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Faith, Hope and Love, these three

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The Coming One.

BY J. M. WEAVER, D.D.

Jesus Christ, having finished His work of atonement on earth, hastened to ascend into His heavenly home again. Forty days after His resurrection He had continued on earth, appearing unto His disciples at different times and in different forms. He was never seen by His enemies. At the close of the forty days He was ready to enter within the veil to finish the work of redemption by offering His blood and interceding for His disciples in the presence of His Father. Leaving the city of Jerusalem with many of His disciples He came to the Mount of Olives. Having delivered His last great commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." He gradually, while blessing His disciples ascended into the heavens in their full view. When He is lost to their sight we are enabled from the prophetic twenty-fourth Psalm to follow Him to the gates of glory and hear the bold demand: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in," and the challenge from within: "Who is this King of glory?" then the answer, "The Lord strong and mighty, the Lord mighty in battle." Then while the disciples in amazement stood gazing into the heavens two angels in human form stood by them and assured them that He should come again. Then with joyous hearts they returned to the city. The great truth that thrilled them and has been the hope of all believers over the ages since was the coming of Jesus to our world again. Yes, Jesus is coming again to our world. This is as certain and sure as that the Word of God is true. No one believing and studying the Bible can for a moment deny or doubt this. Centuries have rolled by since he left, and men with a sneer are saying: "Where is the promise of his coming?" for since the fathers fell asleep, all things continue as they were from the beginning of the creation," yet He is surely coming. An nineteen hundred years ago He walked among men so shall His blessed feet again press the green earth. No fact in the Christian religion is more frequently and plainly asserted. He Himself said unto His sorrowing disciples: "I will come again." Matthew, Mark, Luke, John, Paul, Peter, James and Jude, all of the writers of the New Testament, assert the truth again and again. The statements of His second coming in the New Testament are more numerous than the statements in the Old Testament of His first advent. Could it have been stated plainer and more emphatically than it has been? Could the proof be more overwhelming? Every earnest child of God is praying with Bonar—

"Come, Lord, and tarry not;
 Bring the long-looked-for day;
 O why these years of waiting here,
 These ages of delay?
 "Come, for thy saints still wait;
 Daily accents their sigh;
 The Spirit and the Bride say, come!
 Dost thou not hear the cry?
 "Come and begin thy reign
 Of everlasting peace;
 Come, take the kingdom to thyself,
 Great King of righteousness!"

The manner of His coming is plainly stated. The angels said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then His coming again will be personal, for so He went away. It shall be visible, for so He left. Jesus said: "For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Paul says: "And unto them that look for him shall he appear the second time without sin (or sin-offering) unto salvation." He comes in power to complete His work of redemption. When before the Sanhedrin, Jesus said unto the high priest: "And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." We are told that "every eye shall see him." His coming then shall be in great majesty and glory. The inhabitants of earth shall be startled by the magnificence of His appearance.

"Lo! what a glorious sight appears
 To our believing eyes!
 The earth and seas are passed away,
 And the old rolling skies.

"From the third heaven, where God resides—
 That holy, happy place—
 The New Jerusalem comes down,
 Adorned with shining grace."

Well may we ask the purpose of His coming.—We may expect events wonderful and glorious. We are not left ignorant of the things to occur at and by His advent. We are told He comes to raise the righteous dead and to translate the righteous living. Paul said to the Thessalonian Christians: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (go before) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Again, John says: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The two classes, the raised and translated, will be joined together and be forever with the Lord. Their home will be the "New Jerusalem let down out of heaven," in whose light the "nations of the saved shall walk."
 Again, He comes to establish visibly His kingdom over the whole earth. Then will be heard the triumphant shout, "The

kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Daniel says: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, (that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed) * * * and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." He will then with His saints reign over all nations. Jesus said to His apostles: "Verily, I say unto you, That ye which have followed, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel."

Again, He will begin the renovation and restoration of this sin-cursed earth and eventually bring it back to its pristine beauty and glory. Isaiah says: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. * * * There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being a hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." These glorious days are before us. When shall He come? The day is unknown. The signs indicating His return are given and are now rapidly appearing before us. It may be at any moment! Wonderful events are transpiring daily. The great "Eastern question" looms up as never before. Soon, it may be, we shall hear the cry: "Behold, the Bridegroom cometh, go ye out to meet him." Reader, are you ready? Then rejoice, for your redemption draweth near. If not, hear His warning: "Be ye also ready."

Going up the Matterhorn we were all tied together. In the perilous places, on icy slopes, clinging to the face of rocky precipices, too faint to bear another pound of burden, if any one had slipped or stumbled it would have involved peril and almost certain death to all. . . . No man liveth to himself nor falleth alone. We are bound together. We are always on icy slopes and on the face of precipices. We have no right to do what is even safe for us, if it is dangerous for others.—Bishop Warren.

A true gentleman is true everywhere. He who has courtesies for those only who are of equal or superior station is lacking in the graces of genuine nobility.

Life without pain and trial is like a Chinese picture, with no depth or shadow: Rev. F. B. Meyer.

There is no wealth like the heart's wealth—content.—Lytton.

PASTOR J. M. CRANDALL has resigned the pastorate of the Lestershire church, New York. Ten years ago, when he went there, the church had been organized but a short time, and the membership was small. Now there are 422 members and the church is a strong one in all that constitutes true strength. This is a record which many of our churches can equal, the unusual thing being the age of the pastor.

When he accepted the call he was 71 years old, and he is now 81. The *Evening Star* says of him, "He is erect in body, alert in mind, fresh in thought, forcible in delivery, responsive to all religious interest, staunch in his holding to orthodox views of theology, and loyal to Baptist principles."

A correspondent of the *Independent* visited a poor part of Chicago, where there is much need and suffering. He writes that in this poverty-stricken section in one place he found twenty-seven saloons in one solid row. No wonder there is the deepest poverty and want.

DR. C. C. HALL, President of the Religious Education Association, which is so anxious to control all religious teaching in Baptist colleges, Sunday Schools and homes even, has made an address, in which he puts the Catholic church as the best one to cultivate that sense of the divine presence which is needed. Why Hall and Briggs do not join the Catholic church is a mystery.

But this utterance of Hall's adds another to the many reasons why all evangelical people should let that Religious Education Trust severely alone. We regret to see that some of our religious exchanges are publishing the paragraphs which were sent to us to give free advertising to said Trust. Why give countenance to such a man as C. C. Hall, who thinks the Catholic church the best for the things spiritual which he says are most needed?

The "Away from Rome" movement goes on in Austria. In Bohemia when this began there were only 18 Protestant congregations. Fifty-eight new Protestant churches have been built, five more to be, and in 125 towns for the first time since the Reformation there is regular Protestant preaching. About 30,000 have joined Protestant bodies.

The Christian's great duty is to lead others to seek the pardon of their sins. And this duty begins with those whom God has bound to him by ties of blood, of marriage, or neighborhood.

QUESTIONS ANSWERED.

By James.

Will you please give me information in regard to the authorized version of the Bible? How many men were engaged in translating it, how were they were appointed to what church did they belong? The history of the revised version really begins with William Tyndale, one of the greatest men the English race has ever produced. He was born in 1484, studied at the University of Oxford, where he won much fame for his scholarship. Afterwards at Cambridge he came under the influence of Erasmus, the great Greek scholar, who had published the Greek Testament. Tyndale became greatly interested in this and resolved to translate the Bible into English, a purpose which he finally accomplished in Worms, Germany, to which country he fled for safety. The story of Tyndale is one of absorbing interest, but I have not time nor space to go into it. Tyndale at first translated the New Testament without any assistance, but in revising his translation, when at Worms, and in translating the Old he had the assistance of two other men. What their names were I do not know, my information being limited to an extract from the diary of a German scholar who was in Worms at the time Tyndale was at work, a quotation from which is made by Canon Westcott. This scholar wrote that Tyndale was such a master of seven languages, among them Hebrew and Greek, that whichever one he used, one would think it was his native tongue. This scholar said he was assisted by two of his countrymen.

All the translations of the Bible since Tyndale's day have been in reality only versions of his work. Froude does Tyndale no more than justice when in speaking of our authorized version he says: "The peculiar genius which breathes through the English Bible, the mingled tenderness and majesty, the Saxon simplicity, the grandeur, unequalled, unapproached in the attempted improvement of modern scholars, all bear the impress of the mind of one man, and that man William Tyndale."

After Tyndale's death, and the accession of Elizabeth to the throne, there were several versions of the Bible in circulation, but all of them were merely revisions of Tyndale. The most popular of these was the Geneva version, chiefly the work of English exiles who fled from the country in Bloody Mary's day, and came back, bringing their Bible with them when Elizabeth came to the throne. All these editions had brief notes and comments. When James I. came to the throne he found the Geneva version the favorite with the people. The king did not like it on account of the comments, and in January, 1604, he called a conference of bishops and clergy to meet him in his palace. And to them he announced his determination to have a new translation which should have no marginal notes except to refer to other verses of the Bible or to explain the Hebrew and Greek words.

James appointed 54 of the most learned men in England and he was wise enough to give the Puritan scholars due recognition. Half of those appointed were Puritans. These revisers were divided into six companies, each of which worked on a portion of the Bible. The king also ordered the bishops to hunt out all Hebrew and Greek scholars in their dioceses and to tell them the king requested to send any observations they might be able to make which could be of any assistance in the translation to three men whose names he named. How many scholars were found by the bishops and how many sent suggestions as the king requested, I do not know; but these translators had the same end in view as Tyndale and

the beautiful English of Tyndale and they made as few changes as they could. Hence the marvelous beauty of our authorized version. Shakespeare is the only man who could have written such English as Tyndale did, and Shakespeare was greatly indebted to Tyndale's work. No version will ever be equal to ours till another man arises with Tyndale's marvelous power.

The Revised Version originated in the resolution introduced by Bishop Wilberforce in the Convocation of the Episcopal church in England. Both houses of Convocation adopted the resolution; the work was begun and carried on by them, and credit or blame is justly the due of the English Episcopal church. Or rather I must in justice say, the credit is due to them, the blame belongs to the translators of all sorts whom they employed. For the Convocation laid down for them a most admirable rule "to introduce as few alterations as possible into the text of the Authorized Version." This rule they deliberately violated, and their reasons were flimsy. As a consequence, it is to be hoped the English-speaking people will follow the example of Spurgeon, who said he should use the Revised as a commentary on the Authorized version, which should continue to be his Bible. The day may come when some translator shall arise with Tyndale and Shakespeare's power of language. Or, what is more probable, that a body of scholars will arise who will obey the rule made by the Convocation and alter Tyndale's English as little as possible. I sympathize with a lady friend who said in disgust when she had read the Revised, "The conceit of these men who imagined they could improve the English of our Bible has never been equalled except when Dryden undertook to rewrite and improve Shakespeare."

But I was only asked to tell the history of the Authorized Version. But I still digress by quoting the words of a great Catholic writer who hated our version: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that can never be forgotten. Its felicities seem often to be almost things rather than words. It is part of the national mind and anchor of the national seriousness. Nay, it is worshipped with a positive idolatry, in extenuation of whose fanaticism its intrinsic beauty pleads availingly with the scholar. The memory of the dead passes into it. It is the representative of a man's best moments; all that there has been about him of soft, and gentle, and pure, and pensive and good speaks to him forever out of his English Bible. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

"Is it Scriptural for a Baptist church to ordain a brother for the office of deacon whose wife is a member of another church, but one in whom the people have great confidence? They believe her to be a Christian." Of course a church would prefer to have for its deacons brethren whose wives are members of the church. If there were two brethren who seemed equally qualified for the deacon's office, and the wife of one is a member with him, the church should choose him.

But if this brother is clearly seen to be the best qualified of any of the brethren, and his wife is a regenerated soul, as seems evident, the question would be solely on the point as to whether the brother does have that important qualification for either of deacons—that he will well his own house. Rules, observe, not merely let things slide, or leave the government in the hands of his wife, say, as is too often the case in these days, in the hands of his children. A home is a kingdom, not a republic nor an anarchy. There must be a head to a house, not all having a vote in the ruling.

If this brother rules well his own house and his wife is a helpmeet to him, being by sustaining his authority, there is no

reason why he should not be chosen. But if she takes the reins into her own hands, no matter how well she may govern, he will not do so. Do his children go to the Baptist church, and does the mother acquiesce cheerfully in their going? Does she shake her head either, or on any pretext to make him irregular in his attendance? If so, there is no reason to object to him as a deacon.

God has decreed that the father shall be the head of the home, therefore it is the duty of this brother to see to it that his children go to the Baptist church. If for any reason he fails to do this, he himself is not qualified for the office, even if his wife were dead. That is a simple and easy test of his qualification in such a case. He has no right to divide the children, all must go with him. If they do, elect him.

The Greatest National Issue.

The platform of a political party in an Eastern State reaffirms from some previous utterance that "the greatest national issue is the maintenance of prosperity." To which our contemporary, *The Congregationalist*, replies: "The greatest national issue is the maintenance of honesty. Increase in material possessions with decline of commercial and political honor and integrity is impossible in the long run, but if it were it would not be desirable."

Without controverting the second part of the latter statement, we would urge that there is an "issue" of greater national importance than even the maintenance of honesty.

Granting that the word includes both "honor and integrity," it is still a fine thing only in proportion as the man who practices it is fine, and the nation that omits to seek for the highest possible good of every member of the community has lost its bearings. In vain will any political party secure the maintenance of prosperity; in vain will such moral teachers as the church and the religious press insist upon the maintenance of honesty. Men cannot be honest, in the long run, the country cannot be prosperous in the long run, while any, even the most insignificant group or individual, is deprived of equal opportunity with any other to enjoy those common blessings which are necessary to the development of his personality as a man.

Three months ago a young man of the people, a church member, honest, industrious, exemplary, with fair general education and a good degree of special fitness in his chosen line, without a single bad habit, was "laid off" by one of the most prosperous houses in the city which found it expedient to reduce its help. That the firm had any duty to one who had faithfully served was not even considered. Every day for three months this young man walked the streets seeking employment at any honest industry, at any wages. His widowed mother and his young sister, both industrious and both experts in a certain line of work, have been able to secure only half a dozen days' work since being laid off a year ago because "business was slack." Is it a wonder that this young man, who qualified himself for his semi-professional trade at the expense of years of night study and rigid self-denial, who for months has lived on two meals a day and seen his mother and sister go hungry at his side, who never in the long years since his father died and left him a boy of fourteen to fight the world's battle alone, has failed to pay his mother's rent on the day appointed, should now, with a disreputable paper in his hand and himself tempted to accept the enticing offer of a "book maker" on the race course? Would he refuse it if he believed that the greatest national issue was "the maintenance of prosperity?" Would he refuse it, even if he believed that the greatest national issue was the maintenance of honesty, since he would expect by faithful service honestly to earn the wages offered him? What is it that would tempt him to abandon this tempting offer, and how many to him

his mother's hungry eyes, and the anguish of his respectable mother as she sees her sacred household goods pass into the street? Is it not that he cherishes a noble ideal that of prosperity? Is this a solitary instance? Alas, every minister in a crowded city parish, every benevolent worker, every student of social science can duplicate it. Or shall we not say it is well that in our land are still so many, though so inconspicuous, who can suffer for an ideal? But while this condition exists, what is "the greatest national issue?"

Are the churches without fault in this matter? In a foreign religious exchange the report of the annual meeting of a great evangelizing society begins with the words, "The great issue before the society was the financial question." In nearly every Annual Assembly of the churches of this country great stress, if not the greatest, was laid upon the question of money; there was a deficit, or there was not a sufficient increase, and so the work must be curtailed; or else immense sums were needed, and the energies of the church must be bent to the raising of them. What is this but the incorporation into the churches' platform, in other and not very different words, of that plank in the platform of this State, "the greatest" religious "issue is the maintenance of prosperity?"

No, Mr. Speer was not wrong the other day, when speaking for foreign missions, he said he was not troubled about the deficit; let the heart of the church be fired with zeal for the kingdom of God and there would be no trouble about money. It is beginning at the wrong end, both in the church and in the State when the maintenance of prosperity is put first. Zeal for the souls of men, zeal for the *Meas* of men, this is the greatest national and the greatest religious issue.—Christian Work.

South America as a Mission Field.

South America is priest-ridden; with out family life; given up to domestic anarchy; to the worship of grotesque images, to the practice of pagan rites and to the control of a most profligate priesthood whose main business is a shameful traffic in human souls which has made religion loathsome to the people. There is no instruction in the doctrines of Christianity. The Bible is kept from the people, and even from many of the priests. There is no spiritual worship, but in its place worship of images in the cathedrals and shrines that stand along the roads as do little idol temples in India. Four-fifths of the people are unable to read. Forty per cent of births are illegitimate. How long must this dark picture be exposed to view?—Missionary Visitor.

THE KIND OF RELIGION WE WANT.—We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamations and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late and keeps the wife from fretting when the husband tracks the newly washed floor with his boots and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honey-moon into the harvest-moon and makes the happy home like the center of the world, bearing on its bosom at once the tender blossom and the glory of the ripening fruit.—We want a religion that shall interpose between the rich and gables and rocks of the highway and the wretched souls that are trampling over them.—Baptist Thoughts.

I recently ordered a number of "Glorious Prayers" from you for use for my church, and it affords me great pleasure to most heartily commend the collection of prayers and hymns—E. T. Mahoney, Lehigh, Miss. (Footnote: W. W. Gardner)

Sunday-School Lessons

MONDAY, SEPT. 11.

ELIJAH TAKEN UP INTO HEAVEN.

2 Kings 2:9-11.

Motto Text—"He was not, for God took him."—Gen. 5:24.

Eight or ten years have passed since our last lesson. Elijah has appeared but twice in the Scripture narrative. Once he was sent with a message to King Ahaziah, son of Ahab, to foretell his death for having sent to consult Baal-zebub, the god of Ekron, in regard to his recovery (1 chap.), and again he sent a letter of warning to Jehoram, king of Judah (2 Chron. 21:12). He had occupied his time, it is thought, in preaching to the people, and in bringing into new life the schools of the prophets. Elijah had been his companion during these years.

"And it came to pass when the Lord would take up Elijah by a whirlwind."—All our lives are in God's hands, and he has appointed the hour of our death. Yet are we guilty of sin in doing anything which has any tendency to shorten our lives. God's sovereignty abates no jot from man's responsibility for his free will. There are many things which make us associate in our thoughts, Moses, the law-giver, Elijah, the law-restorer, and the law-fulfiller, the three who met on the Mount of Transfiguration. Their departures bear resemblance to each other, and yet they differ. Moses died alone, with his God, and was buried by the hand of the Almighty, no man knowing the place of his sepulchre to this day; Elijah was translated in a chariot and horses of fire, carried to heaven; Christ, by his own power, with no external agency, ascended to heaven, the cloud receiving him out of sight, but not bearing him up, thus marking the difference between the greatest and the most honoured men and the incarnate God.

"Elijah went with Elisha from Gilgal."—It is thought from 2 Kings 4:38 they had made Gilgal their residence for some time. This is the Gilgal in the hill country of Ephraim, about nine miles from Bethel. The modern name is Jiljilia. There was a school of the prophets here. "Tarry here, I pray thee, for the Lord has sent me to Bethel."—It is evident both Elijah and Elisha knew the end of Elijah's life was near. God had revealed it to Elijah and he had told Elisha or a separate revelation had been granted him. Elijah was probably uncertain whether God wished any witness of his glorification. "As the Lord Noeth and as thy soul Noeth."—An oath which shows Elisha's intense earnestness and made Elijah forbear from further prophetic utterance.

"And the sons of the prophets."—This means the young men attending the Theological Seminary which Samuel had first organized at Gilgal. The prophet was the instructor and the students were called his sons.

"And thou shalt see the Lord will take away thy master from thy head to-day."—That those young men knew that Elijah would be translated is not probable. They knew probably from a revelation

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, regulate the bowels, liver and skin. The medicine to take is

Hood's Sarsaparilla Which has cured thousands.

to the prophet at whose feet they sat, that his life would end, and end in some striking way. "Yes, I know it; hold you your peace."—There is no discourtesy, only the deep sorrow which cannot endure concealment in these words. The deep personal attachment of Elisha, who was a polished, courtly young man, an associate of kings and great noblemen, to the stern ascetic throws much light on the loveliness of Elijah's character. The stronger the man always the greater his tenderness. Elijah was all fire in his anger against sin, as he ought to be, but tender and loving to the faithful. And such positive characters are always loved with the deepest devotion. "No they came to Jericho."—About thirteen miles from Bethel. Here was also a school of the prophets. Elijah seems to have made a tour among these schools to give his last words of warning and advice to the teachers and scholars. Here also they knew of Elijah's approaching end.

Refusing to leave his master, Elisha goes with him to the Jordan. The young theologues went to the abrupt heights beyond Jericho which commanded a view of the river for five miles. God had sent Elijah to the river where there was no bridge, just at the place where the Israelites had crossed dry-shod more than 500 years before. "And Elijah took his mantle and wrapped it together."—His mantle was of sheep skin and was rolled together for convenience in drying. "They two went over on dry ground."—God works for these two the same great miracle he had performed for millions before. It is not the numbers for which he cares, but the fact that they are his children.

"Ask what I shall do for thee."—The thoughts of the great prophet in sight of Heaven are with his successor who shall carry on his work. And the answer should be a test of Elisha's character. What we most earnestly desire in our hearts is the greatest and surest exposition of our characters.

"Let a double portion of thy spirit be upon me."—Elisha is far from meaning to ask that he shall have twice the spirit of Elijah. But as fathers left their eldest sons a double portion of their estates, so Elisha would have Elijah consider him spiritually his eldest son. And he asked, as the great man whose companion he had been so long knew well, not from vain glory nor self-love, but because he would need wisdom in carrying on the work in Israel.

"Thou hast asked a hard thing."—Spiritual gifts are the most difficult to impart; and a sudden accession of much wisdom or grace or spiritual power is not God's usual mode of dealing with men. Men grow in grace and in the knowledge of the Lord. Moreover, this gift was not in Elijah's power, he could only pray that God would grant it. And God grants it so far. He reveals to Elisha that if Elisha say him taken up it would be a token his prayer

was granted. Elisha's prayer shows the same spirit as the words of Carey's great sermon: "Expect great things from God; attempt great things for God."

"Behold, there appeared a chariot of fire and horses of fire, and parted them both asunder."—Symbols of the Divine presence and power. Distinguishing, as I said the accession of Elijah from that of our Lord in that the former was carried to heaven by a force outside of himself, and the Lord by his own divine power. Destructive critics have done their best to get Elijah out of his fiery chariot and represent that the chariot and horses were only used to awe Elisha and separate the prophets. It requires far more faith to believe their labored explanations to prove the Bible does not mean what it seems to mean than to believe the Scriptures.

Many a one has wished as he read this story that he, too, could be translated without dying. But our Lord has glorified the tomb forever. Three of our race have their bodies in heaven, Enoch, Elijah and Moses, who had received his when he appeared on the Mount of Transfiguration. But we must wait with Abraham, David and Paul for ours till the sound of the trumpet shall be heard by all in their graves.

Nothing is more needed in the churches to-day than God-fearing and God-honoring men who have a double portion of Elijah's spirit. He would make us short work of sentimentalism, sissy-pamphism, "liberalism," etc., as he made of the prophets of Baal.

Dr. J. B. GAMBLE'S able paper on the relation of our churches to our general bodies will in our columns next week. We will take this occasion to express our own views on this important subject.

By the prayerful study of the Scriptures comes the knowledge of the divine will.

LEARNING THINGS

We are All in the Apprentice Class.

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says: "After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of. I could get no relief from doctors—none from the numberless heart and nerve medicines I tried because I didn't know that the coffee was daily putting me back more than the Dr. could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions I gradually improved in health until for the past 6 or 8 months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Many people marvel at the effects of Postum, coffee and drinking Postum but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a builder. That's the reason. Look in each package for the famous Little Book, "The Road to Well-being."

GOD'S GOOD GUIDANCE.

BY THEODORE L. CUTLER.

Luck is a word that ought to be banished from a Christian's vocabulary; for life is not a lottery and this world is not governed by chance. Our Heavenly Father's precious promise is: "I will teach thee in the way which thou shalt go; I will guide thee with mine eye upon thee." When the children of Israel were making their long march from Egypt to Canaan a miraculous pillar of cloud overhung their camp. In the morning, when Israel was to move onward, the cloud gathered itself into one upright column, and pioneered the way in which Moses was to march. All that the Israelites had to do was to watch the cloud.

We may sometimes envy those pilgrims of the desert, who were only obliged to look out of their tents in order to learn whether they were to remain quiet or to go ahead; and if they were to move, they knew just whither to bend their steps. But our God, if we ask him, will be as truly with us in our life's journey as he was with the children of Israel. He will be our guide even unto death. We have his infallible Book as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts! One of the best proofs that my Bible is God's Book is that it has a clear "Thus saith the Lord" over the path that leads to heaven, and a most distinct "Thou shalt not" over the enticing gateways that lead downwards to hell. As the night-watchman beside a railway track swings his red lantern in token of danger, so our loving Father holds out what may be called his red lights of warning and prohibition on the pathways to ruin.

Not only does every true believer have his Bible for his rule of faith and practice, but he is promised the instruction and help of the Holy Spirit. "He will guide you into all truth." In addition to this, the docile and obedient believer has the example of his Master, who has said: "He that followeth me shall not walk in darkness, but shall have the light of life." There have been some extravagant things said about walking "in His steps," but certain it is that, if all Christians would examine their Master's footsteps, they would oftener discover their own path of duty and would not stray into the seductive roads to self-indulgence and worldly conformities. "Follow me" means go where you can have my presence and my blessing. If we cannot carry Christ and clean conscience with us then not one step!

The infallible Word and the help of the Holy Spirit and the example of our Lord are not all that we have to direct us. There is often what we may call the pillar of providence. We often talk about "special providences," because we can then detect the leadings of God's hand more clearly than at other times; but the whole government of God in regard to us may be a complex series of overrights and overrulings. Sometimes the workings are exceedingly complex, just as in a watch the wheels move in opposite directions, yet the one managing driver drives them all, and on the dial-plate we read the meaning of the movements. The most vital steps in life turn on small points. The Bible demands in the strictest

special providences, from Pharaoh's daughter going down to bathe in the Nile to Phillip's meeting the eunuch on his way to Gaza. Livingstone intended to go to China; but, while he was boarding in London, Robert Moffat happened in one evening and talked to the boarders about Africa. That talk decided the young Scotchman towards the most wonderful missionary career of the nineteenth century. Nearly every minister may have his experience of the divine guidance. After long and painful perplexities about accepting a certain attractive call, I opened a book, and read this seldom-noticed text: "Wherefore gaddest thou about to change thy way?" In an instant I made a decision on which the major portion of my whole life-work has turned. My faith forbids me to believe that this incident was a matter of hap-hazard chance.

One important thing with the children of Israel was to keep their eyes on the movings or the restings of the cloud-pillar. They did not move it; the cloud moved them. A Christian who would be happy and successful in his spiritual life must be an open-eyed servant of his Master. He must come to his Bible, not to read his own preconceived opinions into the Book, but bring God's teachings out of the Book. He must be open-eyed to study his Lord's example. "Looking unto Jesus" signifies, not only the ground of our salvation, but the guidance of our conduct. We must be open-eyed in our seasons of earnest prayer, to discover what responses our consciences give; for the Holy Spirit often works on a good conscience, as the noon-day sun does on a sea captain's quadrant. Especially must we keep our eyes clear and "single" to watch the leadings of Providence. Does the cloud very evidently move? Then pull up tent-pins and be ready to go where it guides you. Paul was not the only minister who had the divine direction to his right field of labor. Every Christian, also—whether pastor, or teacher, or parent, or whatever he or she may be—who longs to win souls, must be on the lookout for opportunities. I fear that lost opportunities will cast a shadow on the golden pavement of heaven with more than one of us!

Finally, let us watch for the cloud, and walk by the cloud of God's good guidance. Study the Book. Study Christ, and study providence, and you will seldom make a serious mistake in life. God will show you, by the way he leads you, whether he desires you to go. The pillar of cloud will only be needed until you and I get to the Jordan. On the other side of the parted river is the flashing glory of the New Jerusalem! March by the cloud till you reach the crown!—Bel.

CAMPBELL COUNTY ASSOCIATION.

This body met last week with Alexandria church, twelve miles from Newport. Dr. Bagby was re-elected moderator, a position he has filled with satisfaction for many years, and Bro. Ware of Newport, was re-elected clerk. The meetings were held at the Fair Grounds, in my opinion not the best place to hold an association. The questions on various denominational topics were able and spirited. Dr. Bow attended last week Franklin, Campbell County and Ganges New Associations. He is arranging great enthusiasm for sessions wherever he goes. H.

GOD'S AGED SHUT-IN SAINTS

BY W. A. JARRELL, D.D.

By "God's shut-in saints" is meant Christians who are confined within their homes by age or bodily affliction. I have always believed that God had especially anointed me to preach to his afflicted saints. There is room in this article to notice only the aged "shut-ins." Not long ago, for the first time, I met in her room, one of the "shut-in saints." This beloved one was nearly ninety years of age. She was in as good health and bodily strength as one of her age usually is. She was unable to go to the house of God. She was patient, and instead of being as some old people whom I have met, she was not a burden to her friends but a pleasure to them. Her name is Spencer. "Grand-ma Spencer"—as they call her endearingly—is one of the sweetest old women—or young either—that it has ever been my privilege and pleasure to meet. But I learned from her daughter that while she was so sweet, yet she was somewhat impatient to go home, to be with Jesus and loved ones who await her coming home in the sweet "over there." Her daughter told me that she could often hear her praying her Saviour to take her home. To me she expressed this impatience to go home thus: "I am too old and infirm to get around to do anything for my blessed Saviour. I do not see that I am any use here." Knowing that she was known for miles around as one of God's precious jewels, and as a most remarkable proof of the grace of God "en down to old age," I said to her: "Grand-ma, do you know that you are doing now more for the blessed Master than when you was young or when you could get around?" To this she answered, "Why, I cannot see how that is." To this I answered: "Grand-ma, God makes no mistakes. You are now as much in His hand as you ever was. You ought to know that he has nothing that is useless, much less can he have a useless saint. He has spared you to show how patient, how sweet, how joyful he is to his people when all earthly joys and life have passed away. By your sweetness, your resignation to his will, your faithful joy, you are exhibiting heaven on earth. By your life you are such a demonstration of the reality of Christ's life in his people, in triumph over earth, with all its trials or darkness you are 'witnessing for Jesus' with far greater power and effectiveness than you did in the days of your physical strength. Thus, no doubt, many are drawn by you to Jesus, while the faith of weak Christians is strengthened by the same Christ life within you. Yes, dear Grand-ma, this is fully true. God's people serve him, often more by waiting than by stirring around in the busy world. David often speaks of this waiting on the Lord. God has his witnesses witnessing for him in the busy stir of this fretting, fading life; he has them in the quiet of the wilderness with Jesus. You have long witnessed for him in the former court; you now witness for him in the latter court. You have the privilege of witnessing as waiting for the chariot of God to come and take you home. For nearly you was but the grain, comparatively useless grain; now you are the diamond, the gem, the jewel, the end of all the planning, the wait-

ing of years gone by, or culminating in the end of redemption." Next morning the dear old saint said to me: "I thought of what you said away in the night. I never saw it in that light before. It leads me to rejoice in my blessed Saviour more than ever and to better await his will." Yes, hear the Psalmist: "The righteous shall flourish like the palm tree; he shall grow like a cedar of Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show forth that the Lord is upright."—Psa. 92:12-15. As Adam Clarke says "They shall still grow in grace and be fruitful to the end of their lives. Such persons show how faithful God is to his promises, how true to his word, how kind to them who trust him. He is the Rock, the Fountain whence all good comes. Other trees, when old, are hard and dry; these then are fat in juice, and flourish in good works." Only a few days ago, I met, for the first time, a dear old brother who is 92 years old, "only waiting till the shadows are a little longer grown." He can hear only when the speaker puts his mouth to his ear and speaks very loudly and distinctly. I do not exaggerate when I say, the very presence of this dear old saint is heaven. It made me feel much nearer heaven. I met him but an hour or two before the hour for preaching my Sabbath evening sermon on "There never has been, there is not and there never can be an unanswered prayer." His presence, though he could hear but little that we Christians were saying, and could not join in much of our conversation, I believe, helped me nearer to God and to preach that sermon. From my first pastorate, when but a boy, I have loved to sit at the feet of such dear old saints, and, through their fragrant life—fragrant with the grace and the righteousness of Christ—draw myself

"A Toothsome Flavor."

True for you, there's a treat in the crisp, nutty, delicate sweet taste of Grape-Nuts served with thick rich cream. (Don't spoil the food by trying to cook it. The work is done and perfectly done at the factories). The cream should soften it a bit, but not enough to excuse the enter from at least a few good earnest "chews" for old Dame Nature sends rich blessings to the long chever. Of course the one with weak teeth can soften the food with milk down to a mush if necessary, but the good old Dame doesn't smile quite so cheerfully on them. You know children and adults must use the teeth and grind freely to make them grow strong and to preserve them. Thus the act of chewing brings down the much needed saliva from the gums; and that helps amazingly in the digestion of foods of various kinds. Grape-Nuts are not such as are required with Grape-Nuts, for this food is pre-digested, that is the starch turned into a form of sugar in the process of making, and that helps give it the fascinating flavor. Grape-Nuts people are healthy and enjoy good things. "There's the reason."

up nearer to God. I have always loved young Christians, loved young people, and been much blessed in leading them to Jesus. But I have never specially coveted the precious help of these old "shut-in saints of God" in the churches to which I have preached as pastor. I think of no one on earth whose contributions I love to read more, if as much, than those of that sweet old saint, Dr. Cuyler. None whom the Lord blesses in helping me more in my Christian life and ministry. "Presbyterian"—God bless him. He is Christ's own sweetness. But I must close this. 1. God bless all the "shut-in saints," by old age shut in. Dear jewel of Christ; rejoice in that you are now rendering him your best service on earth. Praise his precious, unailing grace. 2. That God has old saints that are not so sweet, I am sorry to say. While His children, all their Christian lives they have followed Christ only "afar off." They have not encouraged and cultivated the sanctifying grace of God. They have been non-prayer-meeting, non-contributing, liberally Christians; they have not overcome their passions and their patience. Instead, they have rather cultivated all those unlovely things in themselves. Consequently they are now peevish "snappish"—a burden to others and to themselves. Their departure will cause their best friends to breathe a sigh of relief, as they think, and may be say, "He—or she—is now out of misery, better off, and our burden of always trying to satisfy him—or her—and always in vain, is off our hearts and shoulders." Dallas, Texas. FROM MISSOURI. Rev. W. A. Simmons, one of the most successful pastors and evangelists in Missouri, who has just resigned at Slater, goes to Paris, Ky., at once. He has filled his several important posts with distinction. He is a most devoted and lovable Christian gentleman. Ford's Christian Repository, so long and ably edited by Dr. and Mrs. S. H. Ford, is now the property of a corporation composed of Dr. J. J. Taylor, President of Georgetown College, Ky., Rev. Sam Frank Taylor, Dr. W. H. Mayfield, C. N. Hunt and M. P. Moody. Rev. S. F. Taylor is President of the company, Dr. J. J. Taylor is editor of the magazine and Mr. Moody is business manager. An able staff of contributors has been engaged, and it is proposed to furnish a first class Christian literary monthly. Dr. Ford is expected to be a liberal contributor to the pages. Dr. R. S. MacArthur says that after a thirty four years' pastorate in New York: "I do not find occasion for the pessimism regarding churches in which some men indulge. To me the outlook was never brighter than it is at this moment. Vastly more money is given for all benevolent, educational and philanthropic objects than thirty-four years ago. It is not true that the rich are growing richer and the poor poorer, in the sense that the increasing wealth of the rich produces increasing poverty among the poor. I do not find that there is an estrangement between working men and the church, as some affirm. "I do not find the disregard of Sunday in New York now any greater that it was thirty-four years ago. When I take into account the cosmopolitan population

of the city I am astounded that Sunday is generally observed. I do not find any decadence in the churches, taking a broad view of their work into account. Some men who were mighty in the pulpit a generation ago have not been succeeded by their peers as preachers. "I do not find that the proportion of men in church congregations is smaller than when I began my ministry in this city. In many of my own congregations the number of men is greater than women. I can specify other churches in which the same is true." According to a report that is sufficiently reliable to get into the Central Baptist, the Boies Chapel church, Kansas City, has secured H. H. Hulten, of Shelbyville, Ind., as pastor. The church at Princeton is pastored, and advertises that the membership are in good condition and that they can pay \$600 per annum to pastor. The new house of worship at St. Francisville, Clark county, was dedicated to-day Aug. 21. The sermon was preached by C. F. J. Tate, of Louisiana. J. N. BARBER, Louisiana, Mo., Aug. 21. ADVERSE INFLUENCE OF ALCOHOL UPON THE CIRCULATION. BY T. E. RICHEY. The effect of alcoholic liquors upon the physical system in all its phases of action I assume to be only evil continually. This position, then, necessitates the assumption that it is damaging to the circulation. In proof of this, as in all cases, I appeal to the highest authorities. In this instance, however, I shall take space to quote only one, but he the world's very highest, namely, the renowned physiologist, Dr. W. B. Carpenter, of London. In his world-famed Prize Essay on "The Use and Abuse of Alcoholic Liquors in Health and Disease," Dr. Carpenter takes the universally admitted position that the use of alcoholic liquors augment the general circulation, even when used "only in a quantity usually accounted 'moderate,'" and he adds: "We have now to enquire whether it can recur through a long series of years without producing injurious results." He then says: "There cannot be a doubt that in a healthy person the rate of the circulation is proportioned to the amount of functional activity of the principal organs of the body," and adds that "it may be accelerated also by excited activity of the nervous system (as when alcoholic stimulants are used) which sets up an unusual demand for blood in the brain; and its increase of rate during the digestive process appears to be connected with the large supply of blood then transmitted to the chylificative viscerd and required for the due performance of their several offices. Now, whenever the circulation undergoes any considerable acceleration, there is a tendency to a recurrence of local congestions arising from the want of power, on account of the vessels of some particular organs to allow their current to pass at the same rate with the rest." The effect, therefore, is admittedly damaging to the system. Again, Dr. Carpenter notes the fact that the tendency towards irregularity of circulation with anæmia, which often culminates in

KIDNEY AND BLADDER TROUBLES PROMPTLY CURED. A Sample Bottle Sent FREE by Mail. Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in promptly curing kidney, bladder and uric acid troubles, rheumatism and pain in the back. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need. If you need a medicine you should have the best. Sold by druggists in fifty cent and one-dollar sizes. You may have a sample bottle of this great kidney remedy, Swamp-Root, and a book that tells all about it and its great cures, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle. hot flushes of the head with cold hands and feet is precisely the result observable in such persons after the use of even a small quantity of alcoholic stimulant, and he adds: "The habitual production of it cannot but be injurious as tending to establish that irregularity which it should be our endeavor to counteract." Again Dr. Carpenter says: "Hepatic and abdominal congestions are among the ordinary results of excess in the use of alcoholic liquors, and it cannot be doubted but that even their moderate employment must aggravate any tendency to such derangement of the circulation when it already exists. No such derangement can be habitual and be thus liable to aggravation, without laying a foundation for other more serious disorders. So, again, as we have seen that habitual excess in alcoholic liquors has a tendency to produce determination of the blood towards the kidneys, and thereby to favor the development of many serious diseases in those organs, we can scarcely refuse to admit that where the least tendency to disordered action already exists in them, it will be aggravated by the habitual recurrence of such slight increase in the afflux of blood to them, as would of itself attract no attention." Finally, our author concludes by referring to arguments from analogy in other parts of his very excellent book as a justification of his position, and closes by saying: "We are fully justified, therefore, by all that we know of the causes of disease, in asserting that the habitual use of alcoholic liquors by healthy individuals, even in small quantities, is likely, when sufficiently protracted, to favor the development of such chronic disorders as originally depend upon an irregularity in the movement of the circulating current, or are liable to be augmented by it." How, in the face of such a conclusion as this, by so high authority, the practitioners of our country can continue the free use of alcoholic liquors so generally in their practice that they do, appears to me as one of the unsolvable mysteries of the age. As a rule, they are great sticklers for adherence to the teachings of the authorities on other questions. Why not on this very important one also? T. E. RICHEY, Princeton, Ky.

"MY LIFE IS LONG."

BY CHRISTINA HENRIETT.

My life is long—not so the angels say
Who watch me waste it, trembling whilst they weigh
Against eternity my lavished day.
My life is long—Christ's word is sweetest;
The heat and burden of the day were spent;
On Him, to me refreshing times are sent.
Give me an angel's heart, that day nor night
Rests not from adoration its delight.
Still crying, "Holy, holy!" in the height.
Give me the heart of saints, who, laid at rest,
In better paradise than Abraham's breast,
In the everlasting Rock have made their nest.
Give me Thy heart, O Christ! who thirty-three
Slow years of sorrow countest short for me,
That where Thou art there Thy beloved might be.

—Selected.

Our Pulpit.

LAME SHEEP.

BY C. H. SPURGEON.

"Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." — Hebrews 12:13.

There are some believers with strong and vigorous faith. Soaring high, they can mount up with wings as eagles. Fleet of foot, they can run, and not be weary; or, with steady progress, they can walk, and not faint. But all are not so highly privileged. I suppose there is seldom a family which has no sickly member. However hale and hearty most of the sons and daughters may be, there is likely to be some weakly one amongst them. So it certainly is in the spiritual household; and it will be, therefore, my business just now to look after the weakly ones. I do trust that the word which I shall be enabled to speak may lead their companions also to look after them, and may God grant that, by these means, many troubled ones may be conducted into peace and safety!

I. In God's flock there are always some lame sheep.

Some of these people of God, who are compared to lame sheep, seem to have been so from their birth. Their lameness is in their constitution. Do you not know some friends of yours who naturally incline to despondency? They always look at the dark side of everything; and if there be no dark side at all, they have a very fine imagination, so they very soon conjure up some difficulty or trouble. They appear to have been born with a propensity to read black-letter literature, and nothing else. Illuminated missals are not for them; they cannot bear the fine colors, which delight our eyes; they like the dark parchment. If they turn to the Bible, they seem naturally to fall upon the threatening; or if they read the promises, they shake their heads, and say, "Ah, these are not for us!" They make heavy trouble out of the precious word of life, and it is only carrying out the same spirit which causes them

to grope and fret over the whole course of their Christian pilgrimage. For them, the road is always rugged, the pasture unsavoury, and the waters turbid. You will find such unhappy souls in all our churches; people who seem from their very conformation to be lame as to their faith—timorous, trembling and full of doubts and fears.

Besides, have you never noticed a constitutional tendency in some professors to stumble, and get lame? If there is a slough, they will fall into it; if there is a thicket, they will get entangled by it; if there is an error, they will run into it. Good people we trust they are, and they do believe in Jesus; but, somehow or other, they do not see things clearly. Men to them are like walking trees. Such persons go off at a tangent if anybody makes noise enough to attract their attention. "Lo, here!" and "lo, there!" are cries at the sound of which they go off directly. Let some divine discover a novel doctrine, and they are on the new track at once, never thinking where it will lead them. Let a would-be philosopher suggest some fresh theory, which clashes with the Word of God, and the things of the Spirit, and their eager appetite is whetted, and they will leave the old fields of truth to wander in the barren wastes of science falsely so-called. When you go to market, if you are a sensible person, you do not turn aside from all the good wares and fair merchandises to waste your time and your money over the quack vendor of nostrums that he advertises with large pictures and loud talk. Your common sense directs you to seek wholesome food and useful articles; but there are credulous people ready to be caught with any bait. So, too, there is no lack of simpletons in all our congregations—good, thoughtless people, lame and limping in all their walk, troubled with scepticism, and plagued with curiosity. Unstable as water, they shall not excel.

Moreover, they betray their lameness when there is anything you give them to do. If they are Sunday School teachers, they cannot walk regularly, or keep step with their fellows; or they fall to help the young scholar on. Ask them to visit in any district, the steps they take are marked by indiscretion. Ask them to preach at any of your stations, their speech is not straight-forward; they go over the plainest ground of gospel statement with a lack of consistency, like the walk of a man whose legs are not equal. Whatever they attempt, they do it just as a lame man would go on an errand. They are slow in their movements, and slovenly in their performances. Aply are they compared to lame sheep. Well you know such people. I wonder whether you are one yourself; at least, there are some such about, lame from their birth.

Other sheep of Christ's flock are halt and lame because they have been ill fed. Bad food is the cause of a thousand disorders. Many a sickly man, instead of being cured with drugs, needs to be nourished with wholesome meat. Had he something better to feed upon, he might escape his diseases. Sheep cannot thrive well on bad food. It is true that many really good Christians have been badly fed. The preaching they have heard has, perhaps been altogether false doctrine. The poor wick have not and listened to moral camps, meeting, and such like

manifold subtleties that could not nourish their faith, or invigorate their spiritual constitution. If they sometimes suspected that it was not all right, they did not like to desert the place they had long been wont to attend, or to forsake the minister they had long been wont to hear. They are afraid of being thought too critical, so they have gone on with ill fare to the prejudice of their health and strength, their comfort and usefulness. It is more than probable that poisonous doctrine has got into their constitution, and done them real mischief, hence they are lame. In hundreds, not to say thousands, of cases that I know, Christians are lame through a kind of hazy teaching in which, if there is not anything positively bad, there is nothing positively good. I have read the remark that, if you were to hear thirteen lectures on geology from any decent lecturer, you would probably get a pretty clear idea of his system, but that you might hear thirteen hundred sermons from many a minister without knowing what he believes. There is a systematic habit, nowadays, of keeping back the positive doctrines and the essential truths of the gospel; or of referring to them so vaguely that the sound of words gives no clue to the sense. The whole atmosphere is so full of fog that people cannot see where they are. The preacher would appear to be profoundly deep; but he is not clear. He stirs the mud and makes himself, and his subject alike obscure. Or, perhaps, he is so superficial that he does not touch upon those truths which lie at the foundation of the blessed hope of eternal life. Those who sit under such a ministry need not wonder how it is that they do not grow in grace.

Ay, and how much ministry there is that has nothing but chaff in it! What else can we say of those exquisite preparations for the pulpit in which cuttings from the reviewers, cullings from the poets, and choice scraps from Scripture writers are woven together with a fine overtone to begin, and a flowing peroration to finish? What can we say of it but chaff, chaff, without a grain of pure wheat from first to last? I should like to chain eloquence down to a post; there let it be bound for ever in the land of forgetfulness, never again let it lift its brazen face in this world. Aiming at oratory, cultivating rhetoric, the gospel which echoes the words of man's wisdom and demands great plainness of speech, has been disparaged and displaced. We shall not get back a strong race of Christians till we get back such a sturdy band of outspoken men as dare their reputation, if not their lives, upon the unvarnished testimony they give to the truth they know, the truth as it is in Jesus, the truth as it burns in their own hearts and from their tongues, the truth as it commends itself to every man's conscience in the sight of God. But, undoubtedly, there are thousands of Christians, at this good hour, who are lame for life through unqualified, unbalanced teaching. God save us from its hateful witherings and its baneful influences! If we are called to preach, let us preach; but let us know what we have to say, and let us say it as though we meant it, or for ever hold our tongues. There are some professors who seem to speak as if they meant to say nothing, and are content to shut their heart's content, if that is their in-

tenion; nothing comes of it. The children of God, trained under their auspices, do not know whether God has an elect people or not, —whether the saints will persevere, or whether they will fall away and perish—they do not know whether Christ redeemed everybody, or somebody. They have no clear notion whatsoever of the things which make for their peace. May we be preserved from all wilful ignorance and woful infatuation! May God supply us constantly with strong meat, and sound health to digest it!

Full many of the Lord's sheep have become lame through negligence, faintness and the gradual declension of spiritual health. They have backslidden; they have been remiss in prayer, omitted reading the Word, and forsaken communion with God, so it is no marvel that their walk betrays their weakness. A bad cold is the parent of many ailments. Beware of catching a chill in religion. Lameness is unfrequently the result of a fall. A broken bone, or a compound fracture, or a serious dislocation of the joints, is not easily healed. Those who have such injuries can tell you how helpless it makes them, how long it is before they can walk without crutches, and how often a change of weather will remind them, by ache and twinge, that cures leave scars behind. Certainly it is so with any man who has fallen into gross sin after making a profession of faith in Christ. However fully he may be restored by divine grace, he will feel its effects as long as he lives.

II. There are, and I suppose we may expect there always will be, lame ones in God's flock; so I proceed to show that the rest of the flock should seek their healing: "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Do you ask, then, what he says we are to do for these lame ones? Evidently, we ought to comfort them. "Lift up the hands which hang down, and the feeble knees." Cheer the heart when the limbs are weak. Tell the doubting that God is faithful. Tell those that feel the burden of sin that it was for sinners Christ died. Tell the backsliders that God never does cast away his people. Tell the desponding that the Lord delighteth in mercy. Tell the distracted that the Lord doth devise means to bring back his banished. Cover the character of Barabbas. He was a son of consolation. Study the sacred art of speaking a word in season. Apprentice yourself to the Comforter. Acquaint yourself with the sacred art of comforting the sad. Let your own troubles and trials qualify you to sympathize and succour. You will be of great value in the Church of God if you acquire the art of compassion, and are able to help those that are bowed down.

But will you please give heed to the special instruction? We are to make straight paths because of lame people. You cannot heal the lame's bad foot, but you can pick all the stones out of the path that he has to wade over. You cannot give him a new leg, but you can make the road as smooth as possible. Let them be your constant stumbling-blocks to cause him pain. Do you ask me how you can observe this precept? If you have to preach the gospel, preach it plainly. Fear shows us full enough of our infirmities; they are made themselves with out your pointing them. Had you

to feed a child, it would be folly to put a quarter loaf down before it, and account your duty done. Nor will it profit the mass of the people to preach the gospel to them in the abstract, giving them a great lump of truth, to digest as best they can. No; but you should divide a child's bread into small pieces—crumble it up, and then pour the milk on it, that he may be able to feed on it. So must we cater for God's tried and troubled people. We must speak simply, use homely illustrations, and quote precious promises. What though somebody may be offended? Well, let him take umbrage. We need not be particular to pacify any of those critical people, and God forbid that we should offend any of his little ones; for he is jealous of them. If one feeble soul gets a hold of the truth through its being made plain to him, he will be grateful to you; nor is "God unrighteous to forget your work and labor of love."

Would you make straight paths? Then take care that your teaching is always according to the Bible. Many lame people have been injured by a mixture of heathenish philosophy and Christian doctrine. What is it that leads to the spread of Popery in this country? Whence this dogma of baptismal regeneration? Had every minister preached that believers only ought to be baptized, there would have been no pretext for infant sprinkling, and certainly no baptismal regeneration. If you go a little to the right, or a little to the left, and so diverge from the high road, you do not know where it will take you. Have you ever tried that in a Surrey lane? Perhaps you have been beguiled by some pleasant-looking path to leave the main road, fully expecting to come back into it again a little further on, not for a moment supposing that you had changed your course altogether till you have found yourself two or three miles off the place that you wanted to get to. It is better for you always to keep to the Scriptures, friends; for if you go a little away from them, you do not know where you may wander; and in teaching others, you may lead them astray. Errors, that seem slight and frivolous at first, become sad and serious in a little while. A little deviation from the Word of God will presently lead to a total dissent from its teaching. Heaven only knows how far you may go astray when you once begin to turn your feet aside. Make straight paths for your feet, then, because there are lame ones that otherwise will be turned out of the way.

And, in all our walk and conversation, let us make straight paths to our feet as those who aim at holiness of life. Unholy Christians are the plague of the church. They are spots in our feasts of charity. Like hidden rocks, they are the terror of navigators. It is hard to steer clear of them; and there is no telling what wrecks they may cause. The inconsistencies of professors spread dismay among weak, depending believers. It is not merely the mischief men will do to yourself, church members, if you grow wroth and worldly, or the grief you will bring to the precious brethren; but it is the pain and peril to which you will expose the young, the weak, the tender ones of the flock. That poor little girl in pender cottage will have your inconsistency thrown in her teeth; that poor struggling woman, whose pious husband she has

sought to reclaim, will be sure to hear his cruel taunt. "Ah! there is one of your crew! That is how they live!" The unclean life of any one who happens to stand in an eminent place, does damage which it is impossible for us to estimate. The Jeer does not alight only upon the transgressor himself, but upon the whole company of God's people with whom he was associated; they all have to bear the taunt, and feel the smart. Many a lame one is thus staggered. Were he a strong Christian, of course he would say to himself, "Well, there was a Judas among the apostles, and there will be false professors among ourselves; so we must not pin our creed to any creature in the world." The less confidence he could repose in the disciples, the more closely he would cleave to the Lord. But timid, trembling Christians are put out of countenance, and out of heart, too, by the delinquencies of those they were wont to look up to. They say, "If a Christian man acts like this, can there be anything in Christianity worth seeking for, and living for, after all?" So the lame are put out of the way. Oh, do walk carefully! When you try to teach others, do make your walk an example to those you wish to teach. I would say this to myself especially. Let your life be so pure that it excites no suspicion; let your conduct be so upright that it needs no explanation or apology; let your character speak for itself, a light that shines, an example that you need not be ashamed of yourself, and such as others may wish to emulate. And beware, I pray you, of any secret sin, of any evil habit such as you would only tolerate when screened from observation; for, as sure as you live, if you are a child of God, it will come out one of these days, to your shame. The openly profane may enjoy a measure of impunity, but the professed follower of Christ never can play the hypocrite without provoking speedy retribution. Ah, David thought he had smuggled up his sin with Bathsheba, did he not? When he had compassed Uriah's death, he seems to have imagined that nobody would ever know anything about it. But how soon it was discovered, and that, too, without its being divulged by any one who connived at his guilt! The Lord saw it, and he would not hide it. Never let a child of God think that his Heavenly Father will overlook his willful misdeeds. There is no special providence to shield you from eating the fruit of your own ways. "Be sure your sin will find you out." "Make straight paths for your feet, lest that which is lame be turned out of the way."

III. What now shall I say to you who feel your own weakness and infirmity? You lame ones who cannot walk without limping, I know how you complain. "Ah!" say you, "I am no credit to Christianity. Though, in all sincerity, I do believe in Jesus, yet, alas, I can scarcely think I am one of his true disciples, called and chosen, and faithful! I fear that, after all, he will discover me." Ah, beloved, that he never will! If you really are depending on him, and hanging upon him, or even touching the hem of his garment, he cannot and he will not leave or forsake you. True, it would be likely enough if his ways were the way yours, and it will come into the little ones to get you away from him. When Mr. Greatheart went with Mrs. Much-

afraid and Mr. Feeble-mind on the road to the Celestial City, he had his hands full. He says of poor Mr. Feeble-mind, that, when he came to the lions, he said, "Oh, the lions will have me!" And he was afraid of the giants, and afraid of everything on the road. It is so with you. Well, you must know that you are very troublesome and hard to manage. But, then, our Lord Jesus is very patient; he does not mind taking trouble. He has laid down his life for you, and he is prepared to exercise all his divine power and wisdom to bring you home to his Father's house. If he were to desert you, there would be no eye to pity you, no hand to lead you; but there is no fear of his changing the purpose of his heart. Having loved his own, he loveth them to the end. I have heard say—I do not know how true it is—that when one of her family is a little weak-headed, the mother is sure to love that one best, and show it the most attention. Her tenderest thoughts will always turn towards her helpless babe, and her keenest anxieties will hover over the child who is ill. She may forget, for awhile, the strong and the hale; but those who need her succor most are quite certain to be never out of her mind. Be of good cheer, then. "As one whom his mother comforteth," so will the Lord comfort you. Like as a father pitieth his children, so the Lord pitieth them that fear him."

Thou mayest say, "The Lord is my Shepherd, I shall not want." Thou mayest gratefully sing "I shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." In the divine economy, the more care you require, the more care you shall have. Besides, you know somewhat of our blessed Redeemer's covenant engagements. Did our Lord Jesus Christ fail to bring his weak ones home, it would be much to his dishonor. "Those that thou gavest me I have kept," he says, "and none of them is lost but the son of perdition, that the Scripture might be fulfilled." Satan only had his own. How the wolf would howl over one sheep branded with the Saviour's name were he to fall a prey to his teeth! What malignant hilarity and derision there would be among the infernal spirits if the good Shepherd failed to bring home one lost sheep whom he had rescued! The joy among the angels of God! They would say, was premature. The Son of man, they would say, had sought, found, but failed to save the lost. Then the weak one the victim, the keener would the satire be. Ribald lips might shout forth the taunt, "He saved the healthy; the halt he could not save." It would thus be more discredit to Christ to lose a weak one than a strong one, or for one lame sheep to be lost than if some of the healthier of them should perish; but there is no danger of such a calamity. The oversight of the Shepherd secures the safety of all the flock. They are all numbered, and each one in particular is known to him. Our Lord is a shepherd who loves his sheep so well that, were one of them taken and held between the jaws of a lion, he would run to the rescue, and rend the lion as David did of old. He would slay the lion and the bear to get his poor little one saved from the teeth of the devourer. You shall not die, but live. "Oh!" say you, "but I can not preserve myself." No, you cannot; and in your weakness lie

your great strength. Jesus Christ will be sure to cover you with his power, so that when you are utterly defenceless, you shall be most efficiently defended. "Ah!" says another, "I have had a weary life of it hitherto." Yes, but you have brighter days to come. Some of God's children, after living in the joyous sunlight all their lives, as they draw near the closing scene, have felt much darkness and depression of spirits. This in no degree imperils their security; they will wake up all right in the morning. But then others of God's children have passed most of their days—under a cloud, till the gloom seemed to settle on their visage, and obscure even the radiance of their hope; and yet, when the hour of their departure was at hand, the mists and fogs have all dispersed, light has streamed into their souls, and their sweet peace and sacred joy have been like an overflowing tide. The very ones that went limping and mourning, while they were on their pilgrimage, have played the man, and displayed the faith of Christians most wonderfully when the trial that they dreaded all their life long overtook them. Just as Ready-to-halt left his crutches behind, they have begun to sing and rejoice when they were departing. Like clear shining after rain, like a brilliant sunset after a stormy day, at eventide it was light with them; and, methinks, it will be so with many of you.

And now to close, let us read our text again. "Wherefore lift up the hands which hang down and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. See to it that ye are not negligent of this ministry of love. Remember how high a reputation Job got in his day for the care he bestowed on those who were frail and infirm. Eliphaz, the Temanite, said of him, "Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upheld him that was falling, and thou hast strengthened the feeble hands." And do not forget the reproof which the Lord gave to the shepherds of Israel: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." Above all, consider the example of our Lord Jesus. His eye was always quick to spy out the lame, the blind, the halt; and his hand was always stretched out immediately for their relief. "He went about doing good, and healing all that were oppressed of the devil: for God was with him." And if you and I, beloved, walk with God, and God be with us, our godliness will show itself in the way we feel, and the kindness we show to the feeble and the faulty, the cross-grained and the crippled. The Lord bless these counsels to the weak; and may we all come to that blessed land where "the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Amen.

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For every progress in strenuous work for God, there must have been a staying of the selfishness which urges us to work in our own strength and for our own sake.—F. D. Huntington.

Editorial

Editorial

We publish this week an able paper from Dr. J. B. Gambrell on the "Relation Between Churches and Conventions." This is a very important as well as a live subject, and its discussion will do good. With much that Dr. Gambrell says we are in hearty accord. Certainly a church cannot delegate her authority. It is a principle of common law, and also of common sense, that delegated authority cannot be delegated. And since a church has only such authority as is delegated to her by Christ she cannot delegate that authority to others. So, strictly speaking, a church can not send "delegates" to a general body. Current phraseology should be revised at this point. It need hardly be said that there is no Scripture warrant for a church's delegating her authority.

CONVENTION SOVEREIGNTY.

Dr. Gambrell is clearly right in saying: "Such a thing as a 'sovereign convention' is impossible." The idea of "convention sovereignty" is misleading and dangerous. Of course a convention has control of its own members, within the limits of their membership, and it can control the boards of its own appointment, but it has no sort of authority over the church.

AGENTS FOR CO-OPERATION.

The churches send their messengers to compose the association (or convention) when it meets. These messengers are simply the agents for co-operation between the churches. They meet, consult and arrange for carrying out the will of the churches, for the work of missions, benevolence, &c. They may send out appeals to the churches and make suggestions to the churches, but they are to remember that they are "the messengers of the churches" still. There is and can be no transfer of authority from the churches to the association. Dr. Gambrell says: "The messenger may carry a message but not a mandate." He can carry a message to the general body, but not a mandate, certainly; though a church may give a mandate to her own messengers. A church cannot assume to control the messengers of other churches, though she can control her own. The instruction, of course, pertains only to the messengers sent by the instructing church, and not at all to any other members of the general body.

CHURCHES TO CO-OPERATE.

The Scriptures plainly authorize the co-operation of the churches in mission and benevolent work. Paul writes to the church at Corinth (2 Cor. 11:8): "I robbed other churches, taking wages of them that I might minister unto you" (Amer. Rev.) Here churches co-operated in paying Paul a salary while he was engaged in mission work. The Apostle also (2 Cor. 12:18 Am. Rev.) speaks of one who was appointed by the churches to travel with us, &c. Here a missionary was appointed to be the churches' certainly in their co-operative capacity. Other passages might be cited, but these warrant the co-operation of churches in appointing and paying missionaries. Not only are the churches to send the gospel to all the world, but they are to co-operate in doing so.

An association, therefore, is simply the aggregate of the agencies of the co-operating churches—that is all. Hence the Scriptural warrant for co-operation is a warrant for a general body composed of "messengers of the churches," agents of co-operation. This is true, whether it be a district association, a general association or a general convention. No limit is placed as to the number of churches that may co-operate.

How many messengers a given church may send to the general body, is a matter to be determined by mutual consent. The general body has its constitution setting forth its objects and stating its basis of representation. This constitution is agreed to by the churches, as a basis of co-operation. There must, of course, be a general understanding among the churches as to the details of the co-operation, else everything would be in chaos, and this understanding is expressed in the constitution of the general body.

BASIS OF REPRESENTATION.

We agree with Dr. Gambrell that a large church should send more representatives than a small one. We favor the numerical rather than the financial basis of representation. It goes against our grain, somehow, that seats in a general Baptist body should be for sale at a stipulated price. We cannot but think, that when the brethren consider this question purely on its merits and aside from other considerations, they will come to the numerical basis, as we have done in Kentucky and some other states. In some regions there is too much electricity in the air for a calm and unbiased consideration of this question. So we will not now discuss it.

CHURCH CONTROL.

The general body is composed of messengers of the churches, each one being subject to the control of the church of which he is a member and at the same time, so far as his membership in the convention is concerned, as defined by its constitution, he is subject to the control of the convention. Each messenger can carry a message from his church to the general body, and in case his church has instructed him as to his action in the convention, he must either obey the instruction or account to his church for his failure to do so. No messenger can carry the authority of his church into the convention. Yet the churches can control the general body by giving similar instructions to their messengers, or by electing messengers whose sentiments are approved; though this involves no transfer of church authority to the convention. The only church authority with which any member has anything to do resides wholly in his church. Thus while the churches in the aggregate have control of the convention, the convention has no sort of control over any of the churches.

INSTRUCTING MESSENGERS.

In effect, the constitution of the convention is the general instructions to the messengers on which the co-operating churches agree. For a church to give special instruction to her messengers is to introduce an element of confusion and, to a certain extent, to refuse co-operation with the convention. Our advice has always been against instructing messengers. A few years ago the Broadway and McFerran Memorial churches of

this city instructed their messengers to the Long Run Association. It was suggested that Walnut St. church do likewise, but the writer opposed it and it was not done. While the right to instruct belongs to each church and must always be admitted, yet it is a right which should be exercised only in extreme cases. Churches should have confidence enough in each other and in the messengers they select and send to the convention to trust them with the general instructions embodied in the constitution of the general body.

THE WORLD'S FAIR.

The writer put in recently three full days at the World's Fair. His better half and he had a choice stopping place with Mrs. Means, 3640 Washington Boulevard. Reader, stop there if you can get in. Going in at the main entrance we took the intramural car and rode over the grounds to get a general view. Then we went into details. We visited the displays of the different countries, and of these the Japanese is the most interesting. The East Indian comes next. In the French building the Gobelin tapestries are of surpassing interest; be sure to see them. They are the finest in the world. In the East Indian building you can get three cups of good tea for 10 cents—the cheapest thing on the grounds. In the Brazil exhibit you see coffee growing.

We saw with great interest Queen Victoria's Jubilee presents—they are in the Hall of Congresses, in rear of the Administration building. In the adjoining edifice is the Vatican display whose object of chief interest is the fac simile copies of pages of the Codex Vaticanus—the oldest extant copy of the Bible.

Wandering through the great buildings one sees many objects of interest in the displays of the different nations. In the Transportation building we noted the earliest engines and the latest, presenting a marked contrast. There, too was the stage coach Horace Greeley went West in, which led to his famous advice to young men.

In front of the Agricultural building is the floral clock—a beautiful plot of flowers, with immense flower covered hands pointing the time of day on the great dial. In this building and in the Horticultural building behind are displayed the products of fields and gardens from many parts of the world. In the Manufactures and Varied Industries buildings one sees the latest developments along those lines. The French dress goods and millinery attracted the enthusiastic attention of the ladies of our party. That diamond valued at \$85,000 was an object of special interest. The Indians making blankets are well worth seeing.

The Government buildings show what is usually seen in government displays, only on a larger scale and with many interesting details. The Naval and the National Museum exhibits are well worth seeing. The Fisheries display, though fine, is not so extensive as we expected to see.

The Fine Arts building contains an immense number of pictures from many countries, but they are all from living artists except in the Loan Collection, and so there are very few masterpieces. The present state of art in the world is well exhibited, but we would advise the visitor to put his time in the Loan Collection and then

to note the following pictures: No. 80, by Ghirlandajo; No. 77, by Turner; Nos. 3, 14, 63, 83, 72, 103, 111, and 120 by Corot; Nos. 50 and 95 by Rosa Bonheur; No. 84, by Gainsborough; No. 80 by Sir Joshua Reynolds; Nos. 42 and 62, by Millet; No. 115 by Rossetti; No. 83, by Rembrandt Van Ryn; Nos. 1 and 30 by Church; Nos. 78 and 121 by Meissonier; Nos. 73, 92 and 102 by Constable; Nos. 104 and 111 by Opie. Beside these it is worth the visitor's while to see in the Great Britain collection Nos. 180 to 185 inclusive, by Millais, and in the French collection Nos. 87 and 88 by Bougereau.

The Philippine exhibit is well worth a visit. The different races in their little huts and their songs (?) and capers are interesting. The Philippine band discourses fine music and the soldiers present a good appearance in their daily parade. The government display is good.

Jerusalem should by all means be visited. It is a very striking reproduction of a good part of the holy city. The Church of the Holy Sepulchre, the Tomb of Christ (Bro. S. M. Jureidini in charge), the Mosque of Omar, the Jews' Walling Place, the Via Dolorosa and the view of the Mount of Olives, all these are very well presented. We would specially commend Dr. Heagle's exhibit of the ancient Tabernacle, the Temple of Solomon, and the model of Jerusalem in the time of Christ. This is a most instructive exhibit and it throws much light on Scripture.

The Kentucky building is very handsome and commodious, comparing well with the others. Near it is the Texas building in the shape of a star. The Mississippi building is a reproduction of Beauvoir.

On the "Pike" there are several things worth seeing—e. g., the Tyrolean Alps, the Japanese Village, the Baby Incubators, the Wild West display of Indians and Cowboys and the Esquimaux exhibit. Some of the things on the "Pike" are not worth the prices charged for seeing them and some, one should not see at all. The "Pike" itself, about 9 p. m. (unless it be raining), is one of the chief sights of the Fair.

Be sure to get a seat near the Lagoon in front of the Entertainment building—awhile before dark, and wait there till they light up. Stay long enough to see them change the color. The illumination is dazlingly brilliant.

Visitors are expected to get lodging and breakfast at their stopping places, and to get dinner and supper on the Fair grounds. Restaurants abound, and the fair offered is generally good, but the prices are high. A cup of coffee costs 15 to 20 cents, and a good beefsteak is \$1. We had to do a lot of hard thinking to get enough to eat and to keep down the cost to the size of our purses. It is a practical problem of domestic economy. It is poor economy to stint your fare when you are out sight-seeing, for then you need to be at your best.

This St. Louis Fair is the biggest thing of the sort the world has ever known. The cost exceeded \$75 million dollars. It is not likely any future fair will ever equal this. There is in our future no occasion for such a fair ever to be held again, until the year 2778, the millennial anniversary of the Declaration of Independence; or at least until 2622, the millennial of the discovery of America.

Dr. Geo. C. Lorimer has recently undergone a surgical operation in Berlin, Germany, and some time in New York has extended his vacation, and he has been recuperating at Aix-les-Bains.

The Watchman says that a century ago there were in South Carolina 30,000 Episcopals and 3,000 Baptists, while now there are in that state 102,000 Baptists and only 6,000 Episcopals. These figures are significant.

A Gospel Mission paper in Texas sends the Rev. J. N. Hall sharply for his devotion to the Board. This will be interesting to some of the brethren, especially among the mercenary. Much depends on one's standpoint.

The meeting of the S. B. Convention Commission on work among the Negroes was to have been in Atlanta Sept. 14th. It has been changed to Sept. 6th, at 3 p. m. We hope the atmosphere will be cleared and the path made plain.

Our church at Newport, Ky., has given last year over \$7,700 or more than an average of \$15 per member, and it is by no means a wealthy church. With such a pastor as Calvin M. Thompson and such a treasurer as Leslie R. Clark, we may expect great things.

We were deeply pained to learn of the death of the Rev. Z. T. Lovell, of Jackson, Miss. We knew him well when he began his ministry and have watched his career with interest all along. He was a strong and a good man, doing valiant service and he will be greatly missed. We tender our condolence to the bereaved.

Some prominent spiritualists have been devoting themselves to mission work among the spirits, as they claim. They are carrying out the "new theology" notion of post mortem salvation and are trying to save the souls of the dead by the work of missions among the spirits. It seems to us, belongs to the "invisible church."

Mr. B. Moore, of Harrodsburg withdraws from the race for Congress, leaving a clear field for the Hon. G. G. Gilbert, of Shelbyville. Mr. Gilbert has been in Congress for years, and he has served his district, his state and his country well. He is not afraid to stand on the right side of moral questions. Dr. G. W. Young, our Tennessee Secretary, in his speech before South District Association in Harrodsburg last week, paid a handsome tribute to Mr. Gilbert.

In the speech of Dr. A. H. Strong at the Anniversaries, as published, we find this sentence: "In 1640 the General Baptists in England claimed over 30,000 members, and there were possibly half that number of Particular Baptists—say a total of 30,000." If there were 30,000 Baptists in England in 1640, certainly they must have been in existence long before that date. Hence those who have claimed that Dr. Strong holds that the Baptists in England began in 1640 are mistaken.

We acknowledge an invitation to the marriage of Miss Daisy Winston Patten to the Rev. J. F. Ray in the St. Francis St. Baptist church, Mobile, Ala., at 6 p. m., Sept. 7th. They are mutually worthy of each other, and that is high praise to both. We extend congratulations. Bro. Ray specially represented the Western Business and Baptist Book Concern in the General Assembly, and we learned his worth. The writer was his pastor and learned to admire and love him. The Foreign Board expected to send this couple to Paris, but since the proposed work in that land has been abandoned, we suppose Bro. and Mrs. Ray will be sent to some other field.

Our esteemed contemporary the Christian Observer, has shown a strong unwillingness to admit that the Greek church is schismatic. We respectfully call our distinguished member's attention to the fact that the royal infant son of Russia was baptized at his recent christening. The Associated Press dispatches describe the ceremony as follows: "The infant came to complete the baptism in the warm water of the font, the royal infant showed himself by a happy smile, and a cry of delight through the church. The Greek church, and henceforth in the world's history, and henceforth in the world's history. The Observer's unwillingness to admit this, however, does not prevent its being true in the Greek

Thirty-sixth and Grand—Pastor Helig speaks on "Heaven."

Ninth St. (colored)—Bro. J. W. Ward preached on "Justification." Marylande—Pastor Williams spoke on "Being filled with the Spirit."

THE STATE.

Pastor Booth has been aided in a meeting at Little Union by Bro. Geo. W. Clarke. There were 46 additions, 34 by baptism. There were great crowds and there was a deep and widespread interest. It was a general revival.

Pastor R. L. Brandenburg writes from Waco: "We have just closed a series of meetings with my church at Corinth, Clark county. The Lord gave us a gracious revival of souls. I was assisted by Bro. Gordon W. Hill, pastor of the church at Princeton, Ind. who did the preaching with much power, and the Lord blessed it to the conversion of many souls. There were 12 additions, 11 by baptism and 1 by restoration and the church seems greatly strengthened. We hope to reap good results in the future from the seed that has been sown. Bro. Hill is a good earnest preacher of the gospel of Christ, and an enthusiastic worker, and under God is designed to do great service in the Master's cause. The writer accepted the pastorate here the first of the year. We have a good, generous, God-serving people, who love the preaching of the gospel. This seems to be the season of revivals. Bro. Hill let me earnestly pray for God's blessings, and that His Spirit may work mightily in the hearts of His people. Will begin a series of meetings at Waco, Aug. 26; Speedwell, Sept. 16. Bro. R. L. Baker, of Jackson, will do the preaching. Pray for us."

Pastor P. B. Grant has resigned the pastorate of the church at Johnson, S. C., and accepted at Salem, Christian county, Ky., having begun his work Sunday, the 21st. Bro. Grant is a Kentuckian, and we welcome him home.

Bro. T. E. Richey writes: "On the 13th and 14th inst. it was my privilege to occupy Pastor P. E. Gatlin's pulpit at Earlington in his absence. This is an open door for much work with hope of large results. Bro. Gatlin lives in the hearts of his people, and with the blessing of God, he is hoped to meet soonest may come of his labors, performed though they be under peculiar difficulties, since his Madisonville work is sufficient alone to tax all the energies and time of an ordinary man. May our Father guide and sustain and very greatly bless our brother's faithful work on both these important fields."

Bro. Don G. Smith writes: "We closed a great meeting at Upton; about 20 conversions to date. Very large crowds attended the services. Bro. G. W. Ellison, Fulton, Ky., is doing the preaching. He preaches the old gospel with great power."

Pastor J. F. Williams writes: "Have just closed my meeting at Elk Creek with Bro. E. T. Poulson. There were 7 additions. Bro. Poulson is a choice spirit—a deliverer to labor with. He goes to New Albany, Ind., Sept. 1st. Wish we could keep him in Kentucky. The saints at Elk Creek are grieved over his departure from their midst."

Pastor J. W. Beagle writes: "We closed meeting of 12 days with the church at Richland on the 25th which resulted in 11 additions to the church, 8 by experience and baptism and 2 by letter and 1 by relation from the old Anti-mission Baptists. We were aided in this meeting by Bro. E. F. Musick, who preached the truth in love and power to the satisfaction of both pastor and people, and we trust will prove of vast benefit to both church and community, and be far-reaching in its effect to the glory of God. I commence a meeting at Powersville on the 5th of September, aided by Bro. W. B. Hall, of Dayton. Pray for us that God's name may be glorified and souls brought to a saving knowledge of his grace."

Pastor Wm. M. Stallings writes: "We had Bro. A. O. Graves, of Lebanon, with us in a series of meetings at the Forks of Dix River church beginning August 8th and continuing nearly two weeks. His sermons were strong, beautiful and tender, and will long be remembered by those who heard them. God's children were graciously revived and 8 precious souls were saved, among them my own dear boy. We were fortunate in this having with us during the meeting Pastor R. A. Davess, who rendered much help by his presence and prayers, besides giving us three thrilling sermons. To God we give the glory."

Pastor Wm. McMillen writes from Catelettsburg: "We have just closed a two week's meeting with the First church. We had the assistance of Bro. R. L. Baker, of Jackson. Bro. Baker did us good work. He is plain, pointed and practical. He tries to make men see that they are sinners. At the close we baptized 8 happy souls. This was a gracious meeting to me—two of the converts were my own boys. We believe there will be fruits of this meeting for some time. Bro. J. J. Taylor, of Georgetown, dropped in on us and gave us three fine sermons. He made a fine impression upon the people. The outlook for Catelettsburg is bright, yet there is a great work to be done. May the Lord enable us to do it faithfully."

OTHER STATES.

Dr. H. F. Sproule is to become associate editor of The Baptist "not later than Oct. 1st." He is one of our best and strongest men, and we welcome him to the tripod. He will remain in his pastorate.

Dr. Courtland Myers supplied the pulpit of the Euclid Avenue church in Cleveland on Aug. 7th, and he reports 46 per cent of his congregation were men. Dr. C. A. Eaton, late of Canaan, is pastor there and he is doing a fine work.

The Broken Bow church, Nebraska, has deposed from the ministry and excluded from her fellowship Rev. S. P. Morris, and asks the denominational papers to warn sister churches. Again we advise deacons and church clerks to keep a list of such cases as there is no telling in what place these excluded men may try to get into the pulpits of the churches.

Pastor O. P. Maddox writes: "The Lord has graciously blessed Spring Creek and West Fork churches, Tennessee, where the writer is pastor for half time each. Bro. Dayton Maddox did the preaching in our meeting at Spring Creek, which was greatly honored of God, and was graciously received by the people. Bro. Maddox is truly a consecrated man and preacher and a leader of the people. Ten were saved, nine joined the church. I have never seen as great power in a meeting. One of the best young ladies of the church publicly made known her purpose to go to China as a missionary. At West Fork 30 were saved, 27 joined the church, 24 by baptism. The pastor did the preaching. We greatly praise God for these meetings."

Pastor E. H. Robinson has been aided in a meeting at Sandy Creek church, Indiana. Eleven additions at last accounts.

Pastor C. V. Edwards and the First church in New Orleans have purchased and inaugurated the "Gospel Messenger"—a gospel wagon, for street preaching in that great and wicked city. We congratulate Pastor Edwards and his church on this move, and hope great good will come of it.

Pastor Giles C. Taylor writes: "Please change your views from Verdoye, Ark., and come to see me at Corsicana, Texas, where I am serving the First church as pastor."

Pastor M. I. Davis had a splendid meeting with the Prairie Grove church, Collin county, Texas, which resulted in the baptism of 11 happy converts and 5 by letter. The church was greatly encouraged, and the pastor is hopeful of increased usefulness and efficiency in his membership.

Pastor A. J. Fawcett closed a meeting with the First church, Farmersville, Texas, in which he was assisted by Bro. R. C. Fender. The meeting was the best held in the town for years before. The crowds were immense and seemed deeply impressed with the stirring sermons of the evangelist. There were 16 baptized and 5 received by letter. The church and pastor are quite happy at the result of the meeting.

Bro. G. O. Key and his church at Nevada, Texas, are greatly rejoiced over a great meeting in which 26 were received by baptism.

Bro. J. T. Oakly writes: "Our meeting continued at Round Lick, Tenn., after dedication for 10 days with 17 additions, with more to follow. I went from there to Alexandria, where we had a fine meeting with 24 additions by experience and baptism. I began at Grant Sunday; 3 additions first service. Rejoice with us. My love to those at Grant."

Dr. I. P. Trotter, of Hattiesburg, Miss., writes: "I send by this mail an order for 100 copies of Glorious Prizes. I think it is the best book that I have seen. I have sent you on my request. Most of it will be spent in St. Louis. I hope to meet Joseph Folk there. I implore him."

THE CONVENTION'S PERIODICALS. PRICE LIST PER QUARTER. The Convention Teacher . . . \$0 12 Bible Class Quarterly . . . 2 Advanced Quarterly . . . 2 Intermediate Quarterly . . . 2 Praise Quarterly . . . 1 Lesson Leaf . . . 1 Child's Gospel . . . 1 Kind Words (weekly) . . . 12 Youth's Kind Words (semi-monthly) . . . 4 Baptist Boys and Girls (large 4-page weekly) . . . 8 Bible Class Cards . . . 75 B. Y. P. U. Quarterly (for Young people's meetings) in order of 10, each . . . 8 B. Y. P. U. SUPPLIER. Topic Card, 75 cents per hundred.

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Our Fall Importations of New Black Dress Goods are arriving daily. We are showing a handsome line of Veneux and Broadcloth, destined to be greatly worn the coming season. Lupin's Voiles and Twine Etamines, Lupin's Chevits and unfinished Worsted, Priestley's Mohair Anita, Roxana, Japan Etamine and many other new weaves. For 54 inch Sicilian; excellent quality. 75c for 52-inch Ladies' Cloth; worth \$1.00. 85c for 45-inch Roxana, both plain and figured. \$1.00 for 60-inch Mohair Sicilian, heavy quality; worth \$1.50. \$1.25 WRITE FOR SAMPLES.

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The following pleasant note was sent to Senex by mistake in a lot of questions, and he returned it last week. "Dear Hiramson— I have been taking this paper half of my married life, I guess, and my father took the Recorder and my wife's father took it for years. He was Rev. J. W. Crewson, a Baptist minister; he died in 1896, I think, eight years ago last March. We feel like we can't do without the Recorder. Yours in Christ, G. T. THREKELD."

We had a delightful visit on Monday from the Hon. B. F. Procter, of Bowling Green. His presence is a benediction. Dr. J. H. Kilpatrick, of White Plains, Ga., is about to complete the 50th year of his pastorate. Such gifts and graces as he has never wear out. Happy the community that is blessed with such a ministry. We hope that the anniversary will be appropriately celebrated.

Dr. W. Howard Dams, acknowledging check for his royalty on "Glorious Praise," kindly says: "The royalty coming from this book I will set aside and hope later, by and by, to add something to it, and donate to some good, worthy Baptist interest South. None will go into my pockets." Dr. Dams has long been a most generous giver to good objects, and it is just like him to write what we have just quoted.

DEAR RECORDER— Rev. A. E. Brown, Superintendent of Mountain Schools, expects to spend the month of September in Kentucky. I want to say that, in my opinion, no man has done as much for the mountain section of North Carolina as has A. E. Brown. He is a born mountaineer, who knows and loves the mountain people and has the deepest interest in their welfare. He was practically offered the superintendency of a government school at twice the salary he now receives, but his heart is in this work and he would not turn aside from it. We reluctantly release him as assistant corresponding secretary of our Convention in order that he may enter this larger field. We pray that he may be as useful in all the mountain regions of the South as he has been in North Carolina. LEVINGTON JOHNSON, Cor. Sec. Baptist Convention, N. C. GASPER RIVER ASSOCIATION.

This is in many respects a strong body. They have some able preachers. A. B. Gardner is their moderator and a good one, and while they do not work on a large scale, they are loyal to the faith and to our institutions. They are doing a fine missionary work within their own bounds and are rapidly becoming one of our best associations.

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ASSOCIATION LETTERS!

Blanks for churches to fill in, and send to the Associations.

2 For 5 Cents. 25c Per Doz.

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AMONG THE Churches. LOUISVILLE.

Walnut St.—Pastor Eaton's topics were "The harvest is ripe" and "Beholding the mote in our brother's eye." One received for baptism and one baptized.

Broadway—Bro. J. T. Watts preached on "The stranger within our gates." No meeting at night. Bro. L. P. Leavell was at Sunday School.

Chestnut St.—Pastor Weaver spoke on "The good and faithful servant" and on "Heroic missionaries."

McFerran Memorial—Bro. C. W. Chadwick spoke on "Adoption" and on "Jesus the Intercessor."

Clifton—Bro. Jones spoke on "Glory through suffering" and Bro. Muirhead spoke on "Feeding the five thousand." Two joined by letter.

Franklin St.—Pastor Jenkin preached on "God's grace in building" and on "The comes of the Bible." One received for baptism.

Forkland—Pastor Taylor preached on "Seeking God's face," and Bro. Nightingale on "Descending the judgment." Bro. W. W. Williams was examined and ordained to the ministry on Wednesday night. Bro. Jenkins made the charge and Bro. Moore presented the Bible.

Southside — Pastor Clarke's topics were "Hannah" and "Being satisfied."

Third Ave.—Pastor Allen spoke on "Working living" and on "Keeping our hearts."

Westside—Pastor Allen preached on "The living water." Two received for baptism.

Omney Ave.—Bro. Jones theme was "The Christian man."

Van Buren St.—Pastor Bell's theme was "The church" and "The church in service." The church on Sunday School reports 10 new members.

SKIN DISEASES

Albama, Pa., June 20, 1903. I had a severe case of Eczema in bad shape...

While washes, ointments, and powders relieve temporarily, they do not reach the real cause of the disease...

The Swift Specific Company, Atlanta, Ga.

DISTRICT ASSOCIATIONS

- Time and Place of Meeting, 1904. South District—Harrodsburg, Aug. 23. Franklin—Frankfort, Aug. 24. Barren River—Peachson Camp church, Aug. 24.

Subscription—Dover, Liberty ch., Oct. 7. Mt. Zion—Woolden, Oct. 7. North Concord—Salt Gun ch., Oct. 8.

DEAR RECORDER—

We had a fine day, though mixed with sadness, at the first church Sunday. It was Miss Mary E. Moorman's last day with us.

Dr. Nowlin is making fine hits at the Third church, and is universally believed to be the man for the place.

THOMAS COMPTON

Owensboro, Ky., Aug. 22.

DEAR RECORDER—

The old historic Silver Creek church, Pike county, Miss., has recently held a very gracious meeting of six days' continuance...

A Chance to Make Money

I have a chance, please and possibly a very good one, to sell you a very profitable business...

churches he serves and the people at large in all this region of country. Long may this noble man of God live to preach the old-time gospel.

Yours in the Lord's service, J. R. FARRISH, Meridian Miss., Aug. 20.

WOMAN'S TRAINING SCHOOL

Learning that in some quarters statements are made to the effect that the above enterprise has fallen through, the writer would like to call attention to recent articles by Doctor Mullins in all the Southern Baptist papers...

FUNDS SET TO TREASURER OF CENTRAL COMMITTEE

Miss Lamb, will be duly acknowledged as part of our State Work.

WANTED—Governess

—Baptist preferred—for two children. Must be able to teach music, and will be permitted to take extra pupils.

ORDINATION

By order of the Parkland Baptist church a council was called for the ordination of Bro. W. W. Willon on Aug. 24, 1904.

BARBEE & CASTLEMAN

ARTHUR S. LEITCHMAN, Attorney at Law, Louisville, Ky.

OPINIONS

Bro. Willon is a young man of marked promise. He has carried on a successful work in the Mary Dale mission for the past few months, but will soon give up the more extensive work of pastoring one of our Kentucky churches.

YOUNG WIFEHOOD. Reason, Mass., 128 Shattuck Ave., Oct. 25, 1902. After I had been married about four months I felt my health generally decline...

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OPINIONS. Bro. Willon is a young man of marked promise. He has carried on a successful work in the Mary Dale mission for the past few months, but will soon give up the more extensive work of pastoring one of our Kentucky churches.

FROM CHINA.

DEAR DR. EATON:

Thank you for your note received some time ago. Glad to see there has been generally an advance; am sorry that the three hundred thousand dollar mark for foreign missions had not been reached.

Our hearts have been made glad by the appointment of a number of new missionaries, among them seven for South China mission. We very much need four more for our mission and a good man for the China Baptist Publication Society.

But I started to write you about our recent preachers' meeting. We had invited the preachers connected with our Canton work to come to Canton for a meeting. We first met Tuesday night in the Ngsumin chapel, which was well filled with about 250 people. Bro. Le Sui-wan, our assistant theological teacher, gave a lecture on 1st Timothy. This was one of the best lectures on Timothy that I have ever heard. He was limited to half an hour. Then a general discussion for the same time followed.

Wednesday we met in "Williams Hall" at 10 a. m. Here we had a report from each preacher of the work he had been doing during the past three months. The speeches were limited to five minutes. Some occupied a little less than five minutes, but none more. It is wonderful the amount of information we got from the twenty-eight who spoke at this meeting.

We met again at 1 p. m. The subject was self-support, led by two twenty-minute talks. This is a live subject with us just now. Some had the idea that independence of foreigners meant self-support. This idea was exploded and self-support defined and urged. The discussion of this subject will bear good fruit.

At night the subject was "How to instruct inquirers for church membership." This discussion was led by Bro. Greene and one of the native pastors. Much valuable information was imparted, and many helpful suggestions were made. You see we do not take time for anything but live, practical subjects. Many are applying for baptism, and it is well for our people to be well informed as to the requirements for church membership.

This preachers' meeting will result in great good to our churches and special joy to our preachers. It is our plan to have such meetings quarterly.

The work is progressing finely. many baptisms at the different stations. Bro. Saunders recently baptized 74 during a trip of seven weeks among the Hak-ka stations, and a new church of over a hundred members was organized at Tong-tsun.

It is to be hoped that Kentucky will be largely represented in the 100 new missionaries that we have asked for to be sent to China during this conventional year. Let us all work and pray for this. Begging a continued interest in your prayers, I am

Yours fraternally,
E. Z. SIMMONS,
Canton, China.

CENTRAL ASSOCIATION

NOTES:

Central Association will meet at Mackville, Washington county, September 6. It is hoped the churches will have encouraging reports of mission money contributed, and that the papers will be in this matter during the

short time that remains. I believe all the churches of this Association have settled pastors.

Rev. R. L. Purdom has been pastor of Bethlehem and Mackville for about twenty years, and he never did better preaching and pastoral work than at the present time.

Bro. J. W. Campbell is pastor at Bradfordsville and Stewart's Creek, Marion county, besides he has worked in the Nelson Association.

Springfield church has recently settled Bro. Williams of the Seminary, and reports say he is stirring up the membership to new diligence.

Bro. J. W. Crawley preaches to Muldraugh's Hill, Bro. A. N. Whittinghill to Hardin's Creek, Bro. R. Sale, in connection with Bro. Elliott Summers, to Rockbridge, and Bro. Harvey Hatchett to Pleasant Grove. It is hoped all these churches will do a good part in the mission assessment asked of them this year.

Bro. W. M. Riddle has been conducting tent meetings in this Association during July and August. He is now at Penick, Marion county, in his third meeting. There is said to be much interest in this meeting, and much good was done in his other two meetings. Bro. Riddle is acting under the joint appointment of our District Board and the State Board.

At Lebanon we have begun considerable repairs and remodeling upon our house of worship. It will require several months to complete the work, which contemplates changes both outside and inside of the building, and our regular worship may be suspended part of the time.

I have just aided Bro. W. M. Stallings in a series of meetings in his Forks of Dix River church, Garrard county. This church is 122 years old, and is a strong and vigorous body of Christians. Much to the regret of the members, Bro. S. will soon move to Smith's Grove. Bro. Stallings is a fine pastor, and is one of the strongest and most promising among our young preachers. He will leave the Forks church in fine condition for his successor, who will be chosen at once.

A. C. GRAVES,
Lebanon, Ky.

TAKE HEED.

It is not want of capacity nor want of opportunity that causes so many to fail. A way has been provided for all whereby they may live a good life. Multitudes go down under temptation, not because they intended to do so, but because they did not think what they were doing. The drunkard did not think, when he took the first step in the downward way, that it would lead him to ruin. The prodigal did not think, when he left his father's house, that he would soon be a wreck. The man who comes to the close of life, and looking back sees that his life has been a complete failure, did not consider whether he was going as he journeyed carelessly along. "Take heed what ye hear." "Take heed how ye hear." "Take heed to thyself." "Take heed that no man deceive you."

"Unheededness—that is the worst of foes; Unheededness, of poisons all most fell; It is the path to hell and death that goes; The robber at salvation's citadel."

"THE HUSTLING PARSON."

In a recent consecration sermon, the Rev. Dr. A. C. A. Hall, Bishop of Vermont, expressed a decidedly adverse opinion of what he called "the hustling parson." He seemed to have no place for him, either in ministerial or in official positions. He said:

"A 'hustling parson' is a dreadful word for a dreadful characteristic when applied to a priest. A 'hustling' bishop, raving from place to place, full of schemes for organization, with no time for study or meditation, and so with only superficial views and second-hand ideas—this is something too dreadful to contemplate."

Upon this *The Christian World* of London, is pleased to comment as follows:

"This particular passage has a special significance for churches of every order in England to-day. The 'hustling' craze finds vent in meetings ridiculously multiplied and a bewildering number of 'societies,' few of which really justify the energy spent on them. As a result there is much ineffective excitement and distraction, so that, as each Sabbath draws near, many a preacher finds himself unable to prepare anything but 'superficial views' and 'second-hand ideas.' It is not easy to write on the subject without being suspected of discouraging activity; but, after all, an enthusiastic and working church is not to be confounded with a spiritual emporium that 'hustles' its way to a plausible outward success."

Both of these excerpts contain food for reflection on the part of ministers and churches of all denominations on both sides of the Atlantic. There is a great tendency at the present time to push things in all ways and by all means. Those in charge of religious and ecclesiastical affairs feel the pressure and are on the alert in all directions and at all seasons. As the result, very little time is left for serious and prolonged thought upon any subject or object. There are so many schemes afloat for this and that end; so many agencies to be managed; so many calls upon body, mind and heart, day after day, along new as well as old lines of work; so many demands upon the energies in social, material and reform enterprises as well as in the more specific sphere of pastoral and church obligations, that one is pressed on every side and finds it difficult to prepare for his pulpit as he would like and as he ought. He seeks to multiply himself as far as possible at every point, but in doing so he loses depth of power as well as the benefit of centered and sustained effort. Here and there he of varied talent and of marked resourcefulness succeeds, but the average man who makes the attempt, more or less proves a failure. Undertaking too much for his capacity, strength, or position, he has, sooner or later, to yield to the inevitable and look for another field of labor.

In the "hustling" mode of conducting affairs, there is danger of magnifying the outward, and of minimizing or neglecting the inward life of the church. Organization is likely to receive more attention than spiritual development. The showy and ephemeral comes more to the fore than the solid and the enduring. Doctrine and life occupy the subordinate place. Character is not built up on the largest and strongest Biblical scale. The rush of the hour

fascinates and charms and the true, the deep, the pungent, the vital and the radical in religious thought, feeling and activity remain largely in the background, or are not given the emphasis and prominence they demand and deserve. There is more of the semblance of Christian life than of the reality. Things are judged too much by the seen and temporal, and not enough by the unseen and the eternal. Many a minister and congregation are suffering from the effects of this craze to make everything in and about a church attractive, stirring, lively and paying.—Presbyterian.

DEAR RECORDER—

A Woman's Missionary Meeting will be held on the afternoon of the second day of Long Run Association. The Ladies' Aid and Missionary Societies, Sunbeam Bands and B. Y. P. U.'s are requested to send reports by delegates giving an account of the year's work. We hope to have an interesting and instructive programme. The annual supply of missionary literature will be taken to the Association for the country churches. We hope a rich harvest will result from the ten years' sowing of missionary leaflets. *Foreign Mission Journal, Home Field, Kind Words and Kentucky Mission Monthly*, ever since it has been published. Let us all pray that God will bless our meeting at Pleasant Grove, as well as the sowing of missionary literature. Mrs. BELL F. MOREMAN, Valley Station, Ky., Aug. 27.

ARGENTINA, SOUTH AMERICA.

I believe no field offers so great inducements for a self-supporting mission station as Argentina, S. America. The climate is ideal; the crops and methods of farming similar to those of the United States. Moreover, I firmly believe that no place in the world offers greater opportunities or inducements to a young man than this Republic. Let him be a farmer, doctor, lawyer, merchant or teacher, he can here find an open field and his chance of success, both financially and otherwise, greatly increased. The people of South America stand with open arms to welcome their brother from the United States.—C. H. Stifer, Moravian missionary, in the Missionary Visitor.

Few places are more rough; more lacking in every element of beauty, than a stone quarry. "I began my ministry," says a veteran preacher, "among the quarries of Cape Ann, which have since been multiplying over its granite surface. Were I to take the owners of some of the newer quarries and walk with them over the familiar places, I could say to them: 'I remember when I used to walk here among stately trees, or sit under the shadow of a great rock and feast on the surrounding beauties; but now you have blasted the rocks, you have cut down the trees, you have littered the fields with broken fragments. What does it all mean?' Then they could take me to some noble buildings in various cities and say: 'Do you see those stately buildings, beautiful cornices, graceful arches, lofty columns? Well, there is the meaning of the quarry.' So it is that heaven explains the meaning of many of the mysteries of our earthly experience. The cares, burdens, sorrows, joys, trials, are all instruments for fitting us for our heavenly home.

Sermon Science

A book of 212 pages. A system of scientific thought revealing the preparation of truth and discovery. The hidden meaning of the sermon. It gives the essence of the text and organizes the sermon. It is the law of sermonic development and meets the primary want of every preacher. The principles of the principles is illustrated by cuts and diagrams which make their meaning simple and clear. It is the best book of sermonic science course in sermons making taught through the mails. Price, \$1.00. Address: REV. G. R. ANDERSON, Auburn, Ala.

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WHAT IS INSIDE OF THE WORLD'S FAIR

And How to See it at the Least Expense.

The Henderson Route has gotten up and is now offering for free distribution a very complete and valuable booklet descriptive of what is inside and what is outside of the World's Fair, and how to see it at the least expense.

The booklet contains information of such value, that all prospective visitors to St. Louis should have a copy.

How to reach the Fair Grounds upon arrival in St. Louis, how to get around the grounds to the best advantage, the most economical plan for touring the Exposition, things of importance to see in St. Louis, together with many other valuable pointers regarding a trip of this nature, are only some of the many points covered in this complete booklet.

It is something you should have before planning your World's Fair trip, and can be obtained by addressing Mr. L. J. Travis, General Passenger Agent, Henderson Route, Louisville, Ky.

The Farm

and Household

The Paris News notes the sales of about 14,000 bushels of blue grass seed at 42 cents.

Gano Hildreth purchased of Jonas Well 30 head of 1,000-lb. cattle at 4c.—Bourbon News.

M. R. Jacoby bought 13,000 bushels of wheat last week at 95 cts. to \$1.00 per bushel. — Bourbon News.

Iowa has a record breaking crop of potatoes this year, and they are selling as low as twenty cents per bushel.

J. H. Hale, the big Georgia peach grower, is reported to have cleared between \$100,000 and \$200,000 on his crop this year.

John Garnett bought 14 mule colts at average of \$75. Lark Garnett sold to W. N. Kendall 16 mule colts at \$75 each.—Cynthiana Democrat.

Potatoes form the world's greatest single crop, 4,000,000,000 bu. being produced annually, equal in bulk to the entire wheat and corn crop.

Two car loads of prime Kentucky trimmed lambs sold at Jersey City at \$9.25 per cwt. This is said to be the highest price known for July lambs.

Wharton Bros. bought last week 5,000 bushels of wheat at \$1.00. J. W. Burrier sold to D. B. Blackford nine 1,000-lb. steers at 3 1/4c.—Jessamine Journal.

Export cattle are selling at \$5 to \$5.25, and prices seem to be tending downward. So prices for feeding cattle are good. The abundance of grass with prospects for a banner crop of corn may stiffen prices to some extent. But \$4 to \$4.25 seems to be about the price feeding cattle will bring this fall.—Farmers' Home Journal.

The Lexington Herald says: The acreage of hemp in Central Kentucky is about 15 per cent greater than last year, being 26,000 acres as compared with 22,000. It is not as tall and has not had as good growth as last year on account of the cold nights. But the stand is better and the quality is above the average. It is unusual fine grade. The price is the normal price of \$5 for 112 lbs. The crop is being cut this week.

Have you heard of the new pest, the cabbage snake? It made its appearance in Tennessee two or three weeks ago, and is rapidly developing in various sections of the State. It is described as of various colors in different localities—green, white, pink, light red, yellow and olive green, and almost three and one-half inches long, about the size of a No. 40 sewing thread. They are found in the very center of the cabbage head and from this fact the conclusion is drawn that they are deposited there by some kind of a fly when the head is small and the reptile grows around it; their egg is equally poisonous as their bite and eaten raw or cooked they are deadly poison. The growers of cabbage are heavy losers.—Somerset Journal.

RESOLUTIONS FOR ANY FARMER.

I will have a money crop, but I will not go wild over any one staple.

I will as nearly as possible keep an accurate account of my receipts and my expenses.

I will study the experiences of other farmers and the counsel of agricultural scientists, and will profit by their labor.

I will give my children the best educational advantages I can afford, and I will try to make that education bear directly on their life work.

I will try to get my neighbors to start a movement for better roads, and will see that our present laws are more rigidly enforced.

I will co-operate with my brother farmers as much as possible in the purchase of supplies and in all other matters which demand united action.

I will study the fertilizer problem, and see if I cannot spend my guano money more economically.

I will look into the matter of improving my breeds of horses, cattle, hogs and poultry, and co-operate with my neighbors to this end.

I will try to get the best mail service possible for our rural districts.

I will see if the town nearest me would not purchase certain supplies which I can raise, and pay me a larger profit than I can get from staple crops.

I will send for catalogues of farm advertisements, and make better tools and machinery do some of the work that would otherwise require high-priced labor.

I will see to it that implements of all kinds are properly housed.

I will select the best seed for both farm and garden crops.

Seeing that my health is my capital, I will look to its preservation by living temperately and according to the common laws of health.

Besides trying to have the best farm, I will try to have the happiest home in the neighborhood, and will try to get the help of my wife and children to this end.

I will improve and beautify the buildings and grounds.

I will get the best books and papers for my family to read.

I will take a short vacation with my wife after the crops are laid by.

I will try to lighten the household work, as well as the farm work, by improved implements and appliances, and I will have the water supply as convenient as possible.

I will visit my neighbors and try to make the community an attractive social center.

I will put my brain as well as my muscle into everything that I do.

Not only will I try to use the most progressive farming methods, but I will endeavor to get my farm laborers to do likewise.

I will raise as many vegetables in the garden as the family can use, and thus save the buying of high-priced groceries.

I will take an interest in politics and will try to get my party to support the best man and the best policies, and I will not abuse those who differ with me.

I will get as many of my neighbors as I can to read the farmers' bulletins and farm papers so that they may co-operate with me in bringing about better farming methods.

I would avoid debts as I would pestilence.

I will investigate the profits my wife makes on poultry, and see if

the industry could not be profitably extended.

I will try to keep plenty of fruit, milk, and eggs, for family use, and will enlarge my orchard.

I will encourage the planting of flowers about the house, and every other reasonable effort to make my home beautiful.

As the farm's best crop, after all, is its crop of strong, sturdy men, and pure, sweet women, I will do all I can, both by precept and example, to train my children for useful, happy lives.

Lastly, I will not worry. If any evil can be remedied, I will remedy it, losing no time in worrying; if it cannot be remedied, I will not make it doubly evil by worrying about it.—Progressive Farmer.

VICES OF THE POULTRY YARD.

Feather pulling is most unwholesome and unsightly in its result. My observation and experience with it has confirmed me in the belief that it is a habit or a time killer, and does not indicate a lack of variety in the ration.

For a confirmed feather eater (for this is always an old hen) there is usually no cure save the axe. I have "cured" some such individuals by separately confining them until the season of the continuous free range, and then moving the feather eater to such flock. She should be watched for the first few hours to see that every hen she shows fight to gives her a drubbing. Leading an "under dog" life on a strange farm is apt to make even a confirmed feather puller forget her evil ways. Of course, such treatment is only worth while in the case of a valuable show hen or breeder. For ordinary hens with a confirmed habit of feather eating, use the axe.

Like in comb picking, occasional males, extra gallant or docile with their wives, are to blame for hens learning this vice. A live, wide-awake male will not submit to comb picking or feather pulling. At the first sign of feathers pulled or "chewed" on a male, remove him, or remove those favorites of his who are indulging their appetites at his expense. Hackles under the lobes and saddles are the first places to be pulled and "chewed."

From pulling at the male, hens with the habit will begin on other hens, and usually at the same places as on the male. Hens will not stand quiet under feather pulling, and restlessness and picking among the hens is the first sign noticeable that the feather eating habit is being acquired. The guilty hen or hens can be readily discovered by handling each hen, those with "sawed" and unpulled feathers being the culprits.

At this stage a severe course of bill trimming is likely to work a cure. Trim to the quick upper and lower bills, tips and sides. Retrim again after a week or ten days; not as cruel as feather-biting, easier done and more certain. Immerse and thoroughly soaking the feathers of all the birds in a strong solution of bitter aloes is also a good preventive and cure, but is impracticable almost in the season when the feather eating habit is prevalent, owing to the danger from cold.

A little thought, a little ingenuity, some work upon your part, and your flocks of chickens can be happy in employment and exercise daily even in midwinter.

Popping of lamp-chimneys is music to grocers. MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me. MACBETH, Pittsburgh.

\$3 a Day Sure. Head or your stomach and on the bill. You will find it in every drug store. It is the only medicine that will cure you of all the troubles of the stomach, such as indigestion, heartburn, gas, etc. It is the only medicine that will cure you of all the troubles of the stomach, such as indigestion, heartburn, gas, etc. It is the only medicine that will cure you of all the troubles of the stomach, such as indigestion, heartburn, gas, etc.

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Leave Louisville 10:15 p. m. daily; arrive at St. Louis 7:28 a. m. Solid train of Pullman Sleepers and Free Reclining Chair Cars through from Louisville to St. Louis without change.

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

ROUND TRIP EXCURSION RATES FROM LOUISVILLE. \$13.00 good returning until December 19th, 1904. \$11.00 good returning 6 days. \$10.00 good returning 15 days. \$7.00 Coach Excursion tickets on sale every Tuesday and Thursday during August, good seven days.

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

"BIG FOUR" THE BEST LINE TO INDIANAPOLIS, PEORIA, CHICAGO. And all points in Indiana and Michigan. CLEVELAND, NEW YORK, BOSTON. And all points East. Information cheerfully furnished on application to City Ticket Office, 115 Main Street, St. Louis, Mo. 234 Fourth Avenue, or write to B. J. Cronce, General Agent, Louisville, Ky.

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Names and addresses only have to be entered once during the year. By far the best one made in every respect.

TWO FROM MANY.

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

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

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100 names or contributors \$1.50
200 names " " 2.00
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BAPTIST BOOK CONCERN
LOUISVILLE, KY.

Items of Interest
News the World Over.

The authorities in Washington refused to allow a post-office in Mississippi to be named for Gov. Vardaman because he had said or written something not to their taste about the President. Christian Work of New York City expresses its opinion in vigorous language: "We do not hesitate to say that the people of a locality have a perfect right to name a town after the governor of their state, and it is an impertinence for the Postmaster-General to exercise the privilege of his high office for the purpose of discarding the name by refusing to accept it."

Since the discovery of radium search for the ore that contains it has been going on. The Denver News says the ore has been discovered in three places in the Cripple Creek region. In two places there are well-defined veins, averaging from 18 inches to two feet in width. Thousands of dollars worth of the ore has been thrown out into the dumps by those who did not know it was of any value.

Two prominent Methodist ministers in Delaware have been tried and found guilty of gambling in stocks, of inveigling their fellow-clergyman into doubtful business transactions and of being engaged in secular business, although they were receiving sufficient salary for legitimate needs. The papers do not say what was done with them, but we suppose they were deposed from the ministry.

The Baptist and Reflector says that Keenan Harper, who lives near Florence, Ala., has been an invalid from rheumatism for four years. He heard of the bee cure, and had been sitting first one knee and then the other, twenty at a time, till he had had 50 stings in all, when his rheumatism was completely cured.

We have a friend who had occasion, owing to the death of the head of the house who had cared for the bees, to attempt to save a new swarm. She thought she was completely protected, but at least a dozen bees stung her, and the stings completely cured the rheumatism with which she was suffering.

The Prime Minister of England has assured the world again and again that England has no signs on Thibet will not even ask to have an agent at Lhasa; will get entirely out when the lama will agree to keep the treaty which by the way, has expired. But the Financial Times of London, in one issue, gives the registration of several companies. The Copper mines of Thibet, limited, Lhasa gold mines, limited, Lead mines of Thibet, limited, Lhasa Exploration Company and five others of the same kind. The English did not intend to exploit Thibet—Oh no!

This is a way of "coming to the front" which even the strongest-minded woman must deprecate greatly. While in Indiana the number of male criminals has been decreasing steadily for five years, the number of the females has been on the increase. The number of men sent to the penitentiary fell from 947 to 118; the boys' reformatory school received 131 instead of 200, but the number of women sent to the penitentiary jumped in one year from 44 to 67. What is the matter?

The courts in Venezuela have appointed a receiver for an asphalt company, the greater part of the stock of which is being in this country. They then they appointed to Henry Eby, who asked President Castro to remove the receiver. Castro replied that he did not rate the courts, that the receiver was legally appointed, and all any foreigner in any country had a right to ask was the same appeal to the courts as the native here. That is going to be the trend of the law, and it is necessary to the president invariably set by this country towards foreign residents.

DEATHS.

For actual subscribers we insert an ordinary notice of 100 words free of charge. Invariably in advance. Count the words and you know just once what the charge will be. Unless the mosey accompanies the notice, it will be brought down to 100 words.

HELM.

It has pleased God in His infinite wisdom to call from our midst one of our most faithful members, Bro. Thomas Jefferson Helm. He was born August 14, 1829. Should he have lived until to-day, Aug. 14, 1904, he would have been 75 years of age. He professed religion in 1852, and was baptized into the fellowship of Knox's Creek church with about 60 others, by Bro. Billie Brown. He has always been a humble Christian gentleman and an efficient worker in the church. He was a close Bible student, and was well versed in the Scriptures. For many years he was teacher of the Bible class in the Sunday School, a work to which he was greatly devoted. He was married to Miss Mary Lawson, Sept. 1, 1859, who with their only daughter, Mrs. Alice Thompson, survive him.

Bro. Helm was ever ready to discharge his duty in the community as a citizen, in the church as a member, and in the home as husband and father. Therefore be it Resolved, That we as a church extend to the bereaved family our tenderest sympathy and that we all bow submissively to the will of our Heavenly Father, who doeth all things well.

Also that a copy of this preamble and resolutions be spread upon our church book, a copy be given to the bereaved family, and copy be published in the West-ast. Resolutions for publication, Sept. 1, 1904, who with their only daughter, Mrs. Alice Thompson, survive him.

Done by order of the Gannett Baptist church, in conference Saturday before the second Sunday in August, 1904.

G. A. L. COWLING,
W. B. LAWSON, Committee.

SHIRLEY.

Anna, daughter of Mr. and Mrs. Jas. Shirley, departed this life August 17, after an illness of six months. She became a Christian in 1903, during a series of meetings conducted at the Sparta Baptist church by Rev. Edgar L. Morgan. She was patient in her sufferings, and asked her parents and friends to meet her in the world beyond where there is no more sorrow. Rev. B. F. Swindler, of Owenton, conducted the funeral services at the Baptist church, after which her body was conveyed to the family burying ground near Poplar Grove.

Mrs. B. F. Wilson.

BETTER THAN SPANKING.

Spanking does not cure children of vice difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. F. Summers, Box 27, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chance are it can't help.

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. Trains will leave St. Louis daily 11:55 p. m. The route will be via Missouri Pacific Railway to Omaha, Union Pacific to Salt Lake City and Ogden, and Southern Pacific to San Francisco and Los Angeles. This is the shortest route for the tourist. The service and sanitary conditions will be up-to-date and well to generally conceded.

Very low rates will be in effect from August 1st to September 30th via the Missouri Pacific Railway to San Francisco. The Pacific Coast route and return. Also Low Rate Colonies on only \$1.00 with breakfast. For rates, information and reservation of tickets, apply to nearest representative of the C. O. Traveling Club, or to G. F. & E. A. Smith, Inc., or R. T. G. Mitchell, R. F. A. Box 20, St. Louis, Mo.

INDOCTRINATE YOUR PEOPLE.

Baptist Library of Books that Strengthen Baptists in Their Faith.

Newport, Ky., Feb. 22, 1904.

Mr. Henry Burnett, Mgr. Baptist Book Concern Louisville.

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

Fraternally yours,
C. M. THOMPSON.

Cincinnati, Feb. 15, 1904.

Baptist Book Concern, Louisville, Ky.

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

Yours fraternally,
A. LOGAN VICKERS.

Louisville, Ky., Feb., 1904.

The Baptist Book Concern, Louisville, Ky.

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

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

The Little Baptist, 5,000 just issued	\$0.75
Grace Truman, Mrs Ford	.50
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The Baptist Principle, Wilkinson	1.00
Christian Doctrine, Pendleton	1.50
Short History of Baptists, Vaidler	1.00
Mabel Clement, J. M. Sales	.30
Total	\$17.25

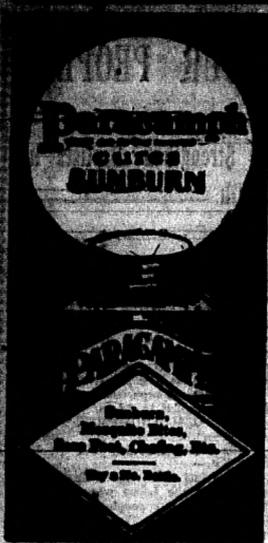
ALL IN GOOD CLOTH BINDING
For \$10.00 Only.

One or more of these sets should be in every church. You cannot calculate the good that will come from it.

The plan has been used successfully in many places. The idea is to have the pastor to announce from time to time about the books, and let the brother or sister in charge of them hand them out to any who will agree to read them, and after they have been read to return them. Thus let some one else take the same book, and so they will go the rounds and accomplish great good in firmly establishing Baptists and in enlightening those who are not Baptists. We make the very cheap price of \$10.00 for the set, in order that all of our churches may have a hold of it.

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

Baptist Book Concern
642 Fourth Avenue LOUISVILLE, KY.
Colportage Headquarters



...and he has captured the Imperial form of Villa Rica, thereby securing arms and ammunition. The capital is suffering from a scarcity of provisions and the will of the government troops is in its blood at day. The revolutionists in Uruguay are getting the best of the government troops and have just won a victory over them.

It does not speak well for the police of Cambridge, Mass., that a gang of burglars were at work for six months before the police succeeded in catching them. And then they were found to be boys, belonging to respectable families, their ages ranging from nine to eleven years! They had stored their booty in an empty room in a storeroom which they occupied as a "club room" and it was full of all sorts of things they had stolen. Oh, for some old-fashioned mothers with alippers!

The determined attack upon Fort Arthur on Aug. 22 is now seen to have failed. The Japanese drove the Russians from some of their outside forts, but were unable to hold them. Bombarding was begun again on the 27th, but the attacks with the infantry have not been resumed. Meanwhile the rains having stopped for a week, Kuroki has again attacked Kuropatkin. Whether the latter will stand or will fall back on Minkden is not known. So far he has only fought rear guard actions.

FRANKLIN CO. ASSOCIATION

This body met last week with Frankfort church. The attendance was good. Dr. U. V. Williams was chosen moderator, a position he has filled with marked ability since the death of Bro. Tom Rodman. E. A. Jones was re-elected clerk, a position ably filled by him for many years. Bro. Crawford Lee was chosen as assistant clerk. Pastor Powers, of Providence, preached the introductory sermon to the delight of the large congregation.

The new Frankfort meeting-house is elegant and commodious. The Frankfort saints, as a token of their appreciation of their pastor, have added \$300 to his salary.

I enjoyed while in the Capital city the hospitality of Dr. Williams and also M. B. Adams, D.D.

DEAR READER:

Sunday, Aug. 21st, was a great day with us. Bro. J. A. Burns, of Oneida, Ky., was with us and preached, much to our delight and profit, and in a few words presented the needs of Oneida Baptist Institute, of which he is the head. We then started in to raise the \$25 we had pledged to the work at Shelby County Association, and when the pledges were all in we had \$119.70. This will mean more to us than can be measured by dollars and cents. Such interest has not been seen here before, and we have taken a new hold and shall strive to measure up to the limit of our ability.

Bro. Burns is on the field to raise \$10,000 to build a girl's dormitory. Two thousand dollars of this is subscribed by the people of Oneida.

J. F. GRIFFITH, Pastor. Bagdad, Ky.

LONG RUN ASSOCIATION

Meets Sept. 7th and 8th with Pleasant Grove church, Bullitt county, five miles from Shepherdsville. Trains leave Union Station, L. & N. E. R. Fare from Louisville to Shepherdsville round trip, 75 cents. Tickets sold on Sept. 7th and 8th, limited to Sept. 9th. From Shepherdsville to the church (good road) fare round trip, 25 cents. Make your preparations to go, and let us have the best meeting in the history of the Association.

J. HENRY BOWERS, Clerk.

Charles Field is an excellent new book, and it will certainly have a large sale.—W. C. Robert, Atlanta, Ga.

SOUTH DISTRICT ASSOCIATION

This body held its session last week—Tuesday and Wednesday—with our church in Harrodsburg. Never was the body more handsomely entertained. Deacon J. L. Bruce was re-elected Moderator, and Deacon E. H. Fox, Clerk. These are fine officers. In the absence of the appointee, Pastor O. M. Huey, the introductory sermon was preached by Pastor W. M. Stallings, who told us ably and impressively of "the things that cannot be shaken."

The report on religious periodicals was the first, and it was presented by Bro. Green. The only speech made was by the editor of the *Examiner*, who was courteously accorded the right of way. Bro. Wood presented the report on education and Prof. Yager made a ringing speech for Georgetown College, followed by brief speech by Prof. Robertson for the *Beminary*.

Deacon George H. Cox made an eloquent appeal for the Minister's Aid Society. Bro. T. H. Coleman offered the report on District Missions, and he tried to lay down his office as secretary and treasurer, but the brethren would not consent. Bro. Stallings made a stirring speech on district missions.

At night Dr. Bow made a powerful address on missions, using his maps, and presenting facts, figures, arguments and illustrations.

The second day was opened by the report on Foreign Missions, by Bro. J. B. Jones. Pastor Summers asked for some explanations, which were given, in regard to sending out women to foreign fields. The Home Mission report was made by Pastor T. H. Coleman, and that on Sunday Schools by Bro. J. M. Gray. Dr. G. W. Young followed Bro. Stallings' report on temperance with a thrilling address, showing the progress the cause of temperance is making in various states.

At 11 o'clock the editor of the *Recorder* preached on "Power," and followed the sermon by a collection for the Orphans' Home.

The place of the next meeting was left to the District Board. Bro. C. S. Ellis is to preach the sermon, with Bro. O. M. Huey alternate. Pastor W. M. Wood—who distinguished himself as host of the body—was appointed messenger to the Southern Baptist Convention.

The hospitality of the Harrodsburg saints was up to their reputation. The good ladies served elegant dinners to messengers and visitors in the spacious basement of the Disciple church. This scribe was the happy guest of Mr. and Mrs. Paul C. Bell. He was made chairman of the District Board for the next year.

John Miller's Experience With Dr. D. M. Bow's Combination Oil Cure For Cancer—Should Have Been in His Shoes.

Lord, West Va., July 5, 1904.

Dr. D. M. Bow:—My face is still well, and never bothers me any more, but hadn't I been for you I would have been in my grave years ago. I live in hope of knowing you yet again. I still live in the same place; my post-office is just the same—Lord, West Va. I'll close for this time. From your friend,

JOHN MILLER. All cases of cancer and other internal and external troubles, by catching early, all but without pain or discomfort. No operations, but successfully used ten years. Write to the Home Office of the Dispensary for Free Book.—Dr. D. M. Bow, Co., Drawer 225, Indianapolis, Ind.

The Singular Actions of Consistent Christians

(or the Nonsect Professor in His Meridian Splendor) "Is a singular book with a singular title but its every line is a gem." INTRODUCTION BY THEODORE L. OUYLER D.D. It was written nearly a century since by Rev. William Beecher, but had been lost sight of. Dr. Cuyler re-introduces it to this age. \$1.00

"This is a wonderful book. At whatever page you open it, your eye lights upon pithy aphorisms that combine the sentimentality of Benjamin Franklin with the sweet, holy savor of Samuel Rutherford."—Theodore Cuyler. "One of the most remarkable books it has ever been our good fortune to get hold of."—Central Baptist. "Every page sparkles with wit and wisdom."—The Standard. "It is the juiciest book we have gotten hold of in many a day."—Western Recorder. "It is scriptural, rare and epigrammatic; a single sentence often has enough in it for a whole day's meditation."—Presbyterian Quarterly Review. "There are few such books in the world, every sentence is a gem."—Lutheran Evangelist. "It is a remarkable book. Every page is adorned with aphoristic beauties."—Northwestern Christian Advocate. "We wish we could persuade every Christian young man to read the book from cover to cover."—Young Men's Era.

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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, \$2,500.

One of the most dangerous elements of society, in recent years, is the general belief that it does not make much difference what one believes. On the contrary, belief is always more important than acts, so far as the welfare of society is concerned, because belief—always works out into life and action. The teaching of the Socialists is more dangerous than acts of Socialists, because the teacher may influence a large number of people who will act in the future as they have been led to believe. And the more earnestly a man believes a wrong, the more dangerous he becomes.—Journal and Messenger.

SPECIAL NOTICE.

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

DEAR READER—Enclosed you will find \$2 for renewal to your paper. I have been taking the Recorder for about 40 years, and it is a welcome visitor to my home and a source of much comfort to me. I think the paper is better than it ever was, and I must not possibly do without it. Wishing you every success, I remain Yours very truly, HENRY L. E. MOHR, Lawrenceburg, Ky. Christianity should have no intermediaries, no clerical vehicles through—Elihu Haman.

Table with columns for 'LIVE STOCK' and 'REPORT FOR WEEK ENDING AUG. 27'. Lists prices for various types of cattle, sheep, and hogs.

Table with columns for 'SHEEP AND LAMBS'. Lists prices for different grades of sheep and lambs.

Table with columns for 'LEAN TURKES'. Lists prices for various types of turkeys.

Table with columns for 'COMPARISONS WITH PREVIOUS YEARS SALES'. Shows sales figures for 1903, 1902, 1901, and 1900.

Table with columns for 'REJECTIONS'. Lists rejection figures for various years.

Table with columns for 'RECEIPTS'. Lists receipt figures for various years.

Items of Interest

News from the World Over.

A tornado passed over Minnesota which did great damage, especially in St. Paul and Minneapolis. The property loss in each city was about \$1,000,000. Fifteen were killed and a large number wounded. A storm did great damage in part of St. Louis, and much damage was done in Bryant, S. D. Many buildings were wrecked, one person killed outright and several severely wounded, one it is thought fatally. The crops suffered great injury.

Chili and the Argentine Republic settled peacefully at last a long boundary dispute. As a memorial of the settlement they set up at the highest point of Uspallata Pass a colossal bronze statue of "Christ the Redeemer," which grates on Protestant ideas, but both countries are Catholic and are accustomed to graven images.

The claims has been unveiled with imposing ceremonies.

In one of the finest and noblest messages ever sent to Congress President McKinley denounced in the strongest words the concentration camps established by the Spanish government in Cuba and all elsewhere in the dominion. Yet Gen. Wright is still doing the same thing in the Philippines, and outside of New England no protest is raised. A few weeks ago the inhabitants of 12 districts in the island of Luzon were driven into concentration camps. "And, meanwhile, God is looking on."

The ancient fortress of Megiddo stood near the Kishon where Elijah slew the prophets of Baal. Dr. Gottlieb Schrammer has been making excavations there for more than a year. He has discovered seven cities one above another, and though he has gone down 60 feet he has not yet pierced through the layers of historic remains. Among the things discovered is a beautiful Jasper seal of King Jeroboam I.

There are so many saints' days ordered by the Greek church, that including Sundays the Russian peasants have been forbidden to work about half the days of the year. This has been a great hardship and a great danger as well, and the Imperial Council has issued an edict according absolute freedom to work every day in the year, and cancelling all penalties which have been inflicted upon those who have worked on holidays. The Council could not expect Sunday in this edict without raising a storm, for the Greeks regard their saints' days as holier than Sunday.

Wires come from Copenhagen, Denmark the story of new inventions connected with the telephone. One of them is a telephone which will receive a message from any one of the houses and deliver it to the hearer. Another invention enables a message to be forwarded from one telephone simultaneously to several other centers. These are the work of Herr Paulsen.

South America has always been a doubtful region, and the late war has only added to the uncertainty.