

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (for your faith) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. BAYON.

83rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 20, 1908.

No. 39

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated)

412 Fourth Ave. (Opposite New Postoffice), Louisville

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PRICE—For year in advance, \$2.00. Single copies, 5 cents.

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The pastor and twenty-one families have withdrawn from the Presbyterian church in Iowa, Ia., and constituted a Universalist church. Their honor and integrity in withdrawing from the Presbyterians is in striking contrast to the conduct of those who stay in a church when they do not believe its articles of faith.

And now arise Prof. Delitzsch who wishes to unite Christians, Mohammedans and Jews. He says that can be done if Christians will surrender their belief in the deity of Christ. What next?

Mrs. Billings left a fund to send Unitarian lecturers to University towns to lecture on Unitarianism. This year Rev. J. B. Forbes delivered these lectures. The permanent endowment amounts to \$1,176,000.

Harper's Weekly says that at an Episcopal church in that city on a Sunday morning recently there was no man present, the only male contingent being one small boy.

The Free Will Baptists have their Theological Seminary at Lewiston, Me. President Chase announces that the falling off in attendance has led the trustees of the school to consider securing its abandonment. He calls on the churches to consider what they will do about their Seminary.

President Chase gives the reasons which led to this sad state of affairs with the Seminary. And one of these reasons will be well for other denominations to consider earnestly. He says: "Cobb suffered by the decline of emphasis upon denominational principles." That decline lessens the number of men who enter the ministry. Baptists, let us emphasize our doctrines more than ever.

CONTEMPORARY BRITISH THOUGHT.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

A week in London is wholly insufficient to put even a church historian, whose business it is to know what has been going on and what is going on in the religious and ecclesiastical surroundings. It will be better for the writer to wait until he has fulfilled his two months' engagement with English Baptist churches and has enlarged his acquaintance with English Baptist life and work to attempt to size up the Baptist situation here. One Sunday in the great West Craydon Baptist Tabernacle (Craydon is a fine residential suburb of London, ten miles from London Bridge, with a population of 150,000) has given the writer a fine impression of the thoroughness of organization, the manifoldness of activities, the perfect decorum, the appreciation of simple gospel preaching, that characterize the stronger churches. But it would be unsafe to attempt to generalize on the basis of one Sunday in a particularly excellent church.

One is impressed at the outset, if he has not previously realized it, with the importance of the Baptist Union, with its great Church House, as headquarters for the transaction of its missionary business and as a rendezvous for visiting Baptists from all parts of the kingdom and of the world, and with its efficient secretary, Rev. J. H. Shakespeare, M. A., who also finds time to project and carry into effect Baptist Congresses and Alliances, Continental Congresses, etc. to visit far off Hungary (in company with Drs. Clifford and Marshall), to heal dissensions among Baptist bodies and to assist in giving them a more favorable status in the country.

There has just been held in Edinburgh an International Congregational Council, similar to the Baptist World Congress, held in London three years ago. Why Scotland should have been chosen for such a meeting with its almost insignificant Congregational constituency, and its thorough going devotion to Presbyterianism, passes understanding. As might have been expected the attendance of the meetings, outside of several hundred delegates, was discouragingly small, and in general the council must have fallen very far behind our great Congress. Liberal papers and delegates complain that conservatism was too much in evidence, that the English participants in particular were too careful to vindicate their own orthodoxy and to use the meeting as means of discouraging free thought.

English liberal thinkers rejoice that American representatives like Dr. George A. Gordon, of Boston, and Dr. Frank H. Foster of Olivet College, Michigan, voiced the demand for freedom of thought and freedom of utterance. American Congregationalists are said to have expressed surprise that British Congregationalists are not more outspoken in their advocacy of liberal views. The British Congregationalist expresses its approval of the free attitude of the Americans in the matter of frank discussion of difficulties and differences: "The advantage of such frank discussion has been felt to be very real, and it suggests the reflection that the Congregational Union of England and Wales might do worse than provide regular opportunities for free and frank theological debate. It is a fatal policy to stifle the free

utterance of opinion. . . . The churches want to know where some of their leaders stand, and they have every right to know it. We need not be afraid of any failure in charity, so long as there is given full liberty of utterance. The policy of silence defeats its own object in the end."

The writer seems to assume that many English Congregational ministers who have secretly adopted liberal views are holding them in abeyance on prudential grounds and hopes that the Edinburgh meeting "will convince the more timid among us of the value of free speech on the deepest things and of the better understanding which results from it." The editor of the *British Congregationalist* also expresses the conviction that "independence" no longer needs to be insisted upon and that Congregationalists should "not shrink from some of connexionism" if it helps us the better to secure our ends. "We have everything to gain from a more real federation of our churches." It should be said that English Congregational and Baptist churches alike have carried the principle of independence to an extreme of which we know little in America, involving what the writer quoted calls "isolation and selfishness."

Dr. Gordon's sermon before the Council, which has been published in full, is from beginning to end a plea for freedom in the most absolute sense. His text was John 16:3: "Howbeit, when he the Spirit of Truth is come, he will guide you into all the truth." He earnestly seeks to set aside all fear that truth will suffer from perfect freedom of thought and utterance and complains that conservative Christians "trust the Holy Spirit only when he is orthodox in belief and practice." We confine his work largely to the preservation of traditional opinion and conventional conduct. We seldom think of the Holy Spirit as the spirit of evolution in ideas and ideas, as the light in the prow of the ship, and the impulse in her heart in the navigation of hitherto unexplored seas. . . . We are not apt to think of the intellectual activity of the world, in all normal men as in the strength of the Holy Spirit."

The writer availed himself of an early opportunity to hear the famous or notorious R. J. Campbell, pastor of the City Temple where Joseph Parker ministered for so many years. It was Thursday at 12 o'clock that the service was held and the large audience room of the Temple was nearly filled, men being in a large majority. He read from the Scriptures in devout tone and ended with "Thus endeth the reading of God's Word." His theme was "The Super-God," if I understood him aright. He began by insisting that in the earlier form the Hebrews were virtually polytheists and that Jehovah was only a national God side by side with other national gods whose reality was recognized. He denied that the Hebrews were alone in working out the monotheistic idea. Egyptians, Babylonians, Greeks, etc., deserving as much credit or more for reaching true conceptions of deity. Then began what may be characterized as an almost blasphemous caricature of the "sixteenth century God," that is the God of Calvin and of the great mass of Christians of the past and the present. He gave his audience to understand that God as conceived of by orthodox Christians is no better than the devil. If he has absolute power and always had it, he came by it easily and deserves no reverence or obedience. No such being has any right to punish any depend-

ent being for disobedience. To do so would be tyranny. He has no right to consign any being to a hell into which he himself is unwilling to enter. If there be such a God and if there be evil or sin in the world he and he alone is responsible for it. These defiant utterances were heartily responded to by a considerable number of the auditors. He then proceeded to give his own idea of God, which made him to be all the life and thought and the essence of all things. Most of the expressions that he used were the stale phrases of Neo-Platonic and medieval Christian mysticism. Whatever he said could be paralleled in the writings of Plotinus, the Pseudo-Dionysius, the Areopagite, Suso, Eckhardt, etc. No doubt most of his hearers thought him very profound and original in his utterances of this batch of pantheistic foolery, but he was simply rehashing the mystical utterances of past ages. It is lamentable that the City Temple, where Christ has been so long faithfully preached, should now be used for the propagation of such anti-Christian "rot." He is likely, it seems to me, to lead far more people into absolute infidelity than to imbue them with his mystical, theosophical ideas. All can understand blasphemous against a personal God; but few can get anything out of his mystical teachings.

THE MONEY GOD.

In his new book, entitled *The Money God*, Professor Van Dyke points out the fact that this nation is "singularly restless, discontented and unhappy," and yet it is richer and has more money than any nation known in history. Everything runs to commercialism and money-getting and yet experience proves that it all ends in damaging the joys of life.

Our education tends to wealth-gathering and attention to business is made an excuse or rather a justification, for neglecting prayer, meeting, the association with wife and family, and the reading of good books. Everything is put aside if it interferes with business. Men will often compromise themselves by patting the Devil on the back if they can thereby add a few dollars to their daily sales.

A good home, plenty to eat and wear, and common conveniences that supply one's real needs, are regarded almost as things insignificant, and the effort is constant and at times frantic, to get something more—luxury, social prestige, place, power or other stuff, that really weakens and destroys the high purpose and honor of living.

It is the "Money God" the author claims, that has created this attention, and has crowded out the God of Israel and the other gods of virtue, purity, integrity and modesty. The spirit of the age has got on the trail of the ignis fatuus of pleasure and skelpts through mire, brawbles and hot sands to the dreams of desire, brushing aside as it goes about every true and real thing that rises in its way.

Isn't this pessimism? It is, indeed, unless one holds a hope that the money god will not be worshipped forever; but that some day men will spend a large part of their leisure bowing at the altar of the true God—the altar of good books, family affection, public duty, the morning star and the neighbor's needs.—*The Ohio State Journal*.

It goes a great way toward making a man faithful, to let him understand that you think him so.—*Seneca*.

QUESTIONS ANSWERED.

BY SENEX.

"We have a man in our church who fails to assist in supporting the pastor and refuses to give aid to any religious cause becoming indignant when such a thing is mentioned to him." He does not attend church saying he has no time to go. I am asked what the church ought to do.

If he refused to contribute to the pastor's salary yet gave to the other expenses of the church and to other religious causes, it might be he was a regenerated man whose temper had been roused by something the pastor had done or failed to do. But as he refuses to contribute to anything and gets angry when requested to do so, it is evident he has never been converted at all.

The best thing as I see it, is for the brethren to pray to God earnestly to open his eyes that he may see himself to be an unregenerated sinner and to lead him to seek the forgiveness of his sins. Let them pray in their closets, and two or three gather in their homes and pray together for his conversion. Pray believing that God is able and willing to save him, and not at the unbelieving church which prayed for Peter's release, and when God answered their prayer while they yet prayed refused to believe it was Peter saying it must be his ghost.

Pray for him without ceasing this privately for a while doing nothing else. There is one hopeful sign for the man which is told in the note which accompanies the letter. He can talk fluently on other subjects, "but is very restless when any thing of a spiritual nature is mentioned." That indicates that his conscience is not yet scared as with a red hot iron, and makes me hope God intends to be gracious to him. After this praying for him how long of course I cannot say, it depends on many circumstances which I cannot know—let one of the best brethren, one in whose personal love for himself the man has faith, if such an one can be found, go to him. Let him be frank and tell the man he fears that the man is cherishing a false hope, that he has never been converted at all. Let him ask to be allowed to pray with the man. If he agrees there is hope. He may break down in humble penitence. Do not say one word to him then about money, but only about his soul and God.

If he grows angry and shows himself a Pharisee in his estimate of his own goodness there is nothing left but for the church to take action. A church must be patient but not cowardly. And a church dishonors its Lord and disgraces itself in the eyes of the world which display a lack of self-respect by allowing a member to treat it in any such way. Let the church bring him to trial for refusing to attend public worship and refusing to do his part in sustaining the church. If he is obdurate and insulting then the church should suspend or exclude him. Which action will be best those on the spot who know all can decide.

But even after suspension or exclusion brethren should not cease to pray for him. The effectual fervent prayer of the righteous man availeth much. It may be that expulsion will open his eyes and show him his guilt. It certainly will make him respect the church for which he now evidently has a contempt.

That is the course which seems to me the best, because it is the course to save the brother. If the object was to get the money out of him of course the appeal would be to his pride. The man ought to be ashamed to make himself a "dead beat" as he does. Any honorable man, nay, any honest man will pay his proportion of the expenses of any organization which he joins voluntarily. If a man joins a lodge he pays his part of the expenses unless he is a contemptible dead beat. The slightest feeling of honor or even of business honesty would make a man unwilling to let others pay his part. This is true as I said of any lodge or body a man may join, leaving religion entirely out of the question.

But I hope there is no church in the land which would make an appeal thus to lower motives. God must come first. Saving the brother is of infinitely greater importance than shaming him out of the money. And the probability is that a man who would be willing to belong to a church and not pay his proportion of the expenses hasn't much sense of shame any way.

I have said nothing of the pastor. Of course he is deeply interested in this straying sheep and is praying for it. But the brethren in such a case can usually do more than the pastor. And especially it should be a brother who goes to the man, and one who loves the man. There is danger the man would not listen to the pastor as he would to a brother. He might think the pastor came to him professionally because it was his business, and not from personal interest in him.

"In recent exposition you do not explain the Scriptures as you did once before." There is nothing heterodox in either explanation and it would be nothing strange if I had changed my mind as to the probable meaning of an obscure passage. I do not remember having ever said anything on that text before. And it was probably written by a Senex who preceded me. I am the fourth who has written as Senex in the Recorder, the first one having been Dr. J. H. Fullilove of blessed memory. By the way I do not think any of us who have followed him have equalled him as an answerer of questions.

The agreement we all have had with the Recorder is that no one shall be told who is Senex, that we shall contradict nothing in Boyce's Theology and the Philadelphia Confession, and that if we do not contradict them we are free to express our opinion with the distinct understanding that the Recorder is not responsible for our opinions. Again and again this has been stated in the paper. No paper is responsible for the opinions of its correspondents especially when it disclaims all responsibility. On more than one occasion I have differed from the editorial position of the Recorder. But never on any point covered by Boyce's Theology and the Philadelphia Confession.

THE MAGIC WROUGHT BY A GARDEN.

BY REV. W. A. BARTLETT, D. D.

For years there has been a vacant lot next to our church, at the back and on the alley. It has been an eyesore, and particularly to me, as one of my views includes it. The area has been a dumping place for old cans and other inartistic articles. Wagons were backed onto it at night, and decrepit vehicles have been "oslerized" by abandonment under my window. Inhabitants of nearby rooming-houses would deftly hurl bottles from their windows into its space. The streets and alleys department had long ago given up having the small mountains of ashes removed. Small boys and larger ones made smudges there. There were howlings and wrathful utterances which I tried to keep out of my sermons. To get up a tender prayer meeting talk while tin cans were being hurled from one end of the space to another was something the early martyrs escaped.

The psychology of the matter was that the neighborhood was growing rougher. Small or greater acts of vandalism were frequent. The children who played here were those we had not secured in our various classes or Sunday school. Suddenly an inspiration came to two of our young people, brother and sister, one a Princeton and the other a Smith graduate. This lot might undergo a transformation that would put Burbank to the blush. A tomato can might be evolved into a radish; a milk bottle turn out to be a head of lettuce.

The superintendent of the street department was sought out, and not only ordered the place cleaned up at the city's expense, but had many loads of street dirt dumped on it in place of ashes and other impediments. Then came councils of peace, and

the neighborhood under sixteen was invited in. Yes, they came—poor, neglected, happy little creatures, so dirty and unkempt. They were adorned with buttons bearing the legend, "P. O. O. Neighbors garden." They were given rakes, shovels and other tools to help clean up—not themselves—but the lot. O glad transformation! Instead of riot and the sound of carnage beneath my window there came the gentler tones of suggestion and inquiry. My sermons began to take on a more optimistic tone, interlarded with theologic-economic suggestions of local coloring.

There a society young woman, much sought after in select circles, lifting bricks into a basket and wielding a rake while absorbed "roomers" looked down from their point of vantage, was at least as instructive as to behold a scholarship man, late teacher in a foreign college bending over a bit of humanity who might have been white or black, taking name and address with the gravity of a varsity matriculation.

Twice a week there have been these informal receptions. The children have been won. The garden gate is not locked, only latched, but woe to the luckless youth who trespasses there! One of the co-operating gardeners is the ten-year-old son of a patrolman. He has all the instincts of a detective. Only once was there vandalism and this worthy son of the guardian of the peace knew every offender. They were invited to become shareholding members. I understand they have not accepted, but they are not molesting.

Each child has a bed. A florist has given a load of plants, one for each child. Another man of the profession has sent seeds. A fine garden hose and reel has been presented from a member of the church, and I am a forced convert to the theories of institutionalism so far as the effect of environment in a worked garden is concerned. I walk more proudly with these out-of-the-fold little parishioners around their domains than with my most honored deacon. It is an honor to bend over the struggling lettuce and the optimistic sprout of whatever kind. They are trying for life in soil which must yield to Oklahoma for richness. Archaeology would have a field here over sunken cities, or parts of them. But if the desert is not quite blossoming as the rose, there are signs of progress. For I saw two weary workmen peering through the slats of our gate the other day to get a little suggestion of the country. And we know that the only flowers and even grass many of these dear little ones will see this summer will be in our garden which has sprung out of a Golgotha. We have wedded the children to the soil with a community gentleness as a result, and the neighborhood is as quiet as a theological seminary.—*The Congregationalist*.

THE ONE OFFERING FOR SIN.

It is not only true that Jesus Christ is a great and all-sufficient Saviour of sinners, but it is overwhelmingly true that he is the one only Saviour. If we accept him, we find in him a perfect and complete salvation; but if we reject him, we are left without hope of life. If we believe in him, we are saved; but if we do not and will not believe in him, we are left unsaved and the wrath of God must continue to abide upon us.

The oneliness of Christ's salvation presses it upon us in such a way as to demand our interest and attention. We are sinners, lost and ruined. We can not save ourselves. Of course, the infidel world has its notions on this matter, but, as far as we are concerned, we have no mind to be guided in this matter by the infidel world. We wish to rest on solid ground. We take the word of God here and elsewhere. We are not willing to risk the issues of an unending eternity on the ignorant guesses of the blind and unbelieving.

The Holy scriptures set forth Jesus Christ as the only Saviour of sinners. For our sakes he became flesh and dwelt among us, and we beheld his glory, the glory as the only begotten of the Father, full of grace and truth. Coming to earth,

tabernacling in our flesh, he lived among us as an example and teacher, and at last died upon the cross of Calvary. By his death he purchased eternal redemption for all who accept him as their Saviour, and his death becomes effectual for the eternal life of all who thus turn to him in repentance and faith.

It will not answer for any of us to speak or think of Christ as providing what is good in its way, but which we can get along without if we see fit to do so. We may do without it, if we see fit to reject it, but if we do, we are ruined irretrievably and eternally.

The New Testament speaks plainly on this matter. "Other foundation can no man lay than that is laid." The house not builded on the rock is swept away when the storms beat and floods break upon it. "He that believeth and is baptized shall be saved. He that believeth not shall be damned." "He that hath not the Son shall not see life, but the wrath of God abideth on him." "If ye believe not that I am he, ye shall die in your sins, and whither I go ye can not come." No words could be more clear and positive than these, and, coming as they do from the source and fountain of all spiritual information, we do well to give good heed to them.

The great fact remains that our religion is to be objective in its very nature. We can not satisfy the claims against us by the cherishing of merely subjective states of mind and heart. It is not enough to be spiritually dreamy and hopeful. We must have a mighty and all-sufficient Saviour upon whom to fasten our faith. It is not enough if one would keep his boat from drifting that he shall throw the rope out toward the shore even if one end is fixed firmly to his boat. He needs to have the other end of the rope fastened securely to some immovable object on the shore.

We are sinners, needy and helpless. We look out and up and on. We need a mighty Saviour who is able to succor and able to keep us. Christ is the only Saviour of the lost and sinful. If we miss him, we are lost and ruined forever. If we are in him, we are safe for all eternity.—*Exchange*.

The world is made up of units—you are one. As the leaven leavens the mass, so the world is to be permeated with the good spirit. Are you ordering your life so that it is being felt as an uplifting unit in the great mass? Every individual leaves the world better or worse by living his life in it. On which side does your present influence count?

With tears streaming down his face a man stood beside the coffin of his dead friend and simply said: "He made me better." Is there anyone in the wide, wide world who can conscientiously say this of you when you lie dead? Take time to reflect a moment on this proposition. In an old copy-book appeared this: "Lost, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered; they are gone, and gone forever." Are you frittering away your golden opportunities for making this world better?

Phillips Brooks said: "I want to live, if God will help me, such a life that, if all the men in the world were living it, this world would be regenerated and saved. I want to live such a life that, if every man were living in it, the millennium would be here; nay, heaven would be here; the universal presence of God."—*Rev. J. P. Hicks*.

All providences are doors to trials. Even our mercies, like roses, have their thorns. Our mountains are not too high and our valleys are not too low, for temptations, trials lurk on all roads. Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order ere it hastens to the earth. The trials which come from God are sent to prove and strengthen us.—*C. H. Spurgeon*.

THE UNION AGITATION.

CHARLES BROWN.

In this day of broad and liberal ideas, in this day of advanced thought, this day when every thing is getting better, there is something every now and then being said about union. Sometimes it is union of Baptists and Presby. Baptists. Our Northern so-called Baptists and the Presby. Baptists have been monkeying with this union business for a while. Sometimes it is union of Baptists and Campbellites. We hear of a so-called Baptist church and a Campbellite church either in the North or in Canada, uniting. That occurs every now and then. They have even dabbled with it a little in Baltimore. Every little while some Baptist editor or some other Baptist leader monkey with this union business a little. We are living in the times! If some man can have their way, we are going to have a grand union some of these times. And those fellows might have their way if the Lord did not prevent it. And we cannot tell just how far the Lord will permit wrong to prevail. But we may rest assured that He will not allow this union business to go far enough to wipe out His church. He says the gates of Hades shall not do that.

Now, if union is the thing, why not have a great big union! Let us have one right. First, let us unite with the Presby. Baptists. They are like us on the subject and act of baptism. Then let us unite with the Campbellites. They are just exactly like us on the act of baptism. Surely we can unite. A union of Baptists and Presby. Baptists and Campbellites—that is a union of all of them—would make a big denomination. Our strength is in our numbers. (1) Then let us unite with the Presbyterians. They are so much like us on several things. And surely if we could unite with the Campbellites we could also take in the Presbyterians. If we can stand the Campbellites and the higher critics, surely we can stand nearly anything. Then there are the Methodists. And there are lots of good people among them. It is true they are not as sound as the Presbyterians. But they are far more like us than the Campbellites. And they are perhaps less Arminians than the Presby. Baptists. So then we might take in the Methodists. And as the United Brethren are so much like the Methodists, we could take them in the same year we take in the Methodists. By the time we get this far along we will have quite a church, lots of wealth and lots of schools.

But we have not enough yet. There are the Episcopalians. They are quite ritualistic. But then they have lots of wealth and schools and learning. They have history and influence. So let us take them in, also. Of course, before we go any farther we must take in the Congregationalists. They have figured somewhat in history, too. Now, there are the Lutherans. They are very ritualistic. But no more so than the Episcopalians. No more so than the Campbellites. They are great in numbers and wealth and learning. They have history. They have form. They have the famous Doctor Martin Luther for their founder. He was the thunderbolt of the Reformation. Let us unite with the Lutherans. If union is so desirable, let us make all we can of it. Then having gone this far, we can, in one year, form a union with the Universalists, the Unitarians, the Sanctificationists, and the Mormons.

By this time we have formed unions till we have quite a big church—great and powerful. We have long laid aside our old congregational form of church government. We have a long ago laid aside such things as orthodoxy and Gospel and consistency. These are things that belong to the dead past. And we have learned to regard the martyrs as fools. So we can now unite with the church of Rome and with the Greek Catholics. Thus we have all Christendom united. Grand affair! But if union is such a good thing, let us go still farther with it. So having abolished the assembly form of church government set forth in the New Testament, having thrown our once cherished doctrines to the wind, having gone far on our glorious career of unionism and liberalism and broad-gangism, we might just make the union complete by having a grand congress of all the world's religions by which all the religions of the world would be united. Then we would have a union right. Grand thought! A union of all the religions of the world! A union of all creeds! A union that has swallowed up all the Baptists and all the Campbellites and all the Protestant pedo-Baptists and all the Roman Catholics and all the Greek Catholics and all the Jews and all the Mohammedans and all the Buddhists and all the Brahminists and all the Fetish worshippers, a union of all Theists, Atheists, Monotheists, Polytheists, Pantheists—everything! Grand union! A big church now! A world-wide religion at last! No more use of foreign missions! The world is all one! And all this has been achieved by throwing aside the preaching of our distinctive doctrines, especially Baptist doctrines, and uniting on what is left. If the union principle is so good a thing, all this uniting of the world's religions ought to be done. It can be done, too. Why, all these creeds have some truth in them. Then they all think they are right. And if a man thinks he is right, that is enough. The old saying of Davy Crockett, "Be sure you are right and then go ahead," was uttered in the first half of the nineteenth century before the sun of advanced thought and modern liberalism was shining so brightly. We have got ahead of that now. So a man thinks he is right is enough. And he need not think very much. Just join whatever is convenient! Also every religion worships some being or thing. All mean right. So if union is so good, let us all unite. No more strife! No more earnestly contending for the faith once for all delivered to the saints! We will all just unite, and look down on such men as Graves and Pendleton and Dayton and

Kates and Spurgeon and our Baptist martyrs and the apostles as belonging to a barbarous age, as "statuaries," as old fogies! Such a compromise union, as above suggested, is the proper thing if the union principle was often dabbled with by some of our religious editors and other religious leaders is the proper thing.

But I do not think the union principle, now often monkeyed with in some quarters, is the proper thing. It is as much as the spirit that Lord Jerome of Prague. I will show you that it is. My very soul sometimes burns with holy indignation when I read of so-called Baptist leaders working to bring about a union of Baptists and Presby. Baptists, Baptists and Campbellites. Now for some observations as to this union matter.

- 1. It is anti-Scriptural. The whole tenor of the Scriptures is against it. The advice of the apostles was always to withdraw from false teachers, false crowds—not unite with them.
2. It is anti-Christlike. Christ did not come to unite the world. He came to divide it, to divide even families. He prayed for unity—not union. Unity is not union. They differ as much as Baptists and Campbellites; and Baptists and Campbellites are as much alike as light and darkness, as truth and error.
3. Its universal triumph would wipe the church Christ set up clean out of existence. You see now this union spirit is as much as the spirit that used to bite the English and Swiss Anabaptists. The spirit that used to burn these noble defenders of the faith tried to wipe out of existence the church Jesus Christ set up. Christ set up the Baptist church. He set up no other. The best scholarship of the world confirms this statement. Now, when Baptists unite with anything else, they cease to be Baptists. Then, if all Baptists were to unite with something else, they would cease to be Baptists. There would be no Baptists—no Baptist church—no church of Christ! No man can escape this logic. Hence the meaning of the union principle!
4. It tends to confirm men in error. It is as much as says all creeds are equally good. Hence if you have an erroneous doctrine, just keep it!
5. It is responsible for the demoralization of souls. As it lets error alone, it lets men go on trying to be saved by doctrines not in the Bible. All such must be lost.
6. It is all foolishness. As this principle is contrary to the plan of the Scriptures and can do nobody any good, all this dabbling with unionism is pure nonsense. There is not the least bit of sense in it.
7. It is displeasing to God. As this principle is anti-Scriptural, anti-Christlike, tends to keep men in error, is the opposite of the spirit of the apostles, is soul-ruining, is all foolishness, it is displeasing to God. A principle having these features and whose universal triumph would annihilate the church God set up in the world can only be displeasing to Him.

Those weak-kneed Baptists who have been monkeying with union of Baptists and Campbellites and Presby. Baptists need a little schooling. They need to learn some things. They do not know it all yet. They do not even know some very great and necessary things. They need to do a thorough studying of the Scriptures and get the spirit of Jesus Christ and the Apostle Paul for they certainly have not yet got that spirit. They need to read the sermons of C. H. Spurgeon and get the spirit of that great preacher, for they have not got it. They need to read D. B. Ray's Text-Book on Campbellism, and learn what that system is, for they do not seem to know it. To be sure they have both sides and know what they are about, I would advise them to read the Folk-McQuiddy discussion. Then they need to read Cramp's Baptist History and Jarrel's Baptist Church Perpetuity and Ray's Baptist Succession, and Boyce's Systematic Theology, and J. R. Graves's Trilamma, and Pendleton's Three Reasons, and Dayton's Theodosia Ernest, and Ford's What Baptists Baptize For. Then they will know what Baptists have stood for, what they do stand for, what they have suffered, where they came from. Then, surely, they will be no longer charmed by the fatal phantom called union. Read all these books aright and they will contend earnestly for the faith once for all delivered to the saints instead of dabbling with this union business.

The Dalles, Oregon.

LACK OF STUDENTS FOR THE MINISTRY.

BY O. P. GIFFORD, D.D.

I. The home. When the spring falls the stream dries. Christ's recipe for reapers was prayer. He prayed all night before he chose disciples. Prayerless homes yield empty pulpits. Samuel, the prophet and king-maker of Israel, was born of prayer. John was born of a praying mother. Paul was chosen to his ministry before he was born. Divine choice rarely comes through prayerless channels. Timothy had two generations of devout women behind him. An empty bank does not honor divine drafts. How many homes are near enough to God to make glad His city with living streams? Burns finds the secret of Scotia's glory in the family altar, with the priest-father leading in prayer. Too many modern fathers carry their religion in their wives' name. Boys want to be men and when the father is godless the lad is apt to think religion is writ in the feminine gender. Piled wands cornered the cattle market for Jacob; the lad is apt to take the stripes and spots of the father's life.

II. Secondary schools. The New England Academy was founded in prayer, supported by

and denied, marked by retreats. The weekly prayer meeting, the annual festival, the warm spiritual atmosphere formed many a lay toward the ministry. The Academy was founded by the church, sustained by the church, opened into the church. The High School is a State institution, supported by taxation, to shape citizens. Its spirit and purpose are secular, civil. Its spirit is scientific, not religious. In place of the prayer meeting we have the play and the drama. There may be a time to dance, but dancing does not breed ministers. And the stage is not the avenue to the pulpit. In the Academy the crowds gathered to religious services, now they gather to watch games; the hark is down, not up. And the downward look gives spiritual selfishness rather than liberality.

III. The college. The pilgrim toward the pulpit leave the home, journey through the High School, but falls asleep and loses his roll in the College, and walks through a "pigpen" "across weeks it again." Not long ago a preacher in an Eastern University invited any students who wished to meet him in private conference. Of the eighteen men in the Senior and Junior classes who met him, fourteen said they had entered College expecting to become preachers, but had given up their intention. We are faced by a condition. Harvard was founded for Christ and the church. Are the walls plumb with the foundation?

The prophet's message is not taken seriously. His words fall, like snow flakes on the rushing river, the stream is as black after the filtering gift, as before. Men do not reform their business methods, women do not change their social customs, politicians do not play square, all listen, commend the message, praise the messenger, but do the things they used to do, in the way they used to do them. Young men do not care to stand and against the wind for a living.

"I have mourned to you and you have not wept; I have piped to you, and you have not danced," said the Great Preacher. They did at last honor him with a cross; better than that, a cross of light.

At the bottom the call to the ministry comes from the Holy Spirit. It is vain mothers pray, and teachers teach. "Except the Lord build the city, they labor in vain that build it." It may be that the present condition of the Church is not just what the Spirit came to perpetuate. Is the present religious world worth preserving? Alexander cut the knot; it might have been let alone, and a new rope made. Is the present type the type of the Holy Spirit?

Which of the present denominations is very near the primitive church? If that was the child of the Holy Spirit, is any one of the present organizations? An engineer is not foolish enough to start his locomotive with the brakes set. Or turn on full steam while the anchor bites the rock. Or clean his boilers till he has drawn his fire. Is the Holy Spirit too wise to perpetuate the present order, or rather disorder in thought and action?

Why should the Spirit send men into the ministry to teach truth who all dodge in practical life? Israel perished in the wilderness not from lack of truth, but of faith. When we believe what we know, possibly the Spirit will send other prophets to give us the Message.—Watchman and Truth.

WHY AND HOW TO BE HEALTHY.

Good health is a great blessing. Too many people throw it away foolishly and thoughtlessly, and too late for its recovery, mourn their loss through all the rest of life.

The time to care for the health is in early life while one still possesses it. Almost any old and invalid person is careful, but it is then too late to be availing. It has been said that the secret of long life is to have some fatal disease and watch it carefully. This means, of course, that people ordinarily will not be careful until they realize that they are in serious danger. It would be a great deal better to commence caring for one's health before it is broken. They who do so are the wise ones, and, alas, there are not as many wise ones as there might or should be.

If we are God's children we shall feel the importance of serving him, and being as useful as possible while we live. To this end we shall take care of our bodily health. Health is a means to an important end, with the Christian. The end is so important that the means to be employed in securing it become ennobled and glorified. If we are to glorify God with our bodies, as well as our spirits we must take care of our bodies. We take care of the horse that is to do our work, in order that we may get the most possible out of him. So our bodies are to be used and cared for.

Once in a great while one breaks down in health from doing a great deal in the service of God. We have heard of such cases, and we may have seen one occasionally. But for one such case there are a hundred where the breakdown occurs in the service of self and of Satan. Foolish and sinful self-indulgence lies at the bottom of a great deal of the ill health in the world today.

The fact is that sin, in some form or other, at some time or other, by some person or other, is the cause of all the sickness there is in the world today. Had it not been for sin, there would have been no painful disease in the human race today. But it is here. Much that exists today is inherited, it may be from a far distant source. But sin started it. There was the violation of law. There was the foolish gratification of passion or appetite. Disease came, and it lingers. Very few persons are free from sickness. Yet a careful observance of God's laws tends to overcome ill conditions and continued disregard of God's laws tends to perpetuate sickness and ill health.

The Christian is apt to have good health, because he avoids the vices of drunkenness and glut-

ttery and impurity which produce an overwhelming majority of all the sickness that afflicts the flesh and becomes the cultivated spirit of sanctimony and hypocrisy and justifications and faith that are so common to the best conditions of life.

An essential rule for eating is that one shall eat in order to live rather than live in order to eat. The rule for eating and drinking, both, is that nothing harmful shall ever be touched or tasted even though it may be called for by the appetite, and that there shall be moderation in the use of even what is healthful. Let God's laws be kept to the letter as far as they are known, and let there be intelligent effort to know them. It is certainly wiser to study them than to spend much time over harmful judgments that condemn the time and the health.

Regular habits as to sleep and work and recreation are to be carefully cultivated. Let one keep himself well in hand, and be determined to do nothing that will be displeasing to God, or that will interfere with the service which he ought to render to God. He who is thoughtful, intelligent, self-controlled, pure in heart and in life, temperate in all things and obedient and reverent toward God is apt to live a life that is equitable, full of satisfaction and marked by good health.—Herald and Presbyter.

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.

Life on the Uplands. By J. D. Freeman. 50 cents. A. C. Armstrong & Son, New York.

A most interesting and uplifting interpretation of the Twenty-third Psalm. The topics are: A Life in Love, Morning Meal on the Meadow, Midway Drink from the Well, Noon-tide Rest in the Shade, Afternoon Climb on the Paths, Adventures in the Shadowed Glen, Napper on the Darkening Wood, Twilight at the Sheepfold Door, Night Within the Gates, Foregleams of the Heavenly Dawn.

How To Dress a Doll. By Mary H. Morgan. Henry Altemus Company, Philadelphia.

A most charming little book for little dress-makers. Little girl mothers need have no more worry and bother (nor need the grown-ups be worried and bothered by them) in regard to their children's clothes. This little book shows how to have the dollies beautifully dressed without troubling big people one bit. The pages are full of interesting pictures of clothes for each member of the doll family and for all occasions. The patterns are simple and easy to cut out, and, best of all, there are simple lessons on sewing; correct position for sewing, a thimble exercise, needles and their management, scissors and how to use them, thread, knots, tape measure and hem-maker, tucking, etc. Then there are button-holes and scallops, herringbone or cat stitch, feather stitch, etc., and exact directions for cutting every article a dolly can wear. In fact, this unique little book will be a boon to the mothers all over our land to whom the little doll mothers are always coming and pleadingly asking, "How do you make this?"

The Bible Student and Teacher for August contains the following: Notes Editorial and Critical; Special Notes; "Anglican Reform," by John M. Leavitt; "Scriptural Identification of the Christ with Jehovah," by J. Glentworth Butler; "The Doctrine of Salvation in the Epistle to the Hebrews," by G. L. Young; "Jewish and Christian Errors on the Anointing of Jesus and His Last Passover," by T. J. Koetzli; "Hope: a New Testament Study," by Henry N. Bullard; "Critical Details Connected with the Sunday School Lessons—for August, by Willis J. Beecher; "The International Lessons in their Historical and Literary Setting, (a) The International Lessons for August 16, 23 and 30, (b) The International Lessons for September," by Daniel S. Gregory; Editorial Notices.

THE SONG OF HEAVEN.

The gospel is a body of doctrines, but it is also a body of practices. How can a man live a life of good works without faith? Religion has to do with "things" as well as with men. For men are constantly concerned with "things." Paul runs the whole gamut of the religious life when he says, "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." To sing the notes of the song of the spiritual life, one must sing, not "do, re, mi," but "true," "honest," "just," "praise," "lovely," "good report," "virtue," "praise." Those who are most familiar with this scale of the spiritual life will sing the sweetest song.—Ez.

The noonday brightness of the gospel light is now shining upon us. May we rejoice in the light and may health and healing be in its beams, as our Lord designed; let us bring our children unto him, and he will robe them in his righteousness and bless them with salvation and eternal life.—E. Z. Stork, in Lutheran Observer.

**Sunday-School
Lesson**

Monday, August 20th

David spares Saul's life.—1 Sam. 26:17-25

Motto Text—"Love your enemies, do good to them that hate you."—Luke 6:27.

Saul for years had been pursuing David because he knew David had been chosen by God to succeed him on his throne. Had Saul had the faith in God's power he ought to have had, he would have known, that as God had appointed David to the throne, all earth and hell would not have killed David before he came to the throne.

The Ziphites informed Saul that David was hiding in the hill Makilah. This was a wooded region a few miles south of Hebron, where there were many caves in which men could hide. Saul had his capital at Gibeon not far from Jerusalem. For he had not been able to drive the Jebusites out of the citadel at Jerusalem.

Saul took an army of three thousand men under Abner and went immediately in pursuit of David. This is enough of the geography to enable the lesson to be understood. But the class should read from the first of the chapter. The lesson begins with the conversation between Saul and David. David was upon a hill at quite a distance. But sounds can be heard a long way in the clear air of Palestine.

"And Saul knew David's voice, and said, Is this thy voice, my son David?" David had not spoken his own name in his talk with Abner, but all knew who he was. David was Saul's son-in-law. Saul was touched momentarily by the magnanimity of the man whom he was trying to destroy. This was the second time when David had spared Saul's life when he had him entirely in his power.

"Wherefore doth my Lord pursue his servant? For what have I done?" A question Saul could not answer. And he was ashamed to say before the people that he was trying to kill David not because David had done anything deserving death, but for what God intended to do in the future.

"Now, therefore, I pray thee let my Lord the king hear the words of his servant." Not merely listen but heed and yield to the words. "If the Lord have stirred thee up against me, let him accept an offering." That is, if David had been guilty of some offense against the Lord he would offer the sacrifices which the law of Moses commanded for penitent transgressors.

"But if they be the children of men, cursed be they before the Lord." With great tact David is ready to lay the trouble upon anyone except Saul and his jealousy. If God was the mover David was submissive. He would make his peace in God's own appointed way. But he is very indignant if the movers were malignant men.

"For they have driven me out this day from the inheritance of the Lord." David had been forced more than once, so closely was he pursued by Saul, to take refuge among the heathen nations around. "Go serve other Gods." They drove him from the ordinances of the true worship into heathen lands thus practically telling him he should not sacrifice to the true God,

and exposing him to all the seductions of idolatry.

"Now, therefore, let not be blood fall to the earth before the face of the Lord." These quietly reminding Saul that God would punish him for the murder. "For the king of Israel has come out to seek a fox, as when one doth hunt a partridge in the mountains." Thus by a strong figure of speech setting forth his own insignificance a mere fox. "People in the East in hunting the partridge or other game birds, pursue them till observing them becoming languid and fatigued they rush upon the birds stealthily and knock them down with a birdgun. It was exactly in this manner that Saul was pursuing David; he drove him from time to time from his hiding place, hoping to render him weary of his life and obtain an opportunity for accomplishing his destruction."

"Then said Saul, I have sinned; return my son, David." Return to his place in the palace as Saul's son-in-law. David was not to have the kingdom till after Saul's death. And Jonathan who would have succeeded his father loved David with a love passing the love of women and was entirely willing David should be king in his stead. "For I will no more do thee harm." A promise which David took at its true value. Very likely Saul was sincere for the moment in his repentance and in his intention of keeping this promise.

"Behold the king's spear and let one of the young men come over and fetch it." David was on a hill at quite a distance. Whether David was afraid even then to trust himself in Saul's reach does not appear. It may be felt it beneath his dignity to do an errand in the circumstances.

"The Lord render to every man his righteousness and his faithfulness." A strong appeal to Saul, and in a most courteous way to keep his pledge to attempt no further harm to David. A righteous man would not try to harm one who had done him no injury. And faithfulness would cause the king to keep his pledged word.

David prays to God to guard his life as he had spared Saul's. It must have been a strong temptation to David to kill Saul, and thus bring the day when he should no longer be a haunted fugitive, but a king. But David would abide God's time.

"Blessed be thou, my son David; thou shalt both do great things and shall still prevail." Saul among the prophets. His prophecy was true. But David was too wise to trust himself into Saul's power, and went his way.

HOW TO BE POOR.

A lady walking with her husband and seeing a carriage go by, said to him: "Look at that splendid carriage Judge H— and his wife are driving about in. I only wish we could be so lucky." Up in the carriage the judge's wife was saying to him: "I am getting positively ashamed of this old rig; look how people stand and stare at us in contempt. If you do not wish to drive me to despair you must buy a new turnout."

A king riding along a highway passed the stonebreaker by the wayside. Thought the stonebreaker: "Oh, that I were like that king, possessed of all that heart could wish!" The monarch glancing at him, was murmuring to himself: "Would that I were like that man, so free from anxiety, with so little worry and care!"

Did you ever read the fable of the beetle and the weathercock? "How fine," said the beetle, "to be up there; what splendid views; how clear the atmosphere!" "Yes," said the weathercock, "and if you were up here you would know how keenly blows the wind!"

The fabric of life keeps us poor. Discontent is poverty. The less favored woman we have mentioned as walking was poor. The judge's wife was poor. And the monarch was poor. Poverty is largely a matter of fancy. The real poverty is in the mind—in the mind's attitude. "Godliness, with contentment, is great gain."—*Rev. G. B. P. Hallock, D. D.*

An old paper tells the story of a man who was washing the large plate glass in a show window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to some one in the store. Many are trying to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamomile of morality; but still the consciousness of it is not removed. The trouble is "it's on the inside."—*Harry N. Crawford.*

It needs not a little wisdom to take advice, and much to give it, but it needs more to abstain from giving it.

SELF DELUSION

Many People Deceived by Coffee.

We like to defend our indulgences and habits even though we may be convinced of their actual harmfulness.

A man can convince himself that whisky is good for him on a cold morning, or beer on a hot summer day—when he wants the whisky or beer!

It's the same with coffee. Thousands of people suffer headache and nervousness year after year but try to persuade themselves the cause is not coffee—because they like coffee.

"While yet a child I commenced using coffee and continued it," writes a Wis. man, "until I was a regular coffee fiend. I drank it every morning and in consequence had a blinding headache nearly every afternoon."

"My folks thought it was coffee that ailed me, but I liked it and would not admit it was the cause of my trouble, so I stuck to coffee and the headaches stuck to me."

"Finally, the folks stopped buying coffee and brought home some Postum. They made it right (directions on pkg.) and told me to see what difference it would make with my head, and during that first week on Postum my old affliction did not bother me once. From that day to this we have used nothing but Postum in place of coffee—headaches are a thing of the past and the whole family is in fine health."

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RATON MONUMENT FUND.

There is reason to believe that the monument will be ready for setting out May, during the session of the Southern Baptist Convention. The contract will be awarded as soon as the photographs can be gotten together. Mr. Louis Hammond, of Chicago, who has done his own work's residence in this country, estimated many pieces of money with various amounts, to the effect of about \$100,000. Mr. John Burdick, also of Chicago, perhaps the leading business founder of the country, will make the spot. Mr. Hammond's work is well known in the South, he having had many of the monuments to Confederate soldiers in various cities.

A considerable sum will have to be paid down when the order is placed, so that it is to be hoped subscribers to the fund will not delay in sending their contributions. There are others who have not yet given anything, but desire to have a part in this gift of love. Now is the time for them. Let us hear from many during the next few days.

CONTRIBUTORS LISTED.

Table listing donors and amounts: Howard, Wm. F., Shelbyville, Ky., \$5.00; Brown, Thos., Waddy, Ky., 7.00; Conroy, C. P., Shelbyville, Ky., 1.00; Cooper, Rev. M. A., Louisville, 1.00; Harfield, Thos. M., Humphreys, Ky., 1.00; Hunt, Mrs. M. W., Shelbyville, Ky., 1.00; Jones, Rev. N. P., Harfield, Ky., 1.00; King, Mrs. Lucy, Harfield, Ky., 1.00; Miller, Rev. J. P., Crosswell, Ky., 2.50; Martin, J. W., Waddy, Ky., 1.00; McCampbell, E. R., Waddy, Ky., 1.00; News, J. E., Shelbyville, Ky., 2.00; Owens, D. W., Bagdad, Ky., 1.00; Roche, J. J., Shelbyville, Ky., 1.00; Rogers, F. E., Beaver Dam, Ky., 1.00; Shields, Herb., Harfield, Ky., 1.00; Tipton, Rev. L. W., Matanzas, Ky., 1.00; Tharp, Rev. J. R., Shelbyville, Ky., 1.00; Thompson, Perry, North Pleasantville, Ky., 1.00; Wilson, Thos. D., Bagdad, Ky., 1.00; Subscriptions previously acknowledged 1858 25

Total subscriptions received \$1858 25

CASH RECEIVED.

Table listing cash received: Baker, J. W., Corbin, Ky., 1.00; Morris, Mrs. J. H. and wife, Forks of Elkhorn, Ky., 1.00; Cawther, Rev. Jas. T., Central City, Ky., 1.00; Downard, J. H., Louisville, 1.00; Doyle, John, Finchville, Ky., 1.00; Gardner, Rev. A. B., Beaver Dam, Ky., 1.00; Prier, F. A., Shelbyville, Ky., 1.00; Shelton, A. J., Shelbyville, Ky., 1.00; Thompson, R. C., Bagdad, Ky., 1.00; Loose collections 2.00; Cash 05; Cochran, John, Los Angeles, Cal., 1.00; Duhkin, Rev. E. M. C., Tampa, Fla., 1.00; Jones, Dr. W. C., Louisville, 5.00; Knight, Ryland, Lexington, Ky., 1.00; McCarty, C. H., Louisville, 5.00; Porter, J. W., D.D., Lexington, Ky., 10.00; Reed, Mrs. E. M., Louisville, 5.00; Veatch, Miss Daisy, Louisville, 3.00; Watt, Rev. W. E., Gloucester, Va., 2.00; White, Ben T., Cadiz, Ky., 5.00; Previously acknowledged 1073 52

Total cash received \$1123 47 HENRY ALFORD PORTER, Chairman.

It was a glorious meeting. Almost two hundred and made to cry loud for mercy. When asked prayer? God for entrance. How precious to a man and a good minister, and not afraid to "confront" naturally for the South were not out of devotion to the cause.

There is great devotion to the Big Sandy Valley and we should do all in our power to give them the gospel. I go back to Louisville, over the hills of country line, to hold a meeting. I organized a Sunday School in April, with eighteen members, and it has grown until it now has eighty in attendance. I say for the meeting that many may be saved.

E. L. HUNTER.

HOPEWELL CHURCH.

I have just closed an eight days' meeting at Hopewell church. It resulted in eight conversions; only two joined but I think others will follow. The church is greatly revived. They have no house of worship. They meet in a school house. This church is young and only a few male members, and they are financially poor, but they are now making an effort to build them a house. I made up \$275 and one brother donated the timber to build the house. A mill is now moving to the place to cut the timber. The brethren are cutting the logs and hauling them in. I gave them a bell for the house \$210. It cost well, with such cost.

This is a fine opening. I wrote Dr. Powell asking that some amount from the building fund be furnished them. I don't think \$100 would be used in a better place to do good than in this house at this time.

C. A. ALEXANDER.

MINISTERS' AND MEMBERS MEETING.

Following is a list of themes for the Ministers' and Members' Meeting to be held with Helltown Missionary Baptist church, Todd county, Ky., August 24-30, 1908:

- "Explain Acts 2:38."—A. C. Dotson. "Are we as a Church Keeping the Great Commission and do we have to do it as our Lord Commanded?"—E. W. Moss. "The Importance of Bible study in the Church."—J. H. Johnson and J. D. Rhapp. "What is Christian Baptism For?"—E. W. Moss. "Exegesis of John 3:5."—F. M. Welborn. "Will any of Gods People Apostatize so as to be Lost?"—M. Hensley. "Scriptural Subjects for the Lord's Supper."—M. M. Hall. "Woman's Sphere in Church Work."—J. R. Kennerly. "The Duty of Church Members to their Church."—W. B. Fitzhugh. "Scriptural Plan of Salvation."—D. P. Browning. "What is Bible Sanctification?"—G. Y. Browning and F. M. Welborn. "The Best Method of Getting Delinquent Church Members to Attend Their Church Meetings."—J. W. Bodine and J. P. Cleavenger. "Scriptural Subjects for Water Baptism."—Arthur Holland. "When and Where is One Sanctified?"—A. E. Stinnett. "The Duty of Church Deacons."—E. N. Jones. "The Duty of Pastor to His Flocks."—J. E. Jones.

F. M. WELBORN, M. HENSLEY, E. W. MOSS, Committee.

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colored additions to church, fifteen by experience and baptism, one by letter and one invited. The church was greatly revived. To God be all the glory.

W. T. MARTIN.

Alexandria, Ky.

DEAR RECORDER: Home's Creek Association meets with Central Baptist church, Clark county, Ky., September 15th, 10:30 o'clock a. m. Central church is about twelve miles east of Winchester. Anyone wishing to attend the Association will come to Winchester and get conveyance there.

W. P. HILARY, Clerk.

DEAR RECORDER.

Please find money order for \$2. for which please continue to send me the Recorder. I have been a subscriber to the paper for fifty years, I grow, and I don't want to be without it.

MAHALLA CRISP.

Monticello, Ky.

OTHER STATES.

A meeting in the Mahleton church, Ga., closed with thirty-two additions to the fellowship of the church.

Pleasant Valley church, Ga., was greatly revived in a meeting in which seven were added to its fellowship.

A meeting in the Liberty Hill church, S. C., continued ten days and closed with ten additions to the fellowship of the church.

There were 250 professions of religion in the Forest Avenue church, Greensboro, N. C. It is thought 100 will join the church. Why not 250!

Pastor T. T. Twitty held a meeting in the Alpharetta church, Ga., in which twenty were added to the church, all by experience and baptism.

A ten days' meeting in the Cottage Grove church, Tenn., closed with fifty-two professions of religion and thirty-two additions to the fellowship of the church.

A meeting in the Mt. Pleasant church, near Treasvant, Tenn., resulted in fourteen professions of religion and eleven additions to the fellowship of the church.

In a meeting just closed at Flat Rock church, Ashley county, Ark., there were twelve professions of faith and twelve received by experience of faith and baptism.

A meeting in the Mt. Pleasant church, near Treasvant, Tenn., resulted in fourteen professions of religion and eleven additions to the fellowship of the church.

In a meeting just closed at Flat Rock church, Ashley county, Ark., there were twelve professions of faith and twelve received by experience of faith and baptism.

A meeting in the White Oak church, near Greenville, S. C., closed with twenty-seven additions to the fellowship of the church, twenty-three by experience and baptism.

Pastor J. O. Willett writes from Cape Girardeau, Mo.: "Please change the address of my paper from Cape Girardeau, Mo., to Poplar Bluff, Mo., as I will take charge of the First church there on the 16th."

The church at Unity, near Crossath, Ark., had a seven days' meeting and received fifteen members by baptism and three by letter. The church was greatly revived, and larger plans of usefulness are contemplated for the future.

A meeting in the Cheraw church, S. C., closed with twenty-one additions to the fellowship of the church. There were others who will be received later. A majority of those baptized were men, one of them seventy years old.

In a private letter Pastor Lloyd T. Wilson, of Newport News, Va., speaks in the most glowing terms of his pleasure in the reception the church accorded him. He is as much delighted with his new home as the people are pleased with him. He says it is a great church, with great people. Any church will be great in its faith and staunch in its belief in the old Baptist doctrines which has had J. W. Porter for a pastor.

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DEAR RECORDER:

The writer attended South Kentucky Association, which convened at New Salem church, Lincoln county, four miles south of McKinney, August 11th. All the churches except one were represented by messengers and by letter. The reports were not all they should have been, but they were considered encouraging. The business of the Association was well conducted and good work was done. A subscription was started to raise a fund to keep a missionary in the bounds of the Association, and from the interest manifested by the ministers and messengers, it is to be hoped that the churches will make up the necessary amount. Three excellent gospel sermons were preached by Bro. Tilford, of Middleburg, Bro. J. L. Owens, of Liberty, and Rev. J. L. Sanders, of Indiana, who represents the Orphans' Home. The Association meets at McKinney next year.

W. G. NUNNELLY, Louisville, Ky.

DEAR RECORDER:

Our meeting at Richwood closed August 2nd. Bro. A. Preston, pastor of Graves' Shoals, was with me in the meeting. There were sixteen additions by baptism ranging from seventeen to seventy years of age. There were several mothers and two grand-mothers baptized.

DEAR RECORDER: Your weekly visits are a great pleasure to me and are also quite profitable. I have been reading the RECORDER ever since I first learned to read, and I expect to read it as long as I am able.

I moved to Alexandria the first of June. The work here is moving on very nicely. We have a good Sunday School and have recently organized a Ladies' Aid and W. M. U. Society, and also a B. Y. P. U., all of which are making progress.

On Monday evening, August 10th, the members and friends of the church, about sixty in number, gave the pastor and his wife a "pounding," which they will not soon forget. Quite a pleasant evening was spent and enough of things good to eat were left to supply the needs of our small family for quite a while. The surprise was complete, the gifts, choice and we are profoundly thankful.

On August 7th I closed a good meeting with Poplar Ridge church, Trimble county, Ky. Rev. B. T. Vincent, the much-beloved pastor at Milton, Ky., did the preaching and "did it" well. He preaches the doctrines of grace with no uncertain sound. We had the hearty cooperation of the membership and the spirit of the Lord wrought mightily among us. The visible results were sev-

TO WHOM SHALL WE GO?

John 6:68.

REV. T. L. BAILY.

Ab, whither shall our pathway lead,
If we forsake the Lord?
Whom can we find in time of need,
Who will sweet peace accord?
Upon whose word can we rely,
When doubts assail us sore—
To whom for shelter can we fly—
And find a refuge ever nigh—
Whose aid we can implore?

To whom for counsel can we turn,
If we forsake the Lord?
Where can we some wisdom learn,
That safety will afford?
We look around we see no light,
To guide us as we roam—
But all is dark, a gloomy night—
Has scattered all that should be bright,
O, who will guide us home?

The question is unanswered still,
To whom, Lord, can we go?
For who thy loving place can fill—
A constant kindness show?
Can we discard the love we've found,
In moments of distress—
As we go wand'ring round and round,
In vain we seek some solid ground,
In all our hopelessness.

We turn, dear Lord, we turn to Thee;
And this confession make;
To whom can we with safety flee,
If we Thy love forsake?
Eternal words of life Thou hast,
Thou art the Christ alone,
And when our sojourn here is past,
Where then shall our lot be cast?
If we Thy love disown?
Atlantic City, N. J.

Our Pulpit

THE REDIGGING OF OLD WELLS.

BY THE LATE REV. T. CAMPBELL FINLAYSON, D.D.

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.—Gen. 26:18.

A famine had compelled Isaac to migrate into the land of the Philistines, where his father Abraham had dwelt for some time in former years. Here Isaac became so prosperous that the Philistines began to envy and dislike him, so that their king had to request him to leave their neighborhood. Isaac accordingly departed into the valley of Gerar, and pitched his tent there. In this valley he found a number of wells, which had been digged in the days of Abraham, but which, since Abraham's death had been stopped by Philistines, who had filled them up with earth and rubbish. It seems a strange thing that in a country where water was often so scarce the Philistines should have stopped these wells, instead of making use of them. The explanation seems to be that, in those countries, the man who went to the trouble of digging a well acquired for himself and his heirs a certain property in the well thus dug, so

long, at least, as it was kept in serviceable condition. It is even further probable that, under certain circumstances, the digging of wells in waste lands gave to a settler a certain property, not only in the wells, but also in the neighborhood soil which the wells might enable him to irrigate and cultivate. If this was the case we can easily understand why the Philistine shepherd, contended so vehemently with the shepherds of Isaac for the new wells which the latter was digging in the valley of Gerar. We can understand also why the Philistines had sought to remove all traces of Abraham's occupation—and to cancel all his property-rights—in their territory by filling up with earth the wells which he had dug; and we can understand why, now that Isaac was seeking to settle in the valley of Gerar, he should at once re-dig these old wells, and call them by the very names by which his father had called them. He thus not only honored his father's memory, but also claimed his own rights as his father's heir. There is something, I think, suggestive in this simple incident of the re-occupying of old territory by the re-digging of old wells. Isaac had probably been born in Gerar. He had now returned once more to the scenes of his childhood and youth. Probably enough he himself remembered the names of these old wells, and had himself drawn water from some of them in the earlier times. Now, I wish to use the incident of text as a kind of suggestive parable. At the commencement of another year, we are reminded that we are simply "sojourners upon the earth," we are reminded of the changes which the passing years have wrought. It might be a good thing for some of us to re-dig and clear out some of the wells which were familiar to us in former days, or which were perhaps dug, first of all, by our fathers. This might be even our best way to reclaim our birthright, or to recover the ground which we may have lost in our wanderings. And there are

"Old Wells" of Affection.

Most of us, I daresay, can look back on a happy childhood in a happy home. We can remember what springs of joy we found in the affections of the family circle. The love of father and mother, of brother and sister, gladdened and refreshed our hearts. Now, surely God does not intend that these old affections should die. We may, indeed, have gone forth from the scenes of our youth; and it is the ordinance of Nature, and the ordering of Providence that we should form new ties and friendships—that we should dig new wells of love. But this is no reason why we should acquiesce in the choking-up of the old wells. Nor is there any reason, in the nature of things, why a man or woman, in growing older, should grow less affectionate. What our love may perchance lose in freshness and exuberance it might surely be expected to gain in ripeness, tenderness, and patience, from our growing experience of human life. Our recognition of our own sins and faults might well make us more patient and forbearing; our personal experience of sorrow might well make us more tender and sympathetic.

But, alas! it is not always so. Experience sometimes hardens—instead of mellowing—a man's nature. The struggle of life, throwing him back upon his own resources and his own will, some-

times isolates him too much from his brethren. Affliction and anxiety may corrode his heart, and may develop harshness and cynicism instead of sympathy and tenderness. The pressure of business or the pursuit of pleasure may so absorb his time as to exclude those thoughts or prevent that intercourse which might keep open the old wells of affection. Or, perhaps, as age creeps upon him, selfishness creeps over him also, and he becomes more exacting and less generous. Perhaps he regrets what he ought to forgive, and the apparent coldness of others creates a real coldness in himself. So that alas! we have sometimes the sad spectacle of brothers and sisters, "who played beneath the same green tree, whose voices mingled as they prayed around one parent knee," now parted from one another by miserable wranglings or by a cold indifference which has deepened as the years have rolled on. Selfishness and pride and strife have choked up the old wells that were dug long ago in the days of their father. Ah! this is a sadder sight than any severance of the "graves of a household." Life is often a more terrible divider than death. Aye, and sometimes daily intercourse will create a wider separation than continents and oceans.

Brethren, it may be that to some of us the reopening of these old affections would be as the recovering of lost territory. As you look back upon your earlier days, do you not sometimes experience the kind of longing that David had, when he exclaimed, "O, that someone would give me to drink of the water of the well of Bethlehem!" And yet, perhaps, it is your own fault that you are not still drinking of these springs of earlier years. Perchance your father and mother are long ago dead; but surely you might honor their memory by re-digging these old wells of family affection. Clear away the wretched rubbish that has choked them; and let the water gush up again as in the days of old! Why should not brother be brother still and brother all the more in the "day of adversity?" Why should not sister be still the dear name that it used to be? Why should new friendships kill our affections for old friends? Yea, and even those dear ones who have "gone before," why should we not love them still? why should we not cherish their memory? As the years roll on the grief of bereavement may grow less acute, but our affection for the departed need not diminish. We are further from the time when we saw them last, but we are nearer to the time when we hope to see them again. What is death that it should rob us of our property in human hearts, that it should choke and stifle the fountains of human love? Thus then let us all, as parents and children, as brothers and sisters, as husbands and wives, as friends and neighbors, seek to preserve and freshen, and, if need be re-dig, the old wells of affection. There are

"Old Wells" of Truth.

Facts of nature, heretofore hidden, have been brought to light; it is as if modern science carried a divining-rod, enabling it to discover new springs of truth.

But this is no reason why we should lose any of the ground we have already acquired by allowing the old wells of Truth to be stopped. Some of these have come down to us through the ages, our fathers contended and even suffered in defense of them; we have a sacred inheritance in them. By

all means let us clear out any of the rubbish that may have accumulated within them, so that they may give purer and sweeter water. But let us resist the attempt which is being made by some men to shut up these old wells as altogether antiquated and useless. They may call us "Philistines," and in vain urge that, with barbaric bigotry, we are resisting the progress of culture. But may we not retort the charge and say that it is rather they themselves who are doing Philistine work by trying to choke up with earth the old wells of truth that have refreshed so many generations? Aye, literally with earth! with a materialism which practically shuts out from human knowledge and human concern everything but what we can see or taste or touch!

Thus, for example, look at that grand old well which by the Spirit of God, Abraham himself was enabled to dig, as it were, in the very desert—the truth, I mean, that there is one living and personal God—the Creator of all things and all men. May we not say that to conserve this old well of truth for the benefit of mankind was one of the special functions of the Jewish people? Down through the ages has it come to us, kept open by inspired Psalmists and prophets through whom God has spoken to the world; and, as we have drunk of its waters, we have felt that it meets a want of our nature: we have experienced its power to quench our thirst. The words which speak to us of "The Lord our Shepherd"—of the personal love and care of our Maker, of His righteous hatred of sin, and of His merciful willingness to forgive—meet with a response in the depths of our being. And now there are those who would fill up this old well with earth—who tell us that all this is Hebrew anthropomorphism, that we can have no real knowledge of the ultimate cause of the Universe—that religious faith and prayer are unjustifiable—and who would even substitute for the idea of a personal God a universe of material forces an unchanging and inexorable order, and a continuous evolution guided by no supreme intelligence. So, too, with the other wells of truth which have come down to us from our fathers, and which we know by the old names of "Incarnation" and "Resurrection" and "Heaven." The modern Philistine who glories in his advanced culture would stop these wells also. He tells us that Christ was a Jewish enthusiast, that Christ's self-sacrifice was a fanatical blunder, that resurrection is an absurdity, and heaven a delusion. To all such men let us say: Dig out your new wells, and if you bring us truth, we are willing to drink of it; but you must not take the earth and stones which you have dug up in the process, and bring them to choke the old wells which have quenched the thirst of so many generations. We decline to accept your mere inferences and fancies and assertions. Our souls "thirst for God—for the living God"—for a Father who loves us and watches over us; and if instead of God in Christ you can only offer us Gravitation and Heat and Light and Electricity, this thirst remains unquenched. Our consciences tell us that we are responsible and sinful creatures and you cannot conjure away our sense of guilt or our craving for pardon by telling us that we are molecular machines, and that all our actions are the inevitable links of an unalterable chain. Our souls thirst for immortality; and when you tell

us we shall exist after death in the form of dust and gas, and in the influence we may have exerted on our posterity, we feel that this is not the water we crave. O, brethren! if for any of you the speculations and denials of modern scepticism have darkened the truth of the Gospel, it would be as the reclaiming of a lost territory if you would trust the cravings and yearnings of your own spiritual nature, and re-dig for yourselves the old wells. Go back to the Christian truths which you learned at your father's knee or in the Sunday School long ago—the righteousness and love of God—the redeeming sacrifice of Christ—pardon and cleansing through the cross—heaven beyond death; and begin again "with joy to draw water out of the wells of salvation!" There are the

"Old Wells" of Our Own Spiritual Life.

As we look back through the years, it may be that some of us can remember a time when we lived a better life than we are living now. Or, if we have made progress in some directions—if perchance we have grown humbler, and more penitent through the recognition of our own shortcomings—it may be that, in other directions, we have gone backward. "Whoso," said Christ "drinketh of the water that I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life." Yes; but alas! it is possible for even this well in the Christian's heart to be choked by "the cares of the world" or the "deceitfulness of riches," or the "lusts of the flesh." It may be that, years ago, you became a Christian; you can remember how you used to be refreshed and invigorated for Christian duty by the ideals of life which you cherished, and the habits of thought and of conduct which you had formed. And now, it may be, you are painfully conscious that you are degenerated—that you are less noble in character than you were then and less useful in life than you ought to be now. What is the reason? You have allowed the old ideals to grow dim and to recede from the vision of your soul. You are, perchance, allowing the old habits of private prayer and thoughtful meditation and sanctuary-worship and sacramental observance to be gradually stopped up by earthliness and worldliness. It may be that you are letting the spirit of covetousness choke the springs of generosity. It may be that you are letting self-indulgence stifle the springs of spiritual faith. How can the waters, which may even yet be deep down within your soul, keep "springing up into everlasting life" through all this accumulated rubbish? It will be a good thing for you if you are driven, even as by a spiritual famine, back into the old valley, to re-dig these old wells! Why should you allow the Philistines to rob you of your spiritual birthright? Why should you not struggle to regain the ground you have lost in your wanderings?

Brethren, evil habits may, by God's grace, be conquered. The earth which has been thrown into the wells can be dug out again. Why should we not all freshen our old ideals? Why should we not all deepen our best resolutions? Or why should the disappointments and sorrows of life seal up the fountains of our faith? Is not God the same as ever? Is He not our wise and loving Father still? Blessed are they who trust in

Him. "Even when passing through the Valley of Baca, they make it a well." Let not the springs of Christian conduct be choked and filled up, as the years go by. Is not Christ the same as ever? Are not His claims upon our love and loyalty the very same? Is it not as true as ever that the only life worth living upon earth is the life of godliness and uprightness and faith and charity? And are we not all nearer than ever to the solemn realities of the world beyond? O, let us strive, then, by God's grace, to keep open—and if needs be, to re-open—the springs of our own spiritual life, that when our short day on earth is done, it may be ours to follow the Lamb to the living fountains of waters."

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KNOWING THE LORD JESUS CHRIST.

BY REV. ARTHUR S. BURROWS.

Our Lord's appearances to His disciples after His resurrection were conclusive. On the first day evening He met them with the old time Jewish salvation: Peace be unto you. On the second first day evening, He challenged the doubting Thomas in their presence. When He met seven of His disciples at the sea of Tiberias, Jesus greeted them at their fishing, and invited them to come and dine with Him. Peter said: It is the Lord! They all knew Him.

Paul said: Even though we have known Christ after the flesh, yet now we know Him so no more! Certainly, our Lord Jesus is not with us here in the flesh. He is returned to His Father, and our Father: to His God, and our God. But the Spirit of Christ is within the Christian heart, that we may know Christ here and now. Christ is not absent, because His spirit is within His follower. He said: The world seeth me no more; but ye see me: because I live, ye shall live also! Christ is not distant; He is with us daily. Christ is not separate from us. He ever liveth to intercede for us with God. His prayers for us are our eternal security.

We know not Christ after the flesh. Not by physical perception, nor by miraculous sign. We know Him by His abiding within our heart; the deepest and best vision of all. He who is preparing our eternal abiding place has now His abiding place within our converted life. This personal knowledge of Christ is essential to our spiritual comfort and to our usefulness. Christian experiences increase our knowledge of His whom not having seen we love.

Our deepest knowledge of Christ comes through our sense of divine forgiveness; which fully interpreted means our deliverance from the

dominion of sin. When Napoleon I was emperor, conscription for army service was made. A poor man, who had wife and family entirely dependent upon him, was drafted. He procured another man as his substitute. The substitute went to the war, and was killed. Later, France ordered another conscription, and this poor man was again drafted. He claimed before the authorities that he was dead before the law. He said: I am free from this law of conscription by the death of my substitute. He was sustained by the court.

Satan comes and says: There is no use of your trying to overcome temptation: you are a weak and sinful being; you belong to me, and you are under my law, you cannot escape the wages of sin! But the redeemed soul answers: I am dead to the law of sin, and no longer under dominion of evil, my divine Substitute died for my sins, and has redeemed from the law of sin and of death my life: I have passed out of death into life eternal: I am His forever!

Luther used to call such texts as John 3:16 little Bibles, because they set forth the whole way of divine salvation Romans 8:28 also sets forth the profitableness of Christian experience. We know that Christ alone is our Savior. Israel did not strike one blow for freedom from Egypt. Moses said: Stand still, and see the salvation of Jehovah! Our eternal life depends entirely upon Christ. If we obey Him, we have the right to trust Him. We wait on Him, our strength is changed by Him. We mount up with wings as eagles. We run without weariness.

Our knowledge of Christ as our personal Lord and Savior is because of spiritual union with Him. In Him our life is hid with God. Christ is acknowledged as Lord, and is affiliated with saved sinners. Christ is thus able to be Savior, and identifies believing sinners as His own. By our loyalty He can impress unsaved sinners that He is saving us.

A locomotive does not draw the train until united to the cars by a coupler. However, splendid the train and powerful the engine, neither can move without the coupling. A man comes between the locomotive and the cars, but two inches apart, and couples them. Then the train is complete and moves on to its destination. Obedience to Christ is the spiritual coupler that joins the sinner to the Savior. He leads us out and onward according to the renown of His name.

He who died for the whole world, invites all the ends of the earth unto His saving love. He who died for sinners, urges all sinners to look unto Him and be saved. He who restored the dead, and the blind, and the lame, and fed the hungry, and healed the sick, still says: Come unto me, all ye that labor, and are heavy laden, and I will rest your souls! His spirit speaks unto the church of God. The church repeats the call of our Lord. The redeemed of the Lord say, Come! Him that heareth with understanding heart says, Come! The soul which hungered and thirsted after righteousness, and found in Christ the fullness of God, says, Come! And any body who will, may come, and take the water of life freely! Worcester, Mass.

A Christian ought to wear the kind of face that would be worth going two blocks to see.—D. L. Moody.

THE WRATH OF THE SOUL.

REV. A. F. CHAYES, D.D.

Jesus must have certainly known the value of a man's soul. And it was estimated by him as of immense value, cost and import. It was Christ who asked the unanswerable question, "What shall I profit a man if he gain the whole world and lose his soul?" And this question could imply nothing less, than that the soul of one man is worth more than all the commercial value of this world. How true and how amazing. It was Jesus who said, "The son of man is come to seek and save that which is lost," and when Christ made this declaration he must certainly have intended to convey to the world that man in sin was not merely lost to society and human relationship, but forever in hell, and "banishment from the presence of the Lord, and the glory of his power." But when we consider the capacity and power of the soul, its great worth when right with God in "the regeneration" it is immeasurable for the benefits of this world.

When Paul, the apostle to the Gentiles asked the unanswerable question, "How shall we escape if we neglect so great salvation?" he might have referred to the eternal loss of the soul in hell as he doubtless did, but it implies infinitely more in the salvation referred to. There is an untold value, a worth beyond computation, in a redeemed soul to this world in the home, the church and all manner of citizenship. There is a world of meaning in the words of Christ himself, when he said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." From the hour when a soul is "redeemed by the blood" of Christ, and "made partaker of the divine nature," this new life gives light, power, and blessing wherever the lot of that soul may be cast, as was never known before. It is true that he who leads a soul to Christ may be glad that he has saved a soul from the sorrows of the dark world but this is a small matter in comparison to the great thought that he has saved a soul to stand forth as a beacon light of divine blessing amid the millions of his fellow-travelers

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

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to eternity in this sinful world. Herein lies the intrinsic value of a redeemed soul. And it was the estimate of Christ himself, as he said to his followers: "Ye are the light of the world." "Ye are the salt of the earth."

Well may every believer rejoice, be he minister or layman, in the church, or without that it is his high privilege to live as "a new creature in Christ Jesus," to represent his Lord. Such a saintly life is more precious than rubies. Los Angeles, Cal.

Therefore one need not run to and fro to seek out God. He is not

far away. He stands before our door and waits. To him who is ready and opens to him he enters in. He delays not. He can hardly wait till we unbar the door; he is a thousand times more willing to enter in than man is to receive him. Our opening and his entrance take but a single moment.—Johann Tauler

Naylor: Do you keep a cat? Subbute: Yes and I can tell you the best way to do it.

Naylor: How? Subbute: Try to chase it away. Philadelphia Press.

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Editorial

A conference of missionaries of West China was recently held at Chengtu. About two hundred were in attendance, representing many denominations, and special emphasis was given to the spirit of union, which became so prominent in the Centenary Conference of one year ago.

The motto of the Conference was "One Protestant Church for West China." The great hindering factor from the standpoint of the missionaries in accomplishing this result, so it is alleged, is the restraining power and demands of the churches in the home land.

This raises a serious and important question. The religion of Jesus Christ knows nothing of racial distinctions. His Gospel is for every tribe and every land and the terms of admission into his kingdom are identical for every soul. e. g., repentance and faith. The same is true concerning the polity and ordinances of New Testament churches. Organized Christianity is not a mere expedient left to the wisdom or whim of men. The polity of His churches is not a thing to be juggled with or changed, so as to suit the peculiarities of race or clime.

These missionaries bring an indictment against themselves when they admit they are pursuing a policy that is hindering the cause of Christ in the foreign field. This is especially true when they frankly say the reason for so doing is a desire to comply with the demands of churches in the homeland. Suppose these churches reached the conclusion that there was no life beyond the grave and notified their missionaries to preach accordingly, would they alter their message in accordance with instructions received from the homeland?—The attitude of one or a thousand religious organizations has nothing to do with the moral quality of any action. Right is not determined in that way. The support or non-support of a church leaves the essential rectitude of an act unchanged.

It is right to labor for unity in the Kingdom of God and the obligation to seek that unity is equally binding upon all God's children, independent of geographical location. That union, however, cannot be consummated by ignoring the teaching of the Scriptures. One Protestant church for America is just as necessary as "One Protestant Church for West China" if the latter position is correct. The New Testament knows nothing of a national or territorial church. Paul wrote to the "churches of Galatia," "One Protestant church for Asia" was unknown to John, but he does specifically mention the "seven churches which are in Asia." The polity of New Testament churches is congregational in character and missionaries, at home or abroad, are engaged in a serious business when they attempt to set aside the congregational autonomy of the churches of Jesus Christ. It is the herald's mission to proclaim the tidings and not to tamper with the entrusted message. The same Lord who commanded his followers to make believers, with equal clearness commanded them to baptize believers. This is the mission of Baptists in every age and land. The time will never come when they can "Federate" and be a part of "One Protestant church" for any country.

We have read with much interest all that has appeared in the religious press concerning the union of the Baptists and Free Baptists and the suggestion is ventured that our Baptist brethren, who insist on uniting, might pursue a more creditable course in this matter.

Up to the present time they insist that there is no vital or essential difference between themselves and the Free Baptists. Time was when such was not the case. Then Arminianism and open communion, on the part of the Free Baptists, were specially pointed out as factors that justified a separate existence of each denomination.

As we understand it the position of the Free Baptists remains unchanged in this respect. They are still Arminian in doctrine and practice open communion.

If this be the case one of two things is true; either our fathers made an egregious blunder in refusing to fellowship a people who held identical religious tenets with their own, or Northern Baptists have undergone a doctrinal change. The fathers were wise in the Scriptures and too well versed in logic to be fairly charged with such folly. The conclusion naturally follows that our brethren in the North have experienced a doctrinal change—one that has brought them into theological harmony with another denomination. If that be true the only thing to be done is to bring about a union between these denominations at the earliest possible date. But how is this to be accomplished? Certainly not by the Free Baptists uniting with the Baptists for they have not changed from their former doctrinal standard. The Northern Baptists, according to the claims of those of their own ranks who advocate this union, have changed their doctrinal position and so it behooves them to unite with the Free Baptists. It is sheer nonsense for a party making an unconditional surrender to invite the victor to come to his side. If the position of the Free Baptists be correct, they should maintain their denominational integrity and invite their brethren to adopt the name "Free Baptists" and in that way proclaim their acceptance of the principles for which that name stands. And if the above be true there is no reason why Northern Baptists should hesitate to accept such an invitation.

Once more the University of Chicago steps into the limelight through the anti-Christian utterances of one of its professors. The Record-Herald, of that city, contains an account of a sensational lecture delivered by Prof. H. L. Willett, in which he says: "No man ever lived who could perform a miracle—that is, who could cause a change of God's laws of government of the universe. The Old Testament miracles as narrated by Old Testament writers are chiefly fanciful narratives based on fact or legend, and should not be taught to children as literal descriptions of fact." The same paper adds: "He drove his views still further into the realms of ultra modern theology when he announced in a lecture on Old Testament fiction at the University, that Christ made extensive use of fiction in his teaching."

Of course, Mr. Willett is fully aware of the fact that no man in either the Old or the New Testament claimed to perform a miracle apart from Divine sanction and help. He also knows that the term "Scripture," as used by Jesus embraced the books recording these

miracles he so glibly repudiates, and that the Holy Spirit is distinctly represented as the author of these Scriptures. It will thus be seen that Prof. Willett has aimed his dagger at the very heart of Christianity in his efforts to eliminate the miraculous from the Bible. Nor is it possible for him to affirm, as did Pilate, "I find no fault in this man." If "Christ made extensive use of fiction in his teaching" he was either ignorant or dishonest and this necessarily destroys his claim to deity.

It is amazing that such teaching would be tolerated in a Christian institution, and it is equally amazing that a man holding such a view would regard himself a Christian.

Not long since Prof. Willett became pastor of the merged Baptist and Disciples congregations of Chicago. We wonder if the members of the erstwhile Baptist church held views identical with those of their present pastor.

There are some who persist in saying that science is anti-Christian and leads to agnosticism. The late Lord Kelvin had scant patience with such utterances. He was the foremost scientific man of his day, yet lived and died a humble, devout Christian. In speaking concerning science and the existence of God, he said:

"I cannot at all accept the view of those who assert that ether is atomic, since all my own investigations have clearly demonstrated to me that its structure is totally non-atomic. In fact, it has no structure in the accepted meaning of the term. Neither can I accept the view of those who assert that science neither affirms nor denies the existence of a Creator. On the contrary, science most positively asserts the existence of a creative power. We cannot escape from this conclusion when we study the physical beings and 'dead' nature which we see around us.

We know God only in his works, but we are forced by science to believe with perfect confidence in other than physical, dynamic, or electrical forces. There is no middle term between absolute scientific belief in a creative power, and the acceptance of the theory of a haphazard coming together of atoms. Hence scientific thought is forced to accept the notion of a creative power.

"Forty years ago I asked the great Liebig, during a walk in the country, if he believed that grass and flowers grew solely as the result of chemical force. He replied, 'Not any more than I believe that chemical force can translate a book upon botany describing the phenomena of vegetation.'

"Every act of the will is a stupendous miracle for chemical, physical and mathematical science. If your intellect is strong enough you will be forced to believe in God—the foundation of all religion—and you will see that science is not at all hostile to religion. Far from that, it must be looked upon as its auxiliary."

Only about \$60,000 remains to be raised to secure Dr. Gatliff's splendid gift and close the present educational campaign in Kentucky.

The General Association gave cordial support to this movement and by special resolution requested the hearty co-operation of all the churches in the State. Secretary Hale deserves great credit for what has already been accomplished, and the churches that have hitherto made no response to the effort to better the financial condition of Baptist schools in Kentucky should consult with him at once and ar-

range for an intelligent presentation of this worthy cause to their membership at an early date.

Sixty thousand dollars is too small an amount to stand between the great host of Kentucky Baptists and victory. Then, too, it would have a stimulating effect upon all other enterprises to herald the fact that success had been achieved in this.

It is likely that this sum will have to be raised in small amounts from the weaker churches, and even this is as it should be. For a church, financially weak, to have even a small part in the successful accomplishment of a great enterprise will cause it to thrill with new life. The shoulder touch of such a movement will lead to a just appreciation of the great brotherhood and give an enlarged horizon. Churches from all parts of the State should encourage their strongest laymen to become life members of the Kentucky Baptist Education Society and in that way let the denomination be able to command the wisdom of the laymen in projecting the educational plans.

There is no good and valid reason why this campaign should not be closed at an early date. Success is almost here. One final effort and the work will be done. The day of opportunity will soon wane—it is now or never. Forth then, ye hosts of God, to conflict and to victory.

Mr. Ira D. Sankey passed away at his home, in Brooklyn, last Thursday night, in the sixty-eighth year of his age.

Blindness and failing health kept him in practical retirement for about five years but almost to the very end he worked at his God-given task of hymn writing.

Mr. Sankey was born in New Castle, Pa., where at a very early age he attracted attention as a singer. D. L. Moody met him at a Y. M. C. A. Convention in Indianapolis and was captivated by his voice. At Mr. Moody's earnest solicitation, Mr. Sankey gave up his business career and devoted his life to "singing the Gospel." Together they made three tours of Great Britain, besides holding meetings in all parts of the United States and Canada.

He is the author of several hymn books and his hymns are said to have a circulation of more than 50,000,000 copies. His most famous hymn was "The Ninety and Nine."

For the past twenty-seven years Brooklyn was his home. A widow and two sons survive him.

By means of the phonograph posterity will still hear some of the beautiful songs as rendered by him and in that way, "he being dead," will yet speak.

On the sixteenth page of this issue will be found a communication from President E. Y. Mullins, of the Southern Baptist Theological Seminary. Information concerning the ordination mentioned therein had reached us from many sources, but Dr. Mullins' article contains much that we had not heard before. Surely no one in Kentucky will do him the injustice with which he is connected, or others involved, any injustice.

It is not unfair or unkind to hold an opinion and to this hour we regret the ordination in question. On that subject much could be said, but comment is reserved.

Again we express the hope that all parties concerned will be actuated by the highest possible motives.

EDITORIAL VARIETIES

"God gives every bird its food, but does not thrust it into the nest."

"If you can find no bright side in your trouble to look upon, patch off the dark one."

Not long since, by a majority of 60,000, the voters of Massachusetts prohibited the manufacture of alcohol.

An aimless life is like a vessel that has no chart nor compass. Disaster may be averted for a time, but it will come at last.

Several volumes of the Talmud, three hundred years old, were destroyed in a fire at Cretlingen recently. They cannot be replaced.

"Of all dust thrown into the eyes of men, gold dust is most blinding." True, but the average man cheerfully submits to the blinding process.

A preacher at one of our Associations said: "It seems to me the Western Recorder is getting better all the time you are just giving us the cream now."

Any one in favor of union with the Catholics is necessarily an alien im-mensionist, logically he must be an open communionist, and obviously—not a real Baptist.

Mr. Pepper invited some old cronies to spend the evening with him, and shortly after their arrival was greeted with, "My dear Pepper, how glad you must be to see your friends minister!"

The streets of Cairo, Egypt, are so crooked and narrow that wheel vehicles are hardly used, luggage being conveyed from one place to another upon the backs of beasts of burden.

Prospect Park, Brooklyn, is to have signs in Yiddish, warning the people not to deface the shrubbery. Let it be remembered that Brooklyn is located in English speaking America.

The Sunday School Board is to be congratulated on securing the services of the Rev. C. E. Crossland, as Field Secretary. He is a first-class man and possesses peculiar qualifications for the work.

A good deacon said: "I am away ahead on my subscription, but I expect to take the six months as long as I live, and I want Dr. Eaton's picture, so move me up another year. Here is your two dollars."

In churches, not a few, racket and confusion are mistaken for work; and the greater the babel of sounds, the more do these deluded churches think they are doing for the cause of Christ.

"The Super-God" was R. J. Campbell's theme at a mid-day service at the City Temple, London, recently. His God, he characterized as "It." Poor, deluded mortal, and yet he claims to be preaching the Gospel. Alas!

At the Christian and Missionary Alliance Camp-meeting, held at Old Orchard, the annual missionary offering amounted to \$55,226.02 in money and pledges. Six thousand dollars was the largest single contribution. About one hundred persons volunteered for work on the foreign field.

"Every office from the President's down is handed out over the saloon counter." This sweeping assertion is credited to Mr. Henry Watterson. Surely the able editor of the Courier-Journal nodded this time, for conditions are hardly as bad as the above would indicate. If what he says is true there remains the consolation that the "handing out" days are numbered—at least, that is what the voters say.

There are some curious traditions about the grave of Adam. One represents him as buried on the Island of Ceylon. An old building on the top of a mountain, known as Adam's Peak, is pointed out as his tomb. It is said that this tomb, constructed of marble slabs, was made by Adam himself. Hard by this tomb is shown what purports to be Adam's footprint. It is said that for 200 years he stood on that spot as an expression of grief for his sin. This footprint is two and a half feet wide and five feet long. The claim of the mountain of Abouk in Arabia, is also urged as being the burial place of Adam, and a similar claim is made by a cave near Mecca, called the Grotto of Treasures. It is also asserted that the earth of which Adam's body was formed was collected by an angel in the four corners of the earth. Poor Adam! Peace to his ashes wherever they are.

AMONG THE Churches.

Walnut St. (Third and Mt. Catherine) - Pastor Henry A. Parry: The Missionary...

Cedar Creek - Pastor C. V. Hensley: The Lord's Call to Repentance, II. Peter 3:9. Advice to New Members...

Chesnut St. - Pastor J. M. Weaver: The Christian's Hidden Life, Col. 3:3. No service at night. M. M. attend, 97.

Cherry - Pastor J. M. DeWitt: Our Men and Husbands, Pa. 31:11. Unfilled for Heaven, Matt. 24:3. R. S. attend, 193.

Clinton Ave. (New Albany) - Pastor Ralph Smith: Who is Our Neighbor, Luke 10:29. The Searchlight of Truth, John 4:29.

Clifton - Mrs. E. H. Farrar: Prayer, Luke 11:1. A Rich Man is Hell and What Not Him There, Luke 16. R. S. attend, 179. Six came forward for prayer. Mrs. Farrar began a meeting.

Crossed Hill - Mrs. E. L. Willis: Discernment of Spirits, Heb. 3:13.

East Main - Pastor W. L. Shaver: Why I Am a Baptist, I. Peter 3:15. Obedience, Gal. 1:16. R. S. attend, 72. One for baptism.

Eighteenth St. - Pastor H. V. Bolton: Christ's Lament Over Jerusalem, Luke 13:34. R. S. attend, 46. For baptism, 2; waterbury, 2.

English Lutheran (Broad) - Bro. J. N. Prestridge: Christianity and Socialism.

Highland - Pastor L. W. Doolan: A Word With the Weary, John 16:33. Bro. R. A. Daves preached at evening service. R. S. attend, 116. Pastor concluded last week a good meeting with Dr. A. C. Gardner, in Woodford county.

Highland Park - Pastor G. F. Davison: Jesus' Call, Mark 10:49. Jesus' Invitation, Matt. 11:28ff. R. S. attend, 106.

Hope Rescue Mission - Pastor Wm. M. Bruce: Matt. 26.

Immanuel - Pastor Thos. A. Johnson: Witnessing for Christ, Acts 1:8. The Bible's Plan of Salvation, Acts 4:12. R. S. attend, 165.

Mt. Herib - Bro. F. M. Fambion: The Christian Hope, Heb. 6:19. The Call of the Spirit, Heb. 3:7-8a.

Ormsby Ave. - Pastor G. D. Billeisen: Thought, Prov. 23:7. Revelry and Its Results, Esther 1:15. R. S. attend, 123. By baptism, 1; by relation, 1. Sunbeam Society gave a picnic at Shawnee Park this week.

Oakdale - Pastor S. N. Mohler: Spirit-filled, Eph. 5:18. The choice of Life or death, Jer. 21:8. R. S. attend, 111.

Parkland - Pastor E. G. Vick: Change, Ps. 102:26. Is the Young Man Safe? II. Sam. 18:32. R. S. attend, 136.

Portland Ave. - Pastor L. W. Smith: Unanswered Prayer. Bro. J. C. Quarles: Witnessing of Jesus, Acts 1:8. R. S. attend, 114.

Third Ave. - The editor of the Recorder preached at both hours. E. Recd.:

Twenty-sixth and Market - Bro. J. L. Dotson: Denomination of the Spirit, I. Cor. 2:6. Bro. Wm. M. Bruce: A Faithful Saying, I. Tim. 1:15. R. S. attend, 334. By letter, 1.

Twenty-second, and Walnut - Bro. W. J. McGuthlin: Christ's Prayer, John 17:1. Paul's Gospel, I. Cor. 1:22-24. R. S. attend, 568.

VanBuren St. - Pastor E. G. Sills: I Press Toward the Mark, Phil. 3:13-14. Strive to Enter In, Luke 13:24. R. S. attend, 103.

A letter from Dr. M. P. Hunt indicates he is having a fine time in Colorado. He says: "It has been to me the best rest, perhaps, of my life." He expects to be in his own pulpit next Sunday.

Rev. R. E. Reed and wife are now in Oklahoma, spending their vacation. Bro. Reed has large plans for Twenty-sixth and Market Street church when he returns. May success crown his efforts.

At the request of the Fourth Avenue church a council examined Bro. Wm. B. Aistock, with a view to his ordination, and voted to recommend that the church proceed with the ordination.

The Crescent Hill Baptist church called the Rev. J. F. Griffith, of Speer, Ind., as pastor. This is a noble church and Bro. Griffith will find an unusual opportunity to do large things for the Master in that part of the city. We welcome him to Louisville.

Rev. R. H. Tandy, the bishop at Hazelhurst, Miss., honored our office with a

call. He is spending his vacation in Kentucky. Bro. Tandy has wrought wisely and well in his present pastorate.

Evangelist W. H. Hodge dropped in to tell of his great meeting at Princeton. The entire community was stirred and about 120 added to the Baptist church. We rejoice over what has already been accomplished and trust this is only the beginning of a sweeping revival in that section of the State.

We were glad to welcome the Rev. W. H. Johnson, of Orville, Ky., at our office this week. Of course, he is bringing things to pass on his field. Come again, brother.

THE STATE.

W. L. Hinch has held a good meeting with pastor H. K. McLendon, at Manchester, Ky. Fourteen additions to the church. This is the county seat of Clay county, one of our mission stations, where Dr. McLendon has been patiently toiling for years.

Rev. R. G. Mullins and wife, from St. Petersburg, Fla., are visiting relatives and friends in the State. He is out on a little vacation. Brethren might use him profitably for some supply work and thus enable him to meet more of his old friends. Address him at Hetter, Ky.

Pastor W. E. Hunter, of Princeton, writes: "Bro. J. T. Cunningham closed a meeting at White Sulphur last week with two additions by baptism. Rev. T. V. Koomaker closed a meeting with Fairview church the 7th, which resulted in eight additions by baptism."

The Missionary board of Breckinridge County Association appointed Bro. C. C. Marriott to do work for them during the months of July and August. The first meeting he held was north of Hardinsburg. This meeting continued twenty-two days. There were twenty-six professions of religion, twelve of whom were received into the churches near by.

The Third church, of Owensboro, has been greatly blessed of God during the Associational year which has just closed. There have been during the year 218 additions to its fellowship. The Sunday School numbers 910. Contributions during the year \$11,000. Pastor Nowlin stands in the front rank of strong and able men.

Many of our District Associations are adopting the plan of organizing Baptist Sunday School Unions in accord with the recommendation of our Sunday School Secretary, Rev. Wm. J. Mahoney, and as approved by the General Association. Now, brethren, here is a practical thing, a union that can be entered into by orthodox Baptists without any sacrifice of principle.

No wonder Boyce Taylor is a Baptist to the core, a man of earnest convictions. In his sprightly little paper, News and Truth, he gives a brief sketch of the Taylor family for one hundred years. Joseph Taylor was a Methodist preacher. His Bible made a Baptist of him, just one hundred years ago. His son, Alfred, was a Baptist preacher, as were Alfred's three sons, and the three great-grandsons of Joseph are also preachers.

LOGAN COUNTY ASSOCIATION.

Logan County Association met August 12th with the Mt. Pleasant church, near Lewisburg. Rev. A. C. Dorris was re-elected Moderator, Emmett Johnson, Clerk, and D. P. Browning, Treasurer. They reported more than \$1,000 for missions and benevolence, which was a handsome increase over former years. More than \$200 was promised Dr. Powell for the church building fund.

The usual topics were discussed and received due attention. We noticed several visitors present. Dr. J. S. Dill and D. H. Howerton, of Bowling Green; J. C. Dunford, pastor elect of Immanuel church, Louisville; T. M. Jackson, Russellville; Dr. W. D. Powell, representing our State Mission work; Dr. J. D. Maddox, representing the Ministers' Aid Society. J. G. Bow represented the WESTERN RECORDER. Found many old friends and made many new ones. Added quite a number of new names to our subscription list and secured many renewals. The Association heartily endorsed and recommended the WESTERN RECORDER.

The writer preached the annual sermon and also preached one night in Lewisburg. The Association will meet next year with the Dripping Springs church. The saints at Mt. Pleasant, under the efficient leadership of Pastor A. C. Dorris, have greatly improved and beautified their meeting house. The church is being greatly developed. This church agreed to give \$100 to the church building fund. Some who are indeed the salt of the earth are members here. J. G. Bow. Liberty, Ky.

THE PRINCETONHURD MEETING.

It was a great victory, 174 mailed with the church. The most of these were given people and great numbers of them were the leading citizens of the town. Others will join. A strong man will be selected as pastor.

Bro. Hodge has gone to Winona Lake for a rest. Bro. Hord returned to West Virginia, and Bro. Chas. Martin to Fairview. Bro. J. P. Jenkins will be temporary supply. He has taken hold vigorously and the membership cooperation with him. The Lord be praised for this great meeting. I spent last Sunday in Princeton.

W. D. POWELL.

DEAR RECORDER.

I have resigned here and accepted the pastorate and college presidency at Stuttgart. I shall be on the field there in ten days. The school will open October 1st. I rely on account of not getting the stipend of \$7,000 till a home done earlier. I am leaving my family and am hoping for a fine year. The promise is bright. We shall employ seven teachers, including music, business and expression. J. C. MIDYETT.

DEAR RECORDER.

I always rejoice when I read a contribution to the Standard and Recorder, for I know that I shall be in good orthodox company and never be provoked by any articles of heresy or provoked by any threats to God's faith. Yours lovingly, THOMAS E. CUYLER.

There is no man whose good opinion is more a pleasure than Dr. Cuyler's. Therefore we rejoice to receive this note from him.

THINGS TO REMEMBER.

Pastors, churches, missionary societies and Sunday Schools must stress missions and send funds promptly. Our State workers cannot wait for their salaries. We bear good news of revivals in nearly every mission field. We will have the best report in our history to present. We must have ten thousand dollars to aid in church building at our mission stations. More than six thousand dollars of this fund has been subscribed. Will you help? W. D. POWELL.

NOTA BENA.

We are moving the machine, the press, etc., this week. Therefore, we crave the indulgence of all our writers if things seem to be at cross-purposes this week and next. News letters, obituaries and items which always appear promptly may be delayed. We beg pardon in advance for all mistakes of omission and commission.

DEAR RECORDER. I have been in Livingston about one month, and it is like being at home, especially so because I have never seen a church more united, a church which so welcomes and manifests their love for their pastor as does this church of God. They silently among themselves furnished, throughout, a nice little cottage, and told us, "They wanted to see us at home." So I sit "at home" to day and thank God for such people and pray to Him for wisdom and guidance in His work here. My eyes were again opened when I was led to a tailoring establishment and asked to select a beautiful suit of clothes as a gift from Brethren Ed. Woodall, J. E. P. Drummond and H. L. Davis. Pray, brethren, let's hurry on and take the world for Christ. SIGEL B. OGLE. Livingston, Ky.

DEAR RECORDER.

The Sunday School Union of South Kentucky Association met with the Middleburg church, this county, July 26th. The attendance was fine and the interest splendid throughout. Every subject on the program was discussed. Dinner was served at the church house and was enjoyed by all present. The meal was served in trays and was presided over with such grace and delicate attention by the ladies of the church, as to be doubly enjoyable. Pastor Tilford and his people are to be congratulated upon their entertainment of the Union. The next meeting of the union will be with the Double Springs church, Wayneburg, Lincoln county, September 27th. Your scribe is just home from a ten days' meeting with Bro. R. R. Noel and his Grove church. Six by baptism, two restored and one by relation were the visible results. Bro. Noel has resigned this field and Bro. J. A. Singleton will succeed him as pastor. Bro. Noel has done faithful work at this place. J. L. OWENS. Liberty, Ky.

H. P. Y. U.

H. P. Y. U. H. P. Y. U.

The following from an aggressive H. P. Y. U. worker, whose name we reserve: "About the first of October last year we organized a society in our church. Several of us attended the State Convention held at Lexington a few weeks later. One thing that impressed me was the fact that although it was called a Young People's Convention, most of the speakers were not what I termed young men. In looking over the programme in the Extension of the Kentucky H. P. Y. U. Assembly at Georgetown, I believe all the speakers had been, before their names. Now, if we are going to have Young People's Societies, why not let the young people conduct the conventions. Instead of the pastors filling all the places on the programme, why not put some of their young people whom they are so fond of praising on the programme? Let the young people prepare to conduct conventions as well as small devotional meetings. Do not think that I mean any disrespect to the older people who are encouraging this work. I love people who are my seniors. My best friends are people whose hair is tinged with gray, rather than those of my own age. But with all my respect for age I still think the young people should at least be represented on the programme at our State Conventions."

The above is worthy of respectful reply, and perhaps the Secretary would well reply for the benefit of a wide circle of H. P. Y. U. readers. Young people were leaders of the early morning devotional services at Georgetown, and the young people were drawn into the discussions of H. P. Y. U. methods at the Workers' Conference each morning. Young people served on various committees during the Assembly, rendering signally efficient service. We agree that it would be most pleasing to have young men from the unions of the State occupy important speakers' places on the programme from day to day. Our brother says "let the young people prepare to conduct conventions as well as small devotional meetings," and we say amen! But until they do prepare very thoroughly it would hardly be wise to introduce them on an Assembly programme where extraordinary work is required. The desideratum at an Assembly is instruction and inspiration. It is necessary to secure for this purpose speakers of wide experience, specialists as far as it is possible to secure them. In as far as these can be discovered in the unions of the State it will be a pleasure to use them. Meanwhile let our young men get a good ready by working at it faithfully in their local unions and churches. Next year it will be the Kentucky Baptist Assembly and the Sunday School work, particularly the organized class work will be a special feature. Of course, the Assembly will be held under the auspices of the B. Y. P. U. of Kentucky. We propose to greatly widen its scope, and hold it for a week or more. Georgetown is the place. Kentucky will have an annual Assembly the equal of any in the South. A new union will be formed at Hanson, Ky. Bro. E. L. Parrish is the promoter. Sample copies of the B. Y. P. U. Quarterly may be had by addressing the Corresponding Secretary. It is our purpose to secure a statistical report from every Kentucky Union. Blanks will be sent out shortly. Pastors and Presidents will please aid us. "Let us contend earnestly for the faith which was once for all delivered unto the saints." When a B. Y. P. U. ceases to do this, it has forfeited its right to exist beneath the protecting wing of a Baptist church." Amen and amen!

The Corresponding Secretary expects to attend a number of our Associations as a representative of the Kentucky B. Y. P. U. A committee on Young People's Work should be appointed annually at all our Associations. New Liberty, Ky.

W. M. U. NOTES.

The Ladies of Bracken Association met with the Ladies of Lewisburg August 6th. A tent pitched in a small grove just above the church was provided for the occasion, which made a most delightful as well as Biblical place for assemblage. Dr. W. D. Powell addressed us in the beginning of the meeting, telling of his work in the mountains and asking the women of Bracken to pledge him \$50 for the building of a church house of worship, which upon its erection, he would name in our honor. A cash contribution was made and the ladies promised to do all they could toward completing the \$50 by September 15th. Dr. B. H. DeMent delivered an address on the Women's Training School Home and the work of the W. M. U., speaking in terms of praise of what the women had

been able to accomplish in the past. A paper was read on the "Mission Study Class," encouraging the organization of a class in connection with every Missionary Society.

There was a gratifying spirit of missions manifest throughout the session making the outlook for the coming year hopeful.

The morning of the 7th, Mrs. Mattie, the Vice-President, had a call meeting of interested workers, in which plans of work and various tried methods were discussed in an informal way. We feel that from this meeting gratifying results will be the fruit.

Mrs. C. MORTON, Secretary. Miss Mattie Heard writes: "It is good to report that the W. M. U. of Paducah, is growing in interest. The reading of a tract at the last meeting, 'The Giving of Self,' went straight to our hearts and strengthened and encouraged us for renewed efforts in our work. Especial mention was made of Dr. and Mrs. McAdams Gaston, who are going out as medical missionaries to China."

The Woman's Missionary meeting of the Shelby County Association held two inspiring sessions in the Presbyterian church during the recent Associational gathering. Mrs. Tom Brown, of Waddy, was elected President, Mrs. Clara Smith, of Clayville, Secretary, and Miss Ida Willis, Treasurer. Mrs. T. H. Thurman delivered a graceful address of welcome. The various societies reported the following amounts raised for missions: Hark's Branch, \$31.75; Clayville, \$70.25; Shelbyville, \$444.61; Waddy, \$152.93; Pigeon Fork, \$36.00; Finchville, \$47.86; Mt. Eden, \$113.20; Little Mount, \$34.05. All the societies reported that the money had been raised by free will offerings. It was decided to hold the meeting one day in advance of the Association so as to permit the sisters to attend the sessions of that body.

We are indebted to Mrs. Geo. B. Eager for the following news items about the Woman's Training School:

The second session of the Training School will open Tuesday, October 1st. The outlook is most cheering. Applications for catalogues and entrance requirements have come in steadily all summer, and a number of students have been favorably passed upon. The beautiful home and workshop, provided by the Sunday School Board, furnished and equipped by Southern Baptist women, will, we believe, be taxed to its capacity. All who are interested in entering the school will please write Mrs. Maude Reynolds McClure, 323 East Broadway, Louisville, Ky.

The principal, Mrs. McClure, comes back after a summer of work, extensive correspondence and visits, when possible, to State and Associational meetings. The enthusiasm shown in various States indicates the hold that this cause has on the hearts of our people. At the meeting of the W. M. U. of Alabama, \$1,000 was raised in a few moments for the Endowment Fund. It is earnestly hoped that by May, 1909, the first \$20,000 of endowment will be completed.

Mississippi sends good news of the meeting of its W. M. U. and the Y. W. A. will support a student next year.

Georgia provides a scholarship, perhaps two, and churches and individuals are turning their attention to this important matter. So many of the choicest young women, with every requirement for effective service, cannot command even the small amount for necessary training. We trust that these may be helped.

Already the work done in this school is bearing rich fruit. From China, Japan, South Africa, from the Frontier of our own land, from city and village churches comes blessed news of more than a score of students now in service.

In a few days two of the finest young women the school has offered, will sail for China, Miss Gertrude Abernathy, of North Carolina, and Miss Eula Hensley, of Kentucky. The Y. W. A. of Kentucky honors itself by assuming the support of Miss Hensley.

Miss Peulah Bowden, of North Carolina, who took the degree of Mistress of Missionary Training, has been appointed to Mexico, and so the heaven is being pleased here and there.

The department of Trained Nursing will open most auspiciously under the direction of Miss Mosby, who is among the first in the profession. The health of the student body will be well cared for by her.

Miss Evelyn L. Gardner takes the department of music, left vacant by the regretted resignation of Miss McIver. Miss Gardner has won distinction as a musician and as a most successful teacher.

We must recognize with joy and gratitude that so far God has guided and blessed this work. Let us, dear sisters, be steadfast in prayer that His loving kindness and tender mercies may more and more abound; that we may feel our high privilege in sharing in such a work, and may meet our responsibilities faithfully.



HE KNOWETH BEST.

BY MARY WHEATON LYON.

We greet with smiles the one who comes; The gates of life swing either way...

We greet with smiles the one who comes Like sunshine to our hearts and bowers...

He guards the gates; we need not dread The path these little feet must tread...

MEDORA.

BY ADELAIDE DAY BOLLETON.

Medora came slowly out on the rickety porch, where her father sat smoking his pipe.

"Well, daughter, it seems mighty natural to have you about the place again," he remarked in a pleased tone.

She made no reply, but stood quite still for a minute and looked at him in a curiously repressed way.

She was tall for her seventeen years, and had that richness of color and maturity of figure so often seen in country girls of the South.

"I reckon things look just the same as they did before you went away!" continued her father, in his soft, drawing voice.

"I certainly haven't noticed any improvement anywhere," she replied, as she seated herself on the steps and looked out upon the weedy, neglected yard.

John Kenton removed his pipe from his mouth and cleared his throat huskily.

"Well, I've had a mighty hard time this last year," he said, a vague note of complaint in his voice. "I've done the best I could, but somehow nothin' went right after you left home."

"Because you'd set your heart on stayin' at that college till you'd finished the course. You was so took up with it that you didn't come home Christmas."

"You know very well why I didn't come. You know I didn't have the money for the trip. But I would have come back and stayed if I had known how much I was needed here at home."

"I don't know that she worked any harder than usual while you was away. The children helped her after school hours last winter, and they've saved her lots of steps this summer. And I'm certain I've done my part."

"We could live a great deal more comfortably than we do," put in Medora, ignoring his allusion to himself. "No wonder mother's health has failed. It's enough to kill anybody to have to live in such a house as this!"

"I aim to repair it before another winter," he said.

"You've been saying that for the last five years," she exclaimed bitterly. "I'm sick of empty words and promises, and I know mother is, too. If you really intend to make us comfortable, why don't you begin right now? What are you waiting for? Oh, I hate this grinding poverty and this neglected place! And I don't understand—I can't understand—why you are so shamelessly

indifferent to the needs and wants of your family."

"See here," he said, his slow temper beginning to rise, "no matter what else I've failed in I haven't failed in doin' all in my power to please you, and now I won't have you comin' to me and dirtin' me what I oughtn't to do."

You wanted to sit yourself for a teacher, you said, and nothin' would satisfy you but to go off to some Salsalia school.

Well, I sold the best piece of land I had to raise the money, and you got your ten months at that big college. And jpdgin' from your talk, I reckon you got some mighty high notions along with your fine book learnin'.

Medora started to speak, then closed her lips tightly together, and, getting up from the steps, went hurriedly into the house.

"Harkon she's a little miffed at my plain talk," was her father's comment as he reached out a lazy hand to stroke the lean hungry-looking hound that stood by his chair.

Slipping through the hall and past the kitchen, where her three sisters were clearing away the supper dishes, Medora ran up to her little attic room and sat down by the window to think.

She knew quite well that her father had always been called "Shiftless John Kenton" by his thrifty, energetic neighbors, and knew, too, that he deserved the name that made him a weak, inoffensive creature to a few and an object of contemptuous pity to the rest.

"I believe it does," she replied, rather absent-mindedly, as she vacated his chair and seated herself on a bench close to a straggling honeysuckle vine.

There had been a slight constraint between them ever since their little war of words, the evening before, though both had carefully avoided any outward manifestation of ill-humor or resentment.

When he had lit his pipe and puffed away at it for a few minutes, she suddenly got up and faced him.

"Father, I'm going to ask a favor of you," she said quietly, yet with a strong intent gaze that held him like a spell.

"Well, what is it?" he asked meekly. "I want you to let me run the farm." "Run the farm?" he gasped rather than spoke.

"I mean just what I said. I want you to let me manage the place. Turn everything over to me and let me do the crop-raising myself."

"I talked with Jerry Simpson, this morning," she went on eagerly, "and he's willing to come and work a year for his board and clothes. He's raised fine corn on that land you sold him, and believes he could raise still finer in that bottomland over yonder."

"But where do I come in?" inquired her father teasingly. "Whether or not he meant to yield to this queer demand of her's, the prospect of being relieved of all responsibilities pleased him, and at the same time aroused a vague resentment in him."

"I want to be free to manage things as I think best," was her prompt and frank reply. "You can take up other work, or do nothing at all."

He picked up his pipe, refilled it, and, lighting it again, smoked leisurely for a few minutes while she stood and waited to hear his decision.

"Well, it looks foolish and risky to me but I reckon I'll let you have a try at it," he said at length. "And if you fail don't you come complainin' to me. I don't know what put such a notion into your head, and I ain't goin' to inquire. But if it turns out bad remember it was your project and not mine."

"I won't blame anyone but myself if I fail," she promised him. "But I'm not going to fail," she added in a confidential tone.

learned to endure. I never have been patient though outwardly I may have seemed to be. I gave up and let things drift simply because I wasn't strong enough to fight against such odds.

"I never thought you cared so much for the things you have missed," said Medora, in a troubled voice. "You have always been so patient."

"I told you I have never been patient," interrupted her mother. "I have only seemed to be. But I don't allow miserable regrets to influence me. Help-pity is a weak and cowardly thing that shouldn't be allowed to take root in the heart."

"You think I'm pitying myself to-night?" said Medora.

"I know you are unhappy, and I want to help you into a better frame of mind. That is why I came up here to talk to you."

"What can I do?" asked the girl helplessly.

"Depend on yourself alone," replied her mother. "Trials may go hard with you, but you have great strength of character, and their efforts will be to develop all that is best in you."

"Mother," said Medora, as they walked slowly down the steps, "I'm afraid I've been very selfish, but I'm going to do better after tonight."

And her mother knew without further words that their little talk had not been without its measure of good.

The next evening when John Kenton, pipe in hand, betook himself to the front porch for his usual after-supper smoke, he found Medora occupying his chair.

"Looks like it might rain before mornin'," he remarked, glancing at a mass of black, angry-looking clouds over in the West.

"I believe it does," she replied, rather absent-mindedly, as she vacated his chair and seated herself on a bench close to a straggling honeysuckle vine.

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"Well, what is it?" he asked meekly. "I want you to let me run the farm."

"Run the farm?" he gasped rather than spoke. And in his amazement he dropped his pipe on the floor where it lay unheeded, while he continued to gaze at her.

"I mean just what I said. I want you to let me manage the place. Turn everything over to me and let me do the crop-raising myself."

"I talked with Jerry Simpson, this morning," she went on eagerly, "and he's willing to come and work a year for his board and clothes. He's raised fine corn on that land you sold him, and believes he could raise still finer in that bottomland over yonder."

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"I won't blame anyone but myself if I fail," she promised him. "But I'm not going to fail," she added in a confidential tone.

And as the matter was settled. Yet seriousness of purpose was not one of Medora's faults, and this sudden determination to turn her talents and energies in a direction remote from the one she had planned, a year ago, was not an easy thing to do.

And when she took up her new work, a few weeks later, it was with no great cheerfulness, it must be confessed, but rather with that feverish energy which sometimes serves as a preservative against business fatigue, yet an energy that in time brings a certain satisfaction and compensation to the mind and heart.

Jerry proved a capable and experienced helper, who seemed able to accomplish more in a single day than the average hired man accomplishes in a week; and in a few months the old place took on a thrifty look it had never worn before.

Medora borrowed agricultural papers and magazines from her neighbors and pored over them at night long after the other members of the family were in bed. And so helpful were they to her that gradually into her narrow life of work and privations and makings there came a little comforting gleam of brightness.

Under her strong, capable hands the old bare house itself assumed an inviting appearance which even her unobtrusive father was moved to comment upon; and she began to indulge in dreams of a time when these same strong capable hands of hers would prove a still greater bulwark between her home and the old grinding poverty of the past.

At the end of three years the little farm was yielding such profitable crops that she was able to employ more help, and to rest often from her own self-appointed tasks.

And, best of all, her mother had quite regained her health. If at times a strange wistfulness was on her face it was not that she was regretting her own cheated youth, but that she questioned the reality of Medora's pleasure in the work that was so at variance with the life the girl had planned for herself.

Another year passed, a year of almost unlooked for prosperity and success. And then an unexpected thing came to Medora. She was offered the position in the Bateville Academy that she had been so ambitious to secure four years ago.

"Of course, you'll accept it," said her mother in a tone of finality. "They had come out of doors to discuss the matter, and were sitting under a tree on the smooth well-kept lawn."

The heat of the summer was gone, and the trees were beginning to show the first tints of frost. The grain had been harvested, the ripe corn was standing in the shock, and from the heavily laden trees in the old orchard across the white, dusty road, came the fragrance of ripening fruit.

Medora looked slowly about her at the evidences of their growing prosperity, and a sudden exultant pride stirred her young heart. It was all the fruit of her toil—the well-filled barn over yonder, the neat stables and cow-sheds, the vegetable gardens, the once neglected orchard, and the long stretch of bottomland between the meadow and the river.

"No, mother," she replied at last, "I am quite satisfied with my position as manager of the Kenton farm. Let me explain just how I feel about it. When I took up this work, four years ago, my heart wasn't in it a bit. I wanted to teach, and I wanted the very position that's offered me now. But after you talked to me that night I saw what a self-centered creature I was. And I was ashamed of myself. And so I set myself a hard and disagreeable task. And it was a hard and disagreeable task until a year ago. I don't know why or how I learned to love my work, but I do love it, and I don't want to give it up. Don't look at me in that half-doubting way, mother, for indeed I am quite happy and contented. And now let us go up in the orchard awhile. I want to see how many apples the wind blew down last night."

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Advertisement for Wm. Belles 'Standard' Self-Filling Self-Cleaning fountain pen. Includes an illustration of the pen and text describing its features like 'Non-Leakable Fountain pen' and 'Baptist Book Concern'.

Advertisement for DRINK ROYAL MAGNESIAN SPRING WATER. Includes a crown logo and text stating 'It is pure and will do you good. Believes indigestion; helps the kidneys, and for young table and office has no equal.'

Advertisement for Church Organs. Text includes 'Latest Approved Methods. Highest Grade Only. Established 1827. Main Office & Works HASTINGS, MASS. P. O. Kendall, Green, Mass. HOOK-HASTINGS Co. Correspondence Solicited.'

Advertisement for LEE E. CRALLE FUNERAL DIRECTOR AND EMBALMER. Text includes '600 W. Chestnut, Phone Main 696. LOUISVILLE, KY.'

Advertisement for DRABELLE & YAGER MINERS and SHIPPERS. Text includes 'General Coal Brokerage. Office 343 Fifth St., Louisville, Ky. Both Phones 914.'

STORIES FOR LITTLE ONES.

FLITTER.

A True Story of a Dove.

Flitter was a dove. She was not a white dove, neither was she a blue dove, nor a speckled; she was not of a brilliant blue color, with a peacock ruff around her neck, like some rare creatures of her kind. She was only a plain little dove-colored dove, looking as though she might be the very commonest kind of a bird; but she was far from being that, as you will see.

One morning Teddy Barker, the miller's boy, said to his father: "Have you noticed the dove that sits up on the beams in the horse shed, or flies around there all day? She's been there for quite a while."

"I saw one the other day," returned Mr. Barker. "I threw her out a handful of grain. Hasn't she gone yet?"

"No," said Teddy; "I wouldn't wonder if she had come to stay. It is getting to be pretty cold weather for her to pick up things. I am going to feed her now."

"I would," said Mr. Barker. He was a kind-hearted man, and he knew what a good thing it was for a ten-year-old boy to have a pet. After that Teddy fed the dove every morning and night.

One day he came in and said, "Father, I've got a name for that dove."

"What is it?"

"You see, when I go out to feed her she comes down so pretty! She doesn't fly really, and she doesn't flutter; she sort o'flitters. I'm going to call her Flitter."

"All right," said Mr. Barker. "I used to have a dove when I was a boy, and I called it Pete."

"I'm not going to call my dove Pete," rejoined Teddy, indignantly. "You might call a bull-dog Pete, but I don't think it's a nice name for a soft little gentle dove. Now Flitter sounds just like her."

(I am afraid Teddy said "jest.") "All right," said Mr. Barker, laughing. So Flitter she was.

It was in early December when Teddy first spied the dove. His father was building a nice new hen-house close by the mill. When it was finished the hens flocked into it gladly. They had had only a rough shelter before and the weather was growing very cold.

"Father," said Teddy one evening, "it's going to freeze like everything tonight. I believe I'll put Flitter into the hen-house."

"That's a good idea," his father responded. "She might as well stay there whenever she likes. There's plenty of room."

So Teddy introduced Flitter into the hen-house. She gazed about her new home with bright, pleased eyes; that is, Teddy said they looked pleased. The hens, however, did not seem to welcome her very gladly. For several days they made poor little Flitter's life miserable by pecking at her, and cackling all sorts of ugly noises at her; but she showed no sort of resentment when she was attacked. She merely flew out of the way very softly until the naughty hens calmed down. Then she would take her place among them again with a sweet confidence, which after a little seemed to disarm their wrath.

Before Flitter had been an inmate of the hen-house two weeks there was not a fowl in it which did not seem glad to have the little dove snuggle down beside her at

night. If dear little Flitter had understood the New Testament, she could not have followed its precepts more closely.

One day Teddy came running into the mill in great excitement. "Come!" he called to his father—"come quick!"

Mr. Barker could leave as well as not, so he followed Teddy to the yard of the hen-house, where there were two hens fighting in the most vicious way. Flitter was on a perch just above the combatants and evidently in great distress. She fluttered about wildly, and uttered little heart-broken moans. Finally she "flittered" gently through the air, landing right between the angry fighters.

"There!" whispered Teddy, "that's just what she did when I ran in to get you. I was in hopes she would do it again, for I saw the hen's wouldn't stop then. Now how do you suppose a little bit of a dove like her dares to get right in between those great cross hens? I should think she would be too scared." (Teddy pronounced it "scart.")

Mr. Barker shook his head. "It's beyond me," he said.

The hens would not hurt their little friend on any account, and presently the fight stopped.

"I've heard of the 'dove of peace,' and all that," declared the good miller afterward, in describing the scene to one of the neighbors but I didn't suppose doves were really so much inclined that way. This one is, though."

After that Teddy watched the dove more closely than ever, and ran whenever he heard the noise of battling in the hen yard. He found that it was a part of the regular program for the dove to interfere in all the fights that went on there. Teddy saw her break up many and many a petty squabble just as she had broken up the one which he had called father out to see.

The spring came on. The flock of hens had been considerably thinned out to supply the good miller's table, and now he bought a new supply from among his neighbors. Like their predecessors, these hens seemed to regard little Flitter at first as an interloper, and treated her very unkindly; but she won them over, just as she had won over the others, by the uniform gentleness with which she treated them. No Quaker in his garb of drab was ever a more determined apostle of peace and fraternity than was the little dove-colored dove.

One morning in the early summer one of the neighbors came over to the mill and said to Mr. Barker: "There's some sort of a creature killing the hens around here. My next-door neighbor lost seven good hens last night, and two of mine are missing. There are bloody feathers all over my yard, and the carcasses of the hens are lying cut in the grass yonder. The creature just sucks the blood and then leaves. It's a weasel, or a lynx, or something of that sort. Some of us are going to take our guns tonight and watch for him. You want to look after your hens a little sharper than comon."

Mr. Barker thanked him, and said that he certainly would; but the very next day he found bloody feathers scattered all around the hen-house, and two hens were missing.

All the keepers of fowls in the village were thoroughly excited by this time, and it might as well be told right here that a few nights later one of the hunters shot a long, slim weasel. After this the depre-

dations upon the poor chicks ceased. On the morning that the two hens were missing Mr. Barker and Teddy were unusually busy, but Teddy went about with a grave face and wet eyes. He was fond of his hens, and could not bear to have them frightened and murdered so. It was bad enough to have to kill one himself to make a savory chicken pie of.

During the morning he happened to look out of the window. There was Flitter in the grass, and pecking away at it. When she had filled her bill with bits of grass she flew toward the hen-house.

"I wonder what she's up to!" thought Teddy. But he was too busy to go just then to see.

Pretty soon he happened to be near the window again, and again he saw little Flitter with three or four bits of grass in her bill going toward the hen house. Mr. Barker came up just then.

"Have you noticed your dove?" he asked Teddy. "She's been working like a good fellow. I've looked out a dozen times, and every time I've seen her going in the hen-house with her bill full of grass."

"I've been seeing her too," cried Teddy, his curiosity now thoroughly roused. "Can't you spare me long enough to run out and see what's the matter, father?"

"Yes, go along," said Mr. Barker.

A few moments later Teddy came rushing in again. His face was pale, and he looked as though he had been very deeply impressed by something or other.

"Come father, you must come and see what Flitter is doing," he said.

"But I can't," protested the good miller. "There are half a dozen men waiting here."

"I can't help it," cried Teddy. "Tell 'em all to come, too. They'll see the queerest thing they ever saw or heard of, I'll wager."

So they all left the old mill to run itself for a while, and stepped over to the little hen-house. There was a row of box nests at one side of the building. By lifting a plank one could look right down into these nests. Teddy raised the board. There lay the dead bodies of the two missing hens. They had evidently had just strength enough left to crawl, after they had been attacked, into their nests to die. But hardly enough of them was to be seen to show what manner of creatures they were, for they were completely hidden by a delicate covering of fresh bits of the summer grass. While the men were looking, little Flitter flew fearlessly down among them, dropped some blades of grass upon the bodies of her dead comrades, and was off again in a breath for more. It was a touching sight.

"That's what she's been doing," said Teddy.

"Well, I declare!" was all that the good miller could say. His eyes were suspiciously moist, and all the men were very sober as they turned to go back into the mill.

"I never believed before, that the robins did cover the babes in the wood with leaves, but I do now," said Teddy.

Little Flitter still lives on in the hen-house beside Mr. Barker's mill, ever putting forth her best efforts to civilize the community in which she dwells. She is not only a joy and a blessing to them, but she is a living lesson to all of us who know what she has done. —Harper's Young People.

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BY J. B. MOODY.

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Dear Brother:

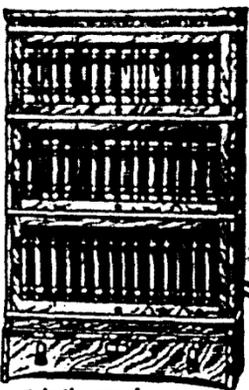
Just finished reading "My Church." You make your case clearly, both from Word and reason. Why some who call themselves Baptists do not believe the doctrine, I am unable to see. My soul rejoices in Baptist church perpetuity, as it rejoices in the Divine Promise.

Your brother,
T. T. THOMPSON.

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THE NAME BAPTIST.

G. W. CLARK.

I believe that the Baptists were divinely commissioned to evangelize the world for Christ, and that they do not have to change their name in order to do this. Having for two thousand years, and single handed up to Martin Luther's Reformation, fought the world, the flesh and the devil, surely they do not have to lose their identity and fight in cogito, and this too, so soon after awakening to a Baptist world consciousness.

C. H. Spurgeon said: "I am not ashamed of the denomination to which I belong, sprung as we are from the loins of Christ, having never passed through the turbid stream of Romanism, and having an origin apart from all dissent or protestantism, because we have existed before all other sects."

John Locke said: "The Baptists were from the beginning the firm advocates of absolute liberty."

Dr. J. L. M. Curry said: "From the time of Peter, Stephen and Paul to the present hour the Baptists' witness to religious freedom has been clear and unshaken."

Alexander Campbell said: "From the apostolic age to the present time the sentiment of the Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every century."

But there came a change in Mr. Campbell. He saw and embraced an opportunity of becoming the founder of a church, and being a shrewd man, many a Baptist was swept from his mooring by his subtilty. His followers have lost none of their leader's shrewdness and woe worth the chase after union, woe worth the day of so-called union which costs the death of the Baptists.

"Come into my parlor, said the spider to the fly." No one blames the spider for wanting its fly, though one may question the *modus operandi* sometimes, but may the Lord have mercy on the foolish fly!

"Away with the name Baptist," they cry, and Barkis-like, some of the Baptists seem "willin'." Who can truthfully say that the name Baptist is not of divine origin? Who can truthfully claim that the name Christian is of divine origin? According to my way of thinking, Shakespeare to the contrary, a rose will not be as sweet with any other name. Its very name is an epitome of its beautiful and fragrant history. A Baptist church with the name Baptist eliminated is not a Baptist church any more than Hamlet could be Hamlet with Hamlet left out.

How about Christian-Baptist? For my part I have been of the opinion that Baptists have been Christians ever since the days of Christ on earth. So far as the union of Baptists and Disciples is concerned I heartily favor it, but let them come to the Baptist churches with repentance and faith, believing in God the Father, God the Son and God the Holy Ghost, and no Baptist will forbid water that they should not be baptized. However, if a Baptist church votes to receive a Disciple on his baptism the pastor must either submit or resign. He can not lord it over God's heritage. He can preach Baptist doctrine and history. Thank God, the world is coming to the Baptist point of view, and it would be nothing less than suicidal to remove the first, if not the only, beacon light of divine

origin, which has through all these centuries pointed men from earth to Heaven. Instead of dividing our Baptists in producing a Baptist-Disciple union, let us unite as Baptists in taking the whole wide world for Christ Jesus, Paris, Ky.

ANOTHER FIELD SECRETARY.

I am glad to announce that Bro. C. E. Crossland has accepted the position with the Sunday School Board as Field Secretary. He will have headquarters with the Board at Nashville, and will operate in the middle tier of States. Bro. Crossland at present is with the State Board of Alabama, and has done fine work in that State as Sunday School Secretary for the State Board. He is a man of fine abilities and excellent spirit and we count ourselves fortunate in having his services.

With headquarters at Nashville he will be able, in addition to his field work to assist Bro. Spilman in the management of our Teacher Training System. This department of work has become quite large and needs to be centered at Nashville. It is proving very effective and amply repaying in the fruit it bears.

Bro. Crossland has had much experience also, not only in Sunday School work, but in B. Y. P. U. work. This harmonizes with our present purpose, while holding the two departments distinct yet to combine the work in the worker. He will be glad to answer any calls for service as the brethren may find opportunity to use him. More and more we hope to increase our forces.

J. M. FROST.

Nashville, Tenn.

DAVISS COUNTY ASSOCIATION.

This body convened with the Oak Grove church, Utica, Daviess county, Ky., August 4th, for a two-days' session. Former Moderator W. D. Nowlin called the body to order at 10 a. m. The following officers were unanimously elected: W. D. Nowlin, Moderator; B. F. Jenkins and R. T. Bruner, Assistant Moderators, and C. W. Wells and E. O. Cottrell, Secretaries.

In the absence of the appointees, Dr. J. R. Sampey was called upon to preach the annual sermon. He read from the forty-seventh chapter of Ezekiel of the prophet's vision of the trickling stream that became the river of blessing with healing for the natives. He said it typified the stream of Grace which began in Eden and continued down through the ages with increasing volume, until the coming of Christ, when it was a mighty river of the matchless grace of God expressed in the gift of His Son. He pointed out the on-flow of this river of grace with its healing for the nations in heathen darkness. It was a soul-inspiring sermon.

Every church reported by letter and all, save one, were represented by messengers. The Association is composed of forty-one churches, with a combined membership of 8-119. The mission gifts showed some advance, though far short of the measure of our ability.

The gifts to all objects, as revealed in the reports, were \$41-516.25, of which amount the Third church of Owensboro gave \$10-986.78, it being over one-fourth of the total amount.

Among the visitors present were Dr. J. G. Bow, of the WESTERN RECORDER; Rev. Thos. A. Johnson,

of the Baptist World; Dr. J. R. Sampey, of the Seminary; Dr. W. D. Powell, of the State Board of Missions; W. J. Mahoney, Sunday School Secretary of the State Board; Dr. P. T. Hale, of the Kentucky Education Society; Dr. J. D. Maddox, of the Ministers' Aid Society, and Rev. L. H. Sanders, of the Orphans' Home. These were cordially received by the body, and were accorded generous responses to their respective objects when presented.

Dr. Hale spoke to the report on schools and colleges, and received numerous pledges for the Education Society. Dr. Powell presented his work and asked for \$800 for the Building Fund of the State Board and received pledges for more than he asked.

Secretary Mahoney spoke to the report on Sunday Schools and especially to that part which recommended the organization of the Daviess County Sunday School Union. A committee composed of J. A. Bennett, R. T. Bruner, W. W. Williams, C. W. Wells and E. O. Cottrell was appointed to take the necessary steps looking to the organization of said union. We anticipate good results in our Sunday School work from this source.

Secretary Maddox spoke to the report on Ministers' Aid in such a way as to enlist the sympathy and hearty response from the body for enlarged gifts to this worthy object during the ensuing year.

The entertainment was all that could be desired and Pastor O. M. Shultz and his noble people are to be congratulated upon the way they provided for the large crowds in attendance. There was a spirited contest for the next meeting of the body, five churches having invited it. It finally narrowed down to Bethabara and Pleasant Grove churches, the former winning by a bare majority. So the next session of this body will convene with the Bethabara church Tuesday after the first Sunday in August, 1902. E. O. COTTRELL.

OUR "ADVANCE GUARD."

How thin it has grown! It has never failed of duty. The battle has never been too hot. The mountains of difficulty and discouragements have never daunted them. Poverty has never restrained them from trying. Always have they heard and heeded the command and the promise of their Captain and King, "Go! I am with thee." But they were and are human. Their bodies were and are mortal. They have fallen, and grown old. There are not many left. As others must fill their places they are "honorably discharged," but not "pensioned." They are left with us by a gracious God to appeal to and to cultivate and to nourish and to develop our sympathies and our charity—our love. How good is He to leave them with us! How it appeals to our patriotism—to our love for our King; strengthens our loyalty to Him, and our love for His cause and His people, to look upon their hoary heads and stooped forms and trembling limbs and dim eyes, and to hear them tell the "old, old story" with the tenderness and unction possible only with the old! How good God is to leave them with us! Yet sometimes, when we see how they are neglected, almost forgotten, when we see them sad because of our ingratitude, we could almost pray, "Father, it is enough; take them to rest with Thee." And frequently when we hear that He has taken some old soldier to Himself, we can but thank God that the weary limbs

are at rest and that the aching heart shall ache no more. The following lines by Rev. Robt. K. Goodrich, with modifications, and amplification of the last stanza by the writer tell the story:

"OUR OLD GUARD."

"Where the hill slopes gently downward, And the shadows linger late, Where the western sea-waves murmur

Over by the western gate, Stands a throng all glory-covered In the mellowed evening light, Waiting for the sunset's coming— Sunset yes, but not the night.

"Battle-scarred they stand, but victors

Of a thousand hard-fought fields Conquering, they led their captives Chained to Zion's chariot wheels What cared they for roar of battle, What rocked they of pain or loss, If where Satan's ensign floated They could lift Immanuel's Cross!

"Has the dynasty of Pharaoh Faded like a thing of naught?

Have the battle lines of Caesar Fallen where the victors fought? Has that Babylonian splendor Which did dazzle all the world Sunken back to sable darkness? Has that ancient flag been furled?

"Even so shall all things vanish— All the thrones go sweeping by, Yea and Time shall drag the planets.

From their whirl-dance in the sky, But above these reeling changes, Out where Time has never trod Stand the kingdoms of these heroes Bulwarked by the hills of God.

"Fathers! Yet before you leave us,

Look back through the dream of years, See those mighty hosts advancing— Children of your prayers and tears!

Let this vision bring you comfort While you wait beside the shores, For the path of your great glory Leadeth us to temple doors.

"But peace! Come back and let them gather

Where the hill slopes gently down; For battle-scarred they stand, and victors!

Should we on their honors frown? Conquerers! Shall we as captives treat them

When for rest they must lie down?— Life's long day hath brought them triumph;

Sunset soon will bring the crown."

Brother, Sister—Soldier of the Cross—what do you owe these old soldiers, these old veterans—our "advance guard?" What do you not owe them? It is not a matter between you and them. It is a matter between you and your God. Settle it now.

J. D. M(44)*x, Corresponding Secretary Baptist Ministers' Aid Society of Kentucky. Owensboro, Ky.

LIBERTY ASSOCIATION.

The Liberty Association of Baptists met on August 5th and 6th at Shady Grove church, Metcalfe county, which is certainly an ideal place for such a meeting. The former efficient Moderator, Judge S. E. Jones, being absent, on ac-

count of the death of his brother, W. J. Puckett was elected Moderator, and C. H. Hatchett was re-elected Clerk.

The introductory sermon was preached by Elder T. E. Kniss, formerly of this Association, but late of Kansas from the commission by Matthew. The speaker was full of missionary zeal and enthusiasm, and the sermon was well received. By the way, it is to be hoped that some church or churches will lay hold on this efficient man of God, and not let him leave the Association any more.

The reports show that we still have our faces forward, especially in the matter of mission contributions. Glasgow church, of course, leading, with Cave City as second. We have some very flourishing Sunday Schools, and a committee was appointed looking after a speedy organization of a Sunday School Union along Baptist lines.

The WESTERN RECORDER and our general denominational literature were commended.

Our church house at Edmonton has not yet been built, but the Mission Board were urged by hearty vote to proceed with the matter, and we hope to have a good report next year. The beloved and efficient J. M. Bruce asked to be excused from further work under the mission board, and will give more of his time to the pastorate. He is our efficient pastor at Horse Cave.

Liberty College came in for its share of attention. Under the leadership of President Hatton the college has its face still to the future and claims the last year's work to be the best in the history of the institution. President Hatton is taking a strong hold on the college. He made a strong plea for thoroughness in education and the support of our denominational schools.

The scholarly and genial Bagby, who is taking a strong hold of our work as pastor at Glasgow, was present, and made a stirring address on missions.

Among the visiting preachers present I recall Brethren Brunson, of Warren Association; H. C. Joyner, of Lynn, who preaches to two of our churches; J. B. Ferrill and Ferrill, of East Lynn; J. W. Spillman, of Barren River, and J. A. Pierce, of Russell Creek, and Bro. Kimbrough, of the Baptist World. These aided our home talent in making the meeting interesting and profitable.

Bro. J. B. Ferrill, presenting a point against the flippant preaching of the day, said: "Some preachers preach as if Hell was a sort of winter resort and Heaven a summer chautauqua."

The orphans and old ministers were remembered by an offering.

The hospitality of this good people was up to the true Kentucky standard. In all we had a fine meeting. We go to Glasgow Junction next year.

W. J. PUCKETT.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; plus cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists; 75c. Take Hall's Family Pills for constipation.

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

ABOUT THE MT. OLIVET BAPTIST CHURCH.

JUN. N. HARRIS.

In the Recorder of June 25th was a notice of Mt. Olivet Baptist church, in Robertson county, and the progress the church has made, the dedication of a new and beautiful house of worship, the pastorate of Bro. Giers, etc. My soul was moved when I read the account of the Lord's doings among the Baptists of Mt. Olivet and Robertson county.

ist preacher in the county, Mt. Olivet was the only church in the county at that time. I removed from Augusta to Olivet in 1878, I believe, and remained until 1899 or 1841, when I moved to or on a farm near Powersville, but continued as pastor for some time.

Since writing this and mentioning Bro. Bayne I will just say that another young man was baptized during my pastorate who became a preacher and went to Kansas in 1887 or 1888, and married. His name was Fred W. Davis.

I am glad to know that Bro. Kenton is still living, and also his son, the Judge. I baptized him. May the Lord make him very useful. I probably baptized two hundred into the fellowship of Mt. Olivet church.

SKIN CLEARED

By Simple Change in Food.

It has been said by a physician that most diseases are the result of indigestion.

There's undoubtedly much truth in the statement, even to the cause of many unsightly eruptions, which many suppose can be removed by applying some remedy on the outside.

By changing her food a Kan. girl was relieved of an eczema which was a great annoyance to her. She writes:

"For five months I was suffering with an eruption on my face and hands, which our doctor called eczema, and which caused me a great deal of inconvenience. This suffering was almost unbearable.

"The medicine I took only gave me temporary relief. One day I happened to read some where that eczema was caused by indigestion. Then I read that many persons had been relieved of indigestion by eating Grape-Nuts.

"I decided to try it. I liked the taste of the food and was particularly pleased to notice that my digestion was improving and that the eruption was disappearing as if by magic. I had at last found, in this great food, something that reached my trouble.

"When I find a victim of this affliction I remember my own former suffering and advise a trail of Grape-Nuts food instead of medicines. There's a Reason.

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

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

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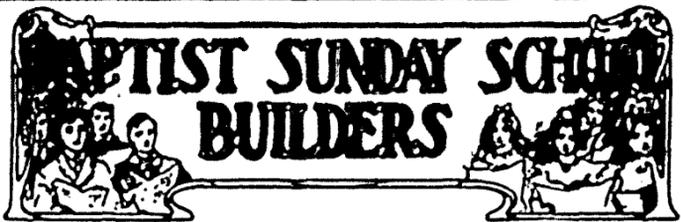
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DEAR RECORDER: New Hope church, Ave miles from Adairville, closed on last Friday one of the most gracious revivals in her history. This meeting continued for two weeks with a deep and unabating interest from the very first.

NEW HOPE CHURCH. Russellville, Ky.

Again we call your attention to the advertisement this week of W. H. McKnight, Sons & Co. Their great reduction Summer Sale will soon close and if you want some choice goods in their line, come soon or you will miss a great opportunity.

The Farm and Household

At Mr. Geo. Dickey's sale at Elizabethtown, recently, one pair of mules sold for \$320.

E. J. Scott bought at Mt. Sterling four heifers, weight 600 pounds at 3 1-2 cents per pound.

Mr. A. A. Hood, of Columbia sold to Mr. N. R. Waggener, same place, a work mule for \$110.

B. G. Fox, of Lancaster, bought last court day, thirty head of yearling mules at from \$90 to \$110.

Len McElroy, near Morgansfield, had a jennet to foal three jacks and one jennet in two years, sired by his jack, Express.

Turner Leonard, of Harrodsburg, bought of Joe Dean, of same place, a pair of 16 hand mare mules for \$325.

A grower in the Grand Valley near Palisade, Colo., averaged 108 bushels of oats per acre on his sixty acre tract.

R. B. Hutchcraft recently purchased of Mr. C. M. Clay 1,800 bushels of extra good wheat that made 60 pounds to the bushel for 88 cents.—*Bourbon News.*

T. W. Duckworth shipped 1,000 lambs from Nicholasville recently bought in Woodford and Jessamine at 6 cents. A great deal of wheat was sold in Versailles recently at 85 cents. One of the dealers stated Tuesday that more than one-half of the crop had been sold.—*Woodford Sun.*

In Jessamine county there is a complaint of too dry weather. Rains are needed everywhere. Corn is looking well and with a favorable season the crop will be heavy. The order of the day is cutting weeds and baling hay. Plowing for wheat is being rapidly pushed. A large acreage will be sown.

Fair crowd in town, 700 cattle here, mostly sold at prices 25 to 50 cents lower than last court. Good heifers started at 4 cents and steers 4 1-2, but declined. The bulk of steers selling at 3 1-2 cents. There were about 800 ewes delivered at \$4.25. Some medium horses changed hands at \$100 to \$185.—*Flemingsburg Gazette.*

Harry Lazarus & Co., Bowling Green, bought 22 mules in Warren and Hart counties, average \$100; also 14 mules in Warren county at \$55 to \$212.50. They also sold 80 mules, most of them go east from \$100 to \$190. Mules of quality and flesh in demand; others not wanted. Well broke and good driving horses in demand.

The farmers in Fayette county have finished threshing and there is disappointment in some parts of the county. While the yield is comparatively good, there are some poor crops. Corn which was late in planting owing to the early rains, is backward. Many farmers are now plowing for wheat and a large average is expected. There is much disappointment over the early potato crop, the tubers being small and few to the hill. Home grown tomatoes are on the market and the quality is good. Hemp seems to be growing unevenly.



Making Home Preserves Air-tight

No worrying about loose or insecure caps, lids or corks if you use Pure Refined Paraffine. In making preserves, catsup, pickles, jellies, etc., the sealing question is soon settled if you have a cake of

Pure Refined Paraffine

in the house. Sealing with Pure Refined Paraffine is simpler, easier, quicker and more satisfactory than tugging and tightening with string and paper. Odorless, tasteless; unaffected by fruit juices, acids, etc.; impervious to mold and moisture. It's used in washing and for ironing and many other household purposes. Comes in cakes with full directions for use. Sold everywhere.

STANDARD OIL COMPANY

SEED CORN.

Good seed possesses three essential qualities: (1) Maturity; (2) vitality; (3) productivity.

Vitality is the all important factor in seed corn. It is this that accounts for the most part, for the poor stands that ordinarily occur in our corn fields. Last autumn the writer walked through the corn field of a farmer who ordinarily practices good methods. By a careful estimate, it was found that twenty-seven per cent of the ground that should have been occupied was vacant, and in addition to this, nine and one-half per cent of the stalks growing were barren; thus rendering thirty-six and one-half per cent of this field non-productive. On further inquiry, it was learned that the seed planted had been secured from another locality and there was no knowledge of the environment under which the corn grew or the manner in which the seed had been kept.

Vitality in seed corn is dependent on the maturity of the corn and the manner of keeping it after harvesting. While the grains of the corn may be fully mature, yet it often happens that, in this moist climate and short growing season, both the grain and the cob carries a large percentage of moisture. If this moisture is not driven off before freezing weather sets in, the vitality is likely to be destroyed. The corn that is to be retained for seed should be kept on the stalks until it has dried as much as it may, but must be removed, before cold weather sets in, to the house or barn where it may not freeze. If not thoroughly dry by this time it should then be dried by a moderate temperature until the ears are rigid and the grains are tight on the cob. When thus dried the ordinary winter temperatures will not injure it. It should, however, from this time on, be kept in a dry ventilated place.

While vitality may sometimes be indicated by the condition of the ear, the shape of the grains or the appearance of the germ, yet the only way to be positive in the matter is to germinate a sample of the corn. This should be done in the later winter or early spring when all danger from freezing is over. In order to do this conveniently, a box about eighteen inches square and three inches deep should be provided. It should be filled about two-thirds full of clean sand or preferably sawdust. This medium should then be thoroughly moistened and smoothed to a level in the box.

If the box is placed in a warm situation, after from four to six days the germination will have taken place sufficiently to show those grains that are not viable. If not more than three grains out of

the five germinate, the ear from which they came should be cast out.

Productivity is an hereditary quality and comes after painstaking selecting and testing. Good breeding is just as important in corn as it is in cattle, for it is not sufficient that the grain sprouts, but it must also bear an ear of corn. Unproductive and barren stalks can be eliminated largely by careful selection and good culture methods.—*By John W. Gilmore, of the Pennsylvania State College Agricultural Experiment Station.*

HARD BUTTER WITHOUT ICE

An ingenious woman has devised a plan for having good, cold milk and butter all summer without ice. It is a home-made dairy or pantry, so cheap and successful that any housewife who has plenty of water can have one with very little work. Make a frame, any size, but strong enough to carry a tub of water on top, and cover the frame with hessian or sacking. Put a tub on top and fill it with water and put woollen strips two and three inches wide in it so that they feed the water down and keep the sacking wet all the time. The air blowing through the wet sacks keeps everything almost as cool as if it were in a refrigerator, and the butter and milk tastes better than if it were shut from the air. Moreover, it will keep fresh much longer in this dairy. An old blanket makes the best feeding strips; put in enough to have three or four to each side.

The principle is that of the water-bag, and we all know how cool the water is kept in the soaked canvas.—*Australian Paper.*

Hogs should have free access to salt and ashes at all times. Wood ashes can generally be secured and hogs should have all they will eat. When not convenient to give ashes, charcoal is a good substitute and even soft coal will be eaten for want of something better. Hogs are never injured by eating all the ashes they want, but it is not safe to give large amounts of salt to animals not accustomed to its use. The salt and ashes mixture should be kept in a low box under a shed where it will be protected from rain and should consist of about two quarts of salt for each bushel of ashes. Many feeders prefer to add a few ounces of copperas to the mixture. Such a mixture will do much to preserve the health of hogs, and sows which have an abundance of such food rarely eat their young.

If It's Neuralgia

and those sharp, shooting, agonizing pains drive you almost crazy, take Dr. Miles' Anti-Pain Pills, and get relief. They drive out the pain by their soothing effect upon the nerves. When taken as directed they are harmless, and leave no bad after-effects. That's the reason they are so popular with all who use them. Your druggist can tell you what others in your locality think of them.

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DEATHS

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

ADAMS

With deep sorrow we record the death of our beloved pastor, Rev. Mamuel M. Adams. He was born September 20, 1851, at Big Bone, Boone county, Ky., and entered into rest at his home, in Walton, Ky., July 2, 1908. These dates mark the boundary of a life which was full of good works, and which made a profound impression upon the communities in which it was lived.

The funeral sermon was preached by Rev. W. M. McMullan at the Big Bone Baptist church in the presence of a large congregation. The following ministers participated in the service: Revs. F. H. Pollitt and J. H. Harris, of the Methodist church; Rev. D. T. Hock, of the Christian church; Rev. Mr. Miller, of the Presbyterian church, and the pastor of the Baptist church at Burlington, Ky.

On the regular preaching day in the Crittenden Baptist church, following the death of Dr. Adams, a loving memorial service was held, the sermon being preached by Rev. F. H. Pollitt to a house full of people, whose hearts blended sweetly in appreciation, in sorrow, and in sympathy, and appreciative addresses were made by several friends.

Our departed pastor spent his life at and near the place of his birth, and acquaintances and neighbors who knew him from his childhood gladly bear testimony to the sterling worth of his character.

He united with the Big Bone Baptist church November 4, 1882, was baptized at Hamilton the following day by Rev. Jas. A. Kirtley, and was ordained to the full work of the gospel ministry at the Big Bone church July 26, 1889. He spent a number of years in the practice of medicine, and held a warm place in the esteem and confidence of his community. On entering the ministry he exhibited an eager spirit to do his utmost for the salvation of men. He became pastor of the Crittenden Baptist church in January, 1902, and continued this relation until the time of his death.

In the summer of 1903 the new church building was erected, and in the carrying forward of this enterprise the pastor manifested the deepest interest, and the successful completion of it gave him great joy.

During his pastorate of six and a half years in this church there were a goodly number of conversions and additions. The members of the church and the people of the community showed him great affection.

During the last few years his health was much impaired, and often under extreme bodily infirmity he prosecuted his labors in a heroic spirit of devotion to Christ. Therefore, be it resolved:

First—That we deeply regret and lament the loss the church has sustained in the death of our beloved pastor.

Second—That we most sincerely appreciate his faithful labors among us; and shall cherish his memory and strive to emulate his godly example.

Third—That, remembering his deep solicitude for the purity and faithfulness of the church, we pledge our full co-operation in our Redeemer's work.

Fourth—That we express sincere sympathy for the bereaved family.

Fifth—That these resolutions be spread upon our minutes and a copy be sent to the bereaved family, and that their publication in the WESTERN RECORDER and Grand County News be requested.

CRITTENDEN BAPTIST CHURCH.
J. V. Violette,
Ira W. Bird,
Committee.

ATCHLEY.

Again we are reminded of the fact that this earth is not our abiding place by the death of our friend and neighbor, Randle B. Atchley. In the early morning of July 20, 1908, surrounded by kind friends, whose willing hands had done all that could be done to stay the hand of death, his spirit took its flight, leaving the tired and weary body at rest.

His sufferings were borne with great patience and fortitude; no hero on the field of battle showed more courage than did he on his death bed; cheerfully hoping through his long sickness that he

might be restored to health, when he found it could not be, calmly resigned it all to God, and said it was alright.

Randle was one of our best and noblest young men, intelligent and industrious, but of a quiet and unassuming disposition. We cannot understand why he was cut off in the full bloom of young manhood, why bright hopes and cherished plans should end thus, but has not he who hath bereft said, "What I do thou knowest not now, but thou shalt know hereafter," and while all that is mortal of Randle lies beneath a little mound in Adler Branch Cemetery, hid from the sight of loving friends on earth, they have the sweet assurance that his immortal soul lives on in that country, the beauty of which "eye hath not seen," where they shall meet again some day and join with him and all the ransomed in singing the praises of the blessed Redeemer throughout eternity.

A FRIEND.
Sciencville, Tenn.

WORRELL.

Whereas, God in His providence has removed from our midst the Rev. A. A. Worrell, D.D., one of our members;

therefore, resolved:

First—That in the death of Bro. Worrell we recognize that we have lost a strong and efficient Gospel preacher.

Second—That we regarded Bro. Worrell as strong intellectually, as highly cultivated and as a minister of deep spirituality. We here place on record our high appreciation of his various gifts as a minister of Jesus Christ.

Third—That a copy of these resolutions be spread upon our minutes and be published in the WESTERN RECORDER and the Baptist World.

J. M. Weaver, Committee.

THE DIVINE MESSAGE.

Have you ever toyed with the key of a telegraph instrument while the circuit was closed? If so, you have noted this fact: every condition of expert operating may be fulfilled, but so long as the electric circuit is closed, all your efforts are simply rattling brass and clattering platinum. Not a single spark of electric life do you transmit; not a single message of good or ill, of blame or blessing, is conveyed to the waiting listener at the other end of the line. Why? Because the bat-

tery is not working. And all your working is effort without result, activity without power. But now you open the little brass lever which connects your key to the battery hidden beneath the table—immediately every letter you form thrills with life, every word you write flashes a living message into the mind and heart of the far away receiver. Through your work, dead and mechanical in itself, the electric battery is now pouring forth its vital stream, flooding with life and power every deft motion of your flying fingers.

The lesson is plain. It is in spiritual telegraphy as in natural. If the battery is not working, the message is mere chatter. We may do, but if God is not doing through us, then all our doing is naught. Prayer connects you with the Divine battery of life and power. Prayer puts you "in the Spirit," and "it is the Spirit that quickeneth." From the chamber of prayer you come forth to men with the unctious, the subtle power, the thrill of God's own life upon you; and as you touch them in speech, deed or prayer "virtue goes forth from you," for then it is not you, but God that worketh in you. As you keep seeking, God keeps doing. When you grow prayerless, your deeds grow powerless. Selected.

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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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ITEMS OF INTEREST

How The World Over.

A week or more ago Mr. Hanks, stepson of W. H. Vanderbilt, was killed by his automobile. Messengers Sears, nephew of Joseph Choate, and one of Boston's wealthiest young men, has been similarly killed this week. One was driving his machine seventy-five miles an hour and the other sixty miles. They were killed while violating the law and as a result of that violation. Had they been going at the legal rate they would have been alive today.

Mrs. Louise C. Moulton, the well known author, has died in her home in Boston from Bright's disease. She published several stories and poems when she was fifteen years old, and these were published in book form when she was eighteen. This book, entitled "This, That and the Other," took an swell with the public that 15,000 copies were sold in a short time. She delighted the children with her Bed-time Stories.

Rev. H. Loomis, agent of the American Bible Society in Japan, has discovered a parasite which preys upon the gipsy moth, and has sent it to the Agricultural Department at Washington City. This is a great cause of rejoicing in New England, where the gipsy moth has done so much harm.

Some two months ago we spoke of the burning cliffs at Lyme Regis, England. The cliffs were blazing, and it was thought the decomposition of iron pyrites was the cause. The fire has continued, sometimes blazing out and sometimes smouldering. The other day there was a loud report, the hill broke in two, half fell into the sea and dense sulphur smoke poured from the part which remained. For several hundred yards big fragments have fallen from other cliffs.

It is surprising how many, even editors, read only the headlines. Many papers have said that Mr. Aquith, Prime Minister, who has always been strongly against female suffrage, had surrendered and had agreed, when the government at the next session introduces a bill to regulate the franchise, not to oppose an amendment establishing female suffrage. If the government opposed all the party would have to vote against it. And this has been heralded as a victory for the strong-minded.

Whereas, what Mr. Aquith said was that the government would not oppose the amendment, provided, in the meantime, it was clearly shown that a majority of the English women desired it! A resolution favoring the suffrage was offered at the annual meeting of the Women's National Liberal Association and voted down by a large majority. Yet those are the political women associated with the Liberal party. If they vote down such a resolution there is no question what the womanly women of all ranks, quietly attending to their home duties, will do.

The cause of temperance has been helped no little by the position so many railroad companies have taken to refuse to keep men in their employ who are not teetotalers. We are glad to see the coal companies all following this good example. The Frick Company has prohibited the miners in its employ from using liquor at all times and not merely when on duty.

M. Lepine, Prefect of Police, issued an order prohibiting in Paris the use of revolving doors in restaurants, hotels and other places capable of holding more than one hundred persons at one time. Thousands of these doors will have to be at once removed. That they are dangerous in case of fire or panic is the reason given for the order. On numerous occasions these doors have caused accidents which might have been serious.

Rev. George R. Carnes, in the Pacific Baptist, speaking of the talk of union between Baptists and Campbellites, says: "There is about as much probability of this union as that we shall begin mission work on the planet Mars. The name is not what we stand for but the great fundamental principles underlying our denominational faith."

This is a disgrace to the people of the United States. The Congregationalist says: "The Governor-General of Manila and some of his American associates have had a carnival with a cock fight, which was expected to bring a big sum of money, because Filipinos love gambling. A great public meeting was attended by 2,500. Filipinos who made a protest against the scheme." And yet the Governor had the cock fight! He ought to have been recalled by telegram.

TO THE EDITOR WESTERN RECORDER: Please allow me space in your columns for a brief statement regarding reports and rumors which are becoming current over the State as to a recent ordination in the Fourth Avenue church, and the part taken by Dr. J. R. Sampsey and myself in it. There are so many erroneous and false things alleged about it, I scarcely know where to begin. The charges are as follows:

1. That "the brother originally meant to put his letter in another Baptist church, but was influenced by Dr. Sampsey and myself to put it in the Fourth Avenue church, so that he could be ordained in spite of his alien immersion views." This is absolutely and wholly false. Neither Dr. Sampsey nor I to this day know when he put his letter in the Fourth Avenue church nor why he did so, nor did we know until recently of his views as to alien immersion.

2. That "Dr. Sampsey and I were members of the examining council." This is incorrect. Neither of us was a member.

3. That "the council recommended to the church not to ordain the brother because he declared for alien immersion in his examination." This is quite incorrect. The council made no recommendation, but expressly left the matter of ordination to the church, stating that his examination was satisfactory on all points, excepting that he favored the reception of alien immersions. The council being divided as to the wisdom of ordaining one holding such views, referred the matter to the church for its action.

4. That "the council was unanimous in its decision that the brother ought not to be ordained." This is incorrect. The council was divided on this point and only on this, some being in favor of his ordination. Hence the recommendation as above.

5. That "the whole matter was prearranged by Dr. Sampsey and myself to get the brother ordained." This is absolutely untrue. I knew nothing of the applicant's alien immersion views, nothing of his desire for ordination, nothing of the calling of the council or the examination, until it was all done and the report ready to submit to the church. I learned all the above facts first at Hot Springs at the Southern Baptist Convention. I did not know when the matter was to come before the church for action until almost the hour of meeting, when the pastor requested me by telephone to be present.

6. That "Dr. Sampsey and I made the church ordain the brother against its will." This is absurd. A member of the Fourth Avenue church laughed at the idea of anybody making it do anything when this was mentioned to him. It is a reflection on the intelligence and independence of one of the wisest and best churches I know.

7. "That I, in particular, made a speech which unduly influenced the church in the matter." The fact is, I did not utter a syllable until the matter was virtually decided by laymen who preceded. If I had not spoken at all, it would have gone the same way. I spoke perhaps one minute and a half, to the effect that while I believed in regular baptism and object to receiving alien immersion on grounds of order and regularity, I agreed with many representative Baptist leaders all over the South that we should not make this matter a test of fellowship or visit penalties on those who hold to "alien immersion." Dr. Sampsey spoke to the same general effect, and both of us voted for the ordination on this ground. The vote was taken with the express understanding, stated by the pastor, that it did not involve at all the question whether the church would or would not receive "alien immersions."

8. That "the vote of the church was nearly as strong against as for the ordination." The fact is that two, or at most three, voted against, all the rest for the ordination. There was a good attendance present.

9. One other charge added later, apparently to reinforce the above charges, is to the effect that I "am trying to bring about organic union of the Baptists and the Campbellites." This charge is absolutely false in every particular. A comparative doctrinal statement is being drawn, but it will expressly declare that it is not intended to be a basis of union. I rejoice in all signs of greater doctrinal agreement between Baptists and all others. But not one iota of Baptist principle would I surrender for Christian union. Chapter fourteen in my "Axioms of Religion" gives fully my views on Christian union.

In conclusion, Dr. Sampsey and myself, and in general the Seminary, stand exactly where the Seminary professors have always stood as to "alien immersions." We favor and teach regular baptism, but we do not and will not make it a test of orthodoxy, or visit penalties on those who hold differently from us. We leave this matter to the local church. We abide by its action, while standing for our own

views as individuals. This is exactly the position of Boyce and Brandon and their colleagues of the First Society.

The teaching of the Seminary on this subject may be seen from the following extract from Dr. E. C. Dargan's Eschatology, which is the text book used in the Seminary in the department where the subject is discussed:

"How far it may be right to go in tolerating irregularities in confessedly peculiar and exceptional cases is always a difficult question to determine. And it is the part of both prudence and charity to be not censorious of those who may see reason to admit exceptions from the regular order where it seems best to us not to admit them. But it is both unwise and dangerous to elevate exceptions into rules, and to harden into accepted practice what is confessedly a departure from regularity and consistency. Upon the whole the weight of argument, and the consistency of the Baptist church order, taken as a whole, seem to be against the propriety of accepting any of these so-called 'alien immersions.' But where churches insist upon receiving them, they have an undoubted right to decide the doubtful question for themselves."

The following extract from a letter of Dr. J. P. Boyce to Dr. J. R. Graves, in connection with the alien immersion controversy in the case of Prof. William Williams, indicates the attitude of liberty on the matter which has characterized the Seminary from the beginning:

"You allude to 'facts stated' and 'guarantees given.' I only wish that brethren should understand that we placed the Seminary upon no other position than it has always occupied. 'As to the question of alien immersions, we were very particular in stating that upon such disputed points as that the Seminary could and ought to take no such position. . . . But I could not pledge them not to teach any principle favoring 'alien immersion' or what some call 'pulpit communion,' because as I contended in my speech these are questions upon which the denomination is divided and upon which we cannot enforce particular views upon any one. Besides, I do not know what may be the opinions of professors who may hereafter be elected. And I certainly did not mean to pledge that Dr. Williams should not express his views if he should choose."

In the Seminary we shall continue our policy of patient and earnest work, of faithful and loving effort to co-operate with Kentucky Baptists, and to further in all possible ways our Baptist cause and work in the State. We ask brethren to obtain facts from us instead of publishing or believing rumors about us, and we firmly believe that Kentucky Baptists will make a strategic mistake of serious import if they strive to force a wedge between the Seminary and our State denominational interests, instead of using us as a friend and ally and fellow-worker in the common cause.

E. Y. MULLINS.

Louisville, Ky.

Following is an explanation of transportation rates for our meeting to be held at Taylorville, Ky., on September 2, 1908:

All delegates or members holding standard form certificate-receipts secured from and executed by agents at starting points evidencing payment of tariff rates to place of meeting, will be sold tickets for return trip under following rules, at one-third of the first-class fare in effect from place of meeting to original starting points, plus 25 cents, via routes traveled on going trip as specified on certificate-receipts. (When routing is via a steamship line, the steamship arbitrary will be added.)

1. Going Trip.—It is necessary that such persons procure certificate-receipts from agents when going tickets are purchased. If through tickets to place of meeting cannot be procured at starting stations, persons should purchase to most convenient stations at which such through tickets can be obtained and there re-purchase through to place of meeting, procuring certificate-receipt from each agent from whom a ticket is purchased, and presenting all certificate-receipts to Special Agent at place of meeting. No refund of fare will be made because of failure to procure certificate-receipts.

2. Return Trip.—(a) Validation For Return.—Certificate-receipts will not be honored for return tickets unless signed with ink by authorized officer of our meeting and by Special Agent appointed by carriers, who will sign certificate-receipts only when satisfied that one hundred (100) or more delegates or members holding properly executed certificate-receipts have attended meeting. You therefore see how important it is to procure certificate-receipts when purchasing going tickets.

(b) Time Limits.—No certificate-receipts procured more than three (3) days (not counting Sundays) prior to or more than two (2) days after date fixed for

the commencement of meeting will be honored.

(c) Certificate-receipt must be presented to Ticket Agent during time meeting is in session or within three (3) days (not counting Sunday) after date fixed for adjournment of meeting.

(d) Not Transferable.—Neither certificate-receipts nor tickets issued in exchange therefor are transferable, and if presented by any other person than original purchaser, they will not be honored but will be forfeited.

(e) Tickets for return trips issued in exchange for certificate-receipts will be limited to continuous passage by first train or steamer leaving place of meeting after purchase.

(f) Certificate-receipts must be presented to ticket agents a sufficient time in advance of departure of train or steamer to permit agents to properly issue tickets and check baggage. They will not be honored by conductors or purser.

(g) Return tickets at reduced rates will be sold only to stations within territory described by carriers in their tariffs announcing arrangements for this meeting.

(h) No certificate-receipt evidencing payment of less than 75 cents for going ticket will be honored for reduced fare returning.

THOS. D. OSBORNE, Clerk.

Long Run Association. Be sure to secure certificate-receipts from Ticket Agent when purchasing your ticket to place of meeting.

The second Sunday in August I had the pleasure of visiting, for the first time, the Baptist church in Calhoun county, seat of McLean county. Bro. A. F. Gordon is the bishop. They have recently completed an elegant brick church home. It is handsomely furnished and they are justly proud of it. They think Gordon is a great preacher. Many of his people read the Hesperian, and quite a number more will begin soon to read it. We had the pleasure of preaching twice to this splendid people, and the visit will be often recalled with pleasure. We had a delightful home with Mrs. F. J. Johnson and family. (Calhoun Baptists are of a good quality.) J. O. How.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1908.

AUGUST.

25—Tata's Creek, Wallacetown ch., Madison county.

26—Brookside, Friendship ch., Harard county.

26—Union, Union ch.

27—Baptist, Graham ch., Anderson county.

SEPTEMBER.

1—Elkhorn, Versailles.

2—Long Run, Taylorville.

2—Ten Mile, Vine Grove ch., Grant county.

3—Bell County, Middlesboro 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., Menefee county.

12—Stockton's Valley, Spring ch., Jackson county, Tenn.

15—Boone'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., Larrue county.

23—Edmonson, Sulphur Well, Grayson county.

25—Freedom, Salem ch., Cumberland county.

25—Gooss Creek, Dripping Springs ch., Knox county.

25—Irving, Sturgeon ch., Owsley county.

25—South Union, Jellico Creek ch., Whiteley county.

26—East Union, Wheeler Creek ch.

30—Goshen, Spring Station ch.

30—Little River, Princeton.

30—Athensburg County, Oak Grove ch., Depoy.

30—Sovereign'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.

- 3—Laurel River, Hawk Creek ch., near Head Patch.
2—Owens, Raider's Creek ch.
6—White's Run, Liberty Station, Madison.
7—Little Bethel, Dawson's Springs, Hopkins county.
7—Iron, Pike View ch.
8—West Kentucky, South Ballard ch., near Bardwell.
9—Esterprize, Irvton.
9—Three Forks, Hazard.
10—Mt. Zion, Hopewell ch., near Cortina.
14—West Union, Mt. Zion ch.
20—Ohio Valley, Mt. Pleasant ch., Henderson county.
21—Hood River, Flint ch., near Almo.
21—Salom, Vine Grove.
23—Graves County, New Hope ch., Cumberland River.
If additions or corrections are desired please write to the papers.
J. K. NUNNELLY, Secretary.

Live Stock Markets.

CATTLE.

Table with columns for stock types and prices. Includes entries like 'Good to choice export steers', 'Light shipping steers', 'Med. to good butch. steers', etc.

HOGS.

Table with columns for stock types and prices. Includes entries like 'Good to choice prs. and brn.', 'Med. prs. & brn.', 'Light shippers, 120 160 lbs.', etc.

SHEEP AND LAMBS.

Table with columns for stock types and prices. Includes entries like 'Good to choice fat sheep', 'Medium to good sheep', 'Common to medium sheep', etc.

TObACCO.

BURLEY—Dark Red.

Table with columns for tobacco types and prices. Includes entries like 'Trash (sound)', 'Common lugs', 'Medium lugs', etc.

BURLEY—Bright Red.

Table with columns for tobacco types and prices. Includes entries like 'Trash (sound)', 'Common lugs', 'Medium lugs', etc.

DARK.

Table with columns for tobacco types and prices. Includes entries like 'Trash (sound)', 'Common lugs', 'Medium lugs', etc.

BUTTER.

15 1-2c per lb.

POULTRY.

Hens, 10c per lbs.; roosters, 5c; young chickens, 14c; ducks, 8c; turkeys, 9c.

EGGS.

155 1-2c, case-count; candled 16 1-2c.