

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTAINS ELEMENTS (Proverbs 23:23) PLUS THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3—7. V. EATON.

3rd YEAR

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President Elliot says: "A keen and sure sense of honor is the finest result of college life." It is the sure mark of a gentleman, but it is born in him or taught him in his home at so early an age that it seems to have been instinctive. College life can strengthen it. "To make a gentleman you must begin with his grandmother." But that a high sense of honor is the noblest thing a man can know except religion is forever true.

W. G. Brown shows that he has no great love for the preachers, but he bears this testimony to the Baptist and Methodist preachers of the South: "They preach incessantly; they make daily rounds of visits to the homes of their communicants; they act as unpaid canvassers for their denominational schools and colleges; they study their people as closely as the most observant politician. It is these men in the South who have taken the lead in the now almost world-wide movement for prohibition."

Evolution is dead, and the higher criticism seems to be dying. It has reached the point where scholars like Baxter, of St. Andrews, speaks contemptuously of it. He says: "The higher criticism may not be the greatest of modern crimes, but it is certainly the biggest and most pretentious windbag that was ever filled with vacuity."

In these days when it is fashionable to deery doctrine, such words as these of Prof. Moore are timely: "Practical Christianity without an adequate and effective theology would be only a decadent superstition—a survival of the practices when the ideas which gave them vitality and significance had ceased to actuate men, carried on for awhile by the momentum of an impulse once imparted, but inevitably running down because sustained by no continuous power."

THE INTELLECTUAL INFLUENCE OF THE BIBLE

V. V. EATON

There was not learning in the Middle Ages, and powerful intellects were engaged in the middle disputations of the Schoolmen. Charlemagne was ruler as well as great conqueror, established many schools, and brought learned men from all parts of the world to educate his people, but his efforts failed. All the appliances of wealth, power and learning did not and could not roll back the clouds of darkness which dimmed the intellectual firmament of Europe. The monk in his cell was learned in the legends of his monastery, and could tell of wonders wrought by relics of saints and images of the Virgin. The philosopher was learned in metaphysical problems and deep reasoning. Skilled artisans wrought such works as moderns cannot equal, and painters knew secrets of coloring, now lost forever. In all the departments of human wisdom and skill, these ages were no whit behind the civilizations of the ancients and of the moderns between which they stand as night between the brightness of successive days. The great mass of the people lay in ignorance and even the learned classes had no sympathy with each other's pursuits. There was no common ground, no common topics of conversation, no common subjects of thought, and therefore no unity among the masses. Wherefore Charlemagne's efforts were as fruitless as if Pygmalion had endeavored to create a soul in his beloved statue by placing it before a glowing fire.

The dawn of popular learning and literature broke forth when Wickliffe and his coadjutors translated the Bible into the vernacular tongue and sent it forth on its grand mission among the nations. It gave to men common thoughts and common cause. The yeomen could now converse with strangers and men of other callings than their own. Other histories were closed and would remain closed to their eyes but in the Bible they found narratives which awakened their interest and aroused their intellect. Mind grew stronger as men discussed the Bible record and compared, in their rude way, the characters of prophet and patriarch. No other book could have done this, for no book coming without divine authority would have commanded the attention and awakened the interest of the people. The great consequences involved brought men to earnest study of its pages and earnest study of the same thing gave them common character and aspirations. People cannot be roused from barbarism till some subjects are placed before them in which all will take a deep interest; and thus far in the history of the world, only two things have been found which may thus serve as stepping stones to civilization—the Bible and a republican form of government. It was the latter which made the civilizations of ancient Greece and Rome possible, for it gave the people common interests, so their orators could get a hold on them and educate them in Forum and Areopagus. But even in this respect, in which they are unquestionably an advantage, how infinitely democratic institutions fall behind the Bible, every student of history, who lifts the glittering veil which conceals the ancient nations, knows full well.

We all know the force which a quotation, familiar yet not trite, has in influencing the emotions and in giving a speaker power over his hearers. You have seen assemblies roused to enthusiasm by familiar

words, when the same sentiment expressed in fresh but unfamiliar language would fail to produce much effect. Thus the common knowledge of Scripture is a powerful aid, and used with great effect by secular orators. They can rely upon the familiarity of their audience with the words they quote, and the reverence felt for the Word of God prevents triteness in Bible phrases. So powerful is this influence of well-known words, that infidels even, are constrained to use the Scriptures for quotations when they desire to move the hearts of the people. In this view, also, of its intellectual influence, no other book could take the place of the Bible, because without divine authority the masses cannot be roused to deep interest in any volume, and without reverence for the utterance, oft repeated phrases would lose their power by repetition.

Only the highest intellects can be roused to earnest effort by knowledge which does not personally concern themselves. If a proposition is discussed, of which men are entirely willing either the affirmative or negative should be true, you can rarely find one whose mind is sufficiently awake to follow closely the arguments which establish the one or the other. On the other hand, the constant consideration of the narrow round of their own personal concerns, contracts men's intellects and weakens their powers. That man will never become cultured whose mind is ever revolving around his family, his business, his crop, and cares for nothing beyond. The Bible, by the infinite interests of its truths to each human soul, presents topics as immediately personal as a man's business or a woman's children, and thus secures attention and thought, while the subjects of which it treats are the deepest and the grandest known to men. Thus it rouses and educates the intellect; it combines at once all the wide culture of abstract truth, along with all the close interest of personal concerns, and so reaches and elevates all the race of man. The intellect thus roused and strengthened by Scripture truth, thus taught that there is something high and noble in all truth, far beyond the sordid interests which have hitherto absorbed it, goes forth into all the realms of knowledge conquering and to conquer. The vital interest we have in Bible subjects rouses the mind to its full strength, while the greatness of the themes enlarges and deepens the intellectual grasp. The very differences of opinion that have obtained in references to the teachings of Scripture have aided in strengthening the minds of men; no hermit in his cell becomes so strong as the athlete who struggles with his fellows, whether in a physical or mental arena.

Man is an imitative animal. Place ever before him things which are high and noble and true—things which require earnest thought and patient investigation, and you will find him rising above the sordid and base in thought, the low and mean in action. There is no truer saying in the Book of Truth than that quotation of the Apostle: "Evil communications corrupt good manners," and it is as true mentally as it is morally. More than we know does the intellectual calibre of man or woman depend on their companions and on the books they read. Show me a man frivolous in word, incapable of close reasoning and given to idle fancies and sickly dreaming, and I will describe to you the reading on which his mind has been fed—the panada of modern fiction, rather than the strong meat that nourished our fathers. No intellect can be strong which is not fed by strong

thoughts and grand ideas, and no amount of good intention or piety on the part of a writer can atone for feebleness of grasp or silliness of subject. To make men grand, you must train them from their youth up grandly, and nothing in the world can be compared, in its strengthening influence over the minds of men, to the Scriptures of our God. Other books are feeble in comparison. Even the grand opening scene at the birth of Creation when Chaos gave up his sceptre to Law and Light sprang full armed from the lips of her Maker—on to the close, grander still in its vistas of glory, there is not a feeble chapter nor paragraph nor sentence. Strong beyond all human strength in its power over our thoughts and hearts, such a book, were its moral tendency evil, could wreck a world and obliterate a race.

How all human laws show themselves feeble platitudes beside the stern simplicity of that grand old Decalogue with its heart of fire! Take any author you please and how low his theme compared with Bible subjects. Tyn dall discourses on light—say all the laws he can discover comparable in grandeur to those brief words "I am the light of the world!" Shakespeare treats and treats nobly of human passions and affections—is not the sorrow of a dreaming boy for his foully murdered father trivial compared with that grand drama of Job, where God and the angels are spectators and Satan wrestles with faith in the worn heart of the patriarch? Ruskin tells us in beautiful language of the paintings fading away up on the stones of Venice and upon the crumbling walls of Florence—in a few brief words the inspired pensman gives us a picture of love and self-sacrifice, and Naomi's return to her home fades never away from our hearts. Owen and Huxley, Aggaziz and Darwin tell us, and tell us wisely perhaps, things it is well enough to know of the beasts of the earth, the dip of its strata and the anatomy of our frames—what is all such knowledge to the great truths of Death Judgment, Eternity, God's Majesty and Sovereignty? The man who studies natural science is to him who ponders the great truths of Revelation, as the child watching a huge machine, measuring the width of its bands and counting the cogs on its wheels, to the man who studies the end for which the machine was constructed and estimates the good it may accomplish.

While we study the Bible because it improves our intellects and enlarges the grasp of our thought, because its strength shall strengthen, its depth deepen, and its height elevate us, as no human production can ever do; let it not be forgotten that the great, the chief reason for its earnest study is that it alone can make us "wise unto salvation," it alone can teach us the noblest of all lessons, the fear of the Lord, which is the "beginning of wisdom and to depart from evil which is understanding." Human learning is a noble thing, but as we strive to win its rewards, let us remember that the highest of all promises is not to the great, the wise nor the strong: not to the philosophers, the poets nor the orators, speak they with tongues of men and of angels, but to the "pure in heart," for they and they only shall see God.

Bishop Huntington sensibly says: "The world has a right to look worshippers, as they come out of the church, in the face, and ask them, 'What do you bring away from the altar, your psalm, your sermon, your benediction? What gifts have you to distribute in your neighborhood?'"

QUESTIONS ANSWERED.

BY GEMEX.

A man who was converted under the Salvation Army preached for some time and then joined the Plymouth Brethren and was baptized by them—immersed. Then he joined the Free Baptists and was ordained by them. He was called by a Baptist church without baptism or ordination.

What ever possessed a church to call a man who seems to have been blown about by every wind of doctrine? Did they examine his record or did they carelessly make no inquiry because he was eloquent or agreeable?

Of course, his baptism was not baptism and the church ought not to have received him upon it. A man coming from the Free Baptists ought to be ordained. If I was forced to receive any preacher without ordaining him, I would greatly prefer a Presbyterian, a Congregationalist, a Dutch Reformed, or even a low church Episcopalian to a Free Baptist. For these denominations are Calvinistic, and the Free Baptists are Arminian, and a man from them should be most carefully examined by a strong Presbytery. Besides those other bodies are all close communion as we are. They do not commune with any one who they do not think has been baptized, whereas the Free Baptists commune with those whom they do not think have been baptized. The Free Baptists and the Campbellites are the only genuine open communions. The difference between Baptists and Presbyterians, for example, is that we are close on baptism.

When the preacher had been pastor for a few months some of the brethren in the church expressed dissatisfaction with his lack of baptism. He then arranged to be baptized in his own baptistry, but afterwards went off and was baptized by the distinguished pastor of a leading church. I am asked what I think of that. If his church consented no fault could be found with it on the grounds of regularity. Even if the church had not taken a vote on the subject, if he had talked the matter over with his deacons and brethren and they generally agreed, it was sufficient. I think it would taste in him to go, but in any case I would not advise the church to take any action about it. Even if he went without consulting any of the church, the church had received him into her fellowship previously. The question of baptism I should regard as settled even if somewhat irregularly settled. But he ought to be ordained, and rigidly examined on the doctrines of grace and on the subject of communion.

A church has called a pastor who, is a divorced man, with a living wife and two children. He claims to have been divorced on Scriptural grounds. I am asked if the church ought to investigate it. The church ought to have investigated before the call was given. But as this was not done, it should be done now. If the pastor is a regenerated man and really had Scriptural grounds, he will be glad of the investigation.

Husband and wife ought to live together according to the Scriptures. And the duty is all the greater when there are children. No church ought to allow a pastor to break up his family without investigation. It may be the wife would not live with him, and yet there were no Scriptural grounds. In that case the brethren should do all in their power to reconcile them. If they fail and the wife continues obdurate, nothing more can be done. Paul, in Corinthians, treats of such cases. This preacher has not married again and the divorce is only the legal side of the separation which the Apostle allows. Of course, if he marries the whole situation is changed.

“What was the earliest Baptist Confession of Faith? What does it say of the ordinances?” The earliest was the “Seven Articles of the Swiss Baptists,” which was published at Schleithem, in 1527. How long it had been in use among them before is not known. The first publication of it

was made by Zerlingh, who said he had two copies of it. He declared every Baptist had a copy of it kept in concealment. Soon after the Baptists published this Confession of Faith as a circular letter addressed to Baptist churches everywhere. The title was, “Letter of the Brotherry Union of certain believing baptized children of God who have assembled at Schleithem, Am Haveln. To the congregations of believing baptized Christians.” This was issued in February, 1527.

The first article is on baptism, and is as follows: “In the first place mark this concerning baptism: Baptism should be given to all those who have learned repentance and change of life and believe in truth their sins have been taken away through Christ; and to all those who desire to walk in the resurrection of Jesus Christ and to be buried with him in death that in him they may rise; and to all those who with such intention themselves desire and request it of us. By this is excluded all infant baptism, the Pope’s highest and first abomination. This has its foundation and witness in the Scriptures, and in the usage of the Apostles.—Matt. 28; Mark 16; Acts 2, 8, 16, 19. This we would with all simplicity hold and be assured of.”

The second article concerns discipline, and is one it would be well for the churches of the present day to adopt, provided they would maintain it. But the brother asks in regard to the ordinances, and I give the third article in regard to the Lord’s Supper. It is evident these old brethren would have had no use for individual cups, and that they believed in close communion.

“Thirdly, we are one and agreed concerning breaking of bread, as follows: All who would break one bread for a memorial of the broken body of Christ, and all who would drink one draught as a memorial of the poured out blood of Christ, should beforehand be united to one body of Christ; that is, to the church of God, of which the head is Christ to wit: by baptism. For as Paul shows we cannot at the same time be partakers of the table of the Lord, and of the table of the devil, we cannot at the same time partake and drink of the cup of the Lord and of the cup of the devil; that is, all who have communion with the dead works of darkness, they have no part with the light. All who follow the devil and the world have no part with those who are called from the world to God. All who lie in the wicked one have no part with the good. Hence, also, it should and must be whose has not the call of one God to one faith, to one baptism, to one spirit, to one body common to all the children of God, he cannot be made one bread with them, as must be if we would in the truth break bread according to the command of Christ.”

THE HANDS OF THE LIVING GOD.

REV. C. P. AKED.

“It is a fearful thing to fall into the hands of the living God.”

The world’s hatred of the renegade and the traitor breathe through these terrible words. Storms of human emotion, of human resentment, such as have swept over our own souls when a friend has betrayed us, or a comrade fallen from the ranks, have moved the heart of the unnamed writer of the letter to the Hebrews.

That which with the Pagan becomes a frantic invocation becomes with the New Testament writer a “certain fearful expectation of judgment, a fierceness of fire.” To him, for one who has so deserted the Lord who bought him with His blood, no more sacrifice for sin. The death which he would have merited had he set at naught the law of Moses is too mild a punishment for a dastard such as he. He has trodden under foot the Son of God! He has counted the blood of the covenant wherewith he was sanctified a thing profane! He has rejected with insolence the ministry of the Spirit of Grace! Vengeance now belongeth unto God. He will recompense! And it is a fearful thing to fall into the hands of the living God!

Not for the traitor only, but for all who sin against Law and Light and Love, is it a

fearful thing to fall into the hands of the living God. Neither by the individual nor by the community is God mocked. There is no workhouse, no prison, no asylum, no hospital, where the seeing eye cannot perceive how fearful a thing it is. There is no man who has loved hatred and hated love, no selfish soul missing with a high hand and a determined purpose, no vicious man availing the wind of ungodly appetite to reap the whirlwind of Divine retribution, who does not demonstrate to us before the grave closes over his unhonored dust the fearfulness of such a fall. The laws which God has written upon the body and brain of man, which He has written with His own finger upon our physical organism more plainly than any He wrote upon the tables of stone amid Sinai thunders in days gone by, are broken by no man with impunity. “In this God’s world, with its wild whirling eddies and mad foam-seas, where men and nations perish as if with-out law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise in all times, were wise because they denied and knew for ever not to be I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing!”

But why should we think exclusively of punishment and terror when we think of the hands of the living God? Why, but for the reason that we systematically harden texts and misread facts and interpret the laws of the universe with eyes closed to its gladness and beauty? Why is it, for instance, that when we bring ourselves to say, “Thy will be done,” it is in the hour of bereavement, of anguish, and loss? That God’s will is to us synonymous with the infliction of sorrow and our acceptance of it the endurance of pain? Does it never occur to us to pray this prayer amid the splendour of life, in the vigor of youth in the pride of health, when the sky is bright overhead and all the kingdoms of the world and the glories of them seem ours for the grasping?

Do you call to mind the way in which we use—or misuse—the old saying, “Faint yet pursuing?” When we have been selfish and idle at the worst, or unfortunate and depressed at the best, when the work has seemed to fail in our hands, and we are almost reduced to despair, then we add to our confession of defeat, “Faint, yet pursuing!” But turn to the story of those barbarous fighters, faint, yet pursuing. They were flushed with victory. They were weary of up piling triumph on triumph, of adding glory unto glory—the glory of battle and blood. They had driven their enemies before them remorselessly. Nothing now could block their onward march. And still they pressed on to greater achievements. They were faint with the strenuous exertion of success, but pursuing still a success which was greater.

In the same way we see the possible harshness, we see the threat and the terror, in the working out of these eternal laws, and we feel, as the writer of this epistle felt, that it is a fearful thing to fall into the hands of the living God. But David, human, erring David, had a better idea than this. His offense is rank, it smells to heaven, and a choice is given him by the man of God, a choice of three evils—famine, pestilence, and sword. Which shall he choose? Seven years of famine? Three days of plague? Three months of hazardous and disgraceful war? And David’s answer shows him at his noblest: “Let us fall now into the hands of the Lord; for His mercies are great; and let me not fall into the hands of man.”

Jesus, the son of Sirach, had entered more completely into the mind of the Lord than we who only read one-half His gracious purposes. “They that fear the Lord,” he declares, “will prepare their hearts and humble their souls in His sight, saying, ‘We will fall into the hands of the Lord, and not into the hands of men; for as His majesty is, so is His mercy.’” As His majesty is, so is His mercy—recalling Micah’s noble utterance that “He delighteth in mercy”—delighteth in it as a man delights in a loving service; recalling the

poet’s image of Weeping, which may come but come only as a traveller to judge at night, while Joy comes to dwell in the morning; recalling the prophet’s sublime announcement on the part of Jehovah, that “though in a moment of wrath I hid My face from thee, yet with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer; though the mountains depart and the hills be removed, yet My kindness shall not depart nor My mercy removed from thee, saith the Lord who hath mercy upon thee;” recalling the Ministic revelation we persistently ignore, that if God visits the sins of the parents upon the children to the third and fourth generation, yet He shows mercy unto the thousandth generation (and not to thousands) of them that love Him and keep His commandments.

And so, when we are told that it is a fearful thing to fall into the hands of the living God, we cannot but consent; but we hasten to add that it would be a far more fearful thing to fall out of them! It would be a fearful thing if there were no such laws of judgment and terror as are represented to us by the phrase we are discussing. If a man could persist in wrong-doing and no catastrophe befall; if a nation could defy justice and humanity and virtue, and no thunders roll nor lightnings flash, then that would be an evil thing for us, and not good. “If it had not been for the French Revolution,” said Carlyle, in often-quoted words, “I should not have known what to make of this world at all.”

It is good for us that we should know the terrors of the law, if we will not learn by the tenderness of love. If we will not suffer ourselves to be drawn by the silken cords of affection, it is well that we should be driven at the point of the sword. If we will not draw back from the danger before us when He breathes His peace upon us, then it is good of Him, and good to us, to light up the abyssal depth towards which our steps are tending by the lightning flashes of His wrath. We are glad that we do fall into the hands of the living God.

STEERING BY MOTHER’S LIGHT.

A very beautiful story is related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm which threatened to destroy them. The coast was dangerous. The mother lighted a lamp, and started up the worn stairway to the attic window. “It won’t do any good, mother,” the son called after her. But the mother went up, put the light in the window, knelt beside it and prayed. Out in the storm the daughter saw a glimmer of gold on the water’s edge. “Steer for that,” the father said. Slowly but steadily, they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

“Thank God!” cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand: “How did you get here?” she said.

“We steered by mother’s light,” answered the daughter, “although we did not know what it was out there.”

“Ah!” thought the boy, a wayward boy, “it is time I was steering by my mother’s light.” And ere he slept he surrendered himself to God and asked Him to guide him over life’s rough sea. Months went by, and disease smote him. “He can’t live long,” was the verdict of the doctor, and one stormy night he lay dying. “Do not be afraid for me,” he said, as they went: “I shall make the harbor, for I am steering by mother’s light.”

Dr. Alexander MacLaren tells us that to possess a quiet heart, we must keep ever near God. “Stayed on him, we shall not be shaken, and our hearts shall be fixed, resting in the Lord. We get above the fogs when we soar to God, and circumstances in their wildest whirl will not suck us into the vortex if we are holding by him and know that he is at our right hand.”

Fearless minds climb soonest unto crowns.—Shakespeare.

MONUMENTS TO THE RESURRECTION OF OUR LORD.

Monumental evidence in support of a historical fact is the best evidence that can be employed. Written historical evidence may be lost, as is often the case, or it may be neglected through the indifference of men, but evidence embodied in a monument is self-asserting, it tells its own story as long as it is observed. When this monument consists in the keeping of a day, or days, then the only way to destroy the fact commemorated is to destroy the observance of the day. Voltaire once said that it was useless to oppose Christ-nativity as long as men observed the Christ an Passover, and he never said a truer thing in all his life. No one who can doubt the story of the departure of Israel from Egypt when he considers the Passover and its significance. That day of crisis and deliverance in the history of that people is commemorated for all time in the feast that commemorates the destruction of the first born of Egypt and the hurried departure of the posterity of Jacob from the land of Ham. No man can ever doubt the deliverance of the Jews in Persia, in the time of Esther, when he studies the feast of Purim. The feast of Dedication, mentioned in John 10:22, kept before the minds of the Jews the pollution of their temple by Antiochus Epiphanes, and the redemption by Judas Maccabaeus. No Mohammedan is in danger of forgetting the flight of Mohammed as long as that event is observed as the beginning of their era, and also of the new year. No American can ever forget the fact that Thomas Jefferson's Declaration of Independence was accepted by the Continental Congress, and given to the world as long as the Fourth of July is fittingly observed. In a word, any event of history that is guarded by an appropriate monument, or institution, may be regarded as one of the pivotal facts in history, and can never perish entirely from the minds of men. The fact that a nation has conferred such a honor to perpetuate the event shows the importance it had in the mind. And when God sets a monument to guard the memory of an event, we may be sure that it is a fact of surpassing importance to the world. When, in addition to the declarations of Scripture concerning an event, we find a monument set as a memorial to guard the memory of that event, we may rest assured that it is a matter of prime importance to the dispensation in which we find it.

Now, the resurrection of our Lord is the only event that has ever occurred in the world, so far as our memory can serve us, that has three monuments set to guard it from oblivion, and it is the purpose of this article to set them before the reader and keep their use clear and unmistakable.

The first monument I want to mention as guarding the story of our Lord's resurrection is the apostolate, or office of apostle. Bible readers are familiar with the fact that there were twelve apostles, but many never recognize the fact that the chief and only official business of that divinely appointed jury was to bear witness to our Lord's resurrection. The apostles were elders, or preachers, and as such they laid the foundations of Christianity, but they were chosen to bear witness to the Lord's resurrection from the dead; that all mankind might have infallible assurance that Jesus Christ was the Son of God and the Messiah of prophecy. Hence only those who had lived with Jesus during His earthly ministry could be apostles because they must be able to identify Christ after His resurrection as the same being they had known before, and who had died on the cross. When a successor to Judas was to be chosen Peter laid down his qualifications for the office as follows: "Wherefore, of these who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1:22). And our Lord had told them just before his death that they should bear witness of Him because they had been with Him from the beginning. Hence we hear Peter telling the Sanhedrin: "We are His witnesses of these things," viz.: His death and resurrection. (See Acts 5:32). In Acts 4:33, we are told that "with great power gave the apostles witness of the resurrection of the Lord Jesus." Our Lord at His ascension said, "And ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." In Luke 24:48, after having spoken of the necessity of His death and resurrection, he says: "And ye are witnesses of these things."

Of course, from the very nature of things, the office of apostle could not last, for the men who went about with Jesus passed away in the course of years, and then there was no need of their witness to Christ's resurrection any longer than during the planting of Christianity, and after their written testimony to this stupendous fact was in the hands of the Christians, then the verbal witness was no longer necessary. And the historical fact that they were chosen as witnesses to our Lord's resurrection is deeply imbedded in the New Testament and will remain as a monument to that fact as long as that book shall exist.

The second monument to our Lord's resurrection is the Lord's Day, or what is known as the Christian Sabbath. Every one knows that, before the resurrection of Jesus, Saturday was the day observed as the Sabbath; and the question is, how came it that the day was changed from Saturday to Sunday? The answer is, that the Christians, in the days of the apostles began to observe Sunday as their day of rest and worship because on that day Jesus rose from the dead. In Acts 20:7, we see that the Christians at Troas met on Sunday for worship and the observance of the Lord's Supper; and Paul preached to them all night. Again, in I. Cor. 16:2, we see that the Christians at Corinth observed it as a religious day

when they were to make offerings of money for the poor. Then, in Rev. 1:10, John speaks of it as the Lord's day, and on that day the Lord appeared to him on the Isle of Patmos and dictated to him the letters to the seven churches in Asia. If any one is disposed to question the statement that the Lord's day is the passage in equivalent to Sunday, as some have done, the answer is, that it more easily lends itself to this meaning than any other, and the men who wrote immediately after the apostolic age tell us that this was the meaning then, when men were of ill living who heard the apostolic preachers. Some tell us that the expression, "The day of the Lord" (II. Peter 3:10), "The day of Christ" (II. Thim. 2:1), which evidently means the day of judgment, are synonymous expressions with the passage in Rev. 1:10, but this can not be made out. The early Christian writers are quite explicit in their teaching that the Lord's day of Rev. 1:10, and the first day of the week meant one and the same, and denoted the day when the Christians met to worship. As a day of rest and worship it was never defended by those because never called in question.

Now, this Lord's day, we are told, was kept because on it our Lord rose from the dead, hence it was a monument from the beginning of Christianity to this fact.

And in honoring us to the third monument, I would draw to the fact of the subject with this remark, that since we keep fifty-two days in a year to commemorate our Lord's resurrection, we have no need of what is called Easter, for if we keep each Lord's day as a monument to the resurrection, then there is no need for a special observance every year, which discounts all the other fifty-one observances, so that many can't tell why they are kept.

The third monument to the resurrection of our Lord is the ordinance of Christian baptism. Let the opponents of immersion say what they will, they are still confronted with the inevitable fact that Paul declares baptism was fashioned into the likeness of Christ's burial and resurrection, and that we are buried in the act of baptism to set forth, in visible symbol, the fact that Christ died for our sins and rose again for our justification. The language of Paul in Rom. 6:3-5, and Col. 2:12, teaches that baptism is immersion and immersion for the purpose of setting forth a living, acting picture the story of Christ's death and resurrection and it will continue to teach these great essential facts of Christianity—while truth has its legitimate influence and reason controls the judgments of men.

Now, any one of these monuments properly understood is our irrefragable proof that our Lord rose from the dead; two of them taken together as monuments of the same are overwhelming; but when we consider that the Lord set three monuments as sentinels to guard the fact of His resurrection from the dead, we are simply amazed at the care thus manifested by the Captain of our salvation to keep this pivotal fact of the Christian religion ever before the minds of men. X.

KEEPING THE ROADS OPEN.

BY REV. J. H. JOWETT.

"If thy brother sin." But we must be quite sure about it. We can so easily be mistaken. Summary judgment can be villainously unjust. The assumed criminal may be altogether innocent, and his supposed crime may be the ugly figment of our own diseased imagination. For through what perverting media we can look at one another, and what monsters we appear when seen through a distorting lens! And therefore the primary rule of guidance in all presumed offenses is that a man should examine his lens. Is the lens a perverting medium? Am I looking through a magnifying glass, and therefore magnifying trifles? Is the whole matter an exaggeration? And is the real fault in my own eye? Let me not leap to conclusions concerning my brother. "Let every man be swift to hear, slow to speak, slow to wrath."

But assuming that there is no distorting lens corrupting our judgment, and that the offense is palpable when seen through cool and simple sight, what, then, should be our course? "Rebuke him." Well, that would be pleasant enough. It is an exercise which provides a feast for the majority of people, and we set about it with rare satisfaction. But there are rebukes and rebukes. There is a rebuke which is only intended to satisfy the offended, and there is a rebuke which is purposed to rectify the offender. A legitimate rebuke is more than a vent for passion—it is a minister of redemption. It is intended to do more than work off my spleen; it is purposed to remove my brother's defilement. It is to be used not so much for the relief of my wound, but for the healing of his. The wound of the offended is clean, and time will most surely heal it. But the wound of the offender is unclean, and it may easily fester into something worse. And therefore I say the primary purpose of a rebuke is not to gratify my temper, but to help my brother to recover his broken health.

Now, we may quite easily ascertain whether our rebuke has been of the kind counseled by the Master, a medicated kind, and the test is to be found in whether we are prepared to go further with our Lord. "If he repent, forgive him." If our rebuke as been healthy and wholesome, we shall be quite ready to take the further step as soon as occasion offers. The final aim and trend of all Christian rebuke is ultimate reconciliation. A rebuke is not an instrument of punishment; it is an instrument of adjustment. It is not penal, but surgical, and always and everywhere it is purposed to be a minister of moral and spiritual restoration. To put the matter in a word, in all the offenses we

commit, our after-remorse should work the moral recovery of the offender.

Now let us seek to grasp one of two vital principles which lie behind this teaching. And I think we must begin here: a man's blood must be his integrity. It is just as well that even so familiar a commonplace as this should be re-remembered. We are in such general agreement about it that it is apt to be ignored. Let a man destroy his integrity, and he destroys the blood-press in his life. "A man's life consisteth not in the abundance of things which he possesseth." Things per se are only an evidence, in character is found the life.

And the second step is this: The sacred condition which any man can make to a city or a nation is the contribution of an established character, the gift of a conscientiously chosen and constant life. It is ever a temptation to men to receive gifts more than dispositions, to stall the showy and dazzling more than the inherently good. We are captured and fascinated by genius, and talent and character and noble and ingenious accomplishments. And yet these do not constitute the sterling wealth of the corporate life. When a man has given only brilliant gifts to his country he has not given his best. The best we can give is not our interest, but our service, but a character which is the best service.

If, therefore, my brother sin, what shall I do? Well, for the sake of everybody, try to get him right again. To rebuke him is not enough; to punish him usually may aggravate the danger. The only adequate purpose is to get him whole again. And therefore did I say it is for the benefit to keep the road open for the offender's return.

Now, according to the teachings of the Master, one of the methods for keeping open roads in the moral and spiritual realm is the ministry of forgiveness. "Forgive him." Yes, but the word is not used with the significance of effeminate emotion. The forgiveness of the New Testament is not emotional, but moral; not pathetic, but energetic; not a matter of cheap tears, but of sacrificial service. It is more than pardon, it is charity. It is more than the withdrawal of the sword, it is the conversion of the sword into a plowshare. It is the destructive transformed into the constructive and employed in the positive culture of a degenerate life. It is no use considering anything else than this when we are thinking of speaking about forgiveness. There are many counterfeits about, masquerading as forgiveness, but they have no vital kinship with reality. There is a superciliousness which patronizingly utters sacred words, but its poverty is exposed by its very pride. Forgiveness is not a passive acquittal; it expresses itself in the ministry of self-sacrificing toil. And such a spirit, by the teaching of the Master, will assuredly keep the road open for a sinful brother's return, and we shall be called "the restorers of the breach, the restorers of paths to dwell in."

THE SUPREMACY OF GOD'S LAW.

Life is a very simple thing for those who are willing for God to be God, and to submit themselves to the direction of his will as it is expressed in his holy law. Those who thus subordinate themselves to God find themselves going on in a smooth and tranquil current, and the best and most peaceful and most beautiful elements entering into their lives.

God's law is supreme. It cannot but be otherwise. If we do not accept this as true, we are lapsing into stark atheism or red-handed anarchism. This universe must have a ruler. There must be law for its control and guidance. If there is not, there is a blind chance. But if there is law, it is the product of mind and will. But where there is mind there must be a person. God is the person who is back of and above this universe, He is infinite. He is a being not only of power, but of wisdom and holiness.

All of God's laws are right and holy. He who observes and is guided by them in all things lives a tranquil, upright, righteous life. This is the way of peace for time and for eternity. He is a loyal member of God's great kingdom. He is a simple-hearted and filial child of the Heavenly Father. He is willing to be guided by God's counsels. He takes the course of wisdom, and reverence and safety. He honors God, and seeks to live in his glory.

There are great multitudes in this world who are living in sin and disobedience without any conception of the exceeding sinfulness and folly of their course. They are taking the customs of the thoughtless world about them as their laws for daily living. They fall in with the views and practices of a world lying in sin. They ignore God and live on in prayerlessness and disregard of religion. They do not read the Bible to find what God teaches, nor do they seek for light upon the path of life. They do not care to go to God's house to hear the truth, and to meditate upon holy things. They engage in business and pleasure, following the code of the world, and where God's law conflicts with this they pay no regard to it, as a matter entirely outside their range of thought.

It is apparent that with great multitudes God has no real place or existence at all. They simply ignore him and his claims, and live on after their own ideas, in an irreligious and worldly life. The world makes their laws. They are content to be as other people are. They are willing to be honest and upright, and good citizens, but not with any regard to God's claims on them, or as to the holiness of his laws.

With the true child of God it is not so. He delights to do God's will. This was the spirit of the psalmist, the prophet, the early disciple, and it has been, and is the spirit of all God's children everywhere today. God's law is to him the test of righteousness. Whatever agrees with this is to

be disregarded and not made as wrong. With him reverence is glad and happy and constant. He is at peace with God, and he maintains a condition of unshaken power, so he lives on in complete obedience of God's will as the supreme guiding and controlling influence of his life.—Exchange.

INJURY ANSWERS TO LIQUOR ARGUMENTS.

BY LARRY HAZEL HAZEL, M.D.

"Prohibition is a failure."

This is answered in a breath by mentioning the spread of prohibition territory to contiguous ground. Are the people in an adjoining town or county or State not able to ask their neighbors how the thing works out? Have they not an object lesson at their very doors? And do they never go visiting? It is not reasonable to suppose that men will sacrifice time, money, position, and even life, for something which has failed before their very eyes. Yet the movement has always sprang from certain centers, just as fire spreads on the prairie. (Alabama next Kansas; Georgia next Tennessee; Alabama next Georgia; Mississippi next Alabama, and so on.)

"Pro capita consumption is great as ever." Yes, that is an unwise governmental statement. It is a statement that while there is so much as ever being consumed per head, there are not as many heads consuming it. If five men drink five gallons, and three of them quit drinking and five gallons are still disposed of, the worst of the thing is that the two who have not sworn off get down the whole business! If three fifths of the nation has quit drinking and as much liquor is made as ever, that other two fifths must be getting it. And what would have happened if the three fifths must be kept on drinking at this increasing rate? Of course, some of the alcohol entering the calculation is used in the arts in a greater degree than ever, and quite a large part of the present supply is quaffed by the women who are learning the habit—in that two fifths territory, too—but the present state of affairs is mainly due to the way the drink habit grows on its slaves. One man's case illustrates how it is for all the wet territory. At last, this is our argument, and not theirs.—Interior.

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.

Exposition of Holy Scripture. By Alexander MacLaren, D.D., Litt. D. Armstrong & Sons, \$7.50 net.

This is the third series of this important work from the pen of Dr. MacLaren which is issued in six volumes.

Each volume contains the following books: II. Kings, I. and II. Chronicles, Ezra, Nehemiah; Esther, Job, Proverbs, Ecclesiastes; Acts of the Apostles; and three volumes in John.

Dr. MacLaren is regarded as the world's greatest expository preacher. He is scholarly and accurate in his exegesis and quite original in treatment. The most difficult sermon to prepare in the expository and yet it is by all odds the one most popular with the masses. Ministers desiring to study the best models of expository sermons should purchase "Expositions of the Holy Scriptures." The work is illuminating and unfolds, with rare skill, the hidden treasures in the Word. Devout students will especially welcome the volumes on the Gospel of John.

Where the Book Speaks. By Archibald McLean. Revell & Co. \$1.00 net.

The subject treated is beneficence, especially along missionary lines. The book is really a series of sermons on missions from a Biblical standpoint and while it contains nothing new, the treatment is helpful and suggestive, and will be welcomed by those interested in the study of missions.

The chapter on "Church unity" will cause some dissent.

The July number of The Review and Expositor is just from the press. The writers in this issue are Rev. E. C. Dargan, D.D., Rev. Chaucey J. Hawkins, Prof. I. S. Gubelman, Prof. Dawson Walker, John Horsch and Prof. J. R. Sampey. This is an excellent number and, like its predecessors, possesses unusual merit. In addition to the contributed articles it contains many valuable book reviews.

Some people can see providences in their past lives, and hope for them in their future lives, but never trust entirely in their being there in the present. Yet God is as truly working out his plans for his children in each hour today as at any time in their lives. Goodness and mercy follow us all the days of our lives if they follow us at all. The present trial, the present drudgery, are put there to work out good for us, and more than good—grace and glory, too.—J. R. Miller.

Work is the fuel of life. The more work the more life.—Zion's Herald.

Sunday-School Lesson

Monday, August 2nd

David Anointed at Bethlehem - I Sam. 16:1-13

Motto Text - "Man looketh on the outward appearance, but the Lord looketh on the heart." - I Sam. 16:7.

Samuel had returned from Gilgal to his home in Ramah, four miles north of Jerusalem. How long a time had elapsed cannot be said, but from the Lord's question it would seem to be some time. "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" Samuel had conceived a personal affection for Saul which was not destroyed by Saul's course which had grieved the old prophet. His grief was natural, yet is there reproof from his Lord. For God must be just with his creatures, and Samuel's long continued mourning has out of sympathy with God's justice. "God demands in the souls he sets apart for himself and for the guidance of others, such a dying to all things that he does not allow them to regard any other interest than his, whatever reason may be alleged. Samuel had to subject himself to God's will and with his whole mind and heart send himself forward in God's ways." Grief for our friends is natural, and up to a certain point praiseworthy. The cure of our excessive grief is the same as of Samuel's, greater faith in God's wisdom and greater joy in his sovereignty and in going resolutely to work in his cause.

"I will send thee to Jesse, the Bethlehemite." Jesse was the grandson of Boaz and Ruth, was a pious and wealthy man. Samuel had an acquaintance with Jesse's family. "For I have provided me a king." God was the real king of Israel, a fact he was not willing they should forget. "Above and beyond the choices and purposes of men, God, unseen, gave directions to events." - (Peloubet.) "And Samuel said, How can I go? If Saul hear it, he will kill me." Is no man free from cowardice at times? Elijah ran from Jezebel, Peter quailed before a servant girl, and here is old Samuel, more than eighty years old, afraid of being killed! Saul was still king, though sentence of rejection had been passed against him, and the anointing of another would have been considered an act of treason.

"Take a heifer with thee, and say, I am come to sacrifice to the Lord." In mercy to his old prophet's fear God gives Samuel another errand to Bethlehem. There is not a shadow of deception here, he did go to sacrifice at the command of the Lord. David's anointing was God's secret, a thing he had an infinite and unquestionable right to conceal from all his creatures. The concealing of the truth when there is no desire to deceive, when its utterance is required by no duty, and when the interests of the moral order of the world and of the kingdom of God are in no wise injured, is far from being untruthfulness; it is rather duty and obedience to the divine will. (Erdmann.)

"I will show thee what thou shalt do." If we obey exactly God's commands so far as we know them, he will show us what to do next. We need not fear he will not

tell us in time for our action. He does not disclose all his plans in advance. Light for one step is sufficient. "And Samuel did that which the Lord spoke." The distance from Ramah to Bethlehem was about ten miles. "And the elders of the town trembled at his coming, and said, cannot thou perceive?" This shows that though Samuel had ceased to be judge, he, as prophet, was accustomed to keep an eye upon the conduct of the people and reprove sin fearlessly. No doubt they felt guilty in God's sight. Men are given to trembling before God and his messengers - the sight of an angel always makes them "sovereignly afraid." "Sanctify yourselves." After reassuring their fears Samuel bids them prepare for the sacrifices by the usual ceremonial purifications ordered by the law, which included washing themselves and their clothes.

"And he sanctified Jesse and his sons, and called them to the sacrifice." The Hebrew shows that he gave Jesse no special invitation, as might appear from the translation. But their sanctification is mentioned to introduce what follows.

Verses 6. The sacrifice was followed with sacrificial feasts, and Samuel was probably in Jesse's house. We can imagine the keen scrutiny with which he regarded the tall and handsome Eliab, Jesse's oldest son. "Eliab by his height and his countenance, seemed the natural counterpart of Saul, whose successor the prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest." (Stanley.) "Look not on his countenance." David was a very handsome man probably equal to his eldest brother in looks. But it was not for his countenance he was chosen.

"The Lord looketh on the heart." And after all the most important thing is how we appear in his eyes. Why struggle and weary ourselves for outside advantages when he cares for none of these things? He is not opposed to outside advantages, observe, when they do not become snares. Joseph and David and Moses were remarkable for manly beauty, and Paul was destitute of all good looks. But God saw the heart in all of his servants without reference to their appearance. The only hint in regard to our Lord's body which is given us in Scriptures tells us he hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him.

Verses 8-11. For what Samuel was choosing one of his sons Jesse probably did not know. The natural supposition would be that it was to be a prophet that would succeed Samuel at his death. Seven of his sons Jesse brought to the prophet, and when they were refused he stopped. "The Lord hath not chosen these." He chooses whom he will, according to the counsels of his own will and gives not account of his reasons to any. "Are here all thy children?" Samuel asked when Jesse ceased to bring his sons before him. There must be another for God had said he had chosen one of the sons of Jesse and yet he had distinctly refused all so far. "There remained yet the youngest, and, behold, he keepeth the sheep" - which explained his absence from the house. It was no dishonor to David that he kept the sheep. No doubt all of Jesse's sons had their part to do in caring for his cattle and fields, for Jesse was a man of wealth. "We will not sit down till he come hither." Sit down to the feast. Samuel did with his might what

the Lord gave him to do, and as speedily as possible. His energy even in his old age is worthy of all imitation. God's commands must be first - even Samuel's eating when hungry must wait for the Lord's work. It probably took some little time to find David and bring him to the house.

"Now he was ruddy, and without of a beautiful countenance and goodly to look to." David's beauty was remarkable, and struck Samuel's admiration. The word translated countenance means eyes - David had beautiful eyes, a clear red and white complexion, red hair, which was considered a great beauty in those days and was generally a mark of manly beauty. But his good looks may have been a snare to him in his after life.

"Then Samuel took the horn of oil, and anointed him in the midst of his brethren." It is not at all probable the brethren knew the purpose of the anointing, nor that David himself knew the reason at that time. "And the Spirit of the Lord came upon David from that day forward." He was especially endowed "with gifts and powers for the theocratic royal calling to which David was chosen and consecrated by this anointing according to the divine decree and will."



T. J. BAILEY.

Born in Holmes county, Mississippi, in 1853. Was educated in Mississippi College, while under the presidency of Dr. W. S. Webb. He served both as clerk and moderator of his association; has been treasurer of the Mission Board of Mississippi Baptists and a member of that Board for twenty years. He served as Secretary of the Convention four years, and, at the late meeting of the Convention, was elected president. He has shared in all the honors in the gift of his brethren, and has been faithful in every relation in which he has served.

In 1879 he was married to Miss Emma Moseley, a native of Georgia. He served several years as vice president for Mississippi of the Home Board, during the secretaryship of the lamented Dr. Tichenor. Dr. Bailey is now the efficient editor of the Baptist Record, published at Jackson, Miss., and in that position is proving himself a mighty factor in building up the Baptist interests in that Great State.

BEING A CHRISTIAN AT HOME AND IN SCHOOL

If one is not a Christian at home; he will not be one anywhere; but if he really succeeds in being a true Christian in his home, he can succeed anywhere and everywhere. Here is where one is known. Here

the character is most fully tested and tried. He who can meet the tests that are applied right in the presence of his own family will be very sure to be able to meet, successfully, all the tests that come to him anywhere and everywhere in life.

There is no more important place in life, either for one to show his Christian character than in his own home. Here he will exert his influence for good or for evil. Here he will be seen to be selfish or unselfish. Here there will be genuine kindness and consideration, or a nagging, disagreeable, ugly spirit. Here is the very fountain-head of life. Here are the elements that influence most effectually those who are just growing up and getting their first outlook on life.

A Christian home is one of the most potent centers of good influence in all the world. Here parents and children, husbands and wives, brothers and sisters, dwell together, making the very deepest and most lasting impressions on one another's lives. If the spirit of true consistency and love is found here then there is a deep influence for good and for God that all the world can not destroy or greatly counteract.

Let us make much of our homes in the way of using them for Christ. Let us live and speak and act in such a way that those who know us most intimately shall be the surest that we are really good, and that our help in being good comes from Christ. The special forms of religious life will be emphasized, but there will be more than the blessing at the table and the family worship, and the mutual interest in the Church and its services. There will be a kind, loving beautiful spirit of forbearance and patience for Christ's sake, so that the home shall be none other than the house of God and the very gate of heaven to all our souls.

School is a time for the development and the manifestation of true Christian life. It is a good place for teachers as well as for pupils, and for pupils as well as for teachers, to show that they are true Christians. There is scarcely a more favorable place for the beginning of Christian life than in a really Christian school or college. Of course one should be a Christian long before the age for going to college, but, if this has been neglected and the spiritual attention has been unarrested, there is more likelihood of being led to Christ there than in almost any other place.

Teachers should be Christians, and a very large proportion of them are. One who deals with the lives of children and young people should know how to lead them to Christ, and how to bring Christian principles and motives to bear upon their hearts and lives. It is an infinite calamity, and it may be an eternal calamity, for one to pass through early life, and through school days, unconverted. Those who are teachers should have in mind more than the mere intellectual needs of those in their charge. They should seek to develop their hearts and souls, and then lead them to a life in which they are savingly united to Christ in faith and love.

Young people should seek to live with their fellow pupils in such a way as to make it certain that they are of true and pure Christian character. They are readily known in these circumstances. A genuine character tells for good. A bad or a counterfeit character is

soon detected, and it is heartily despised. In word and act, in daily living, in study, in recitation, in recreation, it is easily shown whether one is a Christian or not.

It is a great mistake for one to allow the golden, beautiful days of school life to go by without a personal, saving interest in Jesus Christ. Let him be accepted, and then let him be served. In all the learning that comes to one let him first of all learn the fear of God and the truths of the kingdom of grace and, all through life, let first things be first. - Selected.

Praise God that you do not lift blind eyes to a sky you have never seen. Be grateful for your sight, through which so many of your pleasures come. Praise the kind Father in heaven, too, for your hearing and speech. How shall we do all this praising? With our lips. In our hearts. By our lives. Just to be glad and grateful is praise that pleases God. Then, to give another person reason to be glad and grateful is still a better way of praising God. - William T. Ellis.

DROPPED COFFEE

Doctor Gains 20 Pounds on Postum

A physician of Wash., D. C. says of his coffee experience:

"For years I suffered with periodical headaches which grew more frequent until they became almost constant. So severe were they that sometimes I was almost frantic. I was sallow, constipated, irritable, sleepless; my memory was poor, I trembled and my thoughts were often confused.

"My wife, in her wisdom, believed coffee was responsible for these ills and urged me to drop it. I tried many times to do so, but was its slave.

"Finally Wife bought a package of Postum and persuaded me to try it, and she made it same as ordinary coffee and I was disgusted with the taste. (I make this emphatic because I fear many others have had the same experience.) She was distressed at her failure and we carefully read the directions, made it right, boiled it full 15 minutes after boiling commenced, and with good cream and sugar. I liked it - it invigorated and seemed to nourish me.

"That was about a year ago. Now I have no headaches, am not sallow, sleeplessness and irritability are gone, my brain clear and my hand steady. I have gained 20 lbs. and feel I am a new man.

"I do not hesitate to give Postum due credit. Of course dropping coffee was the main thing, but I had dropped it before, using chocolate, cocoa and other things to no purpose.

"Postum not only seemed to act as an invigorant, but as an article of nourishment, giving me the needed phosphates and albumens. This is no imaginary tale. It can be substantiated by my wife and her sister, who both changed to Postum and are hearty women of about 70.

"I write this for the information and encouragement of others, and with a feeling of gratitude to the inventor of Postum."

Name given by Postum Co. Battle Creek, Mich. Read "The Road to Wellville." in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

SOUTH MISSISSIPPI.

The time of protracted meetings will upon be upon us, a time when some people wait for a revival and an ingathering of souls; but we should always be ready and anxious to have our hearts revived and our souls fringed upon the sincere milk of the Word. We should so study God's Holy truth that we might be able to get new visions of divine inspiration, thus feeding our souls and rejoicing the heart so that we will be able to help our brother and by constant study of the Bible and walking after its teaching be able to show to the world at all times that there is something in the religion of our Lord Jesus Christ. We are taught to let our light shine before men that they may see your good works and glorify your Father which is in Heaven. In a great many churches throughout our country we have revivals and ingatherings of souls at the protracted meeting which meeting comes off annually and then wait until another year for this feast again. Brethren, what is the trouble? Is it because our hearts and souls need this special application of the spirit of God? Does the seasons have anything to do with the need of these meetings? Have we more interest in the salvation of immortal souls at this time of the year than any other? Or is it because the new preacher is more able to give out the necessary soul food and fill our hearts and souls with greater love for our brother and a greater desire for the salvation of the lost? These are questions, brethren, that deserve prayerful consideration.

Our protracted meeting begins at Liberty, Thursday night before the fourth Sunday in July. Bro. J. R. Johnston, of Gloster, Miss., will do the preaching. We expect a great meeting, because we are praying for a revival in the hearts of the Christians and for a great ingathering of souls. We expect it because Matt. 21:22 says: "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Again, "If two or three shall agree as touching one thing, ask and it shall be given." We believe these Scriptures, hence we expect a blessing.

At our last meeting there was an old man who had been brought up in the Catholic church, who came and asked for admission into our church. A few months ago this gentleman would not attend any of our churches, but he boarded with a good lady who was a Christian and a Baptist; doubtless this old gentleman saw something in the life of this lady that convinced him that there was something in the faith she professed, and again our people had been praying for Mr. Peck, for that was his name.

The General Sunday School Convention met with Liberty church on the fifth Sunday in May, where many important subjects were discussed. I want to add the name of I. H. Anding, of Summit, Miss. Bro. Anding is among the greatest preachers of South Mississippi. Will not every one who reads this article pray for South Mississippi? J. J. STRINGFIELD.

Liberty, Miss.

The following letter was written by Captain W. T. Ratliff during the siege of Vicksburg. It was the anniversary of his marriage and, for ought he knew, was the last communication from his pen that would reach home. We are glad to add that Dr. Ratliff still lives, and two years ago celebrated his golden wedding. For thirty-six years he

has been president of the Board of Trustees of Mississippi College and has rendered very important and honorable services for his denomination in that State. Knowing the circumstances connected with this letter, we felt sure it would be interesting to our readers. Seldom have we seen a document more impressive.—*Kew*

Vicksburg, June 18, 1863.

My Dear Wife:

What more appropriate day could I set apart for committing my thoughts to paper, than the 18th day of June, even though the prospects of their reaching you is not so flattering as could be hoped for.

Seven years ago today!

Oh, how elated and excited our feelings; how high our hopes; how bright our prospects; how happy our hearts!

On that day our separate existences, as it were, ceased to exist, and were blended into one life, to the happiness of which you have been chief contributor. Would to Heaven that I could feel today a consciousness of having done my part as well as you have yours.

But it is now too late to repine over errors, which to remember can be useful to us only to improve upon in the future.

My dear, though the prospect at present is rather dark and uninviting, yet I have an abiding faith that we will again be permitted to dwell together and be happy—happy because we still possess each other's love and confidence, which thank God no foe can deprive us of.

So far as our worldly effects are concerned they are already gone.

My dear one, greater trials may be in store for you than you have heretofore believed could happen to you; though I pray God such may not be the case.

But I believe you will prove yourself equal to the occasion whatever the future may develop. Keep cheerful; do your duty; have faith and patiently await the end and all will be well.

Our brightest hopes are never realized; remember that is equally true in respect to our worst fears.

We are still closely besieged by General Grant's army, with one chance of escape. Our dependence is chiefly in Gen. Joseph E. Johnston.

We have been told that he would come to our relief and we believe it.

We appreciate the difficulties with which he will have to contend, but with his past successes before us, with the knowledge of his having an army of veterans, we have much reason for hope.

I cannot believe that Vicksburg is to be abandoned. And while I do not feel at present as if the enemy will ever possess the place, or I be made a prisoner; yet both events may take place.

Still there would be no sufficient reason for despairing.

I would then be deprived of my greatest earthly enjoyment; namely, that of seeing and hearing from you and the little ones.

Besides my services would be lost for the time to the country, though I do not think it would be a great while before we would be exchanged, as our government has a considerable number of prisoners also.

My concern is not for myself, what will become of you and the children? Who will provide for and protect you? These are questions that are constantly before me, and give me no little unhappiness.

But for my unbounded confidence in your judgment, I would

be utterly miserable.

Of one thing you may rest assured; whatever you do I shall be satisfied with it, and never permit myself to think otherwise than that it was the best that could have been done.

Advise with your father and Jim and then make up your mind for yourself.

The dear little ones; God bless them!

I know that you will talk to them too much about "Papa" to let them forget to lip his name, or to become oblivious to the fact that he is still in existence even though far away in a Northern prison.

Teach them habits of regularity and system; punctual in all their engagements, and perfectly candid in all their transactions.

Teach them to love their fellow creatures and to respect themselves; to have charity for the frailties of human nature, but at the same time to practice the strictest virtue themselves.

Impress upon them never to be guilty of a little or narrow-minded act.

In the hands of a kind and merciful Providence do I commend you and those most dear to us both, praying that the time will not be far distant when we will once more be together and that this cruel war will soon be over.

Kiss the children for me and accept my heart's best love for yourself.

Your affectionate husband,
W. T. RATLIFF.

THE WAY TO LIFE.

The Romans had a law that no person should approach the emperor's tent in the night, upon pain of death; but it once happened that a soldier was found in that situation, with a petition in his hand, waiting for an opportunity for presenting it. He was apprehended and was going to be immediately executed; but the emperor, having overheard the matter in his pavilion, cried aloud, saying, "If the petition be for himself, let him die; if for another, spare his life." Upon inquiry, it was found that the generous soldier prayed for the lives of his two comrades who had been taken asleep on the watch. The emperor nobly forgave them all.



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IF GOD SHOULD SAY.

REV. C. M. CONROW.

If God should say to me— Child, bear the Cross of Christ to foreign shore, And there live out thy life for Me, Beset by trials and by desolation there; I think I'd say to Him— Lord, I will go, if Thou wilt give me more Of Thy divine and perfect love Which, in its blessed fullness, "casteth out all fear."

If God should say to me— Child, bear the Cross of Christ to dying men Whose darkened minds and hearts cry out For light and love and help in thine own land;

I think I'd say to Him— If Thou wilt but forgive me, Lord, again, I'll go in haste, and finding them Will offer them a helping and a saving hand.

If God should say to me— Child, bear the Cross of Christ to those at home, And there live out thy life for Me In daily sacrifice of self and labor sweet;

I think I'd say to Him— O, keep me, Lord, that I may never roam, But strive to bring my precious ones And lay them down at my dear Saviour's pierced feet.

Our Pulpit

CLEANSING—WRONG OR RIGHT?

C. H. BURDEON.

"If I wash myself with snow water, and make my hands never so clean; yet shall thou plunge me in the ditch, and mine own clothes shall abhor me."—Job 9:30-31.

We are all, by nature and by practice, unclean in the sight of God. However excellent or virtuous we may seem before men, we have all broken God's law, for that law requires perfection, and we have been far from it. The law demands spotless holiness towards God, and perfect rectitude towards man; and in some point or other we have all transgressed that law, and we have therefore become polluted before the thrice-holy Jehovah. The great question which ought to arise in the mind of every one of us is this, "How can I be cleansed before God?"

We are called upon to remember, first, that to be clean in the sight of God is worth every possible effort.

We must be clean in the sight of God; we must want to be clean in the sight of God; for, if not, we are the objects of his continual displeasure. "God is angry with the wicked every-day." This is a solemn truth which is far too much forgotten in the present day. Many have tried to put the thought of it right on one side, and held forth only the doctrine of the divine benevolence; but while that doctrine is blessedly true, these solemn declarations are equally true, "The wicked shall be turned into hell, and all the nations that forget God," and "he that believeth not

is condemned already, because he hath not believed in the name of the only begotten Son of God." Now, if we were right-hearted towards God, this would seem to us to be a very dreadful thing. We little know how exceedingly hateful sin is to God. You know that there are some things, which you and I sometimes see, which are very disgusting and loathsome to us. I went once into a railway station in Italy, where I saw a man who had lost his arm, and who, by way of begging, exposed to us the stump of it, and also a horrible ulcer from which he was suffering. I turned away sick at the sight, and dreaded to go to that station again, for fear that I should be met, inside the door of the waiting-room, by that horrible spectacle. But, depend upon it, no mutilation and no disease of man's body was ever so sickening to the most delicate taste as sin is sickening to God. He loves purity, and therefore he must loathe impurity. He delights in those who are just, and true, and upright, and he cannot endure those who are unjust, false, or unrighteous. His holy soul abhors them, as that strong expression of his in the prophecy of Zechariah proves: "My soul loathed them, and their soul also abhorred me." The sinner does not dislike God more than God dislikes him, as a sinner. The sinless God cannot look with complacency upon him who is sinful; he is loathsome to the holy mind of God. So, surely, if we are right-hearted, we shall feel that anything and everything that we can do, in order to get right with God, and to become clean in his sight, we ought to do at once.

Let us also remember that, as long as we are unclean, we are in daily danger of the fires of hell. Do any of you know what hell is? It is the lazar-house of the universe. Just as, in the olden times, when the "black pest" or some other terrible epidemic ran through a town or village, they would build a house some miles away from the place, and call it the pest-house, where they would put away all those who had the pest or plague—such is hell, only a million times worse than any earthly pest-house ever was. Hell is the pest-house of the moral universe. You know that, in countries where leprosy prevails, they shut up the lepers in a place by themselves, lest the terrible disease should pollute the whole district; and hell is God's leper-house, where sinners must be confined for ever when they are incurable and past hope.

In addition to the eternal loss which all who are cast into hell must sustain, he it also remembered that none can enter heaven until they are pure. Those holy gates are so closely guarded by angelic watchers that no contraband of sin shall ever cross the frontiers of heaven. The angels look up and down, and through and through, the man who presents himself there; and if so much as a speck, or spot, or wrinkle, or any such thing be found upon him, he cannot be allowed to enter. Just think for a minute how utterly impossible it must be for the impure to enter the courts of the thrice-holy God. You sometimes see, in the streets of London, wretched creatures in whom poverty, and drunkenness, and debauchery have so combined that even in their outward appearance, they present a truly horrible aspect. They are so foul, and filthy, and loathsome that I should not dare to describe them more fully. None of us would like to come very near them; our flesh creeps at the very thought of them.

Now, suppose that these shabby, ragged, filthy, diseased creatures should present themselves at the gates of Buckingham Palace on some great occasion when all the princes of the blood and the peers of the realm were gathered there; do even the most democratic of you think that the soldiers would be too squeamish if they were to tell them that they were unfit to enter such a place, and to mingle with such company? "Why, no," you say, "of course they must at least be clean, or they can never enter the royal palace." Well, then, it must assuredly be so, in a still more emphatic sense, with regard to the palace of the King of kings. Would it be possible for any to enter there defiled with sin, foul with fornications, adulteries, thefts, murders, infidelities, blasphemies, profanities, and rebellions against God? It cannot be. "At the pursuit of heaven should" or be breathed by them, for it is expressly declared that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." All who are there are absolutely perfect; and you and I, if we would be with them, must be renewed in heart, and converted unto God, and washed from every stain, and spot, and speck of sin. It is clearly impossible that the thrice-holy God should have unrenewed unclean sinners immediately under his own eyes, in his own courts. It is bad enough for him to have them, for a time, in this little planet, floating in the vast sea of space; but he could not endure to have them up there amid the splendours of eternal glory. That cannot, must not, and will not be.

II. Now, secondly, all efforts of our own made in our own way will certainly fail.

It is very curious what efforts people will make to get rid of their sins. Some try to get clean by ceremonies. Ah, Mr. Priest, is that good soap that you are bringing with your bowl of water? "Yes," he replies, "the best Roman soap, or you can have a cake from Canterbury or Oxford if you would prefer it. How beautifully white your hands will look if you only use enough of this patent soap." So you say; but if you had your eyes opened, you would see that, after all your washing, they are as black as night. The soap-suds get in your eyes, sir, and therefore you do not see the dirt that is still on the sinner's hands. That is all that ever comes of mere ceremonies; they blind, but they do not cleanse.

Another thinks that he can obtain cleansing by religious observances. His form of washing with snow water is attendance at his usual place of worship. He goes regular, he will never be away, if he can help it, when the proper time for service comes; and having done that, he asks, "Will not that take away my sin?" No, sir, not a spot, nor even half a spot. Some have given away large sums of money with the hope of thereby cleansing themselves from sin; but all the gold in the world can never form a golden ointment with which to cleanse iniquity. There are many who have tried to get cleansing by their moralities and their charities, but their efforts have all been in vain. Mr. Legality and Mr. Civility are said to be great hands at washing blackamoors white, but I have very grave doubts as to whether the blackamoors are not blacker after the washing than they were before.

Men have had the strangest notions as to how they might be

cleansed from sin. Read John Bunyan's "Grace Abounding to the Chief of Sinners,"—which is, as you know, a record of his own experience, and you will see some very curious ideas of his concerning the way in which he hoped to wash himself from sin; yet his ideas are not any more curious than those of people who are living now. The other day, I read a letter from a young farm labourer, describing the way in which at one time, he hoped to get saved. He said that, in the village where he lived, there were some young men who went to the Patagonian Mission, and there got what he called "massacrated." Of course, he meant to say that they were massacred; and he further wrote, "I thought that, if the Patagonian Mission would have taken me and the natives would only have killed me—joyfully and gladly would I have gone, for I heard that they were all saints who died in that way, and I would willingly have gone if I could have got to heaven by that method." Ay, and so would most of us when we were under the burden of sin. We would not have minded being killed and eaten if we might, in that way, have entered into eternal life, for a man who really feels the burden of sin is willing to try all sorts of extraordinary methods of getting rid of it. Look at the methods adopted by the heathen in order, as they hope, to get rid of sin. Go to India, and look at the great ear of Juggernaut, and see by what cruel means the people there hope to get rid of sin; and there are many other equally useless methods which the spiritual quacks are vainly puffing as unailing ways of getting rid of sin.

But, on the authority of the Word of God, we confidently declare that all human methods of seeking the cleansing of sin, which men may practise, must end in failure, even as Job's did when he said, "If I wash myself with snow water, and make my hands never so clean; yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." Yet, if God really meant to save you, he will never let you be satisfied with any human plan of salvation; but he will, to use Job's expression, plunge you in the ditch, and make you feel even blacker than you did before. How will he do that?

Sometimes the Lord does this by bringing to a man's memory his old sins. "There," says the self-satisfied man, "I am getting on now; how clean I am after that last wash!" And just then he recollects some sin he committed as a boy, or some one foul deed which he can never wipe completely off the tablet of his memory. "Oh!" he cries, "that dreadful past sin of mine has not gone, as I vainly hoped that it had; it is there still." So is he again plunged in the ditch, and all his beautiful washing counts for nothing.

At another time, the Lord permits the man to be greatly tempted. He gets up in the morning, and says to himself, "Now I really feel a great deal better than I have felt for a long time. I have firmly resolved to make a man of myself, and I know that my resolutions are much stronger than they used to be." So he starts out very confidently; but presently, there comes to him something that is stronger than his resolutions, and over goes the boastful man generally failing in the very thing in which he fancied himself to be strongest. He soon discovers that soap did seem to take the dirt off he was only powerful as long as he had not a powerful adversary to

contend with him. That is the way in which many a man has been plunged by God in the ditch.

Sometimes, God will do it in another way—by opening a boastful man's eyes to see the imperfection of his work. He thinks, "I did that piece of work well; I am sure I did; and I do not see how any Christian could do it better." When any man begins to talk like that, the Lord often makes him sit down, and closely examine that work of which he is so proud; and as he looks at it, he sees that it is full of flaws. It is a beautiful vase, but just try to fill it with water. Ah, it leaks! The man looks at it, and says, "Well, I never thought it was as faulty as this. It seemed to me to be perfect; yet this beautiful vase, that appeared to be so fair, runs like a sieve." The man says to himself, "That good action of mine was done with a bad motive, so it is like a leaky vessel."

While I was doing it, I was as proud as Lucifer over it so it leaks; and after I had done it, I went away, and boasted about it, so the vase kept on leaking." In that way, the man gets plunged into the ditch again, and he sees himself to be blacker than he was before he had thus been plunged into the snow water.

Very frequently, men have been plunged into the ditch by being made to see the spirituality of the law.

A man says, "I have not broken the law; I have kept all the commandments from my youth up. I never killed anybody; no one can say that I ever did." But when he finds it written, "Whosoever hateth his brother is a murderer," he cries, "Ah, then, I have been a murderer!" A man says very boldly, "I have never committed adultery; who dares to say that I have!" But when he reads the words of Jesus, "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," then the man says, "I must own that I am guilty, for I see that I have broken these commandments, by my thoughts and looks, although I knew that I had not broken them by my actions. I did not know that the law concerned itself so closely with looks and thoughts as well as with acts and words." But, indeed, that is the very thing with which the law is concerned, and for which the self-satisfied man learns this solemn truth he says, "Then I am plunged in the ditch, and my own clothes abhor me, although I had washed myself quite clean."

Others are plunged in the ditch in this way—they are made to realize the supreme holiness of God. It had been the habit of a certain man to say, "I am as good as my neighbors, and better than most of them. Don't talk to me about Christian men and women; there's many a professing Christian not half as good as I am. Why, was I not kind to my neighbor when he was in distress? Did I not give a guinea to such-and-such a charity? Am I not ready at all times to stand up for the right?" So he talks; but when he gets a view of God, then, like Job, he abhors himself, and repents in dust and ashes; and he says, "I thought I could compare myself with him, but I cannot compare myself with God; and as God, and not man, is the standard of holiness, I am indeed plunged in the ditch. Yet I thought generally failing in the very thing in which he fancied himself to be clean; that snow water and patent soap did seem to take the dirt off beautifully; but now I find that, in the sight of God, I am just as

filthy as ever I can be." And when the Lord, the Holy Spirit, convinces a man of sin, the words of Job are none too strong: "Mine own clothes shall abhor me." You may sometimes have abhorred your clothes because they were so dirty that you were ashamed to be seen in them; but you must be dirty indeed when your very clothes seem ashamed to hang upon you. This is what the convicted feels—that he is so foul that his very clothes seem to be ashamed of him, as if they would rather have been on anybody else's back than on the back of such a filthy sinner as he is.

"Ah!" says someone, "you are exaggerating now." No, I am not exaggerating, at least as far as my own personal experience is concerned. I can well remember—though I did not then know that John Bunyan had used somewhat similar expressions—I can well remember, when I was under deep conviction of sin, wishing that I had been a frog or a toad rather than have been a human being, because I felt myself to be so foul in the sight of God. I felt that I was such a great sinner that the bread I ate might justly choke me, and that the air I breathed might have righteously refused to give life to the lungs of such a sinner as I was. I felt, at that time, that if God spared me, it was only because he was boundless in compassion, and if he cast me into the

hell, I could never murmur against the justice of his sentence, for I felt that I deserved any punishment that he might award me. When the Holy Spirit brings sinners to feel like this, it is a proof that he is leading them on the way by which he brings them to Christ. Oh, that the Lord would every guilty sinner here long clean in his sight, and also such one feel what is certainly true—that all the means, in a man's own power, of making himself clean will turn out to be dead ends; for, though he should wash with water, and wash himself clean, yet would he again be plunged in the ditch, and his clothes would abhor him.

The last point on which I wish to speak is the best. It is there is a right way of getting clean in God's sight.

First, it is an effective way. He believeth on the Lord Jesus shall be made clean. He shall be cleansed from all the fouls of the past; God will wipe it out. He shall be cleansed as heart and his nature. To God repeats that ancient promise, "A new heart also will I give you, and a new spirit will I put within you." "How is this to be done?" By trusting to the divine blood of cleansing the filthy, for the blood of Jesus Christ, God's

cleanseth from all sin everyone who believes in him. There are millions upon the earth now whom the blood of Jesus Christ has completely cleansed and there are millions more, now hymning his praises in glory, who have had every spot of sin taken out of them by the application of his precious blood. O sinful souls, if you could ever have made yourselves clean, Christ would not have needed to pour out his life's blood that you might be washed in it! If the cleansing bath could have been filled with human tears, or could have been filled by the ministrations of a galley crew, there would have been no need for thy wounds, O Immanuel, and no deed of thine indwelling, O regenerating and sanctifying Spirit! But because we could not be cleansed by any other means, the water and the blood flowed

freely from the pierced heart of Jesus the Divine Son of God; and now the ever-blessed Spirit waits to be gracious, and to change the heart, and renew the nature, and make us fit to be partakers of the inheritance of the saints in light.

"His effective way of getting cleansed is also an immediate way. We have often said—

"There is life for a look at the Crucified One,
There is life at this moment for thee."

and it is true, for there is instant cleansing for anyone who looks at Jesus Christ. A sinner may have committed more sins than he could count in a million years; and yet as soon as he gives one believing look at Jesus Christ, all those sins are gone for ever. You know that when a bill is paid, the receipt is written at the bottom, and that puts an end to the whole debt. So, sinners, the name of Jesus at the bottom of the whole roll of your indebtedness to God puts an end to it all! The man who thinks he has only a few sins may bring his little bill, and you who know that you have many sins may bring your big bill, but Christ's receipt avails for one as much as the other. Even if the roll of your guilt should be many miles long, it makes no difference to the efficacy of the blood of Jesus. If the list of your sins should be long enough to go right round the world, and just one drop of the blood of Jesus should be put upon it, all that is written there would at once disappear, and be gone for ever, and the sinner would be saved in the Lord with an everlasting salvation.

Further, this effective and immediate way of cleansing is also an attainable way of cleansing. To preach to sinners a salvation which they cannot obtain, would be to tantalize them. We do not so, but to every person in this Tabernacle tonight, and to everyone anywhere else whom this message may reach, we have to say this, "If thou wilt confess thy sin to God and then put thy trust in Jesus Christ, his Son, thou shalt be saved—even thou, whosoever thou art, and whatsoever sin thou mayest have committed." Thy confession is to be made, not to thy fellow-creature, but to him against whom thy sin was committed. Go to thy home, or seek some quiet spot where thou canst commune with thy God; tell him that thou hast sinned, and ask him to have mercy upon thee. Tell him that Jesus died in the place of sinners, plead the merit of his precious blood, and say, "Lord, I believe that thou canst save me and I trust in thee to save me, for Jesus' sake." If you will do this, you shall be forgiven, you shall be renewed in heart, you shall be made clean.

In closing my discourse, I remind you, as I have often done before that this cleansing is available now, at this very moment. I recollect hearing of a somewhat niggardly man, who once wanted to hire a horse and chaise to go out for a drive, so he went to the man who let such things, and asked the price. He said that the sum asked was too high, and went round to every other person in the little town, who had such things to let, but found that their prices were higher still. So, at last, he went back to the first man, and said to him, "I will take your horse and chaise at the price you mentioned." "No," said he, "you won't, for you have been round to everybody else to try to get them at a lower price, and I shall not let you have mine now." I was not very surprised to hear that he was told that. Now, some

of you have been to everybody else for salvation except to the Lord Jesus Christ. You have been to Rome, and you have been to Oxford, and you have been to self, and I hardly know where you have not been; yet notwithstanding that you may come to Christ even now. He will not refuse you even now. Going to Canterbury has not saved you, but going to Calvary can. You have found no help in the city on the seven hills, but you may find immediate help on the little hill outside Jerusalem's gate, the little mound called Calvary, whereon the Saviour shed his precious blood for all who will put their trust in him.

I have been talking to you in a very simple, homely way, for I have been afraid lest anybody should by any possibility not know what the gospel really is. I always think that, if my net has small meshes, the big fish can get in, and the little fish cannot get out; so I have put small meshes to my net, and talked in a homely style with simple illustrations which all can understand. The Lord knows that I have done this out of love to your souls. I would bring you all to Jesus if I could, but I cannot do that. Oh, that the Spirit of God would do it now! Why do you need so much urging to come to Christ? You are filthy with sin, and here is a free bath in Jesus' blood, and that will make you fairer than the lilies, and lovelier than all the glories of Solomon. If you do but wash in this fountain, you will scarcely know yourself when you come up out of it; and if you happen to meet your old self, the next day, you will say, "Ah, self! I don't want to be on speaking terms with you now. I never knew that you were so ugly, I never knew that you were so filthy, I never knew that you were so abominable, till I had got rid of you by being made a new creature in Christ Jesus."

The Lord bless you, and bring you to trust in Jesus Christ, his Son, and he shall have all the praise and glory for ever and for ever. Amen.

THE HAND OF GOD.

Dare we enter into the very Holy of Holies, look with sobered gaze upon the "Strong Son of God immortal Love," prostrate upon the cold ground at the foot of those gnarled old olive trees, the interrupted moonlight through the foliage glancing upon Him as He sweats as it were, in His agony, great drops of blood? Can we follow Him along the path of sorrows to Gethsemane, and enter, by reverent and tenderest sympathy, into something of the horror of great darkness which fell, not only upon the sacred city, but upon the soul of Christ, and feel in part what must have been the anguish of our Lord when it seemed to Him that He had fallen out of the hands of the living God, and He cried with a loud voice, "My God, My God, why hast Thou forsaken Me?" Yet this was for a moment. And His last words have been spoken by the dying lips of myriads of His followers: "Father, into Thine hands I commend My spirit."

We are in the hands of the living God. We cannot fall out of them; in that assurance is our strength for ever. The strongest of us have known, or will know, hours of weakness in which our power is utter feebleness, when we need, must have, cannot live without, a greater than ourselves to lean upon. The most deeply spiritual have known times when all our lower self was in arms against our nobler

impulse, when the flesh made hateful war upon the spirit, when the good that we would we could not do, and the evil that we would not do, and the evil that we would not do, we were compelled to do, and our highest self seemed swept away in a flood of evil passions. The most beneficent and philanthropic have felt wearied by their fellowmen, have been ready to confess the futility of effort, the folly of that had dream called faith, and the worthlessness of the human race. We have needed, or we will need, at times like these, to pray in spirit, and in truth the earnest prayer. Be near me when my light is low.

When the blood creeps, and the nerves prick
And tingle, and the heart is sick,
And all the wheels of living slow.

And then we have been, and we still shall be, devoutly thankful for the certainty that the Eternal God is our dwelling place, and that we cannot fall out of the everlasting arms that are underneath. It is in the inspiration of this deathless truth that all strength and virtue lies. We are in the hands of the living God, cannot fall out of them! What vividness of insight, what earnestness of effort, what force of will is in the promise! "Man never mounts so high," as Cromwell felt, "as when he knows not whither he is going," but trusts himself to God. He mounts, he knows not how; but the clouds turn to solid rock beneath his feet, and his hand is grasped by the strong hand of his Father, God. His life has been so ordered, is so planned. For this purpose came he into this world—to do his Father's will. The vastness of the evils to be attacked does not appal him—God is not dead! The weaknesses of those who have fought by his side and fallen in the fight—nay, his own exceeding frailty at the moment of keenest trial, do not destroy his faith; out of the depths of despair he is lifted up by the hands of God. Evil he sees, through all the ages reincarnates itself, is routed and overthrown and driven out of national life and human character in one manifestation, to appear again in other forms and in successive generations. But each fresh incarnation, he sees by the eye of faith which alone sees right, is weaker than the last; and he is very sure that Christ will reign till He has put all evil forces and tendencies under His feet and is truly All in All. Death threatens, and his dearest pass through the valley and the shadow; but the promise of a time when he shall clasp the hand that has failed him here, and look into eyes that shall no more grow dim, sounds above his sorrow, and he knows that, living or dead, his loved ones are in the hands of the living God. And for himself, he seems to live under a threat or a fear; death does not but mean for him a broadening vision of the life Divine. In a universe of change one thing is fixed—the love of God for him; and in all this universe of starry splendours and unfathomable depths and unthinkable immensities he cannot fall out of the hands of the living God!—Selected.

PRAYER AS A POWER.

Those who pray aright expect something to result from their prayers. They expect answers. They have a right to expect results. If not, there is something wrong somewhere. A mistake has been made in this case. There is a general understanding that the right sort of prayers, from the right sort of persons, made in the right way,

are answered. This understanding is correct. There is a reason for this general faith.

As a foundation for this faith is the fact that God has made open the promise. He says that he will answer prayer. We are assured that the fervent, effectual prayer of a righteous man availeth much. We are told that they who ask and seek and knock shall be rewarded. We have the assurance that God will hear and answer and give good things to those who seek them from his hands.

Even if God had never spoken a word to us on the subject, we might still argue that he will hear prayer. Earthly parents and friends do, and surely God is as good as these if he is good at all. Children ask and plead for what they want, and we must ask from God what we need. It is in our hearts to do so. We can not keep from praying unless we repress our nature and do violence to the life that God has put within us. Especially when quivered and renewed is there a spirit of prayer in our hearts. We are made akin to God, and our hearts cry out to him in the sense of our need and of the new and blessed relationship.

Prayer being a Christian duty and a natural impulse, implanted in the heart by Nature and by Grace, there must be some good and great reasons for it. God does not mock us. He who has created the eye for light, and the ear for sound and the heart for love, provides lovely objects for the heart, sweet harmonies for the ear, and beautiful colors for the eye. He who has taught us and urged us to pray provides answers for our prayers and results that follow our petitions.

The experience of God's people in all ages and lands has been in favor of prayer. They have engaged in it and have been satisfied with its results. One of the most distinguished marks of Christian people has been the habit of personal prayer. They would not have persisted in it, and recommended it, and borne testimony to its benefits, unless there were something of real benefit in it. If painters have always used brushes, and sculptors used chisels, the presumption is that these are the right and appropriate instruments for these lines of work; and if Christians have always prayed, it is sure as anything can be that we shall make a mistake if we do not pray.

The observation, too, of many excellent and wise people has been that prayers are answered. Of course these prayers must be for things agreeable to God, for it would be preposterous to ask for anything else with the expectation of receiving it in answer to prayer. These prayers must be reverent, believing, earnest prayers for it would not for a moment be expected that God would regard any other kind. Let us learn to pray in this spirit, and, in line with the good and trusting of all ages and lands, we shall gain rich experience, and shall have increasing evidences of the fact that God answers prayer. —Herald and Presbyterian.

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Editorial

With this week commences the period for holding the District Association in Kentucky and likewise throughout the South. The occasion is propitious and we venture a few remarks.

While the District Association has no legislative or mandatory power, yet it is an important factor in denominational affairs and has much to do with the well-being of each individual church. It furnishes the occasion for imparting information that becomes the basis for intelligent co-operation.

Of many churches it can be truthfully said they "perish from lack of knowledge." This condition can and should be changed, and the time has come when an earnest effort in that direction should be made.

Every church, as a matter of pride and self-respect, should be represented at the Association. Membership in that body carries with it this obligation and to ignore it is positive discourtesy to the other churches. Nor should the messengers be selected from those who simply desire to visit friends or relatives residing at the meeting place of the association, or who have few duties demanding their attention at home.

Ample time should be taken for the consideration of the various enterprises fostered by the Association. In this way defects can be remedied and sane and proper enlargement projected. Careful thinking will reveal overlapping interests and lead to wise readjustments.

Careful effort should be made to ascertain the actual spiritual status of each church in the Association. Some Associations have a special committee on "The State of Religion" that examines the church letters, reports the condition they reveal and make recommendations accordingly.

The great and distinctive doctrines should be emphasized and reiterated again and again at these gatherings. Failure in this respect has already led to serious consequences in certain localities. With the spirit of "unionism" in the air the demand in this direction is imperative.

Above all, much should be made of prayer. In our desire to raise funds prayer has been relegated to the rear. Money is needed and God's people must give; nor will prayer take the place of giving. It is vastly more important however, to "pray to the Lord of the harvest" than many seem to think and a wholesome consideration of this

fact will prove helpful in each Association. In all the Annual gatherings, as of yore, may all that is done be for the glory of God, the strengthening of Christian character and the salvation of the lost.

Biblical cowardice is one of the sins of many modern evangelists and it accounts for certain conditions that are manifest at the present hour.

The evangelist comes with the message of life, but he also has to deal with souls that are dead in trespasses and sins. His message must be clear, plain, and convincing. Tremendous issues are involved and anything short of an intelligent proclamation of saving truth would be a crime.

The vicarious death of Christ, God's only substitute for sin, must be held up before a perishing world as its only, yet all-sufficient, hope. Many evangelists do this, but with it sanity in effort comes to an end.

No where in the Bible is the Messenger of Peace invested with a license which is so often mistaken for liberty and leads to the subverting of the bearer. Zeal he should have but always "according to knowledge." The effort to "trick" souls into the kingdom of God is positively belittling and deserves the severest censure. Evangelist Profession Counter should never be invited by a self-respecting church to lead in a series of meetings.

To those who claim to have found the Lord and rejoice in a knowledge of sins forgiven the evangelist has another mission. They are babes in Christ. To them the Bible is a new and mysterious book. Their confidence in the evangelist is almost unbounded and what he says will meet with ready acceptance. Just at this point the coward appears on the scene. Nothing is said about believers' baptism, or the New Testament church to those who need this instruction most.

Saved they are, to be sure, but the dangers outside the fold are numerous and to linger there is to foster the spirit of disobedience. Why, then, is instruction withheld? Because a moral coward is the preacher. The messenger who deliberately withholds or keeps back part of his message by that act proclaims his unreliability as a messenger. While failing to keep the commands of Christ will not keep the new born soul out of Heaven, but such failure will certainly affect its standing there. We are to grow in Grace and obedience is a primal condition of growth. Let Baptist churches everywhere insist on evangelists "declaring the whole counsel of God." And it would be well for the evangelist to remember that real success is impossible apart from Bible faithfulness. The Master did not say "well done, good and successful servant," but "well done, good and faithful servant."

One of the fatal mistakes continually made by the advocates of baptismal regeneration is the failure to distinguish the condition of the parties to whom the command is made. They say, "Baptism is a command of Christ, and you cannot be saved unless you obey him." The sophistry of this ought to be seen by any one at all familiar with the word of God.

First, the absolute necessity of repentance, faith and regeneration are set forth clearly and unmistakably in the Word. Jesus said, "Except ye repent ye shall all likewise perish." Again he said, "He that believeth not shall be damned," and "He that believeth not the Son of God shall not see

life, but the wrath of God abideth on him." Again, "Ye must be born again" and "Except ye be converted and become as little children ye shall not enter into the kingdom of Heaven." Over against this stands the assurance that "He that believeth in the Son hath everlasting life and shall not come into condemnation, but is passed from death unto life."

Then, if language means any thing, the man who has repented, trusted his soul to Jesus to save and keep it, is saved. He has been regenerated, is born of the Spirit, has been converted, has everlasting life. Then follows the command to be baptized as a public profession of his faith, a proclamation to the world of his death to sin and his resurrection to a new life in Christ Jesus, then to observe the Lord's Supper in remembrance of Christ, then to disciple the nations, etc.

These last are commands enjoined upon the believing saved children of God, and cannot be observed by the unbelieving. They have nothing to do with the remission of sin. Why do not the advocates of baptism for the remission of sins claim that we are commanded to observe the Lord's supper and to disciple the nations and, inasmuch as these are commanded of Christ, sins can not be remitted unless these commands be obeyed?

Dr. M. P. Hunt has been elected Corresponding Secretary of the Kentucky Baptist Sanitarium. The deacons of his church gave their cordial consent for him to take up this important work in connection with his pastorate. Competent help will be furnished, by those back of the enterprise, to carry forward the usual activities at Twenty-second and Walnut Street, and suitable supplies will be procured when Dr. Hunt's new duties call him elsewhere.

The new Secretary commences his work about the first of September, and will devote his energies in the beginning to a careful canvass of Louisville and vicinity.

In many places in the South the Baptists are now giving serious attention to this important matter and their efforts are being crowned with success. A first-class, well-conducted Sanitarium would be a valuable denominational asset and Louisville Baptists should lead in making it a splendid reality. We feel sure that Dr. Hunt's efforts will be crowned with success, and that the reproach of our neglect in not having a suitable place to care for the sick will soon be removed.

The Recorder will cheerfully render every possible service in this great and exceedingly important enterprise. It is to be hoped that from this hour the brethren will purpose to respond with commendable liberality when the call for funds is made.

While attending the Mississippi Baptist Convention, the editor occupied the pulpit of the First Baptist church, Jackson, Miss. Dr. W. F. Yarbrough assumed the pastorate of this church nearly ten years ago, and the pleasure of the Lord has prospered in his hands. At that time there was but one Baptist church in the city, with a membership of about 350; now there are three churches, and a resident membership of about 1,300. During this same period the contributions of the First church have increased four-fold. Dr. Yarbrough is held in the highest esteem by his fellow-citizens and the entire membership of his great church.

The labors of the other Baptist

pastors of the place are being crowned with success, and the Baptist Record is making a new record with Editor Bailey as its guiding star.

While there it was our good fortune to be the guest of Mr. and Mrs. Z. D. Davis, and we feel deeply grateful for the courtesies which they, together with Drs. Yarbrough and Bailey, extended.

The Jewish Ledger gives the following pleasant story:

It happened that once a man ran past Norrises armed with an axe. He was in pursuit of another who was running from him at full speed.

"Stop him! Stop him!" he cried.

"What's master did not move. 'What' cried the man with the axe, 'couldn't thou not have barred the way? He is an assassin!'

"An assassin? What meant that?"

"Play not the idiot! An assassin is a man who kills."

"A butcher, then?"

"Oh! fool! A man who kills another man!"

"To be sure! A soldier!"

"No! A man who kills another man in times of peace."

"I see, the executioner."

"Thou art! A man who kills another in his home."

"Exactly—a physician."

"Upon which the man with the axe fled—and is running still."

In discussing "The Professional Woman a Failure," a recent writer uses the following language:

"In mind, the business woman always figures to me as one tilting insecurely on a high office-stool, straining her own and the onlooker's nerves—man, as one sitting back comfortably in an arm-chair, looking and feeling able to advise any one on the question of success."

"Only as the mother, the Madonna della Sedia with babe in arms, little ones clustered about her knee, does any woman attain the magnificent serenity, the poise of man, secure in the business world which he has created after his own image and likeness."

The remarkable fact about this paragraph is that it was written by a woman, a professional journalist. When the professional women get through with this "professional journalist" she will be ready to change her mind.

A writer in the Examiner says: "As you have heard, the West Newton church receives into full membership unbaptized—that is, not immersed—persons. The first result has been the withdrawal of a large number of members. The next result, I fear, will be a split in the association. The West Newton church is not inclined to withdraw. Hence one or more churches which 'find water' in the great commission will probably sever their relations with the association."

What other course is open to a self-respecting Baptist church? It seems incredible that a Baptist Association would retain such a church in its fellowship. Nothing short of the act will convince us to the contrary. Surely liberalism and advanced (?) thought have not reached that point in the Boston North Association.

The great test laid down in the Bible is obedience. This truth is illustrated in both Testaments. "Behold to obey is better than sacrifice," is the Old Testament declaration, and the New Testament says: "If ye love me ye will keep my commandments."

EDITORIAL VARIETIES

What next? It was concrete paving, the concrete houses, now it is concrete roads. Five such concrete roads to pavement is the Italian way.

"Condemned comes neither by culture, nor by schooling; it is a condemnation with out growing out of an inward responsibility to our surroundings."

Well, don't Dr. Cuyler say: "What a young man makes in the day time goes into his pocket, but what he spends in the evening goes into his character."

State Evangelist W. H. Smith is very much out of his home in Bowling Green. Only recently he submitted to an operation and his weakened condition is a cause of apprehension. We sincerely hope he may speedily recover.

The Rev. I. R. Warren, of Oronoke, will spend the month of August with his mother, who resides in Macon, Ga. The Sunday, however, will be given to the cause of the Free Church of Scotland, where he will be the stated supply.

The Association of Free Baptists of New Hampshire, by a vote of forty-eight to fifteen decided against union with the Baptists. This is all the more significant when it is known in mind that New Hampshire is a Free Baptist strong hold.

"Man! Although you have bought this liquor, yet know that you are drinking poison, which destroys you. Before it is too late, quit buying another bottle!" This bearing the signature of the Minister of Finance and also a shall and crowbar is said to be a contemplated law in Russia.

Is a comparative summary of the Southern Presbyterian church for the last thirty-four years 1870 in the banner year for infant baptisms, the number being 5,211. Does this indicate a growth in Bible knowledge on that subject? We hope such is the case. If not an explanation is in order.

The editor of the Recorder preached for Dr. W. D. Nowlin at the Third church, Oronoke, last Sunday. It was a pleasure to get in touch with this great church. While there he was entertained by Deacon Elliott, who is a past master in looking after the comforts of the visiting preacher.

The Third Avenue Baptist church, this city, has purchased the lot which they have leased for several years past. The location is all that could be desired. Pastor Cannon and his people are to be congratulated. The outlook for this church is very promising and this is a move in the right direction.

Alexander Dumas fits out a friend a twelve line note of invitation, and the recipient declares each line contained a blunder in orthography. When Dumas' attention was called to this fact, he laughed and said: "Orthography, chere amie, that doesn't concern writers! That's the business of proofreaders."

Pastor R. M. Inlow, Joplin, Mo., has just concluded a series of Sunday evening discourses called "The Prodigal Series." The themes were: "The Prodigal's Mistake," "The Prodigal's Experience," "The Prodigal's Resolution," "The Prodigal's Reception," "The Prodigal's Brother," "The Prodigal's Father." They attracted large audiences and were enthusiastically received.

Bro. C. K. Hoagland was formally set apart to the full work of the Gospel ministry at the Twenty-second and Walnut Street church last Monday night. Dr. M. P. Hunt offered the ordaining prayer, Rev. S. J. Cannon presented the Bible, and the editor of the Recorder delivered the charge to the candidate. Bro. Hoagland is a young man of sterling worth and will make a useful and faithful minister of the Word.

Principal Fairbairn said: "My real mental awakening came after the university, and not in it. I learned to be a man who could teach by finding people who were willing to be taught, and who, without presumption, expected their minister to do it." It was while serving this people that he wrote his notable treatise on "The Genesis and Development of the Idea of God."

We regret much that Pastor M. B. Wharton of Eufrata, Ala., has died in Atlanta, aged sixty-nine. Bro. Wharton was one of the ablest and strongest men in our Southern Zion, and has done a great work for his Lord. He was at one time pastor of the Walnut Street church here, and was generally beloved in the city. He was a fine writer as well as an orator. He will be sorely missed. His work was done and God took him to his reward.

AMONG THE Churches.

as their pastor, and the denomination of the old churches on the supposition they shall have to their future in his coming among them.

M. F. HAY, Chairman. HENRY C. CHALAS, Secretary. Louisville, Ky.

NOTES FROM THE STATE BOARD

Franklin six weeks' meeting for State, Home and Foreign Missions. Friends, help us!

Ministry Board reports a great meeting at Middletown, led by Evangelist Foster. Thirty conversions and meetings continue.

Evangelist D. H. Hill reports a good meeting at Monticello. There have been eight conversions to the church and some twenty professions of faith. The field is not an easy one.

I spent Sunday at Springfield. The work is flourishing. The Sunday School fills the house to overflowing. The congregation is excited and enthusiastic. They are greatly devoted to their common central pastor.

I asked them for \$120 for State Missions and they gave it promptly.

I was at the Board meeting of Central Association in Lebanon on last Sunday. They gave me \$100 for church building fund. They gave the last hundred on the church in Iowa, Martin says so. They also gave me \$15 for the Sunday school secretary.

The missionaries are asking for help on several houses of worship now being built. We must have \$10,000 this year for that fund. Who will give the first \$500?

W. D. POWERS, Louisville, Ky.

THE STATE

Pastor J. C. Cook writes from Columbia: "I have resigned here to take charge of Calvary church, Denison, Tex. You will please change my address."

A Member writes from Franklin: "God has blessed his people at Providence during the series of meetings that closed last night. Our able pastor, Bro. Huff, was assisted by Bro. Barnett, of Springfield, Tenn. Every sermon was an inspiration to the Christian and a warning to sinners. The church was built up both numerically and spiritually. During the week's services there were about eighteen souls saved and twenty additions to the church. The pastor administered the ordinance of baptism to the eighteen happy candidates. May the good seed soon bring forth much fruit!"

DEAR RECORDER

Our Workers' Meeting, at Cave City, was a success. We feared a while that it would not be as good as first anticipated, for those expected who did not come are the editor of the Recorder, and brethren J. M. Bruce, R. G. Hatcher and Paul Bagby. But with W. D. Powell, M. J. Mahoney, J. H. Grimes and Wm. Stallings, we had an interesting time.

Bro. Powell kept the congregation, both old and young, thrilled with his experience as missionary in Mexico. Among the many good things said by Bro. Mahoney, his address on the Master Teacher was pronounced the best. In addition to filling the place of Bro. S. G. Hatcher on the programme, Bro. J. H. Grimo preached Sunday to a well filled house an appreciated sermon on the "Final Home of the Righteous." Bro. Stallings delivered an address Saturday and preached Sunday night one of his solid, strong sermons on "Things That Cannot Be Shaken."

It is expected that the meeting will quicken and intensify our interest in Sunday Schools and missions.

Bro. Grime some six years ago was pastor here, at Horse Cave and Upton. Since then he has been most of the time preaching in Texas, but recently he has taken work in West Tennessee. He and his devoted wife and Master Hall took in our meeting and mingled with their many Kentucky friends, which they number by their acquaintances.

W. J. PUCKETT, Cave City, Ky.

"LIGHTNING-BUG CHRISTIANS."

The pastor of Evergreen Baptist church, Franklin county, Rev. L. T. Wright, during his discourse last Lord's day coined a new phrase. He said there were too many "Lightning-bug Christians," who carried their Christian light behind them instead of in front as far as the world could see.

DEAR RECORDER

Rev. G. A. Coker closed a meeting at William Siding on the 15th. He preached twelve sermons, had forty-two additions, thirty by baptism and twelve by letter. Ten Methodists were baptized and two from the Christian church. The people rejoiced and shouted while Bro.

Robert so earnestly preached the old faith of the Gospel to them.

The Luther line preached at this place, Eden church, two years, and it is now steadily built up, and is paying more to missions and pastor than ever before. Bro. Coker says for all the pastors to work for the missions and the brethren of the churches will work for just salary. As soon as he got them started up in missions they would be ready to quit.

W. E. F. BROWN, Indiana, Ky.

DEAR RECORDER

Our N. Y. P. C. Encampment has just closed at Mendocino, La. Several standing funds will result and financial gain. We had fully as many as attend since our last year. It seemed unnecessary and I would not have been at all surprised had we had had a dozen other camps like yours, who opened with our eyes to young people's work. Had the great Texas, in a word, brought an Illinois team possible address which stirred the very depths of our hearts. Then the national water, Ponderosa hills, splendid camp grounds, and the old western where we mingled in fellowship event, make me long for our next meeting.

J. W. WATKINS, New Orleans, La.

OTHER STATES

A church has been constituted at Henning, W. Va.

The Walden church, N. C., has set apart its new house for the worship of God.

Wm. Jewell college students H. D., on Governor J. W. Folk. A well deserved honor.

At Gateville, Tex. a two weeks' meeting resulted in thirty-one additions. J. F. Bell pastor.

Eighteen added to the church at Lytle Texas and one deacon set apart result of their meeting.

The meeting at Flat Creek, Ala., closed with twenty-seven additions and the church greatly revived.

The Hennessy church, N. C., has set apart Bro. W. C. Royal to the full work of the Gospel ministry.

Thirteen united with the church at Wildwood, Fla., result of an eleven days' meeting—all for baptism.

The meeting at Marianna, Fla., closed with thirteen accessions by experience and baptism and nine by letter.

Bro. C. T. Anderson has been set apart to the full work of the Gospel ministry by the Grassy Point church, Fla.

Forty-two have been added to the fellowship of the Long Hollow church, W. Va., all by experience and baptism.

Bro. R. E. Wood has been set apart to the full work of the gospel ministry by the church at Green City, Mo.

A good meeting closed at the Kentucky Avenue church, Ft. Worth, Texas, with twenty-six baptized and others will join.

The Bremen church, Ga., has been greatly revived in a meeting which resulted in thirty-five additions to its fellowship.

Pastor C. J. Thompson, of the First church, Durham, N. C., has accepted a call to the Jackson Hill church, Atlanta, Ga.

The church at Gapway, Fla., has had a blessing—their meeting closed with twenty-nine additions, eighteen for baptism.

A ten days' meeting in the Thomas Memorial church, Bennettsville, S. C., closed with twelve additions, all by experience and baptism.

The Riverside church, Fort Worth, Texas, is being graciously blessed. Forty-seven additions to her membership, and the meeting continues.

Pastor A. B. Brister, Verdo, La., and people have been made glad; thirty-four added to their membership by their meeting and church much revived.

At the Union church, Lipscomb, Ala., thirty-three were added to the membership, twenty-seven by experience and baptism, result of their meeting.

Coleman church, Texas, has been refreshed and strengthened by her meeting and forty-three added to the membership, twenty-eight received for baptism.

Alabama City is much stirred over the revival just closed at Bro. J. R. Magill's church. Eighty-nine additions to the

church, twenty-three of whom were for baptism.

The Williamson church, W. Va., has set apart its new house for the worship of God.

A two weeks' meeting in the Reformed church, Wilson county, Va., resulted in eighty-two professions of religion and seventy-eight additions to the fellowship of the church.

East Henderson church, Indiana, Texas, received seventy-eight additions to its membership, result of the meeting, fifty-four of whom were for baptism. Bro. Lester Mathis assisted Pastor W. T. Maxwell.

Pastor J. E. Maxwell, New Iberia, La., is organizing and all of the church with him. Their meeting closed with twenty-two additions, twelve by request and ten by baptism. The best meeting in the history of that church.

As the result of a meeting at Newton Springs, Ala., twenty-eight were added to the membership, a Sunday school of twenty, a prayer meeting, Bible, and the pastor's ministry found nearly one half more than it was.

Pastor H. H. Mauldin, of Clinton, N. C., has just baptised twenty-eight converts, the result of a meeting in which he was assisted by Pastor Lester Cook of Asheville. Others want baptism.

The meeting at Sulphur, La., resulted in twenty additions. This church, eight months ago was a mission station, with thirteen members. They now have seventy members and property worth \$7,500.

Pastor J. C. Baird held a three weeks' meeting in the Spaulding Mill church, Ga. He was assisted by Pastor W. A. Johnson, of the Second church. There were seventy additions to the fellowship of the church.

Twenty-four have been added to the Reids church, Ga., as the result of a recent meeting. The Hebrew church, Mulberry Association, Ga., has set apart Bro. John Barber, to the full work of the Gospel ministry.

A meeting in Whitesville church, N. C., in which Elders Walker and Nelson preached, resulted in eight additions to the fellowship of the church and eight to the Methodists and Presbyterians. We do not like these figures.

Pastor C. P. Roney writes from Kingfisher, Okla.: "Please change the address of the Recorder from Rev. C. P. Roney, Milan, Tenn., to Rev. C. P. Roney, Kingfisher, Okla. I have recently accepted the pastorate here and my work starts off well."

Pastor J. J. Taylor has closed his first year in the First church, of Knoxville, Tenn. He has held no special meeting, but preaches the way of salvation with great power. The result has been 155 additions during the year at the regular services.

Bro. R. L. Baker writes from Arcadin, Fla.: "I have just closed a meeting with Wauchula church, which resulted in ninety-two additions to the Baptist church. The pastor, T. J. Sparkman, believes it to be the greatest meeting in the history of South Florida. We give all the glory to God."

Bro. T. H. Coleman has resigned his pastorate in Texas on account of ill health. He is returning to Kentucky and will be at Bardstown. We are glad to have Bro. Coleman back in Kentucky, but regret the reason for his return. We hope Kentucky air will soon restore his health entirely and that some church in this State will keep him here. Bro. Coleman is a fine preacher and a man every inch of him and we covet such for Kentucky.

Bro. John N. McKay, of Palestine, Texas, celebrated his ninety-ninth birthday anniversary some months ago. He has died before he rounded out his century. He was a Kentuckian, born in Taylorsville, and for more than eighty years he has been a member of a Baptist church and he was a deacon for more than seventy years. His mother, the beloved "Aunt Betty" McKay, lived to be 100. His brother, Mr. Allen McKay, of Taylorsville, is over ninety, and two other brothers are over eighty.

J. Parker White, Pastor writes from Sumner, Miss.: "We have had a fine meeting at Sumner, Miss. Had Evangelist T. T. Martin with us for eleven days. He did fine work here. The church feels that his stay with us has done much to raise our people to higher planes of Christian living. His pointed talks along denominational lines had fine effect. Of twenty for baptism only two or three are under twenty years old. Al-

most all are fully grown and come into the church from a cross of duty. A high percentage of the converts were women. We did not count the converts, and hence make no report of the professions made, but could twenty-eight conversions to God, and meeting still in progress. We are happy over the meeting."

W. M. U. NOTES

Our bright twenty-year girls, under their wise Y. W. A. leader, Mrs. J. P. Creal, are bringing things to pass. Twenty-five years ago to find a young woman interested in missions was very exceptional. She took a very small part in the affairs of the church. Today young women, who love the Lord, all over our Southland are awakening to a knowledge of the great possibilities that lie in their lives and are organizing for better work for Him.

Mrs. Creal reports three new Y. W. A.'s in this month.

Light Mide church, which now has a new name, Lyndale, has a new Y. W. A. leader if this has anything to do with the new and more enthusiastic member Miss Helen Lewis in president and Miss Harriet Rowland secretary of this growing society of young women.

Miss Grace Carter is president of a Y. W. A. just organized at Taylor Grove. Mrs. J. A. Lee, vice president is Ten Mile Association, and she has bright prospects for others.

Mrs. J. A. Argabrite tells of a success for Y. W. A. at Georgetown of twenty members, with many to follow. Mrs. Mary Thomas, president; Miss Lucile Dancy, secretary.

Georgetown Y. W. A. will help furnish the dormitory at Barboursville school, and in addition furnish one room and call it Georgetown Y. W. A. Room.

The action of these two vice presidents, Mesdames Lee and Argabrite, of adding the Y. W. A. branch to their other work, it is hoped, by Mrs. Creal, will be followed by other vice presidents until the young women in their districts will all be enlisted and organized.

Mrs. Creal is sending out postals to all Y. W. A. leaders with the urgent request that they report at once the amount their auxiliary will pledge toward the support of Miss Hensley.

Miss Kala Hensley, the young missionary chosen by the Y. W. A. of Kentucky, will speak at Williamsburg this week, then return to her home at Harboursville, and leave the last of the month for San Francisco. She will sail for China August 11th.

Recommendations to Kentucky Y. W. A.:

That mission study be made a definite part of leader's policy. Encourage each member to subscribe for Our Mission Field, Foreign Mission Journal and Home Field.

That the Training School be brought to the notice of auxiliaries as a place to be trained and as an object of giving. That the need of our Foreign Board for 125 women in the next five years be laid upon the hearts of our members.

Keeping before us the great ultimate aim of the Young Women's Auxiliary—glorifying God; money's aim, \$1,500. Miss Hensley's salary in China, our special foreign work.

Scholarship in mountain schools and furnishing girls dormitory in Barboursville school.

Baptists in Retreat.

"This is a magnificent time in which to live 'an age on ages telling.' Thank God for the men and for the churches that see the import of these swiftly flying days, freighted with the hopes and fears of the years to come.

But what are we Baptists doing? Look at our field. China is as wide open to us as to any Christian body. Our great men have lived and wrought in that land. Crises! We have them as well as others. Who but He who can look into the seeds of time and tell to what they shall grow, will dare to say that one people's destiny is greater than another's.

Opportunities such as God has given to no age since his princely Son trod this earth, peoples of every clime thronging to hear of the wonderful Jesus, fields now all ready to be harvested for Christ—yet we must retrench, turn back from the magnificent vision and throw away the victory which is even now just within our grasp. And all for lack of what an advance in our giving of less than a cent a day would bring.

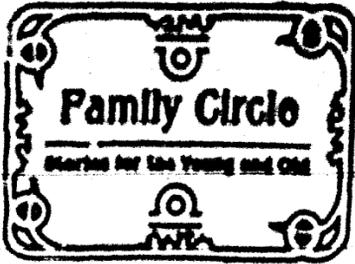
In a certain sense, God has multiplied the fruit of our efforts more abundantly than those of any other Christian body. On our fields have been enacted some of the greatest miracles of missions. The roll call comes to none more clearly and more insistently than to us. It is not the time for debt and retrenchment. Other divisions of the army of Christ have heard the word of command that they go forward. Are we sleeping in our tents?"

AN APPRECIATION.

At a meeting of the Long Run Board on Monday, July 13th, the chairman and clerk were instructed to write Dr. Lloyd E. Wilson in behalf of the Board, expressing its appreciation of his services as a member thereof, and the sense of the loss felt at his going. The Board congratulates the First church of Newport News in securing him

DEAR RECORDER

Rev. G. A. Coker closed a meeting at William Siding on the 15th. He preached twelve sermons, had forty-two additions, thirty by baptism and twelve by letter. Ten Methodists were baptized and two from the Christian church. The people rejoiced and shouted while Bro.



THE FLOWER SHOW

For a fortnight, we went to see... You have away to work...

We have about time to stay, so you... We have no street to mention...

THE FLOWER SHOW

"It's Gladys," called Charlie Foster... Gladys bowed down her eyes...

"I think nearly everybody's going to... That's all the better. I shan't get...

"Your sweet peas are very nice..." Charlie laughed. "You should see...

"What are you going to seed in?" "I haven't quite made up my mind...

"Oh! I say, I wish you wouldn't do... Why, of course, your flowers here...

"What has that got to do with it?" "You see, he's rather set his heart...

"Gladys held her head a little higher... Do you mean that I should stand...

"I don't see why not," he replied... Gladys made no answer. She knew...

"I don't care," she muttered; "with... a grim look on her face, she filled...

"That's right; it's all settled and... But it wasn't. Never had she...

spent such an uncomfortable day—every... thing seemed to go wrong. It was...

could not say her prayers, and she lay... down, feeling injured and unhappy...

at last she was driven to make a con... cession to her conscience.

"I'll take them out of the greenhouse... and put them in my garden tomorrow."

Then she was able to sleep and the next... morning did so she proposed, taking...

The heated discussion affected her... temper so that her young friends...

It came to the last day, when Gladys... dug up her plants again, repotted them...

The gardener was a decent man, and... knew how to hold his tongue; but...

"Suppose he did! Suppose in some way... all came out tomorrow. Suppose the...

"When mother was at home she used... to say that selfishness was at the...

Long before day Gladys was dressed... and opened her door to go downstairs...

When she woke in the morning she... wondered at herself, for the gloom...

"Please, miss, the gardener says he... can't find them flowers anywhere."

After breakfast she went down to the... pass that way to go to the tent, and...

men she woke in the morning she... wondered at herself, for the gloom...

"Please, miss, the gardener says he... can't find them flowers anywhere."

After breakfast she went down to the... pass that way to go to the tent, and...

men she woke in the morning she... wondered at herself, for the gloom...

"You've got your eye on, I suppose?"... Gladys shook her head, and laughed...

"That you told me—" he began. The... tears came into the girl's eyes.

EDITH'S EXPERIMENT. BY M. E.

"We may depend upon you?" "Yes, sir..." These superstitious Athenians...

Many curious eyes, and Sabbath... watched pretty Edith take her place...

But it did not wear off. Week after... week there was the same order, the...

"Do you memorize them, or what?" asked Mary Ann. "I teach the lesson. That is all..."

"How does Miss Mercer teach?" Super... intendent Allen inquired somewhat...

"Well," reflectively, "she told about... the Salvation Army, and a lot more."

"I wish we might be more careful to... learn the Golden Text. When I was...

Perhaps he glanced toward Edith. Certainly she flushed in a manner...

Yet, when they two had turned out of... the homeward-moving procession, Bob...

"Suppose you tell your methods and... let me judge. I promise to be very...

"Now, Bob, stop teasing, or I can't... tell you at all. Of course, my method...

life. In my first attempt I went a lit... tle far. And the little teacher "thanked

A Sample of "Glorious Praise" Song Book. Will be sent free to anyone desiring to purchase song books for their Sunday School, Church or Young Peoples Societies. GLORIOUS PRAISE is edited by Dr. W. H. Doane and W. J. Kirkpatrick...

Baptist Book Concern. THE RELIGION THAT RESTS ALL THE WEEK IS OFTEN MOST RESTIVE ON THE SABBATH. S. S. TIMES. BETTER THAN SPANKING. Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble...

STORIES FOR LITTLE ONES.

WHITTIER'S HANDY BOY.

Once there was a little boy who lived in Amesbury, near the home of the poet Whittier. He had another name, but we will call him "Willie Dewie," because that is what the parrot called him.

The parrot lived a little way down the street and whenever he saw the boy, he would call "Willie Dewie! Willie Dewie! Willie Dewie!"

The parrot was a handsome bird, and his name was Charlie. He liked Willie Dewie because he gave him peanuts.

Willie Dewie was a faithful little fellow, and whatever he did was done well. Mr. Whittier liked faithful boys, and he used to ask Willie Dewie to run errands for him.

Willie often brought in water from the pump that stood just outside the back door. It was a chain pump, and chain pumps are not like the pumps we have now-days. It is pretty hard to get water from a chain pump.

And then in the winter Willie Dewie shoveled the paths for Mr. Whittier, and he split the oven wood and the kindlings. Mr. Whittier used to call him his "handy boy."

One day, when Willie Dewie was splitting the kindlings, the hatchet slipped and cut his finger. This made him feel faint, and Mr. Whittier's mother brought him some medicine. He swallowed it at once, and then exclaimed rather disgustedly "There wasn't any sugar in it!"

The good woman smiled, and remarked dryly, "I think thee will recover, William."

The wounded finger was, of course, tenderly cared for, and when all was done Mr. Whittier said in reproach: "Thee were very careless. William Thee must be more careful next time."

While the finger was healing, Mr. Whittier had to split the wood himself. One day he cut his finger, just the same as Willie Dewie had done.

When Willie Dewie's finger healed, he went over one day to split some more wood. Mr. Whittier came out, and held up his sore bandaged finger and said "Thee were not so bad after all, William!"

Mr. Whittier loved to tell stories, and Willie Dewie loved to listen to them, and so they became fast friends. When Mr. Whittier had told a good story, he would bring his right hand down upon his knee with a loud slap, then he would laugh silently, with a twinkle in his eye. He very seldom laughed aloud.

After a time Willie Dewie went away from Amesbury, and stayed away a long time; but Mr. Whittier did not forget him.

It happened one day, when Mr. Whittier was helping paper a room, that the border fell short. He went down town to get some more border, and brought it home and put it on the wall. When his mother and sister saw it they began to laugh. A friend was visiting them, and she laughed too.

Just then Mr. Whittier saw Willie Dewie going by the house. He went to the door and called: "Come to my rescue, William! These women folks are too much for me!"

So Willie Dewie stopped and went into the house and Mr. Whit-

tier, asked, "Do thee see anything wrong with the paper, William?" And when William looked up at the border, he burst out laughing too—because one part of the border was red and the other part was green?

Then Mr. Whittier said very reproachfully: "So thee will turn against me, too, William. I must give in."

Mr. Whittier was color-blind! He could not tell red from green, and so, as the figure matched, he thought the border was all right.

When he was a little boy, his mother did not know he was color-blind. One day she gave him a pail and sent him to pick some wild strawberries. He came back and told her he could not find any. She went into the field with him, and there were the red berries in plenty! And that is how she found out that her little boy was color-blind.

Willie Dewie has grown to be a man, and he still lives at his boyhood's home in Amesbury. For a number of years Mr. Whittier lived at Oak Knoll Danvers; but when he came to Amesbury, he would always "drop in for a chat with William." *Juliet P. Combes, in Little Folks.*

Never forget that when God takes away the sunlight, He always puts stars in the sky. —*Rose Porter*

BETTER THAN GOLD.

Food That Rebuilds Body and Brain

"I owe a debt of gratitude to Grape-Nuts," writes a W. Va. young lady, "and I am glad of this opportunity to pay a little interest on it, although the debt itself I can never hope to remove."

"A few years ago I broke down from over-work and improper food. I was then in a preparatory school and my fondest wish was to enter college the following year."

"But about the middle of the term my health failed, and my brain refused to grapple with the subjects presented to it. Finally, my eyesight giving way, I was taken from the school, and sent to my grandmother's in the country with orders not to open a book while I was there."

"The dear old lady tried every way to console and nurse me back to health, but it looked like failure until the day she brought back from town a box, which, had its contents been pure gold, would have been of less value to me than the little golden-brown granules which it actually contained."

"I did not care about being experimented on at first, but, that was before I had tasted Grape-Nuts with Grandma's rich Jersey cream. Oh, it was too good to stop eating. And I never have stopped, for I still have Grape-Nuts for breakfast."

"In the course of a few weeks I was back at school again, my health so entirely restored that I was almost a new girl."

"I am now in my junior year at college, president of my class and expect to take an A. M. degree next year. My good health has continued and my eyes having been strengthened by the general build-up of my whole body, enable me to study all I wish." "There's a Reason."

Name given by Postum Co., Battle Creek Mich. Read "The Road to Wellville," in pkgs.

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ON WHOM WAS THE JOKE?

A young man in a certain New York office put up a joke on the bookkeeper, who was a quiet, steady serious chap. The joke was for every one to tell the victim that he looked very, very bad indeed. It was wondered what effect it would have.

It was a hot August day when the joke began. The office boy started it.

"Ain't ye well, Mr. Quill?" he said.

"Yes, of course. Why?" he said.

"Why, ye look so pale," said the boy.

"I feel all right," returned Quill calmly and he put on his office coat and set to work.

But when the shipping clerk told him he looked ill, Quill frowned and said he had had a bad night—that was all.

When the cashier asked him what made him have such a queer color, he said his heart felt strange.

For an hour or so, Quill was tormented with anxious inquiries full of gloomy forebodings about his health. Finally, with an impatient, worried gesture, he threw down his pen and hastened to the office of the chief. He was gone about five minutes. When he returned the chief was with him.

"Men," said the chief, raising his hand to command the attention of all, "as Mr. Quill is sick, I have granted him a ten days' leave of absence. Please arrange to divide his work equally among you while he is gone."

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Baptist Book Concern,
JOHN W. HILL, Manager Book Department.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

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P. VIGLINI, PRESIDENT.

BAPTIST ASSOCIATION CLERKS!

THE LAYMEN'S MOVEMENT APPEALS TO THEM.

The District Association clerks are busy men; the Harcour called busy men, and following his example the Laymen's Committee selected each clerk as Vice President for his association, but when Mrs. How told us that several clerks were preachers and gave us some laymen's names, they were substituted.

The Promptest Clerk Was a Preacher.

Dr. M. E. Dodd, Fulton, Ky. (now of Paducah). West Kentucky Association met October 8, 9, 10th, and he sent in the printed minutes to Louisville October 24th. Let all the laymen clerks do likewise, also brother clerks, to give uniformity to the size of our minutes, have your printed page like that of the General Association.

As the State President was clerk of Long Run Association, the busiest and one of the best laymen, Dr. J. B. Marvin, was made that Association's Vice President. Letter heads and cards were sent to all.

What Do You Want Me to Do?

was the question that came from almost every one. "Get the Declaration Cards signed and hold laymen's meetings" was the general reply. There was more or less correspondence and just before the General Association met all Vice Presidents were asked to send a report for that body. From the leading towns words came in the main as follows:

City Work.

Ashland—Delayed by removal of Pastor J. T. Walla.

Bowling Green—B. F. Proctor reported not ready to lead.

Carlisle—T. C. Coliver at work with good prospects.

Columbus—N. J. How waiting for information.

Covington—T. M. Porter, will push the work.

Cynthiana—Chester M. Jewett, waiting for satisfactory printed matter.

Frankfort—Pastor M. B. Adams held a meeting, disappointed in getting speakers. We want to do more.

Franklin—E. L. Gillespie, cards ordered and distributed; good results expected.

Fordville—Morris Wilson, waiting for suggestions.

Glasgow—J. L. Bryan, in full accord, want plans for work.

Lebanon—Evan Rogers, very little done except at Fifth Sunday Meeting.

Lexington—Malcom Thompson, so unsettled by Bro. Blako's resignation little done; have talked with Bro. Howard and Bro. Minary (Versailles) and hope for success.

Newport—Louis R. Brantz, without a pastor; will join in the work.

Paris—E. L. Stevens, hope to start soon.

Pineville—H. H. Fuson, we shall do something later.

Among the Associations the Best Work

was done in Concord and White's Run. In these the churches made large advances. Bro. B. E. Garvey reported an increase of seventy-two per cent. at his church, New Liberty. Work was attempted in all of the Associations and there was more or less success in forty-six Associations. In Long Run the result was most gratifying; our Association Vice President, Dr. J. B. Marvin doubled his gifts and spoke for the work. Immanuel church made a gain of thirty-six per cent.; the First German, a gain

of fifty-one per cent.; Hazelwood church, more than one hundred per cent.

The Hour Has Come

for the Association campaign of 1908, and every clerk is sending out the letter-blanks to the church clerks. Now is the time to plan the Laymen's Meeting for your Association. To succeed, begin by praying, pray without ceasing, rejoice ever more. Then, first, agree with your Moderator on a definite time for holding a Laymen's Meeting; second, write every church to select good messengers and see that they come; third, secure three laymen to speak ten minutes each on personal responsibility, stewardship, missions, to be followed by general discussions; fourth, pick out your brightest man to close with a round table or question box; fifth, advertise your meeting in your county as well as religious paper, as often as notices will be accepted. Announce it every where, post the programme on trees and other public places.

Bro. Clerk, you have an important place, the preacher cannot do your part. Christ calls upon all His people to occupy till He comes. When He is thus obeyed the wave of righteousness will sweep the earth; He will come with His angels and gather His jewels. May there be many stars in your crown.

KENTUCKY BAPTIST LAYMEN'S COMMITTEE, By Thos. D. Osborne, President.

ALABAMA LETTER.

Rev. Alex. Miller, after a pastorate of a year, leaves Oxford and accepts a pastorate in Savannah, Ga.

Rev. D. I. Purser, Jr., leaves Tuscaloosa to take up the work of assistant pastor in Natchez, Miss.

Rev. J. R. Curry, leaves Atmore to become pastor at Grove Hill, same State.

The First church of Huntsville, of which the writer is pastor, has just closed a good meeting with Evangelist H. M. Wharton doing the preaching.

Prof. S. R. Butler, a deacon in the First church of Huntsville, has just decided to establish a training school of high grade. It is conceded by all who know him, that the professor is one of the best school men in the South. That he will succeed in his efforts, there is no doubt.

Our State Convention meets next week with the Roanoke church, T. J. Porter pastor. Rev. Austin Crouch, Woodlawn, preaches the sermon. We are now in the midst of an effort to raise \$100,000 in celebration of the one hundredth anniversary of the planting of the Baptist cause in our State. The first Baptist church in what is now Alabama was organized in the house of James Denton, a few miles from Huntsville, October 8, 1808. There were about one dozen members. Now we have nearly 200,000.

Several of our leading churches are now in the midst of either rebuilding or repairing their meeting houses: Decatur, New Decatur, South Side, Birmingham, Bessemer, Montgomery, First, St. Francis Street, Mobile, Woodlawn.

Our schools and colleges are keeping apace with our denominational growth; they are contributing largely to our growth along all lines. The Judson, for girls, is the best in the South; the Central, Tuscaloosa, is ideal; Howard is growing by leaps and bounds. An important change has just been announced in the charter of the latter

The limit of the property value of the college allowed to acquire and hold is increased from \$500,000 to \$1,000,000. Several important changes have been made in the faculty. It now not only has representatives from several of the leading colleges, namely, Virginia, George Washington, Cornell, Chicago, Columbia and Harvard, but also from these different institutions are from the best.

The prospects for the doing of great things for our King were never brighter in Alabama than today. There are no divisions among us; we are a united host. With a few exceptions, our strongest churches are supplied with good pastors. The rank and file of our churches are reaching up as never before for higher and better things. Dr. Crumpton, our Corresponding Secretary, is a giant leader without a superior, and but few equals. We have three State Evangelists, and one or two independent evangelists, doing work in the State, and they are not able to answer all the calls for meetings. Our paper, The Alabama Baptist, with the irreproachable Frank Willis Barnett as its owner and editor, always stands for the best things in our denominational life.

R. S. GAVIN.

Huntsville, Ala.

DEAR RECORDER.

I want to endorse every word our dear Bro. J. W. Slaten writes in his article, "A Voice From the West." I would to God that every Baptist throughout the world would endorse Bro. Slaten's article in the dear old Recorder that stands for truth and the old gospel. Baptist doctrines and who believe in the inspiration of the Scriptures the regeneration by the Holy Spirit, salvation by grace; in fact, the entire gospel and plan of salvation according to the Word of God. Yes, I verily believe that every true Baptist will endorse Bro. Slaten's article, and I pray God that we Baptists in Kentucky will wake up and take notice. We need more of the Simon pure, old Baptist doctrinal preaching than we are getting. Let the Bible truth be told, and God's Word proclaimed. I cannot think for the life of me how any Baptist could for one moment think of giving up anything to unite with a people who left the Baptists on unscriptural grounds, and have changed names four times since. We did not ask them to go, and now if they are dissatisfied, just let them come back and repent, and we will receive them with open arms, on God's Word the Baptist guide book to Heaven. May God bless his own Word.

J. F. KENNEDY.

Lexington, Ky.

DEAR RECORDER.

I was sorry for Pastor C. S. Gregston, of Crofton church, to be sick for two weeks, but glad that, as a result, he had me to occupy his pulpit last Saturday and Sunday. Crofton people know how to make the way-worn feel at home. For this and the further reason that some choice spirits show commendable zeal for the Master's cause, I had an enjoyable trip. This is a small church numerically, in a town occupied largely by Universalists, Campbellites, pedo-baptists and non-professors of Christianity—good people, but holding error. And the saloon, the nation's great est of all curses is there. Taken as a whole, Bro. Gregston has a hard field to occupy. But, he has the ear of the people and the co-operation of a few faithful members and there is hope that much good will come of his work.

I scattered a bundle of the Recorder judiciously among the members and obtained one subscriber, and shall expect a number of others to drop into the pastor's hands as a result of the seed sowing. Look diligently after the fruitage, Bro. Gregston.

T. E. RICHY.

Princeton, Ky.

U. Y. P. U. A AT CLEVELAND.

If a verdict be rendered upon the course and temper and outcome of the seventeenth International Convention of the Baptist Young People's Union of America, July 8-12th, at Cleveland, Ohio, it must be that the movement has crossed its meridian. It has passed through several phases of development since the initial gathering at Chicago, twenty years ago, and that the organization is a necessary wheel in the denominational motive power is as yet a debatable question.

Ideal weather, most generous welcome, an auditorium marvellous in its adaptation, a programme of unusual strength, all combined to make the opening session, Thursday morning, when President Mullins took the gavel, an auspicious occasion. But the number in attendance was distinctly disappointing. Less than six hundred were present, and pastors were so few as to be conspicuous by their absence.

The highest praise is due the local committees for their liberal and thoughtful preparations looking to the comfort and convenience of delegates and visitors. Laymen and pastors of Cleveland churches were unceasingly active, patient and courteous, in meeting the various problems arising out of registration providing for entertainment. The Hippodrome is unequalled in any American city as a place for public assembly. The 7,000 Baptists in Cleveland were never all in attendance at once, but they were unanimous in a hearty welcome and an abundant hospitality. Delightful memories of Cleveland and Cleveland's twenty-eight Baptist churches will linger long. Of these, Euclid Avenue of which Charles A. Eaton is pastor, is at the head of the column of all the three hundred churches in the Forest City in aggressive evangelism. A notable feature of the convention was the holding, under the leadership of Pastor Eaton, of open air meetings in the Public Square, where congregated men and boys some of whom never before listened to a sermon.

The dignity, strength and scope of the platform addresses were notable. There were none of the pitiable attempts to make people laugh. Yet there was humor and pathos as well. Not to make invidious distinctions perhaps the ablest addresses were by Elijah A. Hanley, W. H. Geistweit, President Mullins, Joshua Levering and John A. Macdonald, of Toronto, Canada.

There were no better sermons preached in Cleveland, on Convention Sunday, than by F. C. McConnell, of Kansas City, and William B. Wallace of Cleveland, the latter announcing his theme as "The Cosmopolitan Christ." Dr. McConnell's text was Acts 28:28. His tribute to the humble, toiling preachers, in the Southland, who by "line upon line, and precept upon precept" of genuinely Biblical preaching, had paved the way for the triumphs of the temperance cause in the South was a magnificent burst of eloquence. The closing service—"Coronation Service"—was an occasion long to be remembered. It was conducted by a young Canadian, Wil-

liam A. Cameron, of Toronto, who will match even George W. Truett in magnetic eloquence and spiritual power. His appeals to the young people to seek deeper spiritual life and active evangelistic work were profoundly stirring. The Canadians at the convention made a profound impression. Fifty delegates were present from a single Canadian Province (Ontario), while nineteen registered from Indiana, seven from Iowa, one from Massachusetts, five from Kentucky.

Various reasons were assigned for the small attendance, financial and otherwise. The multiplication of summer State gatherings, the powerful attractions of Winona Lake and the New York great Chautauqua, the excitement of a Presidential campaign, perhaps, were not so much to be considered as an evident waning of interest and an increasing disaffection in the net outcome of organized young people's work.

The five minute talk of Secretary L. C. Barnes, of New York, was like a fresh breeze on a sultry afternoon. With rapid strokes he outlined the New Frontier of Home Mission work in the Northwest, where across one railroad bridge over the Upper Missouri river twenty-seven car loads of new settlers passed in one day. Strikingly he referred to the new significance which the national hymn, of Baptist authorship, "My Country," etc., had acquired since its writing two generations ago.

The courtesy and skill of President Mullins as a presiding officer found recognition in a unanimous re-election to the high office. His annual address won all hearts.

The doctrinal drifting in the Baptist churches of the North was echoed more than once as the programme unfolded. Sentiments were expressed which most have been mentally challenged by many hearers, yet received applause. The society secretaries and the college presidents were not much in evidence. Comity between denominations has increasing hold and augers changes in policy. The platform was optimistic and "smooth things" were prophesied. In the heart to heart talks between individuals, both pastors and laymen, the waste of power was deplored and many interrogation points raised. Many pastors are perplexed and anxious. "Cui Bono" is on many lips.

A strong undercurrent in favor of younger men taking the helm was manifest. Annual conventions were considered inadvisable in many. That intensive and localized work should receive greater emphasis was a general opinion.

The battle line of Baptists is no longer that of a century ago, according to one speaker. Scant respect for the fathers crops out. But "wisdom is justified of her children."

Who can forecast the verdict of twenty-fifth century Baptist history in regard to this young people's movement? It has never really enlisted the strongest minds of the denomination. Yet it was born of love and zeal and consecration. Its future development and tendencies are exciting inquiry. It deserves respectful and prayerful consideration, forbearance and kindness.

But its leaders should face the facts of the situation. The stubborn fact that many leading churches either adhere to Christian Endeavor connection or refuse to encourage the divisive tendency in establishing age discrimination in church life and work is significant. CORRESPONDENT.

WANT COLUMN

Want ads appear in our columns... There is always something wanted in every town...

TWO TIMES THREE

BY HENRY ALFORD FORTER

Two Baptist churches, two Baptist schools, two Baptist encampments. A running commentary on these recently visited.

Two Churches

The First church, Hot Springs, Ark., under the leadership of Pastor W. T. Amis, has got some victories that have rung all round the field and up to the gates of glory.

As Baptists we should be concerned especially for our plants in such health resorts. There is an opportunity to impress the constant stream of visitors with our poverty and inadequacy as a denomination...

In the glorious old Baptist State of Alabama, where they have the White House of the Confederacy and a Baptist State Secretary who looks like Jefferson Davis, I found one of the most beautiful church buildings in the South.

Two Schools

It was my first visit to South Carolina. Furman University and Greenville Female Seminary were the center of attraction. After seeing what he is doing and what he is going to do, it was not so hard to forgive Dr. E. M. Potent for not coming to Broadway church.

A few thousand dollars spent on the grounds would make of its hills and dales and majestic trees the most lovely campus in the land. The alumni are proposing to do this very thing. Dr. Potent has sound-

ed forth the note of program and the Baptist clans of the Palmetto State are responding with echoes and dollars and prayers. The new library building, the funds for which were secured mainly by the personal efforts and heroic faith of the president, will set a high standard for future buildings in the group.

Tennessee College for Young Women at Murfreesboro, Tenn., is the biggest child of its age I ever saw. Only a year's existence can be claimed by this infant institution, yet it had nearly two hundred young women enrolled. The place is redolent and fragrant with memories of Dr. Joseph H. Eaton and was the birthplace of his illustrious son, Dr. T. T. Eaton.

Two Encampments

The encampment idea is an abiding one. The encampment furnishes an educational platform, a spiritual environment, a social atmosphere that is of permanent value. It lifts up a hilltop in the midst of the enervating and lagging days of the summer time and permeates tired hearts and heads with the ozone of noble inspiration and suggestion.

At Estill Springs, where the Tennessee tribes come up, the air is fresh and balmy from an altitude of twelve hundred feet, and all things spoke of calm repose and sweet fellowship, as well as evangelistic fervor. The program was a feast of fat things, and it cost a high to leave. The entire region round about has been remarkably blessed by this encampment, and the countryside is dotted, I was told, with Baptist meeting houses where formerly the very name of our people was almost unknown.

Blue Mountain is the highest point in Mississippi, and high days were spent there. It looks like Beulah Land from the heights, and none of T. T. Martin's glowing descriptions of it are overdrawn. It gets near to Heaven in another way—they are all Baptists there. The Baptists have the only church in the place. Blue Mountain is the seat of Dr. Lowrey's famous school for girls. He had five hundred young women last year, and turned away for lack of room as many as were received.

After visiting these centers so vibrant with Baptist life and growth, one's faith in the message, and hope in the mission of our people cannot but be strengthened. If we do not conquer everywhere it will be because we have slept on our privileges and surrendered our crown.

AN EARNEST REQUEST

To the Moderators and Messengers of the seventy-six Associations in Kentucky:

The Associations are upon us. While I, as your servant, would delight to visit every Association in Kentucky at its annual meeting it is impossible to do this even in two years—possibly not in three years.

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Regular \$16.00 Drucker Steamer Trunk, 26 size, special \$12.50
Regular \$12.75 Drucker Steamer Trunk, 24 size, special \$10.00
Regular \$13.50 Drucker Steamer Trunk, 26 size, special \$11.00
Regular \$14.00 Tourist Trunk, 35 size, special \$11.50
Regular \$12.00 Tourist Trunk, 35 size, special \$9.50
Regular \$7.00 Steamer Trunk, 32 size, special \$5.00
Regular \$1.00 to \$1.50 Straw Telescopes, your choice, each .85
Regular \$2.40 to \$3.00 Straw Telescopes, your choice, each \$2.00
A reduction of 25 per cent. on all Automobile Baskets.

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IN CONNECTION WITH JAMES MCCREERY & CO., New York LOUISVILLE - - - KENTUCKY.

The work of caring for the servants of God after they are worn out and laid aside is a work which should not fail to enlist the sympathy of every Baptist in the State. But though the Baptist Ministers' Aid Society has been in existence for twenty years and has accomplished a great deal, there are hundreds of churches and more than a score of whole Associations in Kentucky which did not during the past year contribute anything at all to the support of the beneficiaries of the Baptist Ministers' Aid Society of Kentucky.

Please don't forget the old castaways this year, but remember them as never before.

J. D. MADDOX, Cor. Sec. Owensboro, Ky.

KENTUCKY'S INCREASE IN GIFTS TO FOREIGN MISSIONS FOR TEN YEARS

S. J. PORTER.

Table with 2 columns: Year and Amount. 1899: \$12,128 45; 1900: 15,825 15; 1901: 15,560 18; 1902: 21,971 96; 1903: 23,241 77; 1904: 22,179 81; 1905: 25,258 37; 1906: 26,620 36; 1907: 35,544 83; 1908: 34,089 02

Remember, dear brother, that if good resolutions and promises could feed and clothe the hungry and naked we would have enough for a century. What is needed is real, heartfelt sympathy that will lead us to spend sometime meditating on the lot of these old castaways; a sympathy that will lead us to pray, really pray for them; a sympathy that will lead us to do for them; to do something really worth the while and worthy the name of doing, and worthy the cause—not a sympathy that will get for them the scraps and crumbs from our tables—the "pocket change" from our purses; but a sympathy that will draw some of the bulk of our giving—some of the bulk of what we have and what we earn. This is what is needed.

These figures show an increase of 189 per cent. for the ten years. The per cent. would be even larger if the calculation were based on the contribution for 1907. They tell the story of enlargement and progress, and show that Kentucky Baptists are growing a fine missionary conscience. At the recent Convention in Hot Springs it was decided to try to raise \$500,000 this year for foreign missions. This will be a 25 per cent. advance on last year's total gifts. Surely, Kentucky Baptists are going to do their part. In view of their splendid record of progress for the past ten years, it is not too much to expect them to make for this year the 25 per cent. advance. May this be the greatest year they have ever known for foreign missions. Richmond, Va.

The tests of life are to make, not break us. Trouble may demolish a man's business, but builds up his character. The things we attempt may not be accomplished, but we may be more accomplished. Character is the prize of life.—Maltbie D. Babcock.

Subscribe for WESTERN RECORDER.

AN APPEAL SECONDED

T. A. HURBERT

It is an opportunity of far more than ordinary interest that is offered us in the appeal signed J. F. Detweiler in a recent issue of the Western Recorder. Once pastor at Barbourville, knowing conditions there my heart runs out to the brethren who amid difficulties and discouragements have never faltered in devotion to Bible-steadfast Christianity.

I do not know this Bro. J. F. Detweiler. I do know and love his brother, Rev. F. G. Detweiler, who was pastor of Presbyterian church when I was at Barbourville, but who is now a Baptist with a most honorable record at Rochester, N. Y. Bro. F. G. Detweiler is the most scholarly and brilliant young man I have ever known. His piety and earnestness in the work of the Lord are equally distinguished. I am thus prepared to compliment the brethren of Kentucky upon the relationship of Bro. J. F. Detweiler, for whom I vouch on his brother's account, to our very important affairs at Barbourville. Evidently he is the gift of Providence to us.

Bro. Detweiler wrote in the Recorder for books for the Institute library. I have not been asked to do so, but I want to second his appeal.

Ho! all ye Baptists of Kentucky! There is no more needy place, no more worthy place, than Barbourville. Help them there. Send books; send money for books. I should also be glad to hear of some church sending maps, charts, globes, etc. Why not, brethren? I pleaded for all this when I was there—but the personal element was in my appeals and so they were discounted, although I lingered there with the health of my child jeopardized and in the face of serious trials. I am away now, except in heart, and I still urge that you help Barbourville immediately, generously and continuously; and every other way.

Bro. Arvin, our pastor at Barbourville, has, under God, wrought wisely and most successfully. With him there are saints of the kingdom, toiling, praying, believing. Barbourville is near the very heart of the Heavenly vision beckoning Kentucky Baptists. Help Barbourville!

Lyons, Ga.

FOR NERVOUSNESS

Take Horsford's Acid Phosphate

Its use is especially valuable in the treatment of weak nerves, disordered digestion and constipation.

The Farm and Household

Hardin Field weighed up recently a bunch of lambs that he sold sometime ago to T. W. Duckworth of Nicholasville at 6 cents. Out of 114 head, 100 averaged 87 pounds, bringing \$5.22 each. *Woodford Sun*.

The rains of last week in Clark county came just in time as the corn belt were beginning to show the disastrous effects of the late drought. In fact all crops were suffering. The rain however, has changed the entire aspect for the farmer and there now promises to be an excellent corn crop.

Farmers in Logan county were never so far behind with their work. A few have thrashed wheat making about one half what they usually do. Tobacco looks fine. Corn is very late, some not yet planted. The continued wet weather makes it very hard to save hay. Fruit very scarce. Blackberries are being picked at 20 cents per gallon.

Charles Warren, who is a tenant on the farm of Mrs. James Rogers had ten acres of wheat to average thirty-one bushels. John Brown has 200 acres that will probably average sixteen bushels or better to the acre. J. Norton Fitch has 125 acres that will yield about twenty bushels to the acre. *Jessamine News*.

Warren Rogers sold recently to G. W. Morrow for the United States Dressed Beef Company 30 head of export cattle at \$6.35 per hundred pounds. Mr. Rogers also sold 33 head of cattle to Maurice Wel. of Lexington, for \$6.50 per hundred pounds. The first bunch of cattle will probably outweigh the latter by fifty pounds per head. *Bourbon News*.

The wool clip of the county has been about all sold. It was much larger than usual. Prices ranged from 13 cents to 18 cents. Some lots had been engaged early at 25 cents and 30 cents and on these the buyers lost money. About 12,000 pounds was shipped recently by C. D. Asbury which is the major portion of the purchase made by him here this season. *Mt. Olivet Tribune-Democrat*.

The rains of last week in Bath county have been a great relief to the growing crops in the county. The corn crop is well cultivated. The oats crop is poor and very few fields are worth harvesting. Clover is good and about all cut. Timothy meadows are only fair and very few have been mowed. The vegetable crop was badly hurt by the drouth. The fruit crop is short. The blackberries yield will be large. Grass was injured by the drouth but little.

The wheat in Nicholas county has been cut, and several crops have been threshed. The yield has been very disappointing, as it was generally believed that this crop was one of the best in years. The oats crop is said to be almost a failure on account of too much rain. Seed time was delayed, and during the month of June the lack of rain played havoc. The timothy meadows suffered much from the drouth which existed during the greater part of the month of June. The gardens are in fine shape, beans, peas, onions, potatoes, and beets are in the market in abundance.

For Jellies and Preserves

On the proper cooking of your jellies and preserves depends their "keeping." Metal and glass cups too often leak; trying with paper is next to useless; and lids are often insecure. Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

PURE REFINED PARAFFINE

and you will have sealed them perfectly. It's impervious to acids, water, alkali and ammonia. Has no taste or odor and is perfectly harmless. Pure Refined Paraffine is used for waxing, staining and finishing and numerous other household purposes. Comes in single colors with full directions inside. Sold everywhere.

STANDARD OIL COMPANY



THE INDIAN RUNNER DUCK

While the Indian Runner is a new variety of duck, so far as the exhibition room is considered, also to this country, it is not in fact a new bird to the world. In writing of them, Mr. J. Donald says that they originally came from India to England something over fifty years ago. Not a great number of them were secured at first. Those first received were bred together and their offspring bred in like manner and crossed with other varieties of ducks. Shortly before 1890, they were taken up and bred through form and color. Soon after this they make their appearance in the show rooms of England and attracted considerable public attention. Some little time after this, they were brought to the attention of the American fanciers, who have done much to improve them in this country. The drakes of this variety weigh from four and a half to five pounds, the ducks about a pound less. They begin to lay when quite young. It is reported that some have been known to produce eggs when less than five months old, and in addition to this they are credited with having produced as many as 120 eggs in a year. The eggs of the true variety have a white shell and are not quite so large as those of other varieties. One of their advantages is the fact that they are great foragers and will go all over the farm in search of animal food, such as bugs and worms of all kinds, of which they are very fond. Frequently they will start out as soon as it is day light in the morning and only return home in the evening to be fed. This is a disadvantage, as they must be confined in the house every night and kept there in the morning until they have dropped their eggs, which they will usually do prior to 10 or 11 o'clock in the morning.

The crossing with other ducks has increased their size, but detracted from the original or proper type of the duck and spotted or changed the color of the plumage. There are now two shades of color, but only one true one—fawn and white. The colors in the best specimens are divided fawn and white. The other color is gray. Our Standard declares for fawn or gray (fawn preferred) and white, but the gray and white are the result of crossing; in addition to this many of the females have in their plumage the indistinct markings like those in the plumage of the Rouen female only appearing of course in the darker color. Rather too much encouragement of this improper marking has been given in the show room, where specimens plainly so disfigured have gained the prizes. There should be an effort in favor of the dis-

tingive colors of fawn and white properly divided. When hatchlings the bills are yellow, as they grow older, they turn a greenish color and have a black beam at the end of the bill. The tail plumage of both is of a darker shade of fawn which is darker in the male than in the female. There should not be any trace of black in the tail or wing.

These ducks are becoming quite popular on the farm, as they do not care so much for the water as do some other kinds and lay a large number of eggs for waterfowl. Where one male is provided for every five females, the eggs are usually fertile, and the ducklings very easy to grow. If well cared for, they will dress at from three and a half to four and a half pounds during the winter, and the young make splendid broilers. *Selected.*

MAKING SOAP.

A receipt for hard soap is: Three pints cold, soft water, 1 can concentrated lye, 2 ounces borax. Melt 5 lb. of clean grease until of the consistency of strained honey; pour into this a thin stream of the dissolved lye and borax in the 3 pints of water; stir from the time you begin putting the lye into the grease about 10 minutes, or until it is hard enough to pour into molds or wooden utensils. Any kind of fat can be used which has been tried out and thoroughly cleansed, and any kind of perfume liked. It pays to make soap only when one has scraps to try out and time and strength to do the work. I have used this receipt for 30 years. As everything used in it is perfectly pure and clean, I prefer it to cheap soaps for both laundry and toilet.

Eggs are sold by weight in Iowa, as they should be everywhere. It is not justice for one man to pay the same price for a dozen measly little eggs as the man who gets a dozen large ones.

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By Cuticura Soap, Assisted By Cuticura Ointment, the Great Skin Cure.

Because of its delicate, medicinal emollient, sanative, and antiseptic properties, derived from Cuticura Ointment, the great Skin Cure, Cuticura Soap is believed to be not only the most effective skin purifying and beautifying soap ever compounded, but it is also the purest and sweetest for toilet bath and nursery. For facial eruptions, skin irritations, scalp affections, falling hair, baby rashes and chafings, red, rough, hands, and sanative antiseptic cleansing, Cuticura Soap, assisted by Cuticura Ointment is priceless.

Don't Neglect It

It is a serious mistake to neglect a weak heart. It is such a short step to chronic heart disease. When you notice irregularity of action, occasioning short breath, palpitation, fluttering, pain in chest or difficulty in lying on left side, your heart needs help—a strengthening tonic. There is no better remedy than Dr. Miles' Heart Cure. Its strengthening influence is felt almost at once.

"I have used 10 bottles of Dr. Miles' Heart Cure and can truthfully say it has done me more good than anything I have ever used, and I have tried nearly everything that I have of. The doctor who attended me asked me what I was taking and I told him Dr. Miles' Heart Cure, he said it was not going to do me any good, but it did. I have not taken any for a year now, and while there is occasionally a slight symptom of the old trouble, it is not enough for me to mention the use of the medicine. If I should get worse I would know what to do. Take Dr. Miles' Heart Cure as I did before. I consider myself practically cured of my heart trouble." A. H. DUNNAM, Irvington, Texas

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. Miles Medical Co., Elkhart, Ind.

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DEATHS

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CARR

Rev. Abram H. Carr was born in Lewis county, Ky., November 29, 1830; died at his home, near Covadale, May 24, 1908. He served in the war in the Federal Army, in the same regiment and company with Dr. W. P. Harvey. He joined the Missionary Baptist church at Salem, March, 1859, and was a consistent member of that church until he died.

His wife and two daughters have preceded him to the great beyond. He leaves two sons and a host of friends to mourn after him. In his the Baptist has a firm member, the family a kind father, and the community an honored, upright man. He had his home in order and was ready to obey the summons.

Wm. K. HAMPTON, Deacon.

PEARIS

Robert Isaac Pearis was born in Lewis county, Ky., in 1837, and died at the home of her grandmother, with whom she made her home, near Haysport church, at Salem, on July 7, 1908. She united with the Baptist church at Salem in September, 1900, under the pastoral care of A. H. Ellis. She lived an earnest, faithful Christian life. She was always ready for every good word and work in her Master's cause, both in the church and Sunday school. She had been a great sufferer with consumption for over a year, but she bore her affliction patiently and was ready when the summons came. Her father and mother and one sister preceded her to her home above.

Funeral was conducted by Bro. Davinport, a Methodist minister.

Wm. K. HAMPTON, Deacon.

WEBER

The community was greatly shocked last Friday morning to learn of the death of Rev. J. B. Weber, D.D., pastor of the Baptist church of Fallon, Nev. Dr. Weber had held services as usual up to the previous week when he went to Reno to attend a session of the Sierra Baptist Association. On the previous Sunday night at Reno he preached a very able sermon and during the session served as Moderator. He was ill during the session, but was able to return home Thursday. That night he suffered severely from neuralgia of the stomach and heart. A physician was called and made him as comfortable as possible. However, the hand of death was laid upon him, and he passed away at 10 o'clock the following morning, at his home north of town.

Dr. Weber was born at LaGrange, Mo., June 2, 1848. His father, Edmond Weber, was a wealthy farmer and this son being afflicted by hip disease was rendered a cripple for life, and therefore asked that he might be given special educational advantages, the expense to be deducted from his share of the estate. The request was granted. How well he made use of his opportunity is shown in the fact he took a classical course in LaGrange College and afterward became a Doctor of Divinity. He took up mathematics and the higher branches and has been recognized as a very learned man. Dr. Weber's field of usefulness had spread over a broad territory. He had done editorial work on magazines as well as newspaper work and made his influence felt on the platform and in the evangelistic field.

For about four years he was pastor of the Baptist church in Seattle, Wash., and wherever he labored the people always had kind and appreciative words for him.

He leaves a widow and son, Claire Weber, aged twenty-four, to mourn the loss of a kind and affectionate husband and father.

The death of Rev. J. B. Weber is one fraught with the grief that often surrounds the taking away of loved ones. Having just rounded out his three score years, he closed a life of usefulness to humanity; one that had made the world better for his having lived in it. Dr. Weber died laboring in the Master's vineyard, and has passed to his rich reward.

Many of our cares are but a meretricious way of looking at our privileges.—Sir Walter Scott.

EATON MONUMENT FUND

There has been some kindly mention of the "Eaton" incident in this matter of a monument. The chairman does not remember the time devoted to this subject. Not so the money given without. The statement printed upon the Standard's head was not wanted, and were the opinion of the board. The testimonial of love is not wanted, and an engraved one is done for the public and had that that professed by the monument to our heroes. Not to the battle-heroes, but to the men of the South. In my second life, nothing affected me more than to see monuments to be sure to Captain Rogers, Birmingham, Ala. and to a physician, and the other to a teacher. There are few fitting monuments of that's order now throughout the land. Let us have one. Let us all help to put it up, and one that is worthy of Dr. Eaton and of us.

Belmont, Tenn. received \$100.00

CASH RECEIPTS

Table with columns for Name, Amount, and Total. Includes entries for Alford, James, Louisville; Tulliver, Mr. Louisville; Houston, J. O., Stamping Ground, Ky.; Bond, Mrs. Frances E., Stamping Ground, Ky.; Howell, Miss Mary, Louisville; Burnett, E. H., Louisville; Burnett, Mrs. E. G., Louisville; Cook, C. Upton, Ky.; Cook, Rev. E. W., Pentuck, Ky.; Duvall, J. W., Stamping Ground, Ky.; Bond, Mrs. A., Stamping Ground, Ky.; Garrett, Isaac, Pentuck, Ky.; Giddler, A., Stamping Ground, Ky.; Hays, George E., Louisville; Hays, H. D., Louisville; Hays, Mrs. H. D., Louisville; Hill, Rev. G. W., Stamping Ground, Ky.; Jansen, Rev. A., Louisville; Kemper, Sam, Stamping Ground, Ky.; Moffett, J. M., Louisville; Moses, Wm., Louisville; Nutter, Oscar, Stamping Ground, Ky.; Nutter, J. G., Stamping Ground, Ky.; Owens, Rev. J. L., Liberty, Ky.; Page, Miss Eugenia R., Louisville; Rafferty, Peter, Highland Park, Ky.; Robinson, Mrs. D. C., Stamping Ground, Ky.; Rogers, Rev. Jeff. A., Amory, Miss; Sanite, Miss Dora, Louisville; Singer, Charles, Stamping Ground, Ky.; Stone, Rev. A. P., D.D., Aurora, Mo.; Swindler, Dr. B. F., Keene, Ky.; Thomason, Miss Cynthia, Stamping Ground, Ky.; Thomason, R. L., Stamping Ground, Ky.; Thomason, Mrs. R. L., Stamping Ground, Ky.; Towles, R. C., Stamping Ground, Ky.; Wallace, W. A., Franklin, Ky.; Yeager, Miss Virginia, Louisville; Cash from sale of Memorial Sermon; Cash; Previously acknowledged.

Total cash received \$1022.02 HENRY ALFORD PORTER, Chairman.

DEAR RECORDER

With delight I accepted invitation of the South Union saints to occupy their pulpit on the Second Sunday in June. The sad duty of putting Pastor A. J. Smith, with his wife and babe, on the train to return to their Georgia home, by advice of his physician, had just been performed. He had been disabled by dropsical trouble almost from his installation as pastor, and was forced to return south. Bro. Smith had endeared himself to his people and they gave him up with great reluctance. It is to their credit that notwithstanding his disability to discharge pastoral work for months, they paid his salary promptly and presented him with a nice free-will offering at the close as a token of their love. His other charge at Locust Grove joined with them in this with great cheerfulness.

This was my third visit among the South Union brethren recently and to say that each time it was with increased delight is but another way of saying what a noble people they are. The church is in good condition, so that congratulations are in order for any man who may succeed to the pastorate. On the second Sunday, I was glad to

preach for West Plains church, while Pastor J. B. Peck was away in Illinois, where, it is supposed, an effort is being made to locate him. To all this Kentucky entry passed. He has started west of West Union. The church is taking on several life members. A Sunday school and prayer meeting are going strong. Two Sundays each month the pulpit is occupied, the Sunday school is lively and abundantly provided, and it is to the end to contact a new membership and the younger are attached to this. Peace and the spiritual life. My, this should be heartiest wish!

It was my pleasure to lead the call of Little River church to accept that gift of land donated and Sunday school gains were good and many of the brethren are of the land. At second suggestion of an aged brother, now on the border land with affliction, but will heart still cheer and reaching for service of the membership from its low abode, a Sabbath school and prayer meeting have been organized and will be doing well. It is hoped the following eight church members will soon find their way to this place. A wide open door is being held, and appropriate the standard opposition is presented for the accomplishment of a great work for the Master here. I perfect myself as invitation to return at their next regular time for service and shall gladly supply for them in long as needed. Let prayer be made for Little River people. I am open for call anywhere as long as my health, or for special occasions or for any purpose where opportunity offers for preaching the glorious gospel of Christ in dying men, although only in my feeble and imperfect way. Call for me, brethren, when needed.

T. J. HERRICK Princeton, Ky.

THE HEROIC HEART

There are heroes in the world. Every day we hear of some of them. What makes a hero? Somebody says, the occasion for displaying man's valor. Oh, no; the occasion only reveals the hero. There must be a heroic heart back of every heroic act. In a terrible tunnel disaster, a brave engineer, pinned under the wreck, begged the workers who were at work relieving him to help instead come one who was farther under the timbers than he. He was endeavoring to get from the weight above him, yet he forgot himself and thought only of others. Does any boy or girl suppose that this young hero became so nobly unselfish all of a sudden? No; that unselfishness of his had been built up for years by quiet, daily practice; for when, after he was saved from the wreck, his family heard the story, their first comment was, "It was just like him." What a beautiful testimony! Could those in our home say such a thing about us? Let us cultivate the heroic spirit, and then the occasion for its display will show the heroic heart.—Exchange.

"Be not high-minded, but fear." Pride is an enemy that blinds us to our own faults, as well as to the virtues of others. The proud cannot forgive, nor the haughty know pity. Yet none more need both pity and forgiveness.

Refreshing Sleep

Comes After a Bath with warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

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BY J. B. MOODY.

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4 Loyalty to the Church
5 Church Communion With Christ
6 Church Perpetuity.
(a) It is Scriptural (b) It is Reasonable
(c) It is Credible (d) It is Historical
(e) It is Conclusive

Dear Brother:

Just finished reading "My Church." You make your case clearly, both from Word and reason. Why some who call themselves Baptists do not believe the doctrine, I am unable to see. My soul rejoices in Baptist church perpetuity, as it rejoices in the Divine Promise.

Your brother,

T. T. THOMPSON.

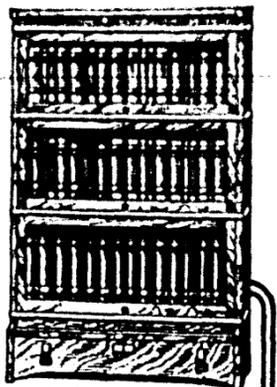
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ITEMS OF INTEREST

News the World Over.

London, England, a weekly note, had it quite a run the summer of which was to be paid for a mission in the summer of 1907.

The New York Times reports \$1,000,000 raised by the American people for the French relief fund.

A found volume in its publication upon the penmanship for girls of the two great English physicians.

Work has been said of religious excitement during previous seasons, and there is no doubt this has been done, but in rare instances.

Dr. Altman, President of the University of Virginia in a speech in New York City defended the course of the South in the disfranchisement of the negro.

Emanuel Swendenborg, who founded the sect of Swedenborgians, was buried in London 130 years ago.

Alas that modern man for all his progress has lost to such an extent the art of building bridges and houses that will stand at least till they are finished.

Absinthe is one of the worst of drinks, and it has done incalculable harm, especially in France.

A law in England went into effect the first of this month which will give employment to thousands of workmen.

AN OLD TIME MEMOIR.

At Nashville, Ind., last Sunday Pastor Luke P. V. Williams, of Kentucky, preached a good old time sermon on the much needed subject of communion.

I have recently had access to the latest Baptist Year Book, the statistics of which show that our Southern brethren, with all their tenacity for the faith and practice of the denomination, by far exceed our Northern brethren in numerical percentage for the year 1907.

NORTHERN CALIFORNIA NOTES.

It will be of interest to the Baptist world to learn that the new Chinese Baptist church in Chinatown, San Francisco, is rapidly nearing completion.

During the vacation of Rev. E. S. Stocker, pastor of Twenty-third Avenue church, Oakland, Cal., his pulpit will be supplied by Rev. Richard Vaughn, of Jansenville, Wis.

The pulpit of the First church, Oakland, Pastor H. J. Vosburgh, will be supplied during the summer by President Benjamin Ide Wheeler, of the California State University, a staunch Baptist by the way.

New churches are being completed at Willows, Sunnyvale and San Francisco (Chinese) and Burlingame. New churches will soon be started at Fowler, Visalia, Pacific Grove (negro) and San Jose (negro).

DEAR RECORDER.

Perhaps you would like to have a line from Tennessee. The people have just gone through a very exciting political campaign, and while our candidate went down in defeat, thank God the great Faith builds a bridge from this world to the next.—Young.

addition and thirteen for baptism. The meeting began July 19th and closed July 23rd. The people came to worship, many fasting to get in the house.

The pastor made a very interesting talk on baptism. The church, young in years, has a bright future. They have beautiful grounds, a house newly painted and provided, thronged from morning to night with bright, intelligent young people.

ROBERT HALL'S ESTIMATE OF MATTHEW HENRY'S COMMENTARY.

The names especially are greatly increased by the judgment of the few Publishers and readers that this is one of the best works of Henry's and few have forgotten it.

PARIS, KY.

The State Board has already appropriated for salaries of Missionaries for the present year \$2,443.51 monthly. The churches must increase their contributions.

The heavenly revelation always comes to those who are faithful to earthly duties.—H. F. Cope. Faith builds a bridge from this world to the next.—Young.

LAYMEN'S MEETING.

There will be a Baptist Laymen's Meeting at Franklin, Ky., July 23rd, at 8 p. m., this being the first night session of the Simpson Association. Mr. E. L.

Oliver, the devoted clerk of the Association, is making excellent arrangements for a successful session of the laymen. Letters of invitation have been sent to all the churches suggesting additional members to send.

EVANGELIST W. H. SMITH.

I ask the prayers of the brethren for State Evangelist W. H. Smith, who has recently all at once become a leader, through the grace of God, and a most worthy to the brethren, he would be a great loss to our working force.

DISTRICT ASSOCIATION'S PLACE AND TIME OF MEETING.

- 1. Anderson, Franklin.
2. Hazard, Mt. Vernon ch., Hancock county.
3. Concord, Liberty ch., Madison county.
4. Jackson County, Oak Grove ch., Union.
5. Bethel, Tennessee.
6. Jackson, Lewisburg ch., North Fork.
7. Liberty, Sandy Grove ch., Madison county.
8. Ohio County, Hartford.
9. South Kentucky, New Salem ch., Lincoln county.
10. Chattanooga, Williamstown.
11. Logan County, Mt. Pleasant ch., Lewisburg.
12. Shelby County, Shelbyville.
13. Green River, Mt. Liberty ch., Ohio county.
14. Gauley River, Salem ch., West Virginia county.
15. North District, Mt. Lebanon ch.
16. Hazard Hill ch., Hazard county.
17. Campbell County, Pennsylvania Grove ch.
18. Ohio River, Hamden ch., Livingston county.
19. Franklin, Frankfort.
20. Hazard's Creek, Pleasant Ridge ch., Green county.
21. Talc's Creek, Wallaceton ch., Madison county.
22. Brockbridge, Friendship ch., Harford.
23. Union, Union ch.
24. Baptist, Oakes ch., Anderson county.

SEPTEMBER.

- 1. Elkhorn, Versailles.
2. Long Run, Taylorville.
3. Ten Mile, Vine Grove ch., Grant county.
4. Bell County, Middleboro View ch., Wayne county, New Salem ch., Wayne county.
5. Central, Springfield.
6. Rockcastle, Fair View ch., Boone county.
7. Bar's Fork, Mt. Lebanon ch., Warren county.
8. Greenup, Elizabeth Jarrell ch., Lawrence county.
9. North Bend, Walton.
10. Owen, Richland ch.
11. South Cumberland River, Liberty ch., Russell county.
12. Sulphur Fork, Corn Creek ch., Myrick Sta.
13. Booneville, Pleasant Run ch., Clay county.
14. Greenville, Laurel Spring ch., Menefee county.
15. Stockton's Valley, Spring ch., Jackson county, Tenn.
16. Boone's Creek, Corinth ch.
17. Landmark, Pilot Knob ch.
18. Nelson, Shepherdsville.
19. Lynn Camp, Dripping Springs.
20. Second North Concord, Pleasant Hill ch., near Jamestown.
21. Pulaski County, Burnside ch.
22. East Lynn, Pleasant Grove ch., Leno county.
23. Edmonson, Sulphur Well, Grayson county.
24. Freedom, Salem ch., Cumberland county.
25. Goose Creek, Dripping Springs ch., Knox county.
26. Irvine, Sturgeon ch., Owsley county.
27. South Union, Jolico Creek ch., Whitely county.
28. East Union, Wheeler Creek ch.
29. Goshen, Spring Station ch.
30. Little River, Princeton.
31. Muhlenberg County, Oak Grove ch., Depoy.
32. Severn's Valley, Valley Creek ch.
33. South Concord, Concord ch., Wayne county.
34. Warren, Smith's Grove.

OCTOBER.

- 1. Upper Cumberland, Waller's Creek ch.

- 1. Laurel Hill, Hazard Creek ch., near Hazard Fork.
2. Church, Hazard's Creek ch.
3. Wagon's Run, Liberty ch., Hazard.
4. Little Fork, Pleasant's Springs, Hazard county.
5. Lynn, Pine View ch.
6. West Kentucky, Hazard Hill ch., near Hazard.
7. Hazard, Hazard.
8. Mt. Zion, Hazard ch., near Hazard.
9. West Union, Mt. Zion ch.
10. Ohio Valley, Mt. Pleasant ch., Hazard county.
11. Hazard, Hazard.
12. Hazard, Hazard.
13. Hazard, Hazard.
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25. Hazard, Hazard.

Live Stock Markets.

CATTLE.

Table with columns for type of cattle (e.g., Good to choice, Medium), weight, and price per head.

HOGS.

Table with columns for type of hogs (e.g., Good to choice, Medium), weight, and price per head.

SHEEP AND LAMBS.

Table with columns for type of sheep/lambs (e.g., Good to choice, Medium), weight, and price per head.

TOBACCO.

BURLEY—Dark Red.

Table with columns for tobacco type (e.g., Trash, Common lugs), weight, and price.

BURLEY—Bright Red.

Table with columns for tobacco type (e.g., Trash, Common lugs), weight, and price.

DARK.

Table with columns for tobacco type (e.g., Trash, Common lugs), weight, and price.

BUTTER.

15-1-2c per lb.

POULTRY.

Hens 8-c to 8 1-2c lb.; roosters, 4c; young chickens, 15 to 16c; ducks, 8c; turkeys, 9c.

EGGS.

13 and 13 1-2c, case count; candled, 14 1-2 to 15c.