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Faith, Hope and Love, these three.

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We all can name persons who chose this way of treating us: "There are some who persist in exercising censorship satisfactory to them. If we should remark that two and two make four, they would not call in question the correctness of the statement itself, but they would at least raise a doubt as to whether it is one which we ought to make."

The *Christian Intelligencer*, of [illegible] City, says there is a church in that city, of an evangelical denomination, which gives liberally in other directions but not a cent for foreign missions, because, they say, "the heathen in the next world will have an opportunity of hearing the Gospel in much more favorable circumstances and our sending it to them now will only diminish the probability of their being saved." If there is a probation after death the church is right.

An exchange says that an Episcopalian rector said, "The Presbyterians prize doctrine but not conduct. The Methodists prize conduct but not doctrine. The Episcopal church does not care either for doctrine or conduct, so you go to church." We wonder what he would have said of the Baptists. They ought to prize both doctrine and conduct, for conduct will not long be right if the doctrine is wrong. As a man thinketh in his heart so is he.

"And when we address God in sacred song, care should be taken that the substance and form, or the manner and matter of our song, be such as will be acceptable to Him."—*Campbell.*

Jeremiah tells of what he did in Egypt on the pavement in front of the palace. This was seized upon by the higher critics, who said there were no pavements in front of the palaces of the Egyptian kings. They ought to have added, "So far as we know." But no! the Bible was wrong. When recently the city to which Jeremiah went was uncovered, there in front of the palace was the pavement.

Andover Theological Seminary in Massachusetts, a Congregational school, had only three new students this fall, had but eleven in all, which is fewer than the number of professors. It has magnificent buildings and an endowment of a million dollars. There is much talk of moving it and uniting it to some other school.

THE CHRISTIAN'S NOBLE AIM.

J. M. WEAVER, D.D.

The consecrated Christian is the noblest and highest being in the universe. In his full development he is higher and outranks the angels, for he takes on him the full nature and image of Jesus Christ, the perfect man. From the time of his regeneration his course is onward and upward. There is no period in time when he concludes that he has reached the pinnacle and ceases his efforts to advance. Like Paul, the model, he says: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I also am apprehended of Jesus Christ." Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." He seeks a noble, holy character. He is conscious that he does not as yet possess such a character as his Saviour expects of him, nor does he expect to have in time, but he puts forth his best efforts to obtain it, and is sure that the period approaches when he shall have it. His hope is bright. He fixes his eye on the time when Jesus shall come again to our world and knows that then he will obtain it as John says: "It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This aim comprehends his whole being, body, soul and spirit. He is pressing forward unto perfection. He expects a time when he shall possess a sinless spirit in a diseaseless body dwelling in a splendid environment. Thus the Christian's aim is high and ennobling. It is worthy of God, his Father, and of the royal family. How is he to reach this high ideal?

There must be singleness of purpose and strenuousness of effort. Paul says: "This one thing I do." Nothing must stay him in his purpose. No failures through ignorance or weakness of the past must stop him in the way, nor successes fill him with pride. He must forget all these. Fixing his eye on the future prize, God's high calling, he must "press forward to the mark."

Time, talents, possessions, all must be given to its accomplishment. All things of the world must be made to bend to this purpose. There must be utter dependence upon God for guidance and strength. In order to this we must study His Word and ever be in communion with Him in prayer. As Cowper says:

"Prayer makes the darkened clouds withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."

And Montgomery says:

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters Heaven with prayer."

Again, there must be constant, intelligent, conscious submission to the Holy Spirit. He is the great and only Developer of the Christian's whole nature. Full submission to His influences and monitions results in perfect development of our being. Again, there must be perfect loyalty to Christ. Whatever He forbids we must turn from, whatever He commands we must obey. No fear nor flattery of man must draw us from our allegiance to Him. We should ever say:

"I'm thine, O Lord, and thine alone,
I'm thine by every tie;
By duty's claims, by love's glad choice,
For thee to live or die.

There's not an angel blest in Heaven
So bound to thee as I;
To them thy love its gift has given,
For me love's self did die."

In this way, and this way only, can we accomplish our high aim. Splendid results always follow thus living and aspiring. We will thus ever honor and glorify God our Father and Jesus our Saviour. We will make the most of ourselves. Man is a being of wonderful susceptibilities, and thus will he reach his highest position and influence. He will thus be made "meet for the inheritance of the saints in light." Here he will be fitted to enjoy holy society and be thrillled with the words falling from the lips of our Saviour, "Well done, good and faithful servant, enter into the joys of thy Lord." Thus this high aim brings us at last in a home of beauty and grandeur far beyond our present conception, a home filled with radiant spirits, a home where our souls will ever be entranced with divine melodies, where sin never comes, sorrow is a stranger, tears never flow and death never enters. But why attempt to describe that which is indescribable? Well has a poet sung:

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there!

We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold;
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within;
But what must it be to be there!

Do thou, Lord, 'midst pleasure or woe,
For Heaven our spirits prepare,
And shortly we also shall know
And feel what it is to be there."

Reader, are you aiming thus as you pass through the gloom of earth? Then we shall meet and rejoice in that sinless and sorrowless world and join in praising Him who prepared it and then prepared us for it!

RELIGION AND MORALS.

BY DR. WILLIAM ASHMORE.

These two words are associated together, like a pair of shears. They continually work into each other, yet they do not mean the same thing, nor cover exactly the same superficies of conception. As a consequence, they are continually being misused and interchanged in a manner attended with much confusion of thought. Let us state the difference:

Religion has to do with relations and obligations which bind together man and the being whom he worships as God.

Morals have to do with the relations and obligations binding between man and his fellowman.

There is an instinct of religion and an instinct for morals interwoven in the primal constitution of created beings. We speak of one as Religious Sense, and the other as the Moral Sense, and both of them as Ethics. These two instincts, or senses, are related to each other in this way: While each has a domain of its own, yet in their operations they continually interpenetrate, like the cogs of a wheel, only this must be recognized, that the authority of the Moral Sense is a derivative from the authority of the Religious Sense. It is the Law of Religion or what is due from God as Supreme that determines the Law of Morals, or what is due from man to man. The organ by which both these instincts express themselves is called the conscience. The conscience has, first, a perceptive power, just as the eye or the ear perceives qualities when they are presented. When the proper object for its exercise is brought before it it has an impelling power, either to be something or to do something required by the relations perceived.

Thus man perceives intuitively that he is related to a superior being. On that account he feels he ought to fear and worship that being. He perceives that there are other men created by the same God as himself, therefore his nature tells him that those other things have the same rights that he possesses.

But now, observe that this does not mean that his conscience has any power to determine who is God. That is to be ascertained in another way which God has provided for. It only teaches that whoever is God must be worshiped. The conflict between Elijah and the priests of Baal illustrates the situation. The dispute between them was not that God, whoever he was, was entitled to worship—both sides were agreed to that—but it was to determine who was the God, Baal or Jehovah. So they appealed to a test. When the test was applied, the people called out, "Jehovah! Jehovah! He is the God." The rest followed as a matter of course.

There is no family, no tribe, no individual on the face of the earth who is not born with these two tendencies ingrained or water-lined in his human constitution. There has never been a time in human history when men who had not a statute law did not have a law, written on the tablets of their hearts: "Their thoughts accusing, or else excusing one another." These two embodied tendencies, inherent in human nature from the beginning were afterward incorporated into the two laws, called the Ten Commandments. Four of these contain the Law of Religion, and six of them contain the Law of Morals. Christ summed them up afterward in these words: "Thou shalt love the Lord thy God with all thy strength, with all thy mind, and with all thy soul, and thy neighbor as thyself."

When questions of casuistry arise, and men have to dig down to bottom principles, it will invariably be found that the bottom principle of all equity is contained in the Ten Commandments.—*Journal and Messenger.*

When Dr. Guthrie, as he lay a dying, asked the watchers to "sing a bairn's hymn," he was revealing the whole secret. The child in us is our doorway to the Infinite.

It is said that when one asked Alexander how he had conquered the world, he replied, "By not delaying."

"How do you manage to have such fine sheep?" some one asked a successful shepherd. "I give special care to my lambs."

PARAGRAPHS.

BY REV. J. A. HACKETT.

We would find great satisfaction in realizing that Heaven is a condition of absolute and final perfection, if such is the order of our blessed Heavenly Father. If, however, it should turn out to be a condition of infinite intellectual and moral progression toward an ever receding but more attractive prospect, we shall not be disappointed, for such life seems to be the genius of all genuine life.

The seed of purpose brings the blossom of duty, and the blossom of duty develops the fruit of happiness. There are golden opportunities all along if we will only consider and determine and act. "Why should the children of a king go mourning all their days," when real joy is a way-side fruit growing along the highway of duty and usefulness?

Massachusetts and Boston seem to be the place and land for all sorts of extremes and whirly-gigs of fortune. Two servant girls had no sooner been made sure of large wealth, by inheritance of $600,000 each, by which they were set up to marry into the highest society in that composite ham and wooden nutmeg country, when an heiress of one of the old aristocracy, worth more than half a million in her own right, eloped with her father's coachman. Thus it is that the low goes high on wings of gold and the high goes low on wings of love, and such is life.

Promptness is capital in trade. A boy just out of short pants enquired at the railway office for a job. The manager said: "We need a young man, such as you seem to be, but what can you say for yourself?" The boy, who had been trained by his mother to be prompt in all of his actions, and who had had the same lesson further impressed by the precept and example of his Sunday-school teacher and superintendent, answered at once: "I can always be on time, sir." You may be sure he got the job and afterward went up to the top in railroad science.

It is claimed by Judge Kavanaugh, of Chicago, that the United States is the most criminal country in the world. The cause assigned was the general looseness in the administration of the laws. "So burdened," he said, "are the laws with restrictions and technicalities that there is about only one chance to convict a criminal where there are nine for him to escape." This, in part, accounts for the general tendency to mal-administration. The people distrust the courts and take the matter up themselves for safety.

Only the Lord knows why, but in Dresden, Germany, there is such a surplus of wealth that they have public baths for their dogs, while over in Kazan, in Russia, there is such a strenuosity of poverty and want that the peasants are selling their daughters to the "unspeakable Turks" and other Mohammedans for money to buy bread. There may be a common brotherhood of men, "of the earth earthy," just as here indicated, but "the fatherhood of God" encompasses no such fraternity. No, never!

"The United States" is said to be "the richest nation in the world." That saying is calculated to make one glory in his citizenship until he calls to mind that of this great wealth—more than 70 per cent. of it is held in the grip of less than ten per cent of our population. Is it not more a matter of shame than glory when the facts show that notwithstanding these prodigious riches that we have more poverty and pauperism in proportion to our wealth than any "nation in the world, and that it comes about nearly if not solely through commercial combinations and protective tariff?

We read that "most of the Dutch cities are several feet below the level of the sea," but if we are to believe what we read of not a few of our own cities, they are several fathoms below the level of decent and wholesome morality. What comes recently from Chicago through the respectable magazines is enough to "turn the stomach" of a community of gorillas or alligators. Men made in the image and likeness of God seem to be capable of sounding the lowest depths of infamy. Why is it, unless they are totally without any self-competency to ascend in the moral scale?

The world is loudest in its praises of the man that succeeds, with scant regard to the methods he had used to bring it about. But God's mercy is when, where, and how was it done? Come, now, my fine fellow, have you built that fortune of originally quarried material, or have you plucked it out of the homes of your fellows? "He that hath clean hands and a pure heart" alone is he that is to "stand in His holy place."

Some time ago a whisky paper arranged for a series of articles on the failure of prohibition, and when they were about half through the wet or dry election came off, and prohibition swept the State clean. Now the publishers are in a quandary as to what is best to do. If they stop the publication of the articles they are liable for the whole amount of the contract, and if they continue to publish them, they may incur a suit for seeking to obtain money under false pretenses. They are up against it mighty hard.

A word of approval and good cheer is an inspiring tonic to a strong and successful man; how much more so, then, to a heavy-burdened and toiling plodder?

"Give a portion to seven and also to eight, for thou knowest not what evil is abroad in the land," nor by what unavoidable circumstances cruel misfortune has overtaken the poor beggar.

There is no good religion in a practical joke that does not give real pleasure. Barbarism is instinctively resented.

To accept the inevitable, to submit uncomplainingly when it is altogether contrary to our tastes and interests, and neither struggle against it nor murmur at it is indeed a hard proposition. But the Lord put Paul well on the way to attaining it when he said: "My grace is sufficient for you." The same blessed assurance and help awaits every one of us who realize our need of, and who seek for, such a divine gift.

BAPTISM.

Baptism is *the symbol of an old life ended and a new begun.* To the "beggarly elements," "old things," and "dead letters" of Judaism, to the artificialities of a religion grown mechanical, to the pride of the eyes and the lust of the flesh, the convert died. He went down into the grave of waters; then rose to live in likeness to Christ.

Baptism is still an ordeal. To the least sensitive soul in the world it is something. To persons of ordinary sensitiveness it is much. Arrange it as you will, it is an ordeal. It is not western, it is oriental; it is not twentieth century; it is a ceremony which comes down from an ancient day. It is out of harmony with the habits of our time. It still costs something to be publicly baptized by immersion. We value that which we have suffered for. "Easy come, easy go" is true in morals as of money. That which costs us nothing, in our religion, we value at the price we have paid for it. That which involves effort, sacrifice and pain we value and we love. We are more faithful to a cause when we have suffered for it. And if baptism has in it elements which seem to us unpleasant, repelling even, it may be that we are closer drawn to Christ because, in our first acceptance of him, we bore something for his name's sake.

The public pledge is of value. It is always of advantage to a man to know where he stands. So many of us drift. We never make up our minds. Things happen. We are carried along. We do not consciously, deliberately choose our part. Yet it is good for us to have opinions and a will; good for us to have principles which we have arrived at, not by accident, but by examination, reason and conviction. Merely as a declaration made to ourselves it is worth the effort. At least we know which side we are on!

And it is good as a declaration to others. Here in the face of day, here in the sight of men and women who know us, whom we meet in business and in social life, and who have seen what our life in the world is, here, openly, without boasting but equally without shame, we solemnly declare that we are Christ's followers, and that henceforth we will live not by the conventions of society but by the will of Jesus Christ. Such a pledge, so openly given, so solemnly registered by baptism, is impressive, arresting and itself a powerful preaching of the gospel of Christ.

And as the symbol of an old life ended and a new begun it remains of greatest value in our life. How often has the sincere convert said to me, "But I am afraid. As you put it, the pledge is too tremendous. the public avowal is too awful. For I know my weakness. And I may fail. I do not believe that I can live up to such a standard. I shall lower the flag. I shall disgrace the ordinance and the church." There is reality behind these pious fears. And I ask you: Can you imagine anything in the world which would better serve as a safeguard in the hour of temptation than this very thing? Think, brother, think! You have died to these tempting things! You have died to these—you live in Christ. You pledged yourself to him—you must not turn back. You were baptized into his death; you are walking in his life. You cannot follow these strange lights. These prizes are not worth your seeking; these pleasures are not worth pursuit. You have risen above all this. You are Christ's! Can you imagine a stronger appeal? Can you imagine a better help? And this is the appeal and this the help of baptism.—*Dr. Aked.*

HARD FIELDS.

When hard fields of Christian service are mentioned the thought of the average person flies instinctively to the rocky uplands of New England or to the lumber camps on the frontier or to those foreign missionary lands where the laborers are constantly exposed to personal peril and hardship. But this category by no means exhausts the list of hard fields. From certain points of view a fashionable and wealthy city or suburban parish is the hardest kind of a hard field; so is the bustling manufacturing town with its heterogeneous population; so is the average down-town church. The sum of the matter is that there are few easy berths for the man who wants to make his life count as a spiritual force, who would bring to bear the powers of the unseen world upon the daily life of his fellowmen, who would build up a community in truth and righteousness, who is eager to help forward the transformation of the kingdoms of this world—the kingdoms of business, politics and amusement—into the kingdom of Heaven.

The sooner men commissioned to be Christ's messengers and servants realize this fact the better for them and for the world. In the nature of the case the progress of religion is slow. It has to cope with the entrenched evils of society. It is continually coming up against the indifference, the apathy and the hardness of individual hearts. It finds men living on the lower levels, absorbed in the proceeds of material gain, weighed down with all sorts of burdens, subject to vacillations of feeling and purpose. It has always taken time, patience, tact and winsomeness to interest the rank and file of humanity in the religious life.

Moreover, today we are forced to admit that much of the time-honored machinery does not work as well as it once did, that to an exceptional degree the institutions of the church are discharged, that the popular response to faithful preaching and personal ministration is not as quick and as permanent as in former times, and that the net result of the Sabbath and week day services, of Sunday-school and prayer meetings, of societies and guilds, is far less than we could desire. This is as true of many a seemingly successful and prominent city church as of organizations at the cross-roads.

What then, shall we give up the fight? Shall we return after the summer rest to our customary places wishing that our Christian service were somewhere else, envious of brethren in an apparently more favored locality, disinclined to take up and prosecute the hard tasks at which we have labored so long and apparently so ineffectively? By no means. Church work is hard today, but business men say that business life is hard, and what follower of Jesus Christ is looking for the easy fields? The glory of Christianity, the glory of our Congregational traditon, is the fact that its representatives by scores and hundreds have time and again entered hard fields and won their way, despite discouragements. Here is a word that comes to us in a private letter from a worker in an extremely hard field who has just declined an opportunity to go elsewhere. "We cannot doubt the evidence that it is the Master's command to remain. If personal considerations had counted I should have accepted the call at once. But to leave here would be pure desertion of a post to which we have been ordered, and that is enough. Though not in love with this climate, it is clear that we are needed here."

Hard as your field is, your neighbor's may be equally hard. Its very hardness may serve as the spur to effort and perseverance. It may throw you back upon the hidings of your power. Hard fields, hard and unproductive work in them? Yes, but who are we that we should shrink from hardness and covet the seemingly easy and attractive opportunities?—*The Congregationalist.*

SIN.

Paradoxical as it may seem to say so, the doctrine of sin is, in the strictest sense of the words, a Christian doctrine. It is only the Christian conscience which can tell what sin is, and the truth about it is vital because with it stands or falls the truth about all that is most real and dear in Christian experience. Faith in Christ, when we go to the very core of it, means faith in the sin-forgiving love of a holy God: the kingdom of God, in which the Christian realizes his salvation, is a kingdom of redeemed sinners. If we want to know what sin is, we can only learn by seeing it in these ultimate relations in which its character is revealed. It is not men of science who can teach us, no matter how eminent they are in physics or biology; it is not men of letters, no matter how subtle their psychology or how humane their sympathy. We can only learn what sin is from men of God, and their teaching on all the essentials is as emphatic as it is clear. Sin is only seen as what it is when it is seen in the light of the sinless life and the sin-bearing death of Christ; and men escape from it—as who would not wish to escape? —not by outgrowing it, or by seeing through it, or by making use of it as a spur to effort, but by the power of a redeeming love.—*British Weekly.*

Two officers were sent to arrest a Quaker; his wife met them at the door and said, "Walk in, gentlemen; my husband will see thee."

After waiting some time they got impatient and called the woman, saying:

"You said we should see your husband presently."

"No, friend," she replied; "I said he would see thee—he did see thee, did not like thy looks, and went out by the back door."—*Ladies' Home Journal.*

No one can ask honestly or hopefully to be delivered from the temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—*Phillips Brooks.*

"UNION ON ESSENTIALS."

BY REV. J. H. HARRIS.

A long time ago, Francis Bacon said, "Nothing doth so *keep men out of the church* and *drive men out* of the church as the breach of unity." He adds, "Therefore, whenever it cometh to pass that this one saith, 'Behold, he is in the desert,' and another saith, 'Behold he is in the secret chambers,' that is, when some men seek Christ in the conventicles of heretics and others in the outward face of a church, that voice hath need *continually* to sound in men's ears. 'Go not out.'" The same eminent writer still further said, "When atheists and profane persons do hear of so many discordant and contrary things in religion, it doth avert them from the church and maketh them to sit down, in the chair of the scorners."

Now, then, it so happens that many zealous Christian people who have the good of God's cause at heart, with the prosperity of His Zion in every direction, and the salvation of souls, in their great anxiety, they yearn for union, believing as they all do, that the multiform and multifarious divisions, as it is now, among those who profess to be Christians, forms an almost insuperable barrier to multiplied hundreds against church membership, to say nothing about the thousands who from the same cause have their confidence and faith so befogged and shaken, else paralyzed, that they do not seek their souls' salvation. Nor is this all. These same good people are as well satisfied in their minds of the overwhelming grand results that migh accrue, if all differences were settled and laid down, the preconceived outcome of which has given rise to no little talk and controversy, as such ideas must do among those interested in religion and religious matters, so that not a few suggestions and proposition have resulted, of which the above caption is one (*i. e.*, "Union on Essentials").

But (I quote from the census of 1890, the latest data I have) there are thirteen kinds of Baptists seventeen of Methodists; twelve of Presbyterians; sixteen of Lutherans; twelve of Mennonites, besides other sects and so-called religionists, making in all 146 in the United States. As to the religious whereabouts of the great majority of this medley of creeds, no doubt that it would require a volume as large, or larger, than "Burder's History of all Religions," to tell the half. To call a convention of this piebald crew would be arrant nonsense. But take the families mentioned above, and assemble a convention of three from each one of the off-shoots, and how near, suppose ye, with all this mixed "multitude of counsel" and talent, would they approximate the called-for "essentials," so as to work together in Christian harmony, with *one-fourth* of them never even to hint at, or think of satisfactory organic union? The fact is, leaving everything else out, the usage and customs of politics have crept into religious ranks, to some extent, even of those of the same faith and order, sometimes, so that, we have, once in a while, partyism, for the most part, regardless of God, or principle, or Christ. Partyism is not the religion of Christ nor is it any kin to it. "Can two walk together except they be agreed?" And now, of those constrained to it from the love of God, with a Heaven-born principle to do His will, and withal must accept the doctrine of, and sufficiency of God's Word in all things; be satisfied with nothing less, and have nothing more; who could; nay, more! Who would dare say that anything for which He has given either precept or example is not essential in whatever sense or purpose it is intended? Could union be affected with this unflinchingly expected of a convention of the latter-day party-colored sectaries clamoring for recognition as churches of Christ and church-union? If men only were to be pleased, it would be different. But the great God of Heaven is in the matter, and notwithstanding this, there could be no union, even though the now-a-day accepted evangelical and orthodox only were to name the coveted *essentials*, for there are points that never could be agreed on with those who ever will feel it their irrevocable and bounden duty to "earnestly contend for the faith that was once delivered to the saints," and for the sufficiency of the revealed Word of God, for individuals as professed followers of Christ, as well as His collective body and church. And now, with all this, if the test was made, there would be some, to be hoped less than might be looked for, who would be like the Irishman's pig that he "couldn't count," with the rest he run about so. Aye! might it not turn out, that even amongst those who could talk lustily about inadvisability, inexpediency, non-compromises and "earnestly contending for the faith," with many more things, like some soldiers before the battle; from their talk, no one could doubt their bravery and prowess, and "Io! and behold!" when the test came they "flicker," as some call it?

Webster defines the word *essential*—"indispensible: important to the highest degree; necessary." How are we to regard the Bible as a whole, and to what intent is that we find written there, revealed? Is not the eighteenth and nineteenth verses of the twenty-second, the last chapter, applicable to any part of the Bible, if we regard it as a Revelation and authentic account of God, how He made all things and for what purpose, with a history of His dealings with the world, authority and law, and last of all, His will *concerning* us in the New Testament, from the "pluckings of a brand from an eternal burning," and new-birth of a soul, to joint heirship with Jesus Christ, and sonship of God, to "an inheritance undefiled and fadeth not away," and a crown of glory and a home now preparing for him by his Elder Brother?

And now, be it said, as to essentials, if we should accept the decision of a conglomerated medley of arbitrament consisting of now-a-day sects and would-be Christians, there would not be a vestige of an essential left, and the religion of Christ would be relegated to the sepulchre of "The Past." More! May I not add, there would not be *remaining* "a square inch of truth" that would not be, so to speak, whittled into a hexagon, if not *an octagon, by a majority of* those who carry the name of evangelical and orthodox? If "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," where comes in the unessentials, and who will assume the boldness to declare anything non-essential when it has been deemed worthy *of a place* in divine revelation?

But now, as to union, and the real honest, earnest desire for it; no doubt there is some, for there are good people, pure-hearted people, who would be willing to suffer, and do almost anything, with hardly a question as to the right or the wrong of a matter, for the love they bear toward others, or for the pleasure it would afford somebody, or to gain and cherish friendship. But coming down to the "rock-bottom," so to speak, in reality, *the talk* about church union far out-weighs the desire *for it, as a rule, at least, if anything* like gospel-terms is named or meant. The glorious results of such an event if it could be effected on God-given, Heaven-endorsed terms, could better be imagined than described, or pictured on canvas. On the other hand, if it were proposed on some man-made creed, with little or no concession, what a wonderful appreciation and joy the anticipation would create in those who should expect to become the *recipients of such eminent preferment*, but a tremendous falling-off, if the preference should turn in other directions. And now, let it be remembered, as to the matter of essentials, that those who love God as they ought, and are what they are from principle, not fancy or predilection, want nothing but what is God-given and Heaven-endorsed, less nor more, upon which can be plainly read, "Thus saith the Lord," without which all would-be essentials, and union, is both a farce and humbug. "Two" can't "walk together except *they* be agreed," and there can be no agreement without Heaven's endorsement, upon the part of those who would do God's will, and "earnestly contend for the faith once delivered to the saints." There is, to make a long matter short, no such thing as *essentials*, so-called, in the Bible. God gave us the *Book;* men made "essentials." Christ, the King of kings and Lord of lords, the only Head of His church, and Judge of the world, "quick and dead," says, "Seek ye first the kingdom of Heaven," "Except ye repent, ye shall all likewise perish," "Seek first the kingdom of God and His righteousness." And then, "Ye must be born again," "Except a man be born again, he cannot see the kingdom of God," and "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," "I am the way, the truth and the life," and "*the way*" is "so plain that the wayfaring man, though a fool, need not err therein." There is nothing said about *essentials or non-essentials*, the befogging concoction and work of men. It is ours to follow in "*the way.*" It is the prerogative of Christ alone to command and lead the way and ours to *obey* and *follow.*

Rome, Ga.

BUILDING ON JESUS CHRIST.

BY THEODORE L. CUYLER, D.D.

Dig deep and lay your foundation well! Those solemn words from the lips of a powerful preacher produced a profound impression on me during my youth, and I have rung them in the ears of many an awakened sinner since. They are in the same line with our divine Lord's appeal to His audience at the close of His Sermon on the Mount. He exhorted them to build for eternity, not on the shifting sand and gravel, but upon the solid rock.

There are awakened souls in every community, and no counsel we can offer touches their case more exactly than the words above cited. Before the lofty stone piers of the magnificent Brooklyn Bridge were reared, the engineers went down several feet under the surface of the river-bed and threw out the mud and gravel; this was done in order to reach the base-rock. In like manner you must do some excavating of your sins. You are a sinner; unless you accept that truth you cannot be saved. Repentance of your sins must come first, and this means both *honest confession of guilt* before God and renunciation of your sins. As the person who is suffering from a bilious fever cannot recover until the "bad humors" are purged out, so you must get the sin out of you before you can be cured. To do this, you need the Holy Spirit. He is now "striving" with you; co-operate with the Spirit. Entreat Him to do a thorough work upon your conscience, even if it cost you distress and mortification and self-reproach and tears. The deeper you let Him dig the better. *Subsoil repentance makes honest Christians.* Sighing over sin, and the self-flattery that you are no worse than other people, will only delude you; such tears soon dry off and leave your heart harder than before. The Holy Spirit is pressing you to repentance, and that involves more than sorrow for past sins; it involves hatred of present sinfulness and a turning from it with an honest endeavor to obey Jesus Christ. The more you loathe your sins, the more will you realize your need of a Saviour.

I entreat you, do not befool yourself in this most momentous matter on which the salvation of your soul depends. Jesus Christ alone can cleanse your heart that has been poluted with more sins than you can count. Here comes in the mighty meaning and the indispensable necessity of the atoning blood. That cleanses, and that alone. It is not your tears, but His precious blood; it is not your sighs, but His sufferings on the cross that can avail for you. He "bore your sins in His own body on the tree;" then come straightway up to Him and implore Him to give you the benefits of that atonement. Say to Him:

> Nothing in my hand I bring,
> Simply to Thy cross I cling.
> Vile, I to this fountain fly,
> Wash me, Saviour, or I die.

Coming thus to Jesus is the vital step. This is *conversion*, when it is done with the whole heart. To this very thing you are shut up; for no other name is given whereby you can be saved. "Other foundation can no man lay than that is laid, which is Jesus Christ." Everything else is shifting sand. You are building for eternity. Then build to last. The Master, in His Sermon on the Mount, tells us that the man who "built his house on the earth, without a foundation," made an awful mistake, for when the flood dashed against it, "it fell in, and the ruin of that house was great." Some lives of professed Christians show most shocking cracks, and lean over so that they require to be constantly "shored up." They were badly built on a bad foundation. We are startled very often by the sad crashes of this or that man; the whole structure of his character has fallen in!

Just what is meant, then, by building on Jesus Christ? We answer that you are to renounce all idea of regenerating your own heart, and trust Jesus Christ to do it. As you have no strength of your own equal to life's conflicts, Jesus offers you His everlasting arm. *Instead of self-gratification* as the chief end of living, Jesus implants a new principle, namely, to live for him and for the good or others. He imparts to you a universal grace which is more than a mere happy emotion; it is a controlling power to hold you against temptation, as an unseen anchor holds a vessel in a *storm.* When you sincerely accept Christ as your atoning Redeemer, when you look to Him for daily direction, lean to Him for support, and are joined to Him in deep heart union, then you may feel sure that you have got the everlasting rock-bed underneath you. On that corner stone of Christ's work for and in you, it will be your delight to build as long as you live, piling up grace upon grace, and one good deed upon another, until the last stroke of the trowel.

Such life-structures are built to be seen, as a lamp is kindled in order to shine. A man cannot have Jesus Christ in his soul and nobody discover it. A fire in a stove reports itself. And if other people do not discover your religion, it is because you have none; for "by their fruits" Christians make themselves visible.—*Exchange.*

FORGET SELF.

The really healthy man is not always thinking about his health. He eats his dinner and goes to his work without thinking whether his dinner will digest or not.

There is some analogy in this to spiritual things. The healthy Christian is not always thinking about his spiritual condition. He asks God for grace and strength, and then goes to his work without worrying about his condition. He does not stop to think whether he feels right or not. He has such a peace of mind that he scarcely thinks about it, just as the man in good health generally thinks of something else than his health.

And for a person to get in the way of thinking about his health does more harm than good. It aggravates trifling aches and creates imaginary ills. Many little things will set themselves right if he will go on to his work and let them alone.

This, too, is a spiritual truth. Self-examination is a duty at times, but it can be overdone. There can be too much of it. If a Christian wants peace, let him forget himself and go on to his work. If he wants to feel more of the joy of salvation, let him go out and bring some one to Christ, and then he will know something of the joy of his Lord. The joys of salvation consist not simply in being saved, but also in saving others.

To mourn over our sins to the neglect of our work given us to do, is morbid, not healthy, repentance. The spirit of the gospel is to forget self, our sins as well as our desires, and give ourselves to the service of Christ.—*Exchange.*

UNANSWERED PRAYER.

An unanswered prayer is no proof of an unhearing God. There may be reasons in the great purposes of our heavenly Father why a petition may fail of a direct answer. The creature may err, not understanding the will of God; but the Creator cannot err. As many a child of God has looked back over his life he has seen where the goodness and benign wisdom of God has been manifested in withholding the things asked for. But if the direct answer to the petition has been withheld we believe that in some way there will come a blessing because of it, and that no earnest, faithful prayer is ever lost to the suppliant. It may not be my way, it may not be thy way, but yet in His own way the answer will come. It may be years in coming; it may come in some wholly unexpected way, through some channel we neve dreamed of, and which at the time of the prayer we knew nothing of; but it will come to us with blessing. Indeed, we in our obtuseness may be living in the very atmosphere of answered prayer and not be aware of it. If the answer does not come in the way we look for it, let us look around and see if the flower that we longed for is not blooming elsewhere, or if our life at some angle does not touch God more intimately than before. We may look for the answer in a tally-ho, but it may come in the form of some poor beggar on the street.—*United Presbyterian.*

The faith of the heart is a stronger assurance than all the visions of the outward sense.—*Orvill Dewey.*

Literary

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

The *September number of Scribner's Magazine* has many beautiful artistic features; the frontispiece, "The Refugees," and full-page, "An Alarm," are reproductions in color of two effective pictures of moose, very lifelike and spirited; Arthur Symons's appreciation of the dignity and ancient beauty of "Siena" is illustrated by Peixotto, whose delicate drawings are reproduced in tint. Charles S. Chapman, an artist who writes his own text, describes adventures in the woods with a "culler."

Henry van Dyke concludes his series of "Days Off" with an amusing story of the rivalry in fishing and in love of two Connecticut clergymen in the ancient village of Samaria.

Madame Waddington, from her long residence in Italy and France, writes of "International Marriages," telling how American girls fit into Italian and French households; she praises their skill in managing their husbands' relatives.

Sidney Lee, in the third of his papers on "The Call of the West," shows how much the Elizabethans knew of the American Indian by reason of the visits of occasional natives to England.

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Contents of the *Century* for September:

A complete novelette, "The Mind-Reader," by Dr. S. Weir Mitchell, leads the September *Century*, a tale rich in that notable author's characteristic insight into character, and with an unusual plot holding interest to an entirely unexpected conclusion. The serials are, Frances Hodgson Burnett's "The Shuttle," and Elizabeth Robin's "Come and Find Me," and there are short stories also by Dorothea Deakin, Charlotte Wilson, Edward J. Nocton, Beatrice Hanscom and Margaret Horner Clyde.

For the reader of distinctly literary tastes, there are further extracts from Horace Traubel's daily record of conversations with Walt Whitman in his old age. Arthur E. P. Weigall, eye-witness of one of the most remarkable of recent discoveries, that of the tomb of the famous Egyptian queen, Thiy, and of her period.

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The *Atlantic Monthly* announces that this fall it will celebrate its semi-centennial. This "backbone of American magazines," so independent in the plainness of its orange cover and its refusal to print pictures, deserves hearty congratulations from all over the country. Half a century is a long time in this land for anything, and half a century of sound writing and thinking on vital topics by our soundest public men calls for more than passing notice. Turning to the files we find in the first issue (November, 1857), Parke Goodwin's "The Financial Flurry," the title alone of which suggests its spirit. In the last issue (August, 1907), Anna A. Rogers writes on a subject of large interest: "Why American Marriages Fail." And in the long series of brilliant articles between we read many important chapters in American history. A career like the *Atlantic's* is unique in the magazine world.

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The *New England Magazine* for September has as its leading article the third of a series "What's the Matter with New England," entitled "Vermont, Thrifty and Incorruptible, a Model State." As the title indicates, the article, unlike its predecessors, is highly commendatory.

Wellesley graduates should read "The Letters of a Wellesley Girl" beginning in the September *New England.*

The eighth chapter of Mr. Holman F. Day's story, "Old King Spruce," is delightfully funny, and more absorbing than ever.

Mr. E. H. Clement's reminiscences under the name of "Nineteenth Century Boston Journalism" ends with the September installment "The Fight for the Elevated and the Subway."

Mr. David S. Barry's monthly article on "Men and Affaids at Washington" treats of the Naval Academy at Annapolis.

"Dreams in Jeopardy," a quaint, imaginative tale, a bit of old-fashioned Wales for a background, by Jeannette Marks, is only one of several other excellent short stories which appear in this number.

SUNDAY-SCHOOL LESSON

SUNDAY, SEPTEMBER 15TH.

"Moses pleading with Israel."—Deut. 6:1-15.

Motto Text.—"Beware lest thou forget the Lord."—Deut. 6:12.

The generation which had stood at the foot of Sinai forty years before had died in the wilderness, though very many of those who had heard Moses preach these sermons in Deuteronomy could remember distinctly the giving of the law.

The land on the east of Jordan had been conquered and divided between the two tribes and the half tribe. They were making their final preparations for going over the river, and into that promised land their great leader could not go. But with strength unabated this old man of one hundred and twenty years gathered the people he had served so faithfully in the valley over against Beth-Peor and preached to them this sermon or series of sermons, than which no grander ever passed human lips. Deuteronomy is the last advice and encouragement of Moses to Israel.

"Hear, therefore, O Israel, and observe to do it." Obey God so only could they hope to receive the blessings which he had promised. The command comes as emphatically to spiritual Israel today. Obey God and his promised blessings shall follow. God always keeps his covenants. When the churches are hearing and observing to do what he has bidden, they may look to be increased mightily, and to live in a delightsome land of Beulah. *"Floweth with milk and honey,"* was an expression used to denote great fertility.

"Hear, O Israel. The Lord our God is one Lord." They would be strongly tempted to worship idols, surrounded as they would be by idolaters. *"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."* The first and by far the greatest of all commandments, though the second is like unto it in that it requires love, but a much less degree of love. Keep this and all others are easy to obey. But the carnal heart is enmity against God, and only the Holy Spirit can make us love him even a little. Think what the world would be if all professed Christians obeyed this command even as well as imperfect men can.

"And these words which I command thee this day, shall be in thine heart.". Can any Christian read this without being rebuked by conscience for the small portion of his thoughts and his heart which God's word occupies? The next verse rises up against this generation of professed Christians and condemns it. The failure to obey this command has much to do with the barrenness of Zion, the fewness of conversions, the worldliness in the churches.

"And thou shalt teach them diligently unto thy children." Let the parents answer their own consciences today, remembering they will have to answer to the Judge at last. Are you doing it? Diligently does not mean leaving it to the Sunday-school teacher. All of us know what diligently means. And the command goes on, *"And thou shalt talk of them when thou sittest in thine house,"*—that is, for the home life. How much do we talk of the Bible and of God and of our duty to Him in our homes? One thousandth part as much as we do of money making, of fashion, of plans for pleasure? Judging by your conversation at the table the last week what would your children think you loved with all your heart, soul and strength? In all circumstances the will of the Lord should be their thought. Paul puts it that whether we eat or drink or whatsoever we do, all must be done for the glory of God. And our Lord's meat and drink was to do the will of his Father.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The Pharisees construed this command literally and wore verses copied from the law in phylacteries on their foreheads and on their arms. But the command means that the law of God must govern every action of the hand and every thought of the mind. God and His will and His word must not only be the chief topic of conversation and meditation, but must govern all the outdoor business life.

"And thou shalt write them upon the posts of thy house and upon thy gates." The Jews placed a piece of parchment on which was written Deuteronomy 6:4-9 and 11:13-21 in a little cylinder and fastened it to the right hand post of every door. All going out and coming in must be in accordance with the will of God.

A constant sense of God's presence and a constant feeling of responsiiblity to him is the best of all guards from wrong doing. And this can only be secured in the rush of life by making his word the man of our counsel. God must be everywhere and must be first everywhere.

"Great and goodly cities, which thou buildedst not." They had been slaves in Egypt; they had been wanderers dwelling in tents, as their fathers had been before them. Now for the first time since Abraham left Ur of the Chaldees they were to dwell in cities of their own. Moses goes on to enumerate some of the many things which were waiting for them in the promised land. They were going into great temporal prosperity, and that is always dangerous for poor fallen human nature.

"Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." How often God sends affliction and temporal losses on his children because of their forgetfulness. They will not let Him give them what otherwise He would have bestowed. Forgetfulness of God in business, in pleasure, is fearfully common.

"Thou shalt fear the Lord thy God, and serve him, and shalt swear by His name." That is, should use his name and not those of idols and false gods in all their oaths. They would be engaged perhaps in business in which heathen would be involved, but they must never show heathen courts or governments the complaisance of using any name in their oaths but Jehovah's.

The "Yell-Oh" Man

And One of His Ways.

To call a man a liar seems rude, so we will let the reader select his own term.

Sometime ago the manager of "Collier's Weekly" got very cross with us because we would not continue to advertise in his paper.

We have occasionally been attacked by editors who have tried to force us to advertise in their papers at their own prices, and, on their own conditions, failing in which we were to be attacked through their editorial columns. The reader can fit a name to that tribe.

We had understood that the editor of "Collier's" was a wild cat of the Sinclair "jungle bungle" type, a person with curdled gray matter, but it seems strange that the owners would descend to using their editorial columns, yellow as they are, for such rank out and out falsehoods as appear in their issue of July 27th where the editor goes out of his way to attack us, and the reason will appear tolerably clear to any reader who understands the venom behind it.

We quote in part as follows:—"One widely circulated paragraph labors to induce the impression that Grape Nuts will obviate the necessity of an operation in appendicitis. This is lying, and, potentially, deadly lying. Similarly, Postum continually makes reference to the endorsements of "a distinguished physician" or "a prominent health official," persons as mythical, doubtless, as they are mysterious."

We do not hesitate to reproduce these mendacious falsehoods in order that it may be made clear to the public what the facts are, and to nail the liar up so that people may have a look at him. If this poor clown knew what produced appendicitis, he might have some knowledge of why the use of Grape-Nuts would prevent it. Let it be understood that apendicitis results from long continued disturbance in the intestines, caused primarily by undigested food, and chiefly by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals, and such. These lie in the warmth and moisture of the bowels in an undigested state, and decay, generating gases, and irritating the mucous surfaces until, under such conditions, the lower part of the colon and the appendix become involved. Disease sets up, and frequently, of a form known as appendicitis.

Now, then, Grape-Nuts food was made by Mr. C. W. Post, after he had an attack of appendicitis, and required some food in which the starch was predigested. No such food existed; from his knowledge of dietetics he perfected the food; made it primarily for his own use, and afterwards introduced it to the public. In this food the starch is transformed by moisture and long time cooking into a form of sugar, which is easily digested, and does not decay in the intestines. It is a practical certainty that when a man has approaching symptoms of appendicitis, the attack can be avoided by discontinuing all food except Grape-Nuts, and by properly washing out the intestines. Most physicians are now acquainted with the facts, and will verify the statement.

Of course, this is all news, and should be an education to the person who writes the editorials for "Colliers," and who should take at least some training before he undertakes to write for the public.

Now as to the references to "a distinguished physician" or "a prominent health official" being "mythical persons." We are here to wager "Collier's Weekly," or any other skeptic or liar, any amount of money they care to name, and which they will cover, that we will produce proof to any Board of Investigators that we have never yet published an advertisement announcing the opinion of a prominent physician or health official on Postum or Grape Nuts, when we did not have the actual letter in our possession. It can be easily understood that many prominent physicians dislike to have their names made public in reference to any article whatsoever; they have their own reasons, and we respects those reasons, but we never make mention of endorsements unless we have the actual endorsement, and that statement we will back with any amount of money called for.

When a journal wilfully prostitutes its columns, to try and harm a reputable manufacturer in an effort to force him to advertise, it is time the public knew the facts. The owner or editor of Collier's Weekly cannot force money from us by such methods.

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THE PLAIN DUTY OF KENTUCKY BAPTISTS.

WILLIAM H. SMITH.

The Baptists of the South form a large part of the army of Christain conquest. The final order of our Commander-in-chief is to make known the saving grace of God to the ends of the earth. We have long been dilatory in obeying that command. The time has come for a great advance. We must not, and there is no need that we should make any longer delay.

It is estimated that the Protestant church members of North America ought to evangelize one-half the non-Christian world. In other words, they are responsible for 500,000,000 of heathens. It requires one missionary, with his native helpers, to every 25,000 people, if they are to be evangelized in a few years. There are 20,000,000 of Protestant church members in North America. Hence, they must increase their missionary force from 4,000 to 20,000, and their annual gifts from $9,000,000 to $40,000,000, if the world is to be speedily evangelized. This seems impossible until we remember that it requires only one-tenth of 1 per cent. of the members to go as missionaries and an annual average of $2 per member to sustain the work. Does it seem impossible for Christian people to send one out of a thousand of their number and to give an average of less than one street car fare per week to evangelize the world?

It is the command of our Lord that we preach the Gospel to every creature. To be obedient to that command the Christians of today must evangelize the non-Christians who are now living. Unless we give the Gospel to them, they can never hear it. Can we meet our Lord face to face and tell Him that obedience was impossible when it called for only one-tenth of one per cent. of our members and an annual gift of $2 per member?

On this basis it is easy to estimate the share of Kentucky Baptists in this great work. They ought to send out 21 missionaries and give $420,000 a year to their support. Does this seem impossible? Let us remember that there are 210,000 members of Baptist churches in Kentucky, and this great task calls for but one out of a thousand of their members to go as missionaries, and an average of less than five cents per week from those who remain at home. Surely this is not impossible.

Let this matter be laid on the consciences of our people as a plain duty. Let the pastor and business men of every church get together and resolve prayerfully to raise an average of at least $2 per member for this work. Of course, many will give nothing, and others will give only small amounts, but there are those who can give large amounts, and the average can be made up. I believe that the result of such a movement would be truly glorious. It would not cause any interest fostered by the churches to suffer, and the blessing and power of God would rest upon our people, and all that we undertake would prosper. Some denominations are striving this year to raise an average of from $4 to $8 per member for foreign missions. Shall we let them go beyond us in their zeal for world-wide evangelization?

This average of $2 per member is a matter of plain duty. Beyond that lies the great field of privilege where there is no limit to what we may do if we love the Lord and the Gospel which He has given to us. Why should we take centuries to do that which ought to be done in a few years? May our people arise in their might and by the grace of God resolve that they will do their duty—yea, far more than their duty as a glorious privilege, that God's Kingdom may come and His will be done in earth as it is in Heaven.

Fine Care Fine Hair

It's fine care that makes fine hair! Use Ayer's Hair Vigor, new improved formula, systematically, conscientiously, and you will get results. We know it stops falling hair, cures dandruff, and is a most elegant dressing. An entirely new preparation. New bottle. New contents.

Does not stain or change the color of the hair.

J. C. Ayer Co., Lowell, Mass.

LIBERTY ASSOCIATION.

Liberty Association met at Zion church, Hart county, on August 7th. Bro. J. M. Bruce, the pastor was master of ceremonies, and with an able corps of assistants held matters in hand. Bro. Cook, appointed to preach the introductory sermon, having gone to a new field of labor at Columbia, Bro. Loving, of Glasgow, the alternate, preached to a packed house. His sermon was highly appreciated.

After reading of letters, the former officers, Bro. Jones, of Glasgow, and Bro. Hatchett, of Glasgow, were re-elected Moderator and Clerk.

Brethren Maddox, Stalling, Humphreys and other visiting brethren were present. Bro. Jones presided in his usual impartial and able method, conducting the affairs to a successful close.

Brethren Loving, Puckett, Winn, Page, Hamner and other ministers of the Association were present and able discussions were had on all of our denominational interests. There was marked increase of interest, one church, Glasgow, reporting $1,250, and others in proportion. This one church gave an amount equal to the apportionment of the whole association.

One perplexing problem which has vexed the Association for several years was considered, and with an almost unanimous vote a plan for early adjustment was adopted. One divided church, Siloam, effected with the sanctification craze, sent up two sets of delegates, who were refused seats. A motion was carried requesting the church or churches at Siloam, through the messengers sent up, to call for a council, to be composed of several elders, and one member from each church in the Association, to consider the orthodoxy of these churches, and its ministers. It will surely be settled now once for all, though the result may be a permanently established church on the one hand and a permanent separation of the heretical portion on the other. These brethren that may be sent to the council should engage in much prayer, as they have a more than ordinarily difficult problem to solve. They meet in October, and may the church have rest thereafter.

There are but few WESTERN RECORDERS taken in the neighborhood of these churches, but instead there are many *Pentecostal Heralds*, "the breeder of isms," such as "women preachers," and "too good to sin" people.

Bro. J. M. Bruce secured in pledges from the churches the amount of $400 to build a church at Edmonton, and J. M. Bruce's name and labors is a sufficient guarantee of its success. May harmony abound in old Liberty, my own old Association, where I spent five happy years and, I trust, useful years. "Long live Liberty."

SAMUEL C. HUMPHREYS.

ORDINATION AT FORDSVILLE.

On August 20, 1907, pursuant to the call of Macedonia Baptist church upon Mt. Pleasant Baptist church of Christ, of Fordsville, Ky., to ordain one of her members, who had been called to the care of said Macedonia church, to the full work of the Gospel ministry. Complying, a presbytery was called, composed of Rev. R. T. Bruner, W. D. Nowlin, D. D., B. F. Jenkins, of Owensboro churches; W. R. Oldham, from Pleasant Ridge church, and A. N. Couch, of Mt. Pleasant church, said presbytery was organized by electing Brethren R. T. Bruner, President, and A. N. Couch, Secretary. Bro. Morris Wilson, by order of Mt. Pleasant Baptist church, presented Bro. J. M. Cox for ordination, who related his Christian experience and call to the Gospel ministry, and, after a careful examination of him about God, the Bible, Christ, salvation, preservation and resurrection, etc., all of which being satisfactory, he was recommended to the church for ordination, and the church ordered that the President proceed to ordain him, which was done.

Bro. B. F. Jenkins preached a splendid sermon, from Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the words of truth."

The prayer of ordination was by the pastor, A. N. Couch. After the laying on of hands of the presbytery setting him apart, Dr. W. D. Nowlin presented the charge and Bible to the ordained brother in a masterful way. His address was a classic; it surpassed anything of the kind I had ever heard.

Bro. W. R. Oldham, in a very appropriate manner, presented the charge to the church.

Bro. M. J. Cox has been at Fordsville for some months past doing special work with the pastor to enter actively into the Gospel ministry. He is gifted, and we bespeak for him a useful and earnest workman in his Master's service. It is his intention to enter the Seminary at Louisville at this fall term. He expects to hold some meetings during the summer. Pastors needing such help will not make a mistake to have him to help them. May God bless him.

A. N. COUCH, Secretary.
Fordsville, Ky.

TWO IMPORTANT ANNOUNCEMENTS.

Bro. B. W. Spillman retires from the Field Secretaryship of the Sunday-school Board, and will undertake another work of great magnitude to which, from a sense of duty, he sets his heart. He has been with the Board for six years and has served not only in faithfulness but with distinguished ability. He has won for himself a great place in the hearts of the denomination, and has given the Sunday-school cause an exalted place in the thinking of our people. He is greatly honored and loved by the Board, both for his own sake and for the great work he has done. We bid him Godspeed in his new position, and have asked him to still serve us as he may have opportunity, and to return to the work of the Board as soon as he may find it in his power to do so.

Rev. Hight C. Moore, at present the Sunday-school Secretary under the State Board of North Carolina, has accepted the Field Secretaryship of the Sunday-school Board. He is a man of fine abilities and has served with great success in his present position for a number of years. Bro. Moore succeeds Bro. Spillman, and for the present will have headquarters at Raleigh, N. C., beginning his work September 1st. We are very fortunate in closing the breach so promptly in our field forces. Indeed, there really is no break, for Bro. Moore begins immediately upon the retirement of Bro. Spillman. There will be further enlargement in our field work as opportunity may offer. We commend Bro. Moore to the Brotherhood as altogether worthy and competent, able and scholarly and godly.

J. M. FROST.

The choice of Sodom as a dwelling place was the great mistake of Lot's life. He was the type of that very large class of men who have but one rule for determining them at the turning points of life. He was swayed solely by the consideration of worldly advantage. Lot did just what men are doing today. He made choice of a home without making inquiry as to the religious state of the neighborhood. Men do not care how poor the church is if the farm be good. They will give up the most inspiring ministry in the world for ten feet more of garden or a paddock to feed an ass in. They will take six children into a moral dessert for the sake of a garden to play in.—*Exchange.*

It is good for us to realize our dependence upon God, for only thus can we know peace and security. If we can find out our helplessness in no other way than by being thrown prostrate by trouble, still let us sing aloud because we have learned our lesson at any cost. No price is too great to pay for a sense of complete dependence upon God.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING. 1907.

SEPTEMBER.

5—Wayne County, Big Sinking church, Wayne county.
6—Greenville, Providence church, Wolfe county.
10—Boone's Creek, Union City, Madison county.
10—Rockcastle, Pleasant Run church, four miles of Livingston.
11—Nelson, New Salem church.
11—Sulphur Fork, Campbellsburg.
12—North Concord, Centennial church, Bell county.
13—Booneville, Liberty church, Clay county.
13—Second North Concord, Union Chapel church.
14—Stockton's Valley, Seventy-six Clinton county.
18—East Lynn, Good Hope church, Taylor county.
19—Upper Cumberland, Martin's Ford church.
20—Freedom, Central Union church, Clinton county.
20—Lynn Camp, Gray's, six miles from Corbin.
20—Three Fork's, Hindman.
25—Edmonson, Joppa, two miles west of Mammoth Cave.
25—Pulaski County, Good Hope church, six miles of Eubanks.
25—Severn's Valley, Mill Creek church, near Vine Grove.
25—Warren, Woodburn church.
27—Goose Creek, Girdler, Knox county.
27—Irvine, Indian Creek church.
27—South Union, Rose Hill, Morley Station, on L. & N.

OCTOBER.

1—East Union, Big Poplar church.
1—White's Run, Jordan church, Eagle Station.
2—Goshen, Pleasant View church.
2—Little River, Blue Springs church, Caldwell county.
4—Laurel River, Singing Creek church, Laurel county.
4—South, Concord, Lick Creek church, Wayne county.
9—Little Bethel, Cedar Grove church, Muhlenberg county.
9—Ohio River, Clear Springs church, Shady Grove.
9—West Kentucky, Poplar Grove church.
11—Enterprise, Card church, Pike county.
11—Mt. Zion, Corinth church, four miles from Corbin.
15—Muhlenberg Co., Nelson Creek.
16—West Union, Oscar church.
22—Ohio Valley, Sturgis.
23—Blood River, Benton church, Marshall county.
23—Salem, Raymond church.
25—Severn's Valley, Mill Creek church, near Stithton.
28—Franklin, Frankfort.
30—Graves County, Mt. Pisgah church, three miles East of Boaz.

Clover Bottom.
Landmark, Bethlehem church.

If changes or corrections are necessary, please write to the papers.

J. K. NUNNELLEY, Secretary.
Georgetown, Ky.

Thousands Have Kidney Trouble and Never Suspect It.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalency of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, *who content themselves with doctoring the effects*, while the *original disease* undermines the system.

What To Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of **Swamp-Root** is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle and a book that tells all about it, both sent free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention this paper and don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.

Home of Swamp-Root.

CLINTON COLLEGE Co-Educational. Clinton, Kentucky. High-grade work in Mathematics, Science, Literature, History, Music, Elocution, Shorthand and Bookkeeping. $10 *per month pays* Tuition, Board and Music, including room rent, lights, heat, bath and Piano practice. Thirty-fourth year. Opens Sept. 5th. R. D. SWAIN, A. M., President.

ISAIAH 38:15.

"Himself hath done it"—Oh, how those words
Should hush to silence every murmuring thought;
"Himself hath done it." He who loves me best;
He who my soul with His own blood hath bought.

"Himself hath done it," can it then be aught
Than full of wisdom, full of tenderest love?
Not one unneeded sorow will He send
To teach this wandering heart no more to rove.

"Himself hath done it." He who's searched me through,
Sees how I cling to earth's ensnaring ties,
And so He breaks each reed on which my soul
Too much for happiness and joy relies.

"Himself hath done it." Then I fain would say
Thy will in all things evermore be done,
E'en though that will removes whom best I love,
While Jesus lives I cannot be alone.

"Himself hath done it," precious, precious words;
"Himself," my "Father," "Saviour," "brother," "friend."
Whose faithfulness no variation knows,
Who having loved me loves me to the end.

Our Pulpit

WHERE AND HOW TO WORSHIP.

REV. CHARLES BROWN.

"The hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshippers."—John 4:21, 23.

There is no incident that I know of in the life of our Lord in which He more completely defies the conventionalities of His time than in the interview recorded in this chapter—an interview for which He was responsible, and which is perhaps the most striking personal interview recorded in His life. That He should have had a good word to say for a Samaritan was wonderful enough, considering the bitter prejudice of the Jews against them; and that good word He said in the parable of the robbed and wounded man who was compassionated by the Good Samaritan. That He should have conversed with a Samaritan was more wonderful still, and such a Samaritan as this! A woman, and a woman whose moral life would not bear inspection! We sometimes talk of people who differ by a whole heaven from each other. If you can say it of any two persons who ever met in this world, you could say it of the two people brought face to face in this vivid narrative.

What could there be in common between Him of the spotless life, living on the height of daily, hourly communion with God, and this poor stained, ignorant soul, living in disobedience of one of God's holiest laws, apparently without reverence for God or man or herself? The answer to that question is quite startling when you come to consider it. For the thing in common between those two widely sundered persons was religion, and it is religion that they are speaking about before they have been speaking many minutes; about the last thing in the world that you would have thought the woman capable of discussing or of being interested in. And not merely religion, but the very life-blood of religion—how and where God may be sought and found and communed with; that which underlies all creeds and observances and ceremonies.

I must confess that I know of no situation more striking in many respects in the whole of the New Testament than this in which the Son of God discusses this most spiritual theme, and this poor woman, whose soul might be supposed to be benumbed or dead, listens enthralled with interest to His teaching.

It seems to point to the fact that

Everybody Has a Religious Naure.

On that assumption our Lord seems to have proceeded during the whole of His ministry. And he demonstrated, as His forerunner had done, that there is no subject in which men are more deeply and permanently interested than in religion. It is quite true that the religious official, the man decked out in robes and paraphernalia of religion, emphasizing the things that lie at the surface and circumference of religion, had entirely failed to interest the common people, as he had done since. But the living person, with the living word, speaking with certitude and authority, struck a chord in human nature that responded instantly, and the whole nation seemed to be moved at His teaching.

I have a very deep conviction, with which some of you may disagree, that there is no subject to which people would rather listen than religion. By religion I do not mean millinery and forms and ceremonies, but the vital part of it. Whether there is a God, whether He can be found, whether He is good and loving, whether he hears prayer, and whether He really comforts sorrow and heals a broken heart. Whether sin can be mastered and goodness can be reached and the soul can find satisfaction. Let a man stand up among his fellows and say concerning these things, "*I know.*" Let him speak with the authority of experience, and I for one do not believe that he will lack interested listeners. My own conviction is that the deepest hunger in the soul of man is the hunger for God, and the trouble with most of us preachers is that too often we have no bread for the hunger. We do not know at first hand, we have little experience, we are guessing and theorising, and asking what is the correct thing to say. What is wanted everywhere is the breath of life, the touch of reality, the note of experience and certitude, and where these are I believe there will be response and interest. There are certain institutions in connection with some of our churches where everything is discussed save religion. We have an idea that people will go where they can be amused, or where social and political matters can be dealt with without reference to religion; that these are the things that will attract and hold the masses, that they are thirsting for these things. I believe they are athirst for God, though they may not know it. And one reason why they are not eager to listen to us on the deeper themes may be that we have little or nothing to say, that we are real in the other things and forced and artificial in these. What is needed is not less talk, but more actual experience of the reality of God and of what He can do for men, and more knowledge of what He desires from men. And I would urge my beloved fellow-workers in Sunday-schools and afternoon meetings for men to proceed on the assumption that man has a spiritual nature and can be appealed to and moved on that side; that it is the supreme business of the church so to appeal. It was my privilege last Sunday afternoon to speak to a company of more than 1,000 men. I was told that Agnostics and Socialists, trades union leaders, and all kinds of men were there; that only once before in the history of the meeting had a text been announced. I preached in substance the sermon which I preached here in the evening, and I have never spoken to a more eagerly attentive audience. Not interested in religion! Why, there is no music that moves and thrills men like that which has religion for its theme, and there is nothing in art that more permanently appeals to men than the spiritual. And I question whether any works of fiction are so widely read as those which enfold and give expression to some deep religious sentiment. There is a temple in every human soul; it may be neglected, it may lie in ruins, but it was made to be the dwelling-place of the Spirit of God, who is ever seeking to enter therein, and our Lord found that temple in most unlikely and abandoned places.

Then What About Worship?

For that is what our Lord discusses with this woman. This: the instinct for it is everywhere, in all times and lands. Temples, shrines, altars, holy places, all testify to the deep-rooted and widespread instinct. How do you account for it?

We have been so created and surrounded, so Paul declares to the Athenians, "that we should seek the Lord if haply we may feel after Him and find Him." He is ever saying in the soul of man, "Seek ye My face." So comes the instinct. Crude and unillumined it often is, but it is there. And what is needed is that it be guarded and fostered and informed; that we all heed and protect and cultivate that aspiration after God that is in us all. The danger with all of us is that the instinct and faculty for worship shall be dissipated or perverted. Any faculty within us can be dissipated and wrecked. There are some of us who once had the faculty for quiet and serious reading, but we have lost it. We would not sit down for an evening now with Bunyan or Ruskin or Shakespeare alone; we have apparently lost the power of sustained and quiet thought. We rush from one excitement to another in our spare hours, and though we do not know it, our lives are becoming woefully superficial, and the grave danger is that in time we shall become incapable of deep thought or deep feeling. What is true of mental culture is still more true of spiritual. We are imperilling—some of us—the most precious faculty we possess. Talk of prayer and of quiet hours with God is beginning to sound like echoes from a vanished experience and from another life.

The danger with many of us is that we shall do what this woman did—viz., lay emphasis on place rather than on spirit; that we shall endeavor to satisfy our craving by going to a place of worship without the spirit of worship. It is scarcely necessary to say that it is possible to go to a place of worship with no worship in the heart at all. It is possible so to pervert the place of worship as to substitute it for the act of worship. We entirely disapprove of the man who spends this day in golfing or motoring, or in going over his business accounts. But if we have been wilfully thinking of pleasure or business during this hour, or if we have lounged idly through the service and made no definite effort to lift our thoughts to God, we have derived no more profit than he. God has sought us to be His worshippers in vain. The chief use of the building and the day and hour set apart for public worship is that the instinct for worship should be appealed to under most favorable conditions and should express itself and carry its blessed infection to other lives. So we believe in multiplying the buildings for religious uses in great centers of population. But the opportunity may be lost. The place of worship may be devoid of the true spirit of worship as the Temple in Jerusalem was. We Free Churchmen do not consecrate buildings as the manner of some is, and to some of us our own homes are as much the house of God as the place in which we are now met. We realize that no building can consecrate the lives or the acts of the people who gather in it. It is rather the spirit that consecrates the place. It is not the consecrated place, but the consecrated man that we believe to be important. There is, therefore, the greater necessity that we should seek to bring within these walls a consecrated spirit, to create and foster a devotional atmosphere, to come prepared to give entirely this brief hour to thoughts of God—His goodness and mercy and unutterable love, and His claims upon us all; so that men who want to worship, who want the quiet place and hour wherein they may lift up the heart to God and draw His presence about the soul, may find among us the atmosphere that helps prayer, that assists the devotional mood, that helps to break and throw off the narrowing captivity of worldly and secular things and to make the unseen real. I am extremely anxious that our Free Churches should be places of worship in the truest sense. There is a prevalent idea in some circles that we meet to hear sermons and not to worship, and there are many people in such circles who would deem it a sin to meet with us. Personally, I do not know of a much higher act of worship than a devout exposition of the Word of God and an earnest and hearty attendance on the same. But it should be our business to demonstrate to all

FEET OUT.

She Had Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in South Dakota She says:

"I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and felt afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

"When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking.

"I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

"Postum Food Coffee is absolutely worth its weight in gold to me." "There's a Reason," Read the little health classic, "The Road to Wellville," in pkgs.

IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

A GIRL'S EXPERIENCE

How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

who come near us that the spirit of worship is with us. There are those who are shocked at your beginning to talk to each other as soon as the service is over, either within or without the building. It is not the speech so much as the subject of the speech that matters. If your conversation be on all manner of worldly and foolish topics, then you may be doing infinite harm, and doing all that in you lies to destroy the most precious and sacred influence that can encompass the soul.

The teaching of our Master is that God, the Universal Spirit, the Father free from all limitations of space and time, may be worshipped wherever His children are. He may certainly be found and worshipped here where we are gathered for the express purpose. "Where two or three are gathered in My name, there am I in the midst," is the familiar word of our Lord. He will be found here of those who seek Him. And those who find Him in truth will carry the consciousness of Him with them into the common relations and duties and places of life. I have a firm belief that everybody who truly worships here will carry the worshipful spirit, the spirit that renders to God the sacrifice of reverent and grateful obedience, everywhere. If you find Him here, the experience will be so precious that you will want to diffuse it through the whole of life. The great thing is that we desire to find and commune with God.

PAUL'S POSITIVE PREACHING.

BY REV. J. G. REYNOLDS.

Paul preached a very positive Gospel. He never spent his time speculating upon theories that had not become a part of himself. His conclusions are borne in upon him by his religious feeling that rises to a degree of certainty.

In those years that the apostle spent in the Arabian desert he had time for meditation. Evidently he weighed the matter of his relation to God until there had come into his inner consciousness an assurance that sickness and suffering and even the Roman scourge could not shake, and we hear him triumphantly proclaim: "We know that all things work together for good to them that love God."

There is something very stimulating to our faith in the definite and decided way in which the apostle expresses his conviction. There is no "if" or "perhaps" or "I think" about it, but the very positive "we know."

We come to him in the Book of God with our weak faith about the future life. Paul, do you think there is a life beyond the grave? Yes, answers the apostle, I am sure of it. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Yes, but what about the body that is laid in the cold ground? Will we have form in that better land, and know each other there? Yes, says the apostle again, there is no doubt about it; for as we look back over this beautiful world of ours in all its changing scenes, "we know that the whole creation groaneth and travaileth in pain, waiting for the adoption, to wit: the redemption of our body."

Then if some one who still lacks in trusting faith says, But how do you know that our lives will ever be redeemed and kept? I think I see the apostle's face brighten as he repeats: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul was not looking to the things that are temporal, but he had his vision on the things that are eternal, and it gave him the assurance that rests upon God.

If we are continually looking to the things that are temporal, we are soon discouraged, and ready to give up in despair; but when we look to the unseen things, and determine the value of earthly things by the vision we get from on high, then, with the confidence of Paul, we, too, can say, "We know that all things work together for good to them that love God."

We stand higher than kings or conquerers. The world is our chariot, and we do not ever have to hold the reins. The universe with the vaulted dome of heaven is our estate. "We are heirs of God, and joint heirs with Jesus Christ."—*Journal and Messenger.*

FRESH AT NIGHT

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection: "I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased my eyes became stronger. I never heard of any other food as nutritious and economical as Grape-Nuts." Read "The Road to Wellville," in pkgs. "There's a Reason."

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.—*J. R. Miller, D.D.*

You see your true self when you believe that the best and purest and devoutest moment which ever came to you is only the suggestion of what you were meant to be and might be all the time.

Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—*Thomas A. Kempis.*

SANATIVE SHAVING.

A New Method Which Makes Shaving a Pleasure to Men with Tender Skins.

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Editorial

The writer of Hebrews writes: "But without faith it is impossible to please Him" (God). How important then is faith! It is not said: "It is difficult," but "impossible." How essential then to know just what it is! There are many mistaken ideas as to what it is. It is not feeling, or knowledge or mental assent to a propositon, and yet all these are involved in it. With it we may please God as Enoch did. Paul defined it as "The substance of things hoped for, the evidence of things not seen."

That is, it is that which makes real and joyous the riches of the future. *There are three essential elements of saving faith as taught in the Scriptures.* First: There is knowledge of the object, Jesus Christ. Paul says: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" This is intellectual and obtained as any other knowledge. The historical Christ must be known and accepted. This is the first step in true faith but it saves no one. Men examining the evidence are forced to assent. Men are so constituted mentally that on whichever side of a proposition there is the strongest proof they are compelled to go. They are only responsible to investigate. A man may believe intellectually that Jesus Christ is the Son of God and hate it with the intensity of the devil. Second: There must be willingness to submit to Him, as known. Jesus said to the Jews: "And ye will not come to me, that ye might have life." This is coming unto Him as opposed to self-efforts, to ordinances, to good works. It is to receive Him in His three-fold office as Priest, to atone for us; as Prophet, to teach us; as King to rule us. Third: Taking what He offers. "And whosoever will, let him take of the water of life freely." One may know and yet reject Him, he may be willing and yet neglect Him. He must take Him at His word. It is ever an active principle. He must accept the fact of the atonement and then rely on it for salvation. There are three characteristics of true faith. It works by love, is active. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." It moves the affections. Again, it purifies the heart. "And put no difference between us and them, purifying their hearts by faith." It leads to earnest desires after holiness by separation from the world. Again, it overcomes the world. "And this is the victory that overcometh the world, even our faith." It gives such glorious visions of heavenly splendors that temptations lose their power and the believer is victor. Such a faith as this insures salvation because it connects with God the fountain of life. Reader, how much do you exercise?

DR. F. B. MEYER VS. DR. F. B. MEYER.

"Dipping or sprinkling does not matter. The heart is what counts in baptism." If Dr. Meyer said this he has wonderfully changed in these latter days from the former. In a tract entitled, "Seven Reasons for Believers' Baptism," among other things he says: "As to the mode of baptism. It must be by immersion, *i. e.*, the dipping of the whole body beneath the water. If there were no other argument to prove that this was the ancient and spirtual mode, the question would be settled by an appeal to the sixth chapter of the Epistle to the Romans. The whole point of the argument there is this: the waters of baptism are a grave; baptism is a burial; the baptized one is buried into the likeness of Christ's death. If a few drops of water are sprinkled on the face, it is impossible to trace any resemblance to that eventful moment when Joseph and Nicodemus bore the lifeless body of the Lord to burial in the tomb, amid the tears of the Marys, and the evening fragrance of the spring flowers, and hid it from the sight of man. . . If then, 'baptism must be by immersion,' sprinkling is ruled out, and there can be no more question of 'dipping or sprinkling,' nothing but the one definite deed of obedience remains. And 'the heart will count' in yielding promptly and gladly to that divinely appointed 'formal expression.'"

Now, the former words were spoken in a fervid address, while the other was deliberately written down. It does seem to us that our Pedo-Baptist friends should, to be just, write down both of these opinions of the Doctor. He must explain the inconsistency. We would be glad to have Dr. Meyer rise and explain, if he did speak the first.

Rev. N. McConaughy is writing a most interesting and instructive series of articles in the *Bible Student and Teacher* upon Scriptural Chronology. By the way, we never read a copy of the *Bible Student and Teacher* without wishing we were Czar or Pope or some other absolute ruler long enough to see to it that every Protestant preacher took this invaluable magazine.

In a recent number, Mr. McConaughy gives the testimony of astronomy to the age of man. He quotes from various authorities, but we will merely sum up some of the facts.

The twelve signs of the Zodiac date back to probably 4400, B. C., The animals used and the limits North and South prove the Zodiac was the work of men living in Asia Minor or Armenia. But astronomy was studied at an early date in all the nations. In 2608, B. C., a mathematical tribunal was established by the Chinese Government to study astronomy and calculate eclipses. But astronomy was studied long before, its golden age running from 2980, B. C., to 480, B. C. Observatories made by Babylonish astronomers go back to 2300, B. C., and by other Eastern nations to 3447, B. C., 162 years after the flood.

The transition of the equinoctial points of our entrance into a new sign of the Zodiac has been carefully noted. The first record when the vernal equinox passed from the Gemini into Taurus is recorded in the Zendavesta. It took place in 3725, B. C., as the calculations of modern astronomers have shown. The Zendavesta declares man was created when the equinox stood at the entrance into Gemini and adds it is so held by the Arabian, Persian, Chaldee, Hindu and other astronomers.

The second moving of the equinox was from the sign Taurus into Aries, which took place in 1579, B. C., and was recorded by the ancient Hindus. The third was from Aries into Piscis, on which sign we now are. This is recorded also by the Hindus, taking place in 568, A. D. Thus it is shown the time required by the earth to pass through one sign of the Zodiac is 2,146 years. And according to these astronomers, man was created 5871, B. C. And this record of astronomy differs only forty-two years from that of the Bible, or thirty-two years, if Hales is right in his Scriptural chronology.

The Egyptian astronomers arrived at almost the same figures for the age of man, but by a different calculation. The time which elapses between one rising of the Dog star exactly with the sun to the next is 1,461 years. This is exact and accurate. The Alexandrian astronomer, Theon, said in the year 27, B. C., on the 29th day of August, which was the first day of the Egyptian month Thoth, that the Canicular period, the fifth since the creation had begun. This gives four times 1461 plus the twenty-seven years till Christ, 5871, the exact figure of the Zendavesta and all the ancient astromoners.

The later Hindu astronomers reckoned eight Avatarae, or times it took the earth to pass through one-third of the Zodiac, and they placed the creation of man at 5775 2-3 years before the coming of the Christ.

These conclusions of the astronomers of various nations are of great interest to Christians. They do not strengthen our belief in the infallible accuracy of the Bible, but they are of value in silencing gainsayers. The discoveries in the East are upsetting to many—but Moses is not upset.

The Royal Commission, which three years ago was sent over from Germany to examine the public schools in this country, have made their report. It was very lengthy each member making his own statement. It has now been translated into English and a digest of it, covering the principal points has been published.

The report goes at length into the history of the public schools in this country and compares them with the German ones. The chief point of difference seems to be the greater thoroughness of the German schools.

Dr. Dunker says the German teacher points out to the scholars the inadequacy of their work and holds them to the perfect solution of minor tasks, such as he feels are within their powers if they exert themselves, and requires of them the closest attention to their tasks. "On the other hand the opposite practice prevails in the American school. The difficulties are avoided, the mistakes passed by, frequently children are given great tasks, whose performance would exceed their power, and the teacher is satisfied with a poor treatment of the subject which makes the impression upon the children that the problem has been fully solved. This results in quickness of judgment, self-confidence, superficiality and dilettanteism."

Dr. Dunker praises greatly the sanitation of the schools here, as vastly superior to what it is in the German schools. What the Commission learned here on that subject will no doubt be of lasting good to the German schools. But the keen German eye certainly saw a great defect, one is inclined to brag that it is the only great defect. No quickness can make up for thoroughness. "Do with thy might what thy hand finds to do" is a command of practical wisdom.

We wish we could be Judge Landis or some other judge in Chicago and could, by some hook or crook, bring Prof. Foster up before the court. Our only desire would be to cross-question him where he would be forced to answer and to speak plainly if he can. Clear speech and clear thought may be beyond him—certainly clear writing seems to be. But being forced to answer questions might clarify his language.

Mr. F. C. Weed, of Madison, Wis., writes to the *Congregationalist* that in a recent Congress of Religions, held in that city, Prof. G. B. Foster, of the University of Chicago, read a paper. In it "he announced the proposition that it would make no difference to our religious life if it should be scientifically demonstrated that Jesus of Nazareth had never lived." Speak for yourself, John. It might not make any difference to Prof. Foster's religious life; he is the best judge of that. But it most assuredly would to the religious lives of thousands of us—millions of us.

He also said "he wanted to insist upon the proposition that there is a scientific and historical possibility that some time within a billion years it may be demonstrated that Jesus never lived."

Whatever can be historically demonstrated in regard to an event now past, one billion years from now, or a billion of billions of years, is bound to be true now. If Jesus ever lived, not through all eternity is there any possibility of its being demonstrated that he did not. Yet Prof. Foster says he believes that Jesus did live! We should like to cross-question him on those two propositions. Jesus did live, and yet it may be demonstrated that he did not live!

Another question we should much enjoy having him answer is what he means by a scientifical demonstration of a fact? That Jesus lived is a question of simple fact. It may be historically proved. But how scientifically? By what science? By the science of history? Then why say "scientifically and historically"? Besides we did not know that the *science* of history proved or disproved facts.

Another question we would ask is what the Professor means by religious life? Does he mean only moral life, life as regards his present environment? That is, if Jesus had never lived Prof. Foster would not cheat his neighbor, nor get drunk, nor beat his wife? If this is what he means that first proposition of his is, we take for granted, true. There is no reason why it should not be. There have been heathens who never heard of Jesus who led moral lives. Religion is supposed to have something to do with a God. What is Prof. Foster's idea of it?

Certainly if the Lord Jesus Christ never lived the Christian religion is entirely gone. The New Testament sinks into a sort of "Arabian Nights. What religion does Prof. Foster believe? The Jewish religion with the Old Testament would be left. Does he profess that? We think he has little faith or none at all in Moses. He cannot be a Mohammedan, for their religion asserts that Jesus lived and was a great teacher. But all the heathen religions living and dead would be left unscathed if Jesus was proved to have been only a fairy tale.

Oh, Judge Landis, make this Standard Oil Professor tell you what he means by the word religion, and what religion, if any, he favors.

RETIRED.

Dr. W. P. Harvey, who has been the successful Business Manager, President and Treasurer of the Baptist Book Concern, which concern owns the WESTERN RECORDER, has sold out his interest and resigned his position and retires from the business. The Book Concern owes much of its past success to him. Further statements will be made in the future.

J. G. Bow.

EDITORIAL VARIETIES

The interest in our great educational movement was seen at the meeting of the Russell's Creek Association recently, in Campbellsville. That body had raised for education lately nearly $10,000; but they requested Dr. P. T. Hale to take another collection, and over $4,000 were cheerfully given, and the people seemed positively to enjoy the grace of liberality. The churches will raise still more for their new academy. They desire to correlate their school as a part of the plan of the Education Society.

At the South District Association a gentleman, who was not a member of any church, gave Dr. Hale a hundred dollars for education, saying he believed in that work. What ought not Baptists to give?

We take pleasure in calling attention to the advertisement of Mr. R. C. Goldsmith on another page. If all those who have written and expressed a wish for a good picture of Dr. Eaton to hang in their homes, and to be an inspiration to their children and their children's children, send orders to Mr. Goldsmith, he will soon be kept busy. At the price Mr. Goldsmith will receive little or nothing in the way of profits, but he will have gratified many friends of his dead pastor.

Brother pastor do you not realize that your denominational paper is the best help you have in your work? Then, why not become a self-appointed agent for the RECORDER and send us in a good list of subscribers from your own church?

Byron says: "Knowledge is not happiness, and science but an exchange of ignorance for that which is another kind of ignorance."

Talmage says: "One good, hearty laugh is a bombshell exploded in the right place, while spleen and discontent are a gun that kicks over the man who shoots it off."

Father of the pastor (after the sermon)—"How Horace has changed since he was a babe!"

The Mother—"What an idea! Of course, he has changed."

Father—"What I mean is that when he was a baby he used to keep me awake."

Patrick Henry said: "I have now disposed of my property to my family. There is one thing I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would have been rich; and if they had not that, and I had given them all the world, they would be poor."

The wheels of God's mysterious power, which forms the star from nebula or nothing, turn slowly, but—they turn.—*Theodore Harris.*

At twenty years of age, the will reigns; at thirty, the wit; and at forty, the judgment.—*Grattan.*

Concern yourself as little as possible with your past. Unnecessary self-torture over what you have been will only cripple you in your noble battle to do better.

In the center of every cyclone there is a perfect calm, so in the heart of the man who believes in God and in his own destiny.

True greatness is only the proper use of the powers God has given us.

"During the past twelve months the Prohibitionists have made grave inroads on our business. Especially is this true in the South, and unless we work with more energy and determination to stop this tidal wave, every State in the South will be closed to us," wails a whiskey organ.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. J. G. Bow preached at both services.

Bardstown—Bro. J. E. Gwatkin: The Christian Mission With Christ; Obedience the Test of Love.

Chestnut St.—Pastor J. M. Weaver: Christ's Last Legacy; Christian Duties. One for baptism, two baptized.

Clifton—Pastor Wm. E. Foster: Authority for the Gospel; God's Proposal Rejected. Pastor had a fine meeting with Gilead church, Hardin county, J. B. Hunt pastor; eighteen additions.

Culbertson Ave. (New Albany)—Pastor U. S. Clutton: The World-wide Vision; Hearts. Four by letter. Mission Sunday-school reopened after a two-months intermission.

Calvary—Pastor J. S. Detweiler: The Intercession of Christ; When Jesus Comes.

East—Pastor Lloyd T. Wilson: A Word in Season; Christianity's Debt to this Age. One for baptism; two baptized.

Eighteenth St.—Pastor Everett Rawlings: Weighed and Found Wanting.

Highland Park—Pastor L. B. Arvin: God Our Shield; The Spirit's Last Call.

Highland—Bro. B. H. Dement: Doing One's Best; The Transfiguration. Three by letter.

Immanuel—Pastor Thos. A. Johnson: Effectual Co-operation; Friendship for Church and Some of Its Evidences.

Lutheran, Second English—Bro. J. N. Prestridge: Shall We Know Each Other in Heaven?

Ormsby Ave.—Pastor J. R. Williams: Caleb and His Faith; Come, but not Expected.

Oakdale—Pastor S. N. Mohler: God's Idea of a Christian; Hardened by the Deceitfulness of Sin. One baptized; one by letter.

Portland Ave.—Bro. R. W. Grizzard: God's All-sufficiency; Cross Bearing. Pastor elect L. W. Smith, of Virginia, will take charge Sunday week.

Tabernacle (New Albany)—Pastor E. T. Poulson: Results of Rejecting Joshua and Caleb's Report; Kept From Presumptuous Sins. Rev. William Spurgeon, of London, will begin a special meeting with us about October 1st.

Twenty-second and Walnut St.—Pastor M. P. Hunt: A Rallying Cry; A Good Man in a Sad Light. Two for baptism; six baptized.

Third Ave.—Pastor S. J. Cannon: Sunday-school; Love our Enemies. One by letter.

Twenty-sixth and Market—Pastor R. E. Reed: Preach the Word. Bro. R. A. Barnes spoke on Whosoever Will. Two for baptism. At 11 o'clock Bro. R. A. Barnes was ordained; pastor preached the sermon. Bro. M. P. Hunt delivered the charge and Bro. J. H. Joiner presented the Bible.

THE STATE.

Pastor M. J. Webb writes: Having begun my service as pastor of the church at Barbourville, Ky., I shall wish to continue reading your paper. The outlook is encouraging, and I think I shall soon begin to feel entirely at home among the Baptist hosts of this great State.

Bro. R. P. Shacklett writes: "I wish you would announce that Bro. C. W. Bowles, of Upton, Ky., at our August meeting was unanimously called to Brandenburg church for half his time."

Bro. W. J. Levi writes: I have just closed two very successful meetings, one at Silver Ridge, with 15 professions, and one at Beechville church, with 9 additions to the church, and 11 additions at Union Chapel church.

Pastor J. M. Fowler writes: On Friday, August 23, we closed a meeting at the Drennon Ridge church which continued nearly two weeks. The church was greatly benefited by the meeting, and thirteen persons were received for baptism. The pastor of the Eminence church, Bro. J. H. Johnson, was with us and did the preaching. We were much pleased with him. He is an earnest gospel preacher and fine personal worker. May the blessing of the Lord attend him in all his labors in the Kingdom.

Bro. Homer Felts writes: W. H. Ryalls comes to us from Corinth Miss., and the people of Russellville are to be congratulated on securing such an able man. Pastor W. C. James was pastor of this church until recently, when he resigned to accept a call to Grove Avenue church at Richmond, Va. This is the second call of Bro. Ryalls by this church, he having declined to accept the first call two years ago. This is a unanimous call, however, and it is thought he will accept and move to Russellvile immediately.

Pastor T. L. Halcomb writes: We have just closed a glorious meting at Pitt's Point, Ky. Bro. B. H. Lovelace did the preaching in a very acceptable manner. Eighteen were added to the church, fourteen for baptism.

Pastor J. B. Hutcherson writes: Just closed a meeting of twelve days at my church, Blue Ball, in Hardin county. Bro. W. P. Stuart did the preaching and did it well. He won the hearts of the people, and we will ever love him for his faithfulness. The church was much revived, and I baptized eight at the close. To God be all the glory.

Pastor Clyde H. Bailey writes from Lebanon Junction: We have just closed a good meeting in which we were assisted by Bro. R. E. Reed, of 26th and Market street church, Louisville. Bro. Reed is a fearless expounder of the truth, safe and sound. Our church has been greatly revived, and we expect, under God, to do greater things to glorify His holy name.

Bro. Raleigh Wright writes from Smith's Grove: Kindly send my RECORDER to Chattanooga, Tenn., until further notice. Began a tent meeting there Sunday, August 25. The evangelism conducted by the Home Board is meeting with marked success. Many times more calls than we are able to supply.

Pastor Geo. F. Lowe writes: Thursday night, August 22, we closed an eleven days' meeting with the Chaplin Forks church, in which the church was greatly strengthened and built up. The Lord honored His word, so that thirty-four souls were added to the church, thirty-three by baptism, and one by restoration. Loyd T. Wilson, of East church, Louisville, did all the preaching, and everyone enjoyed his plain, forceful presentation of the Word of God, which it seems could not have been done in a more faithful manner.

OTHER STATES.

At Oakland, Cooper county, Mo., a meeting was held, resulting in 18 baptisms and 1 received by letter and 1 restored.

The meeting at Buffalo, Mo., resulted in 14 additions to the church. All for baptism.

Bro. Francis W. Taylor aided pastor S. S. Keith in a meeting at Columbia, Mo., and 14 were added to the membership of the church.

In a three weeks' meeting at Grand View, Mo., 23 were added to the membership; among the number baptized were a husband and his wife, 5 daughters and a son-in-law.

Pastor E. L. Williamson, Normantown, Ga., closed a meting with 24 accessions to the church, 13 of whom were baptized on the last day of the meeting.

Nineteen were added to the membership of the church at Denhart, Ga., 12 by experience and baptism, 4 by letter, and 3 by restoration, result of their recent meeting.

At Friendship church, Hall county, Ga., a meeting was held in which Bro. J. Frank Jackson did the preaching; 37 were received for baptism.

The meeting at Sumner, Ga., closed with twenty baptisms, and others joined by letter.

Brethren A. O. Young and H. D. Warnock were set apart to the full work of the Gospel ministry by the church at Milltown, Ga.

The meeting at Evergreen church, Pulaski county, Ga., resulted in 19 additions.

Bro. S. W. Doolan held a meeting at Abbott, Texas, in which 129 joined the church, 97 of these being by baptism. Pastor Little had done much in preparing the people for the meeting and pastor and people are happy over the outpouring of the spirit.

The meeting at Lineville, Ala., a most precious one, resulted in thirty additions, twenty-three of whom joined by experience and baptism.

A church has been constituted at Hoenwald, Tenn., with eight charter members. Bro. J. J. Hull was elected pastor and Clarence Hull, Clerk.

The meeting at Cedar Gap church, Texas, resulted in nineteen additions.

Cook, Tex., has enjoyed a most gracious meeting, in which twenty-one were added to the church.

The church at Pandora, Tex., closed a meeting of days, resulting in fifteen baptisms and five received by letter.

Twenty-three were added to the church at Zephyr, Brown county, Texas, result of their protracted meeting.

Bro. W. S. Lackey tells of a fine meeting at Liberty church, Texas, twenty-eight baptized and ten received by letter.

After a good meeting at Village Mill, Texas, a church was constituted, with twenty-eight members.

The church at Kingston, I. T., closed their meeting with ten additions by experience and baptism and five by letter.

The church at Alamo, Crockett county Tenn., held a ten days' meeting, thirteen received for baptism and eight by letter.

A revival in the church at Hickory Grove, Tenn., resulted in twenty additions, sixteen received for baptism.

Bro. A. M. Burleyson has been set apart to the full work of the Gospel ministry by the Dillsboro church, N. C.

The church at Oak City, N. C., enjoyed a nine-days' meeting, conducted by Bro. G. T. Lumpkins, of Scotland Neck. Fifteen happy converts were baptized and more are expected to follows.

Pastor J. S. Cameron, Tioga, Texas, closed his meeting, in which he did all the preaching, with twenty-five additions to the church.

At the close of a meeting at Garrett, Texas, a church was constituted with eleven members, three were received for baptism and others will follow soon.

Bro. James S. Stephens has been set apart to the full work of the Gospel ministry by the Oakland church, Texas.

The meting at Princton, Texas, resulted in thirty-six additions to the church, twenty-eight of these were baptized.

Bro. John Walters writes from Victoria, Tex.: "I have just returned from some fine Louisiana meetings. That at Manifest was good. The whole community turned out. Interest was good. About twelve confessions; seven united with the church. As Jena, we had a real refreshing. The crowds at night who could not find seats were most as great as those seated. Up to my departure twenty-two had united. I left Bro. R. T. Carpenter faithfully preaching and expecting many more to accept Jesus."

The meeting in the Goochland church, Va., closed with seventeen professions of religion, among them were a number of young men. Fifteen were received into the fellowship of the church.

Pastor L. J. Haley, of Louisa county, Va., assisted by Bro. L. L. Gwathney, of this State, has held meetings in his two churches. Ten were received by the Hopewell church and nine by the Elk Creek.

A church has been constituted at Ivanhoe, Wythe county, Va. There were twenty-seven constituent members.

A meeting in Carver's Creek church, Dan River Association, Va., closed with fifty professions of religion and twenty-eight additions to the fellowship of the church, twenty by experience and baptism.

A church, with nineteen members, has been constituted at Poplar Camp, Va.

An eight-days' meeting in the Cedar grove church, Tenn., resulted in eight professions of religion and eight additions to the fellowship of the church. Among those converted and baptized was a brother seventy-one years of age.

A meeting in the Spring Hill church, Tenn, closed with twenty-eight additions to the fellowship of the church.

Pastor J. W. Lee writes: Please change my paper from Grenada, Miss., to Batesville, Miss., where I have just moved to take up my work where the sainted A. A. Lomax laid down his a year ago. When we moved into our new home here last Friday we found that Santa Claus or some one else had filled the pantry with all manner of good things. Good people. Happy pastor. God bless you.

We are glad to note that Sister Golden, wife of W. C. Golden, Tenn., is so much improved and that Bro. Golden can attend the Associations.

The church at Hillside, Texas, closed a gracious meeting, in which seventeen were added to the membership. Bro. W. B. McGarity, of Hillsboro, aided Pastor Howard and did the preaching.

Pastor B. F. White, Jonesboro, Texas, held a meeting, resulting in twenty-nine additions by experience and baptism.

The church at Russell, Okla., has been much revived and ten received for baptism, eight reclaimed and eight joined by letter, result of a meeting in which Bro. Hembre, of Hollis, Okla., did the preaching.

Forty-four added to the church at Brookston, result of their meeting, thirty-two by experience and baptism, twelve by letter and restoration.

Pastor Elder, Erick, Okla., is rejoicing, thirty-five additions to his church, result of a meeting, in which he was assisted by Bro. Sebe J. Thomas.

Evangelist J. H. Dew has just closed a thirteen-days' meeting with Windsor Baptist church. There were sixteen received for baptism and the church was greatly blessed.

Bro. J. R. Croom aided Pastor M. M. Dunn in a meeting at Goshen church, Texas., resulting in eighteen additions to the membership.

The church at Mountain View, Okla., closed a two-weeks' meeting with twenty-nine accessions, twenty-two received for baptism.

Sixty were added to the church at Gorman, Texas, in a recent meeting in which Bro. F. M. Masters did the preaching.

DR. EATON'S PICTURE.

Because of urgent requests from his friends, Mr. R. C. Goldsmith has decided to have some large pictures made to be copied from the one appearing on the first page of the WESTERN RECORDER of July 18th.

This picture will be 20x24 inches, with a beautifully embossed black frame 5 inches in depth, and will be delivered prepaid to any part of the United States, ready for hanging, at $3.50.

Mr. Goldsmith is one of the young men who went out from the Walnut street church last year to study for the ministry, and is now a student of Georgetown College.

All arrangements have been made, but work will not be started on the pictures until the orders have been received, and it has been ascertained whether or not they will cover the expense of making the picture.

If you desire one of these pictures, send your order *at once* to Mr. R. C. Goldsmith, care of Baptist Book Concern, 642 Fourth avenue, Louisville, Ky., and it will be sent to you just as soon as the work can be completed, which will probably be about three weeks.

They will be sent *C. O. D.* to your address by prepaid express.

It.

Among the many things which were crowded out last week was our acknowledgment of the wedding cards sent by Rev. and Mrs. H. C. Roberts, of the marriage of their daughter, Miss Worthem Rhea, to Mr. Oran D. Gunn. But it is not too late for congratulations and good wishes.

DEAR RECORDER:

I have just closed a meeting of twelve days with the church at Middle Creek, Trimble county, in which the saints were greatly revived and sinners converted.

Twenty were received for baptism and five restored. The Holy Spirit was with us, and to Him we give the glory and praise. I go from there to Covington church in Oldham county, to begin a series of meetings in which I shall have the efficient service of Elder R. M. Priest, of Madison, Ind., and there, too, we are expecting great things from the Master.

Our hearts have been bowed down with you in our great sorrow in the loss of our matchless leader, who embodied in one the graces of a warrior, statesman, seer and friend; but as we think of his great gain we are led to look above the things of this life, and to "rejoice evermore" that we shall meet again.

May God bless you and enable you to "stand fast in the faith."

Sincerely,
J. S. SATCHWILL.

Campbellsburg, Ky.

A GREAT MEETING AT MAPLE.

Perhaps one of the most interesting meetings ever held by the Baptists here has just closed at Zion church. The congregations were large and attentive. A very good interest prevailed, and we believe good was accomplished. Rev. L. C. Warren did the preaching, which was well received by the church and people. Bro. Warren has done a great work here. His preaching is plain and powerful, and God is blessing it to the edification of the church and to the conversion of souls. The membership was wonderfully revived. There were 28 happy converts, and nearly all of them have come into the church. There were 20 additions by baptism and one by recommendation. Among those baptized were G. W. Thompson and wife, and M. B. Thompson and wife. May God bless Bro. Warren in all his labors.

B. F. SKAGG.

Maple, Ky.

DEAR RECORDER:

On Sunday, September 8, we will dedicate our handsome new $10,000 house of worship. Dr. E. Y. Mullins will preach the sermon. He will deliver his great address on "Our Baptist Heritage." Our friends and neighbors are invited to be with us on that day.

M. E. DODD, Pastor.

Fulton, Ky.

We regret to hear of the death of Mrs. W. A. Ross, of this city. She had gone to Benson a week ago to visit friends, hoping to be benfitted by the change. But she was taken worse and died. She leaves a husband and two children. Mrs. Ross was a beautiful Christian character, and her death is a great loss to her church and the city, as well as to her family.

We are rejoiced to learn that Dr. E. N. Dicken has recovered sufficiently to be able to return home from the Infirmary. For two weeks the surgeons feared he would lose his arm and his life was in danger. His arm will always be stiff, and it is his right arm. His back and hips are much improved and he is able to take short walks. His improvement is slow but steady, and he will recover his health and strength entirely. Dr. Dicken is dearly loved, and his recovery will cause general rejoicing.

DEAR RECORDER:

I am just back from a little trip down in dear old Tennessee, where I held some meetings the visible results of which were thirty-eight professions of faith and fourteen additions by experience and baptism. The writer has never witnessed greater victories of the Gospel over sin and unbelief than were shown in the meetings; as an example, one day after the services were over in the house two sinners were so overcome with conviction that they did not get over one hundred yards from the church when they were so overpowered that they could go no further; all the Christian people surrounded them and began to sing and pray and in a few moments both were rejoicing in a new found hope. This was at Big Rock church, in Cumberland Association. Through the kindness of our big-hearted people here at Pewee we were enabled to go and hold these meetings. And now we are praying and hoping that it may be God's good time to favor Zion on our own field, and so we are to begin the first Sunday in October, and Bro. Thompson, of Paducah, is to be with us. O that the Lord will give us another such a meeting as we enjoyed last fall! Surely some of God's chosen spirits of earth are among our faithful workers, and we shall reap if we faint not. God bless and guard the RECORDER in this time of her crisis.

J. M. WALKER.

Beard, Ky.

DEAR RECORDER:

I have written a pamphlet on communion, which is just from the press. Ten Bible doctrines prior to the supper. I have one on the church, one on salvation, then baptism; one on the new birth and how it is obtained. Send me 20 cents' worth of postage stamps and I will send by mail to you the four pamphlets. Five cents will get one. Send to Gallatin, Tenn.

G. H. DORRIS.

Family Circle

Stories for the Young and Old

JEWS IN RUSSIA.

From out the North there comes a cry of pain,
From naked, starving, bleeding, dying Jews,
Who call upon the Czar, but call in vain;
Death wipes their tears—the Czar their prayer eschews.

Their wealth has long been robbed by Russian greed,
Their daughters and their wives are Russian spoil,
Their houses are burned as part of Russia's creed;
Their blood is daily drunk by Russian soil.

They wept, and sought the law to take their part;
They knew, and proved their cause was right and just;
Alas, Muscovia's law, it has no heart!
It lent its aid to grind them in the dust.

But now, from Russia's sea of pain and woe,
Through briny tears and blood, to God they call,
And pray that He will let his people go,
And break the power of Russia's galling thrall.

And now they rest upon His holy word,
And soon their day shall break in glory bright;
Against their foes He's drawn his mighty sword,
And Russia's day shall end in awful night.

—*J Warren Bates.*

THE TESTING OF TOM BRANDT.

"You will find my text in the book of Proverbs, sixteenth chapter, last clause of the thirty-second verse: 'He that ruleth his spirit is beter than he that taketh a city.'"

Tom Brandt settled back in the corner of Pew No. 48, a slight smile playing about his handsome mouth.

"That's all right," he was thinking, "but you'll not get many to believe it, just the same. It's the soldier who gets the glory; common folks are not in it with him. Great thing to be a soldier!" And leaving the preacher to expound his theme as he would, Tom's thoughts drifted off into the wide fields opened up by the military suggestion of the text.

Perhaps there was special reason for this on this particular Sunday, for only yesterday Tom had stood his examination for West Point. He came of soldier stock. Over the shelf in his own room hung his most cherished and revered possessions—two crossed swords. One was his grandfather's, who fell at Chancellorsville; the other, his father's, who came out of the service in '65 with the wound which shortened his life. Tom had always known that he, too, was to be a soldier. His favorite plays in childhood had been of a warlike character. He delighted in military drills and tactics. In the cadet corps of the high-school he was captain of his company in his junior, and major of battalion in his senior year—"the best commander the school ever had—a born soldier," the military instructor was fond of saying. So, when a vacancy occurred at West Point, and a competitive examination to fill it was ordered in the Seventh Congressional District—Tom's district—nobody was surprised to find Capt. Brandt's son among those who lined up before the examiners.

Tom was conscious that he had done well in the examination. Whether anyone had done better—ah, that he did not know, and could not know until Monday, when the result was to be announced. but as he thought over his competitors for the hundredth time, it seemed to him unlikely that any of them could have made a better showing than he had done; and his heart was filled with exulting expectation. The prize was probably his. Four years at West Point—then a Lieutenant's commission. To a Captaincy would be the next step, with a Colonelcy not so very far away but that it might be reached. Perhaps a General's star a little later—

"It may be that you have a hope most dear, an ambition most intense, the realization of which would bring sorrow to someone who loves you, and whom you love. Then the glory is not in attaining but in relinquishing; not in getting, but in giving up. He who subdueth his own spirit in love, is a greater hero than the general to whom the conquered city surrenders. And his is the more enduring reward. The chaplet of love is unwithered, when the laurels of fame are faded and dead."

Tom sat up with a start, his cheeks blazing. Who had told the preacher about him and his affairs? And how dare he single him out in public thus? And then he smiled at his own foolishness. The minister was a stranger, merely a "vacation supply" in the absence of the pastor; he didn't even know that there was such a person as Tom Brandt in existence. It was only a chance remark, without any personal reference or intention. And the boy settled back to his dreaming. But it was of no use. The spell was broken. What was before a haze of glory, delighting his eyes, had become a dim and blinding mist, through which he could see nothing clearly; and he was glad when the service was over, and he could go home.

For the preacher's random word had touched the sore spot; the bow "drawn at a venture" had sent its shaft to the mark. If Tom went to West Point, an almost heart-broken mother would be left behind. He knew that, although he fiercely denied it, even to himself. They were all that were left, these two; "the only son of his mother, and she a widow"—Tom well remembered how his mother's hand stole into his one day in church when those pathetic words were read in the lesson. And Mrs. Brandt had an uncontrollable horror of war and all its accompaniments. It had cost her her father and her husband; would it take away her boy, also? They had talked the matter over more than once, and always with the same result. She would not deny Tom's most ardent wish—she was never a woman to say, "No" to those she loved. But when Tom urged—

"Of course, mother, we are not going to be separated. If I go to West Point, you'll come and live near, and we'll see each other often," she answered always:

"No, Tom; this is my home; I was born here; my dead are here; I must stay here. When you go, dear, you must go alone."

And although he argued and protested and tried to believe that when it came to the point, she would yield, down in his heart Tom knew that she would not—could not.

* * * * *

"Good-bye, Momsie," he cried gayly, as he hurried away on Monday morning to learn the result of the examination. "Now, don't hope too hard that I have failed."

"No, dearie," she said, gently; "I am only hoping I may not be selfish."

It was a sobering answer. Tom couldn't get away from it. That she might not be selfish! The idea! As thought she could be! Was he selfish! Ought he to give up his plans for his mother's sake? The words of yesterday's sermon came to him: "It may be that you have a hope most dear, an ambition most intense, the realization of which would bring sorrow to someone who loves you, and whom you love. Then the glory is not in attaining, but in relinquishing—not in getting, but in giving up."

"Pshaw!" mutered Tom, impatiently; "this exam. has got on to my nerves, I guess. I'm all unstrung, that's what's the matter. Of course I'm not selfish in this. Every fellow must choose his career. It's going to be a little hard on the matter at first, but she'll come round to it all right after a while. Still—" And it was a very sober-faced lad that entered the examination hall.

Once there, however, the natural excitement of the occasion rapidly dissipated his seriousness, and he found himself awaiting with eager expectation the announcement of the name of the successful candidate. On the platform were several gentlemen, among them Prof. Sanborn, the chief examiner, Congressman Dinsmore, of the Seventh District, and an officer in full uniform—from West Point, it was whispered among the boys. When the clock struck the hour, Prof. Sanborn came forward, and after a pleasant little speech, said:

"But while the work as a whole has been satisfactory, the papers which received highest marking were those of Master Thomas Brandt, who is, therefore, under the terms of the competition, entitled to the appointment to the cadet vacancy at West Point from the Seventh Congressional District."

An instant of death-like silence, while each young life grappled with its own disapointment; then the true American spirit of generous recognition of "the best man" declared itself in a hearty round of applause, in which the gentlemen upon the platform joined.

An address by Congressman Dinsmore followed, and a spicy talk on West Point life by Capt. Roberts. But Tom heard nothing that was said. He sat in his seat, staring straight before him, his thoughts busy. The result was not a surprise; he had expected it. But now that it had actually come—! Back and forth in the loom of his mind ran the shuttle of a single thought: "The glory is not in getting, but in giving up"; a shuttle which was rapidly weaving the fabric of a strong, true purpose which presently thrust him to his feet, asking permission to speak.

"Prof. Sanborn, and gentlemen," he began bravely, but with a suspicious quiver in his voice, "I hope you won't think that I am ungrateful, or that I do not appreciate the honor that has come to me; but—but—it will be impossible for me to accept the appointment, and so I'll ask you to give it to someone else."

"Why did you take the examination, then, and make us think you wanted it?" snapped Mr. Dinsmore; for Congressmen do not like to be trifled with, any more than other folks.

"I did want it, and I do," said poor Tom. "I can't make you understand how much I want it sir, and how hard it is for me to give it up. But—well, I found that mother feels it deeply. I'm all she has, and if I go away it will break her heart. I never realized this as I do now—and I just can't leave her; that's all there is to it. I beg your pardon if I have seemed to trifle; I did not mean to. And now may I be excused?" And receiving a nod of assent, he hurried from the room, not daring to trust himself further.

As he went out of the door, someone sang, half under his breath:

"He's a young thing, and cannot leave
his mother."

"Silence!" almost roared the old schoolmaster. "I should be sorry to believe that there is anyone in this room who doesn't know a man when he sees him!"

Then Captain Roberts did a thing that is remembered and talked about in that town to this day.

Rising slowly, he drew his sword, and, bringing it to the salute, as though in the presence of his superior officer, he said:

"Gentlemen, in our profession we see many brave men and brave deeds, but I give you my word that in all my life I never saw anything finer or braver than this."

And the Congressman said, gravely, "'Pon my soul, Roberts, I believe you're right!"—*J. K. W. in Young People's Weekly.*

We are often amazed at the careless acrimony of speech that arises between brothers and sisters in the family circle. We wonder if they ever think how the days will come when they will long for the society and love of each other.

Keep still, and He will mould thee to the right shape.—*Martin Luther.*

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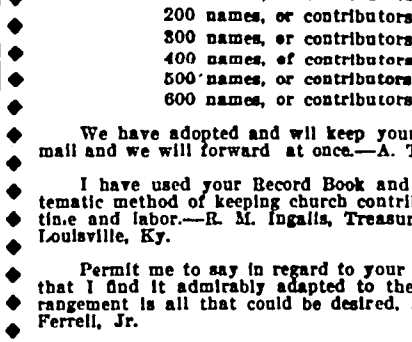

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Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly-designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Peyton N. Clarke and E. T. Calvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

Enclosed find $2.50, amount due you for a Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Milledgeville, Ga.

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A FIGHTING COWARD.

HELEN A. WALKER.

Pussy lay on the side porch, so comfortable in the warm afternoon sun. Her eyes closed and then opened, and then closed and then opened again. Even the slow waving of her tail spoke of peace and content.

But you should have seen her a moment later, when Tucker, as fine and well-meaning a dog as ever gnawed a bone, came up the steps and passed near where Miss Pussy was lying. Her eyes flew open and stayed open. Her tail stiffened, and she seemed to say, "Yes, you've come here to make trouble, but I'm ready for you."

Tucker took no notice of Pussy. I don't think he even saw her. He sat down at a little distance, and looked out over the fence at a passing wagon. When a fly lighted on his nose, he brushed it off with his paw.

"Hi there!" Pussy was greatly excited by this movement of Tucker's. "Hi you want to fight, do you?"

Still Tucker took no notice of Pussy. He heard a bird singing in the maple tree, and lifted his head up high to look for it.

Pussy started to her feet and raised her back, on which every hair stood straight out. "Snapping at me, are you? I'll show you!" And Pussy raised her paw—so soft a while ago, now full of claws—and made a dab at Tucker.

But Tucker only thought she was scaring away the flies, so he looked kindly at her, and wagged his tail. It thumped a little on the floor, and Pussy grew still more excited.

"You can't frighten me that way. I can growl, I can!" And Pussy did growl.

Tucker put his ears forward to listen in a rather kind fashion. But Pussy drew back. "Oh, I know you're getting ready to spring on me, but I'll show you—yes, I will!" And Pussy made another dash at him with her paw full of claws, and then drew back to make ready for a real rough-and-tumble fight. But the edge of the porch was too near, and over she went into the rosebush. Getting out as well as she could, off she ran, while Tucker watched her, wondering why she was in such a hurry.

Pussy "showed fight," and Tucker didn't but still I call Pussy a coward, and Tucker a gentleman.—*S. S. Times.*

WHAT BOYS SHOULD LEARN.

There are a great many things boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of great help to them oftentimes when they need help.

Among other things boys should learn, these may be named:

1. Not to tease boys and girls smaller than themselves.

2. Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.

3. To treat mother as politely as if she were a strange lady who did not spend her life in their service.

4. To be as kind to their sisters as they expect their sisters to be to them.

5. To make their friends among good boys.

6. To take pride in being a gentleman at home.

7. To take mother into their confidence if they do anything wrong, and, above all, never to lie about anything they have done.

8. To make up their minds not to learn to smoke, gamble, or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones.—*The Glenwood Boy.*

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HIS OWN KNEW HIM.

One of the occupations in Australia is sheep-raising. There are large ranches upon which many sheep and lambs find food, and the shepherds guard their own.

One day a man was arrested for stealing a sheep. The man claimed that the sheep was his own, that he had been missing from the flock for some days, but, as soon as he saw the animal, he knew him.

The other man claimed the sheep and said he had owned him since he was a lamb, and that he had never been away from the flock.

The judge was puzzled how to decide the matter. At last he sent for the sheep. He first took the man in whose possession the sheep was found to the courtyard, and told him to call the sheep.

The animal made no response, only to raise his head and look frightened as if in a strange place and among strangers.

Bidding the officers to take the man back to the court-room, he told them to bring down the defendant. The accused man did not wait until he entered the yard, but at the gate and where the sheep could not see him, he began a peculiar call. At once the sheep bounded toward the gate, and by his actions showed that a familiar voice was calling.

"His own knows him," said the judge.—*The Sunday Companion.*

Teacher—Tell me a few of the most important things existing today which did not exist a hundred years ago.

Thomas—Us.

A Wonderful Tonic.

HORSFORD'S ACID PHOSPHATE.

Cooling, refreshing and invigorating. Dispels that dragged out feeling during spring and summer.

81ST ANNUAL SESSION OF THE CAMPBELL COUNTY BAPTIST ASSOCIATION.

The Campbell county Baptist Association convened with the church at Mentor, Ky., on Wednesday morning, August 21, with the moderator, Bro. J. C. Bagby, in the chair. After the opening services we listened to a most excellent sermon by Rev. N. C. Pettit, a grand old saint who has been enlisted under the banner of the Cross for more than 60 years.

We then had the reports of the several churches read, which the majority, I am sorry to say, showed very little progress in the Master's work during the year.

We then adjourned for dinner, and the people of Mentor certainly know how to entertain, for we had everything that heart could wish for to eat, and plenty of it. Although there was a large crowd present both days they had enough to feed as many more had they been there.

At 1:30 we again assembled for business, and the reports upon Temperance, Education, and Religious literature were offered and ably discussed by Bros. Pettit, Taylor, Rucker, Barrett and others. The report on Orphan's Home was offered and discussed by Bros. Barrett and Tolle, after which Bro. M. J. Hoover, pastor of the church at Newport, Ky., who had been selected to take an offering for the Home, delivered one of his excellent appeals, and succeeded in raising about $25.00.

Bro. J. G. Bow arrived in the afternoon, and preached for us in the evening, and it is unnecessary for me to say we had a fine sermon, after which we had a short business session, and a report was made on the ladies' work, which showed that only four churches had reported a ladies' organization.

Promptly at 9 o'clock on Thuday morning the body was called to order, and the first report was offered by the committee on Sunday-schools, which showed that the entire enrollment of the schools in the Association was only about four-fifths as many as the total membership of the churches, and when we consider that not more than one-third of the pupils in the Sunday schools are members of the church, we can see how little interest is being taken by our brethren and sisters in this great work of trying to bring the boys and girls of our land into the Kingdom of our Lord.

At 10 o'clock business was suspended while the funeral of the noble wife of one of the deacons of the Mentor church was held, Bro. Pettit conducting the services, after which we held a short session pending the noon hour.

At 1:30 p. m. we again assembled and the reports upon Foreign, Home, and State Missions were offered, and Bro. Bow, in his masterful way, presented the work being done on the different fields, and showing the great need of increased contributions to carry on the work. Bro. Maddox made a strong appeal for the Ministers' Aid Society, and a collection was taken for this cause. It was then moved that we adjourn to meet with the Baptist church at Persimmon Grove on Wednesday after the third Saturday in August, 1908. We adjourned with an old-fashioned hand shaking, while the choir sang "God be with you till we meet again."

LESLIE R. CLARK.

NOLYNN ASSOCIATION.

We have just enjoyed the great pleasure of attending the eighty-eighth session of the Nolynn Association. It was indeed a splendid meeting. The day was very warm, but it did not interfere with the attendance and spirit of the Association. The churches were well represented, and a spirit of earnestness, business and worship pervaded the assembly. The introductory sermon was preached by Bro. A. A. Bonta, from the text: "Stand ye in the old path," etc. The preacher was full of the spirit, and from beginning to the end of the sermon we were held close to our loving Lord.

Bro. A. A. Bonta was elected Moderator, and Bro. J. F. Stillwell Clerk.

The reports from the churches were encouraging. An increase in membership of eighty-five was reported, making a total membership of 1,151.

Saturday's attendance was very large in spite of threating rain. One new church was received by letter. The various reports were good, and the discussions were carried on in a friendly and Christian spirit.

At the noon hour each day a splendid dinner was spread under the trees in the church yard, and the kind people of Otter Creek church did all they could for the physical man.

The next meeting will be held at Liberty church, in August, 1908.

The farewell handshaking was very pathetic, and filled the eyes of all of us with tears of joy.

B. F. SKAGGS.

Maple, Ky.

South District Association met with Beech Fork church on the 20th instant. Visiting Brethren Hale, Harvey, Bow, Maddox, Graves, were present. The preachers of the Association were present as follows: Dorgan, Roddy, Shouse, Noel, Burton, Edwards, Taylor, Mahoney, etc.

Bro. Mahoney, of Stanford, was elected Moderator, and Bro. Fox, of Danville, Clerk. The letters showed an increase of membership and contributions.

Bro. Pike, the pastor of the church, with his assistant, conducted affairs admirably. Bro Pike would have made a general if he had had military training; as it is he knows how to get men to do. He was a great help to Bro. Hale, our Educational Secretary, who presented the cause of education with great force, producing quite a revival of interest. He received in cash and pledges $800, and it will be made $1,000.

Bro. Mahoney dispatched business in good time, and made an excellent Moderator, courteous and firm withal, he is a noble Christian gentleman.

Ample supplies on ground, thanks to the sisters, and preaching at the stand. Everything was done in decency and order. My old home association for five years, may old South District grow in enlarged liberality under the able leadership of Dorgan, Roddy, Taylor and others.

The Association adjourned to meet at Mt. Hebron, Garrard county, next year.

S. C. HUMPHREYS.

DEAR RECORDER:

According to promise will I send report of Association which convened with Dry Ridge church, August 14th and 15th. The Association was called to order by the Moderator, Dr. M. Hall, at 10 o'clock. Devotional exercises were conducted by Bro. W. P. Harvey, and the annual sermon preached by Bro J. I. Wills. Letters from the churches were called for and read by Bro. J. T. Betts and Bro. J. A. Lee. The letters brought encouraging news, reporting for missions and other work almost double what was reported last year. Bro. D. M. Hall was re-elected Moderator, and Bro. J. N. Eckler Clerk, this being his twenty-second session as clerk.

The Association adjourned for dinner, and repaired to the tables, where there was plenty and to spare. A fine lot of preaches from a distance were present, among them Dr. Harvey, of Louisville; also the matron of the Home; L. Johnson, S. M. Adams, of Walton; J. W. Arnold and Dr. Rucker, of Georgetown. Dr. Maddox, secretary of the Ministers' Aid Society, was present and received a fair collection for same. Our temperance report was said by some to be the best report they had heard. Our Association is entirely in local option territory.

Thursday morning the annual mission sermon was preached by Bro. Allie Smith, which was fine in presenting the missionary cause.

Our next Association will be held with the Baptist church at Williamstown, Ky., on Wednesday after the second Saturday in August, 1908. Our membership is nearly 2,400, and our Sunday-schools nearly 1,000 pupils enrolled.

J. N. ECKLER.

DEAR RECORDER:

I have just spent four weeks in evangelistic services, the first two with Bro. J. B. Hutcherson, at Valley Creek, near Elizabethtown. We had a glorious meeting. The church was much revived and seven additions by baptism.

Pastor Hutcherson is an excellent Christian gentleman, and highly esteemed by his church, a noble people, whom we learned to love dearly. We pray God to richly bless them in caring for the great community God has given them.

The last two weeks I spent with our dear Bro. Don Q. Smith, at Big Spring church, in this county. Bro. Smith is the most pleasantly situated of any country pastor we know. His people are devoted to him and he makes himself worthy their devotion. He is a godly, consecrated brother. His people form a noble band of liberal giving workers for God. Our meeting was somewhat hindered by sickness and conditions of the weather, still we had an excellent meeting and learned to love the folks dearly.

Our church here is moving on nicely and we give God the glory for it. Have had seven additions in about three months and a number of requests for prayer.

Praying God's blessings upon the dear RECORDER and new editor.

S. J. SPARKS.

DEAR RECORDER:

Since leaving my dear old native State I have been going up and down Tennessee working for our new college, Tennessee College for Women. I feel greatly encouraged and our opening day, September 11th, will be a great day in the history of Baptist affairs in the State.

In addition to opening school on that day, we propose also to dedicate our magnificent new building with appropriate ceremonies.

The building is now complete and furnished, many say it is the handsomest building and the best furnished in the South.

In my canvass a few days ago I had the good fortune to attend a few services in a tent meeting conducted by Bro. R. S. Kirkland. The tent was pitched in the most beautiful spot I ever saw for a church, plenty of beech shade, good water for man and beast, right on the roadside. It is on the Shelbyville and Fayetteville pike, only five miles from Fayetteville. Belleville and Buckeye churches united in the meeting, both good churches. Many times, when a member of the "Old Baptists," Bro. Kirkland had preached near this same spot. Great crowds attended his preaching now as then.

He is indeed an interesting preacher, and preaches the Gospel of the Cross with great power, and God is richly blessing his labors.

In this meeting there were sixty-four conversions, most of them grown people. There were forty-four additions to these two churches, and about forty-one, I think, for baptism, a great and glorious meeting. I was glad to be there on Sunday, August 18th, they had all-day services, dinner on the ground and baptizing in the afternoon.

There were almost 1,000 attended the baptizing. Bro. Kirkland and Bro. Malone, the pastor at Belleville, did the baptizing. There were forty-one candidates. It was good to be there.

Just previous to this meeting Bro. Kirkland held a meeting with Concord church, and there were thirty-five conversions and thirty-two additions, all but one for baptism.

It has only been eleven months since Bro. Kirkland came to the Missionary Baptists, but God has wonderfully blessed him, and there have been 397 additions to our churches during this time, a great record, indeed.

On Thursday, during the all-day services the Belleville church decided to move their church house to the spot on which the tent stood, an ideal location, and the money was raised right there to pay for the moving. I greatly enjoyed my visit.

Bro. Kirkland goes to Elkton, Tenn., for his next meeting.

It may be a matter of news to many that Dr. Eaton, our great, fallen leader, spent his last night on earth in Bro. Kirkland's home, in Fulton, Ky.

J. HENRY BURNETT.

Murfreesboro, Tenn.

DEAR RECORDER:

I went to Friendship Saturday, one of our Mission churches, and preached Saturday at eleven, and night, and Sunday morning to a crowded house. Had two additions to the church by baptism, and baptized two in the afternoon in the presence of about 300 people. Baptized the father of a little girl on a sick-bed of typhoid fever, she begged to follow him to the water, but was too sick.

I have been with this church 18 years. They gave me a unanimous call for the 19th year. We are building us a new house and have it all done except the weather-boarding. This church has progressed wonderfully, and is still on rising ground and having additions every meeting. We have a good Sunday school in progress, and are having a singing school. You would not know the place if you could have seen it 18 years ago, and see it now. I have some faithful workers who have pulled shoulder to shoulder with me for 18 years and never gave up, and we see great results. From your brother in Christ, — J. W. EDWARDS.

Parksville, Ky.

MISSOURI LETTER.

J. N. BARBEE.

Gone Dry.

More than one-third of the 114 counties in the State have gone "dry." Calloway, one of the largest, just having voted local option, including the city of Fulton, the county-seat. It was a struggle, but the "drys" won a most signal victory. Hence, the power of the liquor traffic in the State is being curtailed. Gov. Joseph Folk is now after the lawless (whiskey) element in St. Louis county.

Church Benefactor Dead.

J. C. Scott, eighty-three years old, of Marshall, died in Los Angeles, Cal., August 23d. Mr. Scott came to Saline county in 1834, from Scott county, Ky., and settled near Miami. He assisted in building ten Baptist churches in Saline during his residence, one of which was the First Baptist church in this city, to which he gave liberally, and was also always ready to help other denominations.

His donations to William Jewell College, the Baptist Female School, at Lexington, Mo., theological school at Greenville, and many others were large.

Hannibal's New Pastor.

Rev. Otto Russell, of Marshall, has accepted the recent call to Fifth Street church, Hannibal, and enters upon the pastorate September 1st. This church of 700 members, has been presided over by excellent preachers, the last two being Dr. Everett Gill and H. W. Cole, who is now pastor of Bales Chapel, Kansas City. Bro. Russell is said to be an excellent preacher. This is a grand church.

Salt River Association, including this (Pike) and Ralls counties, meets on the 28th at Praireville. The association has about thirty churches and 4,000 members. No mission work is being done. Only three or four pastorless churches. Only two have all-time preaching. Louisana and Bowling Green. Rev. J. B. Crouch, recently from Kentucky, will preach the introductory sermon.

Rev. E. W. Chewning, of LaGrange, resigns from Walnut Grove and Sugar Creek churches, and accepts call to Finewell, Ill., for three Sundays in the month.

Rev. Tom Campbell, of LaGrange, is now in special meeting with his Noix Creek church. He is alone in the meeting.

Wheat is good. Oats same, and the corn at present time is simply immense. It is said on what seems good statistical authority that, including the cereals mentioned above, there will be four billions of bushels in the United States. Starvation seems afar off. Just think of it, four billions of bushels of corn, wheat and oats!

Total number of saloons in the State (Wider's report) is 5,019, more than half in the city of St. Louis, giving the State at large 2,341. Licenses paid $2,523,533.20.

Twenty-six counties in the State without a saloon, and in Stoddard county not a drug store sells liquor.

Louisiana, Mo.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc. etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

PILE CURE—If you are suffering try the Persimmon Sure. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—Agents in every county to sell the only chicken medicine that guarantees a cure or no pay. Liberal inducements and county rights. Agents make $10 to $20 a day. Address, W. D. CARSLAW & CO., 230-232 West Main Street, Louisville, Ky.

FOR SALE—Fine Henry county farm, 130 acres; 1½ miles from station; near Smithfield, Ky.; good eight-room house; No. 1 barn; fine cellar; two wells; outbuildings, all in A1 order. Tobacco, wheat, corn and oats constitute crops. Owner too old to care for place. Will be sold at a low price. Adjoining land sold at $60 and $70 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville Ky.

FOR SALE—A fine farm, rolling land, of 130 acres, near Prospect, Ky., ten miles from Louisville ;twenty acres in fine bottom land, which yields eighty bushels of corn to the acre; good springs; four-room house; good barn; fine orchard grass country; with a little extra care this farm could be made one of the finest in Jefferson county. Price $75 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville, Ky.

Six Post Cards. "Way Down Upon the Suwannee River" Photographic views. All different. Send 25 cents. Box 337, St. Petersburg, Fla.

TO FORMER SEMINARY STUDENTS—If you have any Seminary Text Books for sale or trade send us list and your net price on same, at once. Worker Publishing Co., 1410 Twelfth St., Louisville, Ky.

Keep true to your best faith and dot the days with deeds which love and kindness prompt. Be just in your dealings, and keep from strain of sin in thought and word, and you shall wear the crown of an approving conscience and know the secret of the happy life.—*I Mench Chambers.*

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Short breath, fluttering palpitation, sinking spells are symptoms of a weak heart, struggling to do its work. It must keep the blood in circulation to carry nourishment to make flesh, bone and muscle, and remove the wornout particles. When it cannot do this, it must have help.. Dr. Miles' Heart Cure gives strength to the heart nerves and muscles, and increases the heart action.

"I am glad to say that I am so much improved in health. Dr. Miles' Heart Cure cured me when several doctors failed. I think no other medicine could do for me what Heart Cure has done. My case was bad; bad as it could be at times. I had difficulty in getting my breath, my heart beat so fast at times that I thought it impossible to live without relief; the pain was very severe in my left side, and my nerves was all unstrung. I had almost given up all hope of being cured, and I am sure I would not, if I had not taken the Heart Cure. I take great pleasure in reccommending Dr. Miles' remedies to all who suffer with heart disease."

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Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.

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DEAR RECORDER:

Let me tell you of the Lord's dealings with this pastor and his people in the far West. I divided my time between two churches, and have just closed my meetings. In my first meeting at Kercus, Tex., I was assisted by Bro. Geo. W. Truett, pastor of the First church of Dallas. It would be a fruitless undertaking to try to describe him and his preaching. He is easily the greatest pastor and at the same time the greatest evangelist in the State. We had a meeting of great power, with ten additions. Could Bro. Truett have remained another week it seems that we were on the eve of a great harvest. Many of the most hardened sinners were brought under the influence of the meeting.

We have just closed the greatest meeting ever held in the town of Frost. Bro. G. W. Elliston, of Cleburn, did the preaching. He drives straight at the people, and soon wins his way to their hearts. He is a persistent worker and a successful revivalist. There were more than 100 conversions, 97 additions to the church, and 79 have already been baptized, with others yet to be baptized. One peculiar feature of this meeting was that a large majority were men and boys . Our church here at Frost now numbers over 500, and is in a constant state of revival.

J. H. GRIME.

Frost, Texas.

DEAR RECORDER:

I write to tell you what "great things the Lord has done for us." For almost one month we enjoyed the labors of Evangelist M. F. Ham, who preached to us every evening in a large tent on the public square, and gave a Bible readings on the second coming of the Lord our Saviour, in the afternoon at 3:00 o'clock, in Baptist church, and in the morning from 10 to 11 o'clock we met at church for prayer.

Oh, what a glorious time we had. All the pastors were invited to join with us, but none but the Presbyterian, Dr. Glase ,did. Bro. Ham is a born preacher, a good general and fine personal worker. Our church was greatly revived and all went to work with a vim and determination born of God's Spirit. The whole town was stirred and, although we had voted out whisky we needed bracing up, to overcome the reaction of a victory. Some were saying that there was so much illegal selling and so that we had better have the saloon and control it by law. Whoever heard of a saloonkeeper that cared for law? But Bro. Ham, by the grace of God, knocked that out until one of their complainers said to me if we would vote again we would carry the town dry by a larger vote than ever."The White City," a summer resort, closed last night as a result of the meeting. Thus we see there was a general toning up of moral and civic life as well as a great religious awakening. As another and the best result there were about 300 professions of faith in Jesus as their Saviour, and many old vows were renewed and many came into our churches by letter and otherwise. Over 150 have joined our church and many more will yet come. Also our church has taken steps to build a large church to accommodate our membership and Sunday-school. We want a workshop; pray for us that we may develop these. Oh, what a power they ought to be for Christ. Our church has more than doubled its membership since the present pastor took charge of the work, which was just a little more than a year and a half ago. We want to give God the glory and take courage and go on to greater things. Nearly 400 in eighteen months, and yet we have hardly touched the work. But with the help of these newly saved and the encouragement derived from the meeting we will possess the field. Pray for us and rejoice with us. We have two missions, and did have a city missionary, Bro. Glaze, who left us for work in Florida. We want another and must have him if we occupy this field as we should. We would love to have some good, live, wide-awake consecrated young man with musical ability to come here and locate in business and take charge of the singing. If you know of any such write me and if he should read this write.

We held a memorial service the Wednesday night after the death of our own beloved Dr. T. T. Eaton out of our great regard for his life, at our church. Our Senior Deacon, C. S. Porter made a splendid review of his life, and there were several other short talks made by other brethren. We all agreed that God had taken the greatest scholar and writer and preacher. It was a tender, helpful service. We loved him, sympathized with the church and family and the RECORDER and all Kentucky Baptists; yea ,and all Baptists and the world, for we are all poorer without him, but hope that God will overrule this great loss to our good and His glory. We are glad that the RECORDER has for its editor Dr. Weaver, who is so well and tenderly loved here.

O. M. HUEY.

Somerset, Ky.

RUSSELL'S CREEK ASSOCIATION.

This body met in the new building of the Russell's Creek Baptist Academy on the 23d inst. The brethren appointed to preach the introductory sermon both being absent, Bro. P. T. Hale was asked to do so. His sermon on the prayer of Jesus in the 17th chapter of John brought out many hearty amens from the brethren. The letters from the churches were read, some of them showing improvement during the year.

Rev. J. S. Gatton was chosen moderator, and E. F. Tucker, clerk, who filled their offices with credit.

Our pet enterprise, our new academy, came in for a full share of attention. We met in its new building and walked over its broad campus, and rejoiced that the dream of some of our people was about to be realized. Prof. W. G. Wellborn, one of the godliest men I ever knew, is now on the grounds, ready to open the work Sept. 2nd.

Bro. P. T. Hale, our efficient Secretary of Education, did us great service, and by his help and under God's grace we subscribed over $4,000 to clear our school of debt. which reduced it to about $1,500. The regular order of busines was gone hurriedly through with, but anyhow we had a number of fine, short, spicy speeches from home folks and visitors—L. B. Arvin, J. P. Scruggs, J. C. Cook, J. B. Ferrill. Besides these we were glad to note among our visitors Brethren J. W. Loving, W. P. Harvey, A. C. Graves and others. Come again, brethren. We meet next year with Pleasant Ridge church, near Greensburg, Ky.

E. W. COAKLEY.

DEAR RECORDER:

I have been a mourner for about the last thirty days over the death of our beloved brother, Dr. Eaton. It was a stunning blow to the Baptist denomination. Taking him all in all I think he was the greatest and most useful man in the denomination. And why he should be called away at the noonday of his usefulness is one of the mysteries that we do not understand. We can only bow submissively to the will of Him who doeth all things well, knowing that He makes no mistakes. He called, "Child, come home," and we submit without a murmur.

We can scarcely realize the fact that his life work is done; it is rolled up in the great scroll of the past, and recorded in the book of remembrance.

With him:

Life's blessings all enjoyed, life's labors done,
Serenely to his final rest he has past,
While the soft memory of his virtues yet linger,
Like twilight hues when the bright sun has set."

And now the important question is who shall wear his Armour? What arm shall again bend his bow? We pray God to raise up a man to take his place, a man of like usefulness and lovely character.

JAMES R. BROWN.

THE MEETING AT SARDIS, KY.

The meeting closed on the night of the 29th. We had fine congregations. Eleven hundred and thirty-seven dollars were secured for a new house. When the Mt. Olivet church house, which is nearing completion, is completed and paid for, which will be in October or November, then the Sardis brethren will ask for letters and build a suitable house of worship. They will have thirty or forty in the organization. Bro. Gates, our missionary, has done a fine work at Mt. Olivet, and Sardis. He is a fine worker and his wife is a great helper.

There are many choice spirits in the Mt. Olivet church.

The brethren at Sardis are intelligent, earnest and enthusiatic and will bring things to pass.

The Mt. Olivet church is proving that they can do great things and the church can be classed as one of our best. Judge Kenton is proving a past master as a chairman of a building committee.

W. D. POWELL.

He was never so good as he should be who does not strive to be better than he is; he will never be better than he is that does not fear to be worse than he was.—*Selden.*

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New line of Lupin's 44-inch Voiles: in plain and shadow check batistes and taffeta cloths—Price $1.00 yard.

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The Farm and Household

Mr. Neal Franklin, of Hiseville, sold Mr. Harvey Wooderd, of Metcalfe county, a pair of yearling mules for $235.

J. E. Combs & Co., representatives of Spain, recently arrived in Lexington with a shipment of fifty Spanish jacks, the largest ever brought into this country.

Newt. Rankin, of Nicholas county, shipped from Paris last week a car load of medium mule colts to virginsville, Pa., that cost from $40 to $65 per head.

Mr. H. C. Newsome, of Owensboro, has bought of Vick Robertson, of Hardinsburg, a nice combined mare, price $300.

W. R. Ewing sold a nice Jersey cow to Ben Jones for $45. H. G. Bush sold to John D. Duvall nine 165-lb. hogs at 6 cents.—*Winchester Sun-Sentinel.*

John Duvall and Charlie Thompson sold their premium 5-year-old horse mule, weight 1,500 pounds, to Kindig, of Philadelphia, for $250.—*Winchester Sun-Sentinel.*

At Mt Sterling Jeff Hill bought 19 700-lb. heifers at $3.40. W. E. Little bought 55 500-lb. cattle at $4.25. W. K. Gordon bought 20 550-lb. steers at $3. Larkin Hodgkin bought 21 450-lb. heifers at $3.10.

Wheat threshing is practically over in Edmonson county, and the yield was an average one, the quality being good. While the tobacco that survived is looking extra well, crops of all kinds are needing rain.

Lewis Neale, of Madison county, shipped to England last week 100 cattle, averaging 1,500 pounds, which he sold at $5.60.—*Georgetown Times.*

Emmett G. Logan, of Warren county, one year ago made an investment of $236.50 in sheep, since which time he has sold from proceeds of flock, and closed out for the present for $539. Profit $305.50. Some farmers in the State say that they cannot well afford to keep a flock of sheep.—*Leitchfield Gazette.*

L. T. Anderson has purchased a fine horse from Ed. Martin, Jr., of Brown county, at a price said to have been $500.—*Dover News.*

T. E. Redmon, of Bourbon county, bought of Jonas Weil 45 head of feeding cattle, averaging 915 pounds, at 4 1-2 cents a pound and a premium of $1 per head.—*Georgetown Times.*

Frank Boyd & Son have sold to W. H. Moore for delivery about October 1st, sixteen head of good cattle, which will weigh about 1,300 pounds, at 5 cents per pound.—*Dover News.*

Five hundred export cattle were sold in Montgomery last week at prices ranging from $5 to $5.68.

Mr. J. H. Baugman had ten big cattle killed recently, by lightning, on his place, near McCormack's church, in Lincoln county.

FLOWERS FOR BOYS.

A Means to Self-Culture.

"If you want to refine a boy, give him a button-hole bouquet and he will wash his face, brush his hair and keep his hands in good condition," says a writer of keen perceptions, who knows what he is talking about. It is simply a clever way of illustrating the susceptibility of boys to the beauty and delicacy of flowers, but he should have gone one step farther, and not only have advised the giving of the button hole bouquet to the boy, but the more important matter of encouraging him to raise the flowers for his button-hole decoration.

A love of nature and a love of upturned soil and the cultivation of flowers should be instilled into the very nature of the growing boy, no matter how many disadvantages he may have to overcome in his home gardening. The smallest city yard may be transformed from the usual barren, board-enclosed bit of desolation to a thing of beauty when an average boy with a spade and a few packets of flower seeds has been taught the possibilities of street sweepings for fertilizers and vine draperies for fence coverings, while there is no limit to the gardening possibilities of the country boy. A mother canot begin too early with this gardening education for the small man of the house. He is never happier than when the long blue overalls are donned to protect small kilts and stockings, and he is furnished with suitable gardening implements and allowed to dig at will. If a little wise oversight accompanies the digging, and flowers are developed from the quick-blooming annuals, the little tot will aspire to greater things in gardening, until a passionate love for nature and "green things growing" will be developed that will influence all his after life.

The average boy is not very sentimental, and it is manifestly better for him that he should not be, but many of his instincts are refined and gentle, and a love of the beautiful is easily created in him. A boy may be taught many good and true lessons through the medium of flowers; and a button-hole bouquet does have a refining influence on a boy or a man. Don't let the boys think that it is unmanly or girlish to wear or to love flowers; teach them the significance of the flowers that form their favorite nosegay, but first of all teach them to love gardening by encouraging and helping them to cultivate the free-blooming annuals as soon as their restless boyhood demands healthful occupation in the early spring. Beginning with the sweet-pea planting of the earliest spring gardening, to the latest care of the Indian summer chrysanthemums, with the free-blooming petunias and the never-failng nasturtiums, and other annuals of quick development between, there will be many interesting months of work in the garden, certain of satisfactory results, within the scope of any boy with a place to dig.—*Country Gentleman.*

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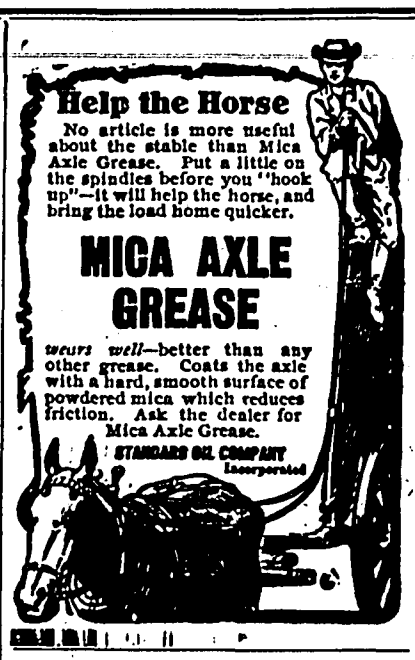

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ITEMS OF INTEREST

News the World Over.

Dr. Oren Root, brother of Secretary Elihu Root, has died at his home in Clinton, N. Y. He was born in Syracuse, N. Y., in 1858. He graduated at Hamilton College, Clinton, N. Y., and twenty-seven years ago succeeded his father there as professor of mathematics and natural sciences. He was also pastor of the Dutch Reformed church in Utica, nine miles from Clinton. Prof. Root was the author of several valuable text books.

The Earl of Dunmore died suddenly at Trinley Manor, England, aged sixty-six. He was the most prominent Christian Scientist in England, and last December visited Mrs. Eddy. He believed there is no such thing as disease, it being only an error of "mortal mind," but he died all the same.

Gen. Botha, head of the new government in the Transvaal, recommended the legislature should present to King Edward, to show the gratitude of the Boers for his zeal in their having representative government again, the recently discovered Cullian diamond. This is the largest diamond in the world, weighing 3,025¾ carats and perfect in purity and in color. Its value, as diamonds sell, is $45,000,000.

Yellow fever has appeared in Cienfuegos and other places in Cuba. The American officers are very much aroused and are complaining of the lack of sanitation among the Cubans. But these retort that the yellow fever has no terrors for them, they do not mind it any more than they do malarial and other fevers, nor is it much more fatal, if any more, among their people. If the Americans object to it they can easily avoid it by going home.

A motor race from Pekin to Paris was started at Pekin June 10th. Exactly two months afterwards Prince Supione Borghese reached Paris, winning the race. He had come through the Gobi desert, Siberia, Moscow, Germany, a distance of 6,900 miles. He had no accident and the only repair was one new wheel.

The French in Casablanca, Morocco, were surveying for a railroad to run into the inland valleys. These are inhabited by fierce and fanatical Moors, who hate Europe and all its works, and the thought of a railroad in their own region drove them to fury. They attacked Casablanca and killed many Europeans. The French hurried a man of war to the scene with a small force of marines. These have held the Moors back. The Moors have made desperate attacks, only to be routed with great slaughter. But it is reported that thousands are rising and the French commander has sent urgent request for reinforcements.

The Interior quotes Dr. E. B. Wright as saying that when he went to the General Assembly and told a group of Northerners that Texas is the most moral State in the Union they all giggled. Dr. Wright reaffirmed his statement and said their "giggles were merely a sign of gross ignorance." We are glad to have a man who knows Texas as Dr. Wright does bear such testimony to the State.

A crowd of West Madison street stragglers went to the office of the Mayor of Chicago and carried him a petition, asking him to suppress the drums in the outdoor mission meetings along the streets. The Mayor threw their petition into the waste basket and told them to stop the electric pianos in the saloons before they again came to him to complain of the drums of the street missions.

The House of Commons has several times passed a bill allowing a man to marry his deceased wife's sister. But it has been rejected by the House of Lords. This has been largely due to the fact that such marriage is contrary to the rules of the Established Church of which about all the English Lords are members. But the Lords have now assented to the bill and it has become the law.

The papers are telling this incident in regard to Senator Pettus of Alabama. In the early days of the gold discovery he went as a miner to California, carrying with him on the long journey the Bible, Shakespeare and Burns. He said not long before he died, speaking of these books: "I read the Bible from cover to cover; I read the side notes. I learned large parts of it by heart and I haven't forgotten them yet."

BAPTIST PERIODICALS FOR BAPTISTS

W. H. Geistweit, D. D., in "Denominational Life and the Publication Society," says: "Unless our people become acquainted with denominational life through our literature, unless they know the forces that make for our permanency, they are likely to be loosely joined to their own local institution, lacking interest in every missionary movement to which our fathers gave their lives."

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CHILDREN'S PAPERS

OUR LITTLE ONES, an attractive weekly, continues to be a source of never-failing delight to the first year tots. The stories are bright and cheery in tone, bearing an unobtrusive moral. The pictures are those that appeal to both the imaginative and practical side of children. **Price, 4½ cents per quarter; 18 cents per year.**

THE YOUTH'S WORLD. This weekly, which has been advanced in grade and enlarged to the size of *Young People*, has proven ever-increasingly popular. The stories, bright and clever, are well illustrated, and special features, such as Travel Talks, Little Science Notes, and Historical Sketches, render the paper unique among Sunday-school periodicals. Many of the same artists employed on *Young People* are represented in *The Youth's World*. **Price, 6½ cents per quarter; 25 cents per year.**

YOUNG PEOPLE. For this weekly many good short-story writers are engaged. While no new features are added, the same high standard as has formerly characterized this paper is maintained. The illustrations are unusually good. Dr. Geistweit continues his edifying talks on prayer-meeting topics. Special days, such as Thanksgiving, Christmas, and Easter, will be particularly emphasized. **Price, 13 cents per quarter; 50 cents per year.**

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HOME TRAINING FOR LAWLESSNESS.

Secret service officials rounded up two young counterfeiters in Cincinnati. They are intelligent, well educated, and prepossessing, but are said to have "drifted" into ways that led to their downfall. One of them, hailing from Iowa, says that the divorce of his parents was one of the things that started him on the downward path. It is high time that parents wake up to the sin of exposing their children to all kinds of temptation by their separation. No child can preserve respect for both parents if one or the other has secured a divorce. When he loses confidence in one or both of them, he has lost confidence in the goodness of the world. The very occurrence inclines him toward evil. When he makes one misstep, a second one is easier. If the restraint of virtuous home life is throttled, we may expect the children of the home not only to "drift" into crime, but to go by leaps and bounds. A sense of responsibility for the training of children ought to be a stronger force binding the home together than any power which tends towards its dissolution, except the most pronounced infidelity.

Oh, when will men learn that the Spirit of God may be in them when they are buying and selling, and arranging all the details of business or home?—*F. B. Meyer.*

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ITEMS OF INTEREST

News the World Over.

Thomas Glaze, of Oregon, amused himself with experiments in grafts of all kinds on a healthy young apple tree. The experiment was successful. All the grafts are growing and bearing. So that one tree is now bearing twenty-three different varieties of fruit. There are peaches, pears and plums and even almonds.

What won't lazy man invent next? Now there is a tiny gasoline engine fixed to roller skates. The gasoline which feeds the engine is in a little can which is strapped to the waist. It would seem that the pleasure in roller skates is in making the exertion one's self. Otherwise one might as well be pushed about in a roller chair.

The report from China is that the Dowager Empress, Tzi Hsu, now seventy-two years of age, has determined to abdicate the throne at the Chinese new year. She is seventy-two years old and is said to be afflicted with an incurable disease, which probably means she has a cancer. She will call a grand council of the Empire together and turn over the power to the Emperor. This woman, sold into slavery by her father in infancy, was one of the greatest personages of the nineteenth century.

The source of the trouble in Morocco is Ma el Ainin, a "holy" man of great ability and power over his fellow-men. He established a school for the studies of the law and the Prophet far away in the desert. He is the most learned man and theologian in Morocco, and has written more than fifty books on theology and philosophy and law, on astronomy, on grammar, etc. He has even written a volume of poems. The men whom he has trained he has sent out to preach a revival of Islamism.

The appearance of the bubonic plague in San Francisco is disquieting, of course. But there have been only six or eight cases and four deaths, which have been discovered. Some years ago the same disease was in San Francisco and maintained a foothold for some months, but it did not spread. However, then it was the Chinese who were effected, and now it is Europeans, who are living where the old Chinese quarters were.

A New York paper says that a boy in New Jersey the other day opened a burglar proof safe with a hair pin and took the money. The *Chicago News* wishes to know which of the New Jersey trusts will secure him for president. For our part we do not believe it was a boy. It was a girl in disguise. What do boys know of the marvelous possibilities of the hair pin?

According to published statistics of the world's population of 1,500,000,000, one-third regularly wear clothes, one-half are partially clothed and one-sixth wear none. If all of these can be brought to wearing clothes it will require twenty-one billions of pounds of cotton to clothe them.

It is said to be very difficult to get pure olive oil in this country. Importing it direct from Spain or Italy does not insure its purity. Car-loads of cotton-seed oil are shipped from this country and come back as imported olive oil, or in "genuine" castile soap. A sure test of the purity of olive oil is said to be found by freezing it. Pure olive oil will freeze at three or four degrees above zero, while other oils need a temperature of ten degrees below zero.

How far the faddists will go in their work of making the free schools ridiculous by loading them down till the taxpayers arise in their wrath, is a question. In a recent meting one lady teacher wished arrangements made by which hot water should be furnished the children to wash their hands because she hated to see the poor little dears having to wash their hands in cold water! Another teacher insisted that the cities should employ men and women to go to the schools and teach the children how to play games.

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DEAR RECORDER:

I have waited till the rush of letters should be over before sending my word of appreciation of the large place Dr. Eaton filled in the life of our Baptist people. Here in South Carolina I frequently come upon the RECORDER in the homes of the people, and I immediately conclude that it is a staunch Baptist family. Here is a little requiem which I think of as I write:

"A voice is heard on earth of kinsfold weeping
The loss of one they love;
But he is gone where the redeemed are keeping
A festival above.

The mourners throng the way, and from the steeple
The funeral bells toll slow;
But on the golden streets the holy people
Are passing to and fro,

And saying as they meet, rejoice, another,
Long waited for, is come;
The Saviour's heart is glad; a younger brother
Has reached the Father's home."

Our Baptist Assembly convened at Furman University with an attractive program, August 12.

My beloved pastor, Dr. Z. T. Cody, will shortly visit old friends in Kentucky. You Kentuckians gave him to South Carolina a few years ago, and we are willing to lend him to you for a few weeks on one condition, and that is that you send him back to his great work here with no attempts to interfere with our happiness in his ministry among us

Yours cordially,
EDWIN M. POTEAT.

Greenville, S. C.

DEAR RECORDER:

Away out here in West Texas the dispatch in a daily paper brought sorrow to many hearts. The dispatch said Dr. Eaton is dead—June 29th. We could not realize the awful truth until the RECORDER came in mourning's dress. Then has come the full account of the funeral, with many resolutions and appreciations. Our Zion could ill afford to lose such a standard-bearer. He was a stalwart indeed! I knew and loved him in life; I honor and revere his name since he sleeps. We shall not see his like again soon, if ever. Thank God for the fruits of his arduous labors, and the heritage of faith he left us.

LELAND MALONE.

Stamford, Texas.

The recent action of the Trustees of the University of Louisville, wherein free scholarship is offered to all theological students, ministers and missionaries, has received favorable comment from all sources. Many persons will take advantage of this generous offer to pursue further some of their classical studies. The University of Louisville has secured an unusually able faculty and offers as good course as can be secured from any institution in this country. There are fifteen courses open to both men and women. Classes will be so arranged as to enable teachers, ministers and persons engaged in other professional work to take one or more courses that will count in a degree. The college will be operated in the Broadway building, between First and Second streets, and the Science building, University Square, Eighth and Chestnut. Following are the different departments: Greek, Latin, English, Modern Languages, History, Mathematics, Philosophy, Political and Social Science, Education, Physics, Chemistry, Geology, Biology, Hebrew and Astronomy.

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Light shipping steers.....	4 75a 5 25
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Med. to good butch. steers..	4 00a 4 50
Com. to med. butcher steers.	3 50a 4 00
Good to choice butch. heifers	4 25a 4 75
Med. to choice butch. heifers	3 50a 4 00
Com. to med. butch. heifers.	3 00a 3 50
Goo dto choice butcher cows.	3 75a 4 25
Med. to good butcher cows..	3 00a 3 75
Com. to med. butcher cows..	2 50a 3 00
Canners	1 00a 2 25
Good to choice fat oxen.....	4 25a 4 75
Medium to good oxen	3 00a 4 00
Good to choice bulls	3 50a 4 00
Medin mto good bulls	3 00a 3 50
Common to medium bulls ...	2 50a 3 00
Good to choice veal calves...	5 50a 6 00
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Good to choice feeders ...	4 50a 4 75
Medium to good feeders ...	4 00a 4 50
Com. and rough feeders....	3 50a 4 00
Good to choice stock steers.	4 00a 4 25
Medium to good stock steers.	3 50a 4 00
Com. to med. stock steers..	2 75a 3 25
Good to choice stock heifers.	3 25a 3 75
Med. to good stock heifers..	2 75a 3 25
Com. and plain mxd stockers	2 50a 3 00
Good to choice milch cows..	35 00a40 00
Med. to good milch cows..	25 00a30 00
Com. and plain milch cows..	10 00a20 00

HOGS.

Good to choice pack. and brs. 200 to 300 lbs.	6 10
Med. pack., 160 to 200 lbs..	6 10a 6 20
Light ship., 120 to 160 lbs..	6 20
Choice pigs, 90 to 160 lbs...	5 50a 6 20
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Good to choice fat sheep...	5 00
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Trash (sound)	7 50a 8 00
Common lugs	8 00a 8 50
Medium lugs	8 50a 9 00
Good lugs	9 00a 9 50
Common leaf (short)	8 50a 9 00
Common leaf	9 50a10 50
Medium leaf	11 00a11 50
Good leaf	12 00a13 50
Fine and selections	14 00a15 00

BURLEY—Bright Red.

Trash (green or mixed) ...	7 00a 7 50
Trash (common)	8 00a 8 50
Common lugs	8 50a 9 50
Medium lugs	9 50a10 00
Good lugs	10 00a11 00
Common leaf (short)	9 50a10 50
Common leaf	10 75a11 75
Medium leaf	12 00a14 00
Good leaf	14 00a16 00
Fine and selections	17 00a20 00

DARK.

Trash (green or mixed) ...	5 50a 6 00
Trash (sound)	6 00a 6 25
Common lugs	6 25a 6 50
Medium lugs	7 25a 7 75
Common leaf (short)	7 75a 8 25
Common leaf	8 50a 9 00
Medium leaf	9 00a 9 50
Good leaf	9 50a10 50
Fine and selections	10 50a11 75

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Hens 10 1-2c per lb.; roosters, 5 to 5 1-2c; young chickens, 14c; ducks, 10 to 12c per lb.

EGGS.

17c, case court; candled, 18 1-2 to 19c.

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