worth while to get up, so little would there be to live for. The sun might rise, or it might not; all would be dark to me. You see, my friends, I could not honestly advise you to do what some of you say you wish to do—to live without God in the world—when all the time, for myself, my heart is crying out, 'For without Thee I cannot live.' It is a pleasure for me to know that the costly things in my house, which you cannot possibly share with me, are not the things out of which my happiness is made. Were they necessary to happiness I should often look around with a sigh and wonder why they were given to so few. Had I to leave them all to-morrow and take the humblest of homes, I should carry all my joy with me. I rejoice that in my own life what exceeds in value all other things is what I can share with you, for it is within your reach as well as mine. My most earnest desire and prayer for you is that Christ may reveal himself to you satisfying, as I know only He can, every desire of your hungry hearts."

Could he have spoken wiser and more betting words? There was no direct appeal to them; but he showed them the way of salvation in the pardon of sins

for Christ's sake. The lives of many were hard with struggles against poverty and suffering. Their dangers were great with temptations all around them. He showed them how they could have joy and peace whatever their position in life; joy and peace in this world, and in the world to come life everlasting.

We have told this incident in the life of Lord Cairns, hoping the reading of it will lead others to follow his example. Every Christian ought to feel that it is his chief business in life to lead sinners to seek the pardon of their sins, and that no opportunity to tell men the way of salvation must be left unimproved.

IAN MCLAREN deprecates the tendency which he thinks is increasing, of men to work for what is paid as wages rather than for their ideals or for the work's sake. Ruskin deplored this also in strong words. He said that when a man put his work first, no matter how humble that work might be, and his pay second he was working with God; when he put his pay first and his work second he was doing devil's work, no matter how great the man might be, nor how wonderful his achievements.

The fact that they put their work first and their pay second has made and kept the physicians a body of men with a high sense of honour. A doctor wishes his fee, is wronged if the payment is refused or delayed. But his patient is first with him. If the question was between curing the disease and receiving his fee, he would choose the cure as a matter of course. With the great body of physicians the pay is entirely secondary.

No matter how humble the work may be, it ennobles character if done for the work's sake, and not for the wages' sake. A cook who loves his work, and strives to make the best bread that can be made, always holding before himself an ideal, grows in strength and nobility of character. A sewing girl who takes pride in her work and strives to excel in it because she loves beautiful sewing or because she desires to do everything in the best possible way, is an honour to the human race. The cook may do as good work, and the girl may do as neat sewing if they try to do their best because by so doing they can secure higher wages, but the result on their own characters is entirely different.

The true gentleman, no matter what his occupation, if confronted with the choice of two positions, in one of which he could do his work much better, and in the other he would receive the most pay, would not hesitate for a moment in his choice. Provided, of course, that in the first position his pay would enable him to live simply and plainly it might be, but live in such a way as to keep his vigour unimpaired. For with him, his work is first always. It is much easier to put one's work first if it is work which he loves. It is best, when it can be done, to consult one's inclinations in regard to his life work. But even if a man has a work which he does not delight in, yet as he can yet conscientiously put it first, and care more for doing good work than for getting much money.

He who has the Bread of Heaven spends his life in the banqueting house of God.—Rev. Joseph Parker.

The San Francisco Episcopal Convention met recently at Oakland. The Rev. Dr. Shaw, Episcopal preacher in Oakland, was present, of course, and had a tale of woe to pour into his brethren's sympathetic ears. His soul was so full that it demanded utterance.

The trouble was that his members held back their babies from the baptismal font. This was enough to rouse the ire of an Episcopal Job. But he did not blame his people. Oh no! The fault was with the wicked Baptists. He said:

"The tendency to put off the age of baptism is due to a large and influential sect in our midst who oppose infant baptism. In my mind they stand in the same place as they who when the young children were being brought to Jesus forbade those who brought them. For myself, there is no sect whose teachings I dislike and despise as I do the Baptists. I should like to see special services arranged to fight against them. They try to make infant baptism ridiculous. I wish that we might all meet and prepare to form a solid front to attack this enemy of our faith."

There is sweetness and light for you! Did anybody ever say anything about Baptist bigotry and intolerance? Ah, how the sweet-spirited Doctor Shaw must long for the good old days in New England when Baptists were banished or had their ears cut off.

A story which has been credited by many was told of G. H. Spurgeon, one which we always refused to believe, and are glad to have authoritatively denied. The story ran that Spurgeon was in the pulpit and was about to give out a hymn when he was called to a side door in the pulpit and told he was the father of twin boys. Returning to his position he gave out the hymn beginning: "Not more than others I deserve, but God has given me more."

When Spurgeon gave out hymns it was reverently, and with an eye single to the worship of God. He would never have made a joke in regard to his family affairs when he was directing the praise of God. Spurgeon could not be guilty of such irreverence. Charles Spurgeon has denied this story. He says that it came to his father's ears and his father had assured his sons many times that there was not one word of truth in this story. We hope this denial will put an end to the repetition of the story.

We have seen no literary announcement which has given us so much pleasure as that the American Baptist Publication Society is to publish "The Gospel of Mark," by Dr. John A. Broadus. It is to be published in the same style as the American Commentary on the New Testament, and hence will furnish an alternative volume on Mark. The volume on Mark now in the series is unsound. Dr. Manly said to us that it reduced the vicarious atonement to a mere sentimental feeling. All the books in the New American are so praiseworthy except Luke and Mark, we are delighted to have Mark replaced, and hope Luke will be. Though the volume on Luke is very much better than Mark.

Remember, each day that Christ will surely come; suddenly come; and it may be this day will determine how his coming will find us, as it must to thousands.—Sci.

Editorial Varieties

Bawdon College, one of our Baptist colleges in England, has held its centennial. Many interesting things were told connected with the past history of the school. Among other things was a criticism which President Steadman, who began his work there in 1868, made upon himself. In his diary he wrote, "I find in myself a diabolical inclination to find fault." Many show this inclination who do not seem to be aware of it.

Four years ago the Free church in Scotland united with the United church, both bodies being Presbyterians. Twenty-four churches and preachers, mostly small Gaelic churches in the Highlands, refused to unite, and they used for the property belonging to the Free church. Similar questions have been decided by the courts of all the civilized countries again and again.

This suit has gone its way up till at last it came to the House of Lords, the final tribunal. The decision is that the property all belongs to those twenty-four churches who stand on the old ground. This gives them 1,000 church buildings and about as many parsonages, valued at \$50,000,000, and also \$5,000,000 in funds. From this decision there is no appeal.

The Canadian Baptist says that this is a true story and a Baptist one. A brother who was entertaining delegates to a Convention asked them, "Have you enjoyed the meetings?" They answered, "We have not attended them as yet, we are doing the city." The host answered, "Then you may pack your valises and leave my house. You are here under a false position."

We see many pleas for the "ringing of the curfew bell." The pretext is that parents will not control their children and keep them off the streets. Then it would seem the thing to do is to punish the fathers who have failed to do their duty. If when a boy breaks the law his father is punished, we guarantee there would be a wholesome resumption of their parental duties by many a negligent father.

Sir James Bourdillon is British Resident at Mysore. In an address at Ootacamund, after speaking of the good the missionaries had done, he added: "I would appeal to my fellow-Christians to extend to missionaries their personal sympathy and support, which, believe me, is often as a cup of cold water to a fainting brother. So shall we all be able, each in his own way, to take some part in the noblest enterprise which man can undertake, the spread of Christ's kingdom throughout the world."

In John Morley's Life of Gladstone he makes this extract from Mr. Gladstone's diary in a recent article. "On a day of 21: 'In practice the great thing is that the life of God may be the habit of my soul, and particularly these things are to be sought: the spirit of love, of self-sacrifice, of purity, of energy.'"

Dr. G. T. Knight is Professor of Theology in Yale College (University); yet he says in a recent article, "In a Divinity School of the liberal order, the students are advised to learn the language of antithesis (in which they have not been brought up) by reading such works as Jonathan Edwards' sermon on 'Sinners in the hands of an angry God,' that you may know how to preach the awfulness of sin and the terrors of hell."

Dr. Robertson Nicoll is a leader among the Congregationalists in England. In a recent address he said the first recollection he had of Spurgeon's name was when he was a boy of nine. His mother died young, and during the last weeks of her illness there were only two books she could bear to have read to her, and of those she never wearies. "One was the Bible and the other was a volume of Spurgeon's sermons."

After railing at Dr. Patton for standing immovable in his defense of his faith and standing out as a man in the spirit of the age, the N. Y. Post adds that it is something in an age of flux and habitation to find a man of steady mind and absolute belief in the doctrines of the Bible. It is a man of the "old-fashioned" type, that is, a Christian, which cannot fail to believe it. The Post is mistaken. Patton believes and defends because he finds the Old Testament doctrine in the Bible and he holds the Bible to be the infallible word of God.

BOILS PYRAMIDS OF PAIN



Boils show the blood is in a riotous, feverish condition, or that it has grown too weak and sluggish to throw off the bodily impurities, which then concentrate at some spot, and a carbuncle or boil is the result. To one already enfeebled by disease, boils seem to come with more frequency, causing the intensest pain and greatest danger to the already weak and debilitated sufferer. All skin eruptions, from the sometimes fatal carbuncle to the superficial little cat-boil, are caused by bad blood, and the only way to avoid or get permanently rid of them is to purify and build up the deteriorated, polluted blood, and counteract the humor and poisons; and nothing will do this so quickly and thoroughly as S. S. S., which is the acknowledged king of blood purifiers and greatest of all tonics. Where the blood has become impoverished and is poor and thin, no medicine acts so promptly in building up and restoring its richness, purity and strength. The time to cure a boil is before it develops, when it is in a state of incubation or formation in the blood; for boils are, after all, only the impurities and poisons bubbling up through the skin, and this will continue in spite of poulticing and lancing till the blood gets rid of its accumulated poisons. The way to stop boils is to attack them in the blood, and this is what S. S. S. does. All danger of boils is past when the blood has been thoroughly purified and the system cleansed of all morbid, impure matter. If you are subject to boils, then the same cause that produced them last season will do so this, and the sooner you begin to put your blood and system in good order the better the chance of going through the spring and summer seasons without boils or other painful and irritating skin eruptions. S. S. S. is guaranteed purely vegetable, and can be taken with perfect safety by old and young, and without harm to the most delicate constitution. It is mild and pleasant in its action, and unequalled as a cure for boils and kindred eruptions. Write us if you would like medical advice or other information.

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"Is Man there is nothing great but Mind."—Hamilton.

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DISTRICT ASSOCIATIONS

Time and Place of Meeting, 1904.

- Shelby Co.—Bark's Branch, Aug. 18. Green River—Beaver Dam church, Aug. 20. Gupper River—Carter's Creek church, Aug. 22. District—Harrodsburg, Aug. 23. Franklin—Frankfort, Aug. 24. Barren River—Punchoon Camp church, Aug. 24. Campbell Co.—Alexandria, Aug. 24. Ohio River—Deer Creek church, Aug. 24. Cumberland River—Waynesburg, Aug. 25. Ohio County—Bell's Run church, Aug. 30. Tule's Creek—Liberty church, Aug. 30. Brockbridge—Goshen church, Aug. 31. Ten Mile—Ten Mile church, Napoleon, Aug. 31. Baptist—Lawrenceburg, Sep. 1. East Concord—Pineville, Sep. 1. Upper Cumberland—Upper Walnut Creek, Sep. 1. Central—Mackville, Sep. 6. Elkhorn—South Elkhorn ch., Sep. 6. Rockcastle—Livingston, Sep. 6. Union—Falmouth, Sep. 6. Bay's Fork church at Antioch, Sumner Co., Tenn., Sep. 7. Greenup—Louisa, Sep. 7. Long Run—Pleasant Grove ch., Sep. 7. Lynn—Three Forks of Bacon Creek church, Sep. 7. Green—Caneby Fork church, Sep. 7. South Cumberland River—Zion church, 10 miles from Burnside, Sep. 7. Booneville—Riverside church, Sep. 8. Greenville—Union church, Breathitt Co., Sep. 8. Stockton's Valley—Clear Fork church, near Albany, Sep. 10. Boone's Creek—Kiddville church, Sep. 13. Freedom—Albany, Sep. 13. Crittendon—Gray Run, Sep. 14. Nelson—Rolling Fork ch., Sep. 14. Russell's Creek—East Fork church, Metchell Co., Sep. 14. Sulphur Fork—Sligo church, Sep. 14. Warren—Pleasant Grove ch., Sep. 14. Irvine—Pleasant Point church, Clay Co., Sep. 14. Lynn Camp—Indiana Creek church, September 16. Second North Concord—Mt. Zion ch., Laidlaw, Sep. 16. East Lynn—Liberty church, Green Co., Sep. 16. Salem—Brandenburg, Sep. 22. Landmark—Cov Creek, Sep. 23. Goose Creek—Paynes, Knox Co., Sep. 23. South Union—Pleasant Hill, Whitley Co., Sep. 23. Three Forks—Harard, Sep. 23. East Union—Boston ch., Lot, Sep. 27. Concord—New Liberty, Sep. 28. Goshen—Bourville, Sep. 28. Goshen—Caneville ch., Sep. 28. Severs's Valley—Middle Creek church, Sep. 28. South Concord—Fellowship ch., Sep. 30. Laurel River—Slate Lick church, Laurel Co., Sept. 30. Little River—Oak Grove church, Trigg Co., Oct. 4. Bethel—New Prospect church, Oct. 5. North Bend—Beaver Lick ch., Oct. 5. West Kentucky—Columbus, Oct. 5. Glover Bottom—Clear Creek church, Rockcastle Co., Oct. 7. Enterprise—Denver, Liberty ch., Oct. 7. Mt. Zion—Woodfin, Oct. 7. North Concord—Salt Gum ch., Oct. 8. White's Run—Cave Hill, Oct. 11. West Union—Friendship church, Oct. 14. Ohio Valley—Mt. Olive church, Union Co., Oct. 18. Blood River—Slaking Springs church, Oct. 18. Graves Co.—Little Obion ch., Oct. 28. If changes or corrections are desired, write to the papers. J. E. NUNNEMAZER, Secretary, Georgetown, Ky.

Fraternally, T. J. DUVAL, Cape Girardeau, Mo. Aug. 3.

JUST ONE DAY

Free From the Slagger Brought Out a Fact.

"During the time I was a coffee drinker," says an Iowa woman, "I was nervous, had spells with my heart, smothering spells, headache, stomach trouble, liver and kidney trouble. I did not know for years what made me have those spells. I would frequently sink away as though my last hour had come. "For 27 years I suffered thus and used bottles of medicine enough to set up a drug store—capsules and pills and everything I heard of. Spent lots of money but I was sick nearly all the time. Sometimes I was so nervous I could not hold a plate in my hands; and other times I thought I would surely die sitting at the table. "This went on until about two years ago when one day I did not use any coffee and I noticed I was not so nervous and told my husband about it. He had been telling me that it might be the coffee but I said, 'No, I have been drinking coffee all my life and it cannot be.' But after this I thought I would try and do without it and drink hot water. I did this for several days but got tired of the hot water and went to drinking coffee and as soon as I began coffee again I was nervous again. This proved it was the coffee that caused my troubles. "We had tried Postum but had not made it right and did not like it, but now I decided to give it another trial so I read the directions on the package carefully and made it after those directions and it was simply delicious, so we quit coffee for good and the results are wonderful. Before, I could not sleep but now I go to bed and sleep sound, am not a bit nervous now but work hard and can walk miles. Nervous headaches are gone, my heart does not bother me any more like it did and I don't have any of the smothering spells and would you believe it? I am getting fat. We drink Postum now and nothing else and even my husband's headaches have disappeared: we both sleep sound and healthy now and that's a blessing." Name given by Postum Co., Battle Creek, Mich. Look for the book, "The Road to Wellville," in each package.

The town is on a boom, and has been for the past two years. Many new homes have been built in that time. The population is now climbing up to the ten thousand mark. We have also one of the State Normals, which brings a great many students to the town. A great work can be done among these students. There is also a foreign population. One seldom goes down the street without hearing the tongue of Luther. The church at Caruthersville has called an ex-Kentuckian, Bro. J. O. Willett. He has accepted and expects to begin work the first Sunday in August. The Caruthersville church is a noble band of workers and are thriving like bees. It needs no prophet to predict what the outcome will be with so consecrated and earnest a pastor. She nearly doubled her membership last year, purchased a fine bell, did some repairs on their house and advanced along all lines. May the Lord continue to bless them and their new pastor. My love to all the brethren at home.

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The company is managed by a conservative board of directors, many of whom are personally known to the readers of this Recorder, all of whom are widely known for business ability and unquestioned honesty. Much could be said as to its dividend possibilities, prospects, etc., but it is unnecessary at this time. If you are looking for an absolutely safe and large paying investment of \$100 or more, write us and we will forward complete and satisfactory details. As this is a mutual or co-operative company, not more than fifteen shares will be sold to one party.

Terms can be made to suit purchaser. Address "L. C. L." care the Recorder.

MEETING OF THE COMMISSION WITH THE HOME MISSION BOARD.

By order of the Home Mission Board of the Southern Baptist Convention, a call is hereby made for a meeting of the Commission appointed by the Southern Baptist Convention to confer with the Home Mission Board concerning its work among the negroes. Time of meeting, 3:00 p. m., Sept. 14, 1904; place, Home Mission Board office, 723 Austell Building, Atlanta, Ga. Members of the Commission: L. O. Dawson, Alabama; J. F. Love, Arkansas; L. B. Warren, Florida; J. K. Pace, Georgia; J. C. Stalcup, Indian Territory; J. S. Dill, Kentucky; C. L. Laws, Mississippi; W. F. Yarborough, Mississippi; G. W. Hyde, Missouri; E. O. Ware, Louisiana; C. J. Thompson, North Carolina; C. W. Brewer, Oklahoma; Z. T. Cody, South Carolina; A. U. Boone, Tennessee; G. W. Truett, Texas; B. B. Garrett, Virginia; C. C. Coleman, District of Columbia.

But for many absences from home on vacations on the part of members of the Commission a call would have been made for a meeting in August. It is hoped, therefore, that every member of the Commission will be on hand at the appointed time.

Very truly, B. D. GRAY, Cor. Sec. Home Mission Board.

DEAR RECORDER—

Four successive Sabbath days have now been spent on our new field. The church having been for some time without a pastor, seems hungry for the Gospel. Last Sunday night we had a good congregation, though not a house full, to witness our first baptismal service. On the Sunday morning previous two were received by letter and one forward for prayer. The church house is of brick: it has seven or eight rooms. The parlour room seats about 300 people. The house had to be enlarged some years ago while Bro. Tate was their pastor. Looking over some pictures of their former pastor some days ago the face of one whom every Kentuckian knows was recognized—the venerable Dr. S. H. Ford, of St.

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TWO FROM MANY.

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—R. M. Ingalls, Treasurer of the Warren Memorial church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions, that I find it admirably adapted to the use for which it is intended.—The arrangement is all that could be desired and I cheerfully recommend it.—L. H. Perrell, Jr.

PRICES.

100 names or contributors \$1.50

200 names " " 2.00

300 names " " 2.50

400 names " " 3.00

500 names " " 3.50

BAPTIST BOOK CONCERN

LOUISVILLE, KY.

Items of Interest

News the World Over.

Senator George Q. Vest has died at his home at Geneva Springs, Mo., aged 74. He was a Kentuckian, having been born in Frankfort and educated at Centre College. He moved to Missouri when a young man and when the war broke out went into the Confederate army and fought bravely through the war. He was twenty-four years in the United States Senate. He was famous for his eloquence and his high sense of honour. He entered public life a poor man and came out a poor man. We have too few such statesmen.

It seems that nearly three weeks ago the Japanese at Port Arthur did make a most determined attack for three days, and were repulsed with great loss. Yet the Japanese have said not one word about the fight beyond the first denial. The Japanese policy of lying and concealment injures their standing with the world. It is now believed to be true that the Russian fleet when it went out from Port Arthur and engaged the fleet of Admiral Togo did sink two Japanese cruisers, as was claimed but not believed.

Mr. C. M. Alexander, the singer who accompanies Dr. Turrey in his meetings, has married Miss Helen Cuthbert, a Quaker young lady of Birmingham, England. Her father is dead, and her part of his estate is \$8,000,000. She is the niece of George Cadbury, the chocolate manufacturer, who is one of the noblest men in England. He carries out the golden rule with his thousands of workmen. After living in London for thirty years, he Liberal party which lost largely from its noble defence of the Boers when England was drunk with Jingoism, and has made it not only a great power for good, but a great success financially.

After speaking of Secretary Taft's dinner to Cardinal Sallati, the Congregationalist of Boston says: "This social function, together with the cardinal's presentation to the President, and their exchange of felicitous words of congratulations, is symptomatic of an altered state of affairs in Washington, due in part to the inevitable course of events since we determined to control territory dominated by Latin and Malaysian Catholics, and due also to the sort of President now in power whose personal friendships with Roman Catholics and whose dealings with them as candidates for office and claimants for rights and privileges are not those of his Protestant predecessors." The Congregationalist agrees with the President politically.

The Duke of Norfolk, who is a Catholic, offered a resolution in the House of Lords to change that part of the coronation oath which makes the sovereign declare his opposition to transubstantiation and other tenets. The Duke declared this oath was very offensive to English Catholics. However threatened with Catholicism many of the ritualistic preachers may be, the laymen in England are good Protestants, and the lords voted down the Duke's resolution by a tremendous majority.

Four years ago Rev. James Chalmers and Tompkins, missionaries, were killed on the south coast of New Guinea. A few weeks ago Mr. Robinson, Chief Justice of New Guinea took a steamer and troops, went to the coast and demanded the murderers. The native chief answered that they had already shot a large number of men suspected of being concerned in the murder, and they sent a party to the steamer to prove this. On board this party were roughly handled, took fright and jumped overboard. Then the troops fired on the natives in their little canoes, and at least 800 were murdered by the shot.

But it seems now that if Chief Justice Robinson, who was acting governor at the time, had no conscience, he was not too callous for remorse. For he has committed suicide by shooting himself. The approach on the Christian side for the killing of men suspected for the death of the two missionaries remains. Vengeance should have been left to God, and that is what the two dead missionaries would have desired.

Some news from Japan of medical character given by Dr. LaRue. One in that country in the hospital in New York City show that formula will cure blood poisoning. If this proves true, it is a great medical triumph. The other is that Prof. Hermann, of Pavia, has discovered the microbes of hydrophobia. This will be a great discovery if he can only learn how to kill that microbe.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for every word in excess, and vary in advance. Count the words and you know at once what the charge will be. Omit the most unimportant notices, it will be brought down to 100 words.

LA RUE.

Dr. T. B. LaRue, an honored and loved physician of Smith's Grove, Ky., passed away just as the sun was sinking behind the western horizon on Sunday, July 17, aged 83 years. He was born in LaRue county, near Holgenville, April 12, 1821, and was educated in the common schools of that county. In early manhood he moved to Franklin, Ky., and began the study of law. He also studied law in Bowling Green, Ky., and was admitted to the bar and opened a law office in Scottsville, Ky. Owing to conscientious scruples he soon abandoned law and began the study of medicine, attending medical colleges both in Louisville, Ky., and Nashville, Tenn. After receiving his diploma, he began the practice of medicine in Franklin, Ky., where he married Miss Mary E. Finna, who lived but a few years. To them was born one child, now Mrs. E. A. Shobe, of Oakland, Ky.

In 1853 he was again married, this time to Miss Sarah A. Shobe, daughter of Abasalom Shobe, of Oakland, Ky. This proved to be a long and happy union. No children were born to them, but for fifty-one years they walked side by side, sharing life's joys and sorrows together. After living in London for a short time, he purchased a farm near Smith's Grove, Ky., and lived there until 1877, when he moved to the town of Smith's Grove and built the cozy home in which he resided until his death. He leaves a widow, one child, Mrs. E. A. Shobe, of Oakland, Ky., two granddaughters, Mrs. Gertrude Strump, of Oakland, Ky., and Mrs. Florence Harris, of Macon, Ga., and several great-grandchildren.

The entire community mourns the loss of Dr. LaRue. His life has been an open book, known and read of all men. He was truly a gentleman, courteous, dignified, yet genial; a man of fine appearance and great personal magnetism, and was a conspicuous figure in any assembly of people. A man of broad intellect and high sense of honor, he simply could not stoop to little things. No one ever heard him slander or malign a neighbor or repeat idle gossip that would tend to injure any one. A true friend of the poor, he, perhaps, did more to assist them when in trouble than any one in the community.

As a physician, he stood at the head of his profession. He was the undisputed medical authority in Smith's Grove and community, where he had practiced for fifty years. Tender and sympathetic in the sick room, he made his patient's cases his own. Many have seen the tears course down his cheeks when he knew that a case was hopeless, and again all will remember his joyous, happy, satisfied laugh when he knew his patient was out of danger.

But as a Christian his lustre was brightest. Professing religion at an early age, he united with the Baptist church in LaRue county, treasuring his letter successively as he moved his residence to Franklin and Smith's Grove. For fifty years a deacon, he came nearer filling the requirements of that office as laid down by Paul than any one the writer ever knew. He was the best theologian in this part of the state. His Bible was his constant companion; he loved it; he studied it. He loved his church, was faithful to her in all relations. Ever present at her services, he aided her with his time, talents, possessions. His pastors sat at his feet for instruction. "Apt to teach," he conducted a class in the Sabbath School for twenty-five years.

He loved the Epitaph, for which he had been a subscriber for more than 60 years. It was a constant companion and solace to him in his declining years. His death was a triumphant one. Seldom is seen such faith—calm, undisturbed, perfectly resigned. Every look and word said, "Thy will, O God, be done." He expressed himself frequently as being peacefully willing and ready to go when the Lord called him. A man must live as he should before he can die such a death. As so one can see the words of the immortal poet more applicable than to him: "His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, This was a man."—W. H. Conner, Smith's Grove, Ky.

(See additional obit. on another page.)

INDOCTRINATE YOUR PEOPLE

Baptist Library of Books that Strengthen Baptists in Their Faith.

Newport, Ky., Feb. 22, 1904.

Mr. Henry Burnett, Mgr. Baptist Book Concern Louisville, My Dear Bro.—The Doctrinal Library has become an important factor in our church life. It furnishes just the information for which so many years. In a quiet, unostentatious, yet positive way, it makes intelligent, loyal Baptists and prepares them for a wise defense of "the faith once for all delivered to the saints." It also works among those who are not Baptists. An honest reader usually finds it imperative to change his church affiliation. From a blessed experience with the Doctrinal Library, I cheerfully commend it to others.

Fraternally yours,
C. M. THOMPSON.

Cincinnati, Feb. 16, 1904.

Baptist Book Concern, Louisville, Ky.

Dear Bro. Burnett—Yours of 12th inst. received. I have circulated at my own expense—placing the books where I thought they would do most good among our people—more than 200 copies—altogether of such books as the "Young Professor," "Baptist Why and Why Not," "Life of Yates," "Grace Truman," "Theodosis Earnest" and "Hiscox Star Book," besides a number of tracts. I believe this literature to have been most helpful in confirming our people in the faith and practice of the Baptists, and as well a stimulant to their missionary zeal and effort. While I have given the books away, I believe the Library plan a good one, and should be pushed. Many other books could be added aside from those named, and if well circulated such Library would be especially helpful on fields where the pastor has but little time for visiting among the membership, as is the case with me. Use any part of this letter you see fit if it will help along your Library idea.

Yours fraternally,
A. LOJAN VICKERS.

Louisville, Ky., Feb. 1904.

The Baptist Book Concern, Louisville, Ky.

Dear Brethren—I desire very much that my people be rooted and grounded in the truth. Nature hates a vacuum, and if we are not supplied with the true, the devil will surely furnish the false doctrines. I deem it my duty, therefore, to see to it that not only the truth be taught from the pulpit and by house to house visitation, but that the church or Sunday School purchase good, clean religious books, setting forth the great doctrines for which the Baptists stand. Your doctrinal books are being used with much satisfaction, and I heartily commend them to those who desire that their people "earnestly contend for the faith which was once delivered unto the saints."

Very truly yours,
GEO. W. CLARKE,
Pastor Southgate St. Baptist Ch.

| | | |
|---|-------------------|----------------|
| The Little Baptist | 5,000 just issued | \$0.75 |
| Grace Truman, Mrs. Ford | | 1.00 |
| Theodosis Earnest, (2 volumes) | | 2.50 |
| Behind the Scenes, Rev. F. M. Iams | | .50 |
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| Allen Immerman, A. C. Dayton | | .75 |
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| History of Anti-Missionism, B. H. Carroll, Jr. | | 1.00 |
| Baptist History Vindicated, John T. Christian | | 1.00 |
| Immersion (cloth) John T. Christian | | 1.00 |
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| Pendleton's Church Manual | | .40 |
| Distinctive Principles of Baptists, J. M. Pendleton | | 1.25 |
| Baptist Principles Resat | | 1.00 |
| The Baptist Principia, Wilkinson | | 1.50 |
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| Mabel Clement, J. M. Salec | | .50 |
| Total | | \$17.25 |

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Take the matter up at once and order the set of twenty-two books for \$10. Regular price \$17.25. Express is additional. We are headquarters.

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Sunburn,
Monsoons, Bites,
Sore Feet, Chafing, Etc.

Buy a 25c Bottle.

Employers' Trust breaks their chain by the state by the skilled by the assistants, and the holidays work. That was settled at last, and things went on for a few weeks ago the Employers again broke their agreement, and some of the men struck. That was supposed to be settled, but now the Employers' Trust has broken the "lock-out" and thrown 20,000 men out of employment.

The New York Post calls attention to "the growing menace to good government in the steadily increasing negro settlement in this city." If the Post feels that way in regard to the few negroes among the millions in New York City, it ought to cultivate charity towards the South. A negro writing to the Post warns President Roosevelt to quit urging the nomination of Elihu Root for governor, reminding him that McKinley carried the state by only 6,000 majority and that the negro voters are 2,500 and they detest Root.

Christine Work tells of a marvelous bulb called Monarch of the East which has been brought from Central Asia. Put the bulb in a plate in a warm room without water or soil, and without showing leaves or roots the flower appears. The flower sheath is nearly two feet long of red-brown colour tipped with red and yellow, and the inside of the flower is brilliant with these colors. After the flower is gone the bulb must be planted in rich soil with an umbrella-shaped leaf grows out—three feet long.

Items of Interest

News the World Over.

At last the Czar has a son and all Russia is rejoicing. No daughter can inherit under the Sallie law, and the heir of the czar has been his brother, a sickly consumptive. The czar and empress have had four children before, but they were all daughters, and the superstitious peasantry have believed it was because God's displeasure rested on the empress. She is the most hated woman in the empire, just as the czar's mother is the most beloved. The boy is to be named Alexis, and he is said to be a healthy child.

M. Waldeck-Rousseau, former French Premier, died at his home near Paris, aged 58. Some months ago he was operated upon, and it was said at the time his trouble was cancerous. On Wednesday last week a second operation was thought necessary, but he sank under it, dying a few moments after he was removed from the operating table. Waldeck-Rousseau was a Protestant, a lawyer of great distinction, a most eloquent speaker, and the greatest statesman France has had in many a day. He resigned his position as head of the government in 1902 on account of his health.

Sir Frederic Bateman has died at Norwich, England, aged 80. He was a very distinguished physician and a writer of no small reputation. One of his publications was "Darwinism tested by Language." He was a member of many learned societies. Professor Friedrich Ratzel, professor of geography in Leipzig University, has died. He travelled extensively in his country, and his principle work was "The United States" in two large volumes. His other works were many.

Until the formation of the "Catholic League" of Catholic laymen, the German Catholics voted the Republican ticket and the Irish the Democratic. Now they have united and boast they have 1,500,000 votes which will be thrown together. The Pilot of Boston is the oldest and most influential organ of the Irish Catholics, and it has come out for Roosevelt for President on the ground of its gratitude for his treatment of Catholics.

Very many of the English Nonconformists voted the Tory ticket at the election of Parliament in a jingo spirit against the Boers. Now the Nonconformists have called for a day of humiliation and prayer against the brewers' bill which the Tory government is forcing through Parliament. The Christian Commonwealth of London says with great force: "Should we not have had our days of prayer before we sent the brewer and his friends to Parliament? Or do we, in pitiable simplicity, imagine that we can sit in our villages, and the Parliament will be concerned to our best interests by passing a few prayers?"

A week ago the Employers' Association in the building trades in New York City was organized. They made an agreement with the labour union and to do certain things, in return for the union's consent to refer all disputes to a board of arbitration, duly appointed by both. In a few weeks the

BRACKEN ASSOCIATION.

The Bracken Association met with the First church, Mayville, on July 27, 28 and 29. The delegation was large and respectable, and the visitor was much in evidence. Some one has well said that "the district association is a country institution," but the Mayville church, though in a city, royally entertained the folks. Dr. Harvey, who is in the summer an association rambler, said it was the equal of anything he had ever seen.

The meeting was called to order by Moderator Nunneley. All the old officers were re-elected. The annual sermon was preached by Rev. A. H. Ellis. The writer missed hearing it.

The afternoon session of Wednesday was given to our charities and Georgetown College. At night Rev. Dr. J. J. Taylor delivered a masterful address on "Baptists and Education." The large auditorium was filled with interested listeners. Then came Dr. G. W. Young, on Temperance, and Kentucky has long since learned what that means. It was a really great writing—the high-tide of the association.

The whole of Thursday was designed for mission reports and discussion. Some who had toiled hard this year were hoping and praying for a great day. But at the opening an hour was wasted and the order was set aside. However, the spirit of missions still stayed. Rev. W. W. Horner poured out his heart in the annual missionary sermon. Many were the words of praise of this message. Maywick, his church, went forward last year with great strides, leading the association. Mayville held the honor last year.

Dr. J. G. Bow was on hand, and as usual was helpful in his speeches and answers. To the scribe he looked a little jaded.

The ladies' meetings on Thursday afternoon was a great success—more in attendance, it was said, than at Campbellville. Miss Donahue and Mrs. H. T. Munsellman had arranged a fine programme. On all hands words of enthusiasm were expressed. It is believed a larger day is in store for the W. M. U. in Bracken.

Thursday night was a meeting well worth. Dr. W. P. Harvey, a son of the Mayville church, made a really great speech on "A Hundred Years of Baptist History in Kentucky." He held his large

AS A BEACON LIGHT!

Vita-Ore points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, toward the rocks and shoals of Chronic Inflammation, your Brain, or if he too late; take heed to the message of Hope and safety which it flashes to you; stop drifting about in a hapless, un-decided manner, first on one course and then another, but begin the proper treatment immediately, and reach the goal you are seeking by the route so many have traveled with success. Every person who has used Vita-Ore is willing to act as a pilot for you; each knows the way from having followed it; attend their advice, follow the light and be cured as they have. Can you afford to disregard it?

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READ OUR SPECIAL OFFER.

SAVED HER LIFE.

ONE PACKAGE ONLY NEEDED TO PROVE ITS GREAT AND WONDERFUL CURATIVE POWER.



I was taken down with a fever, a severe cough, and after a time I became afflicted with tonsillitis and heart trouble. My feet and limbs were swollen. I thought, "They would hardly seem to be of any use in my attack, and I had no appetite whatever." I was treated by two doctors in this country, but they did not help. One of them said that I would have to go to Hot Springs and have an operation performed on my throat before I could be cured. I was in a horrible condition, and did not think that I would live to see another winter. I sent for a trial package of Vita-Ore, but had small hopes of its helping me. I had thought I had tried every remedy. I began taking Vita-Ore, and after three weeks' use the swelling was disappearing and my throat was better. My heart was beating normally and the color had returned to my face; the fever had left and I had regained my weight. After taking two packages of Vita-Ore I was in better health than I had been for two years since used it for the first time. I cannot praise Vita-Ore enough, and even though I were to write the world over, I could not say too much of its benefits. I saved my life, and I tell all my friends, as well as my doctor, who has since cured me. I also advise those who are sick and wish to get well to take it as soon as they can. It is certainly a good remedy. I have used it in my family for Croup, Whooping Cough, and I find it good for all these ailments. I think it is the finest general medicine in the world. I cannot do without it.

GERTRUDE JOHNSON, Abilene, Ark.



WE WILL SEND to every reader of the WESTERN RECORDER or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITAE-ORE, by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receipt. If the recipient can truthfully say that its use has done him or her more good than all the drugs and patent medicines he or she has ever used, head this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you only when it has done you good, and not before. We take all the risk; you have nothing to lose. Vita-Ore is a natural, hard, diamondine, rock-like substance—mineral—(Ore mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and free magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful medicinal water drunk at the springs. It is a geological discovery to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Tumor of the Bladder, Kidney and Bladder Affections, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this writing for a package will deny after using. Vita-Ore has cured every chronic, obstinate, pronounced incurable case than any other known medicine, and will reach such cases with a most rapid and powerful curative action than any medicinal combination of medicine, or doctor's prescription which it is possible to procure.

Vita-Ore will do the same for you as it has for hundreds of readers of the WESTERN RECORDER, if you will give it a trial. Send for a \$1 package at our risk. You have nothing to lose but the chance to answer this announcement. We will not give you a penny when Vita-Ore cannot help you. You are not to be the judge of anything here. What possible person, no matter how prejudiced he or she may be, who desires a cure and is willing to try it, would hesitate to try Vita-Ore on this liberal offer of one package and return sufficient to cure ordinary cases: two or three for chronic, obstinate cases. We mean just what we say. Write today for a package at our risk and expense, giving your age and sex, and enclosing WESTERN RECORDER, so we may know that you are entitled to this liberal offer.

Not a Penny Unless Benefitted.

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health, or who suffers pain, ill and weakness, which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense regardless of what ill you have, by sending us for a package.

YOUR DOCTOR may tell you that your case is incurable, that medical science is unable to help you, that all you can expect is temporary or feeble relief. Wait, let him think a moment. His uncertainty appears in the books, yet read their testimony. Many were told that they had but a few short years—some but months—to live, yet there are more things in heaven and earth than are dreamed of in the doctor's philosophy, and Vita-Ore is one of them.

THEO NOEL CO. RECORDER DEPT. Vitae-Ore Building Chicago.

audience from start to finish. Friday morning saw the ranks thinned out some. The chief order was report of Trustees of Bracken Academy. Many thought this would stir up a heated debate, but it was adopted as a whole. Some were for burying the school, others for giving it another chance. The matter was placed in the hands of a committee of three to visit the school at once and do as they deem best. After some miscellaneous matters, the body adjourned to meet next August.

One of the chief elements in winning success in any line of effort is the cheerful spirit. To do efficient work; the cheerful habit must be cultivated.—Rev. F. W. Murray.

Sing Glorious Praises.

THE MARKETS.

LIVE STOCK.
Report for week ending Aug. 13.

| | |
|--------------------------------|-----------------|
| Extra good export steers | .. 55 00a 5 50 |
| Light shipping steers | .. 4 75a 5 00 |
| Choice butcher steers | .. 4 40a 4 65 |
| Fair to good butcher steers | .. 3 75a 4 00 |
| Com to med. butcher steers | .. 3 25a 3 50 |
| Choice butch heifers | .. 4 00a 4 50 |
| Good choice heifers | .. 3 75a 4 00 |
| Common to med. heifers | .. 3 50a 3 80 |
| Good to extra stock steers | .. 3 50a 3 80 |
| Com to med. stock steers | .. 3 25a 3 50 |
| Good to choice stock heif. | .. 3 00a 3 25 |
| Com to med stock heifers | .. 3 00a 3 25 |
| Flax light, mid. and heavy | .. 3 25a 3 50 |
| Med to good milk cows | .. 20 00a 20 00 |
| Fresh to com. milk cows | .. 18 00a 20 00 |
| Good to choice buttermilk cows | .. 16 00a 20 00 |
| Med to good hogs | .. 5 50a 6 00 |
| Choice milk calves | .. 5 50a 6 75 |
| Com to med calves | .. 5 00a 5 25 |
| Choice to heavy milk cows | .. 20 00a 20 00 |

MOON.
Choice pork and lard..... 5 15a 5 25
1904, 1905, 1906

SHEEP AND LAMBS.
Good to choice sheep..... 3 00
Fair to good sheep..... 2 50a 3 00
Common to medium..... 1 50a 2 00
Racks..... 1 25a 2 25
Extra shipper lambs..... 3 00
Good butcher lambs..... 2 50a 3 00
Common fall-end lambs..... 2 50a 3 25

GRAIN.
Following is report for week and year ending Aug. 13, 1904.

| | Week Year |
|----------------|------------------|
| Jan. 1 to date | 2 50a 3 00 |
| Year 1903 | 2 50a 3 00 |
| Year 1902 | 2 50a 3 00 |
| Year 1901 | 2 50a 3 00 |

COMPARISONS WITH PREVIOUS YEAR'S SALES.
Total sales of new crop to date, 1904, 12,125; 1903, 55,205; 1902, 100,000.
Sales of new crop to date, official inspection, 1904, 27,000; 1903, 55,000; 1902, 100,000.