

WESTERN RECORDER

Faith, Hope and Love, these three.

79th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 8, 1904

NUMBER 40.

The Present Christ.

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

A saintly honored member of this church wrote me last week, from her room of sickness, that she desired to see me. I found her weak in body, but strong in faith and love and hope. "After a pleasant greeting, she said, 'Pastor, I have sent for you that I may give to you and the church I love a message from God. Say to the church for me, 'Be faithful unto death, and I will give thee a crown of life.' Life is the gift of God, the crown of life is the reward of faithfulness. Let not one of them be content simply with life, let them seek the crown. The Scripture I have for you is, 'Lo, I am with you always, even unto the end of the world.' Christ with you when you preach will give you wisdom and utterance. Christ with you when you plead with sinners will give you success. If you will believe that promise, you can never fail in anything you undertake for Him."

He is with us to commission and command. "All power is given unto me in heaven and in earth, go ye therefore and disciple the nations." These marching orders were given after the resurrection. By victory over Satan and death he had gained the right to speak with authority. He has now the credentials of His kingdom. To disobey Him is disloyalty, to revolt against His authority is treason. "If we go into all the world and preach the gospel to every creature He will be with us. It is implied that if we fail to go He will forsake us. All power is still in Him. There can be no power apart from Him. If our disobedience separates us from Him we are weakness. As the church has obeyed this commission for the evangelization of the world it has prospered, when it has disobeyed it has withered.

To Peter the Lord gave a special commission, "Feed my sheep." While you go fishing for men, do not forget to edify my people. Watch after the lambs; see that they are shielded from the wolves. Peter was an evangelist, as was seen on the day of Pentecost; he was ready for soul-winning, and in his zeal for evangelistic work he may have forgotten to feed the people of God with the Word. The Holy Spirit wrote to a pastor: "Do the work of an evangelist," and here Christ says to an evangelist, "Feed my sheep." The average pastor needs to hear the message of the Spirit to-day; he should not be content simply to do pastoral work by tending the flock. He should also fish for men; and no evangelist should be content simply to win souls. Let the work of fishing and feeding go together. It is the two-fold mission of every herald of the cross.

Is all this a thing of the past? or shall we look to Christ for commission and command to-day? I believe that William Carey received his commission to preach the gospel to the heathen directly from Christ. Benjamin Judson took his commission from the pierced hand. Dr. Bushnell said the truth when he said, "Every Christian life is a plan of God." It may be a small sphere, but it is none the less God's plan. We need to know God's plan for us and work it out. The humble man who signed his name "the sinner by the grace of God," had the right view of his mission. Whether it be to preach, to sell goods, to push a piano, to take a pan to wash in kitchen or laundry, to care for children, or to break stones on the street, every Christian, if he commits

his way unto God, may feel that he is commissioned for a special work. Sometimes God says, "Stand still and see my salvation." He means us to wait in patience; it may be to suffer. It is harder to lie in the trenches than it is to charge in the battle.

"Thousands at His bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

Christ is with us to supply all our need. When the disciples came to the shore after their night of fruitless toil, they found coals kindled, with fish upon them, and Jesus invited them to come and eat. He supplied their temporal necessities, and he does so yet. He despises not the body; it is his temple. Paul said, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

The riches in glory refer to Christ after the resurrection; the riches in grace point to the emptying of himself. They come to us through his sacrifice on Calvary; the riches of his glory point to his fullness; they come to us through His resurrection and life. With such resources at our hand there is no excuse for our living at a poor dying rate.

Christ is with us to give peace and joy. The first word he said to his disciples after his resurrection was, "All hail," but the English of it is not so expressive as the Greek which means "Rejoice," "be full of joy." Christ is walking now on the bright side of death; he has gone through the grave into the light at the open sepulchre. The bloody sweat of Gethsemane, the crown of thorns and nails of the cross are passed, but it is through these that the joy comes. He falls in with two disciples on the way to Emmaus and cures them of their sadness by talking to them about his death. He explained how it was necessary that Christ should die and rise again. Thomas, the sceptic would not believe until he had seen the prints of the nails. The living Christ will through time and eternity be suggestive of the dying Christ. John in heaven saw the "Lamb as it had been slain in the midst of the throne." It is the cross that makes him magnetic: "I, if I be lifted up, will draw all men unto me," and he will never be lifted up, even on his throne apart from his cross.

The crucifixion stands for love, and is the best expression of God which the world has ever seen. Faith in the Christ who died but lives gives peace and comfort. As the Portuguese sailors passed through the stormy sea around Cape Horn, and came into quiet waters they believed that the Southern Cross which came into view brought the peace. What to them was a fancy is to us a glorious fact. A view of Jesus Christ on the cross brings peace to the soul, and the living Lord with us every moment would remind us of his love as manifested on Calvary. A little child three years of age heard his mother speak of the sunlight as God's smile, and when the light flashed through the window and fell upon the floor he went and stood in it, exclaiming, "He standing in God's smile." The mother died, the child grew into a man, and because prosperous in business, burdened with life's cares. One day in looking through some curies which he had preserved, he found a pair of little worn shoes, and on their bottom was written in his mother's handwriting, these words: "My child, when these little shoes were

he said, 'Me standing in God's smile.' May he so live that he shall always be in God's smile." The strong man shook with emotion, fell upon his knees and surrendered to his mother's God. It was the association of love that did it. The little shoes were suggestive of the mother whose heart yearned for his salvation. And so the promises of the Bible, our daily fellowship with God, are suggestive of the love which he showed in dying for sinners. When we believe in him and realize the fullness of that love we will be standing in God's smile forever.

Our Life With Christ.

Our walk with Christ is the most intimate of relations. According to the figure which our Lord himself uses, and in which Paul out of his own experience concurs, it is nothing less than the sharing of life itself. The vine branch is cut away from its old root. Except that it is grafted into the new vinestock it would be dead and withered. It draws its life from sap which the new root that has adopted it supplies. In Paul's figure we are crucified with Christ, dead and buried with him and the life we now lead is nothing less than his risen life. Christ is more than our companion, he is our source.

This figure of the scion grafted into the living vine has wonderful suggestions. It signifies that there was a beginning for our life with Christ. The scion grew originally on another stock and drew its life from other roots. It was cut off, and thereby died to them; it was grafted in, and began to draw its life for the first time from Christ. Regeneration lies in plain sight on the surface of the parable. So, too, the figure carries a suggestion of continuing individuality. The scion is grafted in that it may with its new life bear its own kind of fruit. There is neither uniformity nor monotony among Christ's disciples. Peter is still Peter and John is John—each deepened and broadened by the life of Christ. Our Lord does not absorb, he enlarges and glorifies his disciples. The vinestock, in ordinary vineyard experience, must be strong and sound but it gives its whole strength to the bearing of the kind of fruit which is native to the scions. The scion takes its life from the stock in order to bring forth fruit of our own kind more freely and more perfectly.

The life of Christ is therefore embodied and expressed in the individual characters and lives of men. We are his fruit-bearing branches. He lives in us and manifests his life in our accomplishment. Here is our opportunity and our responsibility and here is the exceeding sinfulness of our sin. Our anxiety is not to be at all for life. That is his provision. In him we live and move and have our being. We abide and we may rest and rejoice in him. Our effort must be to become fit channels for the expression of his life to carry on his purposes, to show by service and by cheer the true quality of his life to men.—Congregationalist.

It is easy to go the way the crowd goes. It is no difficult task to float with the current. It requires aroused and persistent effort to resist public pressure, or to oppose prevalent opinion. But where duty calls, one must not be afraid to be counted singular, or out of date. He should be courageous enough to stand up for principle, and right, and truth.

The man who will not look ahead will have to stay behind.

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Last year the Baptist Congress opened a "pretty little parlor" in Washington City, but as the flies showed no disposition to go in, the parlor was moved to St. Louis. It is to be opened after the Southern Baptist Convention meets in Kansas City in the hope of catching the Southern Baptists on their way home. All these efforts are direct attacks upon the existence of the Southern Baptist Convention.

Now a coterie of good men beyond question get together in Massachusetts and attempt to make the pretty little parlor more attractive by calling it the meeting place of a new "evangelistic society." But the object is seen in the fifth reason which they give for the meeting in St. Louis, which is the "widened desire" for union of Northern and Southern Baptists.

There is no widespread desire of the kind in the South. We do not propose to have our Southern Baptist Convention commit suicide. And we decline to agree to the suicide not because of any lack of love for all true Baptists North as well as South, but because the Southern Baptist Convention is too large, and if any change is made in future years it ought to divide.

A secular paper which is noted for its dislike of orthodox yet bears strong testimony to the Baptist and Presbyterian "doctrines of grace." It says the logic of our system, the Calvinistic system, has laid a spell upon many mighty thinkers, and that the "Calvinistic theology has undisputed eminence in having not a single lapse in arguing from the premises." Granting these premises, the paper declares that theology is objection-proof.

What, these premises are found in the Bible, for which are the proof texts to our Philadelphia Confession of Faith, or Boyce's Theology, the best Baptist one, or Charles Hodge's, the greatest Presbyterian Theology. If that secular paper believed in the infallible inspiration of Scriptures, it would yield to the logic of the doctrines of grace.

There is too much truth in the Interior's words in regard to many modern Christians who ought to live nearer God: "His omniscience suggests defects, he usually ignores it with some new activity in schemes which represent no concept of religion higher than the doctrine of salvation by merit which Catholicism teaches."

Work is the best thought which man can give. It is the strongest of moral duties, and the most vigorous of mental exercises.

Unlike All Others.

BY C. H. WETHEBEK.

Peter wrote of Christ thus: "Who did no sin." In similar words John referred to Christ: "In Him is no sin." I call special attention to the fact that of no other person does the Bible thus speak. The Bible says of certain persons that they were "perfect," but it does not say of any one of them that in him there was "no sin," nor that he "did no sin." It is evident, then, that the Bible makes quite a distinction between one who is "perfect," and one in whom there is "no sin." It is also evident that the Bible uses the word "perfect," as applied to believers in a sense which excludes the idea of sinlessness. I understand the Bible to mean whole-heartedness when stating that certain ones were perfect. They whole-heartedly followed the Lord. With full purpose of soul they walked in God's ways. The word "perfect," as defined in the dictionaries, means whole or complete. It is a fullness of purpose, a complete giving of one's self to the object of one's love or devotion. Most surely the Bible does not teach the idea that in those perfect persons to whom it refers there was no sin; and I say again that of no person in the world, except Christ, does the Bible say that "in him is no sin." This plain, simple fact gives all necessary proof that however the word "perfect," as applied to believers, may be defined, it cannot mean that in such ones there is no sin, nor that they "do no sin." Sinlessness was the peculiar estate of Christ. He stood wholly alone in respect to complete freedom from all manner of sin. He had the sole right to ask, "Which of you convinceth me of sin?" The Christian who asks such a question on his own behalf commits sin in asking it. Christians may be perfectly sincere in their love for God, and this perfection is not only allowable, but it is demanded of every Christian. All are required by God to love Him with all of their heart, mind and strength. This is perfection of love, for it is wholeness of love. The whole man is in loving harmony with God.

But keep in mind that Christ stands unique in the matter of freedom from sin. In Him was no sin, and hence it was logically true to say of Him that He "did no sin." Let no one think that he has yet attained to the same state of heart and life which Christ possessed, without any attempt to attain it. It was because He was the absolute God-man that "in Him was no sin."

Much of the prevalent indifference to spiritual things is traceable to the neglect of parental instruction in the tenets, principles and requirements of Christianity. Parents were, in former days, far more careful about the moral and spiritual training of their children. Home was more a place of Christian culture. Fathers, and especially mothers, felt their responsibility to look after the godly character and life of their offspring. However pressing household and other duties, time was found to teach them the Catechism and to talk with them about their duty to God and man—to Christ and to his church. They did not ease their consciences with the plea that the children go to Sabbath School and that sufficed for their religious knowledge, direction and inspiration. They had a personal interest in the work, and the result was that spiritual truth, habit and life became of the first importance. But now a different order of things prevails, and religion holds a comparatively subordinate place in the mind and heart of our busy and materialistic generation. Men and women on the stage of action and those coming on it, must have a stronger and better religious diet than they are receiving, or their spiritual natures will become more and more dwarfed and starved.—Selected.

It is unwise to make inflammation of a subject of information.

Know God.

BY REV. G. F. R. HALLOCK, D.D.

This is an exceedingly busy age. People do not seem to have time for God. They do not seem anxious to know God as men in the past were. We do not hear them very often calling out, "Oh, that I knew where I might find him!" or saying with the Psalmist, "My heart and my flesh crieth out for the living God." "This," as some one has said, "is an age out of breath. It is going down to the tomb of epochs broken-winded with the pace which it lives its hard, useful, polemic, inquisitive, restless, mechanical life." An age out of breath is an age when there is but little faith, for "he that believeth shall not make haste." An age out of breath is an age which leaves God out of its life. An age out of breath is a materialistic age, and "ye cannot serve God and mammon." It is more emphatically true now than ever, "Surely every man walketh in a vain show; surely they are quieted in vain; he heareth up riches and knoweth not who shall gather them." The clerk says he must be at his work early and stay late. The business man says he must put all of himself into his business or he cannot hope to succeed, so hot is the pace of competition. So the rush and hurry are encouraged and men push on in their breathless course. Yet people do have heart hunger. There are those who want to know God. But they fail because they are caught in the rapids of time, and the torrents of trade are carrying them onward toward the fall. They fail because they fail to use the means to come into acquaintance with God.

One condition of knowing God is thought. It is a law in life that a man apprehends only that upon which he fixes attention. In this hurried age men are kept on the move. They do not give themselves time enough to dig out the thoughts that would enrich them with truth and free them from error. If we would "buy the truth," we must pay the price of attention, of thought. It is true that we would know God better if we thought more about him, if we "meditated on these things and gave ourselves wholly to them." We read the Bible sometimes. But do we study it? We read books, religious books, written by men of to-day. These are more interesting we feel, but do not say, than the Bible. But if we wish to know God we must study his word. All other religious books are but as sparks sent off from the central sun. No book has the spiritual vitality of the Bible. No book will so enable us to find and to know God. Study, meditate, learn spiritual truth—the very first condition of knowing God is thought.

Another means to the knowledge of God is prayer. But prayer is not a gift of an age out of breath. To know about God and to know God are two very different things. You may read the life of Phillips Brooks or of William E. Gladstone. You may come to know many facts about these great men, facts that were unknown even to the members of their own families. It is a good thing to know about such men. But what is knowing about them compared to the high privileges of those who knew them, lived with, associated with them in the closeness of the home life and daily contact? People may know a good deal about God; they may hear sermons and read books and know the literature of theology. But to know God is a very different thing from knowing about God. It is in prayer we come to know God. It is in the act of prayer we come into actual fellowship and association with him. In study we learn about God. In prayer we come to know him as a friend knows a friend. You wish to know God? Then you must go past the mere fact of knowing about God. You must come into actual touch with him through earnest prayer. In prayer you do touch him. In prayer you feel his life actually flow into yours.

Still another means to the knowledge of God is action. Many people have no small degree of hearing of spiritual knowledge. And they have feeling, too.

They go to a prayer meeting and their hearts are moved. They hear a sermon and their emotions are stirred. They go home with good feelings and resolves. But soon these vanish into thin air. They do nothing. Next week they come back again to the church service and the prayer meeting. Again they go through the same process, but they do nothing. If we would really know God we must add to thought and learning and feeling actual doing.

A friend met a thoughtful young man coming out at the church door. The hour seemed a little early for the service to be over. The friend said to him, "Is the sermon done?" "No," said the young man, "it is preached, but it all remains to be done." What we hear and learn and resolve remains to be done, and it must be done before we can really know God.

Men get to know God by doing his will and there is no other way—no way short of this. This, too, is how men become like God, how God's character becomes written upon men's character. And there is no other way. Acts react upon souls. Good acts make good men. Just acts make just men. Kind acts make kind men. Divine acts make divine men. "The end of man," says Carlyle, "is an action, not a thought." That is not saying that thought is not a necessary part of all high action. But thought that stops on itself is stopping on the road to truth. That is the best that can be said of it. Action, and action alone, takes it forward. Pilate knew the truth, but he refused to act upon it. The dying thief had not half Pilate's opportunities, but he was a man of action, and it saved him. Think. Pray. But do not forget to act. If you wish really to know God, to make him real to yourself, you must act.—Christian Work.

Pulpit Topics.

I lately observed, in one of the daily papers, a criticism on the preachers to the effect that in their sermons so many of them seemed to neglect the Scriptures as the field for their subjects, and to discourse upon topics foreign to the mission of the pulpit. We fear there is no small basis of truth in the charge. As respects these outside, and more or less secular pulpit subjects, there are three things ministers of the Gospel should keep in mind:

1. In the heralding of that kingdom which is not of this world, and in their specialist capacity as "servants of the Most High God who show unto us the way of salvation," these topics are not exactly germane to their work.

2. Preachers are not regarded by the more thoughtful and intelligent of the public as experts in lines of investigation which do not come within the purview of their professional training. Municipal administration, sociology and labor unions, theories of corporate reform, political economy, territorial expansion and international relations, etc.—on all such subjects there are trained experts and specialists to-day whose views they who care to pursue such lines, will study rather than ours. But the minister has his own distinctive sphere, and the public look to him, as they do not to others, in the domain of the spiritual and in the unfolding of the Bible and the behests of divine righteousness, and as a herald of the Gospel of grace; and the purport of it is the counsel of the old Greek to the shoemaker who ambitiously thought to set his hand at other lines of work than those of his trade, "Stick to your last." I often recall the description of a Sunday night service given some year or two ago—an audience of less than thirty, mostly made up of young women and boys and tired-looking women, and the preacher earnestly discussing municipal and labor!

3. The mass of the people who go to church, and support church work, need and prefer the preaching which comes more directly from the Word of God and which bears on their Christian life. Let the pastor, as he sits down to prepare his sermon, run over the page in his mind's eye and bring before him the different

classes of people who will be there to hear him. In the congregations of our average communities he can easily do this. Allow, possibly, for a few strangers whose state of mind he may not know. Allow, too, for a very small sprinkling of those whose only motive is an occasional church attendance is to see if the preacher is "smart," as they call it, and what new idea (they will probably pronounce it "idea") he can give them. Allow also for one or two who have learned to speak in fine scorn of what they call "medievalism" and "musty theology," and who want the preacher to be "up to date," and, as I once heard one of this class say, to preach in the living present "right up to half-past ten o'clock Sunday morning." (Preaching to the times! "To preach to broken hearts," said Joseph Parker, "is to preach to the times.") Now put all these together and they make but a small fraction, and are not to be compared for a moment with the great proportion of hearers, who will be composed of such classes as these, namely: the faithful, God-fearing Elders, the aged disciples who realize their near approach to the eternal world, the desolate-hearted widows, the fathers and mothers anxious about their children, the newly bereaved and afflicted, those bearing burdens which only the Father who sees in secret knows of the poor who sit humbly in God's house, those oppressed by the toils and cares and strifes of week-day life, and who prize God's sanctuary and his day of rest. And there will be the usual proportion of young people who still believe that God speaks in the Bible, and who are teachable under their pastor; and there will be some of the unsaved who are neglecting the great salvation and possibly one, here and there, who is concerned in soul and inquiring the way of life. Thus let the pastor bring up his congregation before his mind six-sevenths of it, at least, as just described, and will it not be as if he heard them saying, as Cornelius said to Peter: "Now are we all here present before God to hear all things which have been commanded thee of the Lord?" M. C. W., in Herald and Presbyter.

Commenting on a description of an altercation between an ill-natured dog and a very venerable man "nearly sixty years of age," the *New York Times* says that old and young are relative terms: "Every tendency of modern life seems to be to make the young older and old younger than formerly. The effect of maturing sooner would seem to be to shorten life and precipitate the earlier decay of mental and physical powers, but it does not seem to work that way under modern conditions. Those of us who can remember our grandfathers recall them as old and feeble men at ages which now correspond with the maximum of activity and capacity. The retiring age is receding, and the busiest, most capable, and most formidable men one now encounters in business are nearer sixty than any other average age. Perhaps this means that the man who has approximated or attained the age of sixty has demonstrated that he is among the fittest to survive, and that he has a better assurance of growing really old than many young men who think of sixty as 'the dead line'—until they reach it or pass it. But however this may be, the man of sixty it not now aged, nor venerable. The chances are that he can walk as many miles as any young man will choose to follow him, and walk them as fast; that he can do as good a day's work with his hands as the 'boys,' and a very much better day's work with his head; that he has lost little except frivolity and the mistaken sense of proportion which permits the unworldly youth to discover the possibility of satisfaction where none exists."

Real religion is not all feeling, nor yet all reflection, nor all action. It affects the entire nature. Its seat is in the heart, from which flow the issues of life. It is an inner force that finds expression in the outward relations and activities. It is a matter of faith and practice, so that Christ is accepted and followed, and grace triumphs over all opposition.

**Sunday-School
Lesson**

SUNDAY, SEPT. 12.

ISRAEL REPROVED.

Amos 5:4-15.

Motto Text.—"Seek the Lord, and ye shall live."—Amos 5:4.

Amos was a shepherd and a farmer, living at Tekoa, a village 12 miles south of Jerusalem. Both Judah and Israel were at the height of prosperity. Uzziah, a good king, was ruling Judah. He had conquered the surrounding nations, extended his dominions and fortified Jerusalem. The great Jeroboam II. was ruling in Israel. Wealth had flowed in upon both nations. But corruption and sins of all kinds were rampant in Israel. Amos, a poor shepherd of Judah, was sent by God to Bethel to reprove Israel. Although unlearned in the schools, and a hard-working farmer, Amos was familiar with the Scriptures, as so many farmers have been. He knew his Bible by heart, so to speak. Amos went to Bethel, on the southern border of the northern kingdom, 25 miles from Tekoa. At Bethel was one of the golden calves Jeroboam I. had set up. A great heathen festival was going on. Into the midst of the festivity, fearless of the king, regardless of the wealth and prosperity of the nation, came this roughly-clad shepherd with his terrible warnings, and his loving appeals.

"Seek ye me, and ye shall live." The way of life is easily set forth in a few words. Seeking God means living such a life as shall please Him. It means seeking Him for what He is and not for what He gives. He is to be sought only by repentance and faith in the atoning blood of Christ. Seeking Him means eternal life. Amos' words meant also to Israel that if they would turn from their idols to worship God and cease from their sins, the destruction of which he had warned them would not come.

"Seek not Bethel, nor enter into Gilgal, and pass not to Beersheba."—Bethel was the place of the calf worship, Gilgal near by was another centre of idolatrous worship, as was Beersheba on the extreme south. "For Gilgal shall surely go into captivity and Bethel shall come to nought."—The idols worshipped there could not protect them from the wrath of God, and the power of their enemies.

"Seek the Lord and ye shall live." Again the exhortation and the promise. It is the burden of all Gospel preaching to the end of time. "Let her break out like fire in the house of Joseph."—Joseph was the father of the two most powerful tribes in Israel. "And there be none to quench it in Beth-el."—If Jeroboam II. was present, as is probable, this shepherd tells the greatest king and conqueror of the day that he would be powerless against God. The idols at Bethel were able to do nothing to save.

"Ye also turn judgment to wormwood, and leave off righteousness in the earth."—The unjust rulings of the judges were as bitter as wormwood to the wronged and oppressed. The best claims should be translated "cast down righteousness to the earth."

Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headaches, pimples and blotches, and lack of courage, tell the story. The great alternative and tonic.

Hood's Sarsaparilla

Gives the organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

Alas! does not Amos draw too true a picture of some of the courts in our land?

"Seek him that maketh the seven stars and Orion."—The seven stars are the Pleiades, in the constellation Taurus, the most important of the groups which can be seen by the eye. Orion was the most brilliant constellation in the heavens they saw. Thus most eloquently Amos reminds them that God is the Creator of all things, and his power over them was absolute. "And turneth the shadow of death into morning."—The Hebrew means "deep darkness." Thus Amos continues to set forth the power of God over nature. We must not lose sight of God's personal will in thinking of the laws of nature. He did not make his universe as a piece of machinery which he set going and then left. Day and night succeed each other with unvarying regularity because he wills it so. "That collect for the waters of the sea and poureth them out upon the face of the earth."—Referring to the flood. God has promised not again to destroy the race with a flood, but His power remained, and He could destroy the wicked by other means as thoroughly as he destroyed the antediluvians.

"That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress."—The oppressors thought that they were as safe as if entrenched in a strong fortress. They forgot the power of God up on the side of the oppressed. In these days of great monopolies it is a sad thing that the sufferers from their greed do not seem to have God and his power of deliverance in all their thoughts. The Hebrew in this passage is difficult of translation, and the Revised Version reads: "That bringeth sudden destruction upon strong, so that destruction cometh upon the fortress."

"They hate him that rebuketh in the gate."—Just within the gates of the Eastern cities was the place where the judges held the courts and where all public business was transacted. The prophets took advantage of the assembling of the people in these places to speak their solemn words. The unjust rulers hated the prophets and also any judge who proved himself to be just and fearless of them. "And abhor him that speaketh uprightly."—As wicked men always do. Probably Amos in this verse shows the feeling of the rulers at Bethel towards himself.

"Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat."—The taxes and bribes which the officials required, which the poor could only pay with their crops, were unjust and excessive. "Ye have built houses of hewn stone."—The wealthy lived in such houses. These men used for these houses the money they had acquired unjustly. They built fine houses, they bought pleasant vineyards. But they left God out of the reckoning, and their houses and vine-

yards should bring them no pleasure.

"For I know your manifold transgressions and your mighty sins."—Amos had shown that God had the power to punish. Now he declares that God knew all the enormity of their sins, and would punish in His own time. Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. How well these words of the old prophet apply to these days! Some of their sins Amos enumerates. They are the sins of governors and judges and juries and other officials in this day. "They take a bribe"—means they take a ran som, referring to the fact that murderers who had money escaped the death penalty. How fearfully true of our times. "The needy in the gate"—means the needy before the courts. "Therefore the prudent shall keep silent in time."—Amos was not "prudent" did not care what they might do to him, cared only to be faithful to God.

After faithfully and fearlessly laying their transgressions before them, Amos returns to his often repeated exhortation. They boasted much of being God's own people; if they would seek good and hate evil this claim of theirs would be true.

BUILDING FOOD

To Bring the Babies Around.

When a little human machine (or a large one) goes wrong, nothing is so important as the selection of food which will always bring it around again.

"My little baby boy fifteen months old had pneumonia, then came brain fever, and no sooner had he got over these than he began to cut teeth and, being so weak, he was frequently thrown into convulsions," says a Colorado mother.

"I decided a change might help, so took him to Kansas City for a visit. When we got there he was so very weak when he would cry he would sink away and seemed like he would die.

"When I reached my sister's home she said immediately that we must feed him Grape-Nuts and, although I had never used the food, we got some and for a few days gave him just the juice of Grape-Nuts and milk. He got stronger so quickly we were soon feeding him the Grape-Nuts itself and in a wonderfully short time he fattened right up and became strong and well.

"That showed me something worth knowing and, when later on my girl came, I raised her on Grape-Nuts and she is a strong healthy baby and has been. You will see from the little photograph I send you what a strong, chubby youngster the boy is now, but he didn't look anything like that before we found this nourishing food. Grape-Nuts nourished him back to strength when he was so weak he couldn't keep any other food on his stomach." Name given by Postum Co., Battle Creek, Mich.

All children can be built to a more sturdy and healthy condition upon Grape-Nuts and cream. The food contains the elements nature demands from which to make the soft gray filling in the nerve centres and brain. A well fed brain and strong, sturdy nerves absolutely insure a healthy body.

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

"Hate the evil."—These strong words sound strange in these days of much compromise. But the command remains unchanged, "Ye that love the Lord hate evil." "Establish judgment in the gate"—do strict justice in the courts. In this way alone can a nation or a city win the favour of God.

A CARD TO THE READERS OF THE RECORDER AND THE BRETHERN GENERAL-FRY FROM S. H. FORD.

My brethren, through the kindness of the Raccoons, which has ever stood for the right against the wrong, I address these words of testimony to you which may be considered as *Ante Mortem*. I had expected to have uttered them with trembling lips, to a legal judge and jury, but the advice, and I may say, appeals, of many dear brethren, and especially of my life-long friend, J. M. Weaver, of Louisville, and also of B. F. Procter, of Bowling Green, Ky., have induced me to change my intention and to make the statement to you—although neither the lapse of years, or the action of a large church, or the findings of an eminent council could deter a self-constituted "Supreme Judge" from reopening the case and even reversing these accepted decisions.

John Lightfoot Waller died in his little study at Louisville fifty years ago—alone, with no parting word, no last request. I had him buried at Frankfort in a way becoming his character and fame; I superintended all the arrangements and met (alone) all the expenses. Hundreds gathered there in honor of the departed, and William Vaughn preached his funeral. There he has lain in his honored grave, but not undisturbed by what may, without using harsh language, be termed calumny.

It was first intimated by Alexander Campbell that Waller had left a document advocating a union with the adherents of Mr. Campbell, and that it had been suppressed and possessed by me. It grew like a rolling snowball among those who favored such a mixture, and knew I opposed it—grew with various appendages, until I demanded a thorough investigation by church and council. The investigation lasted through weeks, and the council meeting in Frankfort, after four days of rigid scrutiny, declared unanimously and emphatically the whole thing a slander. Their decisions were accepted (with few exceptions by the public opinion of the Baptists of Kentucky who rallied to the support of the *Repository* and honored me in every way they could.

John L. Waller was not my partner in any sense. I owned the *Raccoon* and *Repository*. He was a salaried writer for both. During the last year of his life he was, on account of his health, always behind with editorial matter and would not agree to the reprint of articles from the *Baptist Review*, saying he intended to publish them in book form. We differed from each other in theology, in regard to the ordinances, in thought, in style as much as we did in our persons. He had no taste for poetry. He disliked fiction, especially "religious novels." His power was attack and defence—sledge-hammer blows crushing an antagonist as an error, and invulnerable defence of his positions.

But leaving all this, I close by saying—in view of the judgment sent of my Lord Jesus Christ,

where I must soon appear—That I never possessed, never touched, never saw a single sheet of his manuscripts. Indeed, I know he had none, except his work in answer to Robert Hall on communion, but if he had left any others and if I had (which I had not) the opportunity to take them, I would have no more done so than I would have robbed his grave and worn the garments that wrapt his corpse.

My writings and my wife's writings, through fifty years of editorial life, have been our own—the honest labor of our hearts, heads and hands—often wrought out in the small hours of night and as has been said, "they bear our moral and mental impress upon them all." I speak the truth and can say with Paul, "The Lord knoweth I lie not."

It is certainly saddening to have flung across our downward steps to the tomb and our upward steps to light the shadow of this long condemned and buried slander.

Brethren, I can say with Paul the aged—"The time of my departure is at hand, I have fought (in) the good fight, I have (nearly) finished the course, I have kept the faith and henceforth there is laid up for me a crown of righteousness which the Lord the Righteous Judge shall give me at that day," and with a conscience void of offence in this whole matter, I can see through the transient shadows the light of God's smile in His gracious assurance.

"Commit thy way unto the Lord, trust also in Him and He shall bring forth thy righteousness as the light, and thy judgment as the noon day." Peace be with you.

Fraternally,
S. H. Ford.
Jennings, St. Louis county, Mo.,
Sept. 1, 1904.

CENTENNIAL OF PROVIDENCE BAPTIST CHURCH.

The church is located in Warren county, six miles from Bowling Green. Last Saturday and Sunday will long be remembered as high days in that community. The attendance was large, and there was enough Kentucky dinner on hand for three times as many as were present.

Centennial exercises were conducted by the writer, and Dill, the popular pastor of Bowling Green, led in prayer.

The pastor, Rev. A. B. Gardner, and Moderator of Gasper River Association, read the history of the church, that had been prepared by Deacon Wm. M. Gladiah. We publish the following extracts:

Providence church was constituted the last Saturday in September, 1804, by Elder Hightower and Martin, with nine members. John Martin was chosen pastor, and James Boyce deacon. In 1805 the church joined Cumberland River Association, remained three years in the connection and joined Red River Association, and after one year in 1809, she joined Green River Association. Gasper Association was organized in the church in 1812. Clear Fork Association was organized in the church in 1809. The church has had twenty-four pastors, beginning in 1804 with John Martin; 1806, Hightower; 1810, Ed. Turner; 1815, John Conley; 1817, James Neal; 1818, Zechariah Morris; 1821, Philip Warden; 1822, Daniel L. Mansfield; 1826, Witherspoon;

1850, Alfred Taylor; 1853, Dr. J. M. Pendleton; 1857, J. F. Smith; 1859, J. G. Durham; 1860, J. P. South; 1865, T. H. Mertz; 1872, W. C. Taylor; 1882, J. S. Taylor; 1883, W. M. Hall; 1886, R. Jenkins; 1891, L. H. Voyles; 1893, J. B. Benton; 1894, C. W. Freeman; 1899, J. P. Taylor; 1900, J. R. Kennerly; 1903, A. B. Gardner—

Among the names of 22 licensed by the church to preach the gospel is the name of B. F. Blewett, the first President of Bethel College. He lives in Jennings, Mo. He is a brother who has been eminent for usefulness, having for many years conducted a seminary for young ladies at his present home.

The church experienced her greatest period of prosperity during the over ten years' pastorate of W. C. Taylor of blessed memory. In two meetings alone during his pastorate he received 74 into the fellowship of the church. He resigned to accept the care of Mayfield church, where he remained a successful and beloved pastor until called to enter on his rest.

Dr. J. M. Pendleton, during his pastorate of less than four years, received into the church 52, fifty-five by experience and baptism. During his pastorate the present meeting house was erected and the dedicatory sermon was preached by that Prince in Israel, Dr. J. R. Graves.

In one hundred years there have been received into the fellowship of the church 1,074. The present membership is 75. The church was faithful in the enforcing of discipline. There was one brother excluded because he refused to pay his debts.

Next was the Centennial Address, delivered by the writer.

After dinner, Dr. Dill, pastor of the First church, Bowling Green, delivered a great address on the "Baptist Outlook."

The Centennial Sermon was delivered at 11 a. m. Sunday, by Pastor Harvey Boyce Taylor, of Murray, Ky. His theme was "The Mission of a New Testament Church." It was most appropriate that Bro. Taylor should preach the "Centennial Sermon." His great-grandfather, Joseph Taylor, was one of the constituent members, and Alfred Taylor, his grandfather, had served the church as pastor, and his father, W. C. Taylor, of sainted and blessed memory, had been pastor for ten and a half years. Bro. Boyce Taylor has a noble lineage, and all who know him esteem him as a worthy representative of an illustrious line of ancestors. He is a graduate of Bethel College, and also of our Theological Seminary. He was called to the pastorate of Murray church when the church was using as a meeting house a small frame building that was sold for \$75. The membership was small, numerically, and undeveloped. Under his leadership the church has greatly prospered. A nice church house has been built and paid for, costing over \$6,500. The church has become strong, and not only supports him, but contributes about \$600 annually to missions. He has a nice home, and many have been the tempting offers for his services in other parts of the state, but he is devoted to his people, and they are as devoted to him. As a preacher, pastor and organizer, he has few if any equals, and it is safe to predict that if his life is spared he will continue to grow in power and influence.

On my arrival at Rockfield I

was met by Bro. Gardner, and we were entertained by Bro. Walton. About eight years ago I had united in the bonds of wedlock Bro. Walton and wife and had not seen them since. It has been a happy union, and of course they were glad to see me.

W. P. HARVEY.

OCEAN GROVE, N. J.

Although this famous religious summer resort is presumably Methodist and under Methodist control, thousands of Baptist people are to be found here. At least half of the people found here during the season who are church people belong to other than Methodist churches.

The eighth session of the Seaside Bible Conference was held here under the direction of Dr. Munhall, who was its originator and has been its director ever since. This year the Conference was under the auspices of the American Bible League. It stood as it always has for the integrity and supreme authority of the sacred Scriptures.

The teachers who were among the first Bible scholars of the land represented seven different denominations, including the Baptist, of course.

Many of these speakers were present and took part in one or more of the sessions of the great Sunday afternoon Bible class of which Dr. Munhall had charge during the months of July and August. This class had 555 present at the first session and increased in numbers until at the last session there were over 3,000 present, among whom were three Bishops. Many professors of our colleges and seminaries, and hundreds of pastors and Sunday School teachers.

THE EDITOR'S BRAIN

Did Not Work Well Under Coffee.

A brain worker's health is oft en injured by coffee, badly selected food and sedentary habits. The experience of the Managing Editor of one of the most prosperous newspapers in the Middle West, with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for a living.

"Up to three years ago," writes this gentleman, "I was a heavy coffee drinker. I knew it was injuring me. It directly affected my stomach and I was threatened with chronic dyspepsia. It was then that my wife persuaded me to try Postum Food Coffee. The good results were so marked that I cannot say too much for it. When first prepared I did not fancy it, but inquiry developed the fact that cook had not boiled it long enough, so next time I had it properly made and was charmed with it. Since that time coffee has had no place on my table save for guests. Both myself and wife are fond of this new cup which 'cheers but does not inebriate' in a much truer and fitter sense than coffee. My stomach has resumed its normal functions and I am now well and strong again mentally and physically.

"I am confident that coffee is a poison to many stomachs, and I have recommended Postum with great success to a number of my friends who were suffering from the use of coffee." Name given by Postum Co., Battle Creek, Mich.

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

BARTO, FLORIDA.

After accepting the kindness of my church in extending me a six weeks' vacation on or about the middle of July, Mrs. Mullins and myself left for Covington, Ky., and vicinity, where during this time we spent very pleasantly.

At the First church in Covington we found Bro. Daniel, the much beloved pastor, where he has and is still doing a good work.

At Madison avenue, where Bro. Swindler, who had wrought well for a long time, but who has recently resigned and gone to Owen town, we found Bro. Gwaltney, the new pastor, who has taken a strong hold, and is much beloved. Already the question of building a new house of worship is being agitated.

Our limited time did not permit us to meet Bro. Andrews, who has recently been called to the Third church, but we learned that he, though there but a short time, has already taken a strong hold on the people.

A visit to our old home in Butler was also a pleasant one. We learned that the church here is in good condition, and thinks no other church has a better preacher. Bro. Wright is the much loved pastor.

At Walton they told us that Bro. Ecton was the right man in the right place. All seemed to love him for his work's sake. Before we left the State we learned that Pastor Ecton, assisted by Bro. Willis, was engaged in a very interesting meeting.

While in that locality we visited Bro. Johnson, who is the loved pastor of long standing at New Bethel and Ten Mile, where he has wrought long for the Master.

We also met Bro. Adams, who is the much loved pastor at Crittenden and Hickory Grove, where he is doing an excellent work.

Before we left Bro. Johnson, the pastor, assisted by Bro. Lee, were engaged in a meeting at New Bethel.

It would have given us much pleasure to have remained longer and attended the Campbell County Association, which met at Alexandria, of which Association we used to be a member and had the honor of being its clerk for a number of years, but our time to return had come, and on the morning of the 25th we boarded the Florida Limited at Cincinnati for our home in Bartow, arriving here in ample time to meet two splendid congregations last Sunday morning and evening that gave us a very cordial greeting.

Our rainy season is just about over, the days are somewhat warm, but the evenings and nights are very delightful.

We were about to forget to say that while in Kentucky we visited our former home in Hope, Ind., where we spent six years. This was a delightful stay of ten days among old friends. Many told us while on our trip they were coming to Florida this winter. We will be glad to see them. To our friends the latch-string hangs out. We are hoping and praying for a great work and success to follow in our church. Pray for us. Yours in the Lord Jesus,

S. G. MULLINS,
August 29, 1904.

The writer had pleasant visits last week to the Ohio County and the Baptist Associations. With Dr. Bow, he arrived at half past 12 at night, and there stood Dr. T. N. Compton to meet us and care for us, having learned of our

coming.

Reader, would you trouble yourself to meet two preachers at the depot at half past twelve at night, and to take care of them, when they were not coming to see you at all, but simply passing through your town? If not, then you are not a Dr. Compton. He stands six feet six inches and "every inch a hakin," as they say in India. He is doing a great work in Owensboro.

Secretary Geo. H. Cox, of the Ministers' Aid Society, joined us, and we went to Whitesville, where securing a wagon with two horses we made our way to Bishop J. T. Jenkins' diocese, Bells' Run church, where the Ohio County Association was in session. It was a goodly company and goodly fellowship prevailed. Bro. J. H. Burnett kindly agreed to prepare an account of the meeting for our columns.

Returning the writer went to Lawrenceburg to the Baptist Association. Our church there is now pastorless, but the brethren and sisters are equal to the occasion. The hospitality was abundant. The writer was handsomely entertained by Dr. and Mrs. Witherspoon in their home, which is the homestead of the Witherspoon family for four generations, and all that time it has been a favorite stopping place for Baptist preachers.

Brothers H. V. Bell and J. H. Hawkins were unanimously re-elected Moderator and Clerk, respectively. Pastor Green, of Salvisa, preached the annual sermon, which the writer was too late to hear, but whose echoes he heard. The churches reported 143 baptisms and increased contributions. The visiting brethren were much in evidence, and yet they did too large a share of the talking, the writer being as much to blame as any of them in this. All the objects received due attention, chief interest centering in the subjects of missions and Sunday school work. The writer preached at night, and he feels specially indebted to the brethren and sisters for their kindness to him throughout the meeting. The meeting next year is to be at Glenn's Creek.

CHRISTIAN CHEERFULNESS

As Paul lay, lone and sad, in the castle of the Roman captain, God sent by angel hands the sweet and comforting message, "Be of good cheer." A like inspiring direction he leaves on record for our guidance and help. In effect he says: "Despond not, hope on and ever; be buoyant in spirit; neither faint nor weary; look on the sunny side of things; extract the sting out of vexation, discontent, care and trouble; and suck all the honey possible from the flowers of peace, purity, forbearance, submission, faith and love."

The cheery frame of mind becomes God's people. Gloominess comports not with their nature and with their prospects. Of all men, they have the greatest reason to take a hopeful view of passing occurrences. Nothing should be allowed to disturb or to destroy their placidity of soul. Religion suffers from morose moods, melancholy feelings, heaviness of spirit, desponding speech, and dejected look. Smiles should wreath the lip; gladness should season the conversation; a cordial response should be given to innocent and healthful mirth; sternness should be banished from the brow; joy should stir the heart;

in a word, all occasions should be rendered fragrant with the ointment of a Christian cheerfulness.

We do not now live under the law, the ministration of terror, where oppressive and grievous burdens depress and induce despair, nor under the world's fatal dominion, whose seeming light heartedness is a cheat and a snare; but are under the Gospel's mild and beneficent government, a dispensation of promise and of fulfillment, of grace and glory, of present good and of future blessedness, designed to dissipate all that saddens and dispirits. Cheerfulness is particularly a New Testament gift, conspicuous in the evangelists and in the epistles. Christ left it as a legacy to his church, to be enjoyed under all conditions. Cheer is now the jubilee anthem which angels sound in human ears as the right, privilege and glory of the blood washed of earth as well as of the skies.

We are not to look upon Christian cheerfulness as one of the inferior virtues. It is most noble and excellent, creditable to Him who gives it and to those who receive it and exhibit it. It is no boisterous intruder, but a calm, peaceful, delightful companion. It has a wise regard as to times, places, persons and things. It is neither obtrusive nor offensive in its manifestations. It varies according to the needs of the individual. Its outflow is steady and continuous, like the river's regular current, not raging and impetuous like the swift torrent.

Numerous benefits crown its proper and full manifestation. It adds to our comfort. It yields satisfaction. It calls into play the more generous feelings of our natures.

It affords inward delight. It beautifies life. It gladdens home and brightens society. It tends to preserve health, to strengthen and clarify the intellect, to create soul harmony, to tune the heart to God's praise, and to foster kindness and live in all life's relations. It glorifies Providential occurrences and magnifies redemptive goodness.

Under its inspirations and quickenings we can go through our appointed tasks with elasticity of spirit from the golden morn of youth to the serenity of old age. Life need not be a continual series of worries, nor our harps hang upon the willows. We can always walk along every path of duty, trial and responsibility with "the soul's calm sunshine and the heartfelt joy."—Presbyterian.

Just as there comes a warm sun beam into every cottage window, so comes a love beam of God's care and pity for every separate need Hawthorne.

Religion unfeignedly loved perfecteth man's abilities unto all kinds of virtuous services in the commonwealth.—Richard Hooker

RUPTURE CURED

Many of our readers troubled with rupture will be glad to learn the existence of a perfect truss. After a thorough investigation on our part, we highly recommend the famous Radical Cure Truss as a reliable and honest cure. They are confident of the unequalled quality of their R. C. Truss, and offer it on FREE TRIAL to everyone who writes for it. We will refund your money, from which I received no aid—all failed. Recently I bought your Radical Cure Truss. I wore it according to your directions, and my old 20-year rupture entirely disappeared and I am sound and well. Your said truss was a great boon to me. Yes, it was a real God-send. For that truss I owe you a debt of gratitude greater than I shall ever be able to pay.

(Rev.) JAMES M. CLARK.

SUDDENLY.

BY WILHELM FARRINGTON.

No time for a last farewell,
No time for the shock of fear,
Scarcely a moment's halt on the shore,
With the guide and the boatman
near—
Dear, how surprised you were to
be,
With nothing to suffer, little to
know.
Only a moment of dark,
A dream of the fleeting night,
And then the beautiful break of
day
And the quiet peace of the light,
And you found yourself, where
you longed to stand,
In the calm repose of the Father-
land.
Did they know you were coming
—they
Who had won the race for home?
Had they heard that the Lord had
sent
his message for you to come?
Perhaps to the friends whom you
loved was given
The joy to make you, at home in
heaven.
But I know that you would not
wait
So near to the King of Grace
Until you had gained your heart's
desire—
Too look on your Saviour's
face.
Ah, victor! whose triumphs were
nobly won!
There was no delay in his kind
"Well done!"
You had learned your lessons in
pain,
There was nothing to fear at
last.
Dear, I am very glad for you
That all the trouble is past.
And I would that as swiftly and
silently
Some day the summons might
come to me.
—Christian World (London.)

Our Pulpit.
THE DELAYS OF PROVI-
DENCE.

BY D. J. BURRELL, D.D.

"The Lord is not slack concern-
ing His promise, as some men
count slackness; but is longuffer-
ing to us-ward, not willing that
any should perish, but that all
should come to repentance."—2
Peter 3:9.
All men believe in Providence.
The world is obviously under law;
and reason suggests that behind
the law is the Lawgiver. It is not
too much to expect of this Law-
giver a just distribution of re-
wards and punishments among
men. This finds expression in the
Hindu doctrine of Karma, or the
Law of Consequences. The Scrip-
tural statement is: " whatsoever a
man soweth, that shall he also
reap; he that soweth to the flesh,
shall of the flesh reap incorrup-
tion; and he that soweth to the
Spirit, shall of the Spirit reap
everlasting life."
But there appears to be some-
thing wrong in the administration
of this law. We can discover no
such an immediate quid pro quo.
The time between the seed-sowing
and the harvest is sometimes be-
yond reason. God warns, con-
tracts, admonishes, condemns and
—sends sentences. The execu-
tion hangs fire. The wicked per-
sist in their wickedness and laugh

at all excess of calamity. They
live prosperously and "there are
no heads in their death."
There were the antediluvians,
whom God threatened to destroy
because He "saw that the wicked-
ness of man was great in the
earth, and that every imagination
of the thoughts of his heart was
only evil continually." Then
what? The ark was one hundred
and twenty years in building!
Meanwhile the world went on with
its carnival of crime. Those who
saw the patriarch building his
ship at a great distance from any
navigable water and heard his
prophecies of the coming deluge
looked at each other sagely and
said, "Old Noah has gone into his
dottage!"
And there were the Ninevites,
of whom God said, "Their wicked-
ness has come up before me." He
sent Jonah to cry—up and
down through the city, "Yet forty
days, yet forty days and Nineveh
shall be overthrown!" And when
the forty days were over, the peo-
ple having put on sackcloth in
token of repentance, the city was
spared; as it is written, "God re-
pent of the evil that he had said
he would do unto them, and he
did it not." Was it strange that
Jonah, whose veracity was thus
compromised, should sulk in the
shadow of his gourd, saying, "O
Lord, I knew that thou wouldst
repent thee of the evil; where-
fore, let me die, I entreat thee!"
And there were the Jews, who
rejected the well-beloved Son of
God. They crowned Him with
thorns, robbed Him in the cast-off
purple of a petty magistrate,
mocked and smote Him, spat in
His face and crucified Him, say-
ing: "His blood be on us and on
our children!" Yet the heavens
did not rain fire upon them, and
their children are the chancellors
of the world's exchequer to-day.
We need not go so far, however,
to observe these delays of recom-
pense. Our streets are full of sin-
ners who persistently violate the
divine law, mock at the admoni-
tions of Holy Writ, and tread on
the precious blood of the cove-
nant. We ourselves are monu-
ments of the divine procrastina-
tion; as it is written, "He hath
not dealt with us after our sins,
nor rewarded us according to our
iniquities." If he had, indeed, we
should not be worshippers in his
sanctuary to-day, but prisoners of
the outer darkness enduring the
penalty of persistent sin.
How shall we account for these
delays? Why is "the long shrift"
given to those who are said to be
"condemned already?" The law
is clear: "The soul that sinneth
it shall die." Why do not the
lifted thunders fall? "God is
slack," reply the thoughtless;
"His warnings are intended mere-
ly to frighten us; He does not
really regard our sins, or intend
to punish them." But Peter gives
a different answer. "God is not
slack," he says, "as some men
count slackness." And Peter
should know. If ever a man had
tempted Providence, it was he.
He had been a rough fisherman,
of an infamous temper and not
above profanity on occasion. Yet
he was spared to join the com-
pany of Christ's disciples. And in
that godly fellowship he had
thrice denied his Lord; yet Jesus
never gave up on him, except to
"turn and look upon him." That
glance had in it all the potency
of heaven's lightnings; but for Peter
it was fraught with the utmost
tenderness. He must have known
how it was written, "If ye seek
me, I will be found of you; but

if ye forsake me, I will cast you
off forever." Yet he forsook his
Lord and was not cast off. And
this is the man who says: "God
is not slack concerning his prom-
ise, as some men count slack-
ness."
If this unpunctual administra-
tion of affairs be not "slackness,"
what is it?
First, it is not due to Ignorance
on the part of God. He is fully
cognizant of our sins. It is said
that when the Romans saw the
eyes of their great statue of Ju-
piter covered with spiders' webs,
they gave themselves up to an
abandon of vice, saying, "He doth
not see, neither doth he regard
us." But God's eyes are never
dimmed. He neither slumbereth
nor sleepeth. Oh the eyes of the
Lord! "They run to and fro
through the earth to behold the
evil and the good." "All things
are naked and opened unto the
eyes of him with whom we have
to do." He needs no detectives to
spy upon us. He needs no blood-
hounds to trace His fugitives. If
we take the wings of the morning
and fly unto the uttermost parts
of the sea, even there shall His
hand hold us. He hears our faint-
est whisper in the solitude. He
knows the secret imaginations of
our hearts. No, it is not because
He is unaware of our sins that He
fails to visit immediate retribu-
tion upon us.
Nor, secondly, is it because of
Indifference on His part. It can
not be said of Him, "He does not
care." Epicurus said: "The God
we worship is a large god—too
busy with the affairs of universal
government to heed our peccadilloes.
He presides over the splen-
did feasts of Olympus. He wheels
the world's around their orbits.
We are but little people; what
cares he for us?" Our God, dear
friends, is so great that He gives
heed to infinitesimals. He can-
not be indifferent to our ill-doing.
He knows what sin has done; how
it has ruined souls, desolated
homes, overthrown governments,
depopulated the world, and peo-
pled hell. He is a jealous God.
His wrath is revealed from heaven
against all ungodliness and un-
righteousness of men (Rom 1:18).
He is "angry with the wicked
every day."
Nor, thirdly, is it because He
is impotent to punish sin. His
name is the Almighty. It is as
easy for Him to destroy a world
as for me to crush an insect. Not
long ago a well-known infidel took
occasion, in a spirit of bravado,
to blaspheme publicly in this city,
challenging God to strike him dead.
Why did not God take him at his
word and destroy him on the in-
stant? Was it because He could
not? No, indeed; but rather be-
cause a man spared is a more im-
pressive proof of the divine great-
ness than a man slain. A like
thing happened on a larger scale
when Korah and his followers of-
fered incense of blasphemy in the
Jewish camp. And the Lord said
to Moses, "Speak unto the con-
gregation that they depart from
the tents of these wicked men." Then
Korah and his followers stood
by themselves swinging their im-
pious censers, and, behold, "the
earth opened her mouth, and they
and all that appertained to them
went down alive into the pit."
Then the Lord—on occasion
demonstrated once and again His
power to inflict an instant penal-
ty on sin.
Why then are the unrighteous
spared? The case affords this:
They have offended God; His
warning has been spoken; instant

retribution would be obviously
just; God knows their guilt, is
deeply grieved; is able to punish
them; yet they live. Let us turn
to Peter's observations respecting
this matter.
I. He says the delays of Provi-
dence are to be accounted for by
the fact that God "is longuffering
to us-ward." The name by which
He revealed Himself to Moses hid-
ing in the cleft of the rock was
this: "I am the Lord. I will be
gracious to whom I will be gra-
cious, and will show mercy on
whom I will show mercy." And
the name by which He revealed
Himself from the cloud on Mount
Sinai is this: "The Lord, the
Lord God, merciful and gracious,
longsuffering and abundant in
goodness and truth; keeping mercy
for thousands, forgiving iniquity
and transgression and sin, and
that will by no means clear the
guilty." His word is Yea and
Amen; but He can afford to wait,
since, as Peter says, "one day is
with him as a thousand years, and
a thousand years as one day." He
never loses His temper as men
do. He experiences no caprice, no
paroxysms of wrath. He is slow
in anger because "the eternal
years are his."
If we could stand beside His
throne for a moment, and see with
His eyes the sin and shame, the
vice and uncleanness, the rebel-
lion and blasphemy—if all the
roofs were lifted and all men's
hearts made naked and open be-
fore us as before Him—we should
cry: "Burn up the world, O Lord!
Consume these rebels who have so
defied Thy mercy and offended
against Thy holy law!" But this
is because our ways are not His
ways, nor our thoughts His
thoughts. He spares until the re-
sources of His mercy are exhaust-
ed. He is the God of an infinite
patience.
II. He is not willing that any
should perish." He knows the
meaning of that word "perish."
He will not that any shall go
forth into the region of eternal
shame and remorse, "where their
worm dieth not and the fire is not
quenched." "As I live, saith the
Lord God, I have no pleasure in
the death of the wicked; but that
the wicked turn from his way and
live." Could anything be more
pathetic than His lament over
Ephraim? "O Ephraim, how can
I give thee up? How can I make
thee as Admah and Zeboim?" It
is like the wail of a mother at the
death-bed of her child.
If further proof of God's unwill-
ingness that any should perish be
required, we shall find it in His
exceeding great and precious
promises: "Him that cometh unto
me I will in no wise cast out;"
"The Spirit and the Bride say,
Come; and let him that heareth
say, Come; and let him that is
thirsty come; and whosoever will,
let him take the water of life free-
ly;" "To-day if ye will hear his
voice, harden not your hearts;"
"Turn ye, turn ye; for why will ye
die?"
III. He desires "that all should
come to repentance." This is the
objective point of the divine long-
suffering. Here is the kernel of
the whole matter. It is God's pur-
pose that every man shall have op-
portunity to repent up to the full
limit of His own immeasurable
mercy; that as many as possi-
ble may turn from their wrong-
doings, accept the generous
terms of grace, and enter into
His life.
Once on a time a man made
himself notorious as a highway
man along the "Bloody Way"

from Jerusalem down to Jericho.
God saw his deeds of violence, his
murders and robberies, yet spared
him. The civil authorities, how-
ever, were not so "slack;" they
pursued the bandit, arrested him,
placed him on trial, and sentenced
him to death. It was during his
execution that the reason of the
divine longsuffering was made
manifest; for in the very article
of death he repented, saying,
"Lord, remember me!"
A lad reared in the rabbinical
schools of an Asian city became
possessed of an evil spirit of fan-
aticism. He went up to Jerusa-
lem, joined the strictest sect of
the Pharisees, and ultimately be-
came a member of the Sanhedrin.
He was appointed an inquisitor
to search out the followers of
Jesus and hale them to judgment
and death. His heart was wholly
in his work. His guilt was none
the less heinous because he
thought he was doing his duty;
yet the Lord spared him in pros-
pect of the time when he should
see, in a sudden burst of light
from heaven, the divine beauty in
the face of Christ, and penitently
cry, "Lord, what wilt thou have
me to do?"
What, now, are the practical
conclusions? To begin with, "It
is a fearful thing to fall into the
hands of the living God." The
wrath of an irascible man is not
so much to be dreaded as the calm
indignation of one who, naturally
patient, has been provoked too
long. What then must be the
anger of the patient God? "When
he shall whet his sword, who shall
stand before him?" His mills
grind slow, but they grind wo.
It is written that the incurably
wicked shall, in the judgment,
call upon the hills to fall upon
them and hide them from the
wrath of the Lamb. What a para-
dox is there—"the wrath of the
Lamb!"
And again, There can be no
room for complaint on the part
of those who shall ultimately in-
cur the penalty of sin. God's love
shall be vindicated in their doom.
The warden of one of our peniten-
tiaries relates that on the cell of a
prisoner, who had been executed
for murder, he found written ev-
erywhere along the walls, "God is
love." It is noteworthy to surmise
what prompted that inscription; but
this I know, the regions of eternal
night must be filled with irrepre-
sible tributes to the goodness of
God. The lost know the meaning
of God's long delays. They know
their doom is just, and confess
that the scepter of the Lord is a
right scepter.
Finally, what shall be said of
the inexcusable folly of those who
persist in going down to death?
Why should any man be lost? God
so loved the world that He gave
His only-begotten Son to save it.
The shadow of the cross is over us.
The Spirit strives with all. The
hands of Christ are stretched out
still. He stands at the door,
knocking and saying, "Open to
me, and I will come in and sup
with you."
It is said that when Alexander
besieged a city he kindled a beacon
on a neighboring hilltop and
announced that all who surren-
dered while it burned should be
spared. The beacon of God's mercy
has been burning long for some
of us. We have heard the revela-
tions of the heavenly mercy, but
these many years. Shall the jok-
ers of the divine longuffering to
us-ward be vain as the rooks that
dropped upon Faust from heaven,
turning to fiery coals as they fell?
Is it not time to make an end of

our folly? I beseech you, beloved, by the mercies of God, that ye be reconciled unto Him. Now is the accepted time, and to-day is the day of salvation.

THE HELP OF HEADWINDS.

BY THEODORE L. CUYLER, D.D.

Human life is a voyage, but our Heavenly Father does not give us the control of the weather. If He did we should be apt to choose nothing but smooth seas, fair winds, full cargoes and secure harbors. God is wiser than we are, and He no more consults us than I consult my grass-plot as to when I shall use my mower, or my grape-vines whether I shall prune away the surplus branches.

On a certain night we are told that Christ Jesus directed His disciples to cross the lake of Galilee. He knew that a storm was coming, but He did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; so are some of my readers who are now passing through storms of trouble and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of headwinds, and what spiritual help they bring to us.

Prosperity very often breeds self-conceit, both in a Christian, in a church and in a nation. We take to ourselves the credit. When we are "hard up" we are apt to call upon God for what we need; when we have got it we are equally apt to set it down to our own skill or our own seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, on the inflow of people to their pews and of money into their contribution boxes. When the children of Israel had things to their liking they forgot God and turned idolators; when calamities overtook them they were driven back to God, and cried lustily for His delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and He often sends a stiff gale into our faces for our chastisement and correction. Whom He loveth He chasteneth; the self-willed and the rebellious are left to go on the rocks.

Headwinds strengthen the sinews and develop strong characters. Many of our Americans who have attained to the highest work of honor and usefulness were "seasoned" in their youth by sharp adversity. As Joseph was prepared by a pit and a prison for the premiership of Egypt, so Abraham Lincoln was educated for his high calling by severe study of a few books in a log cabin, and by eating the tonic bread of a laborious poverty. If he had been born in the brownstone mansion of a great city and reared in luxury, his biography would have been read very differently, and perhaps history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. I seriously doubt whether the luxurious style of life

in some of the highly endowed and fashionable present-day universities turns out as stalwart a type of intellectual man hood as was produced in the plain uncarpeted rooms of the old-fashioned primitive-looking colleges. Silver spoons and soft raiment are not the regimen for heroes. Smooth seas and gentle breezes never make a sailor.

This same truth applies to the spiritual experiences of God's people. The great purpose of our Heavenly Father in this school-life on earth is to develop a vigorous godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trying of your faith worketh patience." Afflictions often come upon bad people for their sins; but God sometimes sends afflictions upon good people to make them still better. That hard rowing in the night-storm on Galilee proved the disciples' pluck and gave new fiber to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrins and bloodthirsty Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians show their graces to better advantage when God has let loose the tempests upon them. The furnace of affliction is heated up for gold, not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "lookout" at the bow. David never fell during his seasons of severe trouble; it was the warm sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him! Ah, brethren, I suspect that when in another world we examine the chart of our voyagings, we shall discover that the headwinds—trying at the time—gave us the most headway toward heaven.

The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father when he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples are at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest, "It is I; be of good cheer; be not afraid!" As soon as He sets foot in the boat the tornado hushes into a calm. Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome Him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely tried church has ever gone down when once the Son of God has come to their relief. The second headwinds and the angriest waves obey His voice; and so will He bring you at last into your desired haven.

"As a mother stills her child, Thou canst hush the ocean wild, Boisterous winds obey Thy will

When Thou sayest to them, 'Be still!'

Wondrous Sovereign of the sea, Jesus, Saviour, pilot me!"
—Christian Advocate.

THE VENERABLE DR. S. H. FORD.

I received a letter just a few days ago from this distinguished and venerable servant of God, in which he said: "I read with interest your letters in the Recorder. Tell the readers that I am in the country on a little farm near Jennings, all alone. The Lord has dealt kindly with me and my old age" (now, I think about 95) "is blessed. I shall write, though I have given up *The Repository* to a stock company, especially to the two Taylors, J. J., of Georgetown, and Sam Frank, St. Louis."

It did me so much good to receive this letter from Dr. Ford, another part of which was devoted to a matter of business concerning which he wrote in a way so characteristic of this great and good man.

I have known Dr. Ford for forty years, and have been a reader of *The Repository* nearly that length of time, as my sainted father took it for a long time during his ministry. In all its long and eventful history it has grown, and always bristled with the latest and best; never gave forth an uncertain sound, and has been an admirable and altogether a text book for the theological student, though not intended specially, or at all, perhaps, to supply this want.

I have, and have had for years, a large and interesting lot of back numbers, dating possibly as far in the past as twenty-five years or more.

This magazine, in the influence and power it has exerted in this and other countries, will powerfully signalize the great Gospel truth, after God has taken the old editor, preacher and Christian warrior home to heaven; that "no man liveth to himself," also "that their works do follow them," and again, "He being dead, yet speak-eth."

One more thought, and I am obliged to you for this space: I believe it was in 1860, when my father lived in Berry, Harrison county, Ky., I became interested on the question of the "value of the soul," and wrote an article on same for *The Repository*, and Dr. Ford gave it space in his valuable journal. This was among my first efforts and greatly encouraged me, and I have always been most humbly and heartily thankful to Dr. Ford for his helpfulness to me.

As I have studied the long and eventful life of this gifted man, I have not only been ashamed of my own, but have thought how wonderfully good and kind God is to his people. Blessed be His holy name, and may He still be gracious to the "Old Man Eloquent."

Fraternally,
JOS. N. BARBER,
Louisiana, Mo., Aug. 30, 1904.

It is a common mistake to suppose that the only man who is in danger of avariciousness is the rich man. A poor man may be as greedy of his little as a wealthy individual is of his much. A beggar may grasp his dime with as tight a clutch as the millionaire his bunch of stocks. Greed is a thing of the soul, a quality of the inner man. We measure is not the size of the outward possession, but the spirit of the interior life.
—The Lutheran.

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AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton's topics were "Nicodemus" and "Receiving sinners." One received for baptism and one baptized.

Broadway—Pastor Jones preached on "Being glad in the Lord," and on "Where hast thou gleaned to-day?"

Chestnut St.—Pastor Weaver spoke on "The dignity of the Christian," and on "The blind man healed." One received for baptism.

East Bro. C. W. Chadwick's subjects were "Doing all for Christ's glory" and "Christ our substitute." Pastor Gill was sick in St. Louis. We hope he will soon be himself again.

McFerran Memorial—Pastor Hamilton's topics were "The God of Elijah," and "A united effort in soul-winning." Three received by letter, one for baptism and one by relation since last report.

Twenty-second and Walnut — Pastor Cree's themes were "In the world but not of it," and "God's having no pleasure in the death of the wicked." Two baptized.

Chilton — Bro. Muirhead spoke on "Christ overcoming," and Bro. Jones on "Faith." Pastor Foster expected home this week.

East Mead—Pastor Greathouse took charge, speaking on "The known God" and on "The church." Six joined by letter. This has become a mission of East church.

Franklin St.—Bro. Bruce spoke on "God's ways higher than man's."

Highland—Pastor Dawes preached on "The law's reasonableness" and on "Religion will out." Four received by letter.

Logan St.—Bro. G. W. Dever spoke in the morning and Pastor Watts at night on "Our calling."

Parkland—Pastor Taylor's themes were "Giving costly gifts" and "Jesus rejected at Nazareth."

Portland Ave. — Bro. T. J. Watts preached on "Vital religion and its rewards" and Pastor Longier preached at night.

Third Ave.—Pastor Allen told of "Self-esteem" and of "Assurance."

Van Buren St.—Pastor Hall spoke on Christian encouragement, and Bro. Brock on "God's word giving light."

Hazelwood—Pastor Althoff preached on "How to be saved." Three received for baptism, one by letter and three baptized.

Ormsby Ave.—Pastor Canada spoke on "A peculiar people."

Oakdale.—Pastor Mohler spoke on "Tillings of joy" and "Touching the hem of His garment."

Fewee Valley—Pastor Bennett spoke on "Christ our all."

Virginia Ave. (colored)—Bro. J. W. Warden preached on "The Gospel church." One received for baptism.

Kaeb Creek—Pastor Bolton spoke on "The sayings of Christ on the cross." He spoke of Orell on "Guardian angels."

Thirty-sixth and Grand—Pastor Heilig preached on "What think ye of Christ?"

Hope Mission.—Pastor Brass reported a good week.

THE STATE.

Pastor O. M. Reid writes from Middletown, Mo.: "Our Sunday Evangelist, Bro. G. W. Argabrite, has been with us for two days, and we had a very successful meeting. Bro. Reid's wife and I, with the assistance of our wife and I, at the meeting were well served. His preaching and Bible readings were greatly enjoyed by all. He is sound and true in his preaching and methods. There were 10 professions of faith, and 5 additions by letter. The husband and wife of one of our members will go to other churches."

For the past two weeks Pastor J. M. McFarland, of Monticello, has been assisting Pastor Geo. E. Baker, of Burnside in a meeting at Stubensville, resulting in 12 additions by experience and baptism to the church of that place.

Bro. B. T. Vincent writes: "We closed a twelve days' meeting at Glenn's Creek church Sunday, the 29th inst., Bro. H. P. Hatchett, pastor. I find him a faithful worker in his churches. This was the third meeting in which I have assisted Bro. Hatchett, and found all of the churches working in harmony with their pastor, whom they loved and honored. The results of Glenn's Creek meeting were 1 by letter and 8 by experience and baptism and the church greatly revived."

Pastor B. J. Davis writes from Shelbyville: "Bro. W. J. Bolin, of Baton Rouge, La., has been with us in a previous meeting of twelve days, held with the Waddy church. Closed last Friday night, Aug. 26, with house full of anxious listeners. Results, 9 added for baptism and 1 by letter and the church and community greatly revived. This is the third meeting Bro. Bolin has held with us at Waddy in the last three years. The receipt of Waddy greatly loved and honor this faithful man of God. I wish some of our Kentucky churches would bring him back home. He is dearly loved in Louisiana. We need him here. He is a good minister of Jesus Christ."

Pastor J. B. Jones writes: "We held twelve days' meeting with the Crab Orchard church, Lincoln county, beginning Aug. 3rd. We had a splendid meeting considering the many hindrances to the meeting. Bro. G. W. Argabrite, our new state evangelist, did the preaching satisfactorily with both people and pastor. This is the first meeting Bro. Argabrite has held as state evangelist. He is a true Gospel preacher and has only one objection to our grace. His Bible readings were excellent and very helpful to the church. The Board has secured the right man for the work. The results of the meeting were 11 additions to the church, 6 by baptism, 5 by letter and the church revived and strengthened in the faith. We took a collection of \$24 for State Missions, making altogether \$35 for missions so far this year. Pray for us in our work."

Bro. J. F. Watson writes: "Within a period of twelve months I have assisted Bro. T. J. Stevenson in two meetings at Great Crossings. The first one added 42 to the church; the second 34. These meetings were characterized by great spiritual fervor on the part of the Christians, genuine repentance of sinners and a marked change for better living by the entire community."

Pastor J. A. Booth writes: "We have just closed a most excellent meeting at Little Taten church in which Pastor Geo. W. Clarke, of Louisville, was with us for twelve days. His preaching was greatly enjoyed by our people. Our Heavenly Father heard our prayers and blessed our labors. There were 49 additions to the church, 14 of them came by letter and 35 by experience and baptism."

A member writes from Pricerville: "On Saturday, August 27, 1904, our church at Lucas Grove, Hardin county, again unanimously called Bro. C. W. Bowles as pastor for the next year, this being five consecutive years he has had charge of this church. Bro. W. J. Puckett having retired as pastor, August, 1900. Bro. Bowles merits the love and esteem of this church, which when he took charge consisted of 75 members. Through his perseverance in love of the Master and by the grace of God our membership has almost doubled; it now consists of 143. We thank God for having sent us so faithful a leader as Bro. Bowles, his unanimous call bespeaks more praise than we can express."

Pastor J. Leslie Adkins writes: "We have just closed a great spiritual meeting with Salem church, Cumberland county, in which the church was greatly strengthened and 16 added, 14 by baptism and 2 by letter. We had our neighbor, W. M. Keytendall, with us who did the preaching to the delight of all. We would be glad to see your editor and Bro. Harvey at our Association."

Pastor C. W. Bowles writes: "We had a glorious meeting at Knott's Creek church, Hart county. Twenty-four for baptism was the visible result of the meeting. Eld. R. O. Kimble did the preaching. He is a sweet-spirited and able Gospel preacher. The church was much revived, took on new life on all lines and got a mission move on herself."

Pastor Hugh F. Seary writes: "White's Run Association convened with the Over Hill church, near Carrollton,

on October 4th (not October 11th as published), and continues two days. This correction is made for the benefit of brethren who expect to attend this Association."

Pastor W. E. Powers writes: "The Liberty church at Slight's, Oldham county, has just closed a meeting continuing eleven days. Bro. J. E. Johnson, of LaGrange, was with me. His preaching, singing and work was entirely satisfactory to pastor and people. I do not know his superior. La Grange church should be thankful that they can have a person of their pastor render such assistance to their less fortunate sister churches. Visible results: an old-time revival, the Lord's people moved as never before, family affairs erected, pastor strengthened and prospect for church work in the future much brighter, eight additions, one restored, seven by experience and baptism. This ends one month's continuous work for me, and am in better condition than at beginning, thanks be to God who giveth us the victory."

We hear from Missouri that there is great regret at Bro. W. A. Simmons' leaving that state. There is corresponding joy in Kentucky at his coming here. The Paris saints are to be congratulated on securing him.

Pastor Jas. T. McEllothlin writes that "the Franklin church will support H. W. Provence on the foreign field." This is handsome, and we congratulate both church and pastor on this result. They have chosen wisely in selecting Bro. Provence as their missionary.

Pastor T. E. Caneely writes: "We have just closed a series of meetings with my church at Frankinton, Henry county. We had no ministerial help, but the Lord gave us a gracious revival of souls. There were 53 additions, 26 by baptism and 17 by letter and restoration. The church seems greatly strengthened and quite thoroughly united in its efforts to advance the Kingdom. During the meeting more than \$100 was contributed for various purposes, \$40 being given for missions. The ordinance of baptism was administered in the beautiful Kentucky river. Those baptized ranged from 12 to 65 years of age; most of them, however, were grown people. The writer accepted the pastorate here the first of the year. We have a faithful, generous and God-serving people, who love the preaching of the Gospel. May the Lord make us equal to the demands that are upon us. To God be all the praise for what He has done for us."

Pastor D. Q. Smith has been aided by Bro. G. W. Elliston in a meeting at Upton. There were 16 additions by experience and baptism and 3 by letter. These two brethren immediately afterward began a meeting at Rowlett.

Pastor Green at Salvisa is being helped in a meeting by Bro. H. F. Seary with good prospects.

Evangelist M. F. Ham holds a meeting in Elizabethtown this month. He comes to Walnut St., Louisville, the 1st of October.

Pastor W. P. Hines had an enthusiastic welcome at Upper St., Lexington, Sunday. His first sermon was from the text, "I am hath sent me unto you." He has been pastor in Burrey county, Va., Norfolk, Richmond and Portsmouth. Both wives and pastor, (see Miss Hartense Wise, wife related to Gen. Henry A. Wise,) have received a genuine Kentucky welcome. We congratulate them and also the church.

Bro. Richard French writes from Winchester: "There will be convocations of Indian Wells depot on the L. & E. railroad to carry the messengers and visitors to the church at Kildville attending Boone's Creek Association on the 13th of this month."

Deacon D. A. McGruder writes: "We closed a meeting of 13 days with the church at East's Creek, Ben. Co. H. Voyles, our pastor, did all the preaching, which resulted in 42 additions to the church, 25 by experience and baptism and 14 by letter; two from the Campbellites, man and wife, and one from the Presbyterians. Our brother preached the truth in love and great power to the satisfaction of all that heard him. He tries to make men see that they are sinners. This was a gracious meeting to me—two of the converts were my own boys. To God we give the glory."

Pastor E. D. Burch writes: "I have just closed a very gracious meeting with the Pleasant Grove church, of which I am pastor. Bro. J. I. Baskin, of Louisville, did most of the preaching, and did it well. There were 25 additions to the church, 23 by baptism."

Newest Black Goods For Fall Wear.

Our Fall Importations of New Black Dress Goods are arriving daily. We are showing a handsome line of Veneziens and Broadcloths, destined to be greatly worn the coming season. Lapin's Voiles and Twine Etamines, Lupin's Cheviots and unblended Worsteads, Priestley's Mohair Anits, Bonama, Japan Etamine and many other new weaves.

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LOUISVILLE, KY.

A brother writes: "We have been blessed with a good two weeks' meeting here in the mountains of Kentucky, at Drop Rock, Jackson county. The meeting was conducted by Pastor J. W. Parsons, of Berea. There were 57 additions, 51 by baptism and 6 by restoration. Bro. Parsons has been laboring with the mountain people a number of years. May the Lord bless and reward him in the end."

Bro. John H. Davis writes from Barbourville: "I notice in meetings of District Associations in your paper our Association (North Concord) is put down to meet on the 8th day of October. This is a mistake—it meets on Thursday before the second Saturday in October, which is the 6th day of October instead of the 8th. Please correct error for the benefit of strangers who might wish to come."

Bro. H. C. Truman writes: "A great religious revival is now in progress with the church at Fordville and community. Pastor T. J. Hatfield is doing the preaching in a strong, forceful manner. The whole community seems to be aroused as never before. Great, and we hope, lasting good is being done. 'Praise God from whom all blessings flow.'"

OTHER STATES.

Pastor J. W. Hickerson writes from Rosedale, Mo.: "I have just closed a meeting at Rosedale, Mo. Eld. B. M. Shacklette, of Ekron, did the preaching. God was with us and manifested His power in the saving of two souls. The church was greatly revived. Bro. Shacklette is a plain, simple, strong, Gospel preacher, and his work was much appreciated by all who heard him. On Aug. 28 we began a meeting at Burdett, Mo. We had a good meeting both morning and evening. There is a great field here for labor. There are so many precious souls here that have not accepted Christ. Pray for us that we may have success in our meeting, and that souls might be saved."

Bro. Frank M. Wells writes from Benton City, Mo.: "I am still in the good old state of Missouri, conducting meetings, and God is giving me more work than I can do, but strength enough to preach twice every day and three times on Sunday. We are having a fine meeting here. The interest is increasing all the while. Great crowds are at every service. Three have been saved, joined the church and are awaiting baptism, others are serious and are seeking Christ. Our meeting yesterday for 'men only,' at 3 p. m., was the largest audience of men ever seen here, so the pastor, Bro. Shoshak said."

Pastor E. Lee Smith writes from North Birmingham, Ala.: "I have just returned from my month's vacation in East Tennessee, visiting my mother and other relatives and friends. My work is moving on grandly at Park Avenue church. We will begin our protracted meeting in October. Pray for us in the work. Everywhere I go a 'Swearing' Reconnex is read and is enjoyed. May God ever bless the editor and manager."

The Calvary church, Apalachicola, Fla., have completed their new house of worship. It is a modern structure, and will mean a great deal to that struggling people. Bro. E. O. Reese, a Seminary boy, is pastor. Apalachicola is a good city and will be a hard field. Pastor L. B. Warren is soon to assist Pastor Reese in a meeting.

There has been a revival at Amiasville, Va. Certainly, if the place be properly named, a revival was needed there.

Bro. C. T. Kincaid writes from Lar-

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ASSOCIATION LETTERS!

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

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BAPTIST BOOK CONCERN
LOUISVILLE, KY.

ington, Miss.: "I closed a meeting with Pastor J. F. Tull at Gallman, Miss., Aug. 29, resulting in 50 additions to the church, 41 coming by baptism. Bro. Tull is a tireless and efficient worker, and is doing a fine work on his field of three churches with a total membership of 700. We praise God for His abundant goodness."

Pastor M. E. Weaver writes from Lake Charles, La.: "Please send my paper to Marshall, Texas, instead of Lake Charles, La. I leave Louisiana after being here ten and a half years. I very much appreciate the WESTERN RECORDER as a faithful mouthpiece for the Lord."

The Landmark Baptist, of Little Rock, Ark., is now published at Fulton, Ky.

Mrs. Steele Bailey pays a beautiful and appropriate tribute to Mrs. R. B. Mahoney in the Semi-Weekly Interior Journal. Mrs. Mahoney's recent and lamented death has been deeply noted in our columns, and our condolences have been extended to our beloved brother R. B. Mahoney in his sore bereavement. Mrs. Mahoney was greatly beloved by a wide circle of devoted friends.

MEMBER ASSOCIATIONS

- Time and Place of Meeting, 1904.
- Central—Baltimore, Sep. 6.
 - Eastern—New Orleans, Sep. 6.
 - Western—St. Louis, Sep. 6.
 - Rocky Mountain—Denver, Sep. 6.
 - North Atlantic—New York, Sep. 7.
 - Long Run—Pleasant Grove ch., Sep. 7.
 - Lean—Three Forks of Bacon Creek church, Sep. 7.
 - Owens—Candy Fork church, Sep. 7.
 - South Cumberland River—Eton church, 10 miles from Nashville, Sep. 7.
 - Beaverly—Beverly church, Sep. 9.
 - Greenville—Union church, Breathitt Co., Sep. 9.
 - Madison's Valley—Clear Fork church, near Albany, Sep. 10.
 - Boone's Creek—Kiddville church, Sep. 12.
 - Freedom—Albany, Sep. 13.
 - Clifton—Albany, Sep. 14.
 - Madison—Bulling Fork ch., Sep. 14.
 - Russell's Creek—East Fork church, Mat. Hill Co., Sep. 14.
 - Walpole Fork—Sligo church, Sep. 14.
 - Warren—Pleasant Grove ch., Sep. 14.
 - Irvine—Pleasant Point church, Clay Co., Sep. 14.
 - Lynn—Lynn—Indian Creek church, Sep. 15.
 - Moand North—Concord—Mt. Zion ch., Oct. 10.
 - Moand—Lynn—Liberty church, Green Co., Sep. 21.
 - St. Louis—Brandenburg, Sep. 21.
 - London—Cave Hill, Sep. 21.
 - Gene Creek—Paynes, Knox Co., Sep. 22.
 - North Union—Pleasant Hill, Whitley Co., Sep. 22.
 - Three Forks—Hazard, Sep. 22.
 - East Union—Boston ch., Lot, Sep. 27.
 - Concord—New Liberty, Sep. 28.
 - Franklin—New Liberty, Sep. 28.
 - Goshen—Caneville ch., Sep. 28.
 - Serra's Valley—Middle's Creek church, Sep. 28.
 - South Concord—Fellowship ch., Sep. 30.
 - Laurel River—State Lick church, Laurel Co., Sept. 30.
 - White's Run—Cave Hill, Oct. 4.
 - Ohio River—Oak Grove church, Tri. Co., Oct. 4.
 - Little Bethel—New Prospect church, Oct. 4.
 - North Bend—Beaver Lick ch., Oct. 4.
 - West Kentucky—Columbus, Oct. 4.
 - Claver Bottom—Clear Creek church, Buchanan Co., Oct. 7.
 - Beaverly—Dover, Liberty ch., Oct. 7.
 - Mt. Zion—Woodbine, Oct. 7.
 - North Concord—Salt Gum ch., Oct. 6.
 - West Union—Friedrich church, Oct. 14.
 - Ohio Valley—Mt. Olive church, Union Co., Oct. 14.
 - Head River—Stinking Springs church, Oct. 18.
 - Green Co.—Little Obion ch., Oct. 28.
- If changes or corrections are desired, write to the papers.
- J. E. HUMPHREYS, Secretary.
Georgetown, Ky.

means of indulgence here, we do claim that we are exercising the utmost diligence to throw around the pupils of this institution all proper restraint, and to give them the utmost encouragement in the ways of righteousness.

The College is the leading institution controlled by the Baptists of Kentucky, the oldest Baptist institution of learning in the South. It has an honorable history, a splendid family of graduates who have adorned every honorable walk in life, and a future which rests with the great denomination to whom it belongs.

The next session opens on Tuesday after the second Sunday in September. Can you do any better for your children, and for the cause which you hold dear, than to send them to Georgetown? Next Monday is the time to start. Give the boys and girls a chance.

J. J. TAYLOR.

Georgetown College.

CHRISTIANITY IN JAPAN.

A writer in the *Sunday Magazine* (London) speaks interestingly of the present status of Christianity in Japan. He says truly that "progress is slow," and yet he goes on to add some encouraging facts. "Many prominent men are in favor of the adoption of Christianity as the state religion, and indeed a commission of Japanese statesmen which visited Europe some years ago to study civilization, advised such a step, but in the not unlikely event of this adoption the movement would be entirely political. It is a curious fact, not generally known, that in the present war and during the conflict with China in 1904, the Japanese Government allowed a number of native Christian ministers to accompany the regiments as chaplains. The British and Foreign Bible Society, in conjunction with the National Bible Society of Scotland, has been permitted to present to the Japanese soldiers as they have gone to the front, portable copies of the New Testament in their native tongue. Christians in Japan have full liberty of worship and all the rights of citizens. In fact, the Speaker of the House of Representatives is, and has been since 1890, a Christian (a Presbyterian), and fourteen years ago, when the present constitution came into force, no fewer than 14 Christians were elected to seats in the lower house of the Diet, a number altogether out of proportion to the percentage of Christians in the nation. It is estimated that there are about one hundred thousand Christians in Japan, of whom nearly one-half are Roman Catholics and sixteen thousand belong to the Greek church. The Presbyterians and Congregationalists have about ten thousand each, and the remainder, with few exceptions, are in the Anglican movement. The O. E. movement is very strong in Japan."

Of course, it would be a calamity for Japan to adopt Christianity as the "State Religion." Nor is there any likelihood, in our judgment that such a thing shall take place. The figures given by this author are too small. It will be noted for instance that no mention is made of the Baptists whatever, though the latest reports show 2,326 members in the missions of the Northern and Southern Baptists alone. We should be much at prayer for Japan.

Buy Glorious Prizes.

COLLEGE CONTESTS.

Prof. J. J. Rucker had in the *Western Recorder* an exceedingly timely and wise article in which he objected to intercollegiate contests. As an old and honored college professor, his words demand consideration. I would be glad of a general discussion by college men upon athletic intercollegiate contests in the religious and other papers.

In this article I wish to speak particularly of foot ball. This game is known to be exceedingly dangerous even to life itself. Annually in this country, as a result of foot ball, many lives are lost, and many more are made cripples for life, and quite a number lose their minds. How much physical good to our college boys may result from the game I would not undertake to say; but I am sure the college boy could be properly developed physically without entering into the dangerous foot ball contests. The gymnasium and more temperate games are certainly quite sufficient for this.

You could make a good animal of the boy without making him brutal. Foot ball is brutal. I regard its indulgence sinful, often in a high degree. I think college control should positively prohibit the game. This would prevent the intercollegiate contest.

Can it be proved that the excessive physical training of foot ball compensates for the physical injury resulting? How much of this excessive training will compensate for a life lost? But there is another side to the question. A majority of boys in our colleges have need to exercise economy with their funds. Their parents or friends aiding them often find it a real hardship and sacrifice to keep them in school. These boys are not sent to college to form contest teams, to travel now and then to other institutions in or out of the state, recklessly spending their money, losing their time, exposing their health, compromising their morals, cultivating brutal propensities, smoking cigars, possibly drinking, losing sleep, indulging in all manner of excesses, returning with a lurid eye, a mashed nose, a broken arm, a dislocated hip, to resume college work or go to the hospital. A little sly gambling may sometimes add to the spice of such life.

Do we put these things into the account as a part of the college life of our boys? Do they need this sort of education? Can we feel a pious pride in their success along these lines? Does a pious faculty enjoy these things? Do these things elevate the religious standard of a college?

Let the gymnasium be emphasized under college control; let harmless and proper games be indulged. Let such athletic contests as are proper be strictly local, confining them to the students of each college under the eye or direction of the faculty it appears to me would be wiser and better in many ways.

A Chance to Make Money.

I have written, printed and published a very old, but in every way, a very good book, entitled "The Old Time Game of Chance." It is a book of 100 pages, and contains a full and complete description of the game of chance, and is a very valuable book to all who are interested in the game. It is a book that will give you a full and complete description of the game, and is a very valuable book to all who are interested in the game. It is a book that will give you a full and complete description of the game, and is a very valuable book to all who are interested in the game.



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WM. H. HARRISON, Pres.

DEAR RECORDER—

The *Baptist Argus*, in speaking in issue of 25th ult of L. O. Dawson, of Tuscaloosa, Ala., says there is but one Dawson. We think he is mistaken. We have one whose life and work need no newspaper notice to magnify him. His life and work speak louder than words. On Sunday next, the 4th inst., he begins his 29th year as pastor of the Rock Spring church at Yelvington, in this county. Of it I want to say something. A book could be written of this old church, its trials, successes and its usefulness. In 1813, on the 30th day of June, it was constituted. The Presbytery was composed of Elders John Weldon and Benj. Talbott. It began life with eleven members under the name of *Peoples Creek*, which was changed not long after to *Rock Spring*. Some of the pioneer preachers were Weldon, Talbott, Downs, Head, Howard, Miller and others. Some of the best men of the state worshipped and preached in her walls.

In 1895 Geo. N. McKay and others asked for letters of dismission to constitute a church in Owensboro (the First church. This church, Rock Spring, is the mother, grand and great-grandmother of churches, as nearly all the churches of the Daviess and Blackford Associations sprang from her. She had many trials, financial and otherwise, but until late years nothing was heard in her borders of fairs, suppers, &c. to raise funds for church purposes or any other. Her membership had the best of the country—the Duncans, Roberts, Clays, McCreaury, White, Miller, Beachamp, Howard, Norris, Blanton, Shauntee, Courtney, Morman, Wayne and so on without end. I have been reading for some days the minutes with a great deal of interest. A book could be written from them. I have been a reader of the *Recorder* under its present and old names almost from its beginning. I like it, and it grows better week by week. My property ever attend it and many readers.

Geo. T. HAWKINS,
Macco, Daviess county.

CAMPBELL CO. ASSOCIATION

The 78th annual session of the above body was held with the Alexandria church, at the County Fair Grounds, on Aug. 24th and 25th. Your humble representative, together with the messengers from the Newport, Bellevue and Dayton churches arrived on the ground at 10 o'clock a. m., and found a large crowd assembled. The meeting was called to order by the moderator, Rev. C. J. Bagly, and Bro. Holmes led in prayer. The letters and reports from the several churches were read, after which the introductory sermon was preached by Bro. W. B. Hall, of Dayton, Ky.

We then adjourned for dinner, which was served in the dining hall, and was all that heart could desire.

We reassembled at 2 o'clock p. m. The First church of Bellevue and the church at Menter applied for admission to the body and were received.

Bro. C. J. Bagly for moderator and Bro. Jas. I. Ware for secretary were re-elected by acclamation. The regular business of the afternoon session was then disposed of, after which we listened to an able sermon from Brother Swain, of Louisville.

We then adjourned to meet at 9 o'clock on Thursday morning.

The Association reassembled at 9 o'clock Thursday.

The reports on Foreign, Home and State Missions were read and ably discussed by Bro. T. H. Johnson, J. W. Beagle and W. B. Hall. Our hearts were made glad at 10 o'clock by the arrival of Bro. J. G. Bow, Cor. Sec. of the Mission Board of Kentucky, and Bro. W. P. Harvey, business manager of the Record. Bro. Bow took the stand and made a masterful address on missions. Bro. W. P. Harvey preached a strong doctrinal sermon, which should have made every Baptist present rejoice.

We then adjourned to the dining hall and partook of another excellent dinner.

The members of the Ladies' Missionary Society held a short session between 1:30 and 2 o'clock. The body was then called to order, and, after the regular business had been dispensed with, we adjourned to meet with the Wilmington church, on Wednesday after the third Saturday in August, 1906.

I found many ardent supporters of the Record, but I believe it would be better for the denomination if there were more that read it. One old brother said that he had taught his family to read the Record all their lives, and that he had nine children that belonged to the Baptist church, a record that not many could boast of.

OHIO CO. ASSOCIATION.

This body has just closed its fourth annual session which met at Bell's Run church. We had a most delightful time. The associational sermon was preached by Eld. J. N. Jaraquin, from 3 Tim. 4:7. It had the old-time Gospel ring to it and was greatly enjoyed by the large crowd which heard it.

The body was organized by choosing Bro. John T. Osceola, moderator, E. W. Coakley and J. F. Miller, messengers, and E. D. Madden and L. P. Drake secretaries. The body proceeded immediately to business and no time was lost during the session in quibbling over anything. The reports were all read and received.

to have something definite in view. We are much gratified to note the advance in missionary contributions during the year. Hartford more than doubled, Beaver Dam increased 80 per cent., West Providence moved forward and many others show increase, while only a few decreased. Some people just will fall out with the plan and take their spite out on the Lord about it, but thank the Lord that number is small in our Association.

The outlook is very hopeful. The District Board is trying to put a man in the field for all his time, and hope to do so real soon.

We had some great and good brethren visiting us. Brethren Eaton, Nowlin Clear, Bruner and many others whom we felt honored to have, but we were so pressed for time that we could not hear from many of them. Bro. Bow and Eaton made us fine speeches on missions, which we hope will show next year in increased contributions to the work.

Bro. Geo. H. Cox represented the Minister's A. Society. Though the other visiting brethren did not speak for us in the Association, we made liberal use of them at the stand, which service no doubt will add greatly to the Redeemer's Kingdom. We needed those brethren, we felt honored by their presence, they could have aided us greatly if we had not been trying to put three days' work into two. We must try to take time to do our work deliberately.

Our moderator presided with dignity, our clerks seemed to have the work well in hand and you may look for a faithful account in our minutes.

If you want to know how to entertain an association, send for Eld. B. F. Jenkins, the pastor, who so ably led his people in this matter. We never had it better, the attention, attendance and order were fine throughout and the entertainment both on the ground and at home was all that heart could wish.

Fraternally,
E. W. OAKLEY,
Beaver Dam, Nov. 1.

IN AND FROM MISSOURI.

I attended the Wyaconda Association one day, Aug. 25. This large and influential body, representing Northwest Missouri, was organized in 1844. Eight churches went into the organization; there are now about thirty. At the time of the organization such men as the following figured quite conspicuously as Christians, Baptists and leaders of God's hosts: Rev. J. M. Lillard, Rev. Bartlett Anderson, and Brethren Parks, Hatcher, Keach, Slaughter, Green and Smith. Rev. J. F. Cook, now one of the old soldiers of the Association, came from Kentucky and took charge of La Grange College. Prof. Muir now holds the position of President. Rev. A. S. Ingram was elected moderator and W. B. Hinton clerk. Next year the Association will meet at Kahoka.

In the settlement of the estate of the late Mrs. Freshour, as a bequest William Jewell College obtains the sum of \$2,553.36. The estate was settled by Senator Jno. M. Williams.

Rev. Frank M. Wells has been conducting meetings in the State since last April, and has held forth the word of life faithfully at Haysi, Campbell, Bloomfield, Cape Girardeau and Marquand, Southeast Missouri. Has also assisted Pastor W. H. Burman in meetings, and will assist Pastor

F. M. Shouse at Benton City, and then go to Covington. Brother Wells has been lecturing successfully on "Jerusalem under the Turks." His many friends in Kentucky will be glad to hear from him.

H. E. Truex has been two years at Mexico—short but successful pastorate; eighty-four have united with the church, which numbers 530. Ex-pastor J. J. Porter, of Joplin, wrought well while pastor of several years. Good church; good pastor.

Evangelist Dew is back in the state from Denver, and is now in a meeting with Pastor Garten, Hamilton, Mo.

Mexico has purchased a parsonage costing \$4,250. The work of the church demanded \$6,409. Truex believes he has the best set of deacons in the state. He has one of the best churches.

The associations are meeting all over the state and good news is coming up from the churches of sinners saved, mission enterprises fostered, and church work generally in good condition, all attributable to the influence of the Gospel, which is "the power of God unto salvation."

General Association meets with the Chillicothe church, October 17th, and it is expected it will be a great meeting. It will be if God's presence is there.

JOS N. BARNARD,
Louisiana, Mo., Aug. 28.

TATE'S CREEK ASSOCIATION

This body met with Buckeye church, nine miles from Lancaster. Bro. C. S. Ellis is pastor at Lancaster and Buckeye. The brethren are greatly pleased with him.

The Association organized by electing the former moderator, S. D. Cochran, of Manse, Ky. J. M. Holtzclaw was chosen clerk, and R. E. Tudor, assistant clerk. The annual sermon was preached by Pastor F. P. Bryant, of Scaffold Cave. The subject was Missions. The missionary sermon was preached by Pastor H. M. Shouse, of Berea. Bro. Tribble also preached, and so did Pastor Shepherd, of Richmond. Richmond church made its best report to the Association for years. The cause is prospering under the able leadership of Bro. Shepherd.

Among those who added interest to the discussions of the various topics besides those already named were Elds. Richard French, of Winchester; J. E. Oasby, A. H. Ellis, of Maysville. Dr. Young made one of his rousing temperance speeches, and Dr. Arthur Yager, of Georgetown College, made an address calculated to win friends and students for Georgetown College.

The attendance was good. Several churches in the Association failed to report by letter or messengers, and several churches in the Association are now without pastors.

The Ladies' Missionary Union had one of their best meetings, and resulted in the organization of four new societies. The outlook is regarded as encouraging for the Ladies' Missionary Union in Tate's Creek Association.

It was my privilege to enjoy the hospitality of my friend since 1875, A. C. Miles and family close to the church. He is one of Garrard county's leading citizens and one of our leading Baptists. The hospitality was beautiful, and the reputation of Kentucky was fully sustained. H.

By Glorious Praise.

FROM CARTERSVILLE, GA.

Since I wrote you last it has been my privilege and pleasure to hold meetings with Dr. J. K. Pace and his church, Jackson Hill, Atlanta, Ga., and Dr. C. K. Henderson, First church, Cedartown, Ga., and with my own church, Cartersville. Each of these meetings protracted for 15 days and nights, and all were far-reaching in their effects for good, but I believe the one in my own church was the best in all particulars. The only help the pastor at Cartersville had was the members of the church and the Lord. Our members worked and prayed faithfully and the Lord blessed us abundantly.

We held many preparatory services to this meeting, all of which resulted in a deep and widespread revival. The people all over the town were deeply interested throughout the entire meeting. We held seven services daily. At times there was not standing room for more than half of the people. Many feuds that had been hurting the church for from ten to fifteen years have been settled, a closer fellowship and warmer Christian spirit prevails among the brethren than heretofore. Families that had been hurt at the church and moved their membership elsewhere, have come back home and are rejoicing over the fact that they love their brethren better than before. Thirty nine members were added to the church. Many others are deeply interested and all are inquiring the way.

When our new church is completed we will have one of the nicest, best, and I believe the most convenient church buildings in North Georgia. The Lord bless the Recorder.
JOHN E. BARNARD.

DEAR RECORDER:

Some time ago my two churches, Rockville and Mt. Zion, kindly gave me a month's vacation. I divided my time between my relatives in Virginia and my wife's in Lancaster, Ky. While in Tappahannock, Va., visiting my mother and sisters, I had the great pleasure of preaching to the people in Centennial church. I was licensed to preach by this church, hence feel deeply interested in her welfare and believe the interest is reciprocated. Bro. Frank Beale has been pastor for twenty odd years. He is greatly beloved by his people.

While in Middlesex county, Va., visiting my uncle, I preached at the Hermitage church. Into this church when a youth I was baptized by its faithful pastor, John W. Ryland. I am sorry to say Bro. Ryland's health is failing him. A few months ago his life was despaired of, but recently he has given indications of improvement, if not restoration to his former health. May the Lord spare his useful life. He has been the pastor of his appreciative people for thirty odd years.

I also preached to the people of Shome in King William county, Va., and to my old charge at Lancaster, Ky.

Home again. Large and attentive congregations greeted me at both of my churches on my return. We are deeply grieving just now over the sudden killing by an express train of one of our best members. Bro. Sathiel T. Mullican. Instantly he was transferred from time to eternity, but I believe was ready for his departure. He was a true and faithful husband, father, citizen, church member. The memory of

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