

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (ἀγωνίζεσθε) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDG 3.—T. T. BAYNE.

83rd YEAR

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C. H. THOMPSON, S.S., Editor.
L. E. BOW, B.S., Associate Editor.

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The Princeton Theological Review says that "idealistic monism is only an euphemism for pantheism." Yet orthodox Baptists urge on the denomination Dr. Strong's Theology which advocates monism! We find this in an exchange: "The Baptists of Russia have started an inter-denominational Bible school at Lodz." Is that the school for which funds have been given in this country? Pray what are we coming to?

A Presbyterian arguing in favour of infant church membership said that the church may be likened to a conservatory and added: "A conservatory is for exotics that might be blighted if they were not protected." The Bible represents the church as an army at war, fighting a great battle.

The Congregationalist quotes from Dr. Mackay, missionary in China that the native Christians "have a strange but delightful epidemic of hymn-singing" and add: "We wish some of our too sober and self-conscious Congregational Christians in America might be inoculated." We wish the same for Baptists.

A speaker in the Baptist Union said what a great thing it would be if men who had other occupations would preach to the weak churches. We thought Baptists had been doing that ever since the great tent-maker set them the example.

At the annual meeting of the Unitarians of England the principal address, by Rev. R. T. Herford, was upon the "universal church," which is a prime favorite of the Unitarians. He declared Protestantism, as a Bible religion was worn out and only held its place from ancient custom and traditional revelation. In its stead he exalted the "universal church."

THE MENACE TO POSITIVE PREACHING.

BY EDWARD B. POLLARD.

What is sometimes called "the modern spirit" has its dangers to Christian preaching. There are forces at work which if not properly guarded or properly directed, will constantly tend to silence the positive note of the modern pulpit.

The scientific spirit is all pervasive. When Lord Bacon called the world of thinking, away from the scholastic methods, then prevalent, of explaining everything by asking of reason how it ought to be, to the inductive method of investigation into what it is actually discovered to be—the modern scientific era was born. This spirit of inquiry is inevitable. So pervasive has it become, and so remarkable have been the results due to the answers given to it, that the modern mind has tended to transform itself—from a huge oracular cavern of the schoolmen (out of which might come the answer to any question put to it) into a gigantic interrogation point. So new and startling have been some of the modern discoveries in all realms of investigation; so erroneous or inadequate so many past theories and conceptions have proved to be, that there are those who are ready to exclaim: "Nothing is sure, nothing is settled. Every question must be re-opened in the light of the newly discovered evidence, or because of the coming of new appliances for the discovery of truth. All the past becomes at once antiquated. The world is born again!"

This attitude of mind, at first shown specially toward physical nature has asserted itself in the realm of philosophy and of theology. Instead of the presumption being in favor of the old, the presumption in the minds of many is against the old. All this has brought about a feeling of unrest and of uncertainty.

So, also, the theory, more or less current everywhere in the realm of present day thinking, that everything is moving from lower to higher forms; that nothing is fixed but all in a state of flux; that which was yesterday is only an undeveloped stage of that which will be tomorrow. The position of our fathers presents of necessity but a partial and inadequate view of life, of conduct, or religion. The past shows but temporary way marks toward a better present; just as the view of the present must give way inevitably to better conceptions in the future. Thus do we cast off the past as an outworn garment. That there is truth in the theory of development no one will gainsay. But the point here made is this: There is immense danger to positive preaching in the habitual attitude of mind which discovers nothing fixed, but everything shifting, or in a perpetual flux.

We might mention also the very widely prevalent reaction against dogma and definite creeds, as another cause, in some quarters, at least, of a less positive note in preaching. Because a certain council, or synod or church has said so and so about this doctrine, doesn't make it certainly true. The fact that Augustine or Tertullian or Luther or Calvin said this or that, does not give it any value except what it inherently possesses. Papal thunderings are no longer frightful. Like the rumblings of thunder they do no real execution. Creed and catechism stand on their merits and not on their authority. Thus those whose preaching receive any authoritative reinforcement from church dogmas or for-

mulated creeds have discovered their foundations loosening under them.

Attention must also be called to a widely changing conception of the Scriptures and their nature as an authority in Christian teaching. The shifting of the stress from the proof-text with its more or less definite interpretation, to the substance or general teaching of the truth of Scripture as a whole—made inevitable to those who are at all hospitable to the findings of modern critical studies, has not been favorable to positive preaching, certainly among those at least who have not made themselves sure of a new standing-ground. Many believe that they preach with more personal conviction than ever before because of their changed conception of the Bible. It must be said, however, that many do not. For there is a manifest advantage for positive preaching if one can with absolute certainty go to his Bible and putting his finger upon a certain spot on the page say with calm assurance, "I know this position of mine is absolutely correct, because I find it definitely stated in a thus saith the Lord, in such and such a chapter and such and such a verse, where God, through Moses, told the children of Israel in the Wilderness so and so." But suppose God doesn't intend to speak to men in that way today—then where is your confidence?

Besides all this, there is a manifest tendency toward the subjective as the source of religious guidance not church, not Scriptures, but one's own Spirit-directed consciousness. It is claimed that in matters of mere knowledge we may follow an authority outside of ourselves. In astronomy, we take the best books on the stars, or the best investigators, as an authority upon that subject. But in matters of conscience and the heart we must follow our own best light, and cannot do otherwise; that in moral and religious matters to follow any other than one's own enlightened judgment would not only be foolish, but positively immoral; that it is an offense to God for any man to turn over his soul's guidance to any ecclesiastic, to any church, to any set of dogmas or to any book, be that book even the Bible, and in the case of the Bible itself its interpretation must in the last analysis be, not with pope, council, or creed, but with each man for himself, under the guidance of God's Spirit, with the very best light at his command.

Now to very many, this conception makes "every man a law unto himself," and this is religious anarchy and confusion. For we may all think and interpret religious truth and the Scriptures differently, and where everybody is an authority, there is in fact no authority.

Without going into the merits or demerits of this position, it must be evident to all that there are found here forces which tend to silence the positiveness of tone which has characterized much of the preaching of the past, where an objective authority was with confidence pointed out and enforced.

That one of the most imperative religious needs today is the note of positiveness, of reality of certainty in our preaching can not be disputed by any one who has carefully studied the tendencies of the day. There is far too prevalent the note of doubt, of bewilderment, and sometimes we hear the note of despair, when there should be confidence and unconquerable hope. The literature of the day is full of subtle skepticism; from fiction to philosophy—few lines of thought have escaped. The mutterings or the wailings of those who have

lost their way in moral and religious fog have been heard by thousands who once knew nothing but the firmest views of strictest orthodoxy. Unsettling conceptions of life, of truth, of God, of sin, of hell, of Heaven, have percolated downward into the minds of millions of those who need the strong, helpful guidance of a real preacher; one who knows what he is talking about, one who can reach out the hand of confidence to the weak and weakening faith of multitudes who are unable to extricate themselves from the wilderness of teaching, which modern life has brought into existence.

The aim of this article is simply to point out some of the dangers to positive preaching rather than to suggest now a remedy. Let it be sufficient here to say that all the tendencies just alluded to are part and parcel of one trend, which is inevitable. Whatever truth there may be in it cannot be hushed. It is to be heard and used. There must be born a new dogmatism to meet the new conditions. For preaching is essentially dogmatic. That is to say, no man can preach positively upon that about which he is still an investigator. When inquiry has given way to answer, then and not till then does preaching begin.

Crozer Theological Seminary.

No church official or lay member is creditable to her alters and faithful to her vows who can and does not read her Church papers. Nor is he faithful to his family if he leave them to the mercy of the secular press. The over-worked and shut-in wife and mother, the daughter verging into the whirlpool of social life, the son into the maelstrom of business, and the younger one in the inexperienced hands of the isolated teacher, are unsafe without this helper. It is cause for serious self-examination for a man to have in some paper a counsellor for his business, another for his politics, another for his literary diversion, another for children's culture, and none for his religion. It is like practicing self-denial by use of tainted and deteriorated atmosphere, which is more a charge upon his sanity than a credit to his heroism. It certainly looks as if he thought lightly of the church whose pulpit brought him to Christ and whose altars he trusts to help him to heaven. Dr. Broadus said of such a man: "His conduct indicates a lack of interest in religious things, which is painful in any case, and in those who profess to be Christians, alarming."—Rev. Charles F. Evans.

Heart-power is of all others the most beneficent. Physical energy subdues matter, but the soul triumphs by the force of its affections over the mightiest of obstacles. The heart of Christ is the seat and center of his supremacy over so many millions of our race. Here lies the secret of Christian usefulness. Ministers of the Gospel, Sabbath School teachers, parents, and all who desire to impart the Gospel, must let it run through the fervid affections of the heart. Cold, intellectual instructions may have its place in the schools, and in those discussions which relate to general public affairs. But in the kingdom of heaven the heart is master. They who put most of heart into their work have most success and reap the largest satisfaction. This is a truth too often forgotten in these days, when so much stress is laid on method.

Men do not need to try to prop the cross of Christ. It can not fall. The need is to point men to that cross that they may be saved.

QUESTIONS ANSWERED.

BY BENEX.

"You advised when answering a question I sent you, that the church suspend a brother who was accused of murder but who denied the charge. I never heard of suspension in our church. Do Baptist churches ever do anything except exclude members in disciplining them? I never knew our church to do anything except that." Baptist churches are supposed to have three different forms of discipline which they apply. Our fathers always tried a vote of censure, and then suspension before ex-clusion except of course, in gross wickedness. If the churches of today are wise they will do the same. The trouble is that they do nothing at all for the things to which our fathers applied the two lighter forms of discipline. And in this, they fail to do their duty.

Some time ago I cut out from the *Baptist Courier* what some church said on the subject of censure one hundred years ago. I meant to compare it with Baptist histories to see if other churches took the same course for the same offences. But human nature is prone to procrastination and I have neglected to do it. I remembered the clipping when I began to answer this question and am glad to quote from it.

"A member becomes worthy of rebuke when he wounds the conscience of a weak brother by the use of things in themselves indifferent 1. Cor. 8:11,12. When he expresses the infirmities of a brother to others. When he disquieteth the peace of brethren about matters of indifference Rom. 14:19,22. When he indulges anger against a brother without just cause. Matt. 5:22. When he is contentious about unscriptural forms and fashions, as if they were necessary to be used in the church or among the members. 1. Cor. 11:16. When he neglecteth privately to admonish or reprove a brother whom he knows to be guilty. When he neglects to attend church meetings for business. When he attends other places of worship to the neglect of his own.

This rebuke was the mildest form of discipline. Next came suspension. This was to be used, "When a member breaks the peace of the church by janglings and disputings; when he leaves his place at the Lord's table for the sake of another member, with whom he is offended, and neglects to do his duty by him as directed in Matt. 18:15; when he branches unsound heretical principles, Titus 3:10; when he is a busy tattler and back-biter. There are some other things under this head but these are enough to show the class of offences punished by suspension. If suspension did not bring a brother to repentance and reformation, then exclusion followed.

One of the finest and most timely things I have read in many a day was an editorial in the *Recorder* on The Churches and the Workingmen. It was full of solid common sense and scriptural truth. It called attention to a chief duty of brotherhood which seems to be lost sight of. But these old Baptists kept it in mind. A brother was to be rebuked by the church publicly if "he neglected privately to admonish or reprove a brother whom he knew to be guilty." How many men might be saved if their brethren showed themselves brothers indeed by loving admonition privately when they were leaving their first love. How many of us would escape votes of censure, if the churches in these days were as faithful as this old church?

"Some months, it may be a year or more, ago, some dozen persons went from California to Asia to be missionaries. They insisted the Holy Spirit had given them the gift of tongues and that they could preach to the heathen without taking the time to learn the language. Has anything been heard from them?" I do not know that they have sent any report back to this country. That of itself is sufficient evidence of failure. For if they had succeeded it would have been trumpeted through the land. Such people are great self-advertisers.

Some of those who claimed to have the gift went to Japan. They failed utterly. The Japanese could not understand their gibberish. Some of them gave up their delusion and began to study the Japanese language. A Mr. Carr and his wife went to India they professed to have been called to that especial field. But they could not talk the language. Several other similar instances have been reported. Never in a single case have they been able to talk the foreign language. God does not work miracles in these days.

In some of their sermons or whatever they call them in California, some speculators professed to catch a word now and then of a tongue unknown to the speakers. If one talks gibberish long enough some of the sounds would resemble some word or other in some of earth's many languages.

But the Bible plainly forbids any one to speak with tongues unless there is some one present who can interpret. If these fanatics would only obey this plain command one would have more respect for the loyalty to God which they profess.

CHARACTER AND COURTESY.

Gruffness is no sign of goodness. One does not need to be impolite or rude to prove that he is opposed to wickedness. Of course, if one is on the side of righteousness, he will have to antagonize a great many things and a great many people, but he can do this and still have a kind heart and a courteous manner.

It is a mistake to think that one must be rude in order to make people sure that he hates what is bad. Of course, one must be positive and unflinching and must never compromise, but this does not mean that he must be rude and harsh and hateful. There must be no question as to where one stands; but it is not necessary to use insulting language any more than that it is necessary to use profane language in order to make one's position understood.

Many a good Christian man or woman is sadly defective in ordinary courtesy and loses not a little influence thereby. One gets the name of being harsh or fault-finding or gruff, and has but little power to do good. After all, there may be a good heart underneath it, and deep-seated principle, but the harsh speech and frowning face repel those who might otherwise be influenced for good.

Politeness is not a difficult acquirement. Nine-tenths of it is simple kindness of heart. The outward forms of social life are important in their way, and no wise person will try to get along in the world, and set them at defiance, but, after all, they are only counterfeits unless there is a genial spirit of kindness in the heart. Where it is found will be found the genuine lady or gentleman, and nowhere else.

Of all persons, the Christian ought to be the most truly courteous, for he has such a perfect master and teacher and example and guide in Jesus Christ. His profession is one of loyalty to Christ, and he claims to have accepted his spirit. The Christian should be kind and loving, solicitous for the welfare of others. Concerned with the salvation of the world, he is and must be concerned with the spiritual welfare of individuals, and must make this known by his attitude, his words, his very life. A cold-hearted, or a selfish, or a cross and crabbed Christian is an anomaly, a very contradiction in terms.

It is a great mistake to think, however, that a Christian is not to speak plainly and decidedly, in denunciation of sin and in the upholding of what is right and good, Jesus was the perfect gentleman, and he is our perfect example. It must be remembered, however, that, while he was the very embodiment of all goodness and gentleness, no one ever spoke more severe words in denouncing sin. His words burn like fire and cut like swords. There was no mistaking his meaning. When necessary, to those who had forfeited all right to courtesy by being criminals under sentence, he spoke with all the severity of a judge who must be understood. But he was gentle to all penitent ones as a mother, is tender and gentle to

her babe.

There is no necessary relationship between goodness and weakness. One does not have to be what is known as a molly, coddle in order to be good. Far from it. Goodness means being on the side of the omnipotent God. It means courage and conviction and stalwart character. It means "manhood" and "womanhood." It means all there is in bravery and nobility and strength for the right. He who is all this can be kind and courteous, not stooping to nag and scold and hector, but going on his way in life with the heart of a true soldier of Jesus Christ. It has often been said that "the bravest are the tenderest." Those who are most like Christ will be tender toward the weak and the helpless, and will be kind and courteous in words and in life, hoping to save some and bring them to life and safety in Christ.—*Herald and Presbyter*.

STANDING THERE DESPITE OPPOSITION.

Those who are doing God's work are often driven back for refuge to the great and eternal truth of the divine sovereignty. God rules, and all must be well in the long run. The opposition and difficulties that are encountered are only temporary. They are of time and of men. We must not be greatly affected by them. We must go on to do our whole duty, whatever may arise to prevent.

There is a constant readiness on the part of the world to call those who are determined in Christ's cause by harsh names, and brand them as obstinate and quarrelsome and litigious. This is only Satan's tactics to injure Christ's work by disparaging and denouncing his workers. Satan does not like opposition. His plea is "Let us alone." It has always been so. It will continue to be so. If wicked men could be let alone in spreading infidelity, and in promoting immorality, and in leading souls astray, they would be very greatly pleased. But they themselves are at work night and day, to break down the very cause for which Christ gave his life.

The Apostle Paul was determined to preach Christ. Persecutions broke over his head—imprisonment, punishments, and injuries, culminating in death, marked the progress of his martyrdom. Yet, never, for a single moment did he have a thought of giving up his work of preaching Christ. It was his single life-purpose to do the will of him who had called him into his service, and he went on, without wavering, and without hesitancy, to hold up the cross of the Savior of the souls of men.

Some of the most magnificent events in all history have been those in which Christ's followers have manifested their devotion to their Lord in the very teeth of danger and the very face of death. Here is Luther, saying to the great council determined to compel his retraction of his faith in the gospel: "Here I stand, I cannot do otherwise. God help me." Here is John Knox, refusing to be silenced, or to yield to the demands of the enemies of the cross of Christ. Here stands the great army of the thousands of noble men and women who have refused to give up their testimony for Christ, even when threatened with death, and when carried out and chained to stakes and burned to ashes. The gospel of Jesus Christ is never going to be burned or beaten out of the world. It is here to stay, and it will stay, in spite of all opposition, until this world is transformed and he whose right it is to reign shall reign King of kings and Lord of lords.

Let us be careful that we are not driven from our steadfastness by any sort of earthly influence. Ridicule is sometimes a very effective sort of opposition, and some cease testifying for Christ under its influence. Flattery is sometimes availing to break down the spiritual life. Prosperity has great effect sometimes in destroying one's forcefulness for Christ. Ease and pleasure are sometimes the very worst sort of enemies that a soul can have, and under their soft opposition Christ is forgotten and the word of testimony goes unspoken. Paul held on, in spite of every sort and

form of opposition, and has left us the record of a life that remained as steady in its loyalty to Christ as the needle to the pole. Here is our lesson today. In this we are to emulate the great life. In this we are to walk in his footsteps as he walked in the footsteps of Christ. The gospel must be preached and lived, faithfully and truly, no matter what difficulties may develop and no matter what opposition may arise.—*Exchange*.

WHAT IS TRUE PENITENCE?

The Fifty-first Psalm is one of the deepest and sincerest expressions of repentance to be found in religious history. David had sinned grievously. He had broken two of the most serious commandments of God. God sent Nathan the prophet to him, who in a parable made David see and condemn himself, and when he saw what he had done he fell down in sackcloth and ashes and cried unto God for forgiveness and afterward expressed his repentance in the words of this psalm, which may well be taken as a type of true repentance.

Moreover, the subject of repentance is well worthy of our study, and especially today. The tendency of our age is not to emphasize repentance from sin. The John the Baptists who are crying, "Repent and be baptized for the remission of sin," are not so many in number as they have been in the history of the past, nor as they should be today, for without repentance it is impossible for the human soul to find salvation in Jesus Christ.

Nor are men crying out as they often have done, under conviction of sin, "What must I do to be saved?" Many even resent the idea that they are sinners. They imagine that they are good, even good enough to be saved by their own personal righteousness. It is an age indeed in which the call to repentance should be made most emphatic, for unless we feel our sinfulness and need of salvation, the blood of Christ cannot cleanse us from sin.

Under these circumstances we may well ask, What is repentance, especially as expressed by David in this psalm?

(1) It includes consciousness of sin. No man will ever repent of that of which he is not conscious. If he is not convicted of his sin, he will never ask God to pardon it and forgive him. Time had elapsed between David's sin and his repentance. He went on living as he had done before, but when Nathan, under God's direction, convicted him of his sinfulness the first step had been taken toward true repentance. Our difficulty today is the absence of deep conviction of sin. In many cases sin is made light of. It has been called a weakness for which we are not responsible. It has been defined merely as the "absence of love" or human selfishness. But sin is a transgression against the law of God. David realized this when he cried out to God, "Against thee, and thee only, have I sinned." So did the prodigal son when he exclaimed, "I have sinned before heaven and in thy sight." If you have never felt that you are a sinner, ask God to show you, as he did David, the true condition of your heart, and you also will be convinced of your personal sinfulness.

(2) True repentance includes an apprehension of the mercy of God. David appreciated the fact that God was gracious and merciful. He had no fear in coming to him. Much more should we apprehend the mercy of God today since it has been manifested in the gift of his Son as "the Lamb of God who taketh away the sin of the world."

(3) It includes confession of sin. This confession needs only to be made to God. No man needs to confess to a fellow man unless he can make restitution for a wrong done.

(4) Contrition or sorrow for sin, and this sorrow must mean hatred of sin and a turning away from sin. The man who truly repents must give up his sins; otherwise repentance is a farce and a mockery. But if we truly repent God is able and willing to forgive us our sins. "If any man sin, he hath an advocate with the Father, even Jesus Christ the righteous, who is the expiatory sacrifice for our sins."—*Presbyterian*.

WHAT IS IT?—THE B. Y. P. U.

J. W. FORSTER, D.D.

There are two tendencies that are strikingly characteristic of our times. The first is the movement from the old to the young; the second, from men to women. One of the manifestations of the movement from the old to the young, may be seen in the organization of the Baptist Young People's Union.

First of all, let us bear in mind, that this organization is a Union, and that it can only magnify its mission, and fulfill the purposes of its creation, in the spirit of fellowship and union. It is well, however, to distinguish between union and amalgamation. There can be no such thing as merger, either in the natural or spiritual world, without the loss of identity or personality. Every atom of earth, every molecule of matter, every cell of blood or brain, has a distinct sphere and a peculiar mission. In this distinction is found the Baptist doctrine of individualism, which must never be lost sight of in any scheme of union or cooperation. Your union then, is one of achievement, rather than method; of end rather than action. True, this union implies fellowship and cooperative cooperation. This assembly emphasizes the spirit of union and fellowship, and should it succeed in this, it will be an overwhelming success, though it fail in all else. It may be also that this spirit of union which is cultivated here, may culminate in a closer union in coming years. Just here a word upon a subject which all too little has been said in the past, and that is the desirability of our people marrying within their own ranks. We are commanded not to be unequally yoked with unbelievers; it may likewise become unfortunate for our faith, to be unequally yoked with disbelievers. To the everlasting credit of our Baptist womenhood be it said, that we lose a much smaller number of women from our membership, my marriage, than we do of men. This is peculiarly unfortunate, for the man who leaves the Baptist church can never find as good a church; while he might have found another lady equally as desirable—for further proof apply to those who have made more than one voyage on the matrimonial sea. This Union is also for the perfecting of the bond of peace. The young have peculiar qualifications for the mission of peace-making, for, while you are slow to anger, you are swift to forgive. The older may be slower to anger, but are slower still to reconciliation. I confidently predict that one of the greatest contributions that this Union shall make to the welfare of Zion shall be the peace that you shall bring within her walls, and the resultant prosperity within her palaces. It was through the son and daughter, that the ancient houses of Montague and Capulet, caught again the fragrance of fellowship. With unflinching faith, I venture the prophecy, that when the Baptists shall stand together for the untrammelled and untrifled truth, then shall we take America for Christ and the faith. Then with sweet soprano, tuneful tenor, timely alto and thundering bass, the four quarters of our nation, together shall sing, "Sweet peace the gift of God's love." The mountains shall then whisper to the sea, "Redeemed!"; and the sea shall murmur back to the mountains, "Redeemed!"; and the whole continent shall join the Christy chorus "Redeemed! Redeemed! Redeemed by the Blood of the Lamb!"

Remember, too, that while you have a Union, it is a qualified and limited union. A Young People's Union. Though young, yet you are people, "therefore let no man despise thy youth." Being a Young People's Union, its policies should be outlined and its affairs administered by young people. You cannot put old heads on young shoulders, neither can you place old ways on young people's societies. Believe me, it is not your special providence, to afford an arena for the antics of the antiquated or offer a forum for post-mortem performances. After a somewhat close study of your union, I venture the opinion that you have suffered more from the conservatism of age, than from the rash radicalism of youth. Apropos the story of the elephant, who seeing a nest of motherless robins said, "I'll be a mother to you," and sitting her action to her word, sat down upon them—the result may be easily determined, even by the short-sighted.

While this age emphasizes the opportunity of the young, the opportunities of the young have not been confined to this age, for the young have had a chance in every century. Alexander had conquered a world at thirty; Napoleon was the head of the army of France at twenty-five. Lafayette held the same position at twenty-two. But in spite of past opportunities, the young have never had such opportunities as are offered by the twentieth century. Libraries and laboratories are at your disposal; the great steamship is waiting at the wharf; the wireless air offers itself as a medium for your messages. Surely—

"We are living, we are dwelling
In a grand and awful time,
In an age on ages toling,
To be living is sublime."

I trust that I am not envious and I am quite sure that I do not envy any man his unnumbered millions, yet I must confess that it is with a feeling of envy, that I think of the youth of this century. I feel at times, that like Joshua, I should love to say to the sun, "Stand thou still in the heavens." I feel that I would love to drive back the shadow on the dial plate and stay for a time the fast flying years. But alas! the light that shall break in brilliancy about your upward way shall fall in silence and shadow o'er our lonely graves.

Nor must you forget the fearful responsibility that comes with opportunity. The voice of this responsibility cannot be stifled. Vain and vile,

the spectacular performance of Pilate, washing his hands in imaginary innocency. God save you from the spirit of Pilateism, for though Pilate is dead Pilateism lives. Were I on the fence, and wouldn't or couldn't get off. I would thank some man to knock me off and force me to meet the measure of my responsibility. True you may have but one talent, but with this one talent comes responsibility, and the one talent is one too many to bury, and if you are willing to bury the one you would have buried the five, if you had possessed them. Will you crucify your chance, will you murder your opportunity? You may, but you shall not fail to pay the staggering price of a tragic penalty.

To properly appreciate your responsibility you must not only realize your heritage, but rightly estimate the illustrious dead in whose footsteps you follow. You are walking in the way of John the Baptist, Paul, Keritus, Milton, Hussey, Myer grove, Boyce, Broadus, Eaton; these mighty heroes, who contended mightily for the faith and put to flight the armies of the aliena. But not these only, but also the long accumulated catalogue of the deathless dead, who have fought the good fight; died in the faith, and now mingle with the multitude of the spirits of just men made perfect. Ah! if the disembodied spirits are permitted to participate in these scenes, it seems that we can almost hear them say: "Onward Christian Soldiers."

Last of all and the best of all, it is a Baptist Young People's Union. Membership in this union should imply a knowledge of Baptist belief and polity. The mere fact of being a Baptist is not a sufficient reason for the hope that is within us. The informed Baptist is the ambitious Baptist, and the emphatic Baptist is the effective Baptist. The Young Baptist who knows what he believes and believes what he knows, can stand serene and secure amid all the stormy disputations of the times and like the mighty oak on the storm-swept hills, laugh at the lightning and defy all the thunders of human wrath!

The Bible is not only the sword of the spirit, but it is your sword and you must not only know your weapon, but know how to use it, to stop the mouths of the gainways and point the penitent to the pathway and power of an endless life.

I believe that the ultimate of denominational evolution and life, will be Baptist churches, or the Roman Catholic hierarchy. Between these two extremes there are endless doctrinal distinctions, and numberless modifications, but these at best are, but modifications. These are the main lines of battle and the age-long enemies, and those occupying a space between these lines are by the very force of their position, destined to destruction. The forces are marshaling for the final conflict, the battle lines are forming the deep-toned drums thunder an advance; the bugle calls to the "pomp and circumstance of glorious war." The battle begins, the conflict rages! But see yonder a splendidly equipped regiment, that are joining the forces of the enemy. It is the army of destructive critics. They have at last found their real position. The fate of the battle hangs in the balance! But look, over the ever-rising hills comes the fast flying reinforcements, the solid phalanx, the splendidly trained Baptist Young People are coming to the rescue! The serried ranks of sin and error go down in everlasting defeat!

You must also earnestly contend for the Faith, once for all delivered to the Saints. You may incur the odium of being called narrow, but let your shame be your glory. God made a narrow way for a narrow people, for "Narrow is the way and straight is the gate, that leads to everlasting life. If you are right stand to your place, and if needs be die at duty's door, and holy angels and God and good men will sound your praise. You are right in your contention, and there can never be but one way to do right. You have the truth, and it shall yet conquer, and America shall say to Europe, "One" Lord; and Europe shall say to Africa, "One" Faith, and Africa to the far-off Isles of the Ocean, "One" Baptism; and the whole earth shall join the hallelujah chorus, "One Lord, One Faith, One Baptism," the Lord God Omnipotent reigneth and his will shall be done on earth as it is in heaven!

THE HEROIC NOTE.

BY REV. HENRY HINCKLEY.

A recent article in *The Watchman* entitled "Church Suicide," could not have failed to arouse the heroism of every careful reader, even though he had been compelled to recognize himself as one of those drowsy preachers, so caustically referred to in a stirring paragraph of the author.

Not too much can possibly be said against the Wall Street influences upon the fathers in the church, or the fatal worldliness of many of the mothers of Israel. Sad, indeed, are the facts in urban and suburban communities concerning these departures from Christian living. And yet if the number of beloved Hannahs were greatly multiplied, and our homes were noted for their return to former spirituality, there would be but few "blessed Samuels" to heed the call of God, if the ministers of the churches should fail to give the true heroic note.

Attention is sometimes made to the heroism of those who choose the foreign field, because of "the danger, enterprise and deprivation" which such a service suggests. But if their main purpose is to satisfy their heroic nature by enduring such tests, or if they think that the more difficult field in which to unfold the liberal theology of the seminaries, will thus add to their heroism, the remedy for church suicide will not thereby be reached. The soldier is not heroic simply because he is willing to suffer. Christ himself must have had a better motive than this. Surely the depriva-

tions and sufferings of poverty and need, during his preparatory courses as a student, ought not to deter the brave man from heading the call to the ministry from Him, that "had not where to lay His head." But even that does not reveal the real hero if he is seeking a vocation, simply because he "hopes therein to do the most good." That is not the true heroic note.

Modern religious thought has brought to the front a class of teachers and preachers whose lives are in deaving the authority of the Bible and casting doubts on the fundamental statements of the Word of God, would have overwhelmed its adherents of former generations. Many of these are wearing a heroic note. In their exuberance they do not see into "thank God for the power of restoration of Christian doctrine and its marked progress." They know that much of this restoration tends to destroy the sense of danger and the necessity of a sacrificial atonement. It has already in many instances sought to destroy the very edge of "the sword of the Spirit"—its sheath, its warnings, its perils and penalties. It rejects the need of a Divine Sacrifice. It demands a new theology, new thought, a new Bible, a new Gospel, a new church, a new Christ and a new Christian.

There is no doubt "that our best young men are attracted by the spirit of recent investigation." But when we recall the fact that many of these investigators are sceptics, infidels or non-Christian men, there is danger that some of these "best young men" may become followers of such teachers, because of their recognized scholarship. In order that they may become experts in the use of the heroic note, this class of students are urged to read and study the productions of those un-Christian authors. Notwithstanding the wise counsel of Him who is all-wise and all-loving, who said: "Take heed what you hear" (read), the call for heroic men may make them hold unto destruction. So hold may they become in the process of restoration, as to be tempted to substitute philosophical words and theories for the roughly expressed but inspired terms of Holy Writ, such as "sacrifice," "propitiation," "ransom," "redemption," "mediator," "reconciliation," "purchased," "bought with a price," etc. These terms are easily understood by the common people, and help them to comprehend the divine purpose of making clear the vicarious work of Christ in the salvation of man. It will be dangerous to make such restatements of Divine doctrine in order to reach the intellectual and philosophical thinkers of the times, or to make the heroic effort of being up-to-date.

Mark this one of the heroic statements in point. "The church is not afraid of truth, even if some of her most hallowed traditions and most-covered precedents should suffer." Whence did the church get these most hallowed traditions and most-covered precedents, such as her relations to sacred ordinances, i. e., baptism, the Lord's Supper, church membership and church discipline? They must come from the only divine source, the Word of God. What if they are as most-covered as the first promise given in the garden of Eden? Ought not the ambitious hero, anxious to manifest his heroic boldness, be careful how he treats with comparative indifference the established truths of the Divine author?

The church truly ought to have no fear of the truth. But the church ought to be in constant fear for the Truth. All the enginery of earth and hell just now seems to be turned upon the truth, especially the truth as it is in Christ. It is not quite the fact that "the whole life of the church is set to answer the question, what is truth?" For Christ Himself answered it in the memorable words: "Thy Word is Truth," and the still more emphatic utterance: "I am the Truth." Hear or to their hearts are the most-covered doctrines of the Deity of Christ, the virgin birth, the substitutionary sacrifice of the Lamb of God as an atonement for the sinner and a propitiation for his sins, and the regenerating power of the Holy Spirit, than all earthly joys or earthly possessions. The declaration is sometimes made that "the ministry have a right to change their religious doctrines, views, opinions and practices, because they have a right to grow." This is not true in nature. There is no change in the nature of the tree because of its growth. It is always the same tree. Especially in this true of the believer who is "rooted and grounded in the love of Christ," and is "rooted and built up in Him and established in the faith" taught by Christ and his apostles. That would be a strange animal that could by growing change into a cow today, a horse tomorrow and a dog on the following day. There is something laughable, therefore, in commending Emerson's teaching, who says: "Speak what you think now, and tomorrow speak what tomorrow thinks... though it contradict everything you said today." Surely his instruction is not in harmony with the heroic note of Christ, of Paul, of Peter or John, who earnestly counsels the minister and the student to "be no more children, tossed to and fro, and carried about with every wind of doctrine."

Nor is it hardly wise to commend Dr. Lyman Abbott for causing "the light which had come to him from higher criticism, to shine from a (his) pulpit which had been noted for its conventional orthodoxy, because no official hand had been laid upon him by the church." And yet some of his friends feared at one time that he had passed the bounds of Biblical faith. There is nothing truly heroic in this. A strong contrast can be found in the resignation of a well-known pastor of a similar church, when he found that a number of his members still adhered to the adopted declaration of their faith. He was both honest and heroic, and a good example for others who are in the same position.

What then is the true "heroic note" for the churches and the ministry of today? There is but one answer, the evangelistic note is the one heroic note of all others. The churches must demand it. The ministers, young and old, must declare it. Ethical, socialistic, intellectual, educational and literary discourses have almost smothered the better utterances of the pulpit along the lines of true evangelistic doctrine. The drowsy churches will be aroused to the statements of the Word, that this world is still under the control of sin; that the result of sin is death, spiritual death; that the penalty for wifal sin is that "those who know not God, and obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction (separation) from the presence of the Lord and from the glory of his power." The universal cry of "the world lying in wickedness" is not "what is truth?" but everywhere the cry is heard: "What shall I do to be saved?"

Their ministers are needed whose heroism shall not be manifested in their acceptance of the destructive criticisms of the Bible, or to uphold those who are seeking to destroy the unchangeable doctrine of Scripture, but whose heroic note shall be: "I am sent of the blessed Lord to save that which is lost through the Gospel of the Son of God." Watchman.

THE WINNING OF SOULS

It has been claimed by nature and grace that men are to be the angels of mercy to their fellow-men, teaching and leading them to Christ. This is the divine order. In this way the larger majority of men are brought to the light. "He that winneth souls is wise." He accomplishes the greatest work possible to any man.

All Christians are, or should be soul-winners. Each has the ability to reach and influence some one; some one, too, possibly, who cannot so well be reached by any one else; we have industry with him no one else has. We should, therefore, feel our responsibility in his case, and meet it.

But the thing we set out to speak of in particular is the joy of soul-winning to the winner himself. There is no joy so tender and full as that which comes from the knowledge that we have been instrumental, under God, in leading a soul to him. We are not so kindly and affectionately remembered by any other persons as by those whom we have led to the cross. Ministers understand this. They may have many friends along the path of their ministry, but those who hold them in the most sacred friendship are the ones they have led to Christ. An illustration will show the truth of this claim. Some years ago some special occasion was being observed in a large church, to which all former pastors within reach were invited, and all came. Among them were men of learning, eloquence and large popularity. All were cordially greeted. But among them was a minister somewhat up in years, plain, modest, a man who could not compare well with his more highly favored brethren, but he was the hero of the occasion. More people crowded about him than about any other, while with tender voices and tears in their eyes they warmly shook his hand, and assured him of their love for him. Why? He was the spiritual father of almost half the church. A great revival had attended his pastorate, and he had been permitted to win these souls. They could never forget him, in time or eternity, or cease to love him. And he was happy in the love of his children. Happy, thrice happy, the man who wins souls! He saves men from death, and makes pure and ever-enduring friendships.—*Pittsburg Christian Advocate.*

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.

There are ten short stories to entertain the summer idleness of the readers of the August *Century*, the Midsummer Holiday Number: "To Build a Fire," by Jack London; "The Blind," by Charles D. Stewart; "A Tale of Two Burdens," by Irving Bacheller; "Mulligan and Caspar," by Frederick W. Brown; "The Calumny," by Florence Martin; "Love and the Terror," by Annie S. Winston; "How Carty Cartered Proposed," by David Gray; "Mrs. Birkin's Bonnet," a pretty tale of life in an English village; "The Last Curtain," by Walter P. Eaton; "The Tent-Maker," by Waldo G. Walker.

A delightful literary feature of the issue is "A Group of Aldrich Letters." Then there is a new "Travels with a Donkey," sketch of wanderings in Normandy.

This is the way to do a day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can be so only when the motive of your life is low. Be not content with eye-service, but, as servants of God, do everything from the heart and for his "Well done." Ask him to kindle and maintain in your heart the loftiest motives, and be as men which watch for the coming of the master of the house.—*F. B. Meyer.*

The door of mercy has hinges, and it may be shut, and then locked with the adamant key of justice.—*Raleigh.*

**Sunday-School
Lesson**

SUNDAY, AUGUST 16TH.

Saul tries to kill David.—1 Sam. 14:6-16.

Motto Text.—"The Lord God is a sun and shield."—Ps. 84:11.

"And David went out whithersoever Saul sent him." This refers it seems from the latter clause in the verse, to military expeditions against the Philistines and other enemies of Israel. Saul placed him in command of the army, made him, as we would say, a general.

"And behaved himself wisely." The Hebrew word translated wisely means much. It indicates that he showed powers of generalship such as gave him victory in his battles, and that he also behaved discreetly and modestly. This discreetness was very necessary in a young man without military experience except in the battle which followed his killing of Goliath, who was thus advanced by the king to command older officers.

"He was accepted in the sight of all the people, and also in the sight of Saul's servants." That is the court officials who surrounded the king. That David should have pleased the people was not strange on account of his killing Goliath and his success against their enemies. But it speaks volumes for his tact and his discretion that the courtiers were pleased with him. For his rapid promotion and his popularity with the people would have inclined him to jealousy. "And it came to pass as they came." Returning from victory over the Philistines. It was evidently a notable one as there was such general rejoicing in all the cities. It is the custom of women in the East thus to welcome warriors who return victorious. "Singing and dancing." Accompanying their songs with dancing. There was no resemblance between this dancing and the modern waltz, which is the parent of so much evil. For the women danced alone and individually. The waltz would do no harm if men and women danced separately, and each person alone. The dance was a rhythmic keeping time to the singing. Tabrets were tambourines. The other instruments of music were cymbals.

"And the women answered one another as they played." That is two groups of women sang alternately. This is customary in Oriental countries. One group sang "Saul has slain his thousands," and the other replied, "And David his ten thousands." Such exalting his young officer above himself would have been distasteful to any king.

Remember Saul was king and an absolute king so far as his people were concerned, and not merely a President for a brief time, and you will see that Saul's anger was natural in an unregenerated man. "And what can he have more but the kingdom?" Samuel had told Saul that God would take the kingdom from him because of his disobedience, and give it to his neighbor who was better than he. Samuel had not mentioned the name of the neighbor, and naturally Saul was watching eagerly to see if any indication pointed to the man whom God had chosen. His question shows that his suspicion was turned upon David.

How much Israel had degenerated spiritually is seen clearly in the difference between this song of the women and that of Miriam. God is forgotten here; the victory is not ascribed to Him. There was no gratitude to God, only boasting of the powers of the leaders, and exultation over the death of the enemy. A nation which thus forgot God would turn to idolatry at every opportunity. Let us beware of leaving God out of our joy and our triumph.

"And Saul eyed David from that day and forward." Watched him with hatred and jealousy. Saul looked to see if there was any indication that David was the chosen man, or if he could see anything in David's conduct to make it probable that Samuel had told him he was to be king. The women wished to honor David; they brought trouble and danger upon him by their praises. If they had given God the glory how much better it would have been.

"And it came to pass on the morrow." The day after the victorious return of the army when the women had sung the song. "The evil spirit from God came upon Saul." There were times when Saul was possessed with a devil. It does not seem in the New Testament that such possession was a direct punishment for sin, but in Saul's case it was. "And he prophesied in the midst of the house." The Hebrew word translated prophesied also means raved. Although Saul was conscious, the evil spirit spoke through him.

He and David were alone in the room. On former occasions when Saul had been so possessed, David's music had exercised the devil and the young man tries it again. Saul was shrewd; anything done to David in these circumstances would have been attributed to his madness, and he could have grieved over the death of his brave soldier and made the people believe he was horror stricken at the deed he had done.

"And Saul cast the javelin; for he said, I will smite David even to the wall with it." But God guarded David and a quick movement saved him. David was brave and no doubt attributed the first effort to the evil spirit and went on playing, hoping to free the king from it. But Saul tried to murder him the second time. It was evident to Saul that God had guarded David from his javelin and this made him afraid. His fear ought to have prevented after attempts on David's life, but it did not. Saul ought to have known, as all sinners know, that no fighting against God will prosper. "Therefore Saul removed him from him." He hated the sight of David, and felt relieved when he was away from his court. But he was shrewd enough to accomplish the removal without making any public exhibition of his jealousy and anger. He advanced David to the command of a thousand men. Whether this was a higher position than David occupied during the war, there is no way of knowing. "And he went out and came in before the people." In his military operations. These were such as to keep the interest of the people centered in the young officer.

"David's head was not turned." he continued to act wisely, and it was evident that God was with him. This fact increased Saul's fear, the word afraid in this verse is a stronger one than that in verse 1. Ah, if Saul had only obeyed his God he would not have been afraid before the face of any man. Conscience doth make cowards of us all.

"But all Israel and Judah loved David; because he went out and came in before them." Had he remained in Saul's household the people would have seen little of him. Saul overreached himself as bad men so often do.

R. R. TELEGRAPHER.

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"IF MOTHER WERE ALIVE."

Nothing said in praise of Mr. Cleveland reflects more credit on him than some words of his own, says an exchange, referring to the following letter to his brother, written on the eve of Mr. Cleveland's election as Governor of New York:

"I have just voted and I sit here in the office alone. If mother were alive I should be writing to her; and I feel as if it were a time for me to write to some one who will believe what I write. I have for some time been in the atmosphere of certain success, so that I have been sure that I should assume the duties of the high office for which I have been named. I have tried hard in the face of this fact properly to appreciate the responsibilities that will rest upon me; and they are much—too much—underestimated. But the thought that has troubled me is: Can I perform my duties, and in such a manner as to do some good to the people of the State? I know there is room for it, and I know that I am sincere and honest in my desire to do well; but the question is whether I know enough to accomplish what I desire.

"In point of fact, I will tell you, first of all others, the policy I intend to adopt, and that is to make the matter a business engagement between the people and myself, in which the obligation on my side is to perform the duties assigned me with an eye single to the interests of my employers. I shall have in my head no idea of reelection or of any high political preferment, but be very thankful and happy if I serve one term as the people's Governor. Do you know that if mother were alive I should feel so much safer? I have always

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thought her prayers had much to do with my successes. I shall expect you to help me in that way."

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Vigilance is watching opportunity; tact and daring is seizing upon opportunity.—Austin Phelps.

THE BATTLE STILL ON.

Temperance people have had very much to gratify them during the last few years. The efforts to displace and destroy the saloon have been extraordinarily successful. A tide of strong sentiment has been running the right way, and individual voters, and communities, and legislatures, and ecclesiastical bodies have been declaring themselves, with remarkable unanimity, on the side of downright opposition to the saloon. Court decisions have been in the way of upholding the legislation. Towns, cities, counties and States have been falling into line, and everything seems to be going just right. There has scarcely been a backward, and good people are feeling jubilant.

It is to be noticed that the advance has not been a mere expression of sentimentality. It has been based on solid and substantial convictions. For a good many years there has been the teaching of temperance in our public schools. In nearly all the States of our Union the law demands that there shall be strict teaching as to the hygienic results of the introduction of alcohol into the human body. Many of the children who had been so taught have grown up to be men and women. The Sabbath Schools have had a temperance lesson every three months. The churches and pulpits of the land have kept up a tremendous arraignment of the saloon and the drink habit, and religious papers have gone on with a constant work of instruction. Temperance organizations have kept up their efforts, and the States that have banished the saloon have been object-lessons in the gaze of the nations and the world. No wonder that, under the wise, vigorous efforts of the Anti-Saloon League, the States have been making continual advances, and the saloons have been closing up by the thousands.

But the end is not yet. The battle is not yet won. Victory has not been entirely conquered. There may be many reverses. There may be some set-backs that will seem very disastrous. We shall be wise if we anticipate these, and if we are not too greatly depressed as they come. We may well believe that the liquor forces are not going to submit tamely to defeat. They have their hundreds of millions of dollars invested in the nefarious business which has been netting them their large incomes, and they will not readily allow themselves to be stopped in their ill-getting of money. With all this capital behind them they will make a determined fight. All that they need, in many of the States, to destroy the temperance gains, is a mere majority in the legislatures, and they are plotting and fighting and scheming with sleepless eyes to gain this majority this fall. Many politicians, too, who have been willing to espouse the cause of temperance as long as it seems to be winning, will not accept defeat in its behalf without a swift discarding of it. Many short-sighted citizens if they see the revenues of a community diminished for a season by the closing up of the crime-producing and expense-breeding saloons will cry out that temperance cannot be afforded. Some men who have been riding on the crest of the wave of sentiment will take up with some belated sentiment of sympathy for saloonkeepers and brewers out of employment, and some workingmen will be deluded by some such appeals. For all these things we

must be prepared, and we must be prepared to answer them, to meet and repair the injury done, and to go forward as determinedly as though there had been no reverse.

The temperance sentiment and conviction of good people must be an absolutely stable and changeless element. We must not be stampeded, discouraged or turned back. It is a tremendous struggle in which we are engaged, and in which we are opposing the demands of vested interests that are as selfish as perdition; ingrained habits and appetites that have persisted through the centuries; and the weakness of human nature that is ready to give up tomorrow what it was willing to insist on having today. The cause is right, and is of the Lord, but the victory is not yet gained; the battle is just coming on, and there must be no thought of yielding to the enemy.

CHRIST'S PRAYER FOR UNITY.

Those who are pleading for the organic unity of all Christians think that they have conclusive authority for their contention in the prayer which Christ offered, as recorded in the seventeenth chapter of John. I often marvel that certain men, reputed to be sound Bible scholars, should use that prayer as they do. Here are words from that prayer: "Holy Father keep them in thy name which thou hast given me, that they may be one, even as we are." Again: "Neither for these only do I pray, but for them also that believe on me through thy word, that they may all be one, even as thou, Father art in me and I in thee, that they also may be in us, that the world may believe that thou didst send me." A careful reading of those two quotations will show that Christ was having in mind a spiritual unity and not a formal and organic one. Notice that the unity is to be in Christ and His Father. The saved ones are to be "in us," that is, in the Father and Son. Christ prayed that His people might be kept in the Father's name, and hence in oneness in Him. There is no hint of any other than a purely spiritual and vital unity. Remember, too, that there were no separate bodies of Christians in existence when Christ uttered that prayer; hence Christ was not praying for a union of churches. Nor did He pray for a union of separate organizations or companies of believers; therefore, to quote those words in favor of the organic union of Christians in these days is to entirely misapply that prayer. Then, as to the effect of that unity upon the world, let it be observed that Christ did not say that it was for the purpose of saving sinners. He did say "that the world may believe that thou didst send me." The whole point is that the world in general might believe that Christ had been sent into this world from Heaven by the Father. There is no good reason for saying that if all Christians were to be in one general organization, known by only one name, there would be more people saved on account of it than is now the case. Let pleaders for union be united among themselves, and hence quit quarreling.

C. H. WETHERBE.

Great and mighty is God. How unsearchable is his wisdom! He laid the foundation of the world, and in him we live, move and have our being, and he giveth to all life and breath and all things.

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"WHATSOEVER."

REV. T. L. BAILEY.

John 16:23-24.

"Whatsoever." how full the word,
If asked aught our voice is heard,
If asked in Jesus' name;
No heartfelt plea is turned aside,
What'er we need He will provide,
This promise we may claim.

This thought indeed is doubly
sweet,

When we draw near the Mercy
seat,

To know we'll meet Him there;
He watches with a careful eye,
And hears his children when they
cry.

And answers earnest prayer.

But we must trust, the way is
plain,

Tis in his name, or all in vain—
We may for blessings plead;
For if we ask—for Jesus' sake,
We may in truth fresh courage
take,

And trust His word indeed.
Atlantic City, N. J.

Our Pulpit

THE PARTIAL EXCLUSION
OF GOD.

REV. G. H. MORRISON.

I. Kings 20:28: "The Lord is
God of the hills, but He is not God
of the valleys."

Only a word or two is needed to explain the historical setting of our text. The Syrians were at war with Israel, and in the preceding year Israel had thoroughly beaten them; they had been routed with tremendous slaughter, and Ben-Hadad their king had barely escaped with his life. What was the cause of that terrible disaster? The Syrians made a shrewd and likely guess at it. It was inexplicable unless above the Hebrew host there waved the drawn sword of the Hebrews' God. But why did the Israelites love to fight in the hill country? Why were their sacred shrines upon the hill-tops? Why did the Hebrew captives in the Syrian mills sing, "I to the hills will lift mine eyes?" It flashed on the Syrians that in some mysterious way this Hebrew God was associated with the mountains. So they said, The Lord is God of the hills, and not God of the valleys; if we fight in the valleys we are sure to conquer. But we all know what a tragic mistake that was, and how in the valley they were utterly defeated.

Such, then, is the historical setting of the text, and now I ask you to follow me while I explore its depths: First, there are scenes with which we naturally associate God; second, we are often blind to God just where He is most active; third, to exclude God always spells disaster.

First, then, there are scenes with which we naturally associate God; and how true that was of the Syrians a glance will show us. It was among the hills that Israel fought with them; it was on the rough hillsides that Israel conquered. Now had the opposing armies been pretty equally matched no thought of the divine might have penetrated Syria. They might have said it was a fair field and no favor, and they had been beaten by the chance of war. But

always in the battles which Israel won there was something that suggested the divine; there were features so astounding that these heathen hearts were hushed into a sense that God was there; until at last for the rank and file of Syria, these rocky and ragged and wild-urprising hills where the trumpet had sounded and their brothers had fallen, and their banners had been trailed and trampled in the dust, had become almost inevitably a scene with which they naturally associated God.

For us, too, no less than for the Syrians there is a suggestion of God about the hills. That heart must be cold as a stone which has never sung with David, "I to the hills will lift mine eyes." It was on a hill that the God of Israel, in the wilderness, gave to Moses the tables of the law. It was on a hill that our Saviour blessed the world with the priceless teaching of the Sermon on the Mount. On a hill-top Jesus was transfigured till His garments shone so that no fuller on earth could white them. And on a hill-top, having said farewell, He ascended to the mansions of His Father. Somehow, right through the Bible story there clings to the hills the thought of the divine. Somehow, though the whole earth be God's the Bible gives the hills a double blessing. There are scenes then, which every Scripture student naturally associates with God.

What the Syrians felt, and what the Bible witnesses, we, too, after all lapse of time acknowledge. For the mountains do not only speak to us of freedom, they whisper to every listening heart of the divine. I know not if it be their towering summits lifting themselves heavenward above our fret and stir, or the way in which they anticipate the dawn and at sunset are still bright when all the plains are dark; I know not if it be their infinite solitudes, or their distances that stretch into the mist, or the wildness which all the ages have not smoothed, or the feeling they create of being fixed and steadfast; but certain it is that in dwellers among the hills there is begotten a reverence and a sense of the unseen which draw the heart to the threshold of God's throne. Our Highlanders are somewhat in disfavor at this hour. We think of them as sour and stubborn and intractable. That is the fault of their leaders, not their own. Highlanders love to be loyal and they have been badly led. But Highland piety at its best, as some of us have seen it, is one of the most exquisite flowers in all the Spirit's garden; it is so tender, so reverent, so full of awe, so touched with the sense of a holy and sovereign God. The Bible is in that; the mountains are in that. In a very deep way the Lord is God of the hills. Instinctively, then, and naturally—we know not how—there are scenes which we associate with God.

As it is with nature so it is with our lives, for they, too, have got their hill-tops mystical. There are great hours when we rise above ourselves, and in such hours God is not far away. A soldier may be a very godless man, and in the round of burrack-life he may never bow to the knee; but on the morning of the desperate engagement, when there is common prayer, as there was on the field of Bannockburn, I think that the hardest heart in all the ranks is touched with some dim sense of the invisible. Why does a man when he sees some awful accident cry out almost involuntarily, "My God?" It is not an oath, nor is it a word of custom; it is the

heart so mightily moved that God is there. For just as the fierce north wind catches the clouds and drives them apart till through the gap we see the sun; so our great sorrows and joys and passions and despairs scatter the clinging mists and show us God. That is why at marriages and deaths the first thing that we do is to have prayer. That is why when a young man is leaving for a distant country a minister will ask him to kneel down for a moment. It is not an impertinence, it is not an intrusion, it is the recognition that in great hours God is there. When Jesus raised the son of the widow of Nain the people, we read, immediately glorified God. When Job had his hands and his children swept away from him, immediately "The Lord gave and the Lord hath taken away," he cried. And with us, too, when the great moments come, of action, of change, of gladness or of cross-bearing, when we stand on the mountain-summits of our life, it may be in sunshine or in the driving mist, somehow the hour is a religious hour, and we seem to be nearer the eternal things, and we know far more truly than the Syrians knew it, that the Lord is God of the hills.

But I pass on now, and in the second place; we are often blind to God just where He is most active.

You see at once how true that was of the Syrians. "The Lord is God of the hills," they said, "but He is not God of the Valleys." They limited the divine to what was upland, but they rigidly barred Him out of the low country. But where does the corn grow that gives man his sustenance? Is it high up on the hills near the eternal snow? And where do the vines cluster and bear their fruit? Is it amid the crags where the keen winds go whistling? The corn and the vine and all that makes life glad are spread by God over the valley land. There, too, men build their villages and towns, children are born there, the arts and commerce flourish; and in every heart that beats and in every hand that toils and in every brain that thinks God is a-working. Yet the Syrians said, The Lord is God of the hills, yet He is not God of the valleys. They were excluding God, then, from the spheres that were strewn all over with His handiwork. They saw Him on the wild and storm-swept hills; but not in the tenanted and fertile valleys. They denied the infinite in its sweetest revelation, and were blind to God just where He was most active.

Perhaps we are all in danger of that sin, as the Syrians were, even in regard to nature. There are certain set places we can admire enthusiastically, but to all the rest of God's world we are half-blind. We go to see Niagara and we say, "This is stupendous"—in the roaring cataract we cannot but think of God. The Lord is God then of Niagara; but not of the one stripped beech-tree at our door. The man who can see hardly needs to go abroad. The wonder and bloom of the world are at his hand. Always distrust the man who raves about the Rhine and does not know the views within five miles of Glasgow. It is all here, had we but eyes to see it—Niagara, Rhine, sunset and evening star; for the thought is everything, and in the meanest flower that blows there are thoughts that do often lie too deep for tears.

But perhaps our great danger lies in ignoring God in the valley-land of common life. Not willingly but unconsciously we are all tempted to exclude God from the

quiet of routine. He is God of the hills, that we all admit; in the great moments, as we have seen we feel His nearness; but in the uneventful and immemorial days, when there is nothing great to bear or to enjoy, how dim becomes our sense of the divine; Every Israelite at the Red Sea felt that his God was there. As the waters parted, they said, "This is heaven's handiwork." But morning by morning in front of their weary feet was another patch of desolated land, until at last, though the pillar of fire was there, they came to ignore the presence of Jehovah. It is far easier to see God upon the hills than to discern His presence in the valleys. It is far easier to see Him in the cross, than to detect His goings in our common days. Yet He is never nearer than in these simple duties that meet us every morning when we rise, in these common joys that consecrate our homes; in these common burdens that we all must bear. I could tell you that Paul was a saint by this one fact that he prayed to God three times about a thorn. Any of us might pray about a sword-thrust, but few of us would think of praying about a thorn. Yet Paul did that for his God was God of the valleys; He had come down from the hill-tops into life's common round. However it be with us, Paul had been awakened to see God where He was most active.

Thirdly, and in a word, to exclude always spells disaster.

That it was so with the Syrians you know quite well. They were routed and beaten they excluded God. Now I would strike out Syrians from the story, and in the place of Syrians write myself. Shut out the light from plants and will they flourish? God is light. Shut out love from the heart and will it ever be strong? God is love. So by the very names of God we learn the folly of trying to work and live and suffer and die without Him. To exclude God always spells disaster, in friendship and home and state, even in business; and the more a man prospers in a godless business, the worse is the disaster in the eyes of heaven. Exclude God altogether if you will. But do not give Him the hills and keep the valleys. That did not save the Syrians in the battle, and it will not keep you and me from being lost. Rather, tonight, touched by His Holy Spirit, yield yourself up to Him in full surrender. Give Him the hills, for they are His—He claims them; but let His feet rest in the valley too.

MODERN PREACHERS.

BY BENJAMIN URTON.

Some few weeks ago I happened upon two old men who were discussing the preachers and the churches when they were boys, and comparing them with the churches of the present day as well as the preachers. Nothing like each other; no comparison whatever, says the other. I became interested and asked wherein the preachers and churches differed from those when they were boys? In every particular, remarked one of the old men. In the songs, prayers, sermons, etc., the old-time preachers said they were in dead earnest; they could preach an hour and a half and none of the congregation seemed to get restless; but if a preacher today holds his congregation forty minutes they begin to twist and turn in a restless manner. What did the preachers preach about, I asked. One of the old brethren

mid repentance was the one those that the old-time preachers often preached a full sermon from, and would dwell on that subject in most every other subject they discussed.

Yes, said the other, there was no salvation those days without repentance. I have not heard a sermon, says the other, on repentance since the war. I began to reflect over the matter and asked myself the question, is it possible that preachers of today have neglected this one important theme. Here is a charge laid at their feet, and each one must answer for himself, am I guilty; have I neglected to preach repentance; have the higher critics found out a substitute for repentance; can we see clearly how to get men saved without repentance? Were those old brethren right about repentance being slighted? I fear that there is too much truth in the saying. Here were two old Christians hungering for an old-time sermon on repentance; they had heard many sermons since the war, but not a single one on repentance. They wanted to get one more draft of water from the old well of repentance.

Brethren, have we filled up that well? O, what a change! Repentance is very unpopular to church members who have not repented, to people of the world who do not want to repent, but as unpopular as it is I can see no way to save men without it. It was unpopular from the start. The first preacher was put to death because the wicked people did not want to repent. Our Saviour Himself was put to death for the same cause, but after His resurrection from the dead He gave the orders to preach repentance and remission of sins to all nations. Then pastors, preach it, if it drives all the worldly minded men and women out of your churches. It will not affect any of those who have come into your church through repentance toward God and faith in our Lord Jesus Christ; none but those who are impenitent and will not give up their sins will be offended. Those who desire to get rid of their sins will be drawn nearer to you, and will thank you from the depths of their hearts; and all the members of your church that have repented of their sins will thank you for the sermon. At any rate, don't let any of your congregation say they never heard you preach a sermon on repentance; they will conclude that you are not a Baptist, if you don't preach repentance. They will say at least you don't belong to John the Baptist kind, nor to the Christ kind, nor to the Paul or Peter kind of Baptists. In my humble judgment, no one can be a Baptist who does not accept the Bible doctrine of repentance, and place it in the Gospel order. If every Baptist pastor would preach at least one sermon a year on repentance and would set the time and place in advance and give the appointment publicity sufficient to bring in the neighborhood, in many places it would be a very attractive theme. Some pastors preach three or four times a year on missionary subjects. Surely repentance is as important as missions, to say the least of it. Some pastors are fine on heavenly recognition. Surely you don't expect any one who has not repented of their sins to get to heaven, much less to recognize any one there. Some preachers are fine on faith hope, love, growth in grace, baptism, sanctification, etc. We ask can we have any of these in an acceptable manner before God without repentance? Do we want to get any more impenitent

members into our churches? Are we more interested in numbers than we are in quality? By preaching repentance you may awaken some of the impenitent who are members of the church; wake them up; cause them to give up their worldliness; at any rate you cannot have it said of you, pastors, that your congregation has never heard you preach on repentance. If you have repented you will know how to preach it. You will also know the effects of repentance and the fruits. I need not tell you what repentance is. Negatively, it is not joining the church, nor good resolves, nor attending the meetings, or being one of the choir. We may do all these things and yet know nothing of repentance. Yes, we may be even in good standing in the church and may be a high church official, and yet never having repented of our sins, are still on the broad way to hell. Judas was all this and yet a demon, as I used to hear an old preacher say when I was a boy. Said he: "Repentance is a bitter pill; but, sinner, it is the only remedy that will reach your disease; you must take it or perish."

I never heard my pastor preach a sermon on repentance is just as bad, if not worse, than to hear a young man or woman say I never heard my father pray. Some sixty times repentance is found in the New Testament, and yet some preachers do not think it important enough to preach on the subject at least once in six months or a year. O, pastors, don't let this charge be laid at your door.

Reader, have you repented of your sins? And as an evidence of the fact, do you hate sin and strive against its ways and allurements? Do you... Are you led by the Spirit of Christ? If so, I bid you God-speed, if not, hear the old poet, who says:

"Repent, the voice celestial cries,
No longer dare delay,
The wretch that scorns the mandate dies,
And meets a fiery day."
Hanly, Ky.

MANUAL TRAINING OR MENTAL TRAINING—WHICH!

BY W. J. MOSIER.

We regret the popular clamor for trade schools as against high schools, for industrial education as against a classical education. There can be no short cut to a thorough mental training. It takes time to lay a good, deep, broad, safe foundation in learning as well as in architecture. Discipline of mind does not come with a few months or with a few years of study. If we are going to have strong, cultured, masterful men for the ever increasing positions of responsibility in commerce, church and State, an earnest popular sentiment must be created in favor of the old-fashioned college curriculum.

Of late there has been a great falling off in the pupils of the upper class of high schools of our whole country. The classics are growing less and less popular in these schools. This means that fewer each year are preparing for the full college classic course, and that a rapidly increasing majority are closing a short and superficial course to fit them for the inferior calling of life.

The cause of this deterioration is not far to seek. Our age is a commercial one. Prosperity is usually rated by the money one makes. Parents are eager to see their children getting on in the world. They

estimate that a few years in an apprenticeship or a few years of practical business experience is more valuable to the young than the same time spent within college walls, pouring over the "dead languages" and other studies but little more practical.

Children are glad to escape the drudgery of the schoolroom, and anxious to be earning money. These are sad mistakes which augur ill for the rising generation and for the nation. It means a race of striplings instead of a race of giants. It is consigning multitudes to be "hewers of wood and drawers of water" who might fill positions of far greater power and usefulness.

We are willing to grant that many are unable to give a college education to their children. But we believe that their number is imagined to be much larger than it really is. "Where there's a will there's a way." If parents but held the conviction that a thorough college course would make their children stronger, happier, and more useful they would soon inspire them with a like ambition, and a way would be found to accomplish their united desire. There are so many methods of obtaining the highest education by means of scholarship, alumni associations, educational societies, and various means of self-support that there is but little excuse for a short course from the financial side. Parents and children working together, apparently impossible things can be accomplished.

What nobler motive power? What object so pure and unselfish? What satisfaction so great? A boy whose calling is that of a farmer, a tradesman, a mechanic, a business man will be more successful as a rule, enjoy more and do more good by reason of a college course. Ask the college men of our land if this is not true. They know both sides and are best prepared to give a fair and wise answer.

It is a mistake to think that time spent on Greek and Latin and other subjects, not directly necessary to a chosen calling is wasted time. It is not merely the facts learned and remembered in a college course that determines the value of such a course. The discipline of mind gained, the ability to study, to cope with new and hard problems and master them, to think clearly and logically, to write and speak forcefully and convincingly, and to accomplish results generally. All of this and much more is, as a rule, the reward of a college classical course, and is a sufficient warrant for its hearty commendation.

Manual training schools, trade schools, and business schools have their place and mission. But it will be a sad day for our progress in all directions when these schools allure any of our youth from the cause of higher education. Let the ministry, the press and the platform, let teachers, and most of all, parents unite in holding the standard high and in magnifying the glories of a trained mind, and we shall not fail to have a fair proportion of our noble youth preparing for the college course and developing, on the largest scale, and fitting themselves for positions of trust, responsibility, honor and usefulness.—*Christian Work.*

DR. CONANT'S BAPTIZEIN.

Some weeks ago Rev. John Adams, of Tyler, Texas (national names uniquely related), expressed by letter his strong desire to obtain a copy of Conant's Baptizein.

He had already written to book stores in Dallas, Texas, in Louisville, Cincinnati, and elsewhere to no purpose, and thought that we could help him to it.

The work seems to be out of print and it's a pity that such is the case. The only chance of getting a copy is at some second-hand book store. We shall not let Bro. Adams' request slip from mind when in Cincinnati and Detroit, where there are several large antiquarians in which we have occasionally picked up scarce volumes.

Dr. Thomas Jefferson Conant completed this work in 1860, and the American Bible Union published it as an appendix to the Revised Gospel of Matthew. It was also published separately in an octavo volume in 1861. Though consisting of only one hundred and sixty-three pages this must be reckoned the most valuable and desirable to be the most enduring work of his laborious life. It is a monument to thorough, painstaking, sedulous, scholarship of which Baptists may well be proud. In this philological and historical investigation, Dr. Conant has wrought more exhaustively than any scholar in America, in Great Britain, or in Continental Europe.

This work ought by all means to be republished. And yet it is by no means an attractive enterprise financially considered, owing chiefly to the numerous quotations from Greek writers occurring on almost every page. If some generous Baptist brother or sister who loves the Baptist cause and is desirous of seeing it intelligently perpetuated by laying bare for everybody's inspection the deep and unyielding foundation on which our faith securely rests—if such a one would have this masterly dissertation stereotyped and an edition at once struck off, his name or her name would indeed be stereotyped on the tablets of thousands of appreciative hearts.

In his recent address at Louisville, before the Baptist Education Society (it was more than an address, it was an earnest plea), Dr. J. W. Porter, of Lexington, urged three reasons why every Baptist in the State should belong to it—because this society stands not only for education, but for Christian education and withal for Baptist education. And in pursuance of this noble object Conant's Baptizein is not only one of the highest Baptist classics, but the most authoritative Baptist text-book ever composed on the manner in which baptism should be administered. Its numerous strata of unquestioned facts form the bedrock on which the action of Christian immersion rests, immovably rests.

Let it not be inferred from the philological character of this work that its profitable use is limited to students of Greek. The work is written in clear, idiomatic English (of which the author is a master) so that the intelligent reader who knows only English can consecutively read it throughout without let or hindrance. For the Greek text on which the treatise is founded is relegated to the lower half of the page immediately under the English. It is this spatial distinction which makes the work easily available for different classes of readers. Then, too, it is a model of structural arrangement so conducive both to reception and retention.

These investigations necessarily lead through the whole range of Greek literature, classic, Jewish and patristic, and every passage is quoted in the original and translated literally into English. In

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these translations occur the verbs immerse, immerge, submerge, dip, plunge, imbatho, whelm. And not one of the two hundred and thirty-six examples is rendered by pour or sprinkle. The English reader, no less than the Greek scholar, can readily see that baptizo cannot be translated by either of these two verbs so as to bring any sort of sense out of the passages containing it.

The verb employed by our Saviour when prescribing the initiatory rite of his church was a familiar term, understood by all because all used it in their everyday avocations. It conveyed to the minds of his disciples a meaning as clear and definite as the words to eat and to drink in the institution of the Supper. The claim that baptizo, as used by Christ, has any other meaning than immerse, etc., originated in ignorance of the literature of the language. No one, says Dr. Conant, with a full knowledge of the case would assert that the Saviour employed the verb in a new sense, unknown to those whom he addressed; for that would be a charge that he used it with the intention, or at least with the certainty of being misunderstood.

It may be that some one who reads this article may be able to aid our studious Texan pastor in his search for this treatise. We have only one copy.

Paris Ky.
THE FATHER'S LULLABY.

A dear old nurse, who had become deaf and nearly blind, said to one who pitied her, "You are mourning for me, my dear, and

there's no need; I am as happy as a child. I sometimes think I am a child, whom the Lord is hush-a-by-ing to my long sleep. For when I was a nurse-girl my misus always told me to speak very soft and low, to darken the room, that her little one might go to sleep; and now all noises are hushed and still to me, and the bonny earth seems dim and dark, and I know it's my Father lulling me away to my long sleep. I am very well content, and you mustn't fret for me."—*Ram's Horn.*

Contentment is a Christian duty; satisfaction is not. Being contented is accepting one's present assigned place of toil and influence as in the ordering of God's providence. Being satisfied is taking it for granted that God has nothing better in store for one in the opening future. It is proper to be contented for the moment, but not to be satisfied for all time to come. As Robertson says, "Man's destiny is not to be dissatisfied, but forever unsatisfied." Let us, therefore, be ever unsatisfied while ever contented.—*Henry Clay Trumbull.*

God sends experience to paint men's portraits.—*Becker.*

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Editorial

vozing problem and trust the lead- ers in other States will follow his wise example.

The Laymen's Movement is meeting with increasing favor in all parts of the country, and Baptists are giving its representatives an important place in their State and local gatherings. Properly fostered, this movement promises much for the cause of Christ. Its inauguration may be God's method for meeting and holding in check the spirit of commercialism that is now imperiling the spirituality of the churches. Auspicious indeed, will be that hour when Christian business men cheerfully recognize the principle of stewardship and govern their conduct accordingly.

Just at this time Baptists need to be guarded in adjusting this movement to their denominational life for its aims and purposes are thoroughly in keeping with Gospel ideals. Misdirected energy is simply another way of telling of loss. The application of power is a matter of vital importance, for it may be used either to establish or destroy.

The literature used in connection with this movement contains a phrase that is objectionable to Southern Baptists, it is "the church of Christ." This phrase is frequently used and the object of its use is to describe the united efforts of Christendom to evangelize the world in this generation. Baptists have never taken kindly to the notion of a universal visible church and they should exercise caution in circulating literature that endorses such an idea. The word church is now used in many ways not warranted by the New Testament and Baptists cannot afford to sanction the perversion of this word.

Then, too, another danger comes to view in unfolding the plan of action in connection with this movement. It is to evangelize the world in this generation and this is to be done by applying the principle of unity in missions. To Southern Baptists this is a grave matter and, if pressed, will lead to positive resistance.

As they understand and interpret the great Commission it would preclude the partition of the world among the various Christian bodies. The risen Lord's command includes not only the making, but also the baptizing of believers. For Baptists to say that in certain parts of the world this command should not be carried out would be nothing short of treason. To become a party to such a compact would be a virtual declaration that their mission had come to an end.

Jesus gave the command and He alone has the right to change or abrogate its terms. This is the unalterable position of Baptists.

In Kentucky Mr. Thomas D. Osborne is projecting the movement, independent of any special field or work. It is not to foster either Home, Foreign or any other mission work as such. His plan is to stress the idea of Christian stewardship and leave it to the individual to determine the cause to be fostered by his contribution. The wisdom of this course is apparent and it could not be other than satisfactory to the representatives of the various denominational agencies. In this all the great objects of Christian endeavor would feel the touch of the Laymen's Movement and the spirit of benevolence would be as broad as the mission of Christ.

We congratulate Bro. Osborne on presenting this solution of a

Today much is made of the modern methods in holding evangelistic meetings. Anything that will aid men in coming to Christ should be used, but nothing can take the place of repentance and faith. In the modern revival repentance is seldom mentioned and faith is misrepresented in a way that is shameful. From these loose methods there results a large class of unattached so-called professors of religion. Of course it is better that these people are not identified with any church, but this is also a serious indictment against the modern revival.

Sometime since one of these religious campaigns was carried on in Philadelphia. The American Friend, the organ of the Quaker churches, collected data concerning the ingatherings from this campaign, basing its conclusions on information furnished by the representatives of more than a dozen different denominations. Speaking of this data the Interior says:

"The reports are, it must be confessed, disappointing in the proportion of actual additions to the churches as compared with the number of signed cards referred to the pastors. Two ministers who received a dozen cards apiece got no members at all from that number; all the signers appeared indifferent to church membership when interviewed. A church receiving six cards likewise got no additions; another receiving four got one; a third from five cards had no accessions; in a fourth case four cards were equally resultless, while in still another instance one member was secured out of three card-signers. These reports were typical of the majority. Some congregations, however, were blessed with much larger additions as well as larger preference by card-signers. The best of all reporting was the preferred church of 140 signers, and of this number it took into membership eighty. But of the eighty only three were outsiders; the remainder were all members of its own Bible school. The best proportionate outcome of the campaign was in a church which welcomed to membership thirty-one candidates out of forty signers referred to it; but twenty-six of these had been previously identified with the congregation in its auxiliary societies and schools. In a word this study goes entirely to confirm the impression that great evangelistic campaigns are chiefly resultful in drawing to a definite Christian decision persons—mainly young people—who have long been under strong church influence. But they do not usually affect in any profound way the unchurched population."

From this it will be seen that the claims advanced for holding union meetings do not hold good. The unchurched mass was hardly touched and the material reached was that already under the influence of some church. In two other cities where similar campaigns were held the writer testifies that the results were identical with those of Philadelphia. The above data should furnish food for serious reflection.

While we may not urge a direct Scriptural authority for the District Association, we do claim that it is a voluntary meeting of God's people that no one will say is anti-Scriptural. It is a unique gathering. It is voluntary. No individual local church is compelled to

become a member of such a body. The Association has no authority over any church belonging to the body. In the constitution of every Baptist Association there is one unalterable article. All others may be amended, altered, modified but this one reads: "This body shall have no ecclesiastical authority over the churches." Even so the fifth article of the General Association of Kentucky Baptists reads: "This body has no jurisdiction of the local churches or the District Associations, and shall exercise no authority over them."

Then, there is always another article which reads: "This constitution may be altered or amended, except article" (mentioning the number of the above article).

It is distinctly a Baptist institution. The Association affords an opportunity for reaching the representative membership of our churches that is offered in no other way. The object is to give information, to advise, and plan, and cooperate in regard to the best methods of carrying out the Saviour's commands in preaching the Gospel, in reaching the lost and in developing our churches in the graces of vital religion, in contending for the faith, and maintaining the purity of the doctrine of the Bible, and keeping the ordinances as they were delivered unto us.

In New Testament times all who received the baptism of the Holy Spirit were enabled to speak with tongues, or exercised some other gift, resulting from this supernatural possession. Surely in this day no one receives this baptism, at least they do not have the gift mentioned, they lack the evidence, yet, sometimes we hear people pray for the baptism of the Holy Spirit. They are imitators, who unconsciously take up the phrases of others, have adopted thoughtlessly the form of their petitions.

They fail to discriminate between the baptism of the Holy Spirit and His office work, including the regenerating power, the work, gifts, and guidance of the Holy Spirit, confusing the New Testament teaching concerning the Holy Spirit in His general and specific work.

We have the specific promise of the Father, and His expressed willingness to give the Holy Spirit to His children. "If ye, then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." It is also written, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Nowhere are we commanded to pray for the baptism of the Holy Spirit. Nowhere is it promised to us. The apostles themselves never received it or prayed for it after the day of Pentecost, and if it be a modern possession, the gifts accompanying it have entirely disappeared.

A verdict of \$6,000 has just been returned in favor of Solomon Raisler, of New York, who sued Julius Benjamin, a Christian (?) Scientist healer, to recover \$25,000 for the loss of his right foot.

In the light of the teachings of Christian (?) Science this is both funny and absurd. Of course, Mr. Raisler believed in the theory of this cult and the same can be said of the healer he consulted. It seems strange that Mr. Raisler should miss a thing so essentially material as a right foot, when Ed-

dyism declares that matter is non-existent and the product of mortal mind. It also seems equally queer that he sought a partial compensation for the loss of something that did not exist by trying to acquire another substance as grossly material as filthy lucre.

Another peculiar thing is that Mr. Benjamin, the healer, should be compelled to produce that which is non-existent, to the extent of \$25,000 to satisfy the demands of a fellow disciple.

Great is Eddyism and how incomprehensible its followers! To this movement we are sorely perplexed as to how this non-existent product of mortal mind was passed from one man to the other.

We have hundreds of houseless churches in this State. A church without a suitable meeting house properly located is an experiment. Its permanency, growth and aggressive power demand that it be housed. Well does the Word of God reprove the people who had their own ceiled houses and yet the house of God lay in waste. The Baptists of this State have been interested greatly in this work for seven or eight years. Through Builders' Bands and other agencies much has been done. Last year nearly \$2,500 was given for this work and twenty-one meeting houses were built. The last meeting of the General Association determined to raise this year \$10,000 for this worthy object.

Mr. Theodore Harris proposes to give the last thousand. One-third of the entire amount is now in sight and every day assurances come that the full amount will be given. We urge the Baptists of this State to promptly meet this call.

The defenseless condition of the modern saloon is now a well established fact. The most pronounced opponent could hardly say more than does The Wholesale and Retailers Review. It declares:

"A man who knows the saloon well can honestly say that the most of them have forfeited their right to life. The model saloon exists chiefly in mythical stories rehearsed at saloon men's campfires. Unfortunately the average tipping house is a place of shame and debauchery. With comparatively few exceptions our saloons are houses of drunken men and profanity and obscenity of the vilest type."

Yes, the model saloon exists only in mythical stories rehearsed at saloon men's campfires and the real saloon is destined to have a similar existence in the near future. The liquor business is doomed.

In this week's issue of the Recorder will be found the first of a series of three articles on the "Second Coming of Christ" from the pen of Rev. W. A. Borum, of Oxford, Miss. Several weeks ago the editor heard Mr. Borum give such a clear, helpful exposition of this important subject that he secured the promise of these articles.

There is no more important subject than the return of our Lord. This doctrine occupies a large place in the New Testament and yet it receives scant attention in the pulpits ministrations of the day. We trust our readers will be instructed and edified by these articles and that they, too, may share in the blessed hope of the early return of the Lord. "Behold, I come quickly." "Even so come Lord Jesus."

EDITORIAL VARIETIES

Opportunities are right where you are. To look for them elsewhere is to make a serious mistake.

An exchange says, "Some logic is any thing but logical." Can logic be any thing but logical?

It is supposedly said, "The Lord helps those who help themselves," but what about the helpless?

"He—They say people who marry soon grow to look alike." "No—Then you must consider my refusal as fatal."

"I'll make you dance" cried an Irish mother, pursuing her crying son, sipping in hand. "Then," remarked the juvenile, "we shall have a brawl."

Its special vote the Municipal Council of Lima has decided to abolish all religious teaching in elementary schools. This is a serious blow to Catholicism.

Samuel Johnson said: "Life is short. Let us not throw any of it away in mere love excitement. It is best not to be angry. It is best not to be quickly provoked."

Chief Haldi and Mrs. Adier, of London, declined the invitation of the King and Queen to attend a royal garden party, because it was held on the Jewish Sabbath. Conviction like this is worth having.

"Yes, I am a Jew; and when the ancestors of the right honorable gentlemen were savage in an unknown island, mine were priests in the temple of God." He said (Dierck) in the House of Commons in reply to the taunt that he was a Jew.

The Rev. J. A. Cottrell was set apart to the full work of the Gospel ministry by the Hopkinsville church, July 29th. Bro. Cottrell is a young man of unusual promise and we predict for him a brilliant career.

Evangelist W. D. Wakefield gave us a call this week. He will spend a few days at home and then go to the Moody Institute, Chicago, to complete a special course of study. Bro. Wakefield is not only a good preacher but also a sweet and effective singer.

Rev. O. L. Brownson, of Loveland, Col., called at our office this week. He is spending part of his vacation in Kentucky. Bro. Brownson has done a remarkable work in Colorado. We wish some first-class church would induce this excellent brother to become a resident of Kentucky.

Bro. George C. Cates is in the East taking a well earned vacation, trying to recuperate his health. The great strain in connection with his meetings has made Bro. Cates almost a physical wreck. Of course, the people everywhere will pray for his speedy recovery.

The Education Society has just secured splendid school property in Prestonsburg. This is the county-seat of Floyd county, in the Big Sandy Valley. This is a strategic point and the Education Society and Secretary Hale are to be congratulated in the acquiring of this property.

The editor of the Recorder attended the Concord Association last week. It was his good fortune to be entertained in the hospitable home of Bro. J. W. Waldrop, who was Moderator of the Association. The Association was largely attended and its sessions inspiring. On Thursday evening he preached for the Owenston saints and the kindness shown by the members of that church and Dr. Eates can never be forgotten.

The Baptist Courier announces that Prof. S. C. Mitchell, of Richmond College, has been appointed President of the State University of South Carolina. Prof. Mitchell is a young man who has risen rapidly in the educational world, and made for himself a name as a scholar. He was professor in Georgetown College, before going to Richmond College. His wife was Miss Alice Broadus, daughter of our great Broadus, whose fame is among the most precious treasures of Southern Baptists.

At the close of an eloquent address by Dr. John Clifford, who is a most thorough-going optimist, a gentleman said: "Our lecturer thinks the world is growing better. I do not think so." Dr. Clifford replied: "But I know it is. I know that when I was eleven years of age I was called at six o'clock in the morning to go to work in a lace factory, twelve to fourteen hours, and I know that no boy will be called at six o'clock tomorrow morning to be forced to work twelve hours in any factory in the land."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: Walking With God, Gen. 5:24. The Man That...
Broadway—Mrs. H. A. Davis: Preaching Jesus, Acts 8:35. R. R. attend., 130.
Chester St.—Pastor J. M. Weaver: Design of the Lord's Supper, 1 Cor. 11:23-26. R. R. attend., 103. By letter, 2.
Calvary—Pastor J. M. Detweiler: Christ in the Milet, Matt. 18:20. Christian Marriage, 1 Cor. 7:39. R. R. attend., 190.
Deer Park—Pastor Edna H. Harris: Gideon's Victory, Jude 7. Being Faith the best robe and put it on him, Luke 13:27. R. R. attend., 48.
East—The altar of the Altarpiece preached at both services.
Eighteenth St.—Pastor H. V. Holton: The Master's Call, John 11:24. R. R. attend., 58. By letter, 2.
Greenwich and Jefferson Sts. Mission—Mrs. J. M. Weaver preached at night. R. R. attend., 59.
Franklin St.—Mrs. O. L. Henson, of Louisville, Ky.: Vision of Life's Duties, Pastor T. J. Davall: The Thorn in the Flesh, II Cor. 12:7. R. R. attend., 210.
Fourth Ave.—Mrs. J. W. McElhiney: Unanswered Prayer, Job. 4:2.
German—Pastor A. Janzen: The Mind of Christ, Phil. 2:5. The Most Dangerous Sleep, 1 Thim. 5:6. R. R. attend., 54. By letter, 6.
Harrison—Pastor Chas. H. Althoff: Light, Gen. 1:16. Whosoever, Rev. 22:17. R. R. attend., 109.
Highland Park—Pastor G. F. Davisson: Giving Such as We Have, Acts 3:6. The Mission of the Holy Ghost, John 14:26. R. R. attend., 72.
Immanuel (Jeffersonville, Ind.)—Bro. R. T. Kimbrough: Boldness in Prayer, Heb. 4:16. Confession of Sin, I John 1:9. R. R. attend., 27.
Immanuel—Bro. R. D. Cross: Partaking of the Lord's Supper Worthily, 1 Cor. 11:27-29. Receiving Christ, John 1:11. R. R. attend., 172.
Kosmosdale—Pastor C. K. Hoagland: The Lord's Supper, Matt. 26:26. The Rich Fool, Luke 12:20. S. S. attend., 29. By letter, 1.
Long Run—Bro. J. M. Pepper: The Dignity of Life. The Wise Christian.
Oakdale—Pastor K. N. Mohler: A Solemn Warning, Isa. 38:1b. The Power of a Touch, Matt. 14:36. R. R. attend., 135.
Ormsby Ave.—Pastor G. D. Billison: The Betrayer and the Betrayed, Luke 22:48. A Choice Made, Gen. 13:11. S. S. attend., 120, increase over same date last year of thirty-four. Our B. Y. P. U. are giving a sunset excursion August 8th, tickets 25c. One received the right-hand of church fellowship.
Portland Ave.—Bro. J. C. Quarles: The Man After God's Heart, I Sam. 13:14. S. S. attend., 104.
Twenty-sixth and Market—Pastor R. E. Reed: The Model Church, Acts 2:42-47. Bro. P. T. Hale: Brotherly Love, John 13:34. S. S. attend., 318. By baptism, 1; baptized, 2.
Third Ave.—Pastor S. J. Cannon: The Gospel, Rom. 1:16. A World-wide Call, Isa. 45:22. S. S. attend., 126.
Thirty-sixth and Grand Ave.—Bro. R. M. Fanbion: The Christian Hope, Heb. 6:19. S. S. attend., 35.
Twenty-second and Walnut St.—Bro. Bailey, of Baltimore, Md., preached morning and evening. S. S. attend., 620. By letter, 2.
Van Buren St.—Pastor E. G. Sills: Risen With Christ, Col. 3:1-4. Begin at Jerusalem, Luke 24:47. S. S. attend., 103. By baptism, 1.
Corresponding Secretary P. T. Halo preached at 11 a. m., at Board's, on "Christ's Definition of Eternal Life," and at 8 p. m., at Twenty-sixth and Market, on "Christian Love, Its True Basis, Manner and Development, and Glorious Fruits." He reports excellent progress and hopeful outlook in the Educational work.

After a satisfactory examination of his Christian experience, call to the ministry and Bible doctrine, the council unanimously recommended Rev. Pepper to the Pleasant Grove church for ordination to the full gospel ministry. C. H. Althoff, Clerk.

A. R. WORMELL, D.D. Adolphus Mending Wormell, D.D., was born in Newton county, Ga., March 2, 1831. He died in Louisville, Ky., July 21, 1908. When Dr. Wormell was quite a child his father immigrated to Western Georgia and then to Eastern Alabama, settling on a farm in Russell county. As he says: "In my fourteenth year, the second Sunday in September, 1844, in Concord church, I was blessedly saved." The Rev. H. M. Ware was then pastor of that church. During six years after his conversion he worked on a farm and went to school a few months in the summer. It was made plain to him about the year 1850 that he must preach the gospel and so strong was the impression that he never stopped his studies until he had completed an academic, collegiate and the main studies of a theological course. He took his primary and academic studies in Hiramwood Institute, about a mile west of Lagrange, Ga., under the charge of Otis Smith, assisted by two teachers. In the summer of 1855 Dr. Wormell graduated from Mercer University, Macon, Ga., in a class of eighteen. For about twenty-five years he devoted himself largely to teaching. During the most of this time he was either a professor or president in some college or university, devoting himself largely to teaching the languages, metaphysics, logic, etc., making preaching only a secondary matter. He was in a fair way of making a fortune, but was conscious of "heaviness of soul" and then hastened to change his purpose in life. He made way with all he possessed and devoted himself to preaching. A great change took place in his life about this time and ever afterwards he fully consecrated himself to God and His service unto the end of his life. In 1864 Dr. Wormell was married to Miss Mary I. Sneed, at Sweetwater, Tenn. She died some three or four years ago. He leaves three children. Dr. Wormell was a remarkable man. He possessed a strong intellect and he was highly cultivated. He was a fine Greek scholar. He translated the New Testament and added a few brief notes. This translation stands high in the estimation of scholars. The book had an extensive sale and still sells well. He was a man of deep and strong convictions and he had the courage of his convictions. He was deeply spiritual. He was a man of much prayer. He held peculiar views on some subjects and many thought him extreme. He believed in divine healing through faith. He was a Godly man and sought ever to be in communion with God. He taught, earnestly and constantly, what he called the "spirit filled life." He believed himself ever to be moved by the Spirit in his religious life, ever yielding to what he believed were the impressions and motions of the Spirit. During his last illness he was very anxious to recover his health that he might carry out certain things for the glory of God and the good of mankind. But when he found that the end of his earthly life was approaching there were no doubts disturbing him, he was perfectly reconciled to God's will concerning him. He felt that he was going home to be with his Saviour and he at rest. I never heard any one call in question his goodness and sincerity. I knew him intimately and he lived for some time in my family and was highly regarded by us all. I loved him as a brother in the Lord and often held religious fellowship with him. Near the close of his life he asked me to attend his funeral and to say a few words about him, hence I have read the following brief paper in regard to him. "Servant of God, well loved, Rest from thy loved one, The battle fought, the victory won, Enter thy Master's glory."

THE STATE. Rev. H. M. Prouden will supply the pulpit of the Hopkinston church during the month of August. He has announced an attractive series of Sunday night sermons for that month.

Mrs. Jeannie J. P. Jenkins has just closed an excellent meeting with the church at Ashland. Ten were added to the membership and the church was greatly strengthened. Mrs. Jenkins always leaves a field much stronger and in great demand.

Mr. Otis church and its beloved pastor, Bro. P. P. Gates has been greatly blessed during this Association year. Thirty-two have been added to its fellowship, making the present membership 110. A new hour of worship has been built and hundreds paying for the church more than \$7,500 have been raised for the pastor's salary, missions and church expenses.

W. F. Jaggis writes from Vine Grove: "I have just closed a very fine meeting here of twelve days. Bro. Jesse O. York pastor of Parkland church of your city did the preaching. To say he did it well is a very mild way to put it. The preaching was orthodox, logical and presented in a sweet, earnest spirit. We had twelve additions by baptism and four by letter, sixteen in all. And the church and town was much revived."

A great work of grace has been wrought in the past few weeks, under Evangelist W. H. Hodge. Bro. Hodge had a month to spend in the mountains and Bro. Powell asked him to hold a meeting at Prestonburg. He did so with gracious results. Sixty-six had joined at last accounts. The meeting promptly closed last Monday. The district judge, District Attorney and many leading citizens joined the Educational Board there. Bro. Hale has bought the college here. The check was sent a few days ago. Possibly Bro. J. P. Jenkins will go there until a pastor can be secured.

David H. Hill, State Evangelist, writes: "Have just closed a gracious revival in Manfordville, with Pastor Joyner, thirteen by baptism and fifteen by letter. Some five or six others will yet unite by baptism. Some have gone to other churches. Bro. Joyner has a great work before him and will lead his people on to noble things. The Baptists there have been for years worshipping in the Presbyterian church, but during the meeting they leased a house and organized a Sunday School and prayer meeting of their own. We go next to Mt. Washington with Pastor Adkins. All who read this pray for a gracious revival there."

BLACKFORD ASSOCIATION. This body assembled with the Mt. Eden church, Hancock county, Ky., July 29th. Former Moderator Ira L. Rice called the body to order at 10 o'clock, and was elected by the clerk casting the vote of the body, on motion, and second, with universal consent. In the same way Elder Otto Whittington was elected assistant Moderator, and E. H. Moore was re-elected clerk by the Moderator casting the vote of the body. After organization, the introductory sermon, a very practical one, which was well received, was preached by Elder C. M. Corley. Much time was consumed by the reading of letters from the churches. The churches were nearly all represented, though some of them by letter only—some of them being deplored, since the discussion of the various interests fostered would benefit any of the brethren if they could be induced to hear them. There was an increase in contributions for missions over the previous year, but the churches are still very far below their duty. Dr. J. G. Bow, I am glad to state, secured a good list of new subscriptions and renewals for the "Old Reliable" Western Recorder. Among the visitors present were Drs. W. D. Powell, Corresponding Secretary of State Board of Missions, and J. G. Bow, both of whom spent the previous night at Hawesville and made the hearts of the saints rejoice by virtually lifting the debt which has so sorely pressed that faithful little band; J. D. Maddox, Corresponding Secretary of the Baptist Ministers' Aid Society of Kentucky; J. N. Prestridge, of the Baptist World; L. S. Sanders, representing the Louisville Baptist Orphan's Home; Elder W. H. Bruner, of Sa'em, and your humble scribe, from Daviess County Association, and perhaps others. The usual business was very harmoniously and far too hastily dispatched. I wish we could somehow quit crowding three good hard days' work into two days. There was preaching at the stand in the grove perhaps by all the visiting preachers, and saving your scribe's work,

it was all very good, and most of the visiting brethren, as well as the brethren at home, made good and profitable talks on the various subjects that came before the body.

It is useless to say that the entertainment was abundant and abundantly enjoyed, for it was in Kentucky, and in Harbort county, where the utilities was brought up at that. Altogether it was a very enjoyable, and, we hope, profitable meeting. This body will meet with the state at Lexington at the same time next year.

THE HODGENSVILLE MEETING AND PASTOR MARSHALL.

It was my pleasure to be with Dr. C. C. Marshall, of Hodgenville, Ky., in a splendid meeting of twelve days, during which time we had more than forty additions to the church, and other professions who said they would join the country churches near by where their people belonged.

The Hodgenville church is a good church, having many splendid, active members in it, and Pastor Marshall is a fine fellow and a magnificent preacher. He is one of our most scholarly young ministers, being an A. M. and a Ph. D. Marshall, though having been in the North most of his ministerial career, is a sound Baptist, rejecting alien immunities, open communion, etc. He has treated or both of the above subjects of real merit, as well as an splendid look on "Monthly Devotions," well worth the price and a careful reading. The Hodgenville church is justly proud of her pastor.

Wm. D. Nowlin, Owensboro, Ky.

DEAR RECORDER. I call your attention to the change which has been made in our Vice President in Kentucky. Bro. Lloyd T. Wilson, having resigned on account of moving to Virginia, Rev. L. W. Doolan has been elected by the Board as Vice President for your State.

R. J. WILLINGHAM, Richmond, Va.

THE B. Y. P. U.

THOS. J. WATTS, COR. SEC'Y.

Concord Association has appointed a standing committee on B. Y. P. U. work to report next year. Since the B. Y. P. U. is recognized as a part of our denominational work, reporting regularly to the General Association, every Association in the State should appoint a similar committee.

Twelve thousand young people are enrolled in B. Y. P. U. societies in Texas. Of this total there are 2,661 found in Senior Unions, 2,343 are grouped into Juniors. Of these local unions there are now 241 Seniors and 94 Juniors.

The Corresponding Secretary addressed the B. Y. P. U. at Carrollton, Ky., recently on a Christian Education.

Occasionally one hears the statement in some quarters that the work of the Baptist Young People's Union is losing ground—that the movement has already spent its force and that the time will shortly come when it will be nothing more than a mere memory. True it is that much of the froth and foam that characterized the work in altogether too many instances in the early days has passed away and many of the features of other days are no longer present but these things have given place to other things more permanent in value and more far-reaching in results. The results from the local unions over the field which have been sent up to your committee, show in many cases, a decrease in actual number of members enrolled in these local unions but close investigation has disclosed the pleasing fact that this decrease has been caused in almost every case by the sending forth of many members from the union into other channels of church life, and to a better conception of the real object of the union and its work in other cases.

From Report Texas B. Y. P. U. "As our churches have realized more fully the comprehensive character of their work, and the necessity of enlisting all the members in this work, many have in recent years created organizations within the church organization. This seems to us now to have been a providential movement, but it has had many dangers and some abuses. These came in the past and will come in the future, where we fail to realize the exact relation of the organizations to the church itself. If these organizations exist for ends which do not minister directly to the common work of the church, they are out of place. These organizations are proper only when they are the grouping of people of certain ages or sex, or of those peculiarly fitted for certain works, with the purpose of enabling the church better to do its work, and under the direction of the church as a whole.

The great safeguard is to maintain the preaching services and the church prayer meeting, as the work which all share in common. There should be the rallying place for the great common life of the church. It is possible to have great congregations and have no organization; then we are weak. It is possible to have strong organizations and poor congregations; then we are weaker. But it is possible to have both. For also we must see that all contributions, even if collected through three groups, are paid through the church treasury, and go to the credit of the whole body. These societies or groups must also report to the church, and should continue their controlling membership to actual members of the church of which they are a part. Everything should be done to keep constantly in mind the fact that these societies are but the groupings of individual church members to better do their full duty to each other and to their church."—I. J. Van Ness.

New Liberty, Ky.

W. M. U. NOTES.

Miss Eula Hensley, the Kentucky Y. W. A. missionary to China, is delayed in her going on account of the illness of her mother. We sympathize with Miss Hensley, and are glad to know that her mother's illness is only temporary and she expects to go to China in September or October next.

At the Woman's Missionary Association in June it was agreed that the white women of the State would aid the work of the colored women among their people by paying \$10 per month on the salary of a worker, this \$10 to be raised by paying \$1 a year from each society. Miss Lamb requests each society to take this matter up and let her hear from them promptly.

Mrs. C. A. Stakely, Montgomery, Ala., provided over the W. M. U. meeting in connection with the Alabama State Convention. This was their eighteenth annual session. The entire amount of money given to all purposes was \$30, 937.61. Mrs. Hamilton made the Sunbeam report and Mrs. Vesey that of the Y. W. A. The C. C. of Alabama has established headquarters in the Watt's Building, Birmingham. They have a Secretary-Treasurer giving all her time to the office.

The Home Board has appointed Miss Mabel Hayes to reorganize the work among the blind and dumb in Cuba. She will establish a school for muters at Havana and do missionary work among them. The Baptists are first to undertake the work in Cuba.

The W. M. U. Training Institute, held in connection with the Baptist Assembly at Furman University, was largely attended and was both helpful and enjoyable. Mrs. Hatcher, in her talk on Band work, emphasized this point: Every Band leader should realize that every child in her Band is a possible missionary.

The Ladies' meeting in connection with the Convention at Meridian, Miss., was large and enthusiastic. Their aim for this year is to increase the number of societies, raise \$300 for home and foreign missions and support a girl in the W. M. U. Training School, Louisville, Ky.

The Sunbeams of Arkansas are memorizing Bible verses and writing them from memory and sending to the Sunbeam Leader, who in turn sends them a picture of their Sunbeam Leader, Miss Pearl Harrison, in Chinese costume.

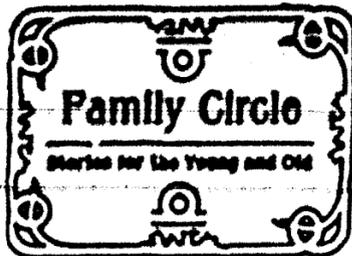
The following testimonials from our Indian brethren are interesting: Hancock, the Kiowa deacon, says: "I am thankful that Jesus road came, and I am saved, clean inside and outside. My life used to be dirty, when Jesus took me and made me white and clean."

White Arm of the Crow Mission: "I've set my heart like an open door to Jesus and I don't intend to shut it."

Gros Ventre, another Crow: "I've taken Jesus Christ for partner and I don't intend to take any other partner with me."

Our beloved missionary, Bro. R. H. Graves, Canton, China, has passed his seventy-fifth milestone. Mrs. Graves celebrated by inviting the seminary students to a cup of tea at 2 p. m., and the Canton members of the mission to a 5 o'clock tea. May God give our brother many more years of service before he sees fit to call him hence.

An Egyptian girl-student—a Moslem, he it remembered—has just taken her B. A. degree. She is the first Egyptian woman to gain the distinction; but she will probably not long be the only one, for already there are seven government schools for girls, staffed by trained women teachers, from the Women's Normal School at Boulak. The women of Egypt are thus beginning to regain the free and honored position which they enjoyed more than two thousand years before the time of Christ.



THE MOTHER'S ADDRESS TO HER CHILDREN.

Come, children, hear your parents' word; Happy are they who fear the Lord, Who love his name, his laws—O, keep your tongues From speaking wrong;

Alas a day, From slender days; And let no angry words, Piercing like spears or swords, Burst from your lips, my children dear, 'Tis God who speaks, with reverence hear!

O, never call a brother, fool, Or when at home, or when at school, From awful thoughts and deeds depart, Do good to all, with all your heart; Seek peace, abstain from war and strife, And live a pure and useful life. Love all the good, pray for the bad, And comfort those whose hearts are sad; Kind words can make the mourner glad. Visit the poor and give relief; O, feel for all the sons of grief; Think of the Master's wondrous grace; He died to save our ruined race.

A SUPREME TEST.

BY A. B. COOPER.

The old church of Rively was beautiful without and within. It was Sunday, and April, but the sun was shining with a brightness and a warmth which he sometimes fails to exhibit, even in June. A thrush, anticipating the words of the choir within, was shouting his hallicujahs from the topmost twig of a great, leader-leaved lime, while a skylark in that "privacy of glorious light" which is his, was singing at heaven's gate.

The vicar overtook Mrs. Lamplough and her son and daughter, George and Mabel, in the avenue leading to the old church. They were walking with them to the church door. George did most of the talking, while his mother listened indulgently, and Mabel and the vicar seemed a little absent-minded.

"It's a pity to have any responsibility on a morning like this," said George, presently. "Neither you nor Mabel, vicar, can enjoy the sunshine and the feel of spring in the air, because you both have something on your mind; one has to preach a sermon, and the other has to sing a solo."

"Yes, we would both run away, if we dared," said the vicar, smiling. "The sense of responsibility is something appalling."

Mabel looked at him in surprise. "Do you really feel like that, Mr. Garlani?" she asked. "I thought it all came easy to you—that it was only I who felt like that. I would often give anything to avoid doing the things I know I ought to do."

"There's a jolly old thrush up in the treetop preaching his sermon without a quail—and with very few notes—and the lark in the blue is singing just because he feels like it," said George. "Why can't we do things in that light-hearted style?"

George had a philosophical turn of mind. His apparently light questions generally led somewhere, and the vicar knowing it, answered him seriously.

"For the same reason," he said, "that Christ died for men, and not for birds. It is the sense of responsibility which makes life so serious. Mabel could sing to her piano at home as easily and carelessly as the lark; but when she feels, as I know she does, that her song is a message from God, the heart-strain—the sense of entering into the lives of others—is poignant. You remember, George, the last verse of Tennyson's wonderful lyric, 'The splendour falls.' He heard the bugle echoes at Killarney, just as we hear the song of the birds this morning, but as he listened the deeper meanings of life surged into his soul, and he exclaims:

"O Love, they die in yon rich sky, They faint on hill and field and river; Our echoes roll from soul to soul, And grow for ever and for ever."

"I love that song," said Mrs. Lamplough. "Mabel shall sing it for you some day. It goes to the heart of things."

"I think you give me credit for more than I feel," said Mabel, smiling. "I think self-consciousness has probably more to do with my nervousness than anything else. I often wonder if I could

face a soul ordinal." "He steadfastly set his face to go to Jerusalem," said the vicar. "I don't often remember my text on the way to church, but that's the text for this morning's sermon. The Resurrection is in that text, as well as the Cross."

"I am answered," said George, smiling, as he and his mother parted with the vicar and Mabel—who was in the choir at the little chancel door. "If you preach no good a sermon in the pulpit we shall all be edified."

It was a notable morning for many in that village church. Mabel Lamplough had never sung a solo before, and it was a great surprise to everybody, except the few who were in the secret, when she stood up alone. The severity of the ordeal for Mabel was shown by the afterwards flushing and paling of her cheeks—her mother's lips moved in prayer for her.

Then, as the organ died into silence, out of the silence came a note so deep and rich and sweet that the rustic gasped in sheer amazement, and then settled down to listen. They knew that Mrs. Lamplough could sing, for she sang a note in the choir; but they did not know that critics who knew what they were saying had pronounced her voice one in a million.

And what else could Mabel sing, but that immortal and supreme hymn, which, through all the changes and changes of life's surface, goes down, down, through the hard rocks of selfishness and the stiff city of pride to the deep artistic well of tears!

"When I survey the wondrous Cross On which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride."

It was a beautiful setting of the hymn that Mabel sang, now low and mournful:

"See from His head, His hands, His feet, How narrow and how low mingled down."

Now rising to ecstatic praise through which the organ peered the deeper notes of self-renunciation. And not less did mingled humility and rapt vision shine in the face of the singer as she finished with a note that seemed more than half a sob:

"Love so amazing, so divine, Demands my soul, my life, my all!"

The inspiration of this great song seemed to pervade the church, and never had Mr. Garlani had a more reverently attentive audience than on that Sunday morning, and never had he had greater freedom of spirit and of speech.

"We are often tempted to take the easy way—the primrose path instead of the via crucis—but it is only by losing our life that we can save it," said the preacher. "There must be steadfastness in our Christian life—a determination not to be turned aside from the things that are paramount even at the cost of earthly love, the strongest bond of human life—for 'He who loveth father or mother more than Me,' said the Master, 'is not worthy of Me.' This is hard saying, but this who's-hearted devotion is its best reward. The world will never be saved by meeting it half way. 'What community hath light with darkness?'"

"But the way of the Cross is the way to the crown. He was despised, rejected—and yet God hath greatly exalted Him and given Him a name above every name. We cannot play fast and loose with divine things. They must be everything to us, or nothing. The kingdoms of the world are dearly bought at the price of a lost communion. But if we are obedient to the heavenly vision, if we are steadfast in our hearts, we shall find that the things we dreamed are transformed into golden keys that open the gates of life, and that the price we shrank from paying has already been paid in full by our Divine Master. Yes, if we be dead with Him, shall not we also live with Him?"

II.

The sun was shining just as brightly next morning when Mabel stepped out into the front garden where the crocuses were spangling the lawn with white and gold. She expected her usual Monday morning's letter from Frank Haverland. Oh, how proud she was of him, of his brilliant career at the 'Varsity, where he had carried all before him, of his equally brilliant course at Leydon, where he had gone to study medicine, with a view to becoming a specialist. And now he was practicing in the West End of London, making a name thus early for himself—and yes, ah, yes—a home for the girl he loved.

It seemed all too good to be true, this beautiful morning. Yet it was true—gloriously true. Of all the girls whom, in her humility, she imagined he might have had his choice—for was he not handsome and accomplished—he had chosen her. She would have a letter from him shortly, telling her for the hundredth time of his great love for her. Her heart beat at the thought. Not even George, much as he loved her, and whom she could hear now up in the bath-room trailing something about "down to the deep," over his toilet—no, not even George could enter into this communion of heart with heart.

The latch of the gate clicked, and the old postman, who knew as well as Mabel herself the character of the letter he brought every Monday morning, came stamping with his stout ash stick up the gravel path.

"Good-morning, miss," he said, as she, running to meet him, took the letter from his hand. "Ye did my heart good yesterday morning, ye did, indeed."

"I'm glad, Thomas," said Mabel. "I looked once at your dear old face, and it helped me."

"Ah, my dear, it's good of ye to say so. But ye' turned my old eyes within."

"All the vain things that charm me most I sacrifice them to His blood."

Things do not charm me as much as they used, perhaps, but I couldn't help wondering if I'd be willing, even in my old age, to sacrifice anything He might, in His all-wise Providence, require of me. I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord. St. Paul had got there, miss, but I doubt I have not."

"He had, indeed, Thomas; but we're not at St. Paul's."

"No, miss," said Thomas, turning to resume his literary, "but it's the same Jesus Christ for us all—that sets us level. His grace is sufficient—sufficient."

Mabel put George's and her mother's letters on the hall table and came out again on to the veranda which ran along the front of the house, and, unfolding a deck chair which stood against the wall, settled comfortably in it to read her own. The first few paragraphs were in Frank's usual vein, and gave no indication of the tragedy to follow.

"Lately," wrote Frank Haverland, "I have been dipping, for recreation primarily, into Schopenhauer, Strauss, Haeckel and Renan—positivists all, but wonderful reasoners, Mabel. I do not think my Christian faith was ever the healthy plant yours is, and I fear my residence on the Continent did nothing to strengthen it; but I must confess that this course of reading has left me a little alternative as an honest man but to call myself an agnostic."

"I must further confess that I feel a good deal like a man whose vessel has gone down under him and left him clinging to a spar in the midst of the ocean. But what could I do? Great waves of logic carried away one after another all my cherished articles of faith until, as I have already said, not one of them is left."

"Am I happy? Well, now, is a man happy when he is clinging to a spar in mid-ocean? No, I must say I would give up all I hold most dear—except you, my darling—if by so doing I could keep my faith in which my mother lived and died. Sometimes the conviction of my intellectual inability to meet these men's arguments has been worse than physical pain. But a man cannot believe a thing because he wishes to. It is the tragedy of human intelligence."

"I fear this will come as a shock to you, and I hate to give you even a moment's pain. But I feel I ought to tell you the position I have been driven to with respect to matters which are vital to you. You know how I love you. Nothing can ever make any difference to that. And when we are married you will go your own faithful, trustful way, by in one whom I still regard as an ideal man, but whose death I can no longer regard as a sacrifice for sin, and whose resurrection I look upon as a beautiful myth."

"Hu! Mabel—tears! Not had news from old Frank, surely?" Mabel started as from a painful dream to find George standing over her. Then she hastily wiped away the tears which certainly were there, and tried to smile. But the effort was a sad failure, and again, at the sight of her brother's sympathetic face, tears rushed to her eyes, and her lips trembled piteously.

"You are generally so chirpy on a Monday morning, Mabel. Tell me, little girl," and he laid his hand on her fair hair. Her heart was too full to speak, but she handed her brother the letter, putting her finger on the place where he should begin to read. There were no secrets between these two, and though George had never made any demonstration of a vital interest in religious things, yet she knew that he would understand, in some degree at least, what the letter meant to her.

George read through the portion indicated without comment. Then he looked down on his sister, who had watched every expression of his mobile face with

less interest. "Poor Frank," he said. "It has cost him something to write that. He's a good sort, Mabel. You mustn't be hard on him."

"Ha!," cried Mabel, rising from her seat and looking away across the bright landscape with eyes that saw nothing of its brightness. "I shall pray for him night and day, George. But, but—George—do you think—I ought—to marry him?"

Her brother stood back in amazement. "Marry him?" he asked almost angrily. "You love him, don't you?"

"Oh, George—you know."

"This makes no difference to the man himself. He is, as he always has been, an honest man—true to his convictions—and he'll make you a good husband. Pray for him, by all means, Mabel. But think twenty times before you give him up for a thing he can't help."

"Do you think good can ever come out of disobedience, George?"

"Disobedience! Where does the disobedience come in?"

"The Bible says plainly 'Be ye not unquiescently yoked together with unbelievers—what part hath he that believeth with an infidel?'"

"Why, Mabel," said George, real distress showing in every line of his face, "you surely don't call Frank by that hateful name?"

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"He says—he is—an agnostic," said Mabel, commanding her voice with difficulty.

"And I've known some jolly sound fellows who were agnostics," said George. "And Frank Haverland's one of them. He's worth a million of the milk-and-water type of Christians, who gabble a creed without half knowing what it means. Their belief is simply a matter of habit."

"Don't, George. If my standard is not Christ's standard, I am only a Christian in name, not in heart and life."

"Mabel—if your love doesn't plead for him—"

"George!" cried Mabel in poignant distress. "If I were to follow my heart, I should rush indoors this moment and write and tell Frank that nothing could ever part us. But you know what Mr. Garlani said yesterday, George. 'He that loveth father or mother—'"

"Mother's here," said George in a low voice, as Mrs. Lamplough came out on the veranda. Her health had been very indifferent of late, but nothing except absolute inability to rise would keep her from sitting down to eight o'clock breakfast with George and Mabel, and conducting family prayer afterwards, before George went on his bicycle to the neighboring cathedral town of

Mincaster, where for a year he had been junior partner in a firm of solicitors. "Not a word to her, George—yet," whispered Mabel. Then she went forward to greet her mother. The expression of the elder woman's face was in itself a benediction.

Only the vicar and one or two of her closest friends knew the deep water that she had been through. Trouble is the touchstone of Christianity. If it embitters and hardens, the spirit of Christ is not there, but if it sweetens and softens the character, it is a sure proof of the inward Christ who said, in full view of Gethsemane: "My peace I give unto you."

Mabel tried to be her own natural happy self during breakfast, but when she knelt with her face buried in the cushions of the couch and heard her mother's gentle voice praying, her heart seemed ready to burst.

Who can explain the appropriateness of audible prayer—if it is heartfelt—to the individual need of every earnest participant? To Mabel it seemed as though her mother must know her most secret thoughts. Yet she did not; it was but the clairvoyance of love.

"Give us, O Lord," she prayed, "the vision of Thy supreme sacrifice, that we may be drawn to follow Thee, even though afar off, on the path of self-renouncing love. It was not for a little that the Lord of Glory died, and we pray that, even though we may not realize all our own need, and much less the need of the world, yet we may, by uttermost obedience, unwavering trust, and simple unquestioning faith, enter into fellowship with Thee, and that we may count this fellowship above all the treasure of earth—its ambition—its fame—its riches—yes, even its human love. Thou wilt not leave us comfortless. Nigh unto Calvary was the garden of resurrection, and if we walk the hard, thorny path of duty, if we nail even our affections to the Cross, wilt Thou not give us the large recompense of peace?"

(Continued in next issue.)

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STORIES FOR LITTLE ONES.

KITTY WHITE'S LETTER

"Are you quite sure that this is right?" asked Jack as the postman handed him the morning mail.

"It seems awfully funny for a pussy-cat to get a letter. Who do you suppose it could be from?"

The postman shook his head.

"Guess it belongs here all right. Your kitty's white, isn't he?"

"Seems to me I've a right to be in the window, haven't I? Guess the letter's his all right. Better take it up and read it to him, then you'll find out who sent it, maybe."

Jack ran up stairs to his sister as fast as he could go.

"See here, Bess, the postman's brought a letter for pussy."

Bess looked at the envelope and read the address. There it was, as plain as day.

For KITTY WHITE, Corner House, Across the Way, Uptown Avenue and 600 Street.

"Why, Kitty White, here's a letter for you!" cried Bess, as Kitty opened his eyes, jumped down from the sofa-cushion where he had been sleeping in the sunshine, and stretched himself.

"Kitty gives his permission," said mischievous Jack. "Do hurry up and read it!"

"My dear Kitty White," began the letter, "you don't know me, but I do know you and love you, and nurse says I kin write to you. I watch you while you play out on the fire-escape. I hope you won't ever fall and twist your back the way I did. No, I didn't fall off the fire-escape, but I did fall down stairs when there was a fire to our house and I went to save Mis Kelly's baby. Now I'm in the hors pittle oppist your house, and the man that lives in your house is my doctor. He has told me about you and the boy and girl what lives in your house. Sometimes when he hurts me, he tells me stories about you to make me laff. I've been here three months now and nurse says I shall have to stay here a long time more. She has given me a kind of table across the bed to write on and every day I write a little mite in this letter to you. I ain't got nobody to write to, so nurse thought I might write to you. I hope your little mistress won't be mad. You see I ain't got nobody to love but nurse and you. I ain't got no mother, or father, nor sisters or brothers. I used to love Mis Kelly's baby, but I ain't seen her since the fire. Fire is awful. I don't see down as far as the side-walk from the window by my bed, but I kin see you when you sit up in your window or play outside. Some times I see your little girl and boy, too. I do hope they won't never twist their backs. Nurse sends you this ribbon and says if you get this letter and ain't mad cause I sent it praps you'll dress yourself up with it. I love you, dear little Kitty White. A Boy Across THE WAY."

"Well, did you ever!" said Bess, with the tears rolling down her cheeks. And Jack never answered a word, but stood looking out the window and blowing his nose pretty often.

Of course, it was all talked over with mother, and that afternoon Bess wrote a letter with Jack's ad-

vice, while Kitty White looked on. "Dear Boy Across the Way," it ran. "That is the very nicest letter I ever read. Bess and Jack think so too. They are coming to see you as soon as the doctor will let you have visitors, and I will be just as funny out on the fire-escape as I can every day, so as to make you laugh. I am sending you my picture and a package to help while away the time. Ask nurse to empty the sand out of the paper bag into this dish, and set three bulbs that look like onions on end in the sand, and then to place three pebbles in between the bulbs and around the outside of them to prop them up. Then ask her to fill the dish with water and set it in the window, and perhaps by Easter you will have some pretty growing plants. I'm afraid the blossoms won't be out quite so soon.

Lovingly, "KITTY WHITE."

"P. S. Bess and Jack are pasting a picture scrap-book for you. It's a secret, so don't tell! K. W."

MARY K. HARRIS, Near York Christian Advocate.

READS AND BUSINESS. Caroline Herrick applied for a position as stenographer in a business office the other day. The position was a desirable one, for although one of the firm was somewhat peculiar and difficult to work with, there was good pay and opportunity for steady advancement.

Caroline was confident of success, for she had taken excellent rank at school, and her work was always accurate and businesslike. Her letter of application was immediately answered by a request to call at the office.

She was there upon the moment; her manner was as good as her letter, and her shirt-waist was immaculate. It was a thin one with a Dutch neck—she had a very pretty throat. She wore two strings of beads, three combs set with blue stones, two bracelets, and a belt with a large buckle, also set with imitation stones.

The interview was brief but businesslike. She left the moment it was over, confident of success, yet the next morning came a note from the firm, regretting that they could not avail themselves of her service.

She had grit. She wrote a courteous letter, asking in what way she had failed to recommend herself to them. She was scarcely hopeful of receiving an answer, but it came promptly.

Dear Miss Herrick. In reply to yours of the 17th, asking for the reason of your failure to meet our needs, we quote Mr. Smith's words: "The work is satisfactory, but we do not want anybody who goes around looking like a pawnbroker's shop." Very truly yours, Smith & Jennings.

It was a hard lesson but it is a pleasure to record the sequel. The girl wrote a second letter of three sentences. Messrs. Smith & Jennings.

Gentlemen: Thank you for your letter of the 18th, replying to my request for the reason of my failure. The "pawnbroker's shop" is retired—permanently. May I ask to have my name put upon the list of applicants for future vacancies?

Very truly yours, Caroline Herrick.

The letter—and her courage—were effectual, and she obtained her place. But possibly the story bears a hint for other business girls.—Exchange.

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"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

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"MY CHURCH" BY J. B. MOODY. PRICE \$1.00. 325 PAGES. 1 The Messengers of the Churches, the Glory of Christ (Hot Springs Address) 2 The Churches the Stewards of the Faith 3 Church Characteristics, or, Was the Church at Jerusalem a Baptist Church? 4 Loyalty to the Church. 5 Church Communion With Christ 6 Church Perseverity (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 Writ 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. BAPTIST BOOK CONCERN INCORPORATED 612 FOURTH AVENUE, LOUISVILLE, KENTUCKY. JOHN W. HILL, Manager Book Department.

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CONCORD ASSOCIATION.

This body gathered with the Bethany church, at Holbrook, Grant county, ten miles east from Owenston, on the 29th and 30th days of July. At 10 o'clock, when the gavel fell for order, the large house was packed to the uttermost. Devotional exercises were conducted by Dr. H. F. Swindler, of Keene, than whom no man has a warmer place in the affections of the saints of this territory. Upon reading the letters it was discovered that all the churches were represented save two, and the fact was also brought out that nearly all of them were in a healthy and prosperous condition. The officers of the preceding year were each re-elected. The opening sermon was by Elder J. M. Fowler, pastor of Drayton's Ridge church. It is not often that such a profound, logical and Scriptural sermon is heard at an Association. The subject was "A Problem, and How to Work It." Scripture: Samuel, the Israelites, and Jehovah, about a king. The preacher showed that like conditions confronted God's people now, naming more kings than one, they wanted, but the aggregation was that the demand for machinery and over-organization have covered the heavenly flow of vitality and spirituality into the lives of God's people, but the remedy, and he did much emphasize that, was prayer—earnest prayer—servant prayer—constant prayer.

down any religious society, institution or corporation whose managers or any of them practice or approve in any way alien immersion or open communion. Many other important measures were discussed and disposed of. We were all delighted to have with us our honored and venerable brother, T. J. Jenkins, who for so many years was the faithful and efficient Moderator. The writer has been in constant attendance at Baptist Associations for more than fifty years, but does not remember seeing such great crowds as gathered at Holbrook, and above all there was wonderfully expressed the presence of the Lord, through all the sermons, but the closing service brought a heavenly feast to our souls, as we sang and gave the parting hand, it did seem that the house where we were assembled was filled with the Holy Ghost. J. W. WALDRON, Owenston Ky.

"SPIRITUAL STAGNATION"—ITS CAUSE AND CURE.

BY REV. E. W. TARDON.

It is to be lamented that many professing Christians, and also Christian churches, have grown worldly, erased the old lines of demarcation, and gone out of their right way to please the world by catering to the appetite for "attractions," so forsaking the simplicity that is in Christ. If it is the hope of pleasing men we couple the lower with the higher motives, the lower will ultimately prevail over the higher, even in ourselves. We think we are throwing "a sprat to catch a mackerel," but shall find we have thrown the mackerel away and caught only the sprat: Such is the bias of poor human nature, that the highest good will be crowded out by the lower aims, and thus innocent things will become sinful when they invade the holy place. God commands us to keep them separate. "We cannot serve God and mammon." And if our churches take music, recreation, politics, of secular pursuits out of their proper spheres, and mix them up with Christian agencies as bribes to induce the worldly to patronize the house of the Lord, they may have the awful shame of hearing a new utterance of Christ's rebuke to those who in olden times introduced worldly business into the temple of God: "My house shall be called the house of Prayer, but ye have made it a den of thieves." The symptoms of this terrible worldliness may be either "causes" or "results" of the spirit of worldliness itself. We must examine some of them, and see how they affect us. It is getting to be generally believed that the "requisites for success" in religious work are ornamental and pretentious buildings, fine organs and elaborate services, short sermons and shorter prayers—and, in a word, whatever can be called "attractive." In many chapels "the Gospel sermon has been superseded" on Sunday evenings by a lecture on a semi-religious topic, or a review of some noted book or author. And while we admit that items of Christian truth are probably introduced into these discourses, we earnestly protest against the change. In "the public ministry," at dozens of chapels, everything likely to offend the susceptibility of the critical hearer is carefully kept out of sight. The presentments of doctrine are harmonized as far as

possible with the advanced views of the age. The terrors of the punishment of unrepented sin are toned down, or ignored. The atonement of Christ is reduced to the modified notion of self-sacrifice. Allusions to the blood which cleanseth from sin are avoided, lest some delicately-cultured mind should be shocked at so vivid a metaphor. A new theology, described by its teachers as liberal and enlightened, is favorably received, and the old landmarks of truth are removed. It might be well for us to advise our church visitors, who interview candidates for membership, to be increasingly careful to ascertain the reality of their conversion and to set before them the obligations attendant on the profession they make, and their duties toward God as members of His church. In regard to the matter of amusements. The reason why Christians drift into utter worldliness—seeking pleasure in theaters, balls, and similar places—is the lowliness of spiritual resources. Now, it is hard for any one to refrain from seeking pleasure by an occasional indulgence in worldliness, unless he has some higher joy to prefer in exchange. Many believers have just enough religion to cast a shadow over worldly joys, but not enough to fill them with the joy of the Lord. A believer who realizes the true happiness of constant fellowship with Christ will no more desire indulgence in worldliness as an occasional treat, than the stomach of a healthy man will crave a dish of mere garbage as a luxury! Therefore we pastors must endeavor to create a spiritual appetite for wholesome joys, by building up our converts in the spiritual life, and showing them what high delights Christ promises to His faithful ones, and how they are forfeited by the folly of going to the world for our pleasure. Let us also steadily avoid creating opportunities for religious dissipation by the sensational or sentimental element in special services and kindred meetings. Let us be careful to keep all "special" events under our own supervision, that no attractive extravagances may be smuggled in. Let us speak our mind courageously, and take a firm stand, in refusing to yield to innovations of a doubtful character. If we do this, God will reward us with more frequent conversions. It is scarcely necessary to add, "Preach the Gospel, and cultivate the church—against a careless spirit. Finally, the best remedy and safeguard of all is, "United prayer for the outpouring of the Spirit." All other means are ineffectual without prayer. Then let us, and all who feel the urgency of the want—let us pray to the Lord of the vineyard, that He will behold and visit the vine His hands hath planted. Setting our faces like a flint against the evil things we lament, let us pray the Lord to have pity on His holy name, which the house of Israel have profaned. Let us plead for the Holy Spirit to shed abroad the love of Christ more powerfully in the hearts of all believers. Let us pray unitedly, and specifically, "Let the fire burn within us; let the burden be upon us; let the zeal of God's house consume us, until we besiege the Throne of Mercy with the agony of a great cry—'Turn us again, O Lord, God of hosts; cause Thy face to shine, and we shall be saved!'"—London Baptist.

THE BAPTISTS.

BY A CANADIAN.

In describing the church, the Song of Solomon says, "Thy neck is like the tower of David builded for an armoury, where on there hang a thousand bucklers, all shields of mighty men." Here it is compared to David's strong tower built on Mount Zion, wherein like a great museum were gathered up the weapons of Israel's men of valor who had passed away. Did I desire to know the history of any nation I would go into some old armoury where were collected and hung upon the walls the shields of the mighty and the trophies of her victorious. I would enter the Tower of London. That mighty fortress guarding eight centuries of British history, where now "all hushed in silence," twenty generations of brave warriors are present by their "bucklers" and "shields." William of Normandy, the stern conqueror, Henry III., and Richard, the lion-hearted, brave Crusaders; Edward I. and Edward III., relentless in war, with the Scotch and French. Henry V., the hero of Agincourt; Warwick, the king maker; Henry VIII., valiant at the Field of Cloth of Gold; Cromwell, the champion of liberty; Wellington, the hero of Waterloo; Cline dauntless in the Indian meeting. These and a thousand other brave defenders of the Empire are manifested in the Tower by their weapons of warfare—their "bucklers" and "shields." Leaving the historic Tower, I would enter Westminster Abbey, and in that "great temple of Silence," among the old, faded, trailing banners, I would stand by the graves of kings and statesmen, of poets and philanthropists—converse with the mighty dead—let these tombs, these walls, these rent bloodstained banners tell me of England's deeds of renown. Thus of national history. I enter the Baptist stronghold built upon the Rock of Ages, that armoury of the never to be forgotten past, and I find on its walls hung up the weapons of many of earth's true peer-ago—the royalty of Heaven. There, stained in their own martyr blood, droops the rent banners of De Bruys, of Sawtre, of Old castle, of Wightman. Yonder the buckler of the eloquent Menno. Here gleams with sharp Jerusalem blade, the Sword of Bunyan; near by it we find the keen rapier of Milton, of William Kiffin and Hansard Knollys. There hangs the sturdy blade of Major-General Harrison, the hero of the Commonwealth. The "bucklers" and "shields" of Robert Hall, Andrew Fuller, beneath whose giant appeals the Island of Great Britain trembled. There shine the breastplates of the immortal Carey, Marston and Ward, Gill, Haldane and Carson, Thomas Hughes, the founder of the Bible Society; Deacon Fox, the originator of the Sunday School Union; Spurgeon, the modern pulpit Chrysostom. In the Great Western Republic the all conquering weapon of Roger Williams, the standard bearer of religious freedom and soul liberty. The apostolic Judson, the stalwart Wayland, men who stood in the front rank of religious thought. Thus I look around and see the equipment of spiritual heroes—valiant defenders of the faith—coming all the way down the long corridors of past centuries. These all our Baptist brothers, and though dead they yet speak to us. How thickly

Important to all Women Readers of this Paper

Women are so subject to kidney trouble, so as men, which fact is often overlooked. Many women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease. If the kidneys are not in a healthy condition, they will cause the other organs to become diseased. You may suffer a great deal with pain in the back, leading down feelings, head-ache and loss of ambition. Poor health makes you nervous, irritable and may be dependent; it makes any one so. But thousands of irritable, nervous, tired and broken down women have restored their health and strength by the use of Swamp-Koot, the great Kidney, Liver and Bladder Remedy. Swamp-Koot brings new life and activity to the kidneys, the cause of such troubles. Many send for a sample bottle to see what Swamp-Koot, the great Kidney, Liver and Bladder Remedy, will do for them. Every reader of this paper, who has not already tried it, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive sample bottle free by mail.

studded are the walls of this temple with their armour, "all shields of mighty men." Not only have Baptists a glorious past, but also, as Neander, the great historian once remarked, "There is a future for the Baptists." Never was our denominational bough clothed and laden with such rich blossoms and buddings of promise as it is today. Never did any people occupy a prouder position, or was there presented to them a more glorious prospect than that which lies before us. In the Saviour's promised presence, in the indwelling mysteries of the Holy Spirit, in the simplicity of our faith, in the purity of our Bible creed, in the steadfast adherence to the path of duty and truth, in the wonderful story of the past, and in the prophecies of the future. I see before us a rich incoming harvest; a triumphant victory. A dying chieftain on a Canadian battle field, heard above the booming of the guns, the words "they run, they run." He said who run? "The French." "Thank God, I die happy," replied the dying Wolfe on the plains of Quebec. So Baptists may hear above the din of warfare "they run, they run," "who run," "paganism, Romanism, Sacerdotism." The Bible is supplanting the Koran, the Moslem is turning from Mecca. Creeds are running before the Word of God. Baptist principles are routing the hosts. Three of the "isms" are on "the run." From their chosen strongholds they are seeking safety in the ditch called "Union." The years are not many, when they will be harried out of this modern "refuge of lies," and the time hastens when they will find rest and safety only in the "One Lord, one Faith, one Baptism." The Bible, and not creeds; Christ, and not Calvin or Wesley; God's ordinances, and not man's devices, will in no far away day become the goal "shields" and "bucklers" of the whole army of God, then, and not till then, may the church hope to put to "flight the armies of the aliens." When God's ordinances are honored and the church one, then Satan and his hosts will "run" and the Prince of Peace shall reign in righteousness. God never takes aught from us without giving us something better. He removes the symbol, to give us the reality; breaks the type, to give the substance; releases us from the natural and human, to give us the Divine.—F. B. Meyer.

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It is a great sin to question God's commands or to resist his will. A dangerous thing, too! Peter, doing so, came near losing his soul, and would, but for his instant submission to his Lord's will. 'Twas a little thing on which to hinge so great a result. So was Eve's eating the forbidden fruit. But what a world-wide and time-long disaster is caused. So was the sprinkling of the blood on the doorpost by Israel's families. But it meant life to their first-borns. For a very little thing may be a test of mastership and the crisis, the decisive determinant of one's destiny.

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CHRIST'S RETURN.

W. A. POSTUM.

(First Article.)

The second coming of Jesus in visible form to his people on the earth is an absolute certainty. Nothing is promised in the Bible in plainer or simpler language. In Acts 1:9-11 the heavenly messengers make the promise of Jesus' second coming to the bewildered disciples who saw Him ascend in words that children could not misunderstand. Their hearts were greatly distressed by the sudden and strange disappearance of their Leader; and Teacher into the clouds, and there they stood with vision fixed upon the spot where He passed out of sight. "And while they looked steadfastly toward heaven, behold, two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'"

Then thirty years afterwards the writer to the Hebrews, in 9:28, just as clearly and distinctly makes the promise of His second coming in these words: "So Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation."

Every important teaching of the New Testament is associated in the inspired word with the second coming of Jesus. But, strange to say, it is not a doctrine of popular interest among Christians. And stranger still, while there is more said about it in the Bible than any other subject, it is very rarely preached about, and quite as rarely written about in the religious press.

However, in notable instances, God has wonderfully honored the ministry of men who made much in their preaching of the second coming of Christ. Within the memory of us all, no preachers of God's word have been more signally blessed than Charles Spurgeon, George Mueller, D. L. Moody, A. J. Gordon, R. A. Torrey, F. B. Meyer, L. G. Broughton, George C. Cates and many others whose preaching has emphasized and made prominent the promise of Jesus' second coming to the world. We have said that all important New Testament teaching is in the light of the second coming of Christ. Let us see.

1. Repentance. The first step of the sinner towards God. We read in Acts 3:19-20 Peter's admonition, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you."

2. Faith. The kind of faith for which salvation is promised is described in Romans 10:9. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." Now, see this in the light of the second coming: I. Thess. 4:14, 16: "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God."

3. In the matter of forsaking sin to follow Jesus, Mark 8:34, 38 reads: "Whosoever will come after me, let him deny himself, and

take up his cross and follow me. . . . For what shall it profit a man if he shall gain the whole world and lose his own soul. . . . Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels."

4. In the matter of heart purity, we read in I. John 3:2-3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope (i. e., of his second coming) in him, purifieth himself even as He is pure."

5. The Lord's Supper. Of this Paul said in I. Cor. 11:26: "For as often as ye eat this bread, and drink this cup ye do show the Lord's death till He come."

6. The Resurrection. More than twenty years after Jesus' ascension, the Thessalonians, under the apostle's ministry were looking so intently and anxiously for the personal second coming of Jesus that when one of their number fell asleep in death, they mourned that he would not be with them to meet Jesus when He should come. To console them in this grief Paul wrote to them (I. Thess. 4:13-18): "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring forth with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

7. The Christian's hope of final reward. In his valedictory the apostle wrote (II. Timothy 4:6-8): "For I am ready now to be offered, and the time of my departure is at hand, I have fought a good fight. I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

8. Entire sanctification. The apostle tells us in his letter to the Philippians (3:20-21) when this is to become the Christian's experience: "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body that it be fashioned like unto His glorious body."

We could fill almost no end of space with quotations from the inspired word showing how the Christian graces are to be cultivated in the light of the second coming of Jesus. We can now give but a few by way of illustration.

1. The grace of patience. James (5:7-8) says: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

worldly lusts, we should live soberly, righteously, godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

3. Enduring temptation. Peter writes of the second coming of Jesus with the same confidence that characterized Paul and James. In the matter of meeting life's trials with unwavering faith, he says (I. Peter 1:7): "That the trial of your faith being more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

4. Brotherly love. This charming grace is beautifully set forth in the light of the second coming of Christ, in I. Thess. 3:12, 13: "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

How full is the Word of God of the promised return of Jesus to the earth! A literal, personal second coming, as we shall more specifically set forth in our next article. John says, "The testimony of Jesus is the spirit of prophecy," so a testimony to His second coming should be the spirit of the message of every minister of Jesus Christ. Says the Apostle Paul: "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom, preach the word!" Ministerial faithfulness is enjoined in view of our Lord's second coming, and His word cannot be faithfully preached unless much is made of our Lord's promised return. "For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?"

The minister is not a church's hired man; he is God's son and servant. He is not a sort of holy show to draw auditors by means of sensational utterances and startling methods. He should not be an autocrat, nor a trimmer, nor a coward. He is nobody's man but God's and as God's man he should spend no time compromising with the too conservative, treating with enemies on the plains of Ono, or applying ointment, in the shape of humiliating "policy," to the wounded feelings of the ultra-sensitive.

Sorrow is oftentimes the covered way through which we walk into the kingdom of the light that never grows dim.

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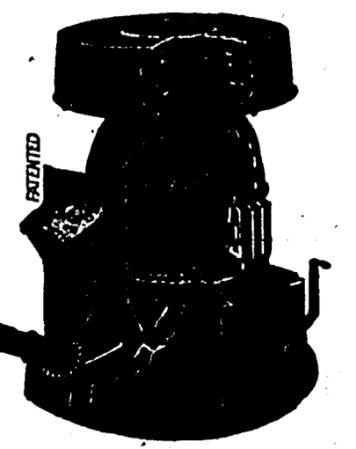


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The Farm & Household

Mr. Joe Irvine has sold 1500 bushels of wheat to J. J. Cozatt, of Parkville, at 80 cts per bushel, and the rise. He grew the crop on timely acres. *Harrisburg Herald.*

On County Court day in Carroll county, Mr. Ward Lutes bought a mule from D. H. Woods for \$85; 3 mules from Gill White for \$39, and a pair of mules from J. J. Cox for \$40. Ed. Jackson bought of John Calvert a mule for \$70.

The following prices were reported from Nicholasville Court recently. Twenty-one yearling steers and heifers, \$12.50; 12 dry cows, \$27.50; 12 600-pound heifers \$17.50; horses from \$40 to \$125; sows and pigs, \$8.50 to \$25; fat hogs, 5 1/2 cents per pound.

The last two weeks in Logan county have been excellent for farm work. Most of the wheat has been threshed and sold at \$1 per bushel, and is now being delivered. Peas are growing nicely. Tobacco looks fine. Vegetables plentiful. Some peaches, but apples very scarce.

Probably the highest price ever received for weaning mule colts in Bourbon county was paid this week when Charles C. Clarke, of Paris, sold to Thomas Robinson, of Bethel, two suckling mare mule colts for \$150 per head. Both youngsters were sired by J. W. Young's jack and are two of the best mule colts produced in Bourbon in the last twenty-five years.

Farmers in Adair county have about completed the threshing of wheat. The crop is said to be short but considering the unfavorable weather conditions, it has exceeded expectations, and they are very well satisfied with both yield and quality. Probably Mr. J. Diddle is the largest producer, having threshed over eight hundred bushels. Other crops generally ranged from fifty to two hundred and fifty bushels. Corn is looking well and plenty of poultry in the county.

Lyon County.—Good crop of wheat harvested. The average was way below the average. Oats crop was fine. Early millet not much. Sorghum looking well. Corn, except in saggy places, never looked better. Excessive rains early in the season made some of it late—some planted after July 4th—but it is growing rapidly with the warm nights. Had a fine rain the 17th. Have had good rains when any reasonable farmer could wish for one. Tobacco on well drained land also fine.

Grant county is threatened with a serious drouth. No rain of consequence has fallen for two weeks and in a few sections the ground has not been thoroughly wet since the snow the first of May. In the Cross Roads and Keefer country the latter condition is said to exist.

In all parts the drouth is becoming serious and unless rain falls within a few days the corn crop will suffer badly. Corn is very late as it is and it will take the most favorable conditions to produce a fair average crop. A very light rain fell in the northern half of the county Tuesday afternoon, but it was not sufficient to do any material good.

Help That Mower

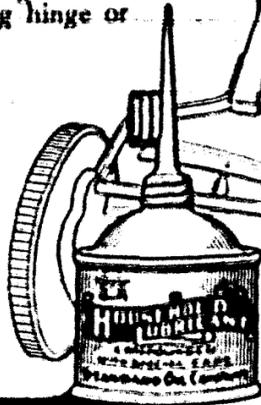
That noisy, heavy, hard running mower or sewing machine, that creaking hinge or rusted bearing are crying for

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Put up for convenience in 1 and 2 ounce tin cans. Ask your dealer for Household Lubricant.

STANDARD OIL COMPANY



THE SUMMER CARE OF CHICKS.

So much depends on the care given to growing chicks during the summer months, and their neglect when they can apparently shift for themselves, is the cause of so many failures in poultry culture that a few suggestions seem timely.

Whether chicks are raised with hens or in brooders, after they are, say, two months old, they should be shifted to new quarters, either in an orchard or where they have the run of cultivated fields. The cockerels should be killed off for broilers and those that are to be kept over yarded by themselves. If the coops are high enough, roosts should be put in, if not, they should be put in colony coops with low roosts. Old dry-goods boxes, with tarred paper over the top, make excellent ones, with a door of one-inch mesh wire to keep out vermin at night and still give them plenty of fresh air. If the coops have broad bottoms, they should be cleaned once a week at least and fresh earth thrown in. If the coops are white-washed twice during the season, the perches taken out, and they and their sockets covered with crude petroleum twice, there will be no lice or mites.

Set the coops in the sun; but shade, either natural or artificial, should be near at hand. When large flocks are raised, the best watering trough is a ten-foot section of five-inch, double-tipped, galvanized-iron gutter, with ends soldered in, and an outlet pipe with cork, soldered in one end, set up on wooden ends, with a double running board and a cover 12 inches above to keep off the sun. This, if filled three times daily, will give them fresh, cool water. At night, brush it out with a whisk broom and empty.

Keep feed before them all the time—similar troughs filled with fine cracked corn, whole wheat and a mixture of beef scrap, corn meal and bran. For the latter, a six-inch trough with a lath tacked on the inner edge of each lip, will keep them from scratching out the fine feed. These feed troughs should have a similar cover as the water trough to keep rain out. Filling these troughs twice daily will keep the chicks growing finely.

Keep grit and fine shell before them all the time or they will not get feather and bone materials in sufficient quantity to balance their ration economically. The lack of the latter two elements leads to wing dropping in Leghorns and leg weakness in the heavier breeds. Keep culling out those that are developing poorly, or for any reason cannot keep up to standard

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and dispose of them at once, as with the present prices of feed only the best will pay to keep. When these pullets are five months old they are ready to be moved to their permanent winter quarters, and should be in prime condition to make early and persistent winter layers.—Selected.

Phillips Brooks was once asked to preach an especial sermon to working men. He replied: "I like working men very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."

The horse that is educated to go without blinds is much the safer horse. It is not what the horse sees, usually that he scares at, but that which he imagines he hears or sees. Bad eyesight is the cause of shying very often, or merely getting a glimpse of things will startle him when if he could see them he would not think of getting scared.

In New Jersey, where the poultrymen have plenty of sand, earth floors are used in brooding houses. They clean twice a year, carrying out all the old sand, and bring in fresh, using it five or six inches deep. They rake it over from time to time with a fine-tooth rake, and have good results.

The man who owns a mule is likely to get a fine price for it later on. The mule is scarce everywhere and is bringing high prices now.

FOR LOSS OF APPETITE

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

MRS. MARY C. HAILER, Bellville, Mo.

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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ITEMS OF INTEREST

How The World Goes.

The Y. M. C. A. has been so long and so firmly established that it rarely does not need to resort to spectacular efforts to get free advertisement. Yet it is difficult to see any other reason for the recent race of Y. M. C. A. boys from New York to Chicago. They carried a message from the Mayor of New York to the Mayor of Chicago. One thousand one hundred and thirty-one boys ran 1,092 miles with 6,250 relays. The running time was 114 hours and 46 minutes. How many boys were injured by rapid running in the hot July?

The vital statistics of New York for last year have been published. The death rate was 17 per 1,000, the birth rate 20. Consumption killed the largest number, and the number of its victims was 802 above the average for five years. Heart disease was second, having forged ahead of pneumonia. Some doctors attribute this increase to the fact that men over fifty will persist in running to catch the street car. Cancer killed 8,400, being an increase of 707 above the five years' average.

Senator Otto G. Poehler, who went to cast the deciding vote for the bill against the race track gambling when the physicians told him it would be almost sure death, has again shown himself a hero. A terrorist building on the street back of his home was on fire and he rushed through the flames and rescued two lives and was going in again. The police remonstrated, but he persisted and then they held him to keep him from sure death. He is a man to be proud of.

The Filipinos, under their leader, Uyon, had occupied Colta on the island of Mindanao. They were attacked and defeated by the United States troops after a brave fight. The United States troops had one lieutenant slightly wounded and one private severely wounded.

Speaking of that "union" of Baptist and Campbellite churches in Chicago, the Baptist Commonwealth expresses a wish that "these denominations which bear close resemblance" could unite. If the Commonwealth thinks Baptists and Campbellites are near together, it must exalt an ordinance above the faith once for all delivered to the saints. Doctrine is far more important than baptism. And the Campbellites are wrong on baptism except the mode. Does the Commonwealth believe the Philadelphia or New Hampshire?

Fourteen years ago the plague started in China. It has since invaded fifty-one countries and holds on its steady course. Last year more than a million died of it in India alone. It is propagated by rats. Some day the human race will wake up to the fact that it must either exterminate the rats or be exterminated.

Very much to the disgust of artists and picture lovers in Europe, some of the finest pictures of the Cattaneo collection have been sold to Mr. P. A. Widener, of Philadelphia. Among these is Van Dyck's greatest painting, the portrait of a lady with a page holding up her train. Mr. Widener paid half a million for this portrait, and very large sums for others.

It has been brought to light that in Mindanao, one of the largest of the Philippine Islands, polygamy is common and the United States government knowing this, makes no effort to stop it. Yet the officials, from the President down, have taken an oath to maintain the laws.

The Philippine Legislative Assembly have finished their work and adjourned. The session was a most creditable one, both in the things they did and those they left undone. Just before adjournment they passed a resolution saying that nothing but independence will satisfy the national desires of their people, that they are ready for it and it ought to be given them immediately.

Secretary Taft, who has been nominated by the Republicans, never has been and is not now a Catholic. At the time he went first to the Philippines it was said he was an infidel. Christian Work makes the authoritative statement that he attends the Unitarian church on Fourteenth street, in Washington City.

The Watchman says a court has recently decided that automobiles are locomotives and are not entitled, under the law, to the use of public streets and roads. If this is confirmed by the higher courts, automobilists will have to buy their own way as the railroads do.

UNION WITH BAPTISTS.

The Christian Evangelist has published, in pamphlet, the two addresses delivered at the Congress of Disciples, held at Bloomington, Ill., in April last, the one by Rev. Charles Hastings, D.D., of Baltimore, Md., the other by Rev. Frederick W. Hartman, of Springfield, Ill.—the first professing to be a Baptist; the second, a "Disciple." Now that the two are brought side by side, we are moved to mark certain contrasts between them. The one seems willing to give away everything the Baptists hold dear; the other professes to give away nothing, but to wait until the Baptists get ready to come to his position. The subject was "Close Relations Between Baptists and Disciples." Dr. Dodd read to the Congress full of the spirit of generosity. He was not won by anybody, unless it was Rev. Peter Alexander, of Baltimore, who is well known to have had a Baptist ancestry, and who is always in distress because he cannot get all the Baptists to think as he does about union. Dr. Dodd was in a generous mood. Evidently, he held nothing against himself with any measure of guilt. He seemed to be sorry that he was in the Baptist fold and had to wear

a name for which he has a "distaste" which "grows daily." He finds nothing in Baptist faith or polity which is not inferior to similar things held by the "Disciples." He thinks that the Baptist denomination is like King David, in his frailty, bending, or accepting, the "fair young virgin." Asking to be in its bosom to warm it. Mr. Burham, on the other hand, stands by like a man, in defence of his own denomination, deprecating the departure of the Baptists from the faith which would have made it impossible for Alexander Campbell to dissent from it, and all he regrets, or deprecates, is the lack, on the part of the Baptists, which causes them to care less for union than for the things which they think they have learned from the gospel of Christ. We do not wonder that the pamphlet is published by the "Evangelist," and in the interest of their "Journal and Messenger."

No doubt, the intimate knowledge of themselves, which the Old Testament writers had, had everything to do with their intimate knowledge of God. David, for instance, who had the deepest knowledge of God, had also the deepest knowledge of his own heart; and if there

is one thing in the writings he has left us more conspicuous than another, it is the ceaseless reiteration of the outstanding facts of sin—the cause, its effects, the shades of difference and the cure of sin.—Henry Drummond.

J. M. Miller says: "We are willing to love our neighbors—if we can choose our neighbors. But that is just where God tests us. He gives us neighbors whom we naturally would not choose, in order to teach us to act upon the real neighborly rule of keeping the man next us, whoever he is. Until we do this our neighborliness is but a sham, not the Christian kind."

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These annoying and unsightly pimples that mar the beauty of face and complexion will soon disappear with the use of warm water and that wonderful skin beautifier,

Glenn's Sulphur Soap

Sold by all druggists.

Glenn's Hair and Whisker Dye Made in Brown, Oke.

There is nothing on this side the grave worth living for if there is nothing on the other side worth dying for.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D.

IN THREE LARGE VOLUMES. SUBSTANTIAL CLOTH BINDING. GOOD TYPE.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

SPURGEON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all. Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

DODDREDGE: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH: No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. THEO. L. CUYLER: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pore-over and prayed-over copy of his "Matthew Henry."

REV. WM. M. TAYLOR, D.D.: The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

DR. JAMES HAMILTON: It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

WHITFIELD: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

THE SUNDAY-SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

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JOHN W. HILL, Mgr. Book Dept.

ITEMS OF INTEREST

News the World Over.

About five months ago an automobile race from New York City to Paris started from New York. The route was from New York to Seattle, by steamer to Yokohama, across Japan, by steamer to Vladivostok, across Siberia, Russia and Germany. When the race began very many had no faith the automobile would be able to cross Siberia and Russia. But the foremost reached Paris 165 days after its starting from New York. The German car was the first to reach Paris.

Verily the world moves. The Sultan of Turkey has granted a constitution and representative government to the Turks. He has summoned a Parliament, granted amnesty to political offenders, and made Said Pasha his Prime Minister. He surrendered the title of Sultan and takes instead that of Emperor.

Quebec has celebrated the tercentennial of its foundation by Samuel Champlain, the French explorer. The Prince of Wales and Lord Roberts came over. France was represented by an Admiral, and the United States by Vice President Fairbanks. There were festivities of all kinds for a week. A Quebec citizen dressed as Champlain was, in a ship, an exact imitation of Champlain's, landed at the foot of the historic cliff and climbed it. The Plains of Abraham were dedicated as a national park.

In London there has just been concluded a modern revival of the Olympic games. The stadium was opened by the King in person, but the attendance was a great disappointment. The crowds averaged 20,000, when 100,000 was the number expected. The British won thirty-eight prizes, the Americans twenty-two. The latter made themselves obnoxious by raising an outcry whenever they were defeated, saying the decision was unfair.

The Olympic games ended with a twenty-six mile race, the famous Marathon race. Fifty-five men started. They ran from the Windsor Palace to the Stadium, which was the scene of all the other contests. Three hours after the start a young Italian, Dorando, ran into the stadium. But he fell in a collapse before he reached the goal. The officials were so interested they picked him up and helped him start the remaining distance. Now as he had to go, he reached the goal first, and was declared victor. But the Americans raised an outcry because their man would have beaten Dorando had the officials not helped him, and J. F. Hayes, of New York, was declared victor.

The chief event in the world of astronomy is the discovery of another satellite of the giant planet Jupiter. It was discovered by means of photographs taken of Jupiter's sixth and seventh satellites. It is much further from the planet than the other satellites, which is probably the reason it has never been discovered before.

The Methodist General Conference refused to pass a resolution favoring the Prohibition Party, which was offered as a substitute for the resolution favoring the Anti-Saloon League. The vote stood 700 for the League and 19 for the party. The resolution passed said: "No candidate for any office which has to do with the liquor traffic has a right to expect, nor ought he to receive, the support of Christian men so long as he refuses to put himself in an attitude of open hostility to the saloon."

An international Congress to consider what can be done for the roads in the present state of affairs has been called. It will meet in Paris, which is the best place, as France has the greatest number of motors—the name used for automobiles. It would seem at first glance that owing to their rubber tires motors would injure roads less than wagons. But the fact is they destroy the roads as no other vehicles have done.

President Roosevelt has seemingly abandoned control over conventions of his party and over the Northern religious and literary press. But when he attempts to control universities he ought not to begin with one whose President is a Democrat. He wrote to Harvard insisting that two oarsmen of the boat crew should be restored. President Elliott refused, and read the President a severe lecture. Roosevelt's answer will be "mighty interesting reading."

DEAR RECORDER. I am sure your earnest hope, expressed in your editorial last week, that Kentucky Baptists would soon be successful in their present educational effort, will meet a responsive echo in the hearts of every thoughtful Baptist in the State. If every church and member will co-operate in this vital effort of the denomination, success will speedily crown our efforts. The General Association requested that this work be completed as early as possible.

Many of our churches are doing nobly. The offering of Smithfield and Dover, of which Bro. Osborne is pastor, will amount to about \$1,800. Pleasantville church, under the leadership of Dr. Geo. H. Kager, gave over \$1,000. The church at Ghent, where Pastor Cookley has labored so successfully, will give about \$1,700. Pastor Hurdman is hopeful of making the offering of Carrollton church \$1,000, while Bro. Arnold, who has recently taken charge of the important church at Mayville, feels that his offering, when a few members whom he did not see are given an opportunity to help, will run considerably over \$1,000.

The society has lately secured the property at Princetonburg for \$7,500. The building is three stories, is of solid brick and stone, and cost perhaps twice that much. Of the purchase price, the people of Princetonburg have given a large and generous share. As you know, it has been the dream of Baptists and was a longing desire of Dr. Eaton to have a school in the Big Sandy Valley, where our cause is very weak and we have no school in all that great valley, which is to be such an important part of the State. The large chapel of the building can be used for a Baptist church. We are now looking for a good man to take charge of this work. We hope we may have the prayers of the brethren to be led to the right man, as well as for guidance in all other of these great questions that so vitally concern our future as a denomination, and the kingdom of Christ in Kentucky.

The Society has also recently finished paying off the entire debt of the Ohio Valley College at Sturging, and has made its second payment for Lyanland College, as well as other important appropriations.

Our people should understand that as soon as we can raise \$75,000 for Williamsburg Institute, the Society will be put into possession of the valuable coal lands, from the income of which we hope to build up all our schools.

It will be impossible for the Corresponding Secretary to attend all of the Associations, and it is to be hoped that brethren in their report on denominational schools and education will earnestly press this matter upon the attention of our people. We need a campaign of education all over the State. The Associations should not overlook the fact that the General Association has requested that each District Association have a blank space in their minutes in which to report the contributions to the Baptist Education Society, just as they report other objects, missions, etc. This is very important, that the churches may have credit and our statistics be preserved.

P. T. HALE, Corresponding Secretary Baptist Education Society of Kentucky.

SHEPHERDSVILLE.

It has recently been my good fortune, to have been associated in a series of meetings, with Bro. S. P. Martin, at Shepherdsville. The progress of this work, under the leadership of Bro. Martin, has been nothing less than wonderful. Seven years ago, when Bro. Martin took charge of the work, he found a struggling little band of fifty members, with once-a-month preaching and an average congregation of less than thirty. The membership now numbers nearly three hundred, with preaching every Sunday and a congregation that fully equals the membership. A handsome brick structure is now being erected, which will be completed in the fall, at a cost of nearly \$9,000. But more about the building later, as the writer has already promised to preach the dedicatory sermon.

The noble assistant pastor (Mrs. S. P. Martin) has contributed in large measure to the splendid success of this glorious work. Surely Martin is a man of God, mighty in the Scriptures, and strong in the faith once for all delivered to the saints. He knows Christ, and has felt the power of his love; but is a stranger to compromise, and an enemy to all evil. With such a leader, it would be but natural to expect much of the membership. It is indeed a noble brotherhood, ready with a reason for the hope that is within them, and equally ready for every good word and work.

During my stay, I was the guest of Dr. and Mrs. S. W. Bates, who have a

magnificent home, with all the modern conveniences—except a mortgage. This is a home, where the visiting brother, is made to feel "at home," and affords conclusive evidence of the fact, that Southern hospitality, is still more than a dream of history. While the doctor has a large and lucrative practice, he takes time for the Master's business, being not only a busy man, but better, a busy Baptist. His accomplished wife has been truly termed the "Eloise Lady," and her life is a power for the true, the laudable and the good. May remembered blessings abound to this home, and to the saints which are at Shepherdsville. J. W. FARRER.

ELDER W. H. SMITH.

Will you let me hear to your readers a word concerning the passing of Elder W. H. Smith, my life-long friend and yoke-fellow in the gospel. There are few men with whom my ministry has been more interwoven. We have preached together, we have stood side by side in many a battle for truth against error. I have been associated in one way or another for many years with him in the paper business. To know him intimately as I did, is to be able to appreciate his sterling worth. It is certainly a great loss to the denomination, and especially to Kentucky Baptists, that he should pass at this time.

He made his mistakes, as other men, but he was never known to give an uncertain sound on the doctrine. I know of no life fuller of service for his Master. He was mighty in the Scriptures. God bless his memory. He lives; lives in the hearts of his friends; lives with God. Pray to his abode. J. H. GRIMK.

Ridgely, Tenn.

OTHER STATES.

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

Forty-one have been added to the West Rome church, Ga., as the result of a recent meeting.

The Sweet Home church, W. Va., has set apart Bro. William Yealey to the full work of the Gospel ministry.

Mt. Pleasant church, near Vienna, Ga., held a meeting in which eleven were added to its fellowship.

A meeting in the Fort Meyer Heights Church, Va., closed with fifteen additions to the fellowship of the church.

An eleven days' meeting in the Abbeville church, S. C., closed with eighteen additions to the fellowship of the church.

Twenty-seven have been added to the fellowship of the Heath Springs church, S. C., as the result of a recent meeting.

The Religious Herald says Dr. C. R. Blackwell, pastor of a church in Norfolk, baptized two persons to join a Methodist church, and that his church by a vote gave its consent. In a week or so Dr. Blackwell resigned.

Pastor H. C. Risner writes from Tyler, Texas: "I go soon to Mangrum, Okla., to hold a meeting with Bro. T. J. Talley. My own church is in a revival all the time. The last two Sunday nights persons were converted and baptized on the spot."

We regret greatly to hear of the burning of the building of the Southern Female College at La Grange, Ga. This college was founded in 1842 and has been a power all these years. Georgia Baptists have had good ground for their pride in it. The rebuilding will be pushed and its patrons are assured there will be ample accommodations by the time of the opening of the fall term.

RESOLUTIONS OF THE MINISTERS' CONFERENCE.

Whereas, Our Bro. Lloyd T. Wilson, D.D., who for more than three years has been pastor of East Baptist church, in this city, and who has been so thoroughly identified with the denominational work in our city and state, has been called to the care of the First Baptist church, of Newport News, Va., and has accepted the care of said work; therefore, be it

Resolved, That we express our appreciation of the earnest and efficient work which Dr. Wilson has done in our midst as pastor of East church, as chairman of this body, as member of both our State and Association executive boards and in the many departments of our work in which he has done so much for the advancement of the kingdom.

We are deeply sensible of the loss we sustain in the removal of Dr. Wilson and we congratulate our Virginia brethren upon his coming to them and pray that

God shall continually bless and guide him in his work.

Resolved, That these resolutions be spread upon our minutes and a copy be furnished Dr. Wilson.

J. H. DEWITT, E. O. VINE, R. J. CANNON, Committee.

H. W. Hurdman, who successfully ran the Hotel Henderson at Henderson, Ky., for six years, and opened the New Hotel Hendricks at Princeton, Ky., last November, has sold his lease and hotel efforts to N. C. Doyle, formerly of the Union Hotel at Fulton, Ky., and will go to Grayson Springs, Ky., for a rest, after which time he will be open for a deal for a larger hotel.

DEWELLER YAGER COAL CO.

Incorporated at \$20,000. Debt limit \$15,000. Divided into 600 shares of \$50 the share. R. Dralder, 99 shares; O. J. Yager, 99 shares; John P. Davis, 77 shares; Milton Lately 20 shares; W. R. McDaniel 20 shares; and O. M. Fitzguy 3 shares. R. Dralder, president; O. J. Yager, vice president; Milton Lately, Secretary and Treasurer.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 11—Ohio County, Hartford.
11—South Kentucky, New Salem ch., Lincoln county.
12—Cottages, Williamstown.
12—Logan County, Mt. Pleasant ch., Lewisburg.
13—Shelby County, Shelbyville.
15—Green River, Mt. Liberty ch., Ohio county.
18—Gauley River, Salem ch., Hatlee county.
18—South District, Mt. Helen ch.
19—Harro River, Pleasant Hill ch., Harro county.
19—Campbell County, Persimmon Grove ch.
19—Ohio River, Hampton ch., Livingston county.
19—Franklin, Frankfort.
19—Hoswell's Creek, Pleasant Ridge ch., Green county.
25—Tate's Creek, Wallacetown ch., Madison county.
26—Breckenridge, Friendship ch., Harrod 26—Hiscox, Union ch.
27—Baptist, Goshen ch., Anderson county

SEPTEMBER.

- 1—Elkhorn, Versailles.
2—Long Run, Taylorsville.
2—Ten Mile, Vine Grove ch., Grant county.
3—Hell County, Middleboro View ch.
3—Wayne County, New Salem ch., Wayne county.
8—Central, Springfield.
8—Rockcastle, Fair View ch., Boone county.
9—Ray's Fork, Mt. Lebanon ch., Warren county.
9—Greenup, Elizabeth Jarrell ch., Lawrence county.
9—North Bend, Walton.
9—Owen, Richland ch.
9—South Cumberland River, Liberty ch., Russell county.
9—Sulphur Fork, Corn Creek ch.
10—North Concord, Liberty ch., near Myrick Sta.
11—Booneville, Pleasant Run ch., Clay county.
11—Greenville, Laurel Spring ch., Meneese county.
12—Stockton's Valley, Spring ch., Jackson county, Tenn.
15—Roone's Creek, Corinth ch.
16—Landmark, Pilot Knob ch.
16—Nelson, Shepherdsville.
17—Lynn Camp, Dripping Springs.
18—Second North Concord, Pleasant Hill ch., near Jamestown.
22—Pulaski County, Burnside ch.
23—East Lynn, Pleasant Grove ch., Lawrence county.
23—Edmonson, Sulphur Well, Grayson county.
25—Freedom, Salem ch., Cumberland county.
25—Gooss Creek, Dripping Springs ch., Knox county.
25—Irvine, Sturgeon ch., Owsley county.
25—South Union, Jellico Creek ch., Whiteley county.
29—East Union, Wheeler Creek ch.
30—Goehen, Spring Station ch.
30—Little River, Princeton.
30—Muhlenberg County, Oak Grove ch., Depoy.
30—Seyern's Valley, Valley Creek ch.
30—South Concord, Concord ch., Wayne county.
30—Warren, Smith's Grove.

OCTOBER.

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

- 2—Laurel River, Hart Creek ch., near Hazel Patch.
2—Canaan, Bishop's Creek ch.
2—White's Run, Liberty Station, Harro county.
7—Little Rock, Johnson's Springs, Highland county.
7—Lyon, Pike View ch.
8—West Kentucky, South Railroad ch., near Harwood.
8—Kontoponia, Iyona.
9—Three Forks, Harrod.
10—Mt. Zion, Harroville ch., near Corbin.
14—West Union, Mt. Zion ch.
20—Ohio Valley, Mt. Pleasant ch., Harro county.
21—Hind River, Flind ch., near Abing.
21—Abing, Vine Grove.
28—Green County, New Hope ch., Cumberland River.
If additional or corrections are desired please write to the papers. J. K. SCHEMERY, Secretary.

Live Stock Markets.

CATTLE.

Table with columns for stock types (Good to choice, Med. to good, etc.) and prices. Includes entries for light shipping steers, choice butch steers, and various hogs.

HOGS.

Table with columns for stock types (Good to choice, Med. to good, etc.) and prices. Includes entries for choice hogs, light hogs, and rough hogs.

SHEEP AND LAMBS.

Table with columns for stock types (Good to choice, Med. to good, etc.) and prices. Includes entries for choice fat sheep, medium to good sheep, and various lambs.

TOBACCO.

BURLEY—Dark Red.

Table with columns for stock types (Trash, Common, Medium, Good) and prices. Includes entries for sound, lugs, and leaf tobacco.

BURLEY—Bright Red.

Table with columns for stock types (Trash, Common, Medium, Good) and prices. Includes entries for sound, lugs, and leaf tobacco.

DARK.

Table with columns for stock types (Trash, Common, Medium, Good) and prices. Includes entries for sound, lugs, and leaf tobacco.

BUTTER.

15 1-2c per lb.

POULTRY.

Hens, 10c per lbs.; roosters, 5c; young chickens, 15 to 16c; ducks, 8c; turkeys, 9c.

EGGS.

15c, case count; candled 16 to 16 1-2c.