

Will We Stand By the Old Doctrines?

BY REV. E. A. COOPER.

When faithful men teach our time-honored doctrines they are innuendated against. They are "treashing old straw," "hindering collections," "hindering progress,"—in fact "back numbers." One can scarcely tell from their editorials whether some of our religious editors believe in Christ as a hero or Redeemer, or whether they believe there is a Christ. Our denominational or church polity is receiving attention in some localities, but not until our people are divided into factions and our brethren are above their chins in prejudice. How much this polity needs to be emphasized now, may be inferred from the following incidents:

1. In his great speech at Asheville, N. C., while arguing for the correlation of our schools, Dr. J. M. Carroll said (substantially) that such correlation prevented the unwise founding of Baptist schools and the waste of Baptist money caused thereby. Commenting on that point, a preacher said it caught him; and that he could see us never before the need of "a great church commission" to whom should be submitted all questions of church organization and church house building. He reasoned that if a college graduate who would be expected to take charge of a new institution and a company of business men who would furnish the money for it could not be trusted with the launching of a new school how could an uneducated preacher and members who had never made money be trusted with launching a new church? This young preacher was ready at one bound to translate our churches from the simplicity of Baptist polity into the deepest dyed episcopacy.

2. Two neighboring pastors were pleasantly but earnestly talking over a matter of church polity. They were decided that the matter ought to be settled in one of two ways; but one was inclined to one of these ways and the other was inclined to the other. Just then a layman of an analytical turn of mind came up and they submitted the case to him. He was clearly of the opinion that it could be done in only one of the ways. But he added in all gravity, "I do not know whether the law of our church is that way or not, but if it is not, our next association ought to change the law so it would be that way." This layman was a prominent citizen and a Baptist of more than a score of years' standing. He was ripe in heart and mind to help any man pass a law through an association to govern his church at home!!

3. I was in conversation with an earnest Presbyterian preacher and one of his most intelligent members. He had been summoned to the presbytery to be legally inducted into his new field, and had gone, but was disappointed in that the presbytery had been called off. The member remarked, "I have been studying the polity of Mr. Cooper's church (Baptist) lately, and I like it better. If they call a preacher he can come if he wants to, and no one has to loose him from his former charge; when he gets there he is fully in the work without let or hindrance or any circumlocution." "Ah!" said the minister, "but they are fast coming to our form of church government." That preacher may not "now the Baptist principles, but who will say that he does not know Presbyterianism when he meets it? He has lived in Texas recently.

Speaking (Baptist Argus, May 12) of the celebrated ruling of R. C. Buckner, Dr. Geo. W. Truett said: "The challenge came, but to the surprise of all, it was against the church itself, and not against the individual messengers of the church. When the challenge was announced, quick as the lightning flash came another surprise to the body, in President Buckner's ruling out the challenge. His ruling was that such a challenge was out of order because the Convention is composed, not of churches, but of individual messengers." (Emphasis mine). But why a "surprise" to the body? The context of Dr. Truett's article shows manifestly, and history confirms, that it was because it was something new under the sun to

Baptists. It was a surprise to Baptists and to an astonished world.

Within the last eight months Dr. J. B. Crandall boasted in *The Texas Baptist Standard* that his paper had been a (or the) great factor in the "revolution" among Texas Baptists. Alexander Campbell aimed at "reformation" in Baptist churches and succeeded in splitting them. "Revolution" implies vastly more than "reformation."

It is not the organization of Catholics that causes them to persecute—it is the "carnal mind which is enmity against God." A crowd of unconverted Baptist church members will persecute as quick as Catholics if it suits their plans and can be made to appear to be God's service.

The time has always been when Baptists ought to study their doctrines prayerfully and teach them unemotionally, but the time is coming, and now is, when he who would do so must do so now or forever hold his peace.

Pontotoc, Mississippi.

Clear Shining After Rain.

BY THEODORE L. CUYLER, D.D.

One of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass plot which gladdens the eye is the result of a double process: shower and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual experiences. It is a type of the most thorough work of conversion by the Holy Spirit. Over every impenitent soul hangs the dark cloud of God's righteous displeasure; His holy word thunders against sin, and His threatenings beat like a storm of hail. Repentance and faith in Christ sweep away the cloud; the thunders cease; the face of the atoning, pardoning Saviour looks forth like a clear blue sky after a storm; for there is no condemnation to them who are in Christ. No two cases of conversion are exactly similar, yet in every thorough work of grace the darkness and dread which belong to a state of guilt give place to the smile and peace of God in the face of Jesus Christ.

What is true in the beginnings of the most thorough Christian life is often realized in the subsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the heavy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children. Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension, but the clear shining came when God approved his faith and spared the beloved Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt. There are forty-one chapters of the Book of Job through which beats the tempest which smote the four corners of his house, but in the forty-second chapter comes the clear shining after rain, and a blaze of restored prosperity. The biographies of Elijah and of Daniel prove how light is sown for the righteous; and the eleventh chapter of the Hebrews is a meteorological record to show how faith paints rainbows on thunder clouds.

In our day God often employs stormy providences for the discipline and perfecting of His own people. He knows when we need the drenchings. Every raindrop has its mission to perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some benedictive purpose. The process is not joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness and beauty as when it breaks forth after a deluge of sorrow; and many a Christian has become a braver, stronger and holier man or woman for terrible afflictions; there has been a clear shining after rain.

This principle has manifold applications. Sometimes a cloud of unjust callumny gathers over a good man's name; lies darken the air, and it pours falsehoods forty days and forty nights. But when the shower of slander has spent itself the truth creeps out slowly but surely from behind the clouds of defamation, and the slandered character shines with more luster than ever. The same storm that wrecks a rotten tree only roots the more firmly the sound tree, whose leaves gladden in the subsequent sunshine.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing had happened unto you." Millions have had the same experience before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honor and glory at the appearing of your Lord and saviour Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of His sunshine to reward you. Another thought is that the skies are never so brilliantly blue as when they have been washed by a storm. The countenance of Jesus is never so well come and lovable as when He breaks forth upon us—a sun of consolation and joy after trials.

Long years ago, on a day of thick fog and pouring rain, I ascended a mountain by an old bridlepath over the slippery rocks. A weary, disappointed company we were when we reached the cabin on the summit. But toward evening a mighty wind swept away the bank of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the sea. That scene was at the time; and has often been since, a sermon to my soul. It taught me that faith's stairways are over steep and slippery rocks, often through blinding storms; but God never loses His hold on us, and if we endure to the end He will yet bring us out into the clear shining after rain.

"So it's better to hope, though the clouds run low,
And to keep the eye still lifted;
For the clear blue sky will soon peep through
When the thunder cloud is rifted."
—N. Y. Advocate.

LETTING GOD TAKE HOLD.—"It makes a good deal of difference whether you take hold of God or God takes hold of you. Said a father, 'My little girl to-day refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place which was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely and said, 'Papa, take hold of me.' She knew I was strong, and that she could not fall unless I fell. Now,' said he, 'I have been slipping, slipping for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of Him, but not asking Him to take hold of me. As long as he has hold of my hand, I can't fall. He would have to be dethroned first.' If our hands are placed in His whose throne is in heaven, we never fall down into hell."—D. L. Moody.

Walk with reverence into the hour which is all dark with mystery. Take the step of trust into its maze, and in the silence, listen intently for God's voice which is sure to speak. Walk on in the wake of each intimation of light, and word shall link to word, and sentence to sentence, until his will for each experience shall be spelled out into certainty and clearness.

One thing is particularly noticeable, the songs both new and old in Glorious Praise are none of them of that silly "ditty" character so often found in books of this class.—Central Methodist.

Manners and Morals of Children.

The American child is the terror of society wherever it goes. An eminent German on his first visit to the United States was much pleased with many things, but disapproved of the children. His remark on leaving our shores was: "There is plenty of family government in America, but it is all in the hands of the children." It is certain that there is no other civilized or semi-civilized country in the world where such rudeness and impertinence in children would be tolerated as may be seen in this land almost anywhere and on any day.

The causes of this distinctly unpleasant characteristic of American children have been sought after. It is common to say that it is due to a lack of parental training and control. Probably this is largely the case. But this only raises another and more difficult question: Why should American parents be so conspicuously lacking in authority over their children beyond parents in other lands? It is not to be presumed that American children are naturally more depraved than others, nor that American parents are specially deficient in power of control. Observation in other matters shows that quite the opposite is the case. In this country it is frequently seen that a man eminent for tact and ability and success in directing large bodies of men is hardly more than a cipher in his own home, and one whose word is law to thousands lets his own family run all over him, and is houted and disobeyed by his children with impunity. Why is it?

Doubtless some part of the explanation may be found in the spirit of extreme democracy which pervades our land. Personal independence is the chief fetish which our people adore. All our political and social ideas are framed to suit the supremacy of the rights of the individual. No matter whether it is best for him or best for the community or best for the world, the sacred rights of personal freedom must not be encroached upon. This ideal of the supreme importance of personal independence shapes all our ideas of social and political life. It lies at the foundation of the doctrine of state rights and of local self-government.

We are not stopping now to inquire whether these things are right or wrong; we are seeking only to find their influence on the children. They hear their elders talking as if the privilege of having their own way was their dearest and most sacred possession, and they naturally fall into the same habit of thinking.

There is a fallacy somewhere between the personal freedom of a man and a child, but the child does not see it very clearly. When Thackeray was in America he said to a boy on the street in New York: "My boy, I want to go to the City Hall." "Well, run right along, sonny," replied the street arab. It was funny, but it could not have occurred in any other country but this. And we pay too high a price for the sharpness of the wit of our children when we buy it at the cost of a suitable reverence for old age and rightful authority.

Another potent factor in the demoralization of children is the cheap theatres and cheap novels. As the writer was crossing Boston Common a few days ago he saw a boy with perfect mimicry imitate the manners of a typical stage drunkard. The other boys thought it was smart and wished they could do as well. The papers every day are telling of crimes committed by mere children which were evidently suggested by the low theatre or the cheap novel. Children who never go to the one or read the other, copy from those who do. The manners and morals of children are shaped by them, as the dress of our women by the demi-monde of Paris; and there is no remedy for these things except in an aroused public sentiment that shall control these deadly foes to the children and rouse parents to their duties in the training of their own families.—Watchman.

Sunday-School Lessons

ELLIJAH ENCOURAGED. 1 Kings 19:9-18. Motto Text—"Fear thou not, for I am with thee."—Isa. 41:10.

"And he came thither unto a cave."—In Mt. Horeb. It was 200 miles from Beersheba to the mountains, and Elijah had been 40 days on his way, showing that he had traveled around in the wilderness. These forty days of being alone with his God gave Elijah opportunity for meditation and prepared him for the revelation which he would receive and the duties he would be directed to do.

"What dost thou here, Elijah?"—Elijah had come to the mountain where God had revealed himself to Moses. He wished to lay his complaint before the Lord. It would seem that when Elijah was despairing under the juniper tree, the angel directed him to go to Horeb, there to meet God. If so, the question is equivalent to asking Elijah what he wished. God was now ready to reveal himself to the prophet—why had Elijah desired to talk with him? There is no reason to read any reproach into these words, as though Elijah had done wrong in coming. If the angel had directed him, he had obeyed God in coming. If the angel had not, he had sought God where Moses had met him.

"I have been very jealous for the Lord God of hosts."—There is no boasting in these words. Elijah had been very jealous, and had given his whole heart and strength to the effort to keep his people from idolatry. But his efforts, though enforced by miracles which showed God's power had met with complete failure. Israel, it was evident, willingly followed Jesebel in her sins and shared her guilt. And in spite of their words on Carmel, there is little doubt that Elijah was right in thinking they would have acquiesced in his death had Jesebel seized him. We must not forget that Elijah's despair was not caused by his own danger, but by his disappointment and grief that the long drought and the great miracle on Carmel had not changed the hearts of the people. With all his greatness Elijah needed to be taught that no reformation amounts to anything without regeneration. Ye must be born again.

"And he said, Go forth, and stand upon the mount before the Lord."—The cave, if the traditional one is the right one, is very small. In it Elijah could not see the work of the wind and the earthquake. "And, behold, the Lord passed by."—It must have been near, if this was not the very place where the Lord passed by Moses and proclaimed his name. After the Lord came the fury of a great tempest, and great winds were common at Sinai. The mountains were rended, and huge rocks fell into the valley. Either the storm or the earthquake seems to have made even Elijah shrink back into the shelter, such as it was, of the cave. The wind was in the presence of the Lord; it is an exhibition of his power. But

A Bad Stomach. Causes a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitutes.

Hood's Sarsaparilla

God was not in the wind. The storm is an instrument in his hand, sent upon the land whether in correction, or in mercy or in his wrath. "And after the wind an earthquake."—Which is far more terrifying than a storm. For when the solid earth rocks and quivers we feel there is nothing upon which to rely. "And after the earthquake a fire."—A blaine of lightning. Cheyne says that in Sinai the lightning seems like falling masses of fire. If it does so on ordinary occasions, it must have been still greater and more awe-inspiring when God was teaching Elijah the lesson that prophet needed. It may have been when the blinding light was around him that Elijah shrunk back into the cave. Ederheim translates the Hebrew of this passage literally, in all its grand abruptness: "Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind earthquake—not in earthquake Jehovah! And after the earthquake fire—not in fire Jehovah?" These were manifestations of his power. But the still small voice was God's.

"And it was so when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entering in of the cave."—He covered his face in token of reverence, as the seraphim veil their faces with their wings. Again comes the question, What did Elijah wish with his God, that he sought Him here in the mount so far away? And Elijah repeats his complaint. He seems not to have learned the lesson that great miracles like that on Carmel, and great chastisements like the suffering from the famine must be followed by the regeneration of each heart if there is to be any reformation in a nation. Elijah felt that Israel had not been sufficiently punished. The chastisement should go on till they turned from their idols. God agreed, it seems, with Elijah's thought. He discloses to Him the punishment which He will yet inflict upon his rebellious people.

"Go return on thy way to the wilderness of Damascus."—Damascus was the capital of Syria. Elijah's route led him through the country from which he had fled in his despair. But his wanted courage has returned and he is willing to go. "And when thou comest anoint Hazael to be king over Syria."—Hazael was then prime minister of king Benhadad II. When he succeeded him he proved to be a strong king, and he had more than one war with Ahab's kingdom in which he was victorious. Accounts of the evils which he brought upon Israel are told in 2 Kings 8, 10 and 13 chapters.

"And Jehu, the son of Nimshi, shall thou anoint to be king over Israel."—This showed Elijah that Ahab would not long remain in power. Jehu destroyed the whole house of Ahab, killing Jesebel by having her thrown out of a win-

dow. He also killed the worshippers of Baal. "And Elisha, the son of Shaphat of Abelmeholah shall thou anoint to be prophet in thy room."—To take Elijah's place after his translation.

By the sword of these men, God would punish in His own good time. Elijah did wrong to be impatient. Elisha did not, so far as revealed, slay any one except the young men who were killed by the bear. But the meaning is probably that Elisha would slay them "by the words of his mouth." See Hosea 6:5.

Having shown Elijah that although He was long suffering, God would not allow sin to go unpunished, he comforts his prophet by the knowledge that he was not left alone. There were seven thousand faithful ones who had never bowed the knee to idols. God never leaves himself without a witness. His elect are always on earth, even in the worst of times. They may be hidden, but they are here, and He is watching over them and knows every one who is His.

Imagine Jesus examining your work, as he will at the last day; and strive that there may be no flaw in it, that it may be thoroughly well executed, both in its outer man and inner spirit.—Goulburn.

MINISTER'S TRIAL

Coffee Hit Him Hard Indeed.

A minister of the gospel writes about Postum: "I was for years a sufferer from headaches; sometimes they were so violent that groaning in agony I would pace the floor or the garden holding my throbbing head for relief."

"I tried all sorts of remedies known to the allopathic and homeopathic schools, sometimes I thought it was caused by the stomach or biliousness and again I would suspect it was purely nervousness and treated myself accordingly, but nothing ever gave me permanent relief. Having to appear before the public nearly every night, it was sometimes almost impossible for me to fulfill my engagements. Finally I came to suspect that the use of tea and coffee had something to do with my disorder and abruptly discontinued the use of both and took on Postum for a trial.

"From that happy hour I commenced to mend; gradually I got better and now I do not have a headache once in 6 months and all my troubles are gone too. I am now using Postum exclusively and want no better beverage.

"I know of others who have been benefited by the use of Postum in place of coffee. A friend of mine here in Key West, a hardware merchant, suffered for years with stomach and other troubles while he was using coffee, finally he quit and began using Postum and got well. He is devoted to Postum and when worn and weary with business cares takes a cup of it piping hot and in a short time feels rested and nourished.

"Some I know have become prejudiced against Postum because careless or ignorant cooks tried to make it on the stove, and will not allow it to boil full 15 minutes, but when they try it again, well boiled, it stays for it is so delicious and snappy as the mild, smooth high grade Java." Name given by Postum Co., Battle Creek, Mich. Get the little book "The Road to Wellville" in each package.

A PURE THOUGHT FOR THE RECORDER.

BY MRS. MAGGIE REGULAR.

"Why art thou cast down, O my soul, and why art thou disquieted? Trust God for thou shalt yet praise him." Remember, dear, weary-worn pilgrim, while journeying through this tempestuous world, weary-worn and sick, hope grows faint and the fierce and angry clouds seem to rush with unmitigated fury threatening to destroy our frail bark. Then it is we should remember, if we rely on God and love him ardent, all things will eventually project to combine a trust with the infinite management thereby we co-operating with God in his promises, and he will unite all the events of our life in his great mass of agents, and "happiness is as certain as gravitation."

Remember, kind reader, that our blessed Jesus, after fasting forty days and nights—imagine him emaciated and feeble, and in that hour of hunger and weakness Satan came with his subtle devices to tempt our loving Saviour, but trusting his loving Father, he, with much force, thrust him hence and Satan left, and then it was that angels came and ministered unto him. How, kind reader, in like manner we poor denizens of earth are cast down on account of sorrows, pains, disease and death, then it is that Satan, that fierce enemy of man, who is ever on the alert seeking to devour those who are in distress and trouble; but the moment you look beyond the dark clouds to your Father and resist Satan, and with emphatic force bid him begone, that moment a halo of glory shines into our souls and the Father sends his angels—hot angel, but a retinue of angels—to minister unto us.

Now, beloved readers of the Recorder, we should know that so long as we have our heart lit up with a flame of love to God and man and ever be ready to work for the advancement of Christianity by going where he bids us go, doing what he says do and saying what he says say, and giving freely of our substance to the poor in our midst, and endeavoring to promote the extension of his kingdom by sending the gospel and promulgating the advancement of every institution of learning that conduces to the promotion of good. Just so long as we are thus engaged Satan will never enter our precincts. Satan can never turn one of God's children who lives so near to Jesus as to have a halo of sunshine in the soul.

Now, in conclusion, let us reflect that this exquisite and beautiful earth has completed another revolution around that glorious luminary whose light and heat sustains the inhabitants of the universe. Yes, 1903 is gone with its many joys and sorrows, and as we retrospect the past year we see a great shadow, death, has cast on many a home circle. How many of the noble of earth have been called home. The heart of the writer feels a vacuum which will ache until reunited in that blissful home prepared for the pure of earth. The heavenly Father has stored many to the crimson field of sweet repose, when they are safe from the storms of life—yes, safely housed in the bosom of our God.

And no wretch 1904 is here with its fond anticipation for a bright future, oh I may each one of us set forth with renewed zeal to do more

for the advance of good; resolving to be more assiduous in our work for Christ, and live so near to Jesus as to make this year the very best year of our life, so that when the great shaft of time closes in upon our mortal remains, that we may enter heaven loaded with sheaves and our crown studded with stars indicative of the souls we have brought to Christ.

DEAR RECORDER—

We have another Baptist church in Washington county, at Battle, organized on the 7th of August, with 31 members, seven of whom were baptized as the result of a few days' meeting we held there in July. The others were letters from Cornishville, Freedom Glenn's Creek and Mt. Olivet. This is a very important field, and there is much hard work before us, but the brethren and sisters are very hopeful, and we feel that the Lord will crown their labors with the best of results.

Bro. Reed, pastor of Cornishville and Bethel, assisted in the organization. Brethren from the following churches were present and took part in the services: Deep Creek, Glenn's Creek, Bethel, Mt. Freedom and Cornishville.

Also it was our great pleasure to be with Rev. H. C. Hatchett in a few days' meeting at Beech Grove church, where we found a most excellent church and people united with their beloved pastor and pressing forward in the great work of the Lord. This was one of the most spiritual revivals I was ever in. The Particular Baptist Bible doctrines were emphasized, and the Lord honored His Word. Had those who oppose the mourners' bench been in this meeting, they could have seen the necessity of one. Fifteen baptized, I restored, 1 by letter, I approved for baptism. To God be all the glory.

Pastor Hatchett has just closed a great meeting at Pleasant Grove church. Bro. Vincent, of Long Run Association, assisted him. The church was greatly revived, and all told received something near 20 additions to her membership. Bro. V. won all hearts to him by his earnest, plain and loving preaching.

Bro. Reed is in a meeting this week with his Bethel church, assisted by Bro. E. L. Purdon, of Texas, where we hope God will bless them with a great revival.

Just after the third Sunday in September we begin a meeting with Mt. Olivet church, assisted by Bro. W. D. Moore, of Rippsville. Pray for us.

E. W. SUMMERS. Cardwell, Ky., Aug. 15.

DEAR RECORDER—

For some time I have been a reader of your most excellent paper. I notice in your issue of August 11th, in speaking of Christians, you say: "Often in business transactions they are as evil as the men of the world. In social life they are as careless as the professedly worldly. Often they spend their money prodigally on self and niggardly upon the cause of God."

What I want to know is, can a man live that way and be a Christian? What is the grace of God for? I had always supposed that the religion of the Lord Jesus Christ made better citizens of men and women in this life. That it was a cure for sin and not a covering for sin. Will you explain this to an inquirer for truth? Pardon if I have asked too much. Respectfully, A. BRANN.

TENNESSEE LETTER.

BY J. M. PHILLIPS, D.D.

The dedication of the new house of worship of the Round Lick Baptist church, near Watertown, was an occasion of great religious and denominational interest. Dr. Eaton's sermon on the occasion, on the subject of "Contending for the faith," was equal to the occasion and fully met the expectations which the great reputation of the distinguished preacher had awakened. The church, which is a large and handsome brick structure, was paid for before its dedication; so instead of taking a collection to provide for indebtedness on the house, a thank-offering for missions was called for, the collection amounting to over one hundred and fifty dollars.

Pastor Oakley followed the service of dedication with a protracted meeting, which resulted in a gracious ingathering of souls and a general revival in the membership of the church. There were a number of additions to the church and the new baptistry in the church was called into frequent use during the meeting.

On the Monday following the dedication, the fourth Sunday in July, the writer hied himself to the friendly shelter of the mountains on the Carolina line in Eastern Tennessee, and at Del Rio, a small village on the French Broad river, spent two delightful weeks among the Baptist saints of the church at that place.

Prof. J. M. Burnett is the pastor of this church, serving it once a month in preaching. His mother, the widow of Dr. J. L. M. Burnett of blessed memory, who was in his day the greatest preacher of East Tennessee, has her home here. It is a lovely place, nestled under a beautiful grove of trees on a hill commanding a view of the valley and surrounding mountains of entrancing loveliness.

We enjoyed the hospitality of this charming Christian lady, and were delighted to meet with a number of her children, who had found occasion to pay their annual visit to the old homestead and spend their summer vacation with the old mother at this particular season. Among those whom I met during my stay were Prof. Edmund Burnett, Professor of History in Mercer University, Atlanta, Ga.; Dr. Wm. Burnett, a graduate of the University of Tennessee, and who is in his last year's course in the Medical College of Louisville, Ky.; Mrs. A. R. Swann, the wife of Bro. Alf. Swann, of Oak Grove, who recently gave \$15,000 to Carson and Newman College for the building of the Industrial Home for Girls; Mr. C. S. Stephens, and wife, a successful young lawyer of Tishomingo, Indian Territory; Mrs. Prof. W. S. Garr, of Carson and Newman College, and Prof. J. M. Burnett, of the same College, the pastor of the church. I count myself as highly fortunate in being permitted to spend the time of my sojourn with a company so cultured, so helpful and inspiring. A meeting was arranged to be held in the church, in which I was to preach during my stay, but it was at the height of the harvest season for the Southern, and we found it impracticable to continue it. I however preached to fair audiences a number of times, and was entertained in the homes of many of the members, in all of which we met a cordial and generous hospitality.

On my return we stopped over

for two days at Jefferson City, my old home town, where I was given a warm welcome and a cordial hospitality. Death had been busy there but a few weeks previous, and had taken away some of my dearest and most cherished friends; others we found very ill and not expected to live. We visited all these homes and tried to comfort and encourage them, and left all too soon to satisfy the feelings of my own heart and the desire of the friends who besought me to remain longer. But duty called me back to my work at home, and so tearing myself away from them, Sunday morning, the first Sunday in August, found me in my pulpit again in Watertown.

The week following it was my pleasure to spend a few days in a meeting at Fall Creek, where Pastor W. E. Wanford was holding forth. The services were well attended and spiritual and the church seemed to be much revived, but there was little concern manifested on the part of the unsaved.

On the following Sunday I began a meeting with the church here. Rev. J. H. Snow, of Knoxville, has been present from the beginning, and has done all of the preaching. The Spirit's grace and power was displayed in the first service of the meeting in the conviction and conversion of the lost. We have had a number of confessed conversions and ten have been added to the church on a profession of faith and baptism. The church has been greatly revived and the whole community, in a large measure, has been

AS EASY

Needs Only a Little Thinking.

The food of children often decides whether one is to grow well nourished and healthy or weak and sickly from improper food.

It's just as easy to be one as the other provided we get a proper start.

A wise physician like the Denver Doctor who knew about food, can accomplish wonders provided the patient is willing to help and will eat only proper food.

Speaking of this case the Mother said her little four year old boy was suffering from a peculiar derangement of the stomach, liver and kidneys and his feet became so swollen he couldn't take a step. "We called a Doctor who said at once we must be very careful as to his diet as improper food was the only cause of his sickness. Sugar especially, he forbid.

"So the Dr. made up a diet and the principal food he prescribed was Grape-Nuts and the boy, who was very fond of sweet things took the Grape-Nuts readily without adding any sugar. (Dr. explained that the sweet in Grape-Nuts is not at all like cane or beet sugar but is the natural sweet of the grains.)

"We saw big improvements inside a few days and now Grape-Nuts are almost his only food and he is once more a healthy, happy, rosy-cheeked youngster, with every prospect to grow up into a strong healthy man." Name given by Postum Co., Battle Creek, Mich.

The sweet in Grape-Nuts is the Nature-sweet known as Post Sugar, not allowed in the least like ordinary sugar, but pre-digested. Feed the youngsters a handful of Grape-Nuts when Nature demands sweet and prompts them to call for sugar.

There's a reason. Get the little box "The Road to Wellbriety" in each package.

brought under the influence of the meeting. The good work still goes on, and we are working and praying for still greater blessings.

Bro. Oakley has just closed a very successful meeting with the church at Alexandria, in which there were 24 conversions and 24 additions to the church.

DEAR RECORDER—

I am now a citizen of Oneida, having moved here from Burning Springs with my family on the 3rd inst. The committee appointed by the General Association at its last session, met at Burning Springs July 5th, and spent one day. On the morning of the 6th they came to Oneida, where they remained till the morning of the 7th. It was evident to the writer from the first that they had come to do earnest, faithful work. They conducted their investigations at both places in the presence of assembled congregations, making inquiry at each place into the leading facts, origin of school, value and condition of property, healthfulness of community, etc. As the President of Lorimer Baptist College, it was my determination to do all I could for Burning Springs throughout. In pursuance of this determination I rode 23 miles to meet the committee and conduct them to our town. It was my joy to stand loyal in my trust to the end. This every one who spoke with me knows. The committee decided in favor of consolidation at Oneida, suggesting as the name of the new institution Oneida Baptist Institute. When the committee reached their decision, I, of course, accepted it as the voice of our great denomination. While I greatly desired that the consolidation be at Burning Springs, and did what I could for it from the first, yet since the decision of the committee, looking at the country as a whole through my two and a half years' residence in it and acquaintance with it, I consider their action just.

I am here. I am here to work. I am here because I regard the providence of God as placing me here. My family are all pleased with Oneida. We have here an active church and Sunday School. Oneida Baptist Institute is a center of attraction and a source of inspiration to all. We believe the Lord is here. We expect great things of the Lord in the work. We trust all our brethren will help us forward the work. Give us your patronage, your sympathy, your money and your prayers.

Yours very truly,
H. H. McLENDON,
Oneida, Ky., Aug. 10, 1904.

SHELBY CO. ASSOCIATION.

This body convened last week with Burk's Branch church. It was organized by the election of the following officers: Rev. B. J. Davis, moderator; J. H. Doyle, clerk; J. Tom Middleton, treasurer. The attendance was large. The introductory sermon by Pastor Evans, of Simpsonville, was timely and able. Dr. B. F. Hungerford has kindly consented to report proceedings.

W. P. H.

Logan County Association convened last week with Bethlehem church. Pastor Vick, of Bowling Green has kindly promised to report proceedings. The attendance was large. Sister Elizabeth Graham, now in her 86th year, has read the Warren's Racooner for 40 years, and says, "I do not say that it is better than the Bible, but it is next to it and gets better all the time." W. F. H.

MORAL MADNESS.

BY REV. S. E. WISHARD, D.D.

God has not left himself without witness that he is holy, just, merciful, and good, that "His commandments are not grievous." His law is supremely wise, and adapted to the highest of all mortal beings. Absolutely righteous is his requirement. If men would obey God's law it would put an end to all crime, suffering and anguish of soul. War would cease, injustice and oppression would end. "Man's inhumanity to man" would be a thing of the past. Paradise would be regained.

His government is not only wise but authoritative, and must be upheld by the Ruler of all. The sentence for the infraction of God's law is as certain to be executed on the incorrigible sinner as that God exists. God owes it to Himself and to all created beings in heaven, on earth and in hell, to take care of and sustain his government. And that can be done only by the execution of righteous law. God has written it in his unalterable and omnipotent word—"Be sure your sin will find you out." He has emblazoned it on every page of individual and national history. It was swept over the earth in the raging billows of the flood. It was flashed abroad in the devouring flames that consumed the inhabitants of Sodom and Gomorrah. Nothing is more certain in God's universe than that unrepented sin must end very soon in "weeping and wailing and gnashing of teeth." Yet confronted by this terrible doom, men neglect the blessed and holy claims of infinite love.

The unrepentant sinner who provides temporal things for his family, pays his debts, and is loyal to his country, is disobedient and disloyal to God. As he reads and accepts the Word of God, and goes on in disobedience, he evidences his moral madness. No insanity can be worse, nor can it be so terrible unless self-inflicted. The man who steers his little craft towards Niagara's cataract, in the face of the warnings and entreaties of friends, and in the face of every disaster that has befallen the heedless, is a suicide. The soul that is bearing down to that abyss of endless woe, which God declares is the doom of every one who refuses his offers of love, is guilty of spiritual suicide. Moral madness drives him to ruin.

Why will intelligent men remain under the spell? Why obliterate every ray of hope, and force one's self into horrible and eternal night? As if to warn the careless, or startle men from a fate so dreadful, God has explained the otherwise inexplicable madness of the sinner. He declares that "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." God's longsuffering becomes an occasion of more grievous sinning against him, of deeper ingratitude. Divine goodness and patience are perverted to mean a license to further disobedience. And the sinner's madness drives him to "laying up wrath against the day of wrath." Because God is good he encourages himself to be vile and madly ungrateful. "And sin, when it is finished, bringeth forth death." His madness tramples on the goodness of God, not knowing that it was designed to lead him to repentance. He comes to think that God is like himself, indiffer-

ent to righteousness. He has practically adopted the creed of the deist. "He hath said in his heart God has forgotten: he hideth his face: he will never see it." And his moral madness works madness upon madness. "Yea, thou shalt be as one that lieth on the top of the mast."

In the days of his infidelity, Charles G. Finney was accustomed to make light of the professions of church members. He often said to them, "If I believed what you pretend to believe, that sinners were going down to eternal hell, I would drop everything and go on the streets to warn and rescue them." And when he came to believe God that was what he did.

Moral madness will still drive men down to death, until the Spirit of God convicts the church of the truth concerning lost men. "The heart of the sons of men is full of evil, and madness is in their heart while they live." And it will continue until we begin to realize their peril, and preach as in sight of the awful destiny that awaits them in eternity. Paul's preaching was in full view of what was coming soon, to the neglecters of God. He says: "Knowing the terror of the Lord we persuade men." And we must know it in order to break the spell of moral madness. *Herald and Preacher.*

FROM ALEXANDRIA, LA.

The saints at Alexandria enjoyed having Dr. W. P. Harvey preach for them the third Sunday in July. His sermon was greatly appreciated by a large audience. Many high compliments have been paid the sermon. We have been using Dr. Harvey's tracts, "Baptists in History" and "The Lord's Supper" in our work, and find them very helpful. Since he preached for us many are asking about the tracts because of having heard him.

Our work in Louisiana is flourishing. This is especially true of the work at Alexandria. For two months your pastor has been sick from typhoid fever, but the brethren have kept the work going and the pulpit has been supplied every Sunday. Never before in the summer has the attendance at Sunday School and prayer meeting been so large.

The pastor, with his wife and baby, expects to leave on the 20th for a visit to his old home in the mountains of Virginia, the church having granted him a protracted vacation until he regains his strength. His expenses at the Sanitarium and his trip home, which amounted to \$200, was gladly paid by the church.

May God bless the Western Recorder and Drs. Eaton and Harvey for the great work they are doing for the denomination.

A WORKER.

There is no virtue in bemoaning past folly unless we are led thereby to a wiser future.

RUFPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect truss. After a thorough investigation on our part, we highly recommend B. Buckstein Company, Minneapolis, Minn., makers of the famous Medical Key Truss as a reliable and honest firm. They are convinced of the unequalled quality of their B. E. Truss, and offer it on **WRITING TRIAL** to everyone who writes for it. We feel obliged to publish the following letter: "My Good Friends: I am an old Methodist preacher, a member of the Little Rock Conference. I am 68 years old. I have been severely ruptured on my right side 20 years. During that time I used eight different trusses, from which I received no aid—all failed. Recently I bought your Medical Key Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared and I am sound and well. Your said truss was of great benefit to me: yes, it was a real God-send. I feel that I owe you a debt of gratitude greater than I shall ever be able to pay. Ever your true friend,
(Rev.) JAMES M. CLARK.

FOR GOD.

What by our words alone
Would we approach thy throne,
O Lord of life!
By acts our love that speak,
By deeds Thy poor that seek,
With gladness rise.

Vallant to fight for Thee,
Thy soldiers we would be,
Fearing no foe.
In dark and light alike,
For Thee some blow to strike,
We'd onward go.

And most our thanks and praise
Shall round the lonely days,
And send a beam
Of starry brightness where
They brood a deep despair;
Of heaven a gleam.

—Selected.

Our Pulpit.

WHERE AND HOW TO PRAY.

BY REV. ALEXANDER MACLAREN, D.D.

"I will, therefore, that men pray everywhere, lifting up holy hands without wrath, and doubting."—1 Tim. 2:8.

The context shows that this is part of the apostle's directory for public worship. They teach the duty of the male members of the church to take public, audible part in its worship.

Everywhere, therefore, must here, properly be taken in the restricted signification of "every place of Christian assembly." And from the whole passage there comes a picture of what sort of thing a meeting of the primitive church for worship was, very different from anything we see nowadays. "Every one of you hath a psalm, hath a doctrine, hath an exhortation." I fancy that some of the eminently respectable and utterly dead congregations which call themselves Christian churches would be very much astonished if they could see what used to be the manner of Christian worship eighteen hundred years ago, and would get a new notion of what was meant by "decently, and in order."

But we may fairly, I suppose, if once we confess that this is so, widen somewhat the scope of these words, and take them rather as expressive of the apostle's desire and injunction, for the word that he used here, "I will," is a very strong one, to all Christian people, be they men or women, that they pray "everywhere," in the widest sense of that expression, "lifting up holy hands without wrath or doubting."

I do not attempt anything more than just to go, step by step, through the apostle's words and gather up the duties which each enjoins.

"I will that men pray everywhere." That is the same spirit as the apostle's other command: "Pray without ceasing; in everything give thanks." A very high ideal, but a very reasonable one, for unless we can find some place where God is not, and where the telegraph between heaven and earth is beyond our reach, there is no place where we should not pray. And unless we can find a place where we do not want God, nor need Him, there is no place where we should not pray. Because, then, "everywhere" is equally near Him, and the straight road to His throne is of the same length from every hole and corner of the world; therefore, wherever man is, they ought to

be clinging to His skirts, and reaching out their opened hands for His benefits; and because, wherever a man is, there he utterly depends upon God, and needs the actual intervention of His love and the energizing of His power for everything, even for his physical life, so that he cannot wink his eyelashes without God's help, therefore, "In every place I will that men pray."

And how is that to be done? First of all, by keeping out of all places where it is impossible that we should pray; for although He is everywhere, and we want Him everywhere, there are places—and some of us know the roads to them too well, and are but too often in them—where prayer would be a strange incongruity. A man will not pray over the counter of a public house. A man will not pray over a sharp bargain. A man will not pray that God will bless his outbursts of anger, or acquaintance and the like. A man will not pray when he feels that he is deep down in some pit of self-caused alienation from God. The possibility of praying in given circumstances is a sharp test, although a very rough and ready one, whether we ought to be in these circumstances or not. Do not let us go where we cannot take God with us; and if we feel that it would be something like blasphemy to call to Him from such a place, do not let us trust ourselves there. Jonah could pray out of the belly of the fish, and there was no incongruity in that; but many a professing Christian man gets swallowed up by monsters of the deep, and durst not for very shame send up a prayer to God. Get out of all such false positions.

But if the apostle wills "that men pray always," it must be possible while going about business, study, daily work, work at home amongst the children, work in the counting-house amongst ledgers, work in the study amongst lexicons, not only to pray whilst we are working, but to make work prayer, which is even better. The old saying that is often quoted with admiration, "work is worship," is only half true. There is a great deal of work that is anything but worship. But it is true that if, in all that I do, I try to realise my dependence on God for power; to look to Him for direction, and to trust to Him for issue, then, whether I eat, or drink, or pray, or study, or buy or sell, or marry or am given in marriage, all will be worship of God. "I will that men pray everywhere." What a noble ideal, and not an impossible or absurd one! This was not the false ideal of a man that had withdrawn himself from duty in order to cultivate his own soul, but the true one of one of the hardest workers that ever lived. Paul could say "I am pressed above measure, inasmuch that I despair of life," and "that which cometh upon me daily is the care of all the churches," and yet driven, harassed beyond his strength with business and cares as he was, he did himself what he bids us do. His life was prayer, therefore he was equal to all demands. None of us are as hard-worked, as heavily pressed, as much hurried by imperative and haying duties as Paul was. It is possible for us to obey this commandment and to pray everywhere. A servant girl down on her knees doing the doorsteps may do that task from such a motive, and with such accompaniments, as the dip-

per cloth into the hot-water bucket, as to make even it prayer to God. We each can lift all the littlenesses of our lives into a lofty region, if only we will link them on to the throne of God by prayer.

There is another way by which this ideal can be attained, and that is to cultivate the habit, which I think many Christian people do not cultivate, of little short swallow-flights of prayer in the midst of our daily work. "They cried unto God in the battle, and He was entreated of them." If a Philistine sword was hanging over the man's head, do you think he would have much time to drop down upon his knees, to make a petition, divided into all the parts which divines tell us go to make up the complete idea of prayer? I should think not; but he could say, "Save me, O Lord!" "They cried to God in the battle—little, sharp, short shrieks—and He was entreated of them." If you would cast little electric flashes of that kind more frequently up to heaven, you would bring down the blessings that very often do not come after the most elaborate and proper and formal petitions. "Lord, save, or I perish!" It did not take long to say that, but it made the difference between drowning and deliverance.

Still further, notice the conditions of true prayer that are here required. "I will that men pray everywhere lifting up holy hands." That is a piece of symbolism, of course. Apparently the Jewish attitude of prayer was unlike ours. They seem to have stood during devotion and to have elevated their hands with open, empty, upturned palms to heaven. We clasp ours in entreaty or fold them as a symbol of resignation and submission. They lifted them, with the double idea, I suppose, of offering themselves to God thereby, and of asking Him to put something into the empty hand, just as the beggar says nothing, but holds out a battered hat, in order to get a copper from a passer-by. The psalmist desired that the lifting up of his hands might be as the "evening sacrifice."

If a man stands with his open, empty palm held up to God, it is as much to say, "I need, I desire, I expect." And these elements are what we must have in our prayers; the sense of want, the longing for supply, the anticipation of an answer. What do you hold out your hand for? Because you expect me to drop something into it, because you want to get something. How do you hold out your hand? Empty. And if I am clasping my five fingers round some earthly good it is of no use to hold up that hand to God. Nothing will come into it. How can it? He must first take the imitation diamonds out of it or we must turn it round and shake them out before He can fill it with real jewels. As for him who continues to clutch worldly goods, "let not that man think of the Lord." Empty the palm before you lift it.

Still further, says Paul, "lifting up holy hands." That, of course, needs no explanation. One of the psalms, you may remember, says "I will wash mine hands in innocency, so will I compass Thine altar." The psalmist felt that unless there was a previous instruction and cleansing it was vain for him to go round the altar. And you may remember how sternly and eloquently the prophet Isaiah rebukes the hypocritical

worshippers in Jerusalem when he says to them, "Your hands are full of blood. Wash you, make you clean, put away the evil of your doings and show come and pray." A foul hand gets nothing from God. How can it? God's best gift is of such a sort as cannot be laid upon a dirty palm. A little silt dams back the whole of God's grace, and there are too many of us that pray, pray, pray, and never get any of the things that we pray for because there is something stopping the pipe, and they do not know what it is, and perhaps, would be very sorry to clear it out if they did. But all the same, the channel of communication is blocked and stopped, and it is impossible that any blessing should come. Geographers tell that a microscopic vegetable grows rapidly in one of the upper siliments of the Nile and makes a great dam across the river which keeps back the water, and so makes one of the lakes which have recently been explored; and then, when the dam breaks, the rising of the Nile fertilises Egypt. Some of us have growing, unchecked and unnoticed, in the innermost channels of our hearts, little silt that mat themselves together and keep increasing until the grace of God is utterly kept from permeating the parched recesses of our spirits. "I will that men pray, lifting up holy hands," and unless we do, alas! for us.

If these are the requirements, you will say, "How can I pray at all?" Well, do you remember what the psalmist says "If I regard iniquity in my heart, the Lord will not hear me," but then he goes on, "Blessed be God, who hath not turned away my prayer nor His mercy from me." It is always true that if we regard iniquity in our hearts, if in our inmost nature we love the sin, that stops the prayer from being answered. But, blessed be God, it is not true that our having done the sin prevents our petitions being granted. For the sin that is not regarded in the heart, but is turned away from with loathing has no intercepting power. So, though the uplifted hands are stained, He will cleanse them if, as we lift them to Him we say, "Lord, they are foul, if thou wilt Thou canst make them clean."

But the final requirement is "without wrath or doubting." I do not think that Christian people generally recognize with sufficient clearness the close and inseparable connection which subsists between their right feelings towards their fellow-men and the acceptance of their prayers with God. It is very instructive that here, alongside of requirements which apply to our relations to God, the Apostle should put so emphatically and plainly one which refers to our relations to our fellows. An angry man is a very unfit man to pray, and a man who cherishes in his heart any feelings of that nature towards anybody may be quite sure that he is thereby shutting himself out from blessings which otherwise might be his. We do not sufficiently realise, or act upon the importance, in regard to our relations with God, of our living in charity with all men. "First, go and be reconciled with thy brother," is as needful a step as when the word was spoken.

"Without... doubting." Have I the right to be perfectly sure that my prayer will be answered? Yes and no. If my prayer is, as all true prayer ought to be, the submission of my will to God's

and not the forcing of my will upon God, then I have the right to be perfectly sure. But if I am only asking in self-will, for things that my own heart craves, that is not prayer; that is dictation. That is sending instructions to heaven; that is telling God what He ought to do. That is not the kind of prayer that may be offered "without doubting." It might indeed, be offered, if offered at all, with the certainty that it will not be answered. For this is the assurance on which we are to rest—and some of us may think it a very poor one—"we know that, if we ask anything according to His will, He heareth us." To get what we want would often be our ruin. God loves His children a great deal too well to give them serpents when they ask for them, thinking they are fish, or to give them stones when they beseech Him for them, believing them to be bread. He will never hand you a scorpion when you ask Him to give it you, because, with its legs and its sting tucked under its body, it is like an egg.

We make mistakes in our naming of things and in our desires after things, and it is only when we have learned to say, "Not my will but Thine be done," that we have the right to pray, "without doubting." If we do so pray, certainly we receive. But a tremulous faith brings little blessing, and small answer. An unsteady hand cannot hold the cup still for Him to pour in the wine of His grace, but as the hand shakes, the cup moves, and the precious gift is spilled. The still, submissive soul will be filled, and the answer to its prayers will be, "Whatever things ye desire believe that ye receive them, and ye shall have them."

No one can think of the places where, the times when, the qualities of the mind affected, the opposition overcome, the character of the converts, and not feel that God's grace is able to reach men of all degrees of sin. A man who was tenderly and religiously trained by pious parents, wandered far from God and ridiculed the ordinances of religion. One day some of his wicked companions called on him to sing a hymn. He granted their request, when they made another request, which was to offer prayer. He commenced, in jest, but had not proceeded far when the tones of his voice changed, and he prayed for pardon, for reconciliation with God, and for strength to live a Christian life. From that hour, the man lived a life of consecration.—Robt. H. Williams.

Walk with reverence into the hour which is all dark with mystery. Take the step of trust into its maze, and in the silence, listen intently for God's voice which is sure to speak. Be neither doubtful nor impatient. Walk on in the wake of each intimation of light, and word shall link to word, and sentence to sentence, until his will for each experience shall be spelled out into certainty and clearness.—Sci.

Sometimes in traversing the higher Alps the guides enjoin absolute silence on their travellers, because in certain states of the snow and in certain conditions of the atmosphere the utterance of even a single word may suffice to dislodge an avalanche which would work the destruction of the whole party. So a single rash word may work irreparable injury.—Abby C. Marrow.

JOY A CHRISTIAN DUTY.

BY JAMES E. C. SAWYER, D.D.

There is a deep-rooted idea in the minds of many people that Christianity is a religion of gloom. More than one great thinker has called it the religion of sorrows, and poets, who delight in things bright and beautiful, sink into minor tones when they sing of religion. True it is that in a certain sense Christianity may legitimately be called the religion of sorrow. Its founder, the Lord Jesus Christ, was a man of sorrows and acquainted with grief. Its symbol is a cross, significant of suffering and shame. The condition of its service is, "If any man will come after me, let him deny himself and take up his cross and follow me." Its triumphant disciples are those who have come out of great tribulation and have washed their robes and made them white in the blood of the lamb. Yet the joy of the Lord, underlining the sorrow of the Christian life and often bursting out with a radiance which changes the sky from dull gray to glowing brightness, ought never to be forgotten. We are so apt to emphasize the sorrow as to obscure the joy. The sorrow is only accidental and transient, while the joy is essential and permanent. Even sorrow itself becomes the hand-maiden of joy when one learns the duty of being glad, for then we rejoice in the Lord always, knowing that in every experience perfect wisdom and love are present to make all things work together for good. Both in the Old Testament and in the New religion is described as joyous in its character. The Hebrew economy was jubilant in its arrangements of worship, calling into play the music of harp, viol, tabret, cymbal, stringed instruments and organ. There was joy in the daily service of the Temple, and at the great feasts, when all the people kept holiday: the land was filled with gladness from mountain top to valley.

The teaching of the New Testament is no less emphatic. The very message of Christianity is the Gospel, the good news of redeeming love. Christianity was introduced by a summons of joy: "Fear not, for behold I bring you good tidings of great joy, which shall be to all people." On the night of his betrayal, when the shadows of the approaching crucifixion fell thick and fast, Christ gathered his disciples around him and told them of the blessed mystery of their union to him, ending with the striking declaration, "These words have I spoken unto you that my joy may be in you." The purpose of the Christian life, as revealed in the teaching of our Lord and his apostles, is to fill heart and life with the joy of Christ. When the believer realizes that truth he quickly apprehends the privilege and duty of being glad, and soon he walks in the sunshine of a joy which cannot be banished by the fog of human doubts or the clouds of earthly trials.

Cheerfulness is always an element of strength. The joy of the Lord is the strength of every true Christian. Joy is the law of the Kingdom of Heaven—in that kingdom light is seen for the righteous and gladness for the upright in heart. This joy is no transient feeling, born of the mood of the moment and clouded by the change of conditions, but a divinely sustained principle based upon an abiding assurance. True, it is

that this joy has its times of rapture and ecstasy when Heaven seems specially near and unspeakable and full of glory. But these upliftings to the seventh heaven are rare and cannot be expected often, whereas the calm gladness of peace and communion ought to be the constant condition of the soul of every believer.—Christian Work.

ARIZONA BAPTIST CONVENTION.

We have met to take account of the work done, in somewhat the same sense as business men take an annual inventory of their stock to figure up what the profits and losses have been. We rejoice in the success and blessing which has attended the labors of our missionaries the past year. The guiding hand of God has been upon us and His leadings can be traced with ease throughout the twelve months since we last met. The lives of each of our missionaries have been precious in the eyes of God and they have been spared to us to continue their labors with us for the upbuilding of our Master's Kingdom. One member of our Board, Brother Rochester Ford, of Tucson, has been taken from us during the year, and in his death the Convention loses one of its most devoted supporters.

Bro. Ford was a singularly fine type of true Christian manhood. He was firm in his denunciation of wrong, unswerving in his loyalty to what he considered right, fearless of the opposition and threats of wicked men, yet large-minded and great-hearted. It will be difficult to fill his place either upon the Convention's Board or in the local church which he loved and served so well.

During the year not all has been accomplished that we had hoped for, and yet God has been wonderfully good to us, and has given us the best year in our history.

Fifteen missionaries have served the Convention for all or part of the time supplying 13 churches and 8 outstations. In addition to this, considerable volunteer service has been given by missionaries not under direct appointment and yet devoting a large part of their time to evangelistic effort in behalf of the weaker fields.

A summary of missionary labor by the missionaries under appointment and those doing volunteer service is as follows:

Weeks of service rendered, 474; sermons preached 1,002; religious visits made, 4,578; prayer and covenant meetings, 462; number of persons baptized, 32.

These figures do not adequately express the amount of work done on these mission fields. A large part of the work of a frontier missionary is never reported. It cannot be reported with figures. The Master, however, keeps the record in His great books above, and they will not lose their reward.

Some idea of the growth and development of the work in Arizona may be obtained by comparing the conditions when the Convention was organized three years ago, and the reports from the churches at this present meeting. There were six churches represented at that time, namely Phoenix, Tucson, Prescott, Tempe, Mesa and Finney Verde. The total membership of the six churches was 436, nearly one-half of which were in the city of Phoenix.

At the present time we have 16 churches with a total membership of 760, an increase in number of

A SUCCESSFUL MANUFACTURING INSTITUTION.

favorably known throughout the Middle West recently decided to embrace an unusual opportunity for placing its products in new territories. This extension necessitates a larger working capital in order to care for the increased business.

The company is regularly incorporated and protected both by state and national laws, has its plant equipped and paid for and is doing a paying business, the business during the month of May being the largest of any month in its history.

The capitalization of the company is \$100,000, all of which has been taken except \$16,100. Never until now has this stock been offered to the public, since it has been sold exclusively to those who are in a position to help push the business.

The company is managed by a conservative board of directors, many of whom are personally known to the readers of the Recorder, and all of whom are widely known for business ability and unimpeached 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 "E. C. L." care the Recorder.

The management of the above company is personally known to us, and we deem their proposition worthy of careful consideration.—Publishers.

churches of nearly 300 per cent, and in membership an increase of over 50 per cent during the three years.

We live and move and have our being in an atmosphere of electric life, at the bottom of a sea whose waves wash boundless space, yet such are our limitations that we know little about it: our eyes see the light waves, our ears hear the sound waves, yet between sound waves and light waves are millions upon millions of waves too sensitive for our senses, of which there is no report at all. We hear a few sounds, we see a few colors, but beyond in the infinite spaces the universe throbs and thrills with electric sound and light and we know nothing of it. Delicate are the instruments and mysterious are the forces of electricity, yet we have no delicate sense for hearing or sight. In God we live and move and have our being, in a mighty sea of spiritual energy; along the bottom of the sea we creep and crawl like human crabs. The air around is resonant with the voice of God, aflame with the presence of the Eternal. We talk about the silences of God and the darkness in which he dwells. The silence is not in God, but in our inability to hear. The darkness is not in God, but in our inability to see.—Rev. O. P. Gifford, D.D.

NOTES AND COMMENT.

The dinners served by the Baptist ladies of Maysville in the large church parlors were the subject of much praise. Noble women.

W. R. Nunnelley was re-elected moderator, but it was suggested that custom hereafter establish the two years' limit for this office. Bro. Nunnelley has been a faithful officer.

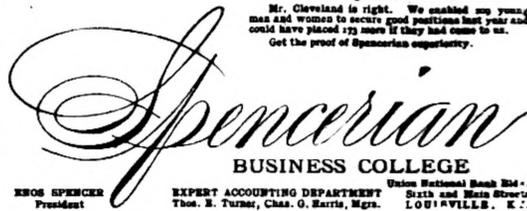
Among the new men in the Association are Rev. J. H. Butler Lewisburg; Rev. J. B. Crouch, Carlisle; Rev. Amos Stout, Morehead, and Rev. J. R. Hobbs, Mt. Sterling, Yours,

H. T. MURRELMAN.

Attainment is a hope rather than a possession, and enduring and striving in hope is the normal condition of him who would attain.—H. Clay Trumbull.

Grover Cleveland Says:

"The opportunities for young people in business career are greater now than ever before." Mr. Cleveland is right. We enabled our young men and women to secure good positions last year and could have placed 275 more if they had come to us. Get the proof of Spencerian opportunity.



KNOS SPENCER President EXPERT ACCOUNTING DEPARTMENT Theo. E. Turner, Chas. O. Harris, Mgrs. Union National Bank Bldg. Sixth and Main Streets. LOUISVILLE, KY.

MAKE MONEY AND DO GOOD

By selling books that everybody wants, they have already had a sale of over HALF A MILLION.

It makes comparatively little difference whether you have had experience as an agent or not. Fairly represented, THE BOOKS SELL THEMSELVES.

Agents Making From 20 to 30 Dollars Per Week.

A little girl 13 years old, made \$7.50 in one day. A crippled boy made \$40.00 in two weeks. A man made \$12.50 in one day. Another \$21.00 in one week. Another \$40.00 in eight days. Another \$127.00 in fifteen days, and other agents have had equal success.

GREAT INDUCEMENTS. Write S. B. Shaw, Publisher, 212 W. Chicago Ave., Chicago, Ill.

C. & O. ROUTE.

Cheap Excursions for 1904. Arrange Your Vacation to Suit these Dates.

\$15.00 Round Trip. First and best of the season to ATLANTIC CITY, Cape May and other Jersey Coast Resorts. THURSDAY AUG 4th. Stop-over at Philadelphia, Baltimore and Washington on return trip. Through Day Coaches and Sleepers to Atlantic City without charge.

\$13.00 Round Trip. Popular excursion to OLD POINT COMFORT, SATURDAY, AUG 13th. Fifteen days limit, good for stop-over in the mountains.

The famous resorts of the VIRGINIA MOUNTAINS are most convenient to Louisville, are but 12 hours' ride by either a day or night train. Solid Vestibuled Trains, Dining and Sleeping Cars. R. E. PARSONS, D. P. A., Louisville, Ky.

Japanese Life

Told in Story Form

In the Land of the Sunrise

By Robert N. Barrett, Th.D.

Regular Price - - \$1.00

As Long as Present Stock Lasts

75 cents Post Paid

Of all the newspaper articles written about Japan, none of them treat about the home life of the Japanese. This book depicts it accurately and graphically. If you are interested in Japan, you cannot be without this book. To make it more interesting it is told in the form of a love story, but the story is true to fact. MISS ANNIE CLAGGETT, of Tokio, Japan, writes "It is the best book ever written on Japan."

Baptist Book Concern.

Incorporated

642 Fourth Avenue Louisville, Ky.

Colportage Headquarters

Editorial

Our N. C. Presbyterian preacher gives four columns to a reply to our last editorial on the \$1,000 offer. He claims we did wrong to use "it" when referring to the "gift" since the gift was of the Spirit and was the Spirit Himself. This makes the Spirit a "pouring"!!! On the use of "it" we refer this preacher to the nearest grammar teacher.

Then he defends his syllogism: "This gift of the Spirit is a pouring."

This gift of the Spirit is a baptism.

Therefore this baptism is a pouring."

He adds, with *scissors* that is refreshing: "We challenge the world to point out the fallacy in this argument. In each case the propositions are not particular, but what Aristotle called singular. Later logicians regard them as universal, because while they speak of one thing they speak of the whole of that thing." This is true, and each proposition in the above syllogism is avowedly universal. Then in utter ignorance of the meaning of D A R A P T I, he says: "So our syllogism is in the third figure, and the mood is DARAPTI, which is not only valid, but is the strongest mood in that figure."

This is ridiculous. One valid mood is just as valid as another, and there is no "strongest mood" in any figure. But our preacher's syllogism consists of three avowed universal judgments, each one being properly symbolized by A. So his syllogism would be A. A. A.—or in DARAPTA, if there were such a mood in the third figure. The letters A A and A in DARAPTI mean that the major premise is universal—(A), the minor premise, universal (A), while the conclusion is particular (I). In the above syllogism the conclusion is confessedly universal, and yet our preacher claims it is in DARAPTI.

The syllogism is fallacious because "a baptism" is changed to "this baptism" in the conclusion, and this is a change of meaning.

But the main fallacy is that the words are used in different senses.

The gift of the Spirit is not a pouring in the same sense in which it (or He?) is a baptism. Fully expressed the syllogism is: This gift of the Spirit is one sense is a pouring.

This gift of the Spirit is a different sense is a baptism.

Therefore this baptism is a pouring.

That is invalid on its face. No conclusion can be drawn from such premises. Exactly similar are the syllogisms already given: Christ is a rock.

Christ is a vine.

Therefore a vine is a rock, and Christians are sheep.

Christians are vine branches.

Therefore vine branches are sheep.

Or, adopting the insertion of "this," by which our preacher thought to save his syllogism, we have:

This Christian is a sheep.

This Christian is a vine branch.

Therefore this vine branch is a sheep.

Our preacher cannot get a single Presbyterian professor of logic to endorse his syllogism. Let him try it.

But he not only has a contempt for professors and for logic, he has

an equal contempt for Pedobaptist scholars. At first he claimed that we would not agree that any but Baptist, while he would not agree that any but Pedobaptist, scholars should pass on disputed passages. In answer we proposed to leave the matter to Pedobaptist scholars alone. Now he says: "In the excess of liberality he offers to leave the decision to a committee of Pedobaptists. We gladly accept this proposition, and select as the committee the Lord Jesus, the Prophet Joel and the Apostle Peter." There now!

But neither of these is a Pedobaptist. Our Lord and Peter are both Baptists, having been baptized by John the Baptist, and Joel would have been a Baptist had he lived a few centuries later. We wonder if our preacher really imagines that our Lord, Peter and Joel were sprinkled in infancy! This preacher has no use for living scholars, either Baptist or Pedobaptist. He knows that any men who know Greek would decide against him.

Our preacher is investigating those passages he cited from Hippocrates and Homer, where he claimed *baptizo* is used, and we offered him \$100 to prove it; and he says that if it turns out that he is mistaken in these passages, he will cite others, since "there are plenty of them." Then let us have some of the others. Why wait?

Once more. He says: "The \$1,000 offer" was not an argument in any sense of the word, it was a fling pose and simple, and as such is indignantly resented by all against whom it was directed." Ahem! We think it is an unanswerable argument. If *baptizo* means sprinkle or pour, it must have such meaning somewhere, in the Greek language. If no passage can be produced where it has such meaning, then the conclusion is irresistible that it does not have any such meaning at all, and so sprinkling or pouring cannot be what is commanded by Christ when He used the word *baptizo*. Certainly this is an unanswerable argument, and the very indignant resentment of our friends who hold to sprinkling or pouring is but a confession that they cannot answer the argument.

THE PAN-BAPTIST CONFERENCE—AGAIN.

Mr. A. S. Wilson, editor of the *West Australian Baptist Monthly*, has written an article which appears in the *Baptist Argus*, strongly favoring the Pan-Baptist Conference. A special reason for favoring this Conference is that it will serve, in his judgment, to correct what he considers an evil tendency which he thus describes: "The frowning upon and suppressing where possible the discussion of themes likely to evoke a free expression of opposite views and opinions reveals a decadence of the spirit of earlier times—times which had not ease, comfort and complacency, but which produced a brave people, an invincible church and impressed great Baptist ideals upon Christian communities and secular governments."

Mr. Wilson thinks it is had to frown upon the open discussion of topics that will evoke a free expression of opposite views and opinions." Now that depends. Some discussions are helpful and some are harmful. It is well to have helpful ones, while harmful ones should be frowned upon.

But Mr. Wilson goes further

and says: "To us it appears that if the Baptist church of the future is to be the true exponent of some of the great principles we profess to hold, we must be willing to place all we value in the crucible. What is grand, eternal and divine will survive the severest test, and what is not divine is not good enough for Baptists. Let us be brave and fear nothing. Therefore I earnestly hope that in the arrangement of subjects a chance will be given to independent and unlettered inquiry."

Let the readers note the language—"we must be willing to place all we value in the crucible." This language allows no exception. "We must be willing to place all we value in the crucible." Nothing, in Mr. Wilson's view, then, is to be regarded as too sacred for public debate, or as beyond question—"all we value" must go into the crucible. Though much has been said and written along this line in recent years, yet this goes farther than anything we had seen or heard. Others have admitted that some things are beyond question and some things are too sacred for public debate; but Mr. Wilson desires that at this Pan-Baptist Conference there shall be no limitations, but that all we value shall there be made matter for debate.

It is curious how those who favor tearing up foundations and regarding nothing as settled, deceive themselves into thinking they are in favor of progress. They are opposing progress. Unless we build on the work of those who have gone before us, we can make no progress. If each generation are to regard nothing as settled, the world can never go forward. The man to-day who regards nothing as settled, is no farther along than if he had lived 5,000 years ago.

Then it is the doctrine of despair to regard nothing as settled. If, after all these centuries of the world's history, nothing is beyond question, it is certainly vain to hope that anything will be settled in our day, and hence all effort is useless.

Let it be remembered that no friend of a doctrine is going to suggest doubts in regard to that doctrine. That is the work of an opponent. If a man should suggest a doubt as to Mr. Wilson's integrity, he would rightly regard that suggestion as unfriendly to him. The man who suggests doubts as to the truth of Baptist doctrine is unfriendly to that doctrine. The man who suggests doubts as to the being of God, is not a theist. The preacher who would suggest doubts as to the Gospel, would win no converts. Without faith we can do nothing, and doubt is the enemy of faith.

As we have seen some weeks ago, the *Baptist Argus* and Mr. Doke would use this Pan-Baptist Conference for making an attack on Baptist polity, but Mr. Wilson would go far beyond that, and would at this Conference "place all we value in the crucible." If this is to be the spirit of this proposed Conference, then only the enemies of the Baptists will have any occasion to rejoice over its results.

The *Argus* claims it was misrepresented by us. The claim is vain. It did say exactly what we quoted, and until it retracts that language the paper is responsible for it.

This matter has brought a full account of the great church lan-

suit which has been decided by the Law Lords of England. They constituted the highest court in the British empire, and from their decision there is no appeal. In 1890 the Free Presbyterian church and the United Presbyterian church in Scotland agreed to unite. 28 out of 1,100 ministers and churches of the Free church refused to consent. Both bodies called themselves Presbyterians, but the United church had published a "declarative statement" which practically nullified the Westminster Confession of Faith. They denied that it did, just as the Northern Presbyterians deny that theirs does; but the sturdy remnant insisted it did, and now the Law Lords agree the remnant were right. The twenty-eight preachers and the 5,000 members back of them insisted they were the Free church and sued for the property. This consisted in \$5,000,000 trust funds, 1,000 churches, as many parsonages, colleges, schools, and buildings on missionary fields.

Three weeks the Law Lords gave to the trial, going through the matter with the utmost thoroughness. Then the Lord Chancellor delivered their opinion. The reading of the decision took three-quarters of an hour. The Lord Chancellor went at great length over the arguments of the counsel with reference to the Calvinistic and Armenian doctrines as held by the two churches. His summing up was that a church is an associated body of Christian believers. He said, "no one would deny its right to change its beliefs, but when its members had subscribed money for the maintenance of those beliefs their successors had not that right of change. Nothing could exempt them from the rule that money given for one purpose should not be used for another. Were it otherwise it would be fatal to the existence of every church in the country which is not a State church. It was not a case of two bodies in complete harmony agreeing to share their funds. Differences of opinion could not be gotten rid of by agreeing to say nothing about them; such an agreement would not constitute a church at all."

Lord Robertson, one of the most distinguished members of the court, in a brief opinion concurring with the Lord Chancellor, made an earnest protest against the doctrine that the majority was competent to form any union with another church. The 24 ministers and 5,000 members are the Free church and all its property belongs to them. The *London Daily News* comments, "David has indeed slain Goliath. A handful of stern Highlanders grimly standing by their ancient Calvinism have won a complete triumph."

Surprise is expressed at this decision of the highest tribunal of law. The surprising thing would have been had they made any other decision. When the Campbellites were disrupting Baptist churches in the South fifty and more years ago, similar decisions were made by the courts in this country in every instance. If only one man stood by the articles of faith of the church he constituted the church and the bones of worship belonged to him.

The Free church thus established by law has made a noble offer to the majority who left them. If they will come back to the old standard which they supported

less than four years ago, they will be gladly received, and their churches and parsonages remain theirs. These men to whom this offer is made constitute an overwhelming majority, and the power would pass out of the hands of the 28 so long as the majority remains true to the old faith. The offer of the Highland handful shows their integrity and that their devotion to their faith was the real motive of their action.

The effect on the talk of church union in this country will be great. It probably puts a stop to the union of the Northern Presbyterians and the Cumberland. As the union is to be ostensibly on the Presbyterian Confession of Faith which differs essentially in doctrine from the Cumberland, one resolute Cumberland church and pastor who refuse to unite and hold to the old standard can claim all the property of their church. The Presbyterian papers which favor the union are seemingly appalled; those which oppose are pleased. We suppose President Patton and Princeton are singing the long metre doxology, thanking God and taking courage.

We have received from the "Religious Education Association" a number of reading notices to advertise it which we are requested to put in free. We hope all the evangelical papers will promptly throw them into the waste basket. The Religious Education Association is the creation of higher critics, and as the "liberal" papers admitted, at the meeting in Philadelphia men who believe the Bible is the infallible word of God were conspicuous by their absence.

According to the official utterance of the *Bible World*, this Association is not to be simply a new agency on the same plan as others, but an organization which can stand above all existing agencies and institutions. And the institutions which it proposes to guide are named: "The Sunday Schools, the Home, Theological Seminaries and Colleges, Academies and Private Schools, Public Schools, Young Men and Young Women's Christian Associations, Young People's Societies, Mothers' Clubs, City and Village Libraries, Church and Sunday School Libraries, the Religious Press and the Daily Press."

Such colossal conceit was never before shown in the history of the world. Here are a handful of higher critics who propose to control about everything in sight. Their chief aim, and the first point they will attack is the Sunday Schools. They call on the International Convention to "welcome the ideals" of the Religious Education Association." And in a hundred ways, both public and private, this Religious Trust is attempting to get control of the Sunday Schools.

Some British writers are commenting on "the decay of conviction." Nowhere is this seen more clearly than in such that is said about Christian union. We are told to let differences go, and to unite our forces so that we can be so much stronger. Now if all Christians can agree on doctrines, then union would indeed be a source of strength. But if there should be union without conviction, there would be no strength, but utter spiritual and moral collapse. Men who bring things to pass are always men of conviction. When convictions evaporate all effort ceases.

Editorial Varieties

Men are like matches. They are of no good till they get a hard rub.—Aton.

In 1870 88 per cent of the male Negroes of voting age in the South were illiterate; but in 1900 the per cent was 82. That is a very marked reduction.

When men adopt underhanded methods in attacking opponents, it is a confession that they cannot meet those opponents in a fair field.

According to the last census there were in Washington, D. C., 86,702 Negroes, while there were 74,258 in Baltimore, 77,714 in New Orleans, 62,813 in Philadelphia and 60,666 in New York City.

The Pennsylvania Methodist speaks of "higher critics, evolutionists and devolutionists." We have heard of "the development theory" called "the devolution theory," but "devolutionists" is a new one to us.

Current literature asks, why may not theological seminaries "become scientific and educational institutions to which perplexed and overworked pastors may come together and co-ordinate all the best that their varied experiences have evolved?" etc.

It was the 13th National Republican Convention that nominated President Roosevelt. If he should be defeated, there are those who would believe the number 13 had something to do with it; while if he should be elected, they will tend to cure many people of the notion that 13 is an unlucky number.

It is funny to see how brethren who something over a year ago were in favor of throwing overboard (and clearing the deck) all who were not in full harmony with the Boards of the Southern Baptist Convention, now that they find themselves somewhat out of harmony, are pleading for unity and toleration. What a difference it makes where one is pored!

The present population of the world, according to the latest figures, is 1,503,360,000. The total land area is given as 215,000,000 square miles. If the human race were to be crowded together in the densest of Sahara and other uninhabitable regions, it would eliminate the number to each square mile will be increased to, say, 10. There is plenty of room still in the world for everybody.

"Bosnie" is the name of what is claimed to be "the most intelligent dog in the world." It belongs to Mr. Geo. H. Clason, of Chicago, and it is claimed that this dog is a mind reader. It is said you have only to look at the dog and mentally decide what you want it to do, and it will immediately run and do what you thought. This is the most wonderful dog we have ever heard of, and we would like to see its power tested.

Mr. Robert Anderson says: "Never till our own times have Scripture and science been in accord; but the changes which have harmonized them have been in science, not in Scripture." He adds: "This can only be explained on one of two hypotheses—either science was more advanced when Genesis was written than at any time during the Christian era, or else the Mosaic narrative is a Divine revelation." Nobody will claim that science then was more advanced than at any period since.

The Rev. E. F. Blanchard thinks the churches need reorganization along fraternal lines, so that people will be led to join a church on the same ground on which they join a lodge of a benevolent order. Of course he leaves Scripture touching out of the account entirely. Why, then, does he not organize such a church, and give the world an object lesson as to how it would work. He might persuade some Gentiles to receive baptism into a church. Of course, the experiment would fail, but it would be an instructive failure.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton speaks on "Power" and on "Proving all things." One received for baptism.

Broadway—Bro. J. T. Watts preached on "Pure religion." No meeting at night.

Chestnut St.—Pastor Weaver's theme was "Lydia's conversion and baptism." Evangelistic meeting at night; subject, "Standing alone with God." 163 in Sunday School.

McPerran Memorial—Bro. C. W. Chadwick spoke on "Christ's muses" and "Riches and poverty."

Clifton—Bro. H. O. Weiland spoke on "Mission," and Bro. N. W. Paris on "Come unto me."

Franklin St.—Pastor Jenkins' subjects were "Life through death" and "Prosperity." 183 in Sunday School.

German—Pastor Jensen spoke on "What God hath joined together" and on "The sword of the Spirit."

Highlands—Bro. H. E. Cleaton preached on "Christian encouragement." No meeting at night.

Logan St.—Pastor Watts' themes were "Sanctification" and "The joy of the angels." 218 in Sunday School.

Parkland—Pastor Taylor's subjects were "Encouragement to prayer" and "The profits of godliness in this life."

Third Avenue—Bro. J. W. Warder preached on "The new covenant," and Pastor Allen on "Being filled with the Spirit."

Van Buren St.—Pastor Hall preached on "A time to work and a time to speak" 73 additions during the present pastorate.

Oakdale—Pastor Mohler's topics were "The song of Moses" and "The separation of the righteous and the wicked."

Thirty-sixth and Grand—Pastor Heilig spoke on "Sowing and reaping."

Marydale—Pastor William preached on "The sword of the Spirit."

Ormsby Ave.—Bro. J. M. Jones' topic was "Is the young man adrift?"

Hazelwood—Pastor Althoff spoke in the new house on "Christian virtue." One received for baptism. This new interest is flourishing under Pastor Althoff's labors.

THE STATE.

Bro. E. F. Musick writes: "We closed our meeting at New Columbus on the night of the 14th. Bro. J. I. Willis, of Hirsdelburg, was with us for nearly two weeks and did some good preaching. Our people greatly enjoyed his labors of love among us. The meeting resulted in 11 baptisms, 1 came under the watchcare of the church and 1 restored. Among those baptized were an old man and his wife about 70 years of age. I am now engaged in a meeting with Bro. J. W. Beagle at Richmond church; 2 additions up to date."

Pastor J. W. Waldrop writes: "A gracious meeting, continuing 18 days, closed at Salem church on the 19th. The pastor was aided by the faithful preaching and earnest work of Pastor E. F. Wright, of New Liberty. Visible results: 23 additions, 18 by baptism, 5 by letter, 1 restored, and the whole community moved to solemn thinking. Many protracted meetings now in the neighborhood—Owensboro, Leamy, Ozma and Lawrenceville, all with encouraging outlook. Shall not Christian people over the state pray earnestly and work desperately for a glorious awakening in Zion?"

Bro. W. J. Levi writes from Edmonson: "I have just closed a very successful meeting at Union Chapel church, Metcalfe county, with several conversions; 20 baptisms, 10 conversions; I came with you in the faith."

Pastor J. W. Dickson writes: "Our meeting began with Dover church on the 25th Sunday in July. On account of the sudden illness of some of the members of his church, Bro. A. B. Pettit, of Highland, was prevented from being with us. But the Lord was good to us

in giving us the services of Pastor J. E. Johnson, of Lagrange, who came to us on Friday night and preached for us nine days. Bro. Johnson preached the Gospel with great power. His knowledge of the Scriptures and his nature, his deep piety and earnestness, his strong convictions of duty to God and fidelity to the truth, and his apt and forceful illustrations, together with his love for God and lost sinners—these all combined to make his sermons clear, strong and convincing. God used words thus planted, and we believe God will continue the increase. There were four additions, one by religion and three by baptism, one of the latter coming to us from the Presbyterians."

Bro. B. T. Vincent writes: "I have just closed a meeting at Pleasant Grove church, Washington county. Bro. H. P. Hatchett, pastor. We had a great meeting. The congregations were large from the first to the last service. I met with many of the Lord's saints, which are my zealous friends in the work. Bro. Hatchett has a great hold on his people. They love him for his words and his life. There were 23 additions to the church, 3 by letter, 4 restored and 14 by experience and baptism. I began a meeting at Glenn's Creek Aug. 17."

Pastor W. E. Powers writes: "The church at Mt. Vernon, Shelby county, has just closed a very enjoyable meeting of nine days. Bro. J. T. Sampson was with me part of the time and preached the old Gospel of the Blessed Lord. Visible results, church revived and 8 added to her membership. 7 baptized, 1 by letter. Bless the Lord for his goodness."

Pastor B. T. Vincent writes: "We held two weeks' meeting at Long Run church beginning July 17th. We had a splendid meeting considering it being in the middle of oats and hay harvest. Bro. J. M. Jones did the preaching satisfactorily with both people and pastor. I found him to be a true Gospel preacher; he has but one theme, salvation by grace. His Bible readings were helpful to the church. The results of the meeting were 13 additions, 9 by baptism and 4 by letter."

Pastor L. W. Doolan, of Henderson, accepts the call to the Baylor University Theological Department, and he will enter upon his duties in a few days. He will teach theology and missions. He has our best wishes in his new and important work. He has done fine service in Henderson during the short time of his residence there. This is the second Kentucky pastor to leave Baylor University has laid strong hands."

Providence church, near Rockhold, Warren county, will have Central celebration Sept. 10 and 11th. All former pastors are invited to be present. Bro. A. B. Gardner is present pastor. Pastor W. B. Hall, of Dayton, resigned last Sunday.

Pastor C. A. Karl has resigned the care of Latonia church after a prosperous pastorate, to accept pastoral care of Cuero church, Texas. In one year he has had 49 additions. He is going to give Bro. Earl up to our sister state, but it will be the gain of Texas, and we earnestly commend him to his new field as one of our most consecrated and successful young pastors.

Bro. W. E. Powers, Moderator, writes: "The Long Run Association meets Sept. 7th with Pleasant Grove church, Bullitt county. Please emphasize county, as we have two Pleasant Groves in the Association. Pleasant Grove, Bullitt is located on road half way between Shepherdsville and Mt. Washington; railroad station, Shepherdsville. Entry train from Louisville will take you to Shepherdsville, where I hope conveyance will meet messengers and convey to Association."

Bro. W. H. Smith writes: "We began a meeting at New Harmony church, Little Bend, Aug. 8, and continued to the 15th. Visible results, 12 professions of faith in Christ and 4 baptized. There had been no preaching or meeting of any kind at New Harmony for more than a year. All told there are only about 20 members, and they poor financially. The people generally are Presbyterians and were deeply prejudiced against Baptists, so that at the beginning many would not attend the meeting. But the revival swept the whole bend of the river. Several who professed will join other Baptist churches and some of them will join the Presbyterians or Methodists."

Pastor H. A. Sumrall writes: "Will you please change the address of my paper from Danville, Ky., to Shreveport, La.; I closed at Danville July 1st. Have been trying to visit. My wife and I will be with you and commence at Shreveport Sept. 1st."

5c Three Great "End-of-Season Sacrifices" in Wash Goods. 5c Comfort and ease may remain at home. Economy insists that you seize the opportunity. 5c 5c 5c

STEWART DRY GOODS CO. New York Connection—Jas F. Cooney & Co. 28th Street. LOUISVILLE, KY.

OTHER STATES. Bro. J. H. Riffe, Wichita Falls, Tex. has accepted the care of the First church at Lamar, Colo., and entered upon his work there. Pastor R. L. Gillon writes from Cisco, Tex. "You will please change my address and send me your paper at Cisco, Tex., instead of Winboro. I have accepted the care of the church at Cisco and am now on the field." Pastor J. F. Farmer writes from Starke, Fla. "Please change my paper from Kissimmee, Fla. to Starke, Fla. I have accepted the pastorate there and have entered upon the work. A most pleasant field and a good prospect for usefulness. I can't say too much in praise of the Recorder."

Liberty College Glasgow, Ky. A Select Boarding School for Girls and Young Ladies. Boarders Limited to 50. Our Motto is "THOROUGHNESS." Best Instructors in Voice, Piano, Art, Elocution and Literary. The next School Year begins Sept. 18, 1904. For particulars write to Geo. J. Burnett, Pres. Glasgow, Ky.

BARDSTOWN CO-EDUCATIONAL COLLEGE, BARDSTOWN, KY. Six excellently equipped Boarding School. Excellent teachers. Up-to-date work in Art, Music, Elocution, Literary, Academic and College Courses. Normal, Commercial and Business Departments. Confers Literary degrees. Prices moderate. Opens Sept. 13, 1904. H. J. Greenwell, President.

FOR SALE. The plant of The Western Printing Co., located in Baptist Book Concern Building, consisting of one large Cylinder Press, one Folding Machine, two Job Presses, Motor and everything to make a first class Job Office. Very cheap. This is a good opportunity to step into a good paying business. Price, \$3,500. ELKHORN ASSOCIATION. The brethren of South Elkhorn Association, Fayette county, Ky., with which Elkhorn Association meets Sept. 6 and 7, 1904, will have conveyances near the street car depot on Main St., Lexington, which will leave each day, one at 8 o'clock a. m., and the other at 9 o'clock a. m. Round trip, 50 cents. MALCOLM THOMPSON, Clerk. Payne's Depot, Ky., Aug. 13.

DEDICATION. The dedication of the new house of worship at old Hill Grove Baptist church was one of the most enjoyable occasions in the history of that pioneer church. This people have stood for more than half a century contending for the faith once for all delivered to the saints, as brought out in the splendid sermon by Bro. Ben F. Hagan, the fearless, yet humble man of God. Then the fervent prayer and brief history of the church by the pastor, Bro. Kimball, was good to listen to. How the saints of old had brought about the work that stands as a monument of divine love and mercy to God. Certainly God blesses and crowns his own. Reaching home the editor finds an invitation to the marriage of Miss Anne Henton Dudley, of Georgetown, daughter of Dr. and Mrs. Richard M. Dudley to Mr. William Ophelia Shreveley. We extend congratulations.

Family Circle

THE SONG OF THE ABSENT.

It slings low in every heart,
He has it such as all—
A song of those who answer not,
However we may call.

A SURE CURE.

BY ANNE M. ROY.

"No, Helen, I'll not go to your
prayer-meeting. I don't mean to go to church
any more, nor pray, nor read the Bible.

"Yes, I mean every word of it. I'm
not a child," retorted Elsie. "Haven't
we been members of the church ever since
we've been in the city, and what good
has it done us. I'd like to know!"

"It is only too true that our religion
doesn't make the difference to us that
it should; but, Elsie, if the tree seems
to us unfruitful, shall we pull it up or
leave it to the Lord of the vineyard?"

"Now, Helen, that's just too bad," ex-
claimed Elsie, the tears springing to
her eyes. "You know if I had a better
position where I could give more, I
could gladly give of my time and money
to help the church and the poor. If I
were rich as those Derby girls, I would
do so much good. But, what in the of-
fice all day with those brainless girls,
and away from all society that might
improve me, there's just nothing I can
do for myself or my dear ones."

"You are mistaken," Helen answered.
"I am sure the girls you speak of are
capable of being helped, and need it.
Perhaps you are put there for that
very purpose."

Helen put on her bonnet and shawl and
went out. She had intended to sing
three verses of the first which she had
learned in the day, and it was her invita-
tion to join them which had led to the
conversation just recorded. After her
friend's departure Elsie tried to read,
but it was of no use. Helen's words
kept ringing in her ears. "What are
you doing here? I thought I had told
you to look for Christ in you. The
question for me is, Am I doing my
part?" She rose and went to the organ
to try and drown her thoughts. She
had learned to play and sing when quite
young, and the organ, which was all
that was left her of her childhood home,
had always been her solace. But to-day
even the organ kept repeating Helen's
words.

As the music died away something
like a deep sigh was heard. She rose
quickly and sang the door wide open.
A figure that had evidently been crouch-
ing in the shadows and glided down
the dark hall toward the stairway. Elsie
knew it was Mary Burns, one of the
office girls who roomed on the floor
above. Her name and face were famil-
iar to her, but that was all. A moment
she hesitated, then setting upon a sud-
den impulse, she followed the retreating
figure up the stairs and knocked at
Mary's door. There was no light in the
room, save what came from the street
lamp without, but this was sufficient to
show how bare and cheerless the apart-
ment was.

Mary gave her visitor the one chair
in the room and sitting herself on the
edge of the bed, said, "I'm glad you
hope you aren't offended with me, Miss
Glynn; I just couldn't help listening."

"But you earn the same wages I do,"
said Elsie, who asked abruptly, "Why do
you live up here? These rooms are not
nearly so pleasant as those on the third
floor."

"No, but they are cheaper."
"Then you can't be satisfied with it,"
said Elsie, who asked abruptly, "Why do
you live up here? These rooms are not
nearly so pleasant as those on the third
floor."

"There was a crippled brother at the
hospital, and all his sister's care and
attention went for his support. As Elsie lis-
tened, Mary seemed suddenly exalted by
her unselfish, self-sacrificing life, while
her own self-centered, fault-finding self
seemed to grow smaller. Her conscience
smote her for past neglect, and she
longed to make amends. By kind words
and gentle questions she showed her sym-
pathetic interest, and Mary's heart was
cheered and drawn toward her."

When Elsie rose to go she put both
arms around Mary and kissed her good
night, saying, as she did so, "Don't stay
up here by yourself. Come down and
sit with us when you are lonely, and if
you wish, I will teach you how to play
and sing."

"Oh, will you?" cried Mary in rapture.
"I'd just do anything for you if you
would." And catching Elsie's hand she
kissed it, exclaiming, "You are an angel!"

It proved that Mary Burns was an
apt pupil, and possessed a voice of more
than ordinary power. By and by others
of the office girls were invited to join
them. It is strange what a universal power
there is in music. It awakens and in-
spires those to whom nature and litera-
ture are meaningless. Elsie soon learned
that some of the girls were giving up
their dancing spent in her room. She
taught them hymns and simple songs.
Sometimes they brought their work,
and Elsie and Helen were able to give
them much help, both by example in their
own dress and by timely suggestions.
Sometimes Helen would read aloud to
them, and all his sister's care and atten-
tion went for his support. As Elsie lis-
tened, Mary seemed suddenly exalted by
her unselfish, self-sacrificing life, while
her own self-centered, fault-finding self
seemed to grow smaller. Her conscience
smote her for past neglect, and she
longed to make amends. By kind words
and gentle questions she showed her sym-
pathetic interest, and Mary's heart was
cheered and drawn toward her."

two friends walked home together. Helen
said, with tears in her eyes, "Do think
of me, Elsie, when you see the Christ
spirit in me! How little I dreamed of
it. And, oh, Helen, I want to take back
those dreadful words I said that night.
I have learned much since then."

THEODOR'S BEST ENEMY.

BY ANNE M. ROY.

"Oh, dear," sighed mother, "there comes
Theodor's best enemy."
Aunt Marcia looked up from her cro-
cheting.
"His best enemy?" in surprise. "I
suppose you mean his best friend."

Mother sighed another gentle sigh, this
time a little longer than the other. "No,
but with 'did' she said, 'he's such a
dear little enemy.'"

"You like music, then?" Elsie asked.
"Like it? I love it!" answered Mary,
almost passionately.
"Can you play or sing?" was her vis-
itor's question.

"I see," nodded Aunt Marcia gravely.
"I begin to understand. How long is
there usually between?"
"Five, six, fifteen minutes or two
minutes," mother said sorrowfully,
"never more than fifteen."

"The two intimate little enemies were
standing, red-faced and wrathful, glar-
ing at each other. Between them on
the grand walk, lay a gritty-looking
stick of candy."

"He bit 'cross my mark!"
"No I never!"
"Then he sucked 'cross it, so there;
an' sucking is bad as biting!"

"I think I have it—arbitration!" And she
was gone, with a whirl of crisp skirts,
out to the battlefield.
The two intimate little enemies were
standing, red-faced and wrathful, glar-
ing at each other. Between them on
the grand walk, lay a gritty-looking
stick of candy."

"I saw your friend, Mrs. Berkly, just
now," he continued. "She says she in-
tends to break down her school earlier
than usual. Am I right there?"
"Break up her school, she must have
said."

mother's aim—a nice, friendly, jolly
soul. Theodor and his best enemy
were laughing at the soft voice of
Aunt Marcia came back smiling. "It
was quite successful," she said. "It's
a pretty good way to settle disputes.
Everybody's satisfied—even Turkey."

SINNERS, ALL.

Mrs. Adams was a very young mother,
but she had no hesitation in laying down
the law about her first baby. This, says
the Chicago News, was her most thrill-
ing announcement: "The baby is not
to be rocked, not in any circumstances.
I know, mamma. Of course, you will
say 'you rocked me; but I have attend-
ed ten lectures on the way to bring up
a baby, and this child is not to be rock-
ed. The lecturer said rocking a child
foggles its brains. I'm sure you don't
want your son to grow up an imbecile,
do you, Harry?"

"Certainly not," said Harry firmly.
He had an idea that it would be fun to
rock the baby, but of course Marie must
know. Mrs. Adams had every rocking-chair
removed from her room. When it was
time for the baby's nap he was simply
laid on the bed and left to himself. If
he cried he had his cry out unconfined.
At such times the baby's grandmother
would retire from the scene in wrath.

"What's a baby for if not to take a
tiffish comfort with?" she asked the
nurse; but the nurse, smiling, said
nothing.
When the baby was four weeks old
grandma carried him up into a vacant
bedroom on the third floor. Her daughter
was taking a nap. Her son-in-law
was down in the library. There was a
glitter in her eyes and a red spot on each
cheek. She drew a rocking-chair into
the middle of the floor, adjusted the
wondering baby, and rocked fiercely, tri-
umphantly. After about ten minutes of
this indulgence she was brought to an
abrupt pause by a voice from the door-
way.

"He seems to like it, doesn't he?"
asked the son-in-law.
When she saw the covetous glint in
his eyes, the erring grandmother took
heart. Without a word she got up, laid
the baby in the young father's arms
and moaned to the chair.
"You try it," said she.

For the next two weeks their guilty
secret drew the two very near together.
When she saw the covetous glint in
his eyes, the erring grandmother took
heart. Without a word she got up, laid
the baby in the young father's arms
and moaned to the chair.
"You try it," said she.

Erud Evaporated Cream is preserved
without sugar. It is sterilized accord-
ing to latest sanitary methods, having
a delicate flavor and richness which
makes it the favorite of the breakfast
table for cereals, coffee, tea, and choco-
late. Avoid unknown brands.

THE ENGLISH LANGUAGE.
English is said to be one of the most
difficult languages in the world for a
foreigner to learn. The verbs and preposi-
tions are particularly puzzling. A pro-
fessor in Columbia School of Mines tells
of the troubles of a Frenchman with
the verb "to break."

"The Effervecent"
Relief for
Bells
Bells
Bells

"Certainly, it is what I meant to
say, her son to be married soon."
"His engagement is broken—
broken!"
"Broken off?"
"Ah, I had not heard that!"
"She is very sorry about it. Her
son only broke the news down to her
last week. Am I right? I am anxious
to speak English well."

Do You Suffer From Hay Fever or Asthma?

If you do, you will be interested in
knowing that the Kola Plant, a new
botanic discovery found on the Congo
River, West Africa, is pronounced an
assured cure for Hay-Fever and Asthma.
Most marvelous cures are wrought by
this new plant, when all other remedies
fail. It is really a most wonderful dis-
covery.

Mr. J. B. Aple, Bathurst, Iowa, writes
Feb. 25th, was cured of Hay-Fever and
Asthma after 25 years suffering, could get
nothing to even give relief. Miss Eva
Stanton, Petersburg, Ind., writes March 28th,
found relief by mail to every reader of
the WISCONSIN RECORDER who suffers from
any form of Hay-Fever or Asthma. This
is very fair, and we advise sufferers to
send for a case. It costs you nothing
and you should surely try it.

Children's Teething

Mrs. Winslow's has been used
for over 25 years by
Soothing Syrup
for Children's Teething
with Perfect Success. It soothes the
Child, Cures the Gums, Always All Pain,
Cures Wind Colic, and is the Best Remedy
for Diarrhoea.

PEWS—PULPITS

McSHANE'S BELLS

LYMYER CHURCH

BELLS

BELLS

"The Effervecent"

Bells

Relief for
Bells
Bells
Bells

JACOBY ART GLASS CO.
GINSENG
 Partisan in this plant. Healthy growth. Roots ready for sale. Bases in your garden. Select and imitate to **GRACE GIBBERG CO., DEPT. W. B. JOPLIN, MO.**

as a Stokes for a s
Little Ones.
MEG'S DOLL.
 BY JENNIE M. BINGHAM.

Illinois Central RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS and the Northwest. Best of service. Free Reclining Chair Cars, summer Sleepers, Dining Service a la carte.

Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip rates in effect on first and third Tuesdays each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Homeowner, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. F. & T. A., Div. Pans. Agt., 4th & Market, Louisville, Ky.

BEST CHEAPEST

Bold Church Roll and Record.
 SIZE 4 1/2 x 11 1/2 inches
 THIS BOOK LEADS all others as the best and cheapest. CHURCH CLERKS who have seen it will have no other. It is convenient in arrangement and contains:
 Rules of Order, Church Covenant, Confession of Faith, Alphabetical Index for Names and Addresses and 150 pages for minutes. 600 Lettering.
 Best paper bound in cloth, with leather back and corners—a durable binding. IT WILL LAST FOR YEARS. We will send it POSTPAID for

Only \$1.50.

This price includes twelve blank CHURCH LETTERS.

BAPTIST BOOK CONCERN

Colportage Headquarters
 642 Fourth Ave., LOUISVILLE, KY.

LEE E. CRALLE

FUNERAL Director and Embalmer.
 69 W. Chestnut. Phone 144

Her name might have been Margaret, so far as anybody knew, but nobody ever called her so, and they were not rich enough to own a big family Bible with its gilded blank pages for the family record.

Her mother had called her "Meggie dear," and it sounded real good. As Meg recalled it that afternoon she remembered how pleasant it sounded, and then she tried to forget it and hum "Clementine," but the tune faded away on her lips.

She was sitting on the rickety steps in front of her house, and she was caring for dear Josephine. Dear Josephine had lost an arm, evidently by some act of violence, and there was a hole in her head that leaked sawdust alarmingly, and she had a weak neck, so that her head lopped to one side quite dejectedly. But these slight imperfections made no difference in Meg's love for Josephine. Perhaps she loved her sick baby more than she could a well one. And then Meg had neither brothers nor sisters, since they had been distributed around to whoever wanted them. And so through the long days Josephine was doubly dear.

The hot sun glared down into the little ally in a furious way, but Meg seemed not to mind it. She was very busy. She was mending dear Josephine. She had a big darning needle and a length of string, trying to sew up her baby's head and make it whole again. The needle was too big, and it did not go; but the patient child tugged away in the glare of that August afternoon, poking and pulling and coaxing the unruly string—when a boy appeared.

He was sauntering by, with a keen eye out for some bit of recreation in a very monotonous vagrant boy-world. He stopped and eyed the child curiously.

"Hullo!" and he grinned. "What ails her? Looks 's though she had the spring halt."

Meg did not deign to reply. She just wished he'd go along. Boys always teased her. She didn't like boys.

But this boy instead of going away drew nearer. His eyes shone maliciously as he stooped over to examine her work more carefully.

Meg had both hands on the needle, trying to pull it through the doll's head, when the boy suddenly snatched it away and drew back to the sidewalk, dancing it above his head by the string, which now was like a hangman's noose.

Poor Meg! it would do no good to scream—the folks were all away. She might rush at him and just make him give it up. But he was stronger than she, and he would only run off with dear Josephine, and she would never see her any more. He was jumping the doll about to the tune of—

"Dance a jig, my pretty miss, Hain't she just a beauty, though?"

Meg's eyes filled with tears and her chin quivered. And then she ventured to ask him a question: "Is your mother dead?" "Dead!" and the dancing doll was halting a moment in midair. "Not as nobody knows on."

"Mine is," continued Meg, in a sorrowful little voice. "She made this doll for me, an' I cut the clothes, 'cause she was sick and cried so she couldn't see. They don't set very well; she was a-leanin' up in bed when she made 'em, and her hands trembled just like this—" here Meg trembled her hands in imitation of the sick mother's hand—"an' I s'pose Josephine is crooked, but I love her."

The boy stopped and whistled long and low. "O, that's the how of it, is it? So there was crape on yer door. I'd forgot it."

He held Josephine by her arms now, and eyed her with growing respect. "Didn't mean to hurt her. Only a little fun, yer know. She's a first-class doll," and he laid her down carefully in Meg's lap.

"She ort to have a new dress," he continued with evident interest in her wardrobe. And then he took off his cap and looked sharply at the lining. He was the only boy in that community who had had a lining, and he quite enjoyed the distinction. It was bright blue.

"See here now, this linin'! that that baby a hull dress. My eye! a purty blue dress; an' you kin have it if you won't tell anybody 'I was mean to you."

Out it came with a jerk and was laid down beside dear Josephine.

His coat had several button-holes, more or less large and ragged, but only one button.

He turned his attention to that now. He fingered it lovingly. It was a metal button and had once been the shape of a dog's face.

"Yer dress'll want to button, likely," he said, as a sudden pull loosened it. This was placed beside his other offering, and then he turned quickly up the street, hands in his pockets, his lining less cap shoved back on his head, whistling the only religious tune he knew:

"In the sweet by and by We shall meet on that beautiful shore."
 —Christian Advocate.

AN INVISIBLE ACHE.

A Pittsburg teacher has a seven-year-old pupil whose mind is very fertile in invention. Seeing an expression of pain on his face as he raised his hand, she asked: "What is it, Jamie?"

"I have such a bad headache I think I must go home," was the reply.

Putting her hand on his head and finding it quite cool, she said, "I think it can't ache much, Jamie. You would better not go now."

Jamie went back to his work, but soon his hand was raised again, and inquiry developed the fact that his tooth ached so severely that he felt he could not remain a moment longer.

The teacher looked at his teeth, and, finding them in remarkably fine condition, once more assured him that the pain was only imaginary, and returned to her class.

She had just become absorbed in the lesson when a wall from Jamie's seat caused her to go to him again, and, with some impatience, she said: "Well, Jamie, what can it be this time?"

With tears in his eyes, and raining down his cheeks, Jamie answered: "It's stomach ache, and that's so far down you can't see it."

World's Fair
 ST. LOUIS 1904.
Low Rates Easy Payments

HOTEL EPWORTH
 IDEAL WORLD'S FAIR HOME
 The only permanent brick hotel within walking distance of the World's Fair grounds. Beautifully located on the highest point of land adjacent to the grounds. Five minutes' walk from the north entrance. Magnificent view. Transportation facilities convenient to all points of interest in St. Louis. All modern conveniences. Rooms light, airy, clean and comfortable. Pure filtered water. Baths. Excellent playground. Drug Store, etc. Large dining room, where meals and lunches may be obtained at lowest possible cost. Service the best.
 All those desiring to reserve entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment, which will insure the low rate of \$1.50 per day for as many days as desired. We advise our friends to apply at once.
 EPWORTH HOTEL CO., St. Louis Mo.
 REV. C. B. CARLOS, D.D. President (P. E. St. Louis Dist. M. E. Church).

Enter School
 Southern Normal School, Bowling Green Business College, and National School of Telegraphy.
 Bowling Green, Ky.
 Southern Teachers', School of Law, Commercial and Special Courses. Law, Commercial and Special Courses. GRADUATES SECURE POSITIONS.
 Catalogues and Journals Free.
 MENTION COURSE WANTED WHEN YOU WRITE.
 Address, H. H. CHERRY, President, Bowling Green, Ky.

BAYLOR COLLEGE, Waco, Texas.
 This College has just closed its most successful year. Chartered in 1845 it is one of the oldest and best equipped colleges for women in the South. Course of study thorough and comprehensive. Musical advantages equal to the best Eastern conservatories. Art, and other specialties. One of the best of the kind in the South. Waco climate mild winters. Send for catalogue. W. A. WILSON, President.

Clinton College
 Our facilities for taking care of students are much improved. Our teachers are all tried and true. Both sexes admitted. Fall Term opens Sep. 8, 1904. For further information address H. D. SWAIN, President, Clinton, Ky.

Southwestern Baptist University.
 Co-Educational.
 Located in the beautiful and progressive city of Jackson, Tenn., on three great trunk lines of railroads, renowned for healthfulness, culture, and religious character.
 DEPARTMENTS: College, Music, Expression, Art, Law, Business, Theological, Preparatory. Faculty able and experienced. Instruction thorough; terms, exceedingly moderate. Special attention is devoted to teaching the Bible, and to the health and character of the students. Extensive improvements are now being made to the already happy surroundings. Two splendid dormitories, one for young men and one for young ladies. Three literary societies, with well-furnished halls. Jackson, with its newly discovered, wonderful Electro-Chalybeate artesian well (giving 600,000 gallons a day, and free to all; perfect sanitation, abundance of freestone water, etc., is rapidly becoming a noted health resort. Next session opens Sept. 13, 1904. For catalogue and other information address P. T. HAILE, LL.D., President, JACKSON, TENN.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.
 LOUISVILLE, KY.
 Next session of eight months opens Oct. 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information write to E. Y. MULLINS, President.

WARD SEMINARY FOR YOUNG LADIES
 NASHVILLE, TENN.
 Fortieth year. Faculty 30. Seminary and Special Courses. College preparation. Boarding pupils limited to 140. An ideal Christian home. Complete appointments. Excellent sanitation. Mild, equable climate. For catalogue, address J. D. BLANTON, LL.D., President.

THE Bryant & Stratton Business College
 N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY.
 Book-keeping, shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. With a beautiful book giving testimonials. School open all year, students can enter at any time. E. J. WRIGHT, Pres't.

MISSOURI BAPTIST SANITARIUM,
 919 Taylor Avenue, St. Louis
 A well equipped, quiet, beautiful institution. Large grounds. Large, well-lighted buildings. Every comfort.
 Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment.
 Rates as low as can be for accommodations furnished. For further information, address
 MRS. L. N. CADWALLADER, Sup't. DR. I. N. CADWALLADER, Physician-in-Chief

MAYFIELD SANITARIUM 942 TAYLOR AVE., ST. LOUIS, MO.
 An ideal place for those in need of the most efficient and careful attention in sickness. It has no superior in the west. Founded and maintained by Baptists. Thousands have been restored to health. Scores have found Christ within its walls. Homelike, attractive, just the place for the sick and suffering. Make responsible for the excellent service given. Write for particulars.
 DR. W. G. TYZZER, General Manager,
 DR. W. H. MAYFIELD, Surgeon-in-Chief.

Subscribe for the Recorder.

AN EXPOSITION.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. There are upon the earth; fornication, uncleanness, inordinate affection, envy, concupiscence, which is idolatry" (Col. 3:4, 5).

The composer has set up "therefore in Italics, as it is chiefly to the significance of this illative conjunction, as here employed, that I beg leave to call attention. In and of itself, "therefore" has really no didactic meaning whatever; but when used in connected discourse it couples propositions which thus become weighted with new thoughts and additional truths.

These propositions linked together by this conjunction may, of course, each in its unrelated form, contain truths of abiding interest, but the interest is enhanced beyond measure by the connection established between them by the "therefore."

Spend five minutes with me in analyzing the Scripture above translated.

The adverbial clause with which it begins makes no direct statement, but assumes that sometime in the near or remote future Christ is going to appear. This the apostle here takes for granted. And indeed, no doctrine of revealed religion is more repeatedly and more plainly declared in the divine record. Beyond question it is that our Lord is "coming the second time without sin unto salvation."

Look again and observe that inside of this adverbial clause is another assumed fact; when Christ, "who is our life," a gracious and inspiring truth with which the New Testament is alive. From him the child of God derives spiritual life, by him this life is maintained, and "because I live," Jesus declares, "ye shall live also."

Following these assumed truths is the main declarative sentence of the passage quoted: "Ye shall appear with him in glory." Reassuring thought! At our Lord's second epiphany he will no longer be the man of sorrows and acquainted with grief, subjected to the rancorous, unrelenting hate of a world that he came to ransom, no longer bullied and hectoring by a blood-thirsty rabble, who at length succeeded in nailing him to the accursed tree.

But now he will appear as the King in his glory, come to be glorified in his saints and to be admired in all them that believe. "All things are mine, and mine are thine; and I am glorified in them." He who is higher than the kings of the earth glorifies his saints and is in turn glorified in them. O, fathomless mystery of sovereign grace.

However, the central object of this paper is to evoke attention to the illative force of "therefore," establishing, as it does, so forcible and practicable a connection between the following exhortation and the preceding declaration. Herein lies the noteworthy teaching of these verses thus intimately related.

It is just here on this detectable mountain that the heir of salvation, oblivious of all else, would fain call a halt and dwell in sweet and joyful contemplation on the supernatural bliss which awaits him, while he voices his elevated feelings in the language of the Christian hymnist—

"My willing soul would stay in such a frame as this, And sit and sing herself away To everlasting bliss."

But he is recalled from any tendency to an impracticable piousness by the ringing hortatory imperative, "Therefore mortify your members which are on the earth;" it is not written abridge or curtail, but mortify—put to death your sins—extirpate them root and branch, since you are going to appear in glory with your Lord—with him, the holy, harmless, undefiled and separate from sinners. What a lofty motive is here presented to avoid sin, to conquer all evil inclinations. It appeals to the very best that is in man. Let every one who has this hope in him purify himself even as his Lord is pure.

We are not here enjoined to mortify the flesh, to crucify every manifestation of sin and unholiness from the consideration that otherwise the frown of God will rest upon us here and his more terrible frown hereafter, or because sin in any of its forms is at war with our highest good and happiness in this state of being. But because we are to share in the second epiphany and glorious exaltation of the blessed and adorable Saviour. Surely the contemplation of a destiny so exalted, so holy, is above all other considerations calculated to promote holiness of life.

THE SPIRIT OF WORSHIP.

It is not enough that people shall come to church and listen respectfully to the preaching of the sermon. They may do this from various considerations, intellectual, social and personal. The prime purpose of the church service is that people shall engage in the worship of God and that shall be led to a life of devotion of themselves to God. If this end is not attained the service has been a failure in that it has not accomplished that for which it was primarily intended.

Preaching is designed to give instruction as to divine truth and lead men to see themselves as sinners needing the saving grace of God as displayed in the Gospel of his Son, who died for us. He who preaches should strive to bring men into right relations with God, and the way of repentance, faith, conversion, sanctification, obedience, love and fellowship should be made clear and plain. Within this scope there is ample opportunity for any preacher to use all his talents. He who has preached a sermon that has not made God and his claims to us real to the soul, and made the hearers realize that they should submit themselves to him, has made a failure of that sermon. Sometimes people go away from a church service thinking more of the preacher, or of some worldly theme, than they do of Christ. When this is the case there has been a failure on the part of the preacher or hearer, or both. The effect of each sermon should be to bring the hearers into believing and worshipful relations to Christ, and this should be sought for with earnest prayer and striving.

The singing and music of the church service are intended to stimulate the devotion and lead all who are present into the spirit of praise. Those who have charge of this part of the service should be full of this spirit themselves and should know exactly what is expected of them. It is a wonderful privilege that is theirs. It is

a great opportunity for doing good. Unless they love God they cannot appreciate this. Those who are not Christians cannot fill this place properly, just as an unconverted man cannot preach properly. We pray that God may bless the preaching, and it should be such preaching as God can bless. So should it be with the singing. The singer should not strive to appear as an artist, but as a servant of the Lord, trying to bring people to love and obey him. The words sung should be understood, even as the words preached. Where they are not, the singer has been a failure. God should be magnified and his truth sung into human hearts, or a great opportunity has been thrown away.

Everything about the church service should suggest and cultivate the spirit of worship. The sanctuary is not a place of amusement, or pleasing entertainment, or social reunion. Let everything about the church, in its architecture, its service, and the deportment of the people, suggest that here men and women are to engage in the loftiest exercises possible to the human soul, and let each one assist in making this possible and attainable.

We are led to fear that this is not a reverent age, and that many people do not believe reverence to be a necessary element in the life that the age needs. All this tendency is materialistic and atheistic. Every good and great soul is reverent before God. The age needs reverence, and for the soul without it eternity has nothing of hope or promise. The church is God's human representative on earth. It is to press and emphasize his divine claims. It is to be the instrumentality for bringing men into reverence and worship and faith. Presbyterian.

BLACKFORD ASSOCIATION.

This body convened with the church at Rossville on August 3rd and 4th.

The former officers, Bro. Brown and Morrison, were re-elected moderator and clerk. The Association did not waste time in its organization, but hurried on to the important work of missions, giving the entire evening of the first day to the reading of reports and the discussions on the four missions. The churches reported a decline in the contributions, but the speeches and manifest interest indicated a better report next year. I am sure if some of the good brethren would work missions as energetically in their churches during the year as they speak on this subject at the Association our contributions would be doubled.

The visiting brethren added greatly to the interest of the meeting, among whom we mention, Dunstford, of Bethel College; Cleaton of the Baptist Argus; George Cox, of the Baptist Ministers' Aid Society; Nowlin, of the Third church, Owensboro; Cloar, of Daviess County Association, and our own E. T. Bruner, who is also of Daviess County Association, also Bro. C. B. Coleman, who has been a pastor in our Association for several years, but who has lately taken work in the State of Kansas.

There was quite a lengthy discussion on the subject of religious literature, and yet the report failed to mention the name of any of our religious papers in its recommendations. I believe we ought to be specific in our indorsements.

Bro. Brown is a splendid presiding officer, and Bro. Morrison is excellent in making records.

Bro. H. D. Rice, one of our young preachers, was elected to represent the Association in the Southern Baptist Convention at Kansas City.

The hospitality of the church and community was first-class. The next session will be with the church at Chestnut Grove, five miles south of Lewisport.

Ira L. Rice.

Rev. H. A. Sumrell, D. D., closed his work at Danville July 10, greatly to the regret of the church and the community. He begins his labors as pastor of Shreveport church, Louisiana, September 1st. In Danville Bro. Sumrell did a great work, and he was so much loved there that he could have remained the rest of his life. Throughout the State he will be missed. He goes to a grand church, and we believe he will be instrumental in leading a great work in Shreveport, La. W. P. H.

SPEND AUGUST IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly August and September. Away from the heat, noise and dirt of the city, amid the green of the forest, breathing the pure, bracing air and with the best water and most wholesome food, which would not feel well under such circumstances! The discouraged invalid and the fretful child show the healthful effects of such surroundings, and those in the best of health renew their youthful spirits when transplanted from wearisome business cares to the haunts of nature. The usual deterrents to such needful trips are poor transportation facilities, great expense and poor accommodations.

There are two places within easy reach of Louisville to which none of these objections peculiar to each were so well known as they should be. It could easily be believed that every individual in this city, who is not inclined to expensive trips to the sea shore or the northern lakes, would spend a portion of each summer at one or the other.

Drennon Springs, located one mile from the Kentucky River—meets most fully the desires of those who prefer comfort, health and rest to style and show. This place is reached by a Worthville and steamer, only four hours from Louisville. The ride of an hour and a half from Worthville to Drennon Landing on the most beautiful stream in the interior of this great country, is an ever-remembered treat; at Drennon Landing a stage carries passengers to the inn at the Springs. The waters from these several springs in their medicinal properties equal any in the world. The hotel, located in the midst of an extensive heavily wooded park, will satisfy the most exacting guest; service and cuisine excellent, far better than your experience teaches you to expect at a summer resort; the cleanliness in evidence everywhere will strike the visitor with glad surprise, so unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such go there the environments are so delightful they cease to be disagreeable. Mr. W. L. Crabb is the manager of Drennon Springs. The round trip rate Louisville to the Springs, including the river trip, is \$4.35; the charges at the hotel are very reasonable.

Differing in most respects from the place just described, Middleshorough is in another way as attractive, situated in the mountains of Eastern Kentucky, within a short distance of a beautiful lake offering fine sport for the angler, with numerous drives, walks, magnificent views from rugged mountain peaks, a cool, bracing, invigorating atmosphere—this point appeals to the tired and house or office-worn man or woman with wonderful power. The "Middleshorough" is a hotel worthy of the patronage of the large number of appreciative people who this season are spending their vacation there. Mr. W. W. Howe, the manager, has had many years' experience catering to the tourist trade; his service, and the service provided at his homes is invariably of a high degree of efficiency. The rate Louisville to Middleshorough and return is \$10.75.

Full information as to Drennon Springs or Middleshorough can be obtained at the City Ticket Office, Louisville, or at the Louisville R. R. W. corner 4th and Main Sts., Louisville.

WILBUR R. SMITH, LEXINGTON, KY. COMMERCIAL COLLEGE OF KY. UNIVERSITY

MILLERSBURG MILITARY INSTITUTE. Opens Wednesday, Sept. 7th, 1904. This is the best and safest preparatory school for boys in Kentucky.

POSITIONS GUARANTEED. May pay tuition out of salary after course is completed and secured in Kentucky.

BRADSHAW'S PRACTICAL BUSINESS COLLEGE. NASHVILLE, TENN. ST. LOUIS, MO. ALBANY, GA. MEMPHIS, TENN. ALBANY, N. Y.

HOME STUDY. BOOKKEEPING, BOOKBINDERY, TRANSLATION, etc. taught by mail. Many students if not satisfied with course. Write for prices of home study courses.

MARY BALDWIN SEMINARY FOR YOUNG LADIES. Term begins Sept. 8, 1904. Located in Shenandoah Valley of Virginia.

POTTER COLLEGE. FOR YOUNG LADIES. BOWLING GREEN, KY. Pupils from 37 states. 20 teachers. Boarders limited to 100. Very select.

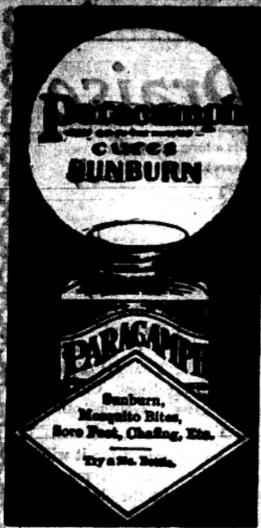
THE PATTERSON-DAVENPORT SCHOOL. A school of the highest grade for boys. Faculty unsurpassed. NEW ASSEMBLY ROOM, GYMNASIUM, and play grounds with modern equipment.

LAW DEPARTMENT, UNIVERSITY OF LOUISVILLE. Fifty-ninth annual session begins Oct. 3. For catalogue and information address W. O. HARRIS, Dean, Louisville, Ky.

University School. A Classical and Technological High School. Prepares for University or School of Technology. Courses in English, History, Mathematics, Ancient and Modern Languages, Natural and Physical Science and Mechanics.

THE TEMPLE COLLEGE PHILADELPHIA, PA. RUSSEL H. CONWELL, Pres. Highest grade Theological Course leading to a degree. Non-resident Department. Send for catalogue.

NEW TOURIST SLEEPING CAR SERVICE TO CALIFORNIA. On August 15th the Missouri Pacific Railway will establish a daily through Tourist Sleeping Car line, St. Louis to San Francisco. Train will leave St. Louis daily 11:55 P. M. and arrive San Francisco daily 7:00 A. M.



Items of Interest

News the World Over. Col. Francis Ingraham has died at Beauvoir, Miss., aged 60. He was a Tennesseean, was such a brave and talented soldier that young as he was, he was a Colonel in the Southern Army.

The most terrible fighting that the world has seen since Plevna is going on at Port Arthur, with the probabilities strongly in the favour of the Japanese. The loss of life among them has been fearful. They took one fort which commanded the city with the loss of thousands to find every Russian in it dead or wounded.

When the Russian fleet at Port Arthur made its sortie, one small torpedo boat destroyer was damaged and took refuge in the Chinese port, Chefoo. The Japanese went into the harbor and seized it. This was in plain violation not only of international law as China is a neutral, but also a breaking of the pledge of Japan to respect the neutrality of China.

Elections have taken place in France for "councillors." We do not know to what officials in this country these men correspond, but we know they elect the Senators to the French Parliament. These elections have gone overwhelmingly in favor of M. Combes, and the election shows the French people are with him in his resistance to the arrogance of the pope.

There have been two disastrous fires, but both in Europe. At Toulon the fire broke out in the arsenal in the extensive war stores and it was not extinguished for 24 hours. The ships built by the famous Vaulbe in 1800, which were the pride of the city, were destroyed. The loss was \$1,000,000.

That Governor Wood of that Illinois school in New York City, in the charge of a preacher, thank God not a Baptist, who is innocent on the subject of homo-

sex himself before the public, was charged as a huge fire involving schools, is shown by the fact that the school has been abandoned with newspaper clipping about it. It is a pity the charge was not met by contemptuous silence.

The Kansas City Journal says of this "dedicated" saloon in which the infamy was perpetrated of singing the demagogic, "Here miserably about the nation that a thing inherently vicious can be moralized by reading psalms and singing hymns over it. There is no moral boom. Liquor drunk in this saloon will inflame, debauch and destroy the same as liquor drunk elsewhere."

In a paper read before the Sanitary Congress at its recent meeting, Sir John Ure Pringle gave some new and forcible reasons why cities should free themselves from the smoke nuisance. Besides the usual reasons we have heard all our lives, he said that coal smoke obscures the violet and ultraviolet rays of the sun's light, and it had been proved that these rays are the ones which destroy bacteria.

We are deeply pained to learn of the death of Mrs. Judge John F. Henry, of Dallas, Texas. The writer knew her well for nearly 50 years, and she was one of the brightest, best and most of women. As a wife, as a mother, as a Baptist, in society—everywhere she was a jewel of purest ray. We deeply sympathize with the bereaved family, and we feel a keen sense of bereavement in her death.

W had a pleasant visit Saturday from Dr. A. J. Barton, the Home Mission Secretary for work among the colored people. He has thrown himself with his whole heart into the work, and he is very hopeful of good results. Some have doubted the wisdom of the appointment of such a secretary, but the results will determine the question. In the controversy (?) over this matter we think there must be some elements that have not been brought to public notice. We call upon the special commission appointed to counsel with the Home Board on this matter, soon to meet with the Board, to go to the bottom of the subject, and to tell the denomination all they can find out. This commission is as follows: L. O. Dawson, J. F. Lewis, L. B. Warrick, J. K. Paen, J. L. Stallcup, J. S. Dill, C. L. Lewis, W. F. Yarbrough, G. W. Hyde, E. O. Ware, C. J. Thompson, C. W. Brewer, Z. T. Cody, A. U. Boone, G. W. Trust, R. B. Garrett and C. C. Coleman.

President Roosevelt wisely refused to commute the sentence of death against John W. Burley, his crime being criminal assault, and his victim being only 14 years of age. The plea of insanity was made for Burley, and on this the President wisely says: "I have acted sympathily with the plea of insanity advanced to save a man from the consequences of crime when, unless the crime has been committed, it would have been impossible to persuade any responsible authority to commit him to an asylum as insane." These cases where men are found insane only after committing crime are especially suspicious.

WANTED—Governors—Baptist preferred—for two children. Must be able to teach music, and will be permitted to take college papers. References exchanged. Address, S. M., Box 35, Princeton, Ky.

Elder J. U. Spurlin, no win his eighty-first year was the only messenger present who was a messenger sixty years ago at Bethel Association. Bro. Spurlin has been a faithful preacher and successful soul-winner. He is remarkably well preserved and preaches with great acceptance. For fifty years he has been a reader of the Western Recorder, and he says that the reading of his Bible and the Recorder have made him a staunch Baptist. All honor to the noble, self-sacrificing men, who, like the Wallers, Warders, Vaughns and a mighty host who labored and sacrificed amid discouragements and preached the Gospel to the masses and laid the foundation of our prosperity as a denomination. True, many of them did not develop their churches as younger and better prepared men are doing to-day, but were they not instrumental in the conversion and salvation of more souls? W. P. H.

LOGAN CO. ASSOCIATION.

The first annual meeting of Logan County Association (formerly Clear Fork) Association, met with Bethlehem church, Aug. 6, 1904. The introductory sermon was by Bro. J. R. Kennerly, the burden of which was that as Paul was moved when he saw the idolatry of the Athenians, so will our hearts be moved to send the gospel to the heathens just as we are brought to see their condition as lost without the gospel. It opened a missionary enthusiasm which continued through the season.

Officers re-elected were W. M. Hall, moderator; H. K. Nelson, clerk, D. P. Browning, treasurer. We had present with us Dr. W. P. Harvey, of Western Recorder, our State Secretary, Dr. Bow, Bro. G. H. Cox, of Ministers' Aid Society, and Dr. Young, representing the Anti-Saloon League. The people were delighted with Dr. Young, and gave him a full house. Dr. Harvey ably represented his paper. Bro. Cox being pressed for time, left his cause in the hands of Bro. A. C. Dorris, and in addition to a small collection secured pledges from the churches for \$44.50. Dr. Bow made an effective speech on missions, which was followed up the next day by others. The discussion was of a high order and the Association asked all churches to appoint special mission committees and to report next meeting the proportion of contributing and non-contributing members. We think our people who have been negligent on missions, are getting more interested and we expect an increase in contributions. In fact our collections, notwithstanding the loss of one of our good churches, showed an increase over last meeting of over 25 per cent. We trust for a good gathering next year when we meet Tuesday after the second Sunday in August at New Friendship church, Logan county, Ky., which is only two miles from Auburn, on Memphis Branch of L. & N., where visitors and messengers are promised by the church free conveyance. We would like for the brethren from our more favored and larger bodies to meet with us.

GOD'S PERSONAL LOVE.

It is a delightful thought that the love of God is personal. It is not a general beneficence, but a direct personal love. "Who loved me and gave Himself for me," said Paul. The thought of the immediate and direct love of his Lord was ever present with him. Jesus declared His love for His disciples, and of one it is written, "The disciple whom Jesus loved." And everywhere in the Scriptures the thought is the same. God loves the world, His care is for all, but that is so because He loves and cares for each one. As soon as we recognize the personality of God we become conscious of a personal relation to Him, and when we receive the Lord Jesus as our Saviour we know the relation is one of tenderest love. This sense of the personal love of God, so that we can say as Thomas did, "My Lord and my God," brings us into close relation with the whole administration of God. All power in heaven and earth is given to Christ, and we are, therefore, allied to the whole universe of God. We look up to the heavens, they are ours; we look abroad over the earth, it also is ours; we think of the angels, they are ours—the servants of Christ to go forth as ministering spirits to minister to the help of salvation. What a wonderful sweep there is in this love! All things are yours, and ye are Christ's, and Christ is God's.—Ex.

RAISING MONEY FOR THE LORD.

I and my people have received several letters recently, some in silver and some in nickel chains, as they call them. They ask us to write to three of our friends a copy of the letter we receive, numbering them the next higher number, and send the original copy back to headquarters to Mrs. X. Y. or Z. with a nickel inclosed and the names of those to whom we wrote. The four letters would cost at least ten cents, besides the time of writing them. They appeal to your friendship, but this is no test of friendship, since your friend gets only one-third of what it costs you, and often we are asked to help those of whom we have never heard before. There is no business sense in any such extravagance. It is in no sense giving "as the Lord has prospered." I detest any such foolishness, and wish to insist that our patrons stick to the Bible plan for raising money for the Lord's cause and oppose all such so-called help from their members.

TO CINCINNATI.

A pleasant way to go to Cincinnati is via the river. The boat and dust are done away with, and one arrives at Cincinnati early in the morning, refreshed by a good night's sleep. Boats leave daily at 5 p. m. from foot of Third St. The boatman leaves Saturday and will carry passengers for \$1.00 for the round trip.

An exchange relates that a Cleveland rector was visited by a man who wanted him to draw up the strongest possible pledge and to witness the signing of it. He had a good standing in the business and social world, which he was in danger of losing through his inability to resist the solicitations of his friends. He drank only on their invitation. The rector told him that a pledge would not help him, for he would undoubtedly break it; but gave him only 35 cents.

GHEENT AND WARSAW.

We are pleased to hear good reports from our churches in Ghent and Warsaw. Rev. Hugh F. Searcy serves both churches as pastor. In two years mission contributions have more than doubled. Bro. Searcy writes: "We have had 25 additions at Ghent during the year and raised about \$1,000 to remodel the meeting-house." W. P. H.

LITERARY.

W. A. Wilde & Co., Boston, publishers of Peloubet's "Select Notes," announce for fall publication a new book by Dr. F. N. Peloubet, entitled "The Front Line of the Sunday School Movement," a volume of practical aids and suggestions for all Sunday School workers. Its aim is to present some of the strategic points of the Sunday School, such as the relation of teacher and scholar; the training of the teacher; the preparation of the lesson; the grading of the school, etc. The volume is the result of long years of observation, continued study and actual practice.

THE MARKETS.

LIVE STOCK.

Table with 2 columns: Item and Price. Includes Extra good export steers, Light shipping steers, Choice butcher steers, etc.

SHEEP AND LAMBS.

Table with 2 columns: Item and Price. Includes Good to choice sheep, Fair to good sheep, Common to medium, etc.

LEAN TURKEY.

Table with 2 columns: Date and Price. Includes Jan 1 to date, Year 1903, Year 1902, Year 1901.

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1904, 79,230; 1903, 84,410; 1902, 110,807. Sales of new crop to date, original inspection, 1904, 66,000; 1903, 78,000; 1902, 90,800.

REJECTIONS.

Rejections this week, 1004, 215; 1903, 273; 1902, 238. Percentage of rejections to amount sales, 1904, 25; 1903, 29; 1902, 22. Rejections Jan. 1 to date, 1904, 10,207; 1903, 14,287; 1902, 25,274.

BOOKS.

Rejection this week, 1904, 1,000; 1903, 1,200; 1902, 1,500. Rejection Jan. 1 to date, 1904, 47,200; 1903, 50,000; 1902, 55,000. Georgia Bible, a 25 cent book, now available. It will contain a large amount of material. Address, W. P. H., Cincinnati, O.

a card on which was written: 'My friends: I had I am a victim to the plague which I do not quit, I am sure to lose my position and ruin myself. For God's sake, don't ask me to drink with you.' He signed it, and used it for a month; his friends felt the force of the appeal. One day he forgot it. He went immediately to the rector, and was encouraged to try again. It was effectual for three months, then for six. And when the rector told the story, two years after the man's first appeal, he said he had every reason to believe that the man was saved.

World's Fair Accommodations.

The St. Louis Young Men's Christian Association is prepared to furnish the best of accommodations at reasonable rates in splendid private hotels, and boarding houses. No charge for the service. Correspondence invited. Address E. F. SHAW, Secy, 412 Central Y. M. C. A. Bldg., St. Louis.

75 Cents to Cincinnati \$1.00 Round Trip

On Steamer Bonanza, Saturday, August 27th, at 5 p. m., foot of 3rd street.