

# WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 12, 1902.

NUMBER 28.

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)

62 Fourth Ave., (Opposite New Postoffice), Louisville.

#### TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$1.00; after three months, \$1.25; after six months, \$1.50. Single copies, 1 cent.

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Is it right to trust Jesus at all, why not trust him altogether? Trust is our strength; doubt our danger.

What is the world coming to? In Chicago alone last year 17,000 children under 16 years old were arrested and confined in the police stations. A revival of parental authority is most sorely needed in these progressive days.

"But when he saw the wind bolsterous, he was afraid; and beginning to sink, he cried saying, Lord, save me." Blessed prayer—does it not suit us? Peter was nearer his Lord when he was sinking than when he was walking. In our low estate we are oftener nearer to Jesus than in our more glorious seasons.

PRINCIPAL FORSYTH, of the Hackney College, writes to the *Examiner* of London that "the British public conscience has come to a state in which ruin can only be averted either by some great calamity or by some great evangelical revival." He thinks the greatest need is for the restoration in the church of a sense of sin's guilt and forgiveness.

The *Watchman* says: "When men justify dubious actions on the ground that they are assisting in the divine plan for the redemption of the world, we reply that we are more certain that the Ten Commandments are authoritative than that any man's interpretation of the divine plan is correct." The Bible speaks more strongly, saying, that the damnation of men who say such things is just.

DEACON SAMUEL KNIGHT, who has recently died in England at 97, is thought to have been the oldest Baptist deacon in the world. He was a member of the historic old Baptist church at Rusden, which was founded by John Bunyan. His mind was absolutely unimpaired till the last. He was one of the first men in England to sign the temperance pledge. He had been a deacon more than fifty years. And, what seems strange in this restless age, he lived his entire life in one house.

*Zion's Herald* says: "Individual communion is one of the most palpable heresies. It is like 'every one flocking by himself.' The absurdity of the idea is seen when we remember that the Lord's Supper is the Christian successor of the Jewish Passover—the family memorial of the passing over of the death angel. Did each member of a Jewish family take his morsel of lamb and bitter herbs and go away and commune with himself alone in a corner? The claim that the individual cup is being generally adopted, has no higher authority than the advertisements of interested manufacturers."

## "Upon the Third and Upon the Fourth Generation."

BY A NORTHERN PASTOR.

God is jealous of his own honor. He could not be indifferent to it, his character and claims being what they are. "And my glory will I not give to another." Why not? Because if God shared his glory with another, he would countenance the worship of a plurality of gods.

To the Second Commandment (Exodus 20:5) is appended a consideration not easy to make clear to our thought. I quote it: "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

The Second Commandment is leveled against all image worship, for the very plain reason that men are constantly tempted to worship the Deity under some material form, and lose him altogether, holding simply to the image. No doubt, if the truth were known, the worship of images would prove to be the greatest source of forgetfulness of God among all the influences that have diverted the hearts of men from their Creator.

The warning appended to the Second Commandment is the declaration of a law according to which God acts in dealing with men; and it is not to be limited to God's dealing with men—and their children for the sin of image worship alone. God says in this warning, "In my dealing with men, I visit the iniquity of parents on children to third and fourth generations."

It is interesting to read the theologians and the commentaries on these words. John Calvin, in his Institutes, says: "If the whole nature of man be worthy of condemnation, we know that destruction awaits those who are not favored by the Lord with the communication of his grace. Nevertheless they perish through their own iniquity, and not through the unjust hatred of God." Then Calvin goes on to show that in God's dealing with children of sinful parents in the way of punishment men have no ground for complaint.

I take up Piepenbring's "Theology of the Old Testament," and find these words: "The Old Testament allows the transfer both of guilt and righteousness from one person or generation to another, the imputation of the merits and demerits of other persons. This arises from the fact that in Israel, as in antiquity in general, the idea of solidarity was very fully developed; the individual was sacrificed to the community." This is interesting and true; but does Israel's "idea of solidarity" explain the words before us? We are given to understand that the words contain God's idea, not Israel's. One commentary reads thus: "'Visiting the iniquity of the fathers upon the children.' This necessarily implies—/ the children walk in the steps of their fathers; for no man can be condemned by Divine justice for a crime of which he was never guilty; see Ezek. 18." Another commentary contains these words: "The evil-doing of the fathers has a genealogical succession which cannot be broken till the third or fourth generations (grandchildren and great-grandchildren) are visited." Quoting from one other commentary: "The visitation here spoken of can hardly be any other than that which we are accustomed to witness in the common experience of life. Sons and remote descendants inherit the consequences of their fathers' sins, in disease, poverty, captiv-

ity, with all the influences of bad example and evil communications."

It is thus seen that men have varied in their construction of the passage before us, from the position of Calvin's statement of a Divine sovereignty which should close all mouths, to the view of heredity which appears to account for all.

#### INHERITED SIN.

We are familiar with the Biblical doctrine of inherited sin, which we call "original sin." Or, perhaps, I should say that we are familiar with the fact that by nature we tend to sin. Paul (Eph. 2:3) speaks of himself and readers as being "by nature children of wrath." Of course, the visitation of the father's iniquity upon children to the fourth generation cannot refer to the sin of inheritance which we call "original sin;" but the question may arise, Does not "original sin," with its deep problems, throw a measure of light upon the visitation of iniquity upon the children of great offenders against God? There is such a thing as being born into this world with "odds against us," or with "odds in our favor."

Besides, we cannot long forget that God deals with men in their social relations as well as individually. Social unrighteousness as truly provokes the anger of God as individual unrighteousness. This must be true, for the reason that the individual receives his highest development in relation to other individuals. Since man cannot get along without each other, God requires of us that we get along righteously with each other, or he makes us suffer for failing to do so.

Do these social conditions, with their weal or woe, explain the visitation of the iniquity of fathers upon children to the fourth generation? The language of the warning before us is the announcement of a judgment of God. And why are the third and fourth generations specified? Some one has surmised that as sin, from its nature, destructive, the fourth generation would witness the departure of the last surviving heir of the father of iniquity. Such a remark bases this visitation on heredity.

#### A CONTRAST STATED.

The iniquity of fathers is to be visited on children down to the fourth generation; but mercy will be shown to generations of children whose parents love God and keep his commandments. It seems to be the accepted opinion that "thousands" in this promise means thousands of generations (compare Deuteronomy 7:9). Here is the contrast shown, in the dealings of God, between the children of evil-doers and the children of the godly. The children of those who "hate" God are not responsible for their fathers' hatred; they may grow up and manifest a similar hatred; but prior to the age of accountability they are not responsible for their fathers' hatred. The virtue of fathers cannot really be credited to their children; nor is it quite certain to survive in their children.

Are we to suppose from this contrast between God's dealings with the children of evil-doers and the children of the godly, that the children of the evil-doers are doomed to eternal destruction by this visitation, while the children of the godly are elected to salvation through the mercy shown them for their fathers' sake? These inferences are not warranted. If they were, it would be impossible to vindicate the justice of God in our own minds.

#### HEREDITY AND SOCIAL ENVIRONMENT.

It is very likely that we find an explanation, in the main, of this visitation

of fathers' iniquity upon children to the third and fourth generation, in the law of heredity. Physical disorders due to sin are very often visited upon the children of evil-doers. Not only so, but a certain quality of mind is transmitted from parent to child. So vital is the relation of parent to the individuality of the child, that either a suggestion or a reproduction of parental traits is generally traceable in the child. And it needs hardly to be said, that where a parent has sinned most deeply and continued on the plane of moral degradation, we are not surprised to see his child follow in the same course. We recognize the "odds against" the child from the day of his birth.

But the case becomes all the more vexing when to an unfortunate heredity there is added an evil example. A home thoroughly sinful is so extremely unfavorable to the spiritual development of the child, as to make it a real miracle if he grows up in such an environment to honor God.

The visitation of iniquity may reach us by paths stretching over the field of nature; with this fact experience has made us familiar—too familiar. But does this fact make clear to us the teaching of the passage under our thought? I very much doubt it. But the subject is compassed with great difficulty immediately upon our leaving the solid ground of experience by which the problem is largely lightened. Paul, long centuries after Moses, speaks of men treasuring up wrath against the day of wrath; but this is not so perplexing as the words of Jesus, "Fill ye up then the measure of your fathers"; then, after detailing the outbreaking sins of Israel's history, Jesus adds these words, "that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar." And yet we can trace this judgment of God which Jesus announces; for his hearers not only succumb to the awful trend of iniquity, but in their very spirits confirm the evil deeds to which Christ adverts.

While we believe in an individualism so decided that each man must give account of every idle word he speaks, there is a fact of solidarity of the human family fraught with blessing on calamity which should make us awfully conscious that one life may, in spirit and purpose, survive in another even to the fourth generation.

#### Few Things and Many.

Christ's call to special service comes to us when we are engaged in the faithful discharge of our ordinary work. This is a lesson written large across the page of Scripture. It was when Moses was feeding his father-in-law's flocks that he was called to be the leader of Israel; it was when Gideon was threshing his wheat in the winepress that he received his commission to destroy the Midianites; it was from the sheep-folds of Bethlehem that David was called to the throne; it was from their boats and their nets that the apostles were called to evangelize the world. How important is the lesson this teaches us! Faithful discharge of the task nearest us, however humble it be, is the best preparation for the greatest work; God can call us to. The man who thinks his present work beneath him will never rise above it. In this may be found the reason why some of us have never been called to any notable service for the Master. We have not been faithful in the few things, and therefore the Lord cannot make us ruler over many things.—Rev. G. H. O. McGregor.

Questions Answered.

BY HERMEL.

I have mislaid a question received a few days ago to which an early reply was desired, but I remember the main features in the case. A lady applied for membership in a church who had been a Methodist. She had been immersed by a Methodist minister and wished that his act should be recognised as regular baptism. The church agreed to receive without baptising her. My opinion was asked as to whether the church did right to receive her, and also what should now be done.

The church did wrong to receive her. The Methodist minister was not authorized to perform the ordinance of baptism. He had less right than had any lay brother in the Baptist church. Suppose, because she did not like the pastor, the lady had gone to some brother in the church and he had baptized her. Would the church have recognized the baptism?

As I have said before, it is primarily not a question of the administrator but of the candidate. The candidate knew the Baptists and also Methodists, but for some reason other than the one of following her Lord, she deliberately went to the Methodists. Family or social influences may have moved her. To recognize her baptism is to justify the slight she put upon the Baptist churches. The administrator had no right to baptize, but the great trouble was in the candidate herself.

The Methodists are not churches according to the New Testament standard. They have no more right to baptize than has any other benevolent society or brotherhood. In saying this, I am not reflecting upon either their sincerity or their piety. Some of the best Christians I ever knew were Methodists. A church is composed of immersed believers, baptized on a profession of their faith. And no other body of people can constitute a church.

I never have been able to understand the position of those who undertake to separate the two ordinances which God has joined together. Who claim that Methodist immersion is right, but not their communion. If a Methodist minister has a right to baptize, he has a right to administer the Lord's Supper. I can understand the position of the Free Will Baptists when they receive alien immersion, but not that of regular Baptists who will not receive the Lord's Supper from Pedobaptist ministers.

The church did wrong to receive her, but the church can do nothing about it now, as a church. If she had deceived the church in any way, it would be a different thing. They received her on her Methodist baptism, knowing it. They cannot now exclude her on account of it. There must be no *ex post facto* laws. The most that can be done is for those members who do not believe in the right of unordained, unbaptized persons to administer either ordinance to persuade her privately to ask for baptism. There are objections to such baptism after formal reception, as can be seen at a glance. But no one would be treated unjustly by it, and I do not doubt that if the sister was conscientiously dissatisfied with her baptism and would ask for Baptist baptism, the church would grant her request.

"If it is wrong for women to speak in mixed assemblies, should a woman hold the office of church clerk, when there is sufficient male material for same?"

Not if holding the office entails any speaking in a meeting of the church. In some churches the preacher or the moderator of the church reads the letters and reads the minutes of the meetings, &c. Where this is done by men, and the woman does nothing but write without any speaking, as the clerk has no authority of any kind, this command does not forbid it. But it is much better, in my judgment, to have a brother for clerk and let him read the letters, minutes, &c. Women, especially girls, ought not to be encouraged in the main of the age, to

hold offices in any institution except the family. There the mother should be the revered queen, and the sisters like princesses to their chivalrous brothers.

"My husband and I are both Baptists and have recently moved into a neighborhood in which there is a Baptist church near our home. The question of moving our membership comes up. There is no discipline exercised in the church mentioned. Members who are undoubtedly guilty of gross sins go unrebuked. The better element of the church seem afraid to undertake to discipline the wrongdoers. We do not think we could be of any help in righting matters, and are much perplexed as to what is our duty." This question is hard to answer. To join a church which retains members who are undoubtedly guilty of gross sins is in a certain manner to make one's self a partner in those sins. It is a very terrible state of affairs that there should be a Baptist church in such a state.

I have thought much of this question, and have at last concluded that were I in the place of this brother and sister, I would retain my membership in the old church for awhile. There is no doubt some other church near enough for them to go to two or three times a year to celebrate the Lord's Supper. Let their contributions go on in the old church.

There is a better element in the church, it seems. God has not left himself without a remnant according to the election of grace. It is probable that even some of the majority who do not believe in enforcing discipline are really converted, and may be brought to see the wrongdoings of their indifference to the dishonor their church is putting upon the Lord.

It may be God sent this brother and sister into that neighborhood to do a great work for the guilty church. The first thing for them to do is to live very near to God. They should let their light shine so that all men will see they are indeed God's children. I do not mean—I never do mean—in urging godly living, that they must run to many meetings and bustle around in what is misnamed church work. But in business and at home let them be so just and upright, honest, honorable and truthful that men will see their great thought in life is not money-making, nor having a good time, but pleasing God in all things, great and small. The example of such lives will have an untold power in rousing the consciences of those with whom they come in contact. There is no stronger sermon than a godly life. It is an argument for religion which cannot be gainsaid.

Then, as they become acquainted with the pious in the church, let them with wisdom and tact, modestly as becomes strangers, earnestly as becomes Christians, impress upon them the sin of which the church is guilty. Two or three can gather in the home of one and cry mightily to God for a revival in the church. A revival which shall convert the unregenerated, rouse the lukewarm and fill all with the fear of God, which is the mark of a true child of His. Think that God has sent you there to do a great work in rescuing that church. And wait patiently, but full of faith and hope, for His own good time to answer your prayers.

"Freely ye have received freely give."

That seems a very simple and a very reasonable injunction to every one of God's children. Yet, if it should be accepted as indicating our duty—the duty of all men—in giving to God's cause, there would be such giving for that cause as has not been known in these recent centuries. What would be done with the gifts? And what would be the feeling of the givers? The rich do not give to God's cause as freely as they have received. Those of moderate means do not give as freely as they have received. Not many of the poor give to God's cause, or to the poor about them, in sympathy, and love, and help, as freely as they have received. It would be well for us to stop and think what proportion of that which we have received from God we give again to God.—S. S. Times.

Pulpit Fervor.

BY REV. THEODORE L. OULLEN, D.D.

A member of the Stock Exchange told me recently that he had gone into one of the noonday services in Trinity Church, and had listened with deep interest to an eloquent Lenten discourse by a young minister, which was delivered with such fervor that the sweat started on the speaker's face. After describing the effect on himself and other business men around him by this impassioned discourse, he inquired, "Why don't all ministers put more fire into their sermons?" This question of my friend the stockbroker is a very pertinent one for every man who addresses his fellowmen as the messenger-bearer from the living God.

The preaching of the Gospel is spiritual gunnery; and many a well-loaded cartridge has failed to reach its mark from the lack of powder to propel it. Preaching is, or ought to be, a message-bringing from the Almighty. The prime duty of God's ambassador is to arrest the attention of the souls before his pulpit—to arouse those who are indifferent, to warn those who are careless, to convict of sin those who are impenitent, to cheer those who are sorrow-stricken, to strengthen the weak and to edify believers. An advocate in a criminal trial puts his grip on every jurymen's ear. So must every herald of Gospel-truth demand and command a hearing, cost what it may; but that hearing he never will secure while he addresses his audience in a cold, formal perfunctory manner. Certainly the great Apostle at Ephesus aimed at the emotions and the conscience as well as the reason of his hearers when he ceased not to warn them night and day, with tears.

It cannot be impressed too strongly on every young minister that the delivering of his sermon is half the battle. Why load your gun at all, unless you can send your charge to the mark? Many a discourse containing much valuable thought has fallen dead on drowsy ears, when it might have produced great effect if the preacher had had what the Trinity Church preacher had—inspiration and perspiration. Many and many times, a sermon that was quite ordinary as an intellectual production has produced an extraordinary effect by a direct and intensely fervid delivery. The minister who never warms himself will never warm up his congregation. I once asked Albert Barnes, "Who is the greatest preacher you have ever heard?" Mr. Barnes, who was a very clear-headed thinker, replied: "I cannot answer your question exactly; but the greatest specimen of preaching I ever heard was by the Rev. Edward N. Kirk, before my congregation during a revival. It produced a tremendous effect." Those of us who knew Mr. Kirk knew that he was not a man of genius or profound scholarship, but he was a true orator, with a superb voice and a pleading persuasiveness, and his whole soul was on fire with a love of Jesus and a love of souls.

It is not easy to define just what that subtle something is which we call pulpit magnetism. As near as I can come to a definition, I would say that it is the quality or faculty in a speaker that arrests the attention and kindles the sympathy of auditors, and, when aided by the Holy Spirit, produces conviction in their minds by the "truth as it is in Jesus." The heart that is put into the speaker's voice sends that voice into the hearts of his hearers. As an illustration of this, I may cite the celebrated Dr. Stephen H. Tyng, the Rector of St. George's Church of New York, who was one of the most magnetic speakers I have ever heard, in the pulpit or on a platform. Every sentence he uttered went like a projectile discharged from a gun. I remember that one evening Henry Ward Beecher and myself were associated with him in addressing a public meeting called to welcome John B. Gough on his return from a temperance campaign in Great Britain. When we had finished our speeches, we went to the rear of the hall and listened to Dr. Tyng's rapid rolling oratory. I whispered to Beecher, "That is fine platforming." "Yes, indeed," replied Beecher; "he is the one man in this country that I am most afraid of; I never want to speak

after him, and when I have to speak before him, when he gets a-going, I wish I had not spoken at all." And yet Dr. Tyng's sermons or addresses when put into cold type lost most of their power! Everybody wanted to hear him; very few ever cared to read his books; his soul-conveying power was in the pulpit.

It is an undoubted fact that pulpit fervor has been the characteristic of nearly all the most effective preachers of a soul-winning Gospel. The fire was kindled in the pulpit that kindled the pew. The king of living sermon-makers is Dr. MacLaren of Manchester; his vigorous thought is put into vigorous language and vigorously spoken. He commits his grand sermons to memory and then looks his audience in the eyes, and sends his strong voice to the farthest gallery.

Finally, while much may depend upon conditions in the congregation, and much aid may be drawn from the intercessory prayers of our people, yet the main thing is to have the baptism of fire in our own hearts. Sometimes a sermon may produce but little impression; yet that same sermon at another time and in another place may deeply move an audience and yield rich spiritual results. Physical conditions may have some influence on a minister's delivery; but the chief element in the eloquence that awakens and converts sinners, and strengthens the Christian, is the action of the Holy Spirit.

Your best power, my brother, is the power from on high. Look at your auditors as bound to the Judgment-seat, and see the light of eternity flashed into their faces! Then the more fervor of soul that you put into your preaching, the more souls you may bring to your Lord and Savior Jesus Christ.—Watchman.

Byron makes the illustrious Bonivard dig deep footholds in the walls of his dungeon, by which he climbs to the lofty window of his cell to get a look at the impressive mountains of his native Switzerland. For weary years he had been confined in the prison of Chillon, below the level of the waters of Lake Geneva. One day a bird sang at the prison window the sweetest song he had ever heard. It resurrected his heart of stone. It created a yearning for a look over the land which was free to the bird. So the prisoner dug footholds in the plaster of the wall and climbed to the window above. He looked out and saw the mountains unchanged. He saw the snow of a thousand years, and learned patience. That look put new life into him and gave him a vision that lasted him to the end. From that sight he obtained rest, strength, solace. I mean to climb up to God that I may get God's vision of life and be forever consoled by the sight of something grand and inviting beyond this life, in which I am now in a prison. I mean to catch a glimpse of the towering peaks of immortality. I am cutting footholds for my faith in the promises of God.—David Gregg.

How to Accept Promises.

In laying hold on promises, we should be careful not to mutilate them. There are enthusiastic persons who gather promises out of the Bible for personal use, much as little children gather flowers from the woods to transplant them in their own gardens; they seize upon whatever delights the eye, and appropriate it without stopping to notice whether it has any roots. As a rule, the "wills" of God are but the fair flowers of the promises which He would have us transplant into our own lives. The assurance that we are to have a particular blessing is worthless if detached from the conditions upon which the blessing is to be sent, or, as we often need to be reminded, from the accompanying direction as to where it may be found. It matters little whether we accept the promises in the Bible as we are (as we are often exhorted to do), if we do not accept them as they are.—Selected.



SUNDAY-SCHOOL LESSON.

SUNDAY, JUNE 23.

TEMPERANCE LESSON.

Romans 12:8-14.

MOTTO TEXT.—"Let us therefore cast off the works of darkness, and let us put on the armour of light."—Rom. 12:12

Paul is writing from Corinth, from which city he was soon going to carry the alms of the Gentile brethren to the poor in Judea. After his closely reasoned argument in the first chapter of the epistle, he gives practical advice, as fall of common sense as of religion, to the Roman brethren. All practice must be founded on principle, as all flowers must have roots. Hence the great, strong doctrines come first.

"This chapter treats mainly of our political duties," as Hodge says. First, Paul enforces the duties due to civil magistrates, and then to the obligations in view of their civil and social relations generally. Here Christians find their duties as citizens laid down and enforced. There never was a time when study of this chapter was more needed.

"One no man anything, but to love one another."—Discharge all your obligations in every relation of life. But do your best, and you cannot discharge the obligation of love. We will always owe that. The more active love is the more it finds to do, its debt is undying. In these days, when love is dying out from so many of the relations of life, we need to be reminded of these facts. The love of employers and employees is about dead. Contrast the feelings of the old servants for their masters' families, and of the masters for their black "mamies" with the feeling between labor and capital to-day! In so many of our public relations we need to be reminded of the debt of love we owe.

"For he that loveth another hath fulfilled the law."—No man can discharge his social and political duties without love. Love is the root from which obedience to the law springs. He who loves God will strive to please and to glorify him, and will do his utmost to keep his commandments. Any love which does not prove itself thus is not love, but lip service, whether it be love to God or to man.

The apostle proceeds to prove his statement—that love is fulfilling the law. He mentions some of the commandments as illustrations. They are taken from the second table, or the duties to our fellow men. Though of course our duty to God runs through all these commandments as first and most important. "Thou shalt love thy neighbor as thyself."—That is as you ought to love yourself, not as in your selfishness you may really love. A neighbor whom we really love as ourselves we will not kill, nor defraud, nor injure in any way. We will take as much trouble for his good as for our own, rejoice as much in his prosperity and success as in our own, and be as grieved at his misfortunes.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—The law works only good to man, and those whom we love we do not willingly injure. The question

Scrofula

is sometimes asked why Paul speaks here only of love to our fellow-men, and quotes the commandments which refer to them. The subject on which he is treating is our social and political duty. Godet says: "Duties to God do not belong to justice; the obligations which constitute the latter are therefore found solely in the second table of the law, which was, so to speak, the civil code of the Jewish people. It is this also which explains the negative form of the commandments. Justice does not require the positive doing of good, but only the abstaining from doing wrong to others. Love is spoken of here only as the means and the fulfillment of justice."

Hood's Sarsaparilla

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"And that, knowing the time, that now it is high time to awake out of sleep."—Having told them their duties, Paul proceeds to urge upon them the fulfillment of these duties. Life is short, Christians have no time to lose. They must wake to their responsibilities to God and to men. While they were estranged from God and enemies to him, they were as in a sleep. Now they know their responsibility, but the best of them need further awakening.

"For now is our salvation nearer than when we believed."—Paul longed to be saved from the body of this death, to be complete in him. He calls the final freeing from sin, from the law in his members which warred with the law in his spirit, from the old Adam whose presence made it still necessary that he should crucify his flesh. That time was soon coming in death—it was nearer than when they believed.

"The night is far spent, the day is at hand."—The time of their warfare was short; the night of life would soon be over, and then would come the brightness of eternal day. What matter hardships and crosses and privations when the end is so near? "The salvation here intended is the consummation of the work of Christ in their deliverance from this present evil world, and introduction into the purity and blessedness of heaven. Eternity is just at hand, is the solemn consideration that Paul urges on his readers as a motive for devotion and deliverance."—Hodge.

"Let us therefore cast off the works of darkness."—Things that need to be concealed. Things which are not suitable for the perfect day. All evil deeds are works of darkness. "Let us put on the armour of light."—For our life is a warfare, and there is no release in that war (Eph. 6:11) "Let us walk honestly, as in the day."—The word translated honestly means properly, decorously, as becomes the children of God. Walking with a constant sense of God's presence about us and his eye upon us. "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."—These cover a large part of the sins which do so easily beset us—in temperance, impurity, discord.

All things which incite to these or lead to them must be avoided by the children of God.

"Put ye on the Lord Jesus Christ."—So that men in looking on us will see Christ reflected in our lives. "And make not provision for the flesh to fulfill the lusts thereof."—"Make not provision," means "be not pre-occupied." The desire of the flesh, however innocent, must always be subordinate to the higher part of our own nature and far more to the duties we owe to God. Those who are called to be saints must live near to God, loving him above all things, with all their soul and strength.

NEWMAN, GA.

The above place is a city of about 6,000 inhabitants. There are two Baptist churches, and the community is noted for intelligence and morality. Dr. J. H. Hall is pastor of the White Marble church, one of the most beautiful edifices in the state. He has been pastor in this city for thirty-two years, and this indicates much in his favor. He is a modest man and a man of retiring disposition, and is recognized as one of the ablest men in the South.

Dr. R. R. O. Adams is the pastor of the other church. He has a strong church and is doing fine work. Bro. Adams is one of the best and most successful pastors in the state. About one-half of the church-members in the city are connected with the two Baptist churches.

Georgia has over 4,000 Baptist churches and about 3,000 Baptist preachers, and these were added by baptism last year about 25,000 members. The total church-membership is 406,561, or 47,164 more Baptists than any other state in the United States.

BODY HEAT

Reduced 25 Degrees in Summer.

Never eat heavy carbonaceous foods for the morning meal, for these foods should follow and not precede hard work. The best morning foundation is Grape-Nuts and cream, a little fruit, a cup of Postum Food Coffee and possibly a couple of eggs prepared to suit the taste—this breakfast is sufficient to satisfy the hardest worker, either of brain or muscle, until the noonday meal.

Particularly is this true at the present season of the year, when meat and other fatty foods increase the internal heat of the body and make the summer day still more disagreeable.

Grape-Nuts come to you from the grocer ready to serve, having been fully cooked at the factory by food experts and this saving in time and exertion is appreciated by the housewife as well as the economy, for being a concentrated food, four teaspoonfuls is sufficient for the cereal part of a meal for one person and costs only one cent.

A booklet of excellent recipes is found in each package of Grape-Nuts from which many easy and delicious warm weather dishes can be made for luncheon and supper that are not only nutritious but pleasing to the palate.

A trial of the above selection of food for ten days will prove to anyone that health and vigor, an active mind and a keen enjoyment of the pleasures of summer will take the place of poor digestion, a dull brain and that heavy draggy feeling caused by improper food during the hot weather.

COMMENCEMENT OF BOSCOBEL COLLEGE, NASHVILLE, TENN.

Bosobel College has just closed an unusually prosperous session. In fact, the announcement is made that the enrollment during the session was greater than perhaps for any previous year in the history of the College; while the standard of scholarship could hardly be excelled.

Dr. E. B. Chappell, of Nashville, delivered the commencement sermon Sunday afternoon in the College chapel. This was a beautiful presentation of faith, hope, love. The sermon was scholarly and eloquent.

On Tuesday, June 8, occurred the alumni exercises, at which the address was delivered by Dr. I. J. VanNess, of this city. This address was full of expression and power. His subject was: "The Tests of an Educated Life."

On Tuesday evening was given an Evening of Song by the vocal pupils. This programme was unusually attractive. The members of Bate Chapter, U. D. O. were made patronesses of this occasion, and the chapel was decorated in suitable colors.

The graduating exercises occurred Wednesday evening, June 4th, at which a class of thirteen young ladies was given diplomas. The address to the class was made by Dr. Gross Alexander, of Vanderbilt University, and was appropriate in every respect. His subject was: "Some Elements of Character."

The Music medals were won by Miss Essie Rhodes, of Milan, Tenn., and Miss Grace Estes, of St. Louis Mo. Miss Anne Barton, of Paris, Tenn., was almost a tie with Miss Rhodes.

The president and friends of this institution feel highly encouraged in regard to its prospects. The school has many friends who are working earnestly for its upbuilding. The increase in attendance this past year is quite marked, being twenty or twenty-five per cent over the preceding year. Large and important improvements will be made during the summer, rendering the College better adapted than ever before to take care of its students.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of West Union Association, which will convene with Harmony church, twelve miles from Paducah, on the Ogden road, Saturday, 10 A. M., before the fifth Sunday in June, 1902:

- 1. Introductory sermon.—G. W. Perryman; alternate J. N. Robinson.
2. What is a Scriptural church and what is her Mission?—T. M. McGee, J. A. Giles.
3. Relation of faith to works.—T. B. Rowse, R. L. Ragland.
4. What are the means of regeneration?—J. H. Ballance, J. L. Perryman.
5. The duty of a church to her pastor.—L. B. Duncan, W. H. Pitman.
6. Temperance.—J. B. Gooch, Willie McGee.

This is the regular time for the meeting of the District Board and we hope every member will be on hand.

The query box will also be an interesting feature of the meeting. Brethren, we are making preparation for you and we want you to come.

J. H. STEWART.

SUBSCRIBER for the RECORDER.

Subscribers, Attention!

We frequently receive letters from our subscribers, complaining that credits do not appear on their papers. Those in the office at Louisville are not to blame.

Some friends who collect for us, for one reason or another, neglect to remit promptly, and this causes reflections on us. When we write, as we do, that we have not received the money, and inquire when and to whom they paid, that causes reflections on such agents.

If friends who collect for us do not remit on receipt of money, it will be appreciated as a favor if subscribers will send their subscriptions by check or money order direct to the WESTERN RECORDER office.

We also suggest that receipts be required of all who collect for us, and if credit does not appear on label of paper within two weeks, we be notified to whom money has been paid, and what amount.

The observance of the above will be greatly appreciated.

W. P. HARVEY.

MARRIAGES.

We are honored with an invitation to attend the marriage of Miss Nantie W. Bell to Mr. John A. Harrison at the home of her cousin, Mr. Bond, in Lawrenceburg on the 11th inst. Miss Bell is a young lady of rare accomplishments, the daughter of Hon. T. O. Bell, deceased, of Harrodsburg, Ky., who, for a generation, was one of the leading lawyers and Baptist laymen in Kentucky. Mr. Harrison is a native of Owensboro, but is now of Lawrenceburg. After marriage, the young couple will go to their new home, Kemser, Wyoming. We extend congratulations.

We are complimented with an invitation from Mr. and Mrs. J. E. Nunn to attend the marriage of their accomplished daughter, Miss Saline Hamlet, to Mr. Horace Gooch, Jr., Thursday evening, June 19, 1902. The ceremony will take place in the Shelbyville Baptist church at 9 o'clock. We extend congratulations.

We have just received an invitation to the marriage of Bro. C. J. Casey, of Moore's Hill, Ind., to Miss Olive D. Johnson, of Sparta, Ind. Bro. Casey is an old Kentucky boy and our heartiest congratulations and best wishes are especially extended to him. Bro. Casey has been quite successful in his work as pastor.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends who do so, a New Discovery will CURE them and all you are asked to do is to send for our FREE TREATISE and try it. They have cured thousands where everything else failed. Sent absolutely free with complete directions or price prepaid. Please give full and full address.

DR. W. H. MAY, 64 Pine Street, New York City.

COMMENCEMENT OF LIBERTY COLLEGE.

Saturday night, May 24th, a most interesting concert was given by the vocal, instrumental and elocution pupils of the College, and when the first number was rendered the court-house, in which all the exercises were held, was packed. The audience were attentive and enthusiastic, and justly so.

On Sunday the commencement sermon was preached by Elder J. N. Hall, of Fulton, Ky., and it was indeed a great sermon and the vast audience were unanimous in so pronouncing it. His subject and sermon were timely, giving many reasons for deeper and closer Bible study. The remarks were quite appropriate to the audience as well as the school.

On Monday, 8:00 P. M., a recital was given by the vocal and instrumental pupils, and it was a brilliant success.

Tuesday evening, the elocution class had full sway and, among other good features, the court scene from "Merchant of Venice" was the favorite, and the young ladies rendered it well.

Wednesday evening, Dr. Carter Helm Jones gave us, in his own happy style, a magnificent lecture intended especially for the literary societies, but greatly enjoyed by every one. He chose for his theme "Culture" and treated it from four sides—meaning, menaces, might and mission. The audience were charmed, and the speaker was charming. Many who are competent judges, and have lived here for many years pronounced it the finest lecture ever delivered in Glasgow.

Thursday (the day of days) came bright and beautiful and just as much or more so came the charming, sweet girl graduates eight in number. These young ladies justly earned the diplomas which were awarded them, for, through toils, struggles and hard study, they had reached this goal. On the stage sat the honored president, Rev. J. E. Burnett, and on his left, in spotless white, sat his daughter, Miss Mary-Belle Burnett, and Misses Bernabea Halladay, Lula Meador and Elizabeth Garnett, while on his right, in the same sweet simplicity, sat Misses Grace Davidson, May Risher, Quintilla Bullock and the president's daughter, Miss Martha Burnett. Their essays were out of the ordinary and thoroughly acceptable. Flowers were in abundance and beautiful.

In the afternoon was the time for the annual meeting of the trustees, and the exercises closed at 11:30 P. M., when the president bid farewell to the throng who had come to attend his reception at the College building.

This year has been one of hard work and busy times for teachers and pupils.

This was indeed a grand occasion, and the good people of Glasgow vied with each other to make it such. The aim of the school is thorough, conscientious work and those who have been here can testify to it as a fact. Long may such standards of education wave over all our land.

J. HENRY BURNETT.

PROGRAMME.

The following is the programme of the Ministers' Meeting of Gasper River Association to be held with the church at Union, Butler county, Ky., June 27, 28 and 29, 1902:

1. Sermon for Criticism.—J. T. Casheier, O. L. Weir.

- 2. How far can Baptist preachers affiliate with other denominations without compromising with Error?—Elders F. W. Pritchett, M. C. Hughes.
- 3. Exegesis of Isaiah 53:11—Elders A. B. Gardner, J. R. Jenkins.
- 4. What does it take to constitute a successful Pastor?—Elders J. E. Gardner, P. M. Knight.
- 5. Explanation, Romans 8:20.—Elders R. G. Brown, B. S. Stuart.
- 6. Skeleton of Sermon, Ps. 84:7. Elders G. W. Milam, I. B. Stuart.
- 7. Benefit derived from an educated Ministry.—Elders G. B. Johnson, O. L. Weir.
- 8. How should a church treat her home Preachers?—Elders H. O. Hudnall, J. T. Casheier.
- 9. The Heathen: Who are they and our duty toward them?—Elders S. A. Posey, L. T. Garrett.
- 10. The profit derived from a Sabbath-school.—Elders G. W. Fendley, J. R. Phillips.
- 11. Should the ordinance of the Lord's Supper extend outside of the Church?—Elders W. P. Henry, J. W. Beard.
- 12. Is it right for churches to support their Pastors?—Elders J. W. Gill, W. Y. Clardy.
- 13. Mission Talks, Acts 1:8—Elders J. H. Newman, E. Howerton.

G. W. MILAM, Sec'y.

WHY DON'T THEY COO?

A Way to Push off the "hang over."

Perhaps some day you will wake up to the fact that coffee is quickly and surely doing the business for you. You wonder why the symptoms of disease which grow more and more pronounced do not disappear, but hang on in spite of all the medicines you can take.

Fixed organic disease may result if you keep up your present course, and yet it is an easy thing to give up coffee and get well. Have your cook make Postum Food Coffee strictly according to directions, and that is easy. Use enough of it and boil long enough to bring out the taste, then you will find that the famous food drink will satisfy your coffee taste and the old troubles gradually disappear.

There are hundreds of thousands of cases in America that prove the truth of this statement: A gentleman from Columbus, Ga., says, "My wife had been an invalid for some time and did not seem to yield to any sort of medicine. She could not eat anything without distress, and naturally was badly run down in every way.

Finally we concluded that perhaps it was the coffee that hurt her, so she quit it and went on to Postum, also began using Grape-Nuts Breakfast Food. She immediately began to improve and kept gaining strength and health, now she can eat heartily of anything she wants, vegetables and anything else, without hurting her. She has gained nearly thirty pounds since she made the change.

I saw such an improvement in her health that I decided to quit coffee myself and you would be surprised to see the change. I have gained in flesh about 25 pounds, and have entirely lost the old, dull headaches that I used to have so much.

Our two children are very fond of Postum. You can use my name if you like." T. M. Coggins, 1230-10th Ave., Columbus, Ga.

LOUISIANA LETTER.

Baptists in the Pelican State are rejoicing over the gratifying news that comes from the recent Convention at Asheville regarding the prosperous year's work of our Boards. We were apprehensive that the heavy debt on the Foreign Mission Board would not be met in the few months remaining. In what was so splendidly accomplished, we contributed a record-breaking share, and now face a new year with good prospects of advancement. We have in Bro. Edwin O. Ware, our Corresponding Secretary, a leader of whom we are justly proud and to whom we feel ourselves much indebted for the wise plans, which, under the blessings of heaven, are bringing us to the front.

Elder M. J. Hoover is doing excellent work at our central city, Alexandria. Congregations are larger than ever in the history of the church, the membership is increasing and perfect harmony prevails.

Elder J. S. Edmonds at Monroe has his great work well in hand. No pastor among us has a field of greater opportunities, and he is faithfully and successfully realizing the expectations of all who know him.

Bro. George W. Smith at Parkview, Shreveport, reports frequent additions. The Methodists lost a whole lot when George read carefully and understandingly the New Testament. He is regarded as one of our foremost brethren.

In the removal of Dr. George P. Hoster from Arcadia to Springfield, Ill., we suffer much loss. The work prospered under his ministry and his people were heartily attached to him.

Bro. S. C. Self is laboring on the line of the Southern Pacific Railroad. At Gasport it is hoped there will soon be organized a church. At Rayne we will in time build a good house. At Welsh a church has just been organized with bright prospects. Bro. S. is a brother who will not be satisfied with less than great things for the Master.

Our paper, *The Baptist Chronicle*, now belongs to a stock company, with Bro. R. M. Boone still as editor. Boone has stood true during fifteen years of trials and we love him for his own and his work's sake. We think *The Chronicle* is the best paper in the South, considering the difficulties which have beset it during its history. With a more intelligent support from our people it will soon be able to hold up its head in the company of its illustrious contemporaries.

Our schools are about closing prosperous sessions. Dr. Sampey will conduct institute work at Mount Lebanon during the next month. Indications point to a large attendance. Mount Lebanon is an ideal place to spend a vacation, and the programme announced for the course guarantees great benefit to all who attend.

The Louisiana Female College at Keachie, under the administration of the scholarly G. W. Thigpen, has been well attended and has done very fine work. We do not propose to yield to any school hereabouts in comparison with this.

Pastor F. G. Alfred at Crowley is taking hold of his work with a masterly hand. A beautiful pastor's home has just been completed and a magnificent corner secured for a new brick church edifice. Our rice region is flourishing in a Baptist as well as in a business way.

Across the Mississippi river, in the Florida parishes, our cause is

developing nicely. Brethren Vining, Harrington, Warren and other faithful pastors are feeling much encouraged over the outlook. Here there has long been prevalent an indifference to missions. Indeed, the leaders of a few years ago were outspoken opposers of mission work, but their influence has been broken and the promise is very bright that the 7,000 Baptists in this fair section will soon be thoroughly aroused to their obligations and respond as liberally as their neighbors on this side are doing. Long live the RECORDER to stand for the old faith and contend for the ancient landmarks!

A. L. J. Alexandria, La.

DR. F. H. KERFOOT.

At a meeting of the Alumni Association of the Southern Baptist Theological Seminary, held in Asheville, N. C., May 10th, 1902, the undersigned were appointed a committee to prepare and publish a memorial which would suitably express the feelings of the members of the Association upon the death of Dr. F. H. Kerfoot.

Dr. Kerfoot was himself a student at the Seminary, first in Greenville as a young minister and afterwards in Louisville where he took a post-graduate course, when he was compelled by an injury to retire from the pastorate. He was also a professor in the Seminary for thirteen years and a large part of that time financial agent of it.

As a man, Dr. Kerfoot was genial and popular; as a friend he was true and genuine; as a Christian he was devoted and consecrated; as a student he was earnest and painstaking; as a teacher he was kind and helpful; as a preacher he was eloquent and inspiring; as a writer he was forceful and convincing. Altogether he was a brave, manly man, and a noble, high-toned Christian gentleman.

His death in the midst of his usefulness seems to our short-sighted eyes an untimely taking off. But God knows best. He doeth all things well. "All things work together for good to them that love God." We bow in humble submission to his will, knowing that

"God's plans, like lilies, pure and white unfold. We must not tear the close shut leaves apart. Time will reveal the calyxes of gold."

To his bereaved widow and fatherless children we tender our deepest sympathy in his loss. May they find the grace of the Lord sufficient for them as the thorn of grief pierces their soul, and may they receive comfort from the source of all comfort.

EDGAR E. FOLK, J. L. GROSS, I. H. HALLIV, Committee.

THERE is nothing more humbling to human pride than to walk through a neglected country graveyard, where "the rude forefathers of the hamlet" lie forgotten in unmarked graves. Once they were men such as we are, with eager hopes and passionate loves. They planned, toiled, strove as we do, and were little mindful of the end. Who cares for them now? Their very names are forgotten. Nobody gives them even a passing thought. Is there a like destiny before us? Well, it does not matter much, so we meet our responsibilities here like men. God will take care of our dust, and our ransomed spirits will be at peace! Nashville Christian Advocate.

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the news papers is sure to know of the wonderful cures made by Dr. Kilmor's Swamp-Root.



It is the great medical discovery of the century. It has cured thousands of cases of kidney trouble, and is the only medicine that can be taken without any harm to the system, and it is wonderfully successful in curing all the ailments of the back, and the trouble of the bladder, and the trouble of the stomach, and the trouble of the bowels, and the trouble of the lungs, and the trouble of the heart, and the trouble of the nerves, and the trouble of the blood, and the trouble of the skin, and the trouble of the eyes, and the trouble of the ears, and the trouble of the nose, and the trouble of the throat, and the trouble of the mouth, and the trouble of the tongue, and the trouble of the teeth, and the trouble of the hair, and the trouble of the nails, and the trouble of the skin, and the trouble of the eyes, and the trouble of the ears, and the trouble of the nose, and the trouble of the throat, and the trouble of the mouth, and the trouble of the tongue, and the trouble of the teeth, and the trouble of the hair, and the trouble of 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A SONG OF THE AGES.

BY MARIANNE FARNINGHAM.

Psalms xlvii

Out of the midst of the fiercest battle, Onslaught of foemen in terrible rash, The cries and tumult, the noise and rattle, Or the silence and dread of a fearful hush, From loss and sorrow and tribulation, This song has risen through storm and stress: "God is our refuge" has brought salvation, And the river of gladness been swift to bless. God is a present help in trouble, Therefore we fear not, though earth be moved, Though the mountains shake and the waters trouble, The Lord of hosts has our refuge proved; He breaketh the bow and the spear in sunder; He maketh the wars of the earth to cease; The nations raged as with fire and thunder, He uttered His voice, and lo! there was peace. We sing together this psalm of the ages, God is our refuge, be not dismayed; The kingdoms are moved, and the nation rages, But God right early will help and aid; The Lord of hosts will be with us ever, He shall be exalted where man has trod; Be still and know, for there is a river Whose streams make glad the city of God.

—Exchange.

OUR PULPIT.

THE JOY OF CALVARY

A Sermon to City Business Men.

BY REV. JOHN THOMAS, M.A.

"And when they had sung a hymn, they went out into the Mount of Olives."—Matt. 26:30.

Moses turned aside out of the beaten track in order to see the bush that burned with fire, and was repaid for that turning aside by hearing a new voice from God, and by receiving a new message from him. There are aspects of truth of which we catch glimpses in the New Testament, which seem to call us aside out of the ordinary track of divine truth, and when we notice the voice, and listen to it, we are always well repaid for paying attention to that particular suggestion. And it is to something of that kind that I want to invite your attention to-day. The Cross of Christ bears for our thought generally an aspect of almost unbroken tragedy; it is the place of sorrow, the place of darkness, the place of night, the place of pain, the place of awful desolation; and that is true. No mistake has been made by Christian teaching in representing Calvary as sounding the depth of all possible darkness and pain of the human spirit, the human spirit even when coming into this world as God incarnate. There our sins were laid, there the Son of Man floundered in the darkness of his soul found a desolation unutterable; it is the tragedy of tragedy, the darkness of night, the night of night, the pain of pain. That is true. I do not want to lessen your apprehension of that in the slightest degree; never a word has been said too much about the desolation, about the tragedy and horror of that place of sacrifice, but I want this afternoon, while not forgetting that, to turn to a truth that is more neglected than that truth. The greatest truths come to us as paradoxes. I am not going to

deal in logical demonstration this afternoon; I shall want to appeal very simply to your spiritual feeling, which always contradicts logic. To be glad and sorrowful at the same time is illogical; to be storm-beaten, tempest-tossed, and yet have perfect peace at the same time, is illogical, but it is true all the same. You cannot demonstrate it, but you can realize it. "The peace of God which passeth all understanding." "In the world ye shall have tribulation, but in Me ye shall have peace." So do not try to be logical this afternoon. If you have tendencies and temptations that way, make an effort this afternoon just to come down to the deeper points of spiritual experience, because what I want to draw your attention to this afternoon is not the sorrow of Calvary, but the joy of Calvary. I want to take you to that unusual standpoint. I want you to look with me reverently—but I am sure, before the end, peacefully—not at the measureless darkness and sorrow of the Cross, but at its infinite, eternal joy. That is why I have taken my text from this verse, a little verse, but one that points a shining finger of suggestion to us; and yet we miss so often these little points of suggestion, because they come and flash upon us, and then they are gone. It is a Passover, the Passover, the last of the smaller Passovers, the first of the great Passovers, and at the Passover those who thought of their redemption, and praised God for being redeemed and saved by the blood, were filled with joy, so that they sang. They sang the old Jewish Hallelujah Chorus that was sung at the Passover, they sang together of redeeming power and love while the victim bled, the Lamb was slaughtered; but here there comes an entirely new song. They are gathered together for the Passover, and the Lamb slain is there in the midst of them, but the strange thing about this Passover is that the Lamb joins in the singing. That is what I want to call your attention to. For the first time in the history of the Passover of the Lamb, the victim joins in the joy singing—the praise of it along with those that are being redeemed by his sacrifice. When they had sung a hymn—the redeemed ones, and the Lamb about to be slain, already under the shadow of the Cross. He sang, while the broken bread in which his sacrifice, and sorrow, and death were mirrored, was there before him; he sang even while the red wine was there which was the emblem of the blood to be shed; already Calvary was upon him, already it was around him. He himself had drawn the picture in the bread and the wine, and there in the very shadow of the Cross, already in the midst of the representation of it, he sings the great Hallelujah Chorus of the old time. I want to take you to that to-day. Joy, the joy of the Lamb, the joy of Calvary, the joy that was there right in the heart of that. And I think we can understand a little of it if we look intently upon that place of night. We shall catch some glimpse of the light, and if we listen intently for that cry of pain and desolation we shall catch some glimpse somewhere in it of the music of divine triumph and joy. Let us try to listen. This joy which we find here right in the very heart of Calvary is first of all the joy of the most glorious and perfect self-realization of the life of the Son of God. Remember that

Jesus always represented his death as his supreme act of power. You remember what he himself said, and included himself in the saying, "He that saveth his life shall lose it, but he that loseth his life, giveth it, shall find it." In the lowest deep of that infinite, his giving of himself he touched the lowest deep of his glory. There never can be a step in the path of eternal light where the music dies away for men or God. And remember that this tremendous paradox in the Cross is true in human life everywhere.

You and I, I am afraid, will never, never know the joy that some have known when called to surrender, those who even to the last suffered for the kingdom of God. Joy is in proportion to sacrifice, depend upon that. The deeper you go into sacrifice, the nearer you get to the heart of real bright eternal joy. There were those martyrs who went to the rack, to the dungeon, to the fire; they were stoned, they were sawn asunder, they were made the prey of wild beasts, they were tortured until every nerve was an agony. It is equally true, whether you believe it or not, that in the deepest spot of their unutterable sacrifice they found the purest and divinest joy. I have told you to put off your logical dress; these are things of the spirit, they are not to be got at from text books, either in college or out of it. You must get them through the experience of the human heart. So our Saviour says in a sentence preserved by Paul:—"It is more blessed to give than to receive." You see that sentence in Calvary. Paul is very careful to let us know that that was a saying of Jesus himself, "It is more blessed to give than to receive." Well, then, the height and the depth of blessedness was found when he gave himself, when he wrote that giving in letters of Atonement. Mystery as it is, I do not want you to forget it; while we are speaking of the sorrow of Christ, remember that Christ touched at one and the same moment the measureless depth of sorrow and the measureless depth of joy. They sang a hymn, and the Lamb sang, in the very shadow of the Cross.

There was further in this joy of Calvary a joy of redemptive achievement. You will notice how the Saviour loves to speak about bringing back the lost. That word "lost" had a wonderful fascination for his heart. "The Son of Man is come to seek and to save that which was lost," and he can never think of anything that can resemble in joy, the joy of getting the lost back. "What man of you," he said, "having a hundred sheep, if he lose one of them, if he lose—ah! that word had got it—doth not leave the ninety and nine in the wilderness and go after that which is lost until he finds it, and when he hath found it he bringeth it home on his shoulder rejoicing, and he calls his friends and neighbors together and says, 'Rejoice with me, for I have found my sheep which was lost'; likewise there is joy in the presence of the angels of God over one sinner that repenteth." The joy he felt for the redemption of the world must have been—I cannot find a name for it—measureless, boundless; and when he went down to Calvary, even in the hour when he cried, "My God, why hast thou forsaken me?" surely there was not a moment when he forgot that around him the lost were waiting to be redeemed.

BUFFALO LITHIA WATER

Registered by U. S. Patent Office.



"The Most Effective of the Natural Medicinal Waters" and "Strikingly Superior to Lithia Tablets" in Bright's Disease, Calculi, Gout, Rheumatism, etc.

Dr. I. N. Love, New York City, Former Professor of Clinical Medicine and Diseases of Children, College of Physicians and Surgeons and in Marion Sims College of Medicine, St. Louis, Vice-President of American Medical Association, etc., in an article in Medical Mirror, says:

"While being the most effective of the natural mineral waters, it is strikingly superior to emergency solutions of lithia tablets and pure water, even where the acid solution is an exceedingly strong one."

E. H. Pratt, A. M., M. D., LL. D., Professor of Clinical Surgery to the Chicago Homoeopathic Medical College, and Attending Surgeon to Cook Co. Hospital, says: "For many years I have found BUFFALO LITHIA WATER especially efficacious in Rheumatism, Gout, and Affections of the Kidney and Bladder, generally, including Bright's Disease."

Dr. William Doughty, Former Professor of Materia Medica and Therapeutics, Medical College of Georgia, Augusta:

"BUFFALO LITHIA WATER is the only reliable treatment known to me for the permanent relief of gravel, and the antecedent conditions that determine it."

Dr. Cyrus Edson, recently Health Officer of New York City, says: "I have BUFFALO LITHIA WATER with great benefit in Bright's Disease of the Kidneys."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally.

Testimonials which defy all imputation or question sent to any address.

Hotel at Springs opens June 15th.

PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

"I, if I be lifted up from the earth will draw all men unto me." That is how he sang about his death. Do you think that ever faded out of his soul in the darkest moment? Never, never. The Lamb could sing out of his infinite love for those he came to redeem, and our Saviour set an infinite value upon the redemption of our race. He regarded it as not a thing to be measured by man's value. He said about the little children, "Their angels do always behold the face of my father which is in heaven," and when he looked forward to the final gathering of created beings in their brightness, he said, concerning the sons of men, "They shall shine like the sun in the kingdom of my Father." And when he went down into the darkness, when he was there in the place of us all, was there not, must there not have been, deep as his sorrow, boundless as his agony, wonderful as his joy, must there not have been an infinite joy as he could see around the Cross the surging millions rising out of sin and woe and night into the righteousness and gladness and purity of the Father? Aye, Calvary was dark, there was the trembling of sorrow, there was the sound of pain; there was also the cry of those who were being redeemed and made white through the blood of the Lamb, and there was the music of the anthem of God's redeemed ones ringing around the Cross-pealing their glad notes away into the far distance. We can understand in some measure why the Christ of the Cross could sing the Hallelujah Chorus in the very midst of the shadows of that awful hour.

ing a world that has been tossed by pain and enmity and strife, and he is going to make it beautiful with love like the love of the skies. Yes, and there shall be no want there. He is founding his universal kingdom of love on a deeper basis than ever it had been founded before. God's love was never, never understood so profoundly by any creature before Calvary came. "These things the angels desire to look into;" the angels never knew God's love before Calvary as they knew it after. He was digging deeper for the foundations of love to build God's universal love-empire upon. God had never redeemed the angels. He had clothed them with brightness, he had made their wings whiter than snow, he had put wonderful music into their lips, he had taught them glorious harmonies of the sky, but he had never taught them redemption like that; they had not learnt that, they did not see the depth of the divine pity or the divine tenderness, the wonders of the divine heart, until the Son of God redeemed our race through the sacrifice of himself. And the angels are learning a deeper music; the angels stand, I believe, near to God through the new comprehension of his love through that hour of darkness upon this earth of ours. Do you think, then, that the joy existed, do you believe with me that that Hallelujah at the communion was an indication of the deep current of divine joy that passed right through the darkness of the Cross, and its woe, to the glory of the blessed beyond?

What has this to do with us? What is the practical lesson for you and me this afternoon? It is this, and if I can get you to take it away with you I shall be satisfied. It is this—that sorrow, and pain, and disappointment, and the heavy cross are not necessarily the death of joy and the destruction of peace. Real joy does not depend upon your being free from sorrows or difficulties or burdens of the earth. There are some people who say, "Ah, I could be very happy were it not for this trouble, were it not for this cross, were it not for this calamity which has come upon me." Friend, the joy balls of

divine bliss peeled in the night of Calvary, and surely they can peel in your darkness. Take the sorrow of Calvary for your atonement, and take the joy of Calvary for your encouragement and inspiration. That is the first practical lesson for us; and the second is this. If you want to find a power to conquer sorrow and maintain your life in the night in joy and peace, then take your life to the shadow of Calvary, and there bring your cross underneath the shadow of his, bring the darkness of your night into contact with the darkness of his night, bring your hour of desolation into association with the hour of his desolation, and out of his great heart there shall come to you a music that shall never fade, and a joy that can never fade. For this is the summing up of the whole matter, "He that saveth his life shall lose it; he that giveth his life for God and his truth shall save it unto life eternal." God help us to do this!—London Baptist.

**BAPTIST PERPETUITY.**

I was sitting by a North Carolina pastor when Dr. Peters was speaking Wednesday night at Asheville. Dr. Peters said: "The way to make Baptists is to let people read the New Testament. If all the Baptists in the world should die to-day there would be Baptists in the world to-morrow." This North Carolina pastor, who was with me in the Seminary, said to me: "That kills Dr. Graves' and Dr. J. Taylor's idea of Baptist succession." "How so?" said I. "Why," he replied, "if all the Baptists were to die to-day there would be no Baptists to baptize any one to-morrow." Said I, "You are hanging on a technicality. Dr. Peters supposes an impossibility—that all the Baptists in the world should die to-day—in order to show how Baptists are made, i. e., by reading the New Testament." He could not see it that way. I then wrote: "The way to make Baptists is to let people read the New Testament."—Peters. "It follows, then, that wherever people have had access to the New Testament there have been some Baptists. But some people have had access to the New Testament ever since the apostolic age. Therefore there have been some Baptists ever since the apostolic age."

He said that my logic was good, but my foundation was faulty. My foundation was Dr. Peters' remark. If I have done any violence to Dr. P.'s language I wish to be corrected. Will the editor, or some one else, point out my blunder? My North Carolina brother failed to do it.

B. F. STAMPS

Centerville, Tenn.

**LIVE IN THE OPEN.**

It is both a daring and a dangerous thing to try to live secretly for Christ. It breaks off the sprouting tendrils of the new life, and so there can be neither bud, blossom nor fruit. A light shot up tight in a lantern only scots and burns that which contains it. So it is with the soul. It is the nature to shine forth; but turned back upon itself it dims and dies. There are some in every congregation who are trying in a half-hearted sort of way "to be good." That is too indefinite. There are no sharp outlines to it. It does not mean anything that is humble or heroic. The result in almost every such case is disastrous.—E. F. Ingersoll.

SUBSCRIBERS FOR THE RECORDER.

**MOREHEAD EIGHTEEN YEARS AGO AND NOW.**

Then there were many saloons, a state of anarchy prevailed, many of the leading citizens were being killed, and pandemonium reigned. There was not a church or school in the town. Now there are four well-organized churches, representing the Baptist, the Methodist, the Presbyterian and the Reform denominations. A good public school and a college that enrolled about 300 students and a new dormitory is about completed at a cost of some \$10,000. The college is under the control of the Reformers. Saloons have been banished and local option prevails. Morehead and Rowan county was the storm center of riot and bloodshed in the Kentucky mountains eighteen years ago; now there is not a happier or more law-abiding people in any county-seat or county in Kentucky.

Eighteen years ago I was Corresponding Secretary of the Sunday School Board of the General Association of Kentucky Baptists. My attention was attracted to Morehead, and I made several fruitless efforts to get some one to hold a meeting there. Finally I concluded to be a pioneer. I reached there on Saturday evening, and found the town occupied by State troops, under the command of Col. Lewis M. Kee, of Lawrenceburg. I stopped at the Cottage Hotel. That night I shall long remember; a stray shot was fired about midnight, and my room—the parlor—became a fort, with about twenty men with Winchester and pistols. I retired to the dining-room in the rear of the building. It turned out to be a false alarm, and the warriors retired, and so did I, to be aroused again by a drunken man demanding admittance to lodge with me. The moon shone brightly and he could see me plainly, and, flourishing a big, long pistol, he threatened to shoot unless I opened the door. I arose quickly and adjusted myself behind the bed post until the proprietor came to my relief and drove away the intruder. Next morning I organized a Sunday-school, and preached at 11 A. M. in the court house. This resulted in a protracted meeting held soon afterward, in which Rev. J. Morgan Wells, then pastor at Mt. Sterling, did the preaching, assisted by R. v. J. K. Nunnally, now of Georgetown. There were about 30 conversions. We baptized them, and went through the formality of organizing a church, which soon went to pieces for want of attention. We started a subscription for a church building. The venerable father and mother of Judge Hargis, now of Louisville, gave us the lot on which the Baptist church now stands. The church was completed, a new organization followed, and Rev. Dr. L. F. V. Williams is now pastor. I preached for him Sunday, June 1st, and, as his usual custom is, he had baptizing in the afternoon. I addressed the crowd at the water's edge, and witnessed the administration of apostolic baptism, according to the example and command of our Lord and Master, Jesus Christ.

The troubles in Morehead and Rowan county had their origin in political strife between party bosses, the saloons were their allies, and the people suffered because some partisans wanted to hold offices that others wanted to secure. It is to be hoped that Kentuckians have had enough of the folly of being blindly led, to the brink of destruction often,

**Summer Apparel.**

TWELVE ITEMS IN SUMMER

**Dress Goods.**

- 5c Yard—1,000 yards of Lawns and Batistes, 7½c value.
- 10c Yard—5,000 yards of Lawns and Dimities, all colors and styles, including a large line of white and black lawns and batistes.
- 12c Yard—10,000 yards of Dimities, Batistes and Swisses, all styles and colors, including the largest line of white and black lawns, dimities and swisses ever shown; regular 15c value.
- 15c Yard—1,000 yards of Embroidered Swisses, white and black colored grounds, in the hemstitched stripe and polka-dot effect, all colors, 30c quality.
- 20c Yard—3,000 yards of those stylish Mercerized Foulards, all styles and color combinations, 32 inches wide, fast colors, 25c value.
- 10c Yard—3,000 yards of Polka-dot Duck, in navy blue, tan and black, also solid colors, all shades 12½c value.
- 10c Yard—1,500 yards of Covert Suiting, in tan, brown, blue and gray, 12½c quality.
- 14c Yard—500 yards of Galatea Cloth, in stripes, light and dark colors, 18c value.
- 12c Yard—500 yards of Solid-color Embroidered Swisses, in pink, red, green and tan, 15c value.
- 12c Yard—1,000 yards of Plain Grass Linen, 32 inches wide, 17½c quality.
- 10c Yard—500 yards of Black Lace Stripes Mullins, 28 inches wide, 15c value.
- 40c Yard—500 yards of Black Mercerized Grenadines (washable), 60c value.

**Black Goods.**

A new lot of Black Mohairs that are used so much for those stylish tuckered skirts. We have them in different grades. Prices, per yard, 25c, 35c, 50c, 65c, 75c, 85c, 90c, 95c, \$1.00. Specials \$1.50 in \$1.15, \$1.25 and.....

50c Crystal Cord at 25c per yard. This is a very handsome dress fabric with silk crystal cord that gives a most attractive effect. It was offered to us at half price, and now to you at the same sharp reduction; never sold previously for less than 50c. It is 38 inches wide. Price per yard.....

The new Figured Etamine Cloth, which is so much in demand now for tuckered skirts; never sold for less than 25c; now 15c.....

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is under the supervision of one of the Firm, each order being filled promptly and carefully  
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- 10C Yard—Extra quality plain White India Linen, 30 inches wide.
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- 15C Yard—Soft-finished Corded Madras for Ladies' waists, 32 inches wide.
- 40C Yard—French Silk de Madras, in cloth, 26 inches wide, for Ladies' Waists, the very latest for shirt waists.
- 25C Yard—Plain White Oxford Cloth, 26 inches wide, for Ladies' Waists.
- 25C Yard—Plain White Paris Mullin, 32 inches wide.

**Laces and Embroideries.**

- 9C Yard—White Persepolis Laces, 1½ inches wide.
- 15C Yard—White Val Medallions, 1½ inches wide.
- \$1.24 Yard—White All-over Lace in beautiful shamrock pattern, former price \$1.75 per yard.
- 10C Yard—Cambrie Embroidery, 8 inches wide, in open pattern.
- 15C Yard—Cambrie Embroidery, 7 inches wide, former price 15c.
- 49C Yard—Nainsook Embroidery, in pretty patterns, with beading, suitable for corset covers.

by ambitious and unscrupulous party leaders, who usually care less for party than they do for offices. They are the office-holders and office-seekers. Every good citizen ought to vote, and vote as he pleases, but let those who are benefitted by the spoils of office "do the walking," after we do the voting. The candidate has been known to appear to care much more for men before they vote than they seem to care for them after they have voted. May the time soon come when offices will seek men more than men seek offices. W. P. HARVEY.

**PRAYER.**

BY REV. O. P. GIFFORD, D. D.

The Bible is an art gallery whose walls are hung with pictures of men at prayer. Men in all ages, under all conditions, have prayed. The body is bound to the earth by the force of gravity, mind goes out to mind in thought, heart goes out to heart in love, the soul goes up to God in prayer. There would be no civilization without gravitation,

there would be no mental life without exchange of thought, there can be no spiritual life without prayer. Prayer is the soul's gravitation toward God, prayer is the soul's exchange of thought and life with God.

Men doubting the force of gravity would not build but burrow; men shrinking from exchange of thought soon cease to think; men neglecting prayer burrow in the animal life, and become bankrupt in soul.

In prayer we do not so much seek to yoke God's will to the chariot of our purpose, as to find what God's will is concerning us and get strength to do it. We do not so much seek to get favors from God as to get God himself. We seek electricity that we may use it for light and power; we seek God that he may use us, making us the light of the world, his power in the earth. We bring our needs to him that he may satisfy them or show us how needless they are; we bring ourselves to him that he may fill us with himself.

When the sun rises even the foolish virgins need no oil. When

the Sun of Righteousness arises and shines through the east window of prayer, we cast our empty lamps behind us to be forgotten. With sufficient grace the thorn in the flesh becomes a nail driven in a sure place on which to hang the wreath of victory. Holding the golden chains that bind the round earth about the feet of God, our hands are empty of our own needs, but so full of God that we know not our own needs with which we came to pray.—Watchman.

Every Christian soul has its past, its sacred memories known only to itself and to God. Like St. Paul, perhaps, it has at one time or another heard unspeakable things which it is not lawful for a man to utter. It has been close to God—possessed of His secrets—instinct with His life.—It has had its own invisible friends, its own hopes and fears, its own horizons on earth and in heaven. These things, my brethren, are not transferable.—Cannon Liddon.

Every duty omitted obscures some truth we should know.

EDITORIAL.

We send our greeting to the General Association at London, and hope the meeting will be a blessing to the town, to the mountain region, to the state and to the world. We look for a goodly gathering of representative brethren. Great interests are entrusted to their care and great responsibilities rest upon them. The Baptists of Kentucky are a mighty host. If only their energies could be "alighted, combined and directed" for the cause of truth and righteousness, and for the extension of Christ's kingdom, wonderful results would follow. The Baptists are the strongest denomination in the state in all the elements of strength. The more the pity if we are not alert and active. Never did we have nobler opportunities than now confront us, and we are glad to note quite a wide-spread feeling that the denomination should move forward.

The Southern Baptist Convention asks us to give this year \$25,000 to Foreign Missions and \$30,000 to Home Missions. This is an average of 39 cents apiece for the white Baptists of the state. This is an amount very easily given, but very hard to gather up.

Then the State Board want \$30,000 for State Missions proper, \$10,000 for Sunday School and Colportage work, \$2,500 for education, and \$5,000 for the church edifice fund. This comes to an average of about 30 cents apiece for the white Baptists of Kentucky. In all we are asked to give for all our mission work less than 50 cents per capita for the next year or less than one cent a week. The income of the Baptists of Kentucky is not less than \$40,000,000 a year. One per cent of that is \$400,000, or about five times as much as is asked. So the call is for only an average of about one-fifth of one per cent of the Baptist income of the state. This is the average, but we do not get at our people. The vast majority will give just nothing; not because of opposition, but because they are not got at.

Now our General Association, in co-operation with our district associations and our churches, are our means of getting at our people. Let the meeting at London sound a clear and strong note, that will be caught up all over the state; and let those who do not go pray earnestly for God's blessing on the meeting.

The question of federating our denominational schools is in the air, and it will probably be considered at London. We confess we do not know how far it is safe to attempt to go in that line. We have the brilliant example of the Baptists of Texas before us, but many leading brethren will not consent to such an arrangement as that. They are not willing to yield control of the schools to the General Association, as the Texas Baptists have done. These brethren wish to place more responsibility on the denomination for these institutions than heretofore, and yet they shank from letting control go along with responsibility. The Educational Committee have done good service to our schools and to the cause; and this desire to go forward is, in part at least, a result of the work of this Committee. A blunder at this stage would be serious, and might be fatal, and we think it would be

well to take some time for conference and reflection before putting the matter in definite shape. *Jehovah's Witness.*

Dr. Wm. E. HATCHER has come out in opposition to the action of the Southern Baptist Convention limiting the number and length of the nominating speeches and addresses of welcome, and he compliments those who advocated the measure by calling them "shriekers." He claims that this action is a gross injustice in that it limits the time of the speeches and not the number of words, so that the slow-speaking brother is at an unfair disadvantage. He claims that there was no need for any such action, and further claims that it humiliated the brethren who made these addresses at Asheville.

This amendment to the By-laws was introduced by the editor of the *Western Recorder*, and was passed with enthusiastic unanimity. Not an opposing voice was heard. We take it, Dr. Hatcher was not present at the time. The editor has been warmly congratulated from a great variety of sources for introducing this reform, and it is manifest that the brethren generally approve it. They do not think it involves any unfairness, or that it was needless.

As for the unfairness, Dr. Hatcher can claim originality for his discovery. From time immemorial deliberative bodies have been limiting debate by placing a limit to the time the speaker may occupy; but never by limiting the number of words. It is utterly impracticable for the presiding officer to keep account of the number of words a speaker uses, especially if he talk rapidly; but it is easy for him to keep account of the time. The purpose of limiting speeches is to save the time of the body, and not at all to save the words of the brethren. It is a question of time and not of words. Moreover, the slow-speaking brother has the privilege of hurrying up. If he speak slowly, it must be because he feels his words deliberately uttered will be weightier than more words rapidly spoken. *Last week's Christian Index* says:

That was a timely and sensible by-law introduced by Dr. T. T. Eaton and adopted by the Convention at Asheville, which limits the number of speeches to be made in the nomination of the officers of the body, and limits the time in which addresses of welcome and responses to the same are to be made. Indeed, we wish it had gone further and limited nominating speeches to one, leaving succeeding ones out altogether. It is to be hoped that brethren generally will interpret this by-law as an expression of the Convention's weariness of long speeches and addresses of either and both sorts. A Georgia pastor can set a good example of brevity in an address of welcome next year.

It was when the Convention once met in Georgia (Atlanta) that Dr. Gwin made the briefest address of welcome on record, and that address was more enthusiastically received than any other the writer ever heard.

We see no ground for Dr. Hatcher's claim that the brethren who made the speeches of nomination and of welcome at Asheville were humiliated by the action of the Convention, and we are sure those brethren do not feel so. It was distinctly stated, when the action was proposed, that these brethren had done well, and had done just what was expected of them in the "three conditions, and that there was no sort of reflection on them. We supposed everybody understood this fully. Wise brethren do not poke their feet

ings between a deliberative body and reform. No reform could ever be made if brethren, who had noted differently under the old conditions, should resent the change as a reflection on them; and it should be thought that this was a conclusive argument against a change.

The news of the peace in South Africa has filled England with joy. The terms, in brief, are, the Boers to acknowledge the sovereignty of King Edward VII., but to have self-government so soon as practicable. They are to have \$15,000,000 given them to restore their devastated farms. They are to have the Dutch language taught in their schools and used in their courts, and none of the Boers are to be taxed for the costs of the war or to be punished for fighting, unless they violated the laws of civilized war. The Cape Colony Boers are not included in these terms, but only those of the Transvaal and the Orange Free State. The Cape Colony rebels are to be dealt with according to the laws of the Colony, only the death penalty will not be inflicted.

While the Cape Colony Boers may keep up the fighting a while longer, the war may be considered as over. The Boers have made a wonderful fight. There were only 50,000 men in their army, arrayed against ten times that number of British. They have inflicted a loss upon the British troops much greater than their own entire number. They have cost Great Britain a billion dollars, and have kept the field against the forces of the British army for considerably over two years.

Such a record has never been paralleled. England has made concessions in these terms. She long demanded "unconditional surrender," but now she accepts conditions, while the Boers yield their independence. We think England is wise in being specially generous to the Boers now, so as to win back their good will. The good will of these people is worth everything to British interests in South Africa.

The King's wish is now fulfilled, and he can be crowned with Great Britain at peace with all the world. So the Coronation becomes a peace jubilee in which all Britain and all friends of Britain can rejoice.

The *Religious Herald* utterly misunderstands the position of the *Christian Index* and others who reject "alien immersions" in speaking of them as "eccedotal." There is not a trace of sacerdotalism in the matter. The heaviest blow sacerdotalism has ever received from Baptist hands came from men who rejected "alien immersions." And this is just what was to be expected. Is not the *Herald* mistaken about Dr. Richard Fuller? He refused to admit an "alien immersion" in his own case; for although he had been immersed by the Episcopalian, he insisted on being immersed when he became a Baptist.

The Baptist Book Concern has just issued an admirable tract (10 cts.) by Dr. W. P. Harvey on Obedience. He sets the case clearly and in a fresh way, that is striking and convincing. We think it the best piece of work Dr. Harvey has yet done. It is capital.

God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours.—Martineau.

The Presbyterians have been revising, or restating, their creed so as to eliminate language which can be interpreted to favor the doctrine of infant damnation. Hardly any Christians, except ritualists, to-day believe that any infants dying in infancy are damned, and yet that was a very common belief years ago. It was sharply charged on the Baptists that they believed in infant damnation because they rejected infant baptism, which was believed to be indispensable to infant salvation. Measuring our corn in their half-bushel, the Pedobaptists charged us with believing what, according to their notion, would follow from omitting infant baptism. When a man, who believes infant baptism necessary to salvation, hears another oppose infant baptism, it is easy for him to think the latter believes in infant damnation, while that is simply his own belief projected upon his neighbor. Pedobaptists believed infants could not be saved without baptism. Baptists believed infants dying in infancy were saved without any ordinance, and so the Pedobaptists charged with holding infant damnation, which was simply their own belief.

Even John Wesley wrote (Treatise on Baptism, 1768): "If infants are guilty of original sin, then they are proper subjects for baptism, seeing in the ordinary way they cannot be saved unless this be washed away by baptism. It has already been proved that this original stain cleaves to every child of man, and that they thereby are children of wrath and liable to eternal damnation."

Originally that language is plain enough. Then the Council of Trent decreed: "If any denies that new born children must be baptized, or says that they do not derive from Adam anything of original sin which makes the washing of regeneration necessary to cleanse them for entrance into everlasting life let him be accursed." And again: "If any one says that baptism is free-optional—that it is not necessary to salvation, let him be accursed."

This is unmistakable. Then, too, the Augsburg Confession teaches that "Baptism is necessary to salvation," and condemns all "who affirm that children are saved without baptism."

Other authorities might easily be cited. Infant damnation is a Pedobaptist doctrine, and it rests upon the same basis on which infant baptism rests, viz: that baptism is necessary to salvation, and that it conveys grace. The two doctrines thus stand or fall together. Roman Catholics and other ritualists are consistent in holding both. The Presbyterians and other evangelical Pedobaptists are inconsistent in rejecting infant damnation and still holding infant baptism.

The *Springfield Republican*, some weeks ago, said: "The Ohio Legislature adjourned late last week, with members of the House during the closing evening session so generally under the influence of liquor that the speaker had to cut short the proceedings on his own responsibility. There followed what the reporters call a Boonshanian revel through the streets of Columbus, making night hideous for residents."

We have not observed any comment on this affair in the *Journal and Messenger*. We wonder whether if this scene had been in Frankfort rather than in Columbus, our esteemed contemporaries would have commented on it. We offer no comments.

Editorial Varieties

"Philippian" is the name given to the street feeling that often comes over you, especially in the spring.

A woman recently applied for a position as police matron, and in her application she stated that she had "been a widow," off and on, for over twenty years.

The last figure in Rhode Island show one divorce for every eight and one-half marriages. In Indiana the situation is yet worse, the ratio of divorces to marriage being 1 to 57.

For the first time in its history the National Association of Women has elected a woman to membership. She is Miss Cecelia Beaux—perhaps a relative of Dr. Bowditch and she is a Corinthian palmer.

This is Coronation month, and the young (and old) couples are celebrating by marrying as never before. More marriages are announced in England for this month than ever before. Our firm last week for 1,000 wedding rings for June weddings.

It is a significant fact that the raising of the \$1,200,000 Twentieth Century Fund by British Baptists did not diminish their own contributions to missions. Their contributions for the year just closed to foreign missions were \$1,000 ahead of the year previous. Amen!

Mr. Dennis Simmons, of North Carolina, has left \$25,000 to the Baptist Orphanage of that state and \$10,000 to the Baptist Female University. So few of our wealthy Baptists make bequests to denominational objects, but we are glad that their number is increasing.

Twenty-five years ago Bob Ingersoll prophesied that the sale of copies of the Bible would fall off so that in ten years it would be but little more than the twenty-five years ago. The circulation of the Bible last year was greater than in any year of the world's history before.

J. B. Mason, Esq., in referring his subscription, says: "I endorse your course," and adds: "Your paper has been coming to our home for twenty-five years, and I enjoy its vitality far more than the moribund blessing upon its editor. Long may he live to defend the faith once for all delivered to the saints."

The lower house of Congress passed recently 146 private pension bills in twenty-eight hours, says the *Springfield Republican*. These many have been all deserving cases, but certainly they do not make the merits of each bill in not considered. Whatever ought to be done at all, ought to be done right, and whatever time is necessary ought to be taken.

Booker T. Washington, who turns out to be a Baptist, though not active along denominational lines, delivered an address in the Auditorium last night on the merits of his plan for the colored people. Many white people of prominence were present, and all were well pleased with the address. He gave his race some wholesome advice, and made to the white people a good many sensible suggestions.

The American authorities in the Philippines have adopted the policy of absolute impartiality in regard to religion, which they express by staying away from all religious meetings. They are a godless set. Our American officials should attend the churches of their choice. Any church is better than no church at all. A man's belief is an affair of his own conscience, and he should be free to worship his God as he sees fit. Men who do not fear God will not regard man.

There is a curious custom in English villages. On the night of April 30 parties spill white mud so as to make a line from the house of a young lady to that of her lover, or engaged lover. Sometimes several lines of mud are run to the same house and the mud is not to be washed away. So they are up sometimes May 1st on ice if any lines of mud run to their houses and to promptly clear them away.

Dr. L. G. Broughton's church in Atlanta have come out in favor of receiving alien immersions, and their action has called forth considerable criticism. Dr. Broughton claims that other Baptist churches in Atlanta and in the state do the same thing. To this the *Christian Index* replies: "We do not know of any other church in Georgia having taken any such action as this, nor do we know of any church that receives alien immersions." The Georgia Baptist Convention, some years ago, was at one time strong on this subject. The Georgia Baptists are all right along lines of doctrine and order, as well as in other things.

Last Wednesday night the committee reported on the resignation of Deacon Theodore Spalden as Treasurer of Walnut street church. He served for twenty-nine years. On his resignation he was at once unanimously elected Treasurer Emeritus. This committee reported most complimentary resolutions which were unanimously adopted by a rising vote, and in behalf of the church presented him a handsome set of silver horns and a "bottle." Deacon Major called this in his presence and at once Treasurer Spalden's record has been unparalleled; so far as we know. What other church treasurer has served so long and so faithfully, and, on retiring, has been so honored? Deacon W. D. Major has been elected pastor of the church, and has taken hold with a will and with confidence.





**NORTHWARD HO!**  
**A Select Home by Summer Sea**

The undersigned well-known minister has leased a large residence with a garden and grounds on

**Pelee Island, Mich.**  
 12 hours from Cincinnati and available on the G. R. & I. R. E.

He will take no more than 100 dollars from May to November. There are NO public resorts, and the building and fishing is magnificent. Garden, orchard, lawns, groves and drives. The temperature is cool and balmy, (no chilly nights like those farther north). The island has a medical course in a Southern college. Rates \$20 to \$50 per week (no extras). There is a Territory Asses for parties of young people. Write me a month ahead if possible.

REV. JAMES A. THOMAS, M. D., P. D.,  
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### Children's Corner.

#### THE BOUND BROOK FRESHET.

BY HORACE SEYMOUR KELLER.

In summer time Bound Brook was a little bit of a rivulet, singing and dancing through the meadows and pastures of Applesed Farm. And when the days grew hot, and but little rain fell, it was nothing more than a dribbling, trickling thread of water; so small that Tiny Ted, the youngest chap on the farm—but four years of age—could step from one bank to the other in the widest part without wetting his toes.

In the winter it was snow and ice bound, and its size could only be guessed at, though at intervals when the weather softened up a bit, or when a quick shower came, the brook flooded the pastures and meadows for acres, and when the cold snap followed upon the heels of the thaw there was a glorious skating-rink right at the door of Applesed Farm.

Then Tiny Ted was in the seventh heaven of a four-year-old's bliss. The others had to drag him about, while he sat cozily ensconced in the box fixed to the sled. Once in a while, to add zest to the fun, they would dump him into a nice, soft snowbank and skate away about the pond, dragging the empty sled behind. And Tiny Ted would crawl out of the snowbank, and clap his baby hands together, and jump up and down and make a great fuss until the sled would whirl near and the boys would cry: "All aboard for Applesed Farm." Then Ted would tumble in and the fun would begin anew.

Just before Bound Brook took its five-foot leap over the rocky ledge near the henhouse yard, a big butternut tree grew out in an incline from the hill. It was the handiest butternut tree on the farm, and it required no climbing to get the nuts—when they were there. You only had to reach up and pick them from the drooping limbs, or you could walk right out from the trunk and gather all the nuts you wanted. The tree when young had been washed by a freshet from the top of the hill and had found secure lodging near the henhouse close to the brook's fall.

When the snow melted early in the spring, and the five-foot fall of Bound Brook turned into a torrent of dark, muddy water, the hired man, Bill, who had been on Applesed Farm since a boy, said to the boys:

"The old butternut is holding back the stream in pretty good style. My! but if that tree should give out, there would be no saving the henhouse."

The boys only laughed, and told him that the old butternut had gone through many a freshet. They were not concerned at all; at least none but Tiny Ted.

"Billy, would the banty chickens go down if the tree went?"

"Go? of course, nothing would save the henhouse and all in it if the old butternut should give 'way."

"But I love my banty chickens!"

"Well, they'd go sailing just the same if the butternut should lose its grip."

When Tiny Ted started to go to bed he stopped, as usual, to kiss his father good-night, and whispered, softly, so that the boys and Billy could not hear:

"I got a secret I want to tell you, papa, in the hall."

Ted's father was one of the best-natured men in the world, and he loved the baby of Applesed Farm dearly, so he went into the hall with the little fellow. Ted pulled his father's head down and said, in a pleading tone:

"Please bring the poor little banty chickens in, papa. They can't swim, and you know if the old butternut goes!"

"Dear little Ted! The butternut will never go. It can't. It's like a rock."

"But I can't go to bed and sleep if my banty chickens are in the henhouse."

"Well, go upstairs, sweetheart. Mamma is waiting to undress you."

"And my banties, papa?"

"Shall sleep under your bed to-night, just to please you," came the kind voice.

The next morning, bright and early, the old butternut, undermined inch by inch by the water, tumbled with a crash from the side-hill and swept the henhouse from its base. The cackling and the disturbance that followed can easily be imagined, as the poor feathered creatures went sailing down stream. The boys in a boat caught up with the henhouse just as it sailed out upon the pasture flats, where the water spread out like a lake. All hands joined in to help, and in a short time every hen and rooster was accounted for but Tiny Ted's pet banties.

"Too bad! Poor little Ted! And the poor little chicks!" was the wail of the boys as they and Billy came in with dripping clothes.

"We saved every hen and rooster and—six eggs, too. But Ted's banties are gone. Too bad!"

"Here are the banties!" cried Ted, as he lugged a basket through the hall doorway.

"Where did they come from?"

"From under my bed," joyously exclaimed Ted, his cheeks glowing and eyes snapping.

The freshest did but slight damage—the worst of all was the loss of the old butternut tree. But Ted saved his banties.—  
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## NORTHERN BAPTIST ANNIVERSARIES.

## PUBLICATION SOCIETY.

This was the second of the great societies to hold its meeting. The first session was held on Thursday night, W. H. Doane, First Vice-President, presided. He made a brief address in which he spoke of the progress made during the last year, which has been a very prosperous one. Secretary A. J. Rowland presented his report.

## BRIGHTENING SKINS.

We have sought, accepted and published the books, pamphlets and tracts for which there seemed need and call. We have improved our Sunday-school papers and periodicals, securing for them the best writers at home and abroad within our reach. We have striven in every way to push the sale of our publications and those of other reputable houses at our headquarters, and from our various branches and agencies. We have more than maintained the missionary force of previous years, and have endeavored, through the consecrated men and women on this force, to do the special missionary work committed to our hands. We have done our best to secure the funds necessary to respond to all calls for the Word of God, and have printed and distributed many thousands of this best of books. We have given, by the aid of our benevolent funds, a large amount of literature to needy ministers, students, Sunday-schools and churches. Neither time nor toil has been spared to make our work effective in the building up of the kingdom of Christ.

We are glad to say that the work of the society appears to have been appreciated as never before. More of our own books have been sold during the past year than in any other year of the society's history. Notwithstanding the sharp and oftentimes unscrupulous competition in periodicals we have been obliged to meet, we have made a gratifying advance in our periodical trade. Our Bible business is said by those who know the facts in the case, to be equal to that of several of the other and largest denominational houses combined. We have had a wide and generous support in our missionary work. From all quarters we have had expressions of appreciation and gratitude for the work done by our colporters, Sunday-school missionaries and chapel cars. We have enlarged the number of our colporteur wagons, but the call for still greater increase continues to come to us from all parts of the land.

We are also in better shape financially than at any time since the fire. We have been able to meet our obligations as they came due, and have closed the year with a surplus in the treasury of the Publishing Department. The contributions to our Missionary Department have greatly encouraged us. While we have not as yet met the losses inflicted upon us by the fire, the burdens resulting from these losses are much lighter, and the time apparently not far distant when they will altogether disappear. Taking everything into account, we feel that we have great reason to rejoice over the work of the year and to take hope for still greater results in the years to come.

## THE RESULTS OF THE YEAR.

In the Publishing Department the aggregate of sales for the year is \$294,795.18; merchandise, \$295,719.16; periodicals, \$2399.

076.02. This shows an increase over the sales of the previous year of \$28,829.91, a very gratifying advance considering the condition of the book trade and the severe competition in periodicals. In the Missionary Department the receipts for missionary work from churches, individuals, income from invested funds, bequests, etc., were \$114,610.23, an increase over last year of \$5,627.99. The deficit at the beginning of the year was \$18,624.26. It is now \$35,046.80, showing an increase of \$6,422.54. It should be remembered that this deficit has been accumulating for several years. The increase during the past year is due, not to diminution of receipts, which were larger than those of the previous year, but to increase of missionary work and an enlargement of beneficence—such increase and enlargement having been forced upon us by demands and needs which seemed imperative. Had we not responded to these important calls we would have closed the year with a decrease of the deficit, the additional expenditure for missionary work amounting to \$6,068.28, and in grants to \$4,294.06, or \$10,877.88 in all. For Bible work we have received \$11,941, making the entire amount coming into our missionary treasury for use during the year \$126,551.28. In addition to this amount we have received \$10,800 in annuity funds. We have also received from a noble brother, who will not permit his name to be known, \$40,000 for our regular work, which, under the conditions named by him, will give us for the support of our missionary department, particularly our chapel cars, \$5,000 per year for a period of nine years. The total amount received during the year from all sources is \$289,981.23.

## PLANS FOR THE FUTURE.

It should be understood that the work of our society demands considerable thought and planning for the future. In all the departments of our work we are endeavoring to make proper provision for future demands. In the Publishing Department we are arranging not only to give the world the Bible as revised by Baptist scholars, but a commentary covering the entire Word of God. We have now the American Commentary on the New Testament, which has greatly approved itself to other denominations as well as to our own. A commentary on the Old Testament corresponding with that of the New is being prepared under the general editorship of Dr. Alvah Hovey, and we hope soon to issue the first volume of this commentary. We also expect to complete our series of Baptist histories, handbooks and biographies, and to issue, as they may be called for, periodicals for Sunday-school work on new lines and fully adapted to the varied needs of our people. These enterprises involve a large outlay of money, time and toil, but we shall not be deterred on this account from doing our best to maintain the standing of the denomination in the world of letters, and to provide the printed material that the denomination may require. In a word, we hope to use the power of the press to the utmost in furthering the interests of the Baptist cause and in winning the world to Christ.

## PUBLISHING DEPARTMENT.

The number of manuscripts submitted to us for examination with a view to publication has not been so large as in some previous years. The entire number

was 109, of which number 29 were adopted, and 80 were returned to their authors. It will be seen from these figures that the largest proportion of manuscripts submitted to us find their way back to their writers. This is due in part to the fact that we have been supplied with similar material in previous years, or that for various reasons it did not seem advisable for us to accept manuscripts, though excellent in themselves. A reason which likewise is very influential in declination is that the character of work is frequently of too low a standard. Almost every one at the present time fancies that he or she can write for publication. But it is one thing for a person to have a thought that to him may seem important, and quite another to have one of importance to the general public, and to put it into such form as that it will meet with the public's approval. It is well for all who would have their products find their way into book form through the channel of the press to make them as perfect and complete as possible.

As the manuscripts examined by us have not been so numerous as in some previous years, so likewise has it been with the publications which we have brought out. The entire number for the year is less than that of last year. This diminution arises in part from the fact that there is a constantly decreasing demand for the so-called Sunday-school book. We have referred to this in previous reports, and pass it here with simply a word. The increase of the public and the circulating library, and the greater number and higher character of Sunday-school periodicals have combined to decrease the demand for Sunday-school libraries. Another cause is the fact that Sunday-school library committees now replenish their stock by resorting to publications of a general character, and very largely throw out those that formerly they considered. In many cases we are inclined to think that the books are chosen that will not compare favorably in their general influence with those that are cast aside. "David Harum" is hardly a good substitute for "Grace Truman," and "Midshipman Easy" can scarcely be as elevating as the "Life of William Carey." This is a matter perhaps even more for the consideration of others than for us.

There were twenty-seven new publications issued during the year, and of these 990,157 copies have been printed. The entire number of books, pamphlets, periodicals, tracts, etc., new and old, printed during the year is 48,555,007 copies. The total number of pages printed during the year, reduced to 16mo size is 1,117,580,101.

The total issues since the organization of the society are 9,416,070 copies of books, periodicals, pamphlets, tracts, etc., equal to 21,091,812,114 16 mo pages, and equivalent to 70,804,874 books of 300 pages each.

The missionary work of the society has been most successful the past year. There never was a more promising outlook or greater fields of usefulness than now. This society has always been the helper to every other society. All of its missionaries are working in the heartiest co-operation with the boards of the states where they are working. The society enters upon its sixty-second year of colportage work with great encouragement and renewed enthusiasm. Nothing can be substituted for house to house work. The six chapel cars

## CATARRH



The treatment of Catarrh with anti-septic and astringent washes, lotions, salves, medicated tobacco and cigarettes or any external or local application, is just as senseless as would be kindling a fire on top of the pot to make it boil. True, these give temporary relief, but the cavities and passages of the nose and the bronchial tubes soon fill up again with mucus.

Taking cold is the first step towards Catarrh, for it checks perspiration, and the poisonous acids and vapors which should pass off through the skin, are thrown back upon the mucous membrane or inner skin, producing inflammation and excessive flow of mucus, much of which is absorbed into the blood, and through the circulation reaches every part of the system, involving the Stomach, Kidneys and other parts of the body. When the disease assumes the dry form, the breath becomes exceedingly foul, blinding headaches are frequent, the eyes red, hearing affected and a constant ringing in the ears. No remedy that does not reach the polluted blood can cure Catarrh. S. S. S. expels from the circulation all offensive matter, and when rich, pure blood is again coursing through the body the mucous membranes become healthy and the skin active, all the disagreeable, painful symptoms disappear, and a permanent, thorough cure is effected.

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have been doing successful work. Not less than 10,000 persons have professed conversion in meetings held in these cars; 101 churches have been organized, 87 meeting-houses have been built at a value of \$110,000; 197 Sunday-schools have been organized, and 2,876 have been baptized. Surely God has blessed this agency.

The following is the summary of the missionary work: Number of missionaries and workers, 124; days of service, 31,886; miles traveled, 782,888; books sold, 28,821; books given away, 1,774; pages of tracts distributed, 1,070,478; sermons and addresses, 20,554; prayer-meetings held, 6,474; families visited, 77,412; persons baptized, 780; churches constituted, 87; Sunday-schools organized, 546; institutes held and addressed, 454; Sunday-schools and individuals aided by donations of Scriptures, books, periodicals, etc., 2,952; pastors and ministerial students aided with grants for their libraries, 511.

Dr. P. S. Henson followed in a truly Hensonian speech on "The Missionary Work of the Society and its Relations." And the large audience listened with pleasure till 10 o'clock, and would have liked nothing better than to have listened till 12.

Among his striking sentences these are a few: "I am to speak of the missionary work of the Publication Society—and that is all the work which it has. The devil does not like that sort of business—and having lived both in Chicago and New York, I believe in the personality of the devil. The devil is shrewd in his methods. The devil seeks to use the meeting-house as a sort of cold storage warehouse. The evil church had no meeting-house; we have meeting-houses to burn—and I sometimes think that is the best use to put some of them to, for at any rate there would be a light before there had never been a light before. Somebody has suggested that the priest and the Levite who passed by the wounded man on the way to Jericho were going to attend a convention at Jerusalem on 'How to reach the masses.' The devil is the prince of counterfeiters. He would shut up our religion to the Sabbath, and then cut off the Sabbath at both ends. He would shut up religion to the meeting-house, and then have that shut up three months in the year; as in New York.

## FRIDAY MORNING.

Rev. E. P. Tuller moved to send a message of salutation, etc., to the Presbyterian General Assembly, then meeting in New York.

Dr. G. W. Lasher, of Ohio, arose immediately, saying: "Mr. President, I want to make my old speech. I have been making it for a great many years, off and on. I oppose that motion. It may seem very queer, very unfraternal and very unkind to oppose a motion of this kind. I have been noticing, during all these years, that never in one single instance did we receive a message from the Presbyterians first. I've got tired of it. We are always toying to them. They never toady to us. I am opposed to it. I am opposed to putting ourselves in that attitude overlastingly."

Mr. Tuller answered him, urging that the message be sent, because the Northern Baptists are getting nearer and nearer to the Pedobaptists. If this is true, he ought to be ashamed of it and do nothing to move Baptists from their old landmarks. The resolution was adopted, Dr. Lasher alone being opposed to it. I was very much surprised at such a vote in the Publication Society, that having a far larger proportion of Baptists with backbone, and Baptists without weak-knees than have the other societies. Now if Dr. Lasher had only had a large delegation of Southern Baptists there, he would not have stood alone in a manly exhibition of a proper pride—the spirit which Paul showed when he required the magistrates to come themselves and fetch him out of prison.

Rev. Dr. J. W. Conley, of Nebraska, was the first speaker upon the Sunday-school as related to denominational life. He made a good, strong Baptist speech which made one think he could not have been one who voted meekly to send greetings to the Presbyterians who never send greetings to the Baptists. He said our denomination stands for important truths which must be maintained with all our strength. Denying that a child through natural birth enters the kingdom of heaven, we are compelled to present the claims of Christ for personal acceptance. If we cease to be evangelistic we shall cease to be anything. With Baptists knowledge of the Word of God is vital, for with us the authority of the Bible is supreme.

Rev. E. M. Thurber followed his subject, being: "How can Sunday-school work be improved?" He said truly: "A proper understanding of Sunday-school work involves much more than the too current impression that it is a Sunday gathering at some convenient time of youth

from the families of the congregation, with such others as can be induced to attend, for the purpose of religious instruction, with other features of a more social nature, whereby the popularity of the church is increased and a godly number made available to be gathered in at the next revival, combined with a constant lookout for some kind of premium by which new recruits can be found to replace the too numerous desertions." He said the most important thing to do in improving the Sunday-schools was to get the young men. The lack of men both as teachers and as scholars is lamentable. He made several suggestions as to the best things to do to improve the Sunday-schools, some of which savored too much of professionalism, and introduced too much machinery.

CHANGES IN CONSTITUTION.

Last year at Springfield a resolution was passed calling on the three societies to alter their constitutions so as to make the terms of membership the same in all of them. The following article was adopted unanimously:

"This society shall be composed of annual members appointed by contributing churches, individual annual members and honorary life members. Any regular Baptist church contributing to the society, may appoint one annual member, and an additional annual member for each \$50 contributed, but no church shall be entitled to more than ten such annual members. Individual members of regular Baptist churches may constitute themselves annual members by the payment to the society of the sum of \$10 annually. Honorary life members may be constituted by the payment to the society, whether by themselves, their friends or churches, of \$50 at one time, or in sums of not less than \$10 in consecutive annual payments. Every such honorary life member shall have a vote in the meetings of the society so long as he continues to be an annual contributor to its treasury, provided he is a member in good standing of some regular Baptist church."

FRIDAY EVENING.

The Committee on the Missionary and Bible Department reported through their chairman, Dr. C. H. Dodd. With a few earnest words he introduced the speakers.

Rev. D. P. Ward, of California, spoke of what had been done, and what is still needed in that great state. He said there are 12 counties in that state without a Baptist church.

Dr. T. J. Waime was enthusiastic in his praises of the colportage wagon work, though why a colporteur who goes in a wagon is superior to those who have so many years gone on horseback without any parade and drum-beating he did not show.

Rev. O. H. Rost has charge of the chapel car, "Glad Tidings." He made an interesting speech on the work of these cars.

FRIDAY NIGHT.

Rev. S. X. Floyd, a negro from Alabama, spoke of the work among Alabama negroes. He said there had been a very great advance among them. His speech was a good one, but was made offensive to many Southern Baptists by his complaint that in Southern society the negro's color is a "badge of essential inferiority." The meetings of the Publication Society are generally kept free from things offensive to Southerners, which are left to the Home Mission Society.

The negro was followed by Bro. G. W. Truett, of Texas. His subject was, "The Life and the Leaf"—the leaf being the printed Word. His speech was most eloquent and filled with strong thought. He said:

"The printing press is man's greatest mechanical triumph. By means of it we may become the heirs of the thoughts of the wisest and best of all the ages, and by means of it we may have the very transcription of the thoughts of God. There is no invention of man that can even compare, therefore, with this. By means of this press one may become the companion of the great and good in the generations past. They enter his home, however poor that home may be; and thus Franklin enriches us with his wisdom, and Shakespeare opens to us the worlds of imagination, and Milton sings to us of Paradise.

"We are never to suppose, of course, that the press can take the place of the preacher. The progress of civilization, the making of many books, the vast increase of schools of learning, the amazing triumphs of the press—mightily as are all these agencies, they never supersede the divinely sent preacher.

"And let not the preacher for a moment lose sight of the divineness of his mission. Of him some one has truly said that he holds a divine commission, he preaches a divine revelation, he is animated by a divine motive, he accomplishes a divine result, he is dependent upon a divine spirit. But while it is true that the press cannot take the place of the preacher, it is likewise true that the preacher cannot take the place of the press. They need to go hand in hand, and their union needs to be as vital and indissoluble as was that of the Siamese twins. A striking illustration of this truth is found in the rise of Protestantism. The preacher alone could not bring about the great reformation, neither could the press alone. Luther was the preacher, Erasmus the writer. The two combined could bring about such triumphant results. And still more striking is this great truth in the union of Christ, the incarnate word, and Christ the written word. The incarnate word was not enough, neither was the written word enough. The two needed to be, and the one is the pledge for the perpetuity of the other. It is therefore true that the two storm centers of all religious history have been Christ and the Bible. The one is the complement and counterpart of the other. They are one and inseparable.

"The Reformation activity began when Luther, rummaging in the library at Erfurt, came upon a dusty copy of the blessed Scriptures. Luther unchained the book and it flew abroad with the flaming torch, and the flying abroad of this blessed truth set thrones to tottering and tyrants to trembling, and led to the banishment of the dark night of the Middle Ages, and the mental and moral reformation of all Christendom."

The meetings of the Missionary Union and of the Publication Society were exceptionally good from the standpoint of old-fashioned Baptists. There were no scintillation shows, as if the societies were composed of children; there were no political resolutions good, bad or indifferent; there was no false doctrine, and no woman spoke in the meetings. The Chicago Standard says that "the denomination has been so long under the yoke of a set pro-

gramme that the greatest steps of progress was the re-establishment of the right of freedom of speech." We hope that the Northern Baptists will sturdily maintain the freedom they have asserted from the yoke of the Secretaries' autocratic power.

PROGRAMME.

The following is the programme of the Missionary Meeting to be held with Gilead Baptist church on Saturday and Sunday, June 28 and 29, 1902.

SATURDAY.

- 9:30 A. M.—Devotional Exercises, led by M. W. Whyne.
- 9:45 A. M.—The Mission of a Baptist church—S. H. Tabb, R. C. Kimble.
- 10:30—What are the Three Greatest Hindrances to Christianity? Free discussion, five minute speeches, led by M. W. Whyne.
- 11 A. M.—Sermon—E. F. Hagan; alternate—J. D. Allen. Adjournment for dinner.

AFTERNOON.

- 1-2—Board Meeting.
- 2 P. M.—The Spirit of Missions the Spirit of Christianity—R. H. Demant.
- 2:45 P. M.—The Progress and Worth of Baptist Principles—T. T. Eaton.
- 3:30 P. M.—The Christian and His Money—W. H. Brengle. W. B. Gwynn.

SUNDAY.

- 9:45 A. M.—Sunday School Mass Meeting—Addresses by A. N. Whittinghill, R. C. Kimble and L. A. Faarrest.
- 11 A. M.—Sermon—J. N. Frastridge; alternate, W. O. Carver.
- 7:45 P. M.—A Study of the Commission, (Mt. 28: 19, 20)

- 1. The Duties Enjoined—W. J. Puckett.
- 2. The Promise Given—W. H. Brengle.

J. B. HUNT,  
W. J. PUCKETT,  
Committee.

PROGRAMME.

The following is the programme of the 6th Sunday Meeting of Salem Association—Irrington Baptist Church, June 27th—29th, 1902.

FRIDAY MORNING.

Devotional Exercises: Conducted by Bro. Luther Drake.

- 1. "Scriptural Divorce: The church and preacher's duty concerning it."—Rev. D. F. Shacklett and Rev. Frank Kennedy.
- 2. "The law of Moses, and how it applies to the people of the Christian dispensation."—Rev. T. J. Duval.
- 3. Are all Christians held responsible for the preaching of the Gospel to all nations?—Rev. J. J. Willett and Q. C. Augenbright.
- 4. "Nature, and importance of discipline in the church"—Bro. W. H. Bruner.
- 5. "Ought women to preach, or teach before mixed assemblies of people?"—Rev. Judson Hickerson and Rev. John B. Willett.

6. P. M.—Sermon—D. T. Shacklett.

SATURDAY.

10. A. M.—Devotional exercises—J. J. Willett.

- 1. "How to develop the missionary spirit in a church"—Luther Drake and J. T. Lewis.
- 2. Board Meeting—Missionary sermon by Rev. J. W. Bowder—11 o'clock.
- 3. "Is faith the gift of God, or simply the act of the creature?"—Rev. O. M. Bushanon.
- 3. P. M.—Sermon J. J. Willett.

SUNDAY.

9. A. M.—Devotional Exercises—D. F. Shacklett.

- 1. "How to get the people interested in Sunday School work"—Rev.

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**THE FARM**  
 KENTUCKY TRADE MARK

Mare mules are selling at from \$75 to \$85 in Clark county.  
 An exchange says it is predicted that export cattle will bring 77 per cent. in this section before September.  
 S. H. Yeager tells the Advocate that in Garrard county much wheat is being ruined by the fly. Yates Hudson has a field which has fallen to the ground.  
 Wm. B. Woodford yesterday sold to L. A. Soper, of Little Rock, his 80-acre crop of blugrass seed on the ground for \$1,500.—Paris Kentuckian.  
 Milton Young, of Lexington, has sold at private sale to a St. Louis horseman, for \$1,000, his two-year-old colt, Light Hunt.  
 Frank W. McKee, of Woodford county, delivered recently 307 lambs, averaging 70 pounds, that he sold to Mr. Jones, of Georgetown, at \$4.10.  
 Young, Bridgewater & Co., of Lebanon, sold recently to Julius Frank, of Cincinnati, 841 head of slop-fed cattle. The price paid was 5 cents and the deal aggregated \$34,360.  
 At Mt. Sterling, W. T. Phelps refused from Morris' agent an offer of \$6.25 for his export cattle, but sold to Green & Turley, for August delivery, at \$6.50. The cattle will average about 1,450 pounds.  
 Probably the largest crop of wool ever sold in LaRue county was sold recently by Messrs. D. J. and Thomas Thurman to Bery Solomon. There were 3,000 pounds of it and they got 16 1/2 cents a pound, cash.  
 It is said that the wheat crop of Woodford county will not make over one-third an average yield. In Hardin county wheat will hardly be a half crop. The oats crop is almost a failure, and cut worms have been so bad that at least 10,000 acres of corn will have to be re-planted.  
 Jones Well bought of James Ferguson, of Bourbon county, 57 head of 1,450-pound cattle at \$6.25. Well also bought of James E. Olay, of same county, 350 head, estimated weight 1,500 pounds, at the same price.  
 It is said that Morris Threlkeld's wheat will make 30 bushels to the acre. He has led the county on wheat yield for fifteen years. Messrs. Basil Mitchell and J. G. Mallon tell us that the average yield in the county this year will not exceed five bushels to the acre.—Harrodsburg Herald.  
 E. P. Woods bought 80 lambs of O. Shanks at 5 1/2 for June delivery. Mr. Thompson, of the Freshersville section, sold to Sweeney Morgan 75 hogs, weighing 300 pounds, at 6 cents, June delivery. E. P. Woods has bought about 700 lambs at 5 to 5 1/2 cents. He will ship in a day or so a carload of hogs to Cincinnati, purchased at 6 cents.—Stanford Democrat.  
 An observing farmer says: "There are some curious things about corn, and one is, where do the red and speckled ears come from when you do not plant any but white corn? And another is, why don't we find an ear with an odd number of rows on it? You can find a four-leaved clover, but you never found an odd row on an ear of corn yet. It is always fourteen, sixteen, twenty, or some other even number and we would like to know about its mathematics and what objections nature has in these instances to odd numbers."

**APPLES FOR EXPORT.**  
 New Best Grown and Mended.

It is only in the last quarter of the century just closed that American apples have been exported in any large quantities. Forty years ago Robert Fell, near Newburg on the Hudson, sent over to England Newtown Pippin in bushel boxes, and so well were they liked that they sold readily for \$8 to \$10 per box. From that time there has been a steadily increasing demand for our apples, not only in the English markets, but recently in Germany and France. So thoroughly established is this foreign demand for our fruit, that it becomes a vital problem for us fully to understand what these new markets most desire, and then aim to meet in the best manner their requirements.  
 As the Newtown Pippin was among the first varieties to be shipped abroad, the appetite of the English consumer was whetted with one of the best apples, in the point of flavor, that ever grew; hence the American fruit grower must understand that fine quality is recognized, and that the best is always sought for, especially by the English buyer. One of the first considerations in our export trade is that of well-grown apples, and as the orchard is the only place in which to obtain them, orchard management becomes of vital importance. The best fruit can only be produced upon trees that have been well grown and cared for. Sufficient attention has not been given to the character and quality of the trees generally, that have been set for orchard purposes. This arises from the system of propagation in which no significance has been attached to the selection of quality in the character of both the tree and its fruit.  
 The first step, then, toward improvement of our apples for export is to begin with better methods for propagation of trees, by the selection of buds from those that have reached some degree of maturity, that show constitutional vigor and strength, resistant power in foliage against disease and fruitfulness; with greater uniformity in these desirable qualities. The buyers of nursery stock must not expect that they can purchase trees so grown at the prices for which ordinary stock is offered. It will cost the nurseryman more to produce trees under this method, for buds taken from mature trees will not grow as readily as from young immature trees, as there will be more misuses; but trees thus grown are easily worth 100 per cent. more to the orchardist.  
 I do not speak from the standpoint of theory on this point, consistent though it may be, but from ten years of experience on this line. I feel sufficiently assured of its value to insist on having all of our trees thus propagated in the nursery. Ten years ago we planted a block of North-Spire upon which to insert buds and scions of the best Kings that could be found in the state. The King is one of the most desirable apples to export, for it is highly prized by the English consumer; but the tree is constitutionally weak, is particularly subject to attack of apple canker, and will not live beyond twelve or fifteen years; hence it is not a safe variety to plant in large quantities. By selecting buds from the best trees that could be found in Tompkins county, and topworking upon so vigorous a stock as the Spy, we have established a King orchard that will have long life and prove to be of great value.

These trees that topworked began to bear fruit when four years of age, and have not missed a year since; even during the past, which was one of general failure, they produced a full crop, a large proportion of which was high-grade fruit. Up to this time there has been no appearance of canker, and they give every evidence of having good business quality in them. We have also grown the Sutton Beauty on the same principle, the buds having been selected by Mr. Willard from his best trees. In 1890 we sent Sutton Beauties thus grown to the state fair; Mr. W. declined to allow the judges to pass upon them, as not being true to name, but when reminded that they were grown from buds of his own selection, he realized that he had failed to recognize his own child, and after a few more vigorous scratches of his head in closer examination, decided they were correct in name, but were the finest in size and other points that he had ever met.  
 The use of nitrogenous cover crops is being widely advocated, and wisely so, but there is a limit beyond which it will not be safe to go in this direction. For eight years we have used crimson clover in an orchard, and while the results have been highly beneficial in most respects, one of the effects has been to lighten the color of the red apples.  
 The advantage of spraying is too well understood to need discussion. It holds, however, a very important relation to the successful shipping and keeping of apples, for where apple scab is allowed to exist, the decay of the fruit will be far more prevalent, while bitter rot makes the fruit entirely worthless. If insects are allowed to injure a considerable quantity of the foliage of the trees, there can be no perfect development of the fruit, and the results from exporting will be disappointing. One of the chief causes for the large shrinkage reported in foreign shipments of apples is the practice of leaving the fruit lying on the ground in piles in the orchard before barreling. This injures the apples for either keeping or shipping. The earth becomes heated during the summer, and when apples are left in piles, the heat passing off pushes them on rapidly to maturity, and when barreled they shrivel, and after a long journey on shipboard, they often open badly, as the result of thus being handled in the orchard.  
 If these requirements in our export trade are fairly met, and we begin right, with trees bred for a purpose, properly cared for, and the fruit well selected and packed, the limit of apple growing and the profits to be cleared from it are practically beyond our present comprehension.—GEOFFREY T. POWELL, in Country Gentleman.

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**Items of Interest.**  
NEWS THE WORLD OVER.

On Staten Island an automobile killed one man and seriously injured three other men and a lady. One of them had both legs broken and was injured internally so that there is little hope of his life. W. O. Baker was driving the machine. The papers report that one gentleman in Brooklyn who got thrown to his car carries a stone with him. If an automobile is about to run over him he throws the stone and knocks the driver from his seat. A man being allowed to defend himself, he is not molested, but is generally carried. Every one ought to learn the art of stone throwing in self defense.

Verily the world do move, when the old Lincoln abolition paper of Massachusetts, the *Springfield Republican*, thus comes to the defense of the South against President Roosevelt's attack: "It seems to be the fate of the *Springfield Republican* to arouse bitter antagonism among the Southern people. His Memorial Day oration at Arlington Cemetery contained passages which are already fervently resented by Southern Senators and Representatives in Congress. In many ways it was an extraordinary speech to come from the President of the United States upon such an occasion. Not in thirty years have we had another President who in like manner would have thrown discretion to the winds."

To control the speed of the automobiles is becoming a serious question in New York City. The law fines for going at a rapid rate, but what can a policeman do when the machine runs from him at the rate of thirty miles an hour? The millionaires' sons are willing to pay the small fines when they are caught, and go on violating the law. A whipping post would control them.

Prof. Shaler, in the *North American Review*, says the eruption which destroyed St. Pierre was not to be compared in violence to many others. It was only about 100th part as violent as that of Krakatoa. What made it so destructive was the proximity of a large population and the mixture of poisonous gases which were borne down in a deadly blanket by the dense fall of the ashes.

Prof. Krause, the German explorer, has gone with a party to attempt an exploration of the remote parts of Madagascar. He was led to do this by the recent finding of an egg of the great spirocha which was found floating about in St. Augustine bay, on the southwest coast of the island. The egg may have been brought down by the flood from the neighboring interior, which is most probable from its fresh condition. Though it may have been buried for centuries in the sand, preserved by some curious freak of nature.

Two parties have in past years gone to look for this bird in Madagascar, as stories of such a bird have been current among the natives. But both parties met death in the barren desert of Kiliarive. The egg in the thirty-fourth in diameter, and the largest is 9 by 14 inches in diameter. The spirocha is thought to have been 15 feet high, and to have weighed a ton. A live specimen would be a dangerous foe.

At Kansas City, Mo., on Southern Memorial Day, in Forest Hill Cemetery, was unveiled a monument erected to the memory of the Confederate soldiers who were killed at the battle of Westport, formerly a suburb of Kansas City. The oration was delivered by Judge James B. Gaunt of the Supreme Court of Missouri.

A Lieutenant of the Second Infantry was tried by court martial in Manila for the cold blooded murder of a prisoner. His guilt was proved beyond a doubt and he was sentenced to dishonorable discharge and five years in the penitentiary—light penalty for murder of an unarmed prisoner. But Secretary Root has changed his sentence to the term of nine months and to a flogging back of 25 points in the line promotion.

In the House of Commons it has been stated, without contradiction, that Canada could secede from the British empire if she chose and not a finger would be lifted to prevent it. Knowing this, after the Boers have gotten their prisoners home, rebuik their farms and established their autonomy, let us set up for them, and let them get rid of all pretense of British rule.

Fuller accounts of the activity of Mombasa in Mozambique has been received. A great column of smoke and a shaft of fire shot up from the mountain and lava ran down its side. This was accompanied by an earthquake which carried away the government wharves and threw large quantities of machinery into the lake. The next day there was a severe shock in the case of Leon and Obinadago which did damage to the big buildings.

According to the *Chicago Chronicle*, 25 per cent of the big buildings in that city are unsafe or otherwise objectionable for living purposes. Twelve large structures being either or entirely unsafe. In the last four months, burning out 220 windows and causing the death of fifteen persons. It would seem that Chicago needs a better building inspector.

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. We charge and send a word for every word over that limit in advance. (Check the words and you know at once what the charge will be. After the money accompanied the notice, it will be brought down to 100 words.

**BRANHAM.**

WHEREAS, God in his wisdom has removed from our midst our young sister, Nora Branham, and has received her soul in the haven of everlasting bliss.

Resolved, 1. That we render thanks to our Father in heaven that he enabled her, by his grace, to consecrate her young life to his service. Accepting the gracious invitation, "Come unto me" (she received the fulfillment of the promise), "I will give you rest."

Resolved 2. That in her passing away our Sunday school has lost a faithful member, whose memory shall ever be cherished in our hearts as 'thou wert, at the last Christ-mass-tide, was bidden with Christ in heaven, aiding to walk in newness of life; who, after only five months of service to her Master, submissively yielded her will to his, though it led through the valley of the shadow of death, strong in the faith, that beyond the river of death, a perfect and complete life awaited her freed spirit, eternal life in heaven.

Resolved 3. That we sympathize with her loved ones in their bereavement, assuring them that from our hearts we loved her, and will sorely miss her as we gather from time to time to our Sunday school.

Resolved 4. That we pray the Father above to speak sweet peace to the troubled hearts of her dear ones, enabling them to feel that in her passing away another link is forged to the chain that draws them heavenward, when they will find, "Why could he cease when sorrow began; yes, there, up there, they'll understand."

Resolved 5. That a copy of these resolutions be sent to the family of our dear one, who is not lost, but only gone before to await their coming in the better land, and that a copy be spread upon our Sunday-school record.

**MRS. W. H. SLAUGHTER,**  
LILLIAN FORBES,  
ALLIE NUNBALLEY,  
Committee.

**DURHAM.**

Bro. Joseph B. Durham was born in March, 1830 and died May 18, 1902. He was converted when quite young and joined the Baptist church. For a number of years he was a member of the Baptist church in Greenburg, Ky. He was faithful to his Lord until death relieved him of his sufferings. The Sunday-school work for twenty-one years, had his undivided attention. As superintendent, a more faithful officer could not be found; he loved his work. As a citizen everybody esteemed him, of all classes—altruistic and kind to all. As a church member, promptness and regularity was his motto; as long as he was able his seat was never vacant. A pastor never had a more loyal friend and helper. A true husband, a kind, loving father, a faithful Christian and a generous helper to the needy. He was twice married. First, he married Miss Miller, of Green county, and, second, Mrs. Hopler, of the same county. Both preceded him into the heavenly home.

**GROGAN.**

Mr. Daniel Grogan died at his home, near Princeton, Ky., May 17, 1902, from injuries received by falling in front of a disc harrow on which he was riding, living, after being very badly mangled, about two hours. His death was a terrible shock to his family and many friends. His wife and three daughters are almost heart broken, having lost a most devoted husband and father. He was a good citizen and a consistent Christian. For twenty-seven years he had been a faithful member of the Baptist church in Princeton. He served four years in the Confederate army. Was born in Virginia 42 years ago, and was married 25 years ago to Miss Virginia Wright, of Kentucky. May God comfort the bereaved ones.

**ROSS.**

Elizabeth Ross was born in 1816 and died May 20, 1902. She was, for more than fifty years, a consistent and faithful member of the Baptist church. She was a patient and loving mother, a sympathetic companion and helpmeet, and a friend to the poor and needy. She leaves two daughters to mourn her death—Mrs. McWilliams, of Brownboro, Ky., and Mrs. McElwaine, of Clinton, O. L. POWEN.

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