

# WESTERN RECORDER

Faith, Hope and Love, these three.

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London Daily News publishes the statistics for Flimbury, a precinct in the city. As usual there were more men than either men or women, both day and night. We regret exceedingly that this is not the case in our own city, and we look upon it as the most glaring sign for "Old England." In the churches the total of the men was 1,200, and the women, and this was the case of the Methodist, Congregational, Quakers and Catholics. In the Episcopal churches the women outnumbered the men.

A demonstration in Hyde Park, London, against the Education Bill was the most impressive hundreds of years. Thousands of stern faced men marched after their leaders, waving banners on which were printed Fairbank's words to Balfour, "We will submit." As they followed their leaders they sang through the streets the war song of the Reformers, "O God, our help in ages past." &c., and the "Onward, Christian Soldiers, marching as to War."

Meyer led the strong hosts of the nationalists. John Clifford headed the ranks of the Baptists. As he entered the gate of the Park he met a man who had driven in quietly and had state to see how earnest these men were. When the speeches were ended they sang "Coronation."

Connection with the 250th anniversary of New York City, the religious statistics were published. In 1653 there was a house of worship which would seat 100. The yearly expense was less than the value of the building was. Now the houses of worship in the city worth \$133,000,000, and last year \$100,000,000 were expended in the city, and not what they gave to missions \$100,000.

A Unitarian writer in the Atlantic Monthly upon the slow growth of their churches in Boston it has retrograded. In 1850 thirty-two Unitarian churches were in what is now Boston. Now there are 27. The Congregationalists have grown from 21 to 38. But the slow growth has been with the Baptists and the Episcopalians.

Northern Presbyterian General Assembly which met in Los Angeles passed resolutions forbidding their preachers to perform a marriage ceremony for any divorced person who was not divorced for just reasons. It is said that such a law was needed in that church, but we are not sure it was passed.

## The Importance of Giving Serious Attention to Church Discipline.

W. H. KELLY, D. D.

The authority for discipline is lodged in the church. No one can question the fact that the Scriptures teach that it is the duty of the church to exercise strict discipline. That the church should have the power, and that it should be its duty to exercise the power is most natural. Every organization or society has the inherent right of self-defense. God recognizes this right in delegating the authority and urging the church to exercise it. God holds the church responsible for the maintenance of its true character. This would be manifestly unjust if it had not the right and authority to do so. There is very little discipline in our churches now. Why is this? Have our churches become so perfect that there is no need for it? Only upon this ground can discipline fall into disuse. This cannot be the case. The reason for the disuse of discipline is to be found in the unwillingness of the church to assume the responsibility. This unwillingness may exist for many reasons. There may not be enough spirituality in the church to exercise the authority, who will cast the first stone? There may be dread of giving offense; there may be a desire to hold on for the sake of members and support, &c. The one reason which will comprehend all others is the world has the church by the throat and is choking the life out of it.

What should be the feeling of the church when it is known that there are cases which call loudly for discipline? In the Corinthian church there was a very grave case, "And ye are puffed up and have not mourned that he that hath done this deed might be taken away from among you." This is expressive of that state of mind and heart out of which the judgment of discipline is to come. We have no right to pride ourselves upon our position, our wealth, our prosperity, to sing our songs and rejoice in our strength when we know that there is a serious reproach to the cause of Christ with which we are standing in outward fellowship. The church should be humbled; the church should be grieved, should mourn over the fact and should seek to remove the reproach either by seeking the reformation of the offender or rebuke him entirely from their midst. It should not be done coldly as a mere business matter, but in penitence and sorrow of heart it should be dealt with. We are all involved, we should be grieved over the blot on the fair name of the church, and over the fall of the offender. First, let the church humble itself, then let the case be dealt with. The church is a family; if one member suffers all suffer. The church is a body, if one member suffers all suffer. A mere sentiment must not control us; we must be moved by principle. To refuse discipline because of the harm we may apprehend is no reason for non-discipline. If it is exercised in the right spirit we have the right to believe and expect that good will come of it, else it would not be commanded.

The design of church discipline is twofold. First, as to the individual. This is expressed by the apostle when he exhorts the Corinthians, "To deliver such an one unto Satan for the destruction of the flesh that the Spirit may be saved in the day of the Lord Jesus." Here the subject branches itself again into two parts, the

present and future good of the offender. The present good is represented by the words "to deliver such an one unto Satan for the destruction of the flesh." Too many think of exclusion from the church as a trivial matter. The very thought of it should lead to reformation and crucifixion of the flesh. The future good looks to the salvation of the soul. This is to the end to which all discipline must be directed. Then there must be good in church discipline. Has a man any right to consider himself a child of God who will treat lightly the judgment of the church and continue in his wickedness? This certainly was not the case with the excommunicated person in the Corinthian church. It brought him to reflection and instead of becoming soured with the church he became soured with his sin, and he sorely repented of it. He regarded the action of the church as just, and it filled him with the deepest mortification and humiliation. He was not filled with the Spirit of the braggart, he was not determined to do as he pleased whether it suited the church or not, he respected the action of the church and thus he was led to forsake his sin. I take it that he valued his church connection, the privilege meant something to him, the church could better afford to get along without him than he could afford to do without the church. This is just what church discipline was intended to accomplish, it was intended to be a punishment for correction and reformation. I sometimes compare this state of mind with the state of mind usually engendered by church discipline at the present day. Sometimes it is possible for the church to have a persecuting spirit, but in the vast majority of cases it is not so. The church seeks the good of the offender. Suppose the spirit of the church to be right, the discipline does not seem at the present day to have a salutary effect upon the disciplined. Too many get mad and regard it as an impertinence for the church to interfere. Sometimes, too, the relatives and friends get mad at the church and render abortive the effort of the church to reform the offender.

The importance of church discipline is seen in its design with reference to the church. Not only is the individual good to be considered, but also the interest of the church. This we must respect even though the individual good may not be secured. Church discipline is to be an effort at self-preservation. "Know ye not that a little leaven leaveneth the whole lump?" The contagious character of evil should never be forgotten. Every sin strikes at the very life of the church. Discipline is not only to afford an example, but it is to get rid of a contagion. We isolate all patients suffering with a contagious disease, not simply to show to others what will be done with them if they contract the disease, but to prevent the disease from spreading and becoming an epidemic. The community thus protects itself. Evil is contagious, and if it is not suppressed it will infect the rest of the church. One worldly minded member will make others worldly minded. We cannot associate with evil persons without being affected by their ways. Now the ideal state of the church is that of an unleavened body a holy society. Thus must it be kept. "Purge out therefore the old leaven that ye may be a new lump." The responsibility of the church does not end when sentence of excommunication has been passed. The church has a duty not only before the excommunica-

tion takes place seeking to avoid exclusion if possible, but after exclusion to labor for and watch for signs of penitence, and be quick to restore to fellowship when the penitence exists. "Sufficient to such a man is the punishment which was inflicted by many so that contrite-wise ye ought rather to forgive him and comfort him." Exclusion from the church is a punishment not because it is expressive of the judgment of the church, but because it is expressive of the judgment of God, hence it should not be continued any longer than it reflects this judgment. When by the repentance of the offender the judgment is reversed, the action of the church should be reversed so as to fit in with the reverse of the judgment. Now the church cannot reverse the judgment of God, but it can labor to bring about that state of mind and heart in the offender which reverses the judgment. Our churches, too, often neglect this, we are too prone to let the offender go and make no effort to bring to repentance.

Again, the importance of church discipline is seen in that it is a public protest against evil. Let us remember that church discipline is not intended to decide, nor does it decide, that a man is not a Christian. The offender may, or he may not be a Christian. Some Christians do sometimes some very unchristian things. It is a solemn protest on the part of the church that the offender is not living in a Christian way. It is possible the offending party may not be a Christian, and it is certain in some cases he is not, but the discipline of the church does not decide that, it simply protests against the evil and says it cannot be tolerated in a Christian, or in a Christian church. The church owes it to itself and the world to make this protest. "I wrote unto you in an epistle not to company with fornicators." The apostle did not mean that they were not to associate with them at all. Then they must needs go out of the world. He meant that they must not be associated with them in church capacity and receive them as worthy of their Christian confidence, for they would be thereby regarded as approving the evil. We might not approve of it, we might really hate it, but the world would know nothing of that, and even though we might say we did not so long as they are retained in our fellowship, the world has the right to regard the church as approving. The only way the church can utter her public protest is by discipline. Some may say we have no right to judge but Paul says we have a right to judge whether one is living in a Christian way. Our churches are suffering to-day because of a failure thus to protest against the evils which so sadly mar the Christian life.

McLAREN, the greatest-pulpit orator in England, is now 77 years old, and for forty-six years has been pastor of his Manchester church. He has had a spell of sickness and his doctor has sent him to Mentone for a three months rest in the sunshine. When his father entered him at Stepney College, Samuel Green, who was one of the examiners, said to his son when he went home that they had passed a Scotch lad who would surpass all the preachers.

The serene beauty of a holy life is the most powerful influence in the world next to the might of God. Pascal.

The Fragmentary Hypothesis--Ferdinand and Isabella.

BY GEO. VARNER, D.D.

First of all, I am solicitous beyond measure that no typographical error should find its way into this important article, which I now forward for publication in the WESTERN RECORDER. For, though in a subsequent issue correction could readily be made, scores of other journals throughout the land, journals religious and irreligious, will be certain to transfer this epoch-making essay to their columns, and so scatter such errors far beyond the reach of my vision.

Thus, should the compositor, because of the obscurity in my chirography or of any defect in his own vision, mistake the adjective fragmentary for fragmentary, the refined reader might be repelled from perusing this learned attempt of mine under suspicion that I was aiming to use lightness of speech or to ventilate my linguistic attainments by coining new words at the very outset of my performance. Although, in truth, such an error of print would scarcely need correction, for "fragmentary" would be about as expressive of the thing here signified as fragmentary. I may go so far as to say that "fragmentary," etymologically considered, presents a phase of this hypothesis not disclosed by fragmentary, inasmuch as it evokes attention to the attachments of the fragments or the articulations of the composite collection. Withal, I want the typesetter to put up just what I write, even though any changes occurring to him might improve my article.

In the voyage to Laputa, Swift acquaints us with one of the painful and protracted experiments made by a typical philosopher of the academy of Lagado: "He had been eight years upon a project for extracting sunbeams out of cucumbers, which were to be put in vials, hermetically sealed, and let out to warm the air in raw, inclement summers." Instead of the participle "extracting" the typo synecopated it into *extracting*. No doubt the waggish printer intended to score a good point. Didn't he improve on his copy in dropping the "ing"? For, without controversy, the extracting of sunbeams from cucumbers must be a very exacting process. We suffer chagrin that the wide-awake dean has not informed us whether the cucumbers were the immature green or the mature yellow. Moreover, if he—but I forbear. The numerous conditional and categorical questions which emerge from such scientific experimentation are simply bewildering. Here, therefore, must end these preclusive cogitations.

Now, it has been commonly supposed that Prescott is the author of the well-known history of Ferdinand and Isabella. Though it may create an unpleasant shock to those who have unquestionably so believed, I am compelled to state that a critical examination of the work involves its authorship in extreme uncertainty. Indeed, this history bears to the keen-eyed critic—that is to say, the higher critic, internal marks of a plurality of authorship. To the thorough, up-to-date scholar, steeped in this kind of investigation, there are indisputable indications of the fragmentary origin of the work.

Some sharp-sighted critics, who can readily see something where there is nothing, and upon this basis push their analyses ad infinitum, conjecture that they can decry vestigia of not fewer than five original documents which form the substratum of this history. Others suggest that three such documents are sufficient to account for the scabrous, pectinated form in which this work now exists. And, indeed, it would seem that the three-document theory explains the present state of this crazy-quilt compilation (or compilation) about as well and as scientifically as the five-document hypothesis.

But for myself, deeply learned as I am in recondite matters of this sort, and greatly surpassing my fellows in this respect, I wholly discard both these suppositions, holding, as I have ever done, that while purely scientific investigation may not at all times be permitted to compass the grand unity toward which it constantly trends, yet, notwithstanding this, its high and sublime and glorious and divine prerogative is to seek to the utmost, the simplification and consequent oneness of all knowledge; nor will it ever abandon the search till it rejoices in the perfect realization of this *unus est deus*.

In pursuance, ergo (this Latin illative to be printed in italics) of this principle, which must command itself to the profound thinker, especially if he has been nurtured on German methods, I maintain the early existence of only two original instruments employed in the composition of this history. Its motley character and loosely strung

together sentence may be as fully accounted for by the less number of documents as by the greater. For, be it known, that each of these pre-existing fragments, whatever may have been its origin does itself carry indubitable evidence of having been the work of several hands.

In illustration and corroboration of my hypothesis I shall limit myself to a brief historico-philologico-critical examination of the chapter, which treats of the political and intellectual condition of the Spanish Arabs. I select this chapter, not because it serves my purpose better than several others of this history, but because I hope to make the gist of my high endeavor more clearly apparent to the mass of readers, who are very dull in apprehending the critical principles which lie at the base, and often very far under the base, of studies of this sort. Many of us who rejoice in belonging by a self-constituted right to the envious guild of higher critics, are necessarily compelled in setting forth our views to catch at data most obvious to the uncritical herd.

Now, in the first section or paragraph of this chapter, the author, whoever he may be, speaks of this people as Arabs and Moors, employing no other designation. Then, in the third section, still making mention of this same people, he (or she, perhaps it) designates them by the name of Saracens, without once calling them Arabs or Moors, as the writer of the former section has done. Still farther on, the name Mussulmans is used. Add to all this, that in one of these sections the religion of this people is called Mahometanism, in another Islamism. Then towards the middle of his patchwork history, these names are interchangeably employed.

This mingling of these various descriptive epithets in the later chapters of the work was to be expected. As the narrative progresses the compilers' individuality becomes more and more observable, and the welding of the parts much less apparent. Oftentimes the office of compiler gives place to that of narrator.

In this *wissenschaftliche Erforschung* the reader must accurately note and duly weigh the heterogeneous derivation of these different appellations and the manifold and various concepts wrapped up therein. One epithet indicates a people of the rising sun, or an Eastern people; another, a people of the desert; and a third, a people who followed a mighty leader, supposed to have flourished many centuries ago (that is, if he ever had any fleshy existence at all). Not only do we find in this so-called history names related to the Arabic, but also some derived from the Greek language, as Moor, which in that classic tongue signifies black.

However, in this article it is not intended to exhibit at any length the laboriously reached results of the investigations which I have carefully conducted on the latest and, therefore, the most approved lines of historico-critical research. These may be published in several forthcoming tomes, which I flatter myself the great literary critics will look for with restless expectation. However, this last promissory sentence the editor of the WESTERN RECORDER had better expunge, since the feverish desire to see my masterful work might prove enervating, especially during this hot weather.

From the glimpse here afforded, I ask, can it be possible for this history of Ferdinand and Isabella to have proceeded from a single hand and mind? To ask the question is to answer it. Here are appellations, some of Greek derivation and some of Arabic, employed respectively in this section and in that, with no trace of intermingling in the first sections of the history. All we have to do is just to come out from under the shadows of our prejudices and we shall clearly discern from these and kindred facts that nothing but the fragmentary hypothesis can account for this history in the form we now have it.

And then, too, at the end of this division of the work is a statement which Prescott himself could not from the nature of the case have made. All this and much besides will become more and more evident to the critical student of this history, which for so long has been attributed to Prescott.

Let it be observed that my examination has in this paper extended only to one chapter of this popular work, and only to two of the facts therein. Were I to pursue the same method throughout this chapter, and then carry it into all the rest, I could not only bring the fragmentary hypothesis into much bolder relief and throw a denser shade of doubt over its authorship, but I might even create a suspicion as to whether the history of Ferdinand and Isabella ever existed, or exists now in any form whatever. But I had better stay my hand—at least for the present.

For I have made it certain that the compiler of this history availed himself of two well differentiated classes of documents, the Saracenic and the Moorish!

Just one word more: I have entered anew upon this fascinating line of study in its wider application with the view of reviving in my own mind certain analogous theories which a few decades ago were suggested and applied to account for the disjointed form of certain old piebald compositions, Elohistic and Jehovistic, which for so many centuries inflicted themselves under a false show upon an over-credulous world—even on those nations of mankind who have gloried in exploiting themselves as the wisest, the shrewdest and in all respects the most intelligent.

Faith and Light.

BY RUSTICUS.

Our Saviour said, "Whoever believeth in me shall not walk in darkness." And John, his beloved disciple, wrote, "If we say that we have fellowship with Him and walk in darkness, we lie." Thus faith and light, unbelief and darkness, are inseparable. No more surely does sunshine change night to day than faith in Christ changes sorrow and fear to hope and joy.

Reader, did you ever think why this is and must be so? What makes moral darkness? Is it not sin? Every cloud in our sky comes from the evil in our own hearts, or in the hearts of others. We all assent to this statement; but do we realize it? Don't we sometimes half believe that our troubles and trials are arbitrary; that God sends them, or permits them to come, without any just cause? We know better; but we are tempted to forget, and it is well for us to try to trace these trials and troubles up to their fountain-heads. We cannot do this in all cases; but we can in enough to satisfy us that sin is the one bitter and deadly thing—the source of all our sorrows. Then, that which delivers from sin is the panacea of the soul. And, so far as the panacea is applied, the cure is removed.

Now, look at Christ, the sinless sin-bearer, the mighty God, dying for men; the risen and glorified Redeemer interceding for men. Remember that faith unites us with Him, as a branch is united with the vine; that faith clothes us with His righteousness, and transforms us into His image. What do such statements and figures mean? Is it not that sin has no more dominion over us? that we are not to walk under its damp shadows while we walk with the Son of God? that we are to walk in the light as He is in the light, because His blood cleanses us from all sin?

But you say: We are not cleansed from all sin; how, then, can we walk in the light? Look at yonder sky. It is not clear, and yet how beautiful! The sun gilds and burnishes the clouds. They reflect and refract His light, until the glory of heaven seems to come down to earth, and we can almost see with our mortal eyes, the golden streets, the jasper walls, and the gates of pearl. Oh, light can transmute our mists and vapors into pavilions that angels might dwell in! And so does Christ brighten the sorrows of life; so does He make even the darkness that lingers within us luminous with his love! There can be no night on the earth while the sun is shining, though there may be many clouds in the sky. And there can be no night in the soul while Christ abides in it, though that soul may be conscious of many imperfections, and may mourn daily over its shortcomings. The Divine Light will reveal its own holy beauty even amid the tears of penitence, as the sun kindles rainbows on the storm-clouds, making the vapors that would hide its beams multiply their glory seven-fold.

Then, simple faith is the condition of peace, of joy, and of hope. With faith in the heart, we have Christ there; we have the Sun of Righteousness there; and spiritual gloom is as impossible in that trusting heart as in Heaven itself. Heaven depends, for its blessedness upon Him who offers to abide in us. "The Lamb is the light of it." And if He brings into our hearts the celestial light, does he not bring as much of Heaven as the heart can hold?

A great practical error is that we have here, and now, only the toils and trials of the Christian life; that all of its joys are in the future. But though this life is a pilgrimage, and the way is through a wilderness, we need not go stumbling and sighing, and with heads bowed like the bulrush. The wilderness is lighted by the love of God. His grace and glory stream down upon it from the Celestial City. They reveal to us the home to which we go; they drive the wild beasts that would harm us to the dens; they warn us

with their vivifying beams; they cause flowers to bloom around us and birds to tinkle about us. Should we be sad, with the Celestial City in view, and its light shining about us?—Gladly!

The Dangers of a Prosperous Church.

By so much as we love our church we love for its prosperity. We work and pray that it may grow in numbers, in strength, in influence. We desire to see its cords lengthened and its stakes strengthened. We wish for its advancement in every direction. We are anxious that its membership shall be increased numerically, that its treasury may be filled so as to furnish its power to give the Gospel to the whole world.

While we wish for this prosperity, and are ready and anxious to do what is in our power to advance it, we cannot be unmindful of the fact that prosperity has its dangers. There are certain forms of strength and there are certain virtues that have oftentimes characterized individuals, churches and even nations, in times of privation or adversity. There is a rugged simplicity, courage, self-sacrifice, devotion that they are in danger of losing in times of prosperity and ease, and that they be sure to lose if they do not make most diligent efforts to maintain the lofty ideals of their early years.

We know how it was with Israel, and how the prophet lodged his charge against the people's prosperity because "Jeharum waxed kicked." We know how prosperity afflicted the early Christian church, and how the apostle's version of the Roman Empire under Constantine was the occasion for the introduction of a worldliness which found its final end in the temporal ambitions and corruptions of the Papacy.

There are dangers to guard against and well to be on our guard against them. Let us work evil that shall greatly darken our eyes and interfere with the good that we seek to accomplish. The great danger is that we become self-confident, and forget that our strength and safety is in God. Numbers, standing influence can of themselves secure no spiritual results, and the possession of warrants one in turning away from a simplicity of faith and life. We may not trust in these things, and yet our faith may be weakened and devalued by the edge that we have such great human strength.

There is the danger that unconventionality may be led to unite with the church for its very popularity of such connection, and by the very worldliness of the life, the church from spirituality of faith and life. There is the danger that men may be attracted into its ministry, as into places of ease and prominence and power, from motives rather than from a supreme desire to glorify God, and the church be led by men. There is danger that the simple doctrine of the Gospel, which alone have power to save, may be overlooked, and the wisdom of this which is foolishness with God, be pushed ahead of the pure evangel. There is the danger of wealth and fashion and caste may crowd out the churches, and a chasm be created, by the disparity that is enjoyed, between the churches, whose whom the church should reach. The danger that the church may take its gaze off of Jesus Christ dying for sinners, and fix it on the rich and beautiful material of the sanctuary, from which he is to be by a spirit which is not from him. These have occurred, and they may readily occur.

Our church can never be too large or too influential; too great in wealth or too successful in her efforts or too far in her attainments; if, all the time, it be to the Word of God to learn his will, and to Christ to do his bidding.—Herald of the byter.

If you look back to the men who have stood, and in the fuller light whom you stand, study their character, you will see that the real secret of their power by the harmonious blending of the knowledge loving powers in their nature; in the of their nature on both sides, so that they entered in freely here and you entered there, and you, and truth met, as it were, in the hospitality of their great souls. The man who has only the knowing power lets truth in, but it finds no loving power in man who has only the loving power in man, but it finds no truth to find. A real teacher welcomes both.—Phillips

Indian Territory.

BY H. E. WOMACK.

I am a missionary in the Indian Territory, and am located in Purcell, on the south bank of the South Canadian River. The town has a 4,000 population. Every indication is that this whole territory will soon undergo a great change. The lands are being given to the Indians and to the "citizens." So far as one can see, without traveling and investigating, there are more "citizens" than there are Indians. I have been searching for Indians. Not far from this point, I am told, there are some Indians, and they are full bloods.

THE INDIANS RICH.

The \$40 a head is being paid by the Government to these Indians. Not many people seem to know why this "40 a head" is paid to the Indians. But it is said to be accumulated interest on money that was due the Indians some years ago. The Government just paid the money for them, and is now handing it out to them. The Indians keep posted. They all know about the \$40, and they all know where to go in order to get it. They have been crowding themselves in Tahsomingo, the capital of the Chickasaw Nation, for more than a month. They are suffering themselves there without provision and food. There was some delay, but the money is being paid, and "Lo, the poor Indian," is happy.

This land is nearly all theirs, and much of it is good. Every one of them, big, little, young, full blood, half blood, quarter blood, eighth blood, sixteenth blood, thirty-second blood, sixty-fourth blood, down to one-hundred-and-twenty-eighth blood, gets his allotment of land. I do not know how thin the Indian blood must be to be one can by any possibility be cheated out of his land. The thinnest I have had my attention directed to is that given above, one drop of Indian blood mixed with one drop of white blood, and twenty drops of some other kind of blood. In addition to this \$40 and a large body of good land given to each individual, both old and young, half the value of all improved and unimproved town lots is given outright to these same Indians. And that is not all. Valuable mineral lands are withheld from the allotment, and the highest bidder, and the money goes to the very same poor Indians. I am not sure of this is all. But enough has been said to show that the "poor Indians" are the richest people in the world. They are all rich. There can be no "poor" one among them.

THE INDIANS ARE BAPTISTS.

I am told by Dr. A. G. Washburn, himself "Indian," and a great man among us, that nearly all the Indians are Baptists; that is, all who are members of religion. He further said that he found every full blood Indian who is a professer of religion at all, is a Baptist. It would seem from this that nobody has explained the Bible to them. You know every human being in the world, if left to himself, without any explaining of the Bible, would go to the heathen when he heard religion. What a pity that men do not let the Bible explain itself! Then there would be but one Christian denomination in the world. Well, it will be that way, just that way, some time in the future. When Christ comes, we find that all Christians are Baptists.

RAPID DEVELOPMENT.

The development of Oklahoma has been marvellous. Ever since the name of this thing to be called Indian Territory when lands and titles are sold and the country has an established government. The Indians are permitted, by treaty, to sell a part of their lands. White men are coming around, ready to buy. That will bring many people here. Then some cultivated, intelligent Indian lawyers have said that this treaty is altered in a very few years, and the Indians will be given permission to sell all their lands, and white man will buy. There can be no question but that this whole country will be filled by home-making people. That will call for many schools and schools, and will make towns and cities grow. Talk about Home Missions! This is the place for the Home Board to put their money.

ORPHANS' HOMES.

There are institutions abound in Oklahoma and Indian Territory. There is one in Oklahoma that has all white orphan children. This is owned by the Oklahoma Baptist State Convention. The members are in the lead. Let them lead. Then there is J. S. Murrow, for many years superintendent of our Home Board among the Indians, thought to establish an orphan's home for full blood Indian children. This orphan's home for full blood Indians is at Atoka, I. T. This is a fine place and only one in the history of the State for the red man's children. This is not all. There is another orphan's home at Okemah, I. T. This belongs to the Odd Fellows. It has been well dedicated, and I know it is for white people. There is another orphan's home at Pryor Creek, I. T. Another orphan's home is that of the "Children's Home Society" of Oklahoma City. This is not quite an orphan's home; rather it is a society, whose business it is to "find orphans" first, and then "find homes" for them in private homes. And last, is another "society," with headquarters in Oklahoma City, organized by "the German Baptists," to do the same thing last mentioned, "find orphans," and then "find homes" for them. There may be others.

Society" of Oklahoma City. This is not quite an orphan's home; rather it is a society, whose business it is to "find orphans" first, and then "find homes" for them in private homes. And last, is another "society," with headquarters in Oklahoma City, organized by "the German Baptists," to do the same thing last mentioned, "find orphans," and then "find homes" for them. There may be others.

DIVISIONS AMONG BAPTISTS.

There is some talk, I learn, of a division of the working forces among us in the Indian Territory. It would seem all the brethren want to work in missions, state and foreign, and all want to work in about the same way, but some want to work in a "branch" all to themselves. It is to be hoped that no such unwise separation among our people will take place. A great and crying need among us is more religion; humble, joyful recognition of God's love for us and a sincere desire to glorify God and do His will. That now lies at the bottom of all our troubles among ourselves.

PURCELL'S NEED.

I came here from choice. I chose to come because the need was so sad, so great. Intelligent Kentucky people are here. They are Baptists. Many intelligent and cultivated people are here. The very few Baptists here are true and loyal. They wept and prayed for a suitable Baptist ministry to save the dear Baptist cause in this important and growing town.

BIBLE SCHOOLS.

I leave here June 8 for Waco, Texas. For six years I have been a member of the faculty of the Summer Bible School, Baylor University, Waco, Texas. The lectures open Monday, 4 p. m., by Dr. B. H. Carroll, Dean. Regular work begins next morning. I founded and conducted the Midwinter Bible School, Durlison College, Greenville, Texas. That school has done great good. I expect, if the way opens, to have two such schools in the Indian Territory, one during the mid-summer and one during the mid-winter.

Purcell, I. T.

The Right Ground of Appeal to the Unconverted.

With reference to the unsaved, the preacher is a messenger, a herald, a proclaimer. He is not self-appointed. A message carrier, not a messenger. He must not, durst not, add to or take from the message. He is to be true to his Lord and to those to whom the message is sent if, in its delivery, he in any way modifies the message. The Gospel message to the unsaved is explicit. Paul puts it in few words in his farewell to the Ephesian elders, at Miletus: "Repentance toward God, and faith toward our Lord Jesus Christ. The sinner must repent and believe or he inevitably and eternally lost. On what ground do the Scriptures call on the sinner to repent? On the ground that he is a sinner—sinner against a holy God. He has transgressed God's holy law, and is under the curse of the law. He is totally unsound and unworthy, morally. From the crown of his head to the sole of his feet, he is full of festering sores. He has no health in him. His sin-biased nature is in revolt against God. He is at enmity against God. Constituted and related as he is, under the dominion, the guilt and the demerit of sin, he is not subject to the law of God, nor is indeed capable of it. For him there can be no justification and no regeneration without repentance and faith. Therefore, he must repent or perish. But it is the sinner's duty to repent on the ground that he is a sinner, and this apart from the consideration that repentance is in order to salvation. It is his duty to forsake sin because of its moral quality—because of its sinfulness. There is no sin apart from guilt. The whole sweep and import of Scripture charges man with sin and guilt. How much then is needed that conception and presentation of the Gospel, accompanied by the convicting power of the Holy Spirit, that produces personal, pungent conviction. Much preaching to the unsaved misfires. It fails to deal honestly with the sinner. It humors and coddles and fattens him. It halts and hesitates and temporizes. If the sinner is dealt with honestly and hopefully he must be made to stand in the fierce light of God's holiness until the very pains of hell get hold of him, and he is made to feel and confess his sin and guilt. 'Tis a woeful mistake to appeal to the sinner on such ground as to give him the notion that "if he would not only be greatly pleased but greatly flattered and greatly accommodated if he would only consent to repent and come over on the Lord's side.—Word and Way.

We understand that not only when judgment is made manifest before the eyes of the whole world, but also no less in the silence, God is busy. Even when Haman is not hanged on his own gallows, the law that condemn him is at work. Some day we shall make the important discovery that the universe is run not according to our minds, but according to God's. Then the task of life will be to key up its will to the will of God. The face of the whole world is changed under the power of this thought. Life is renewed in the gladness of the soul that emerges at last into the sunlight. The voice of doubt will no longer be heard, but in its place the laughter of faith is heard, and in its place, instead of interpreting life by death, or death by life, we shall interpret both by God.—Kz.

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

NEW BOOKS.

The Jewish Cyclopaedia. Vol. IV. Chazars-Dreyfus. Complete in twelve volumes. \$6.00 a vol. Funk & Wagnalls, New York.

This monumental work has now reached its fifth volume, and the high standard is fully maintained. A vast amount of information is here gathered that is inaccessible elsewhere. No man could follow up his investigations have found out in a long life time the facts here brought within easy reach of all intelligent readers. While we here have practically all that is known about the Jews, so linked are they with others that the work becomes a rich store of information about other nations and peoples, as well.

The article of chief general interest in the volume before us is by Dreyfus. His authority is conceded for the writer's protection, but evidently he knows what he is talking about. It is the most satisfactory, and the only really satisfactory, publication yet made on the Dreyfus affair. It should be universally read.

The article on Christianity is by Rabbi Kohler, of New York, and is from the advanced Jewish standpoint. It is interesting to see our religion through this rabbi's eyes. While denying our claims and many of our doctrines, the author is respectful and scholarly, and he recognizes that Christianity has been of great value to the world. For example, he says: "It checked infanticide and founded asylums for the young; it removed the curse of slavery by whitening the humbled Ionian man proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity and proclaimed the value of each human soul as a treasure in the eye of God." &c. Many of the topics are to be treated under separate heads in later volumes.

There are many articles of interest, e. g. Cookery, Creation, Cuslon, Dancing, on this Rabbi Kohler of this city is a contributor. Dictionaries, Diatomics, Chronology, Divorce, The Commandments, the 613, Cologne, Constantinople, Costumes, Dreams, Crime, Crucifixion, Debtor and Creditor, &c. Perhaps the most interesting biographical sketch is that of D'I-rari. Our fellow townsman, Mr. L. N. Demnitz, comes in for a sketch, and he furnishes two articles at least, which are of special interest, viz. Crime and Debtor and Creditor. In the article Crucifixion, Rabbi Hirsch makes a strange and unaccountable mistake. He says: "Jesus' legs were broken to shorten his agony," &c. John tells us: "But when they came to Jesus, and saw that he was dead already, they break not his legs." The illustrations are numerous and are very fine. The mechanical execution of the work is all that is to be desired. The publishers, Messrs. Funk & Wagnalls, are to be congratulated. This monumental work ought to be in every public and school library, and ought to be accessible to everybody. Individuals who can afford it should not fail to add the Jewish Cyclopaedia to their libraries, and they should invite their less favored friends to come and examine it.

Two Heroes of Cathay. Luella Miner. \$1.00 net. Fleming H. Revell Co., Chicago and New York.

Vividly and thrillingly does Miss Miner tell the story of the two heroes of Cathay, Hsueh Sheng and the two Chinese youths whose harsh treatment by American authorities, acting under the anti-Chinese laws, aroused such vigorous remonstrances. The book, while giving an interesting insight into Chinese character and life, is a powerful plea for the modification of our anti-Chinese laws. The lives of these two young men are of extraordinary interest to their own account, and Miss Miner not inaptly styles them heroes.

The Laos of North Siam. Lillian Johnson Curtis. Introduction by Robert E. Speer. Illustrated. \$1.35 net. The Westminster Press, Philadelphia.

Ever since the Siamese twins came to America our people have been interested in Siam, and yet they have taken little pains to learn of that strange country. In no land is the story of mission work of more thrilling interest. North Siam is the least known part of that curious country, and if this book has the circulation it deserves, that will soon be the best known part. The mission work in Siam is an outgrowth of the work of Judson in Burma, and it has been carried on by Baptists and Presbyterians. In this book we hear most of the latter, because of its authorship and purpose, but it is of interest to all. It is a valuable addition to the literature of missions and to the literature of travel. The reader sees the people as they are, and sees the progress of Christian work among them. The illustrations are from photographs and are unusually fine.

The Teachings of Jesus Concerning Wealth. By Gerald D. Henver. Introduction by Herriek Johnson, D.D. \$1.00 net. Fleming H. Revell

Co., Chicago and New York. Dr. Johnson commends this book as "far and away the most interesting realistic presentation of the subject" within his knowledge. Much light is thrown on the economic conditions which Christ's ministry was set, and these throw light upon his teaching. Our author combats the notion that our Lord was in any sense a communist, and sets forth that He taught the stewardship of wealth. The teaching of the Old Testament comes in for its share of treatment. It was not the purpose of Christ to teach economics, and what teaching He gave on this subject is incidental, but it is none the less clear. Much interesting and useful information is given here, and the book merits a wide reading.

From Love to Praise. By Herriek Johnson, D.D. 75 cts. net. Presbyterian Board of Publication, Philadelphia.

Here are eight telling sermons from one of America's foremost preachers. They are: I. The Love of God for every man; II. Emptying the sepulchre of a dead soul; III. The Word of God as a character-builder; IV. The labor question in the kingdom of God; V. The inescapable conclusion; VI. The intermediate state; VII. What shall the resurrection body be? VIII. God's great praising day. These sermons are vigorous, suggestive and stimulating.

A Help to the Study of the Holy Spirit. William E. Underwood, Introduction by W. G. Morehead. 75 cts. net. James H. Earle & Co., Boston.

A sane book on a great subject. The author covers the field of Scripture teaching in regard to the Holy Spirit, with clear insight and with broad horizon. The topics under which the things said are grouped are: The Name, the Advent, the Personality, the Deity, the Sealing, the Anointing, the Communion, the Fruits, the Baptism, the Falling, the Enduement, and the Resistance of the Spirit. A valuable biography is added.

The Sinner's Friend. A Book, by Col. C. G. Samuel. \$1.00. Broadway Publishing Company, New York. Illustrated by Wm. E. Hudson.

Col. Samuel, in favoring us with a copy of his book, wrote on the inside of the cover: "The contents of this little book was caught by me with mental hook: Mere recollections of a dream: My unfolding God's redemption scheme. Accept it—friend, and may it be: A message from my heart to thee! May God's own Spirit through it speak And not my voice so human weak." We have here a most reverent and devout presentation in verse of the life and work of Christ, as Redeemer, Saviour and Intercessor. The great truths of the Gospel are clearly and convincingly stated, and the reader can but be impressed by them. The name of the book is well chosen, and we hope it will do much good.

Vagaries and Varieties. William B. Riley. \$1.00. Hall, Black & Co., Minneapolis, Minn.

Dr. Riley is pastor of the First Baptist church in Minneapolis, and he gives us here a series of fourteen discourses on current vagaries, which he contrasts with their opposite verities. The topics are: Atheism, Anarchism, Agnosticism, Liberalism, Mammotism, Formalism, Supernaturalism, Eddyism, Darwinism, Simpsonism, Kosmickism, Perfectionism, Conservatism and Dogmatism. We know of no other book that covers this ground. Dr. Riley writes with clarity and vigor, and with a full knowledge of the subjects; although the reader may not always agree with him. For example, the author holds to the reality of modern miracles.

A Broader Elementary Education. J. P. Gordy, Ph.D., LL.D. \$1.00. Hinds & Noble, New York.

A strong, clear, clear and profound. The theory of automation is refuted and the real character of the child mind is portrayed. Many defects in current educational methods are pointed out and remedies suggested. The author writes with a broad and clear vision and with a thorough acquaintance with the literature of the subject. All who have to do with the training of children would do well to carefully study this book.

Achyn Barcadole. By Evelyn E. Green. American Tract Society, New York. Pp. 375. \$1.25.

The son of an aristocratic father and a plebeian mother begins life in the care of the humble family of dissenters from whom his mother had sprung. His parents are both dead, and his father has been disbarred because of his misalliance. The youngster drifts early into dissipation, meeting a "fairly dandied" in the neighborhood, who lures him into a perplexed and perplexing ambition to become both a "knight" and a "saint." The old cavalier father relents, makes him the heir of a title and the family estates, is converted by the lad from gloomy skepticism, and leaves him happy in the realization of the dreams of his childhood—the fairy maiden reappearing in time to fulfil her childish vow to become his "fair lady." A very charming account of a well-conceived and healthfully exemplary career. (See additional literary on another page).

God is not far from every one of us, but opens the eyes of him who desires to look into the wonders of his creation to find there healing from his artificialities, his errors of imagination, his self-deception. Science sees the universe as a magnificent whole, animated in the infinitesimal atom, and throughout the immensity of space by wondrous forces in obedience to fixed laws; a picture passing human comprehension, yet the contemplation of which, to him who has grasped in some degree its eternal principles, brings strength and joy in living.—F. Bettes.

**Sunday-School  
Lesson**

SUNDAY, JULY 12.

SAUL CHOSEN KING.

I Sam, 10:17-27.

Motto Text—"The Lord is our King;" he will save us.—Isa. 33:22.

Prosperity had been the portion of Israel for many years, and Jeonun waxed fat and kicked. Samuel had been a most able, just and successful leader, but Samuel was old and believed in old methods. They wished for something new. They desired to be "like all the nations," instead of being a peculiar people. Conformity to the world has always been a besetting sin with Christians in their days of prosperity. This weakness makes adversity necessary for the spiritual good of many of the elect, and as a wise father God chastises them.

Their pretext was a plausible one. Samuel's sons were not just judges like himself. But they could easily have dismissed them and found just judges. Satan never fails to find a plausible excuse for a Christian who wishes to conform to the world. God's words, "They have rejected me that I should not reign over them," show that the complaint was a mere pretext, and they really wished to be rid of the law of God.

"And Samuel called the people together unto the Lord at Mizpah."—The hill not far from Ramah, Samuel's home, where he had gathered them before their memorable victory over the Philistines. Samuel brings them a message from God briefly enumerating some of the great blessings they had received. "And you have this day rejected your God."—God had been their king and had done for them more than the greatest human king could do. That God delivered them from their enemies when they ceased from their sins and turned in penitence to him. They thought that a strong king would protect them from their enemies and let them go on sinning.

"Now therefore present yourselves before the Lord by your tribes and by your thousands."—Samuel had shown them that the secret desire of their hearts to get rid of God's yoke was known to the Lord, but God grants their request. Oftentimes the answering our prayers as we wish them to be answered would be a chastisement. When the churches wish to conform to the world, the Lord allows them to do so, but punishment is sure in the loss of spirituality. They presented themselves that the king might be chosen by lot.

"And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken."—The smallest of the tribes which at one time had been reduced to 600 young men. The tribe then came by families and thus Saul, the son of Kiah was chosen. "And when they sought him, he could not be found."—Saul knew that he would be chosen, for Samuel had already anointed him to be king. And in his modesty he had shrunk away. It may be hoped that the lot would fall only upon some one

**Catarrh**  
Is a constitutional disease. It originates in a scrupulous condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs, disturbs the stomach. It is always radically and permanently cured by the blood-purifying, alterative and tonic action of

**Hood's Sarsaparilla**  
This great medicine has wrought the most wonderful cures of all diseases depending on a scrupulous or the scrofulous habit. Hood's Pills are the best cathartic.

who presented himself, and that if he were not there one of his brothers would be taken.

"Therefore they enquired of the Lord further, if the man should yet come thither."—It may be they enquired through Samuel, but it is most probable through the high priest who was there, with the Urim and Thummin. "Behold he hath hid himself among the stuff."—The baggage. Many of the men had come from a distance. Saul is not the only one who has endeavored to hide himself from the position to which God has appointed him. Alas! how many hide themselves in their stuff when the kingdom of heaven is offered them!

"And they ran and fetched him thence."—Liking him all the better for the modesty which had caused him to hide. "He was higher than any of the people from his shoulders and upward."—Which was quite a point in a leader in the days of hand-to-hand conflicts. Saul was an attractive man in those days. Samuel was much pleased with him.

"See ye him whom the Lord hath chosen, that there is none like him among all the people."

**BIT HIM**

If It Had Been a Bear.

Sometimes it is good to be in a position where you can turn around to your shelves and take down food that is a rebuilder and life saver. A prominent grocer of Murrysville, Pa., had heard so many of his customers praising the food Grape-Nuts that he finally gave it a trial himself. He says: "For several years up to 16 months ago I was hardly fit for business from indigestion which also affected my head. My brain was dull and I could hardly keep my books.

"One day I heard one of my customers praising the food Grape-Nuts so highly that I wondered if it would fit my case, so I took a package from the shelf and said that I would use it and even if it failed I would not be much the loser.

"But before I had finished that one package such a change came over me that I thought it wonderful and by the time three packages had been eaten I had changed so you would not believe it if I told you about it. My head grew clear and my mind strong and my memory was very much improved and I was well in every respect. I can only give you a faint idea of all the good the food has done me. It is all I eat for supper nowadays and the rest of my family think as much of it as I do. Truly it is a great food and if it were not a great food it would not have done me so much good and have such a tremendous sale in my store."

Name given by Postum Co., Battle Creek, Mich.  
Send for particulars by mail of extension of time on the \$7,000.00 cooks contest for 735 money prizes.

In physical strength and beauty. But in a far higher sense there was none like the noble old judge who was now superceded by a young king, and whose thoughts were first for God and then for the people, and who had no anger at their ingratitude to him. "And all the people shouted, and said, God save the king."—Thus formally accepting the one whom God had chosen.

"Then Samuel told the people the manner of the kingdom."—The kings around were absolute monarchs. But Saul should have no such kingdom; he must accept a limited power, with rights and duties clearly defined. Samuel enumerated these on this first day when king and people were standing before him and both could understand and accept the conditions.

"And wrote it in a book and laid it up before the Lord."—In the tabernacle. He wrote the book after he had returned home that Saul and the people might not deny these regulations to which they had agreed, and that future kings might know the limit of their power. After having made known what may be called the constitution of the kingdom the old judge dismissed the people to their homes.

"And Saul also went home to Gibeah."—The present duty of the king, and about all he would have to do till Samuel's death was to lead the armies to war. He went back to his home which was only two miles from Ramah where Samuel lived.

"And there went with him a band of men, whose heights God had touched."—The good and wise who wished to counsel with him as to what was best to do, and to sustain his hands, showing their loyalty. "But the children of Belial despised him."—This young man of the smallest tribe who had never distinguished himself in battle. Allegiance was shown by giving presents to the kings. But the sons of Belial, that is the worthless and vain, refused him this tribute.

"But he held his peace."—The Hebrew is, "was as though he was deaf." By anger he could easily have excited civil war. The early part of Saul's reign shows him to have been a young man of courage, modesty, ability and wisdom. But he was one who could not bear prosperity; his character deteriorated and his sun went out in darkness.

**LOUISIANA LETTER.**

Pastor J. H. Crosby and the Winfield church have recently enjoyed a fine meeting. They are making ready for the coming Convention.

J. A. Snyder is doing a good work at Alto. His people hold him in high esteem.

General Missionary B. C. Hollis, continues in good works. At last report he had aided in the organization of three churches.

C. T. Scilling, Abbeville, has a hard field, but surely an appreciative people. They paid their pastor's way to the Southern Baptist Convention.

A. U. Ransom and his people at Bastrop and Delhi are moving right on in the work. The new house of worship at Delhi is said to be neat and attractive.

Good report comes from our Lord's work in the hands of the Second church of Lake Charles, M. W. DeLoach pastor.

G. B. Newton and his churches are alive. The administration of discipline is an indicator.

Cheneville church has been busy building a home for their pastor, F. L. Alexander. Good reports come from J. T. Moore and his field of labor. Faithful service in our Master's cause will tell.

J. B. Cole continues to break the bread of life to the saints at Clinton and Slaughter. He wears well with his people.

C. E. Foster and his charge are pressing forward in our Lord's work.

J. B. Brock is still doing faithful work at Opelousas. He has a difficult field.

S. C. Self and his people are ambitious for the upbuilding of our Lord's cause in their section. At Welch they are already in a new house of worship, and at Rayne they are making heroic effort to build. South Louisiana is coming.

The Benton church, J. M. Hickson pastor, is counted among the aggressive forces of the state. Truly a noble people are they.

P. J. Loftus, Stonefall, and A. G. Kidd, Lenoir, have the distinction of serving the same churches for a longer period of time than any pastors in their section. Men of God. How we Louisianians love them for their work's sake.

Lovely Point and Bossier City churches very much desire a pastor. These two churches make a good field.

J. L. Wise and the Nachitoches saints are up against the problem of building a house of worship.

J. B. Wood, Provencal, and the churches he serves appear to be in good working order.

The committee gets up a fine programme for the B. Y. P. U. meeting on the day before the State Convention. We enjoy to have our brethren from without the State to visit us at our annual meetings.

D. R. Warren, Grangeville, is doing good service on his field of labor. Indeed, throughout the State the workers are full of good cheer, and the outlook is bright and hopeful. The brotherhood are as nearly united in their efforts to build up and strengthen the cause of our Redeemer as any State in the South, a fact for which, I am sure, we are justly proud and devoutly grateful to Almighty God.

J. S. CAMPBELL.

**REGENERATION.**

A remarkable feature in religious literature is the seeming carelessness in the use of terms and words. How often have the new birth and regeneration been used interchangeably. Oft has it occurred to me that the real or true sense of neither word is fully understood, or they would not be used. The word born is so used about forty times in the New Testament, perhaps more. Not so with the word regeneration. Do they signify or mean the same thing? Is there an instance in all the New Testament that will favor the idea of their meaning the same thing?

The term regeneration is twice used in the New Testament, Matt. 19:28 and Titus 3:5. On the passage in Matthew there have been and are diversities of opinions. One is, that regeneration is construed to mean the "change of manner and doctrines which arose from the preaching of John the Baptist, or the moral regeneration consequent upon the first preaching of the Gospel;" and as to time, refers to future time, and hence "fixes the time at the close of the world, and after the fall of Anti-Christ." Another under-

stands regeneration, not as a re-urrection of their persons, but a renewal of their Spirit, by admitting the Gospel to govern their faith and practice; and this takes the time to be the millennium. While another view, regeneration refers either to the renovation, or new state of things, which took place at the promulgation of Christianity after the ascension and resurrection of Christ; or to the regeneration which was effected by the Gospel." And still another view is that "regeneration means resurrection to judgment and a new state of things."

In viewing the connection and relation of topics here presented, with the very pointed question of Peter, and remember that the answer to the question involves character, time, the doing and what will be received, I must regard regeneration as presenting the description of the process of Christ's work in setting up his kingdom in the world, and the consequent organization of the church of the citizens of said kingdom, as the executive body organized to continue the work in all time. I may be allowed to drop this thought: The generation of the human family from the first is seen in the history of man, and demonstrated results show declension and deterioration (touching the physical, intellectual and moral in the human family. Now Jesus Christ comes into the world, so to speak, to again generate and make anew in this process, which here he happily calls "regeneration."

Paul to Titus uses the word regeneration in describing the process in the which we are brought into a saved state; and, to my mind, necessarily involves the same ideas, for in this is the renovation effected in us by the Holy Spirit which renews. This renewing is the generating effected or wrought in us, which prepares us to enter into the saved state and implants eternal life within us. The word regeneration seems to be a theological word, and by figure of speech sometimes (as a synecdoche) used to represent the whole, while it is only a part, or oftener (as a hypocantastasia) used as a substitute for something else; so, through long continued use under these figures the true meaning is much obscured, and I think, often erroneously used. Regeneration is the cause of repentance. They are concomitant, and inseparably connected in the penitent sinner. One cannot be without the other and consummate in believing in Jesus Christ and the new birth. Regeneration, then, is the work of God in the sinner, which renews him or makes him "a new creature," and terminates in the new birth; that as natural generation terminates in the natural birth, so regeneration terminates in the new birth. I may be allowed to subjoin this thought, that as Paul says, "the washing of regeneration and renewing of the Holy Spirit," the washing becomes figurative, and is thus used because in the process of regeneration we are made pure from sin; so, the cleansing effected is as a washing which cleanses. Is there not a plain and significant difference between regeneration and the new birth?

J. M. BILLINGTON.

Ewing Ill.  
BRO. A. J. EARP of Winchester Ky., at the request of many brethren, photographed the General Association while in session. Send him 75 cents and get a picture postpaid.

LITERARY.

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

The seventy-eighth annual report of the American Tract Society was made public last week. The year has shown an advance in nearly every department, notably in the number of new publications and in the extent of colportage.

Never since the erection of the new building eight years ago has its financial condition been so satisfactory. The new year begins with a revenue from rentals which will yield a considerable sum available as a sinking fund toward removing the burden of debt, an earnest of the final extinction of the mortgage and of a permanent endowment for the Society.

The new publications, distinct from periodicals, brought out by the Society during the year are 85 in number. Of these 56 were volumes and 29 tracts.

The Society is now publishing seven periodicals—four in English, two in German and one in Spanish. The aggregate circulation of these periodicals during the year has been 3,090,000; while the total circulation of all the periodicals of the Society during the seventy-eight years of its existence has been 264,278,668.

There is a distribution "without money and without price," which is an essential feature of this Society. In the main the circulation is by grant, and the recipient is almost invariably a beneficiary, both as to the value of the tract itself and of the services of the distributor. This free distribution includes books, mainly of inexpensive bindings, an occasional library for a mission Sabbath-school, granted in whole or in part; a few volumes for a struggling minister, an isolated, poverty-stricken mother, some member of a Shut-in Society, some life-saving station, some army post or naval or merchant vessel, or Teacher's Bibles, as in the annual presentation made to the graduating cadets of the United States Military Academy at West Point.

It is the constant endeavor of the Society to provide good Christian reading for all classes and conditions of humanity.

Good Housekeeping contents for July: Sweethearts and Wives, Cyrus Townsend Brady; Mr. Penfield's Decorations, Henry Fangel; Where to eat in London, Elizabeth Porter; Heirlooms, Frank Chouteau Brown; The Housekeeper at Large, Isabel Gordon Curtis; The Home Life of Governors, III—Governor Pennypacker of Pennsylvania, Emma Walk; The Rights of a Summer Boarder, Elsieph MacDonald; A Lost Baby, Myra E. Tilden; My Tramp Cats, Phoebe A. Naylor; On the Choice of a Grocer, Aaron Coolidge Downe; Our International Household; Bachelor Housekeeping, Edwin Dwight; Drudgery, Ethelwyn Wetherald.

Lippincott's Magazine, contents for July: The Pretenders, complete novel, Ina Brewster Roberts; I Understand, Seumas MacManus; A Roman Holiday, Maud Howe; The Purple Voices, Aloysius Coll; The Broken Vase, Marcelle Endicott; The Light in Women About You, Ernest Rhyon; The Modern Sabine, E. Ayrton; To Egypt, Alice Wilson; The Odyssey of Pinator, Henry Wysham Lanier; A Maine Road, Gertrude Back;

Beauty in Exile, Arthur Chamberlain; Jacky, Agnes Louise Provoost; The Canon of the Yellowstone, Mildred McNeal; The Vanderdonck Sandplank, Edith Robinson; An Unwilling Delilah, Ella Middleton Tybout; Morning on the Prairies, Ernest Raymond Simon; The Angel, Fullerton L. Waldo; Walnuts and Wine.

The July Century is distinctively a fiction number; and the list of stories is long and varied enough to please the most omnivorous appetite for fiction. Easily first is Homer B. Hurbert's "The Sign of the Junna," telling the thrilling details of a British subaltern's search among the Himalayas for literary treasure-trove! How he found a remarkable book, now in the British Museum, but at the cost of twenty-three years' imprisonment in a mountain monastery, makes an unusual and engrossing tale.

For readers of this issue who want something beside fiction there is no lack for more solid reading. Nothing could be more timely, in view of the bi-centennial of Wesley, than the life of the founder of Methodism, by C. T. Winchester, professor of English literature at Wesleyan University, and known on other platforms as a lecturer. The July issue brings, too, the long expected "Unpublished Letters by Sir Walter Scott," edited by Horace P. Hutchinson, with notes by Mrs. Mary Anne Watts Hughes, to whom the letters were written, and an introductory sketch of Mrs. Hughes by her grandson, Mr. W. H. Hughes, the American brother of the famous "Tom Hughes." Dr. Wm. Hayes Ward answers the question asked by so many since a recent letter of Emperor William, "Who Was Hammurabi?" The article tells of the recent discoveries at Susa of the earliest code of law, Hermann Klein's "Modern Musical Celebrities" gives pleasant behind-the-scenes glimpses of Jean and Edmond de Reszke, Tamagno, Lassalle, Augustus Harris and Mme. Nordica.

In the line of verse this issue has Edwin Markham and John Burroughs among the contributors. Edwin Markham's "At Friends With Life" is a reverie for every day of the summer, while John Burroughs sings of "The Indigo-Bird." Other verse is from the pens of Josephine Daskham, "Songs of Isent Deserted"; Maria Warner Wildman, "Not His the Silence"; Ruth McEhery Stuart, "Plantation, Hoe Song"; Augusta Kortrecht, Walter Larned, Amos R. Wells and Edwin L. Sablin.

IS IT WORTH WHILE TO ATTEND THE LOUISVILLE SEMINARY?

The answer will finally depend upon the individual. Each must decide finally for himself. He should decide most intelligently, thoughtfully, deliberately and prayerfully. No one is always wise in his decisions. "To err is human." But some may learn wisdom from their errors. Some never learn. But in the grace of God there is a place for them. That place is not coveted by everybody, but it is the best place that fools can fill. And some fools of certain kinds will be finally saved in spite of their folly. "The wayfaring men, though fools, shall not err therein." But many fools will not make one wise man. They sometimes come very near making a wise man a fool by their folly. But let us earnestly try to get

wisdom—the art of thinking, deciding, executing the best things in the best way. "If any man lack wisdom, let him ask of God."

There is one who believed with all his heart that it was worth his while to attend the Louisville Seminary. Some years ago he believed it under very unfavorable circumstances. No one else believed it. Many really wise men believed him a fool in his belief. So many believed him a fool and they believed it so strongly and argued so forcefully that they came near convincing him that he was a fool. But his conviction was "wisdom from on high," not from below. It was most surely God's grace. It is not now a question as to the wisdom of his belief and action on the part of the most skeptical. They all now know assuredly that he was wise. "Wisdom is justified of her children." Here is the story.

The young man had poor health at college. Hemorrhages interrupted his studies the last session, and he left college apparently to die. Such was the conviction of many. But God strengthened him, allowed him to return and gave him such success that he passed with honor in all his examinations. He entered the Seminary the next session in poor health and poor pocket. It seemed to be a great mistake. So thought he, his friends and his physician. His health was so poor he could not study and could not stay, and yet he was so poor that he could not get away. A

SURE NOW

The Truth About Coffee.

It must be regarded as a convincing test when a family of 7 has used Postum for 5 years, retaining health and keeping healthy and strong on this food drink.

This family lives in Millville, Mass., and the lady of the household says: "For eight years my stomach troubled me all the time. I was very nervous and irritable and no medicine helped me."

"I had about given up hope until 5 years ago next month I read an article about Postum Cereal Coffee that convinced me that coffee was the cause of all my troubles. I made the Postum carefully and liked it so much I drank it in preference to coffee but without much faith that it would help me."

"At the end of a month, however, I was surprised to find such a change in my condition. I was stronger in every way; less nervous and at the end of 6 months I had recovered my strength so completely that I was able to do all of my own housework. Because of the good Postum did us I knew that what you claimed for Grape-Nuts must be true and we have all used that delicious food ever since it first appeared on the market."

"We have 7 in our family and I do the work for them all and I am sure that I owe my strength and health to the steady use of your fine cereal food and Postum (in place of coffee). I have such great faith in Postum that I have sent it to my relatives and I never lose a chance to speak well of it." Name furnished by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

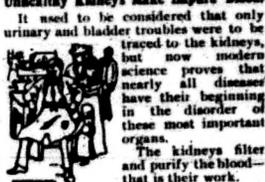
Send for particulars by mail of extension of time on the \$7,500.00 cooks contest, for 735 money prizes.

friend borrowed money for him to get back to old Virginia. He had no home on earth. Had he really made a mistake? Humanly speaking, yes. Certainly it looked that way to them all. But in the all-wise providence of God, he had made no mistake. Why? Because he received impressions that led him, eight years later to return to the Seminary and stay until he completed the full course and graduated under Boyce, Manly and Broadus.

Was it worth while for him to return to the Seminary? Was it wise after being in the pastorate eight years? No one thought so but God, and He impressed His thought upon the heart of the one who was most interested. It was not a matter of foresight or sound human judgment. Again many really wise men believed the young pastor a fool in returning to the Seminary. He could not convince the wise, and he was not sure of his own wisdom, but he simply longed to return and study under Broadus. He was not very strong in body. He was very poor. He had a wife and three children. One of them was quite ill, and recovery was very doubtful. He owed half the value of the little home in which he lived. But his conviction was very strong and he believed it his duty to go even if he stayed but a few months. He wrote Dr. Broadus he was coming, sold his household goods and took his family to Louisville, arriving there with about \$125 and a debt on his little home. He was never happier. Sometimes he had less than a dollar, but he never missed a recitation on that account, nor did the Lord let him miss an hour's sleep through anxiety. Some months after his arrival Dr. Broadus kindly told him that he first thought the young pastor had made a great mistake in coming to the Seminary with frail body, poverty and his family, but later he knew that it was no mistake, but really wise. After that Dr. Broadus advised him to continue session after session until he finished the full course. Later Dr. Broadus recommended him as pastor to one of the noblest churches in the South, to which he was called, and where he still remains, by the grace of God and the patience and kindness of his noble church. As pastor of the little mission church in his native state he might have remained usefully longer and then he might have gone to some other field, but felt keenly his lack of preparation for his life work, which he knew could be secured at the Seminary. "Wisdom is justified of her children." A frail body, poverty, debt, opposition, strong and influential, were no match for God's Spirit in the heart (so God's grace prevailed).

Does the pastor regret his decision and course? To ask the question is to answer it. He will ever praise God for His abounding grace, the conviction that came from His Spirit and His most gracious providence that led him under most unfavorable circumstances to attend and remain at the Seminary. High School and College should not be neglected. Let our young men get the best education possible beforehand, but when they have completed their college course, let them, at almost any cost, attend our Louisville Seminary, and then stay there, no matter what the cost may be, until they have taken the full course, or die while trying. The beneficial influence of the Seminary on a real man and through a real man cannot be esti-

Often The Kidneys Are Weakened by Over-Work. Uncertainty Kidneys Make Impure Blood.



Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases, and is sold on its merits by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle, Home of Swamp-Root, by mail free, also a pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing to Dr. Kilmer & Co., Binghamton, N. Y. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

God's Spirit works there through the study of His Word, association with students and professors, the great missionary meetings, and in other ways, so as to produce results in making the most of a man that cannot be found elsewhere. May the richest blessings of the God of all grace rest upon our most precious and useful institution, the Southern Baptist Theological Seminary! CHAS. HARRIS NASH.

Hopkinsville, Ky.

If we had prayed, more we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—A. A. Bonar

Music washes away from the soul the dust of every day life.—Ex.

LOW EXCURSION RATES FROM LOUISVILLE, VA

Southern Railway

\$13.65 ATLANTA, GA., and return, July 7th to 10th inclusive, account National Convention Baptist Young People's Union. \$29.00 DENVER, COL., and return, July 6th, 7th and 8th, account National Convention Christian Endeavor Soc'y. \$32.50 SAN FRANCISCO, CAL., and return, August 4th to 13th inclusive, account National Encampment G. A. R., good returning October 15th. \$6.65 DENVER, COLORADO SPRINGS and PUEBLO, COL., and return. On sale daily up to Sept. 30. Good returning October 31st. \$13.95 ASHEVILLE and HOT SPRINGS, N. C., and return. On sale daily. Long return limit. Low rates to other resorts in the beautiful "Land of the Sky" and "Sapphire" Countries, in the charming mountain districts of Western North Carolina. "Land of the Sky" Booklet, handsomely illustrated free on application.

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G. B. BUNGERDORF, District Passenger Agent, Louisville, Ky. G. B. ALLEN, Asst. Gen. Passenger Agent, Louisville, Ky. E. B. SPENCER, General Manager, St. Louis, Mo.

THROUGH FAITH.

1 John 5:14.

BY W. H. McDONALD.

Through faith I gain the victory, Through faith with him—eternity. Through faith I claim his promise mine, Through faith I'm filled with love divine.

Through faith I do his counsel keep, Through faith He makes the bitter sweet. Through faith I see my Saviour's face, Through faith He gives me grace for grace.

Through faith I'm ever near his side, Through faith He does my wants provide. Through faith I'm led to heights of love,

Through faith I dwell with Him above, Covington, Ky.



REV. PRESTON BLAKE, D.D., LEXINGTON, KY.

Our Pulpit. ASSOCIATION SERMON.

Sermon before the General Association of the Baptists of Kentucky in Winchester, Ky., June 17th, 1903.

BY PRESTON BLAKE, D.D.

"That is faithful by whom ye were called into the fellowship of His Son, Jesus Christ our Lord."—1 Cor. 1:9.

The Apostle Paul was preeminently an optimist. He lived a life of hopefulness and preached a gospel of hope. In all the trying experiences through which he passed, whether in hunger or cold, or in perils on sea and land, or in the Roman dungeon, he never lost hope. In his recorded sermons and letters there is not a word of pessimism, nor a note of discouragement; but they all pulsate with hope. In his prison cell he is a veritable radiator of hope to his brethren.

The basis of that hopefulness was not merely temperamental; nor was it the result of blindness to the cold facts that confronted him, for none realized more fully the power of evil and the strongholds of Satan than did he, and none saw more clearly nor felt more keenly the sin and imperfections of God's people. It was in his unwavering confidence in God. He believed that the Gospel he preached was the power of God unto salvation to all who believed it; he believed that God was still calling men to receive the Gospel, to live it and to proclaim it; he believed that the God who called was a faithful God, and therefore he had no doubt as to the final victory of God's people and the final triumph of the Gospel of His grace.

The text is full of hope and encouragement; both to himself and to those to whom he writes. Doubtless he began this letter with a heavy heart, for and indeed were the reports that reached him concerning the conduct of the Corinthian church—conduct which threat-

ened its very existence, yet he is not discouraged, he has not wrought in vain, for God is faithful. He must, with loving, faithful heart, seek to remedy the wrongs—a task full of difficulty, one which would require all his wisdom and tact and apostolic authority. He begins this task by leading them to the mountain top, where they can look out on Christian life as the divine side, with its divine calling, its endowment of gifts and graces, and its heavenly privileges. This vision ought to have so stirred their souls as to make his task an easy one. The thought of the text is the Christian life as Paul views it from the divine side.

The text contains three thoughts, with which I wish to deal to-night. 1. The efficient cause of every Christian life—"called of God." 2. Its transcendent privileges—"fellowship with His Son." 3. Its assured victory—"God is faithful."

1. First, this text teaches that the efficient cause of a Christian life is that he is called of God. The Scriptures teach two kinds of calls, the outward and the effectual. The outward is the general call that comes to all who hear the Gospel of Christ; the effectual call is the work of the Spirit of God upon the heart which effectually leads it in repentance and faith to surrender itself to Jesus Christ for salvation. Of which was the apostle speaking? Possibly both, certainly the latter. Both are necessary in the salvation of men. Note the importance Jesus attaches to preaching the Gospel. He Himself spent His life in preaching. At noonday at Jacob's well He preached to the Samaritan woman; under the shadows of the night He preached to Nicodemus the great sermon on the necessity of the new birth; by the sea of Galilee, in the mountains, everywhere He went He preached the Gospel of the Kingdom. He commands His disciples, "Go disciple all nations." "It pleased God by the foolishness of preaching to save them that believed." Men must have the light of the knowledge of Christ before they can believe and be saved. Cornelius is ready and waiting, but he must hear from Peter's lips the Gospel of Christ before he can be saved; the Eunuch is reading the Old Testament and is in an enquiring frame of mind, but Philip must go and tell him of Jesus before he believes and is saved. The Lord said to Paul in a vision at Corinth, "I have much people in this city," but Paul must remain and preach the Gospel before they can be gathered in. It is God that gives the increase, but Paul must plant and Apollos must water; or there will be no increase. The Gospel must be preached to the world if the world is to be saved. I suppose I can say, too, that in the conversion of every sinner, that the call most evident to his consciousness, is the outward call. Some sermon to which he listens, or some word spoken by a friend, or providential dealing of God, leads him to conviction of sin, to repentance and faith in Jesus Christ. The work of the Spirit on his heart has been so silent that he is only conscious of a changed disposition toward the Gospel and the Christ it reveals. The Word of God is the sword the Spirit has used to pierce his heart; it is in that Word that he sees that Jesus Christ is his only Saviour; it is on the promises of that Word that he bases his faith in Jesus. Then, too, that outward call is given in good faith to all men, and whosoever will may receive the water of life, and whosoever refuses that call puts himself under condemnation for rejecting the Son of God, and there will be no excuse for him in the great day of account.

2. Its transcendent privileges—"fellowship with His Son." The text contains three thoughts, with which I wish to deal to-night. 1. The efficient cause of every Christian life—"called of God." 2. Its transcendent privileges—"fellowship with His Son." 3. Its assured victory—"God is faithful."

2. In the second place, let us notice the transcendent privileges of the Christian life. They are called into fellowship with the Son of God. This is all inclusive. Are they called to receive a pardon full and free? Yes, are they called into a life whose future is one endless and cloudless in Heaven? Yes; but more than these; this clause in its all-embracing sweep includes all the mercy and grace the Christian needs on earth, and all the glory he will enjoy in Heaven; he is in fellowship with the Son of God. Let us study this clause for awhile and glean from it at least some part of the privileges it reveals.

(1). Let us note, first, who it is with whom the Christian is said to be in fellowship. It is "Jesus Christ our Lord." It is interesting to not with what precision the apostle uses these names of our Lord. Sometimes it is "Christ," sometimes "Christ Jesus," here it is "Jesus Christ our Lord." He never uses them indiscriminately, or to balance a sentence, but always to express a definite thought. "Jesus" is his human name, and while it was to indicate his office of Saviour, yet it was his human name, held in common with many others in his day; the other two are names of his office. "Christ" means anointed—the one anointed of God as fulfiller of the law and the prophets; and the supreme idea in this is that of Redeemer. When we think of His office as Christ, the cross stands prominently before our minds, for there was centered the great work of redemp-

tion. "Lord" indicates His office as King. His power, His dignity, His authority. Now, that he desires to express the transcendent privileges of the Christian, he uses all three. He presents to them as the object of their fellowship, their Lord in all the fulness of His person and work; His humanity and divinity; His redemption and glorification. He does not omit the human name, "Jesus," that name he once hated with all the intensity, but now loves with all the devotion of his heart; that name that indicates that the "Word was made flesh and dwelt among us;" that name that his Lord had given him in answer to his question, "Who art thou, Lord?" when he met him on the way to Damascus which he could never forget in time nor eternity. He does not omit the office of "Christ," for the cross stands before him as the very heart of the Gospel of Jesus Christ, it was the burden of his ministry, for he says to the Corinthians, "We preach Christ crucified, unto the Jews a stumbling-block and unto the Greeks foolishness, but unto us who believe the power of God and the wisdom of God;" and it was the chief object of his glory. He does not omit the office of "Lord," for Jesus had ascended on high leading captivity captive and giving gifts unto men; God had exalted him to the throne of the universe and given to Him all authority and power of things on earth and things in Heaven. So, then, it is Christ of the manger, and of the cross, and of the throne, Christ in all the glory of His person and His work. His incarnation, His divinity, His humiliation, His exaltation and glorification are all presented to us in the text as the object of the Christian's fellowship. Oh! that we could fully realize that we are in fellowship with Jesus, that brother friend who was in all points tempted like we are yet without sin, who is able to sympathize with us in our struggles, sorrows and temptations, and who will never leave us nor forsake us; that we are in fellowship with that Christ who loved us and gave Himself for us, that He might redeem us from all sin and bring us into the adoption as sons of God; that we are in fellowship with that exalted and glorified Lord before whom angel and archangel bow in adoration, and the redeemed around the throne cast their crowns and join in one everlasting song of praise—May God in His mercy and grace help us more and more to realize it.

"'Twas grace that taught my heart to fear, And grace my fears relieved; How precious did that grace appear, The hour I first believed."

(2). Again, let us notice what is included in this fellowship. The word fellowship ordinarily means personal, and sympathetic association with another; but as it is used here it includes this, but far more. The word "koinonia" is sometimes translated partnership, and might be so translated here without doing violence to the text. So it might read, called into partnership with Jesus Christ our Lord, called into mutual and identical interest with Jesus Christ. In this partnership there is no "limited liability;" Christ has placed into it Himself, all that He was, and is, and shall be, for time and for eternity. In this partnership the Christian shares with Jesus, first, in all His grace and glory. Every victory Jesus gained over sin and death and the grave, the Christian shares with him; in all the glory and power of His throne the Christian shares. So, then, in this partnership there is abundant supply for every need of his complex nature. 'Tis true that his needs are many and great, but not too many, nor too great to be supplied in Christ Jesus; and he has a right to this supply for he is in Christ Jesus. Does he need pardon? he finds it in abundance in the blood of Jesus Christ that cleanses from all sin; and he has but to go in humble confession to God, and God who is faithful and just will forgive his sins and cleanse him from all unrighteousness. Does he need righteousness? he finds it complete in Jesus Christ. Does he need strength to meet the daily tasks and toils? he finds it in

Jesus Christ. Does he need power to battling with the powers of evil in the effort to carry the Gospel to the world? he finds it in Jesus Christ. Does he need grace to enable him to be brave and patient in the midst of sorrow? he finds it in Jesus Christ. Does the grave look dark and gloomy, he has but to look away to the empty grave of Jesus, and hear the quiet angel say, "He is risen," and the grave becomes luminous with the light of Heaven. Well could the apostle exclaim, "All things are yours, life, death, things present or things to come, all are yours; and ye are Christ's, and Christ is God's." Brethren, there is no need for weakness and despondency with the Christian, for the boundless riches of the grace of Jesus Christ are his, and every need of his life may be come a channel of supply to enrich and brighten his life. He has enough to send the healthy life blood tingling through every fiber of his being, which should quicken his faith and brighten his hope and put a song of joy in his heart, and send him forth as a living witness for God. But too often we live as if we were paupers, starving in the midst of plenty. Many a poor farmer in West Virginia eked out scant existence on a poor farm, while down beneath the surface the great oil wells were flowing—rich, but lived and died in poverty. A man may own one of these beautiful "Blue Grass" farms, with its meadows and woodland, and see it only so many acres and so many dollars; but the artist looks at it and sees a picture that fills his heart with joy; the geologist looks, and he may speak to him of the history of the rocks; the botanist looks and the birds and flowers whisper the secrets of a nature, which enrich the thought of the world. The man owns it all; but he really appropriates the most elemental part of it. Too often this is true of Christians. They are babes feeding milk, when they ought to be full grown feeling on the solid meat of the Gospel beholding but a small segment of the great circle of privilege God has bestowed upon them. Oh! that God would enable us to enter in and appropriate this rich bounty He has provided for us.

But again, in this partnership, to share with Him in His effort to bring this lost world to God. Christ is active through His Spirit and by His intercession in the work of saving men; but this result is to be accomplished through the partnership of His people. We see this fact clearly taught in the parable of the "vine and the branches." The branch receives its life and sustenance from the vine, and apart from it is dead and fruitless, but yet the branch that must bear the fruit, though the vine is filled with life and power, yet it bears fruit only upon the branches; and the fruit upon these here is doubtless the men and women saved through their instrumentalities and the fruit-bearers here indicated are the soul-winners for God. Likewise see this fact clearly taught in the commission, "Go ye, make disciples of all nations," etc., and "I am with you ways." Christ is with them not as a spectator, but the most prominent factor in the work in which they engaged; yet they must "go," they must baptize or teach, or the world knows the saving truth of Jesus.

Again we see this fact taught in the last recorded words He spoke before His ascension: "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judaea, in Samaria and unto the uttermost part of the earth." The power was given them from above, but they were to be witnesses through whom the world was to know about Jesus Christ.

Brethren, when we think of our partnership we are amazed that God should have called us, poor, unworthy creatures into such a relation, and we are awed and amazed when we think of

factor God has made us  
the world to Himself. The  
which God has placed this  
may be earthen vessels, and  
we are ordained that it might be ev-  
that the power was not in man,  
in God, and that no man should  
in His presence; but those earthen  
must hold the treasure and re-  
the treasure of the world will never  
Let us not, then, limit our  
of this partnership to that  
we are to receive, but let us  
as well of that which it calls upon  
The man who regards this  
relationship only as a merciful provis-  
of God in which he can sit in ease  
and enjoy himself, has ap-  
partly a part of its meaning,  
has failed to comprehend an impor-  
part in the purpose of God in his  
The many regard these grand old  
of grace as a mere test of  
of a mere bomb-proof home  
which we can sit in sweet security  
of the darts of the "wicked one."  
are these, but more than these:  
are vital truths that bring life  
and peace to the Christian's  
and should become a mighty im-  
to his soul to go out and tell them  
the lost and needy world. A true life  
like a clod of dirt that gathers  
rays of light into itself, and yet re-  
not one of those rays to brighten  
world; but it is like the diamond  
gathers them in and sends them  
again from every part a blessing  
of God said to Abraham, "Blessing  
all bless thee . . . and thou shalt  
be blessing to the world." This is  
its purpose with every redeemed life.  
must catch the visions of God and  
to the world; he must have  
a "well of water springing up  
overlasting life, and then from his  
must flow rivers of living water  
the world. This is God's way  
saving men. The old saying, "Truth  
mighty and will prevail," is only  
old truth, it is only as the truth  
announced in life and given to the  
it will prevail, and God has given  
the truth, and made us partners with  
in its propagation.

Why Christians limit the enjoyment  
their riches in Christ, because they  
not use the gifts He has given them  
advance his kingdom; his heart and  
because he does not send  
to the stream to bless other lives,  
with little faith and small knowl-  
of God, pray that their faith may  
be increased, when the thing they most  
is to use the faith and knowledge  
only given them to advance His  
It is as we use the gifts that  
give us that they increase and en-  
large.

believe that the great need of God's  
to-day is a greater yearning  
the salvation of lost men.—We need  
of that Spirit of Jesus Christ,  
when He saw the multitude was  
with compassion because they  
as sheep without a shepherd, and  
standing on the mountain top, wept  
for the impenitent city; more of the  
of Paul, who could say to the  
of elders that for the space of  
years he had not ceased to warn  
one day and night with tears,  
as such a yearning many evils and  
we would be swept away.

When Dr. Johnson Myers say once  
when he visited the Jordan, it  
the time of low water, and on its  
was lying brush and carcasses of  
to try to remove this rubbish  
one would have been an intermin-  
able; but bye and bye, when the  
began to melt in the mountains,  
floods began to overflow his banks,  
and things were all swept away into  
the sea. Let the hearts of God's  
overflow with the desire for the  
of men, and we should see  
the "mouthpiece of the  
and the "Twin-Islands,"  
"Larger hope," swept into the "sea  
of glory" where they belong. Then  
Phillips and Andrews go to broth-

era and friends to tell them of the  
Christ. We could not help it.  
At Corinth, Paul shook his raiment,  
and announced to the Jews that from  
henceforth he would go to the Gentiles;  
but we see him again coming back to  
them; his heart was so burdened for  
them he could not help it, he must try  
again. Then would we see our mission  
treasury filled; then would we see chil-  
dren born into the kingdom, and Zion  
would put on her strength and Jeru-  
salem her beautiful garments.

3. Third, and last, let us notice the  
assured victory. "God is faithful." It  
is not the faithfulness of men that brings  
him such an assurance, for alas! their  
faithfulness too often stands in strik-  
ing contrast to the faithfulness of God;  
but it is the faithfulness of God that  
gives him this assurance.

A faithful person is one that can be  
trusted to perform his obligations, and  
to remain constant in his affections.  
But can it be said that God is under  
obligations to men? The word faithful-  
ness certainly indicates it. But obliga-  
tions are of two kinds: those that grow  
out of the essential nature of our be-  
ing, and those that are purely self-im-  
posed. This first belongs to man. Ev-  
ery man born into this world is born in  
obligations; obligations that reach up  
to the throne of God and out to every  
living creature. He had no will in cre-  
ating these obligations, but they are  
his, and he must meet them or suffer  
the consequences; but no such obligation  
rests on God. He could have left this  
guilty world without Christ and with-  
out hope, to reap the bitter fruits of  
its own sin and transgression, and yet  
would have remained holy and righteous,  
for God was under no such obligation  
to the world. The obligation that does  
rest upon God is the one He voluntarily  
assumed; an obligation growing out of  
His purpose in human redemption; an  
obligation He assumed in the covenant  
He made with His Son, and the cov-  
enant of grace He made with His people.

So, then, by covenant and promise,  
God has assumed an obligation with re-  
spect to man. The condescension is so  
great that we stand amazed before the  
thought, and hesitate to state it, and  
yet it is true, and gloriously true. The  
cause that led to that condescension was  
divine love and compassion for poor,  
lost man; a love so wonderful in its  
display that even "the angels desire to  
look into it."

And the other idea is that He who  
assumed this obligation may be relied on  
to fulfil it. Every purpose and promise  
of Christ Jesus will be carried out to  
its fulfillment; and that love that dis-  
played itself in redemption through the  
blood of Jesus Christ will remain con-  
stant through the changing years of  
time and the unending cycles of eter-  
nity. As we study His dealings with  
ancient people the thought that stands  
out most vividly before our minds is  
"God's faithfulness." Notice His deal-  
ings with Abraham: long and weary  
years of waiting test his faith, but the  
promise is fulfilled at last, and in God's  
own time. Notice again His dealings  
with Jacob; he was to inherit the prom-  
ise. Long years he remains in exile, but  
the faithful God guards the inheritance,  
and prepares him to enter upon it.  
The angels that sang the birth song  
of our Lord announced at the same time  
that God was faithful to His promise  
made to the fallen pair in Eden.

This faithfulness of God assures us  
of the victory. It is said that years ago,  
during a meteoric shower, the darkies  
became frightened, and thought the end  
of the world had come, running to the  
houses they awakened the master, and  
told him that the Judgment Day had  
come. He came out and the whole  
heavens were ablaze with light, as if  
every star were falling upon the earth;  
but he looked up beyond the flying me-  
teors, and he could see the grand old  
constellations moving in their silent  
majesty, and knew that all was well.  
We look out sometimes at the world  
and behold the flying meteors of sin

and worldliness, and it seems the cause  
of God is being destroyed; but if we  
only look above these to the faithful  
God, we may dismiss our fears and  
go on in hope of the victory.

Temptations will come, but He "will  
not suffer you to be tempted above that  
ye are able to bear." They may be  
some thorn in the flesh that will torment  
you; but along with it there will be  
such abundant grace that will enable  
you to rejoice in your infirmity; the  
cross may sometimes grow heavy, but  
beyond it is the crown. The Christian  
soldier fights not as one who is uncer-  
tain; he can say, "I know whom I have  
believed, and am persuaded that He is  
able to keep that which I have com-  
mitted unto Him against that day."

The Apostle Paul, in that mighty  
sweep in the 8th chapter of Romans,  
in which he begins with "no condemnation"  
and ends with "no separation,"  
views the Christian life as already com-  
plete, and declares "whom He called,  
them also He justified; and whom He  
justified, them He also glorified." The  
glorification which was still in the fu-  
ture was as certain to him as the jus-  
tification already past.

"Thy saints in all this glorious war,  
Shall conquer tho' they die;  
They see their triumph from afar,  
By faith they bring it nigh."

A CARD TO THE BAPTIST BROTHER-  
HOOD.

It is extremely painful to me to be mis-  
understood and misrepresented to my  
brethren as a party to a plot or plan to  
do a cowardly and dis-honorable act. Those  
who know me well, know that I am  
incapable of such a thing. Whatever my  
faults or failings may be, I am not a  
politician, demagogue, "artful dodger,"  
nor "wire-puller" in the ministry. I  
am simply sincere, frank and honorable  
in my relations to my brethren. At  
Winchester it was currently reported  
that I was a party to a plot or plan to  
get control of the General Association  
and remove from office the Secretary  
of the State Board of Missions. Until  
I reached Winchester I never heard of  
any such plot or plan. There, a number  
of brethren told me that they had been  
told that I was a party to such a plot  
or plan. I have the names of those  
concerned. If I had been approached to  
take part in any such plot or plan, I  
would instantly have spurned it as an  
insult. No Christian gentleman would  
seek in any way the office of Moderator.  
It is not presumptuous in me to say  
that I was the logical nominee for Mod-  
erator at Winchester, in the opinion of  
many honored brethren. My noble  
church stood second in Kentucky in  
contributions to missions last year. In  
1900, at Owensboro, where I was nomi-  
nated for Moderator, on account of  
most cordial relations and for the sake  
of unity and harmony, I withdrew in  
favor of the Moderator who was elected.  
The next year at Murray I was again  
nominated. Last year at London that  
prince of preachers, and most courteous  
Christian gentleman, B. B. Bailey, came  
to me and said he had been requested  
to nominate Dr. Eaton for Moderator,  
and had consented to do so upon the  
condition that I should be Moderator  
at Winchester (where he is pastor), and  
that such was the understanding among  
brethren generally. I said I should be  
glad to second the nomination of Dr.  
Eaton, and told Dr. Eaton what had oc-  
curred. I was then elected Assistant  
Moderator. I was not present in Sa-  
vannah when the Prestridge amendment  
was offered and carried. I utterly dis-  
claim all partisanship in all of those  
newspaper and other discussions. I had  
counted all of those brethren as my per-  
sonal friends. To be pained by such  
treatment is to be human. Who would  
not be pained if so treated under sim-  
ilar circumstances.

Sincerely and fraternally,  
CHAS. HARRIS NASH.  
Hopkinsville, Ky.  
[We cheerfully give Dr. Nash space

## Special Bargains

### AT

# BACON'S

#### Ladies' Wash Suits

Bestsize Wash Suits, in white with black figure, skirt made flare, waist trimmed with tucks, full sleeve, fancy stock **\$1.98**

Black, black and white pin check mercerized Sateen Wash Suits, made with flare, with inverted plait waist, with stitched side plaits and piped with white full sleeves and fancy stock **\$2.24**

Linon Shirt Waist Suits, the skirt made with flare, stitched with red, waists trimmed with plaits and stitching, fancy cuffs and stock **\$2.98**

White soft-finished Indian Head, with black polka dots, skirt made flare, trimmed with stitched folds of same, waist with stitched side plaits, full sleeves, neatly finished stock **\$6.98**

#### Wash Skirts.

Blue and black Duck Skirts with white polka dots, trimmed with two circular flounces fur- nished with solid folds to match **74c**

White Duck Skirts with black polka dot or solid white, made with plaited flare trimmed with white folds or stitching **98c**

Linon Dress Skirts, made with new flare and nicely finished **\$1.24**

Linon Dress Skirts, round length, trimmed down each side of front and yoke effect of folds of the same **\$1.98**

White Linon Indian Head Dress Skirts, made in the newest effect with three rows of wide heavy lace insertion **\$3.98**

## Muslin Underwear.

Muslin Drawers, open or closed, trimmed with a cambrie ruffle, with hemstitched hem, and head: ing of hemstitching **19c**

Muslin Drawers, open or closed, ruffle of Indian linen trimmed with three rows of hemstitching neatly finished seams **24c**

One lot of Drawers, open or closed, muslin or cambrie, trimmed with India linen ruffle with open work embroidery, hemstitched tucks, or lace and tucks **39c**

One lot of fine cambrie Drawers, open or closed, trimmed with a ruffle of deep open work embroidery and tucks **49c**

Extra good quality Muslin, neatly made, with folded seams **19c**

Extra muslin Chemise, neck band and sleeves trimmed with torlon lace **24c**

Muslin Chemise, round neck or with pointed yoke, trimmed with Hamburg insertion and tucks, neck and armholes finished with embroidery or torlon lace **39c**

Fine Cambrie Chemise and Skirt combined, round neck and armholes trimmed with Taffon lace, with ribbon drawn through, bottom finished with ruffle of cambrie **48c**

Good quality muslin Mother Hubbard Gowns, tucked yoke, surplice neck and sleeves trimmed with ruffle or cambrie **34c**

### Our Mail Order Department

is under the supervision of one of the Firm, each order being filled promptly and carefully—in fact it is as safe as shopping in person from our counters.

Please Mention Western Recorder When Answering This Advertisement

# J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

for his card, though we regret that he should feel any necessity for such a publication. We never heard the charge, made that he had any part in the plot against Dr. Bow. We have known Dr. Nash well for twenty-seven years, and we do not believe he would knowingly be a party to anything base.—Ed.]

GODS WILL THE BRIGHTEST THING  
IN OUR LIVES.

God's will is not so much a thing to which we must submit as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad and glorious thing in this world. We are too apt to think of the petition, "Thy will be done," as one only to be placed on tombstones and mingled with sobs, when it is rather our battle cry of freedom, our cheer for hope and progress. There is no glad, good thing in all the world, in any day of any single life, but that is the will of God being done. The triumphs, the successes, the hopes, the joys—these are the will of God. There is, indeed, a sense in which these are far more the will of God than the burdens, the tears, the failures, in which are mingled much of the fruit of the feeble, the frail and faintly will of man. Let this prayer, then, bring in our anthems; let us shout it in our praises, let us cherish it in our hearts as our exceeding confidence and our great joy; "Thy will, O God, be done."—Sunday School Times.

Once while the storm was raging about my childhood home—when midday became midnight, and the trees bent under its wrathful hand, and the house trembled as if in fear, and my heart stood still, a bird, sitting in a protected gable, sang its sweet song, as if knowing that the heart of the storm is love, and brought its own glad confidence to my fainting heart. To the anxious disciples, around whom was gathering with increasing darkness and fury the storm of persecution and disappointment, whose midday of joy with Christ seemed, by his near departure, to be changing to midnight of loneliness, came his clear, tender, assuring voice, that revealed his confidence that the heart of life's tempests is love, and brought to the faint-hearted disciples a rest that is stronger than storm and fiercer than night. "My peace I give unto you." The gift of Christ is the infinite peace of God.—A. Vincent.

EDITORIAL.

There is a distinct revival of beastliness and savagery in the world. There are more crimes and heathlier crimes than ever before.

Statistics show that crimes have increased much more rapidly than population. Then, too, the crimes are heathlier and savager than before.

It comes at a time when with many there is "a falling away" from "the faith once for all delivered to the saints."

As for the doom of sin, the new theology teaches that there is practically no doom at all. A man by refusing to repent and continuing his wicked course only postpones his salvation.

In her "Life Story," Fanny Crosby tells many interesting incidents in regard to the writing of her hymns.

Truth and righteousness always go together. Where truth suffers, righteousness suffers with it.

grace and glory, of ruin, redemption and regeneration. Let all the pulpits ring out clear and strong on the guilt and the doom of sin, the grace of God in Christ and the hope of glory.

The Foreign Mission Journal for June reports \$1,145.11 from Georgia for the new year, \$860.19 from Kentucky, \$1064.23 from South Carolina, \$1,376.80 from Tennessee, \$818.08 from Texas, and \$43.15 from Virginia.

So far, then, Tennessee is ahead, Georgia next, South Carolina next, Kentucky next, Texas next, and Virginia—!!

We hope Tennessee will keep herself well to the front, though we cannot think she will remain in the lead.

According to the last Foreign Mission Journal, however, Kentucky is \$32.11 ahead of Texas. We hope to keep ahead all through the year.

These are but samples of the harm done in institutions where various phases of modern infidelity are found in the faculty. It is worse than murder to send a bright young man from a Christian home to an institution where his faith will be destroyed.

No matter what advantages were offered, no matter what endowment, what buildings, what apparatus, &c., &c., an institution has, if it were located in an atmosphere laden with yellow fever, no parent who cares for his child would for a moment think of sending him to such an institution.

"After Mr. Bradbury's death, I wrote many hymns for W. H. Doane, who composed much beautiful music. One day he came to me hurriedly and exclaimed: 'Fanny, I have just forty minutes to catch the cars for Cincinnati; during that time you must write me a hymn, and give me a few minutes to catch the train.'"

"I happened to be in good mood for writing. He hummed the melody to which he wanted the words written, and in fifteen minutes I gave them to him, and he started away. Upon his arrival he published them; and I have been told upon good authority that the hymn is now sung wherever Christian music is known. It begins as follows:

"Safe in the arms of Jesus, Safe on His gentle breast, There by His love o'er shadowed,

Sweetly my soul can rest." Wherever Christians sing these the names of Fanny Crosby and W. Howard Doane are known and loved, and this will be true "all the days, even unto the end of the world," yea, and all through eternity.

Fanny Crosby wrote and Dr. Doane composed the tune of "Jesus keep me near the cross;" also, "Hark, there comes a whisper;" also "O come, sinner, come," &c., "Hark, 'tis mercy's call;" also "Saviour, more than life to me;" also, "Pass me not, O gentle Saviour;" also, "I am thine, O Lord; I have heard thy voice;" also, "More like Jesus would I be;" also "Rescue me perishing;" also, "A few more marchings weary, Then we'll gather home;" also, "Another year of labor;" also "Though your sins be as scarlet."

Then Dr. Doane composed the tunes sung to the hymns: "Gently, Lord, O gently lead us," "Jesus, the very thought of thee," "More love to thee, O Christ," "Now I have found a Friend," "Saviour, who died for me," "Take the name of Jesus with you," "Tell me the old, old story," and many others.

Surely the best man in the Baptist ranks, if not the best man on earth, to produce a hymn-book is Dr. W. Howard Doane. He has been a large factor in the production of several hymn-books, but we need one that he himself would compile and arrange. No doubt there are many more noble tunes in his heart and brain which have not yet been composed.

Briney's Monthly for June tells of a preacher in Missouri who says that nine young men went from Christian homes in his county to the University of Missouri and came back infidels. A Chicago paper says that five theological students (Methodist) in Chicago have come out denying the inspiration of the Bible, saying that the first six chapters of Genesis are an allegory, &c., &c.

It seems that King Edward drove incognito in a carriage to see the great demonstration in Hyde Park, London, against the Education Bill. The gate entrance showed that 140,072 people poured out to take part in that demonstration. There has been nothing like it in British history before.

It will not be an eyeopener to the bishops of the established church, since, with a few honorable exceptions, their eyes are closed past opening.

The prosecutions for refusing to pay the educational tax have begun; and the public make heroes of those who are prosecuted. This is just as it should be; and we believe it will continue so.

Let us, in every practicable way, strengthen the hands of our brethren in Great Britain in this great struggle for religious freedom in which they are engaged. If this struggle fails—but it will not, must not fail.

Our neighbor, the Christian Companion (the Disciples' paper for Kentucky) says in its issue of June 24th, page 5 and 1st column,

editorially: "We do not conceal, but openly preach the fact that immersion is necessary to salvation. Our preachers, so far as we know, and we have mixed and mingled with them from the Atlantic to the Pacific, and from the Lakes to the Gulf, do not conceal anything which they believe the Bible teaches."

We would like to ask the Christian Companion whether in its mixing and mingling it has ever come across the Rev. E. L. Powell, of Louisville, and the Rev. B. B. Tyler, of Denver. We will give our neighbor a handsome chromo if it will produce a statement from either of these eminent Disciple preachers that "immersion is necessary to salvation." In our mixing and mingling we have come across a number of Disciple preachers who do not believe that doctrine. The "be dipped or be damned" doctrine is passing away. So far as comes to our ears, there are very few Disciple preachers who boldly and baldly declare that there is no salvation without baptism.

The Rev. R. C. Fillingham of the Church of England, recently preached a sermon in Toronto, reported in the Canadian Baptist (June 18th) in which in combating the high church movement, he said: "One of the leaders of the High Church party, Wilfrid George Ward, had summarized one point of its 'moral theology' thus: 'If a lie will do good for the Church, lie like a trooper.' His followers had not hesitated to take his advice."

This is a very severe charge to bring, but it is simple Jesuitism.

Mr. Fillingham, speaking of the recently enacted Education Bill, said: "In three-fourths of the schools the children are now taught the doctrines of the real presence, confession to priests, that nonconformity is a sin, that Baptists, Methodists, Congregationalists are fighting against God. Since the passage of that Bill, that is the kind of education they are expected to pay for. The children are even taught to worship the Virgin Mary in the schools," &c.

It seems that King Edward drove incognito in a carriage to see the great demonstration in Hyde Park, London, against the Education Bill. The gate entrance showed that 140,072 people poured out to take part in that demonstration. There has been nothing like it in British history before.

The prosecutions for refusing to pay the educational tax have begun; and the public make heroes of those who are prosecuted. This is just as it should be; and we believe it will continue so. We hope it will work a religious revolution in Great Britain, and that the state church will be disestablished, and religious liberty established in its stead.

Let us, in every practicable way, strengthen the hands of our brethren in Great Britain in this great struggle for religious freedom in which they are engaged. If this struggle fails—but it will not, must not fail.

Editorial Vortex

There were more than two hundred professions of faith in the sermons conducted by Evangelist T. T. in Savannah, Ga., after the close of the Convention.

We hope no one will fail to be made a profound impression in the chest, and it ought to be re-read far and wide.

Major James R. Pond, the private manager, died last week. He came almost as famous as the one brought before the American Anti-Slavery Society.

The University of Georgia transferred the degree of D.D. upon W. Landrum, of Atlanta, Georgia, to be a LL.D. why not the beloved pastor of the First Church, Atlanta?

We are gratified to learn that Doniphan Felix, Esq., is improving his health. After a severe spell of illness he was in precarious health, went abroad to recuperate. He is not benefit him as he hoped, and turned and rested at Asheville, where we are glad to learn he is covering.

A book about Benedict Arnold recently appeared, in which the author argues to prove that Mrs. Arnold is blameless for her husband's treason. There is a man who is ready to put it on a woman. We do not believe that Mrs. Arnold is responsible for the treason of Benedict Arnold.

The Christian Standard contains a brilliant "Circulation News" page, profusely illustrated, with 615 pictures of the brethren. That eclipses any other sort we ever saw before. We have not yet heard of a paper that attempts to publish the pictures of all its subscribers, but there is no telling the future may bring forth.

The American Institute applied Prof. Delitseh's notion that they should blame from the Bible. It says: "We are able to get children had their noses in a pile of their faces; so had therefore the noses of the Jews taken from Babylon." This representation of Prof. Delitseh's (1).

"The kickers will kick on same. They can kick just as well out reason as with it."—Baptist. Oh, no, they cannot. All a reason is a great deal more dangerous than a kick. The very fact that those disposed to kick should specially careful to furnish the son for kicking. Let us not planks for the kickers to build from which to do their kicking without a reason kick. Kicking with a reason is the thing that is kicked.

We are waiting to read of the brother who will subscribe \$5,000 to the special endowment of Georgetown College. Dr. Gray giving his whole time to this is pressing. Mr. Rockefeller limited to December 31st next by that time the sum of \$250,000 scribbled, his offer of \$25,000 is high time the brethren a vigorous hold of this matter. We know what Dr. Gray's plan is, but all he is worth, and he bears co-operation of the brethren to the state.

The Baptist Book Concern issued the book of Dr. A. J. Long out of print. The title is "The Immersion of the Scriptures," and is sold postage paid. Only a limited number has been printed. This is the "alien immersion," of which anything, and that it is a discussion of the subject upon the Theodicy. Dr. Dayton was the 227 pages, had a clear mind, added to rare culture, came from the Pedobaptist lists he did so at great profit and on the profoundest study. He was a sure and he knew where the book once have a wide circulation. It should be noted, give both Dr. Dayton gives in full the of the prominent men he came





...le Ones.

...HER'S RUBY RING.

...SHERMAN.

...day in late February. ... the branches of the great ... the ground beneath the ... tree was strewn with ... flicked off by sudden ... in place by the clinging ... would hardly say that the ... for the flakes seemed ... and in circles, and in ... rather than downward; ... drifts beneath grew thick ... it was a matter of course ... Hollingsworth should seek ... in her grandmother's ... room; and even Teddy ... had liked nothing better ... way in the teeth of ... he said longingly, had ... the doctor's directions, and ... to stay in the house ... throat was quite well ... well now, grandmother," ... "and I'm pretty sure ... let me go out if she were ... she isn't," rejoined his grand- ... "and, until she and ... come back from Florida, ... even submit to the cruel des- ... your ancient relatives." ... "If this is speculation, ... most of it, Elsie, for indol- ... has drawbacks in comparison." ... looked at the glowing, open fire, ... the silken pillows at his back, ... other bit of preserved ginger ... to her, and strummed a lazy ... his banjo. ... can't a bit like grandmothers ... said Elsie, thoughtfully, ... grandfather aren't ancient ... at all. You can ride a ... I haven't been on a wheel ... one, Elsie." ... you see, if you have a mind; ... I ride with me in the country ... And you tramp over the ... and you go out in the snow, ... take naps— ... in all you know about it," in- ... grandmother again. ... you are just as pretty as you ... finished Elsie, triumphantly. ... will be useless for grand- ... pretend that she wasn't ... with the compliment; but she ... "My grandmother was one of ... old-fashioned kind, such as we ... the great grandmothers to be ... let me see. I'm fifty-five ... was sixty, as I remember her ... by day just like this one, when ... and my sister Hannah ... to stay with grandmother all ... as you and Teddy are ... with me now. In the afternoon ... mother, who wasn't any relat- ... them, but just a neighbor's ... to inquire for mother; and ... and played fox and geese, ... mother gave us peppermints. ... as nice as you are, gran- ... Teddy, exclaiming. ... "Didn't I tell you she was ... my book grandma with a white ... kerchief folded over her ... a soft gray silk for Sundays" ... did she do to amuse you after ... fox and geese?" asked Elsie. ... to amuse you now! She let ... her wedding dress, and I re- ... I teased to try it on and ... she was I would sell or tear ... up in excitement. Then ... followed grandmamma's ... she had told them where ... long shallow box on the low- ... of the wide closet in the stor-

room. They dusted the box carefully before bringing it down, and then placed it reverently on the floor by grandmother's chair. "My great-great-grandmother's wedding dress!" breathed Elsie, in awe-struck tones. "Mother told me you would show it to me some time." And she lifted it gently from the folds of tissue paper in which it rested, while grandmother looked on with interest and Teddy tried to help. "My, isn't it a cocker!" exclaimed Teddy with appreciative emphasis as the pearly brocade, stiff with shining threads and just finished with delicate pink, came to sight. The children examined with interest the short-waisted gown with its low-rounded neck and the plain full skirt. The lace was yellow and the silver buttons tarnished, but it was still lovely. "Oh, mayn't I have my picture taken in it, grandmamma?" begged Elsie. "That would be very nice, dear," answered grandmamma. "I only wish we had a suit of granddaddy's to go with it. I have heard my granddaddy sigh many, many times because they never thought to keep one. It would show that there has been much more change in the fashions for men than for women. Why, I have heard granddaddy tell how handsome he was when he used to walk up and down Dwyer street bridge, which led from Washington St. was the fashionable walk in Boston then, dressed in his Sunday best. Can you imagine how fine he must have looked in white trowsers fitted round his ankles in plaits, canary-colored waistcoat, pink silk jacket with muslin ruffles, and a myrtle-green coat with long tails? Add to that the wrinkled top boots and the bell-crowned beaver hat, and I've no doubt he looked well enough to appear before the king." The children laughed heartily at the thought of their ancient great-great-grandfather in that gaily apparel; but, somehow, the way grandmother told it made him seem a very real person to them. "I remember, too," said grandmother, thoughtfully, "that it was the very day grandmother showed us this gown that we lost the ruby ring." "The ruby ring?" exclaimed Elsie. "Oh, how interesting!" "Yes, mother had given a pearl ring to sister Hannah and a ruby ring to me, as rewards for neatness and despatch in our sewing that winter. We were as proud as could be, for we never had much jewelry; and the stones were both good ones, though not very large. Sister Hannah gave hers away to your Aunt Dora when she went to England to live; but mine was lost the very month I had it, that snowy day when grandmother showed us her wedding dress." "How could you possibly lose it in the house, grandmamma?" asked Teddy. "I'm sure I don't know. It was always a real mystery. We were sitting round the fire, something as we are now, when I first missed it. I had it the first of the afternoon, for Theodore asked to see it, and teased me by putting it on his finger and saying he meant to keep it, so I should not be vain. But we all remembered when he gave it back. Well, we hunted high and low for it, and even had the wedding dress unpacked again and shaken out, and we felt in the pocket; but it was gone for good." "What a shame!" murmured Elsie, sympathetically, as she turned the pocket inside out, half hoping she might find the ring even after all the years. "I remember," went on grandmamma, "just how Theodore acted about it. I suppose he didn't want me to cry; and he pranced about, looking in the most impossible places and shouting: 'Oh, rig you roe, Oh, rig you roe. The boy who'll find The ring is me. Just wait a bit, And then you'll see.' But we have waited well over forty

years, and we've never found it yet." "My gracious," said Teddy, with admiration. "I think that was real bright, but imagine his saying 'Is me' when he never will let me say it." "What are you talking about now, young man?" came an unexpected voice from the hall door. "And is it possible that I hear grandmamma repeating poetry?" "Oh, Theodore," exclaimed grandmamma, with a welcoming smile, "don't you remember that nonsensical rhyme about my lost ring, when we were children?" And she made room for him to draw his chair into the little circle around the long box and the pretty gown. "Of course I remember," growled granddaddy, "seeing that you sing it to me and taunt me with it annually, whenever you go prowling round the store-room and fish out—the ancient gown again; but I never remember the words, fortunately." "Annually, indeed! I haven't looked at the dress for five years, my dear. There is nothing about it to tempt the moths." Then Elsie and Teddy made grandpapa repeat the rhyme, so as to make sure he knew it by heart. "That is one promise you never kept anyhow, grandpapa; and I think your English worse than mine," rallied Teddy. "O, that wasn't meant for English," said granddaddy, with a laugh. "That was poetic license." "Rig ma roe And rig ma roe." "That is good poetry so far, Master Teddy." "The boy who'll find The ring is me. Just wait a bit—" Here grandpapa paused with a start so evident that grandmamma looked up in surprise. He was turning the dainty gown over in his hands. "What is it, grandpapa, dear?" asked Elsie. "Of all the world, Elizabeth, what do you suppose?" exclaimed grandpapa, in an eager tone. "Look here, put your finger on this, just where the thick folds come together!" Grandmamma touched it, and her eyes grew bright. "O Theodore, it couldn't be. It's a fold of the silk." Elsie and Teddy opened their eyes wide as grandpapa took out his pen-knife, and prepared to cut a tiny slit in the close sewing of the heavy hem at the bottom of the skirt. They fairly held their breath while he cut the ancient stitches in the lining. "The boy who'll find The ring is me. Just wait a bit—" But the last words were lost in the shout of the children as grandpapa brought out the tiny ring. He bent his knee before grandmamma, not so gracefully or so quickly as he might have done it once, perhaps, but with a tender courtliness. "If you please, ma'am," he said, as he held out a little ring on his broad palm, "at last I have kept my promise. The boy who's found the ring is me." And she bent forward and kissed him. Yes, there was about an inch of space just above the pocket, where the lining had never been sewed to the dress. It must have slipped in there, though there seemed barely room enough for the ring to pass loosely through, when they tested it. Elsie tried to make grandmamma remember if perhaps she didn't feel something catch when she put her hand in the pocket or when she took off the gown that long ago afternoon; but grandmamma could not remember anything more about it than she had already told them, and Elsie had to give it up. But the ring has been kept carefully ever since, and last Christmas Elsie found it in the toe of her stocking. Christian Register.

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## INTERNATIONAL MISSIONARY UNION.

BY R. H. GRAVES, D.D.

The ties which bind together those engaged in a common work may be as intimate as those which unite those who have a common faith. Unity in creeds and deeds are among the most powerful forces which draw men together. Missionaries, in common with other men, feel the attraction of these forces. Hence has arisen the National Missionary Union, a body composed of returned missionaries from all lands. Those who have been providentially laid aside by advancing years or ill health, as well as those who expect to return to their fields of labor love to talk of their former fields and to mingle their prayers for the people among whom they have labored.

The members of this Union are greatly indebted to the late Dr. Henry Foster and to his successor in the management of the sanatorium for the facilities they enjoy for their annual gathering. A beautiful tabernacle has been erected, at the cost of several thousands of dollars for their meetings, free board and accommodations to free medical advice and the use of the baths are afforded for a week every year. Thus a beautiful, quiet resting place is provided for all who are wearied in the work and wish to recuperate under the most favorable conditions.

The meetings this year were held June 29, and were attended by some 150 missionaries from various foreign lands. Here were gathered men and women from Africa, China, India, Japan, Korea and the Isles of the sea, as well as those from Papal and Macedonian lands. The latest information with regard to the Lord's work in these lands was given by those who are engaged in the work, and letters were read from members of the Union like J. G. Paton and H. H. Jessup, who were not able to be present in person. The subjects discussed were viewed from the standpoint of those actually engaged in the work, and were treated practically from the results of experience rather than from theory. Among these were Industrial Missions, Education, Medical Missions, Women's Work, Health of the Missionaries and their relations and adjustment to their Boards, their fellow-workers and the people among whom they labor.

Besides these discussions there were platform meetings—times set apart for ten-minute speeches from the missionaries from the various lands. One evening was devoted to China, another to India, etc. Thus were thrilling experiences from men who had ventured their lives for Christ, the latest intelligence from men just from the field, condensed statements of the condition and needs of the field, and urgent pleas for men and means to carry on the work. No one could listen to these addresses without gratitude to God for what has already been accomplished, and at the same time an overwhelming sense of the crying needs of the unevangelized world—a world lying "in the wicked one." Many a silent as well as public prayer ascended to God as the wants of the different fields were presented from time to time.

Then there were strictly devotional meetings. An hour was set apart each day—"the still hour"—when with closed doors

we spent the time in meditation, prayer and the devotional contemplation of God's Word.

Mr. David M. McConaughy conducted these meetings, and we found them instructive, uplifting and spiritually helpful. I was struck with the fact of how the vision of Christ in the Word was sought as the basis of our communion with Him in prayer and praise. This combination of devout Bible study and prayer was most helpful and quickening. To missionaries who rarely have such opportunities these hours were doubly precious.

Very great too, was our social enjoyment of this gathering. To renew old acquaintanceships and make new ones was indeed a pleasure, and then to meet and familiarly converse with men whom we had long known by name, men and women in some cases who had "hazarded their lives for the Lord Jesus" was truly a great privilege.

Perhaps the most touching meeting was the Farewell Meeting on the last evening. Then some fifty men and women who expect soon to return to the mission fields or were going out for the first time, gave utterance to their parting words and emotions. While there was sometimes a sad undertone of pain at parting from children and loved ones and native land, the tone of the whole was jubilant, eagerness to join in the fray, joyfulness to obey Christ's command, pity for the benighted ones, and happiness at being counted worthy even to suffer for Christ's name.

## SABBATH READING.

For some things we cannot be held responsible. They are thrust upon us. One is compelled sometimes to listen to words he does not wish to hear as he works or travels. We choose according to our own taste entirely. The world is full of good books and papers, and he who wishes to may read history, science, philosophy, improving, devotional and sacred literature. On the other hand, there are infidel books and works which are sensational, trashy, worthless and injurious in every way.

One never does himself injury more deliberately and willfully than when he takes up an evil book and absorbs its contents into his being. A poison may be swallowed, or a pistol may be discharged by mistake, and physical injury may be thus self-inflicted; but he who sits down to read error or infidelity or impurity deliberately inflicts incalculable injury upon his own soul.

The question of Sabbath observance is one which puzzles a good many people, who are more anxious to have wide liberty than they are to do what they know to be certainly right. They who are determined to devote the day to the service of God, the cultivation of their spiritual life, the practice of religion and the refraining from all ordinary work save such as is demanded by way of mercy and necessity, will not have confusion. They will find much of their time taken up in the public exercises of God's house, in the reading and study of God's Word, and of distinctively religious books and papers. The day will be quietly spent, and they will be refreshed in body and mind for the duties of the coming week.

There was a mother who congratulated herself that her boy was such a great reader. She said that she always knew where to find him; he did not care to get

# MALARIA

## An Invisible Enemy to Health.

Malaria is an invisible atmospheric poison. The air becomes infected with the gases and microbes arising from the marshes and low lands, damp cellars, sewer pipes, badly ventilated houses and decaying vegetable matter, and we unconsciously inhale them into the lungs, when they are taken up by the blood and circulated throughout the system.

Malaria gives no warning of its coming; no immediate effects are seen, and no violent symptoms appear until the unfortunate sufferer is completely at the mercy of this hidden foe. This invisible enemy may be following us night and day, but often the first intimation we have of its presence is a chilly, creepy sensation running over the body, sometimes followed by a slight fever, and an always tired, drowsy and depressed feeling. The blood soon becomes deeply poisoned, thinned and weakened by the teeming millions of microbes and germs, and an irregular, slow circulation is the result. This condition of the blood gives rise to innumerable and serious troubles: torpid liver, enlargement of the spleen, loss of appetite and feeble digestion, a pallid or yellow skin, boils, carbuncles, abscesses, indolent ulcers, and pustular and scabby skin eruptions of various kinds, are common symptoms of

LOUISVILLE, KY., March 26th, 1908.  
For several years I suffered with Chills and Fever, caused by Malaria in my system, and each summer for several years I would relapse. Finally my physician prescribed S. S. S. In all, I took three bottles, and they entirely cured me, and I have never been troubled since. I am sure no other medicine could have given me so complete and immediate relief, and I cannot speak too highly of S. S. S. My partner in business is now taking S. S. S. for an eruption of the skin and general run down condition of his system, and though he has taken but one bottle, already commences to feel better.

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L. SEAPOFF.

system through the blood, and a remedy that can destroy the germs and neutralize the bad effects of the poison offers the only hope of a cure, and the only one that can accomplish this is S. S. S., which not only purges the blood of all morbid matter, but keeps it pure and healthy. It searches out and destroys every trace of poison, and keeps the blood in such a vigorous condition that poisonous matters are allowed to accumulate, but are promptly expelled from the system.

During the spring is an opportune time to begin the fight against this invisible foe for the hot, sultry summer days will cause the germs to multiply and still further enrich the blood and weaken the constitution, and now more than ever the Malaria

needs a good blood purifier and bracing tonic. A course of S. S. S. at this particular time will relieve you of Malaria and its attendant evils, and build up the system, purify and strengthen the blood and quicken the circulation, when the blood and digestion improve and all the vital powers recuperate under the invigorating tonic influence of this great vegetable remedy. Its freedom from all minerals makes it the ideal Malarial trouble and perfectly adapted to the most delicate constitutions.

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into bad company or to be away from home; she knew he had a book in his hand whenever he had time to sit down. But she paid no attention to what he was reading. It developed that he was devouring the cheapest and worst sort of highway and pirate five-cent novels. His whole nature was poisoned, and he was led into a wasted and criminal life. It makes a great difference what kind of books one reads.

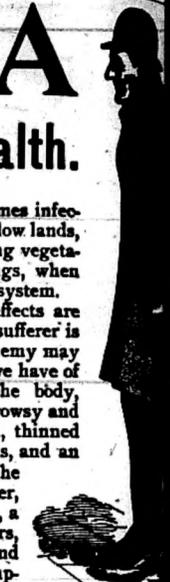
We looked through the shelves of a Sabbath-school library not long ago. There was scarcely a book that could be called, even by courtesy, religious. Light literature was almost the only thing to be found. Fairy stories, novels, and other such books made up the list. And these were given out to the children on Sabbath morning, with the indorsement of the Sabbath-school, as appropriate reading for the day. No wonder that the children did not stay to the church services, nor that they were not impressed by the fact that the Sabbath should be kept holy and observed for the welfare of the soul.

The Sunday paper, with its sensational spread of secularities and sensations, is one of the influences that is turning the minds and hearts of millions away from sacred things, and keeping them in the atmosphere of the world. The Sabbath, to multitudes, brings no intimation of anything holy or spiritual, and the reading they do only makes for the secular, the world and the passing vanity.

Of all days, the Sabbath should have its appropriate reading. There are thousands of books that tone up spiritual life. The Bible is too much neglected. It should be read through and through. The church paper keeps its readers informed as to the work of the Spirit of God in the churches and on mission fields. We should know what God has said and what he is doing, and what is being said and done by men and women who are serving the Lord.—Herald and Preacher.

B. Y. I. U. MEETING AT ATLANTA, GA., JULY 9-12.

Much has been said of the approaching Convention of the Baptist



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WORD AS A SONG.

H. DECKER.

contains a variety of the messenger and the Lord. As the upon the well-filled a bright Sabbath a clear, moon-lit his heart is nat and grateful. And for such encour many have been the highest and natives, while all necessary step to om. Could that beneath the surface, and its attitude and its Author, the best in so much

a class of people in the Prophet Ezekiel, years before the ad to the earth, who for pastime. Eze- regular preacher, al- is no evidence that of the popularity of sincerity and fi- rous, rather, intently able and direct. The to whom he min- tion between music and truth. The message has been only a love- ly song. Clearly did the Apostle James discriminate in this partic- ular when he exclaimed, "Be ye doers of the Word, and not hearers only, deceiving your own selves."

Music is passing, while truth is immortal. The song may pass with the fall of the curtain. The music may die with the closing of the instrument. The bird fly out of his little cage, wander away, and the song that he sang never again be heard in our home. But truth, whether expressed in the sweet strains of song, or read from the sacred page, or spoken by human lips—truth, whose author is God—was not born to die. Before the great monster, Death, man falls, kingdoms perish, nations crumble, and time shall draw its last breath; but truth laughs at death, defies death, withstands death, wearing the robe and the crown of immor- tality. "Heaven and earth shall pass away, but my words shall not pass away."—Presbyterian.

and since the province of truth is to build up man into a well-rounded, symmetrical, beautiful life—intellectually, morally and spiritually—how far from the true ideal is that disposition which takes the person to the house of God simply or largely, to be entertained.

Music is for pleasure, while truth is for practice. When man hears the truth of God's eternal love for a sinful and lost world; when he is told of the reality of the gift of his only begotten and well-beloved Son to die upon the cruel cross for man's sin; when he is reminded of the fact that the life of Christ dwells in the heart of man and transforms the life; when he hears of the onward, conquering march of Christianity by people whose lives are under the control of that divine life, his sensibilities and emotions are stirred—he is pleased—but he may have been pleased only by the music of truth. If he hasn't made these eternal truths his, if they haven't become a part of his being; if they are not manifesting themselves in honesty, in- tegrity, love, kindness and bene- ficence; if, in other words, they have not been reduced to practice, he has not yet found the vital dis- tinction between music and truth.

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FRAGMENTARY.

Am greatly delighted with Dr. Taylor's article on the "Ecclesia" question. I am awfully glad that these "new fangled" notions and ideas about the church qualifications for membership, &c., advocated by men who want a little cheap notoriety and advertising, are being met, successfully refuted and their fallacies all laid bare. I am glad that Dr. Taylor and others have assumed the defensive, and propose to stand by the old ship. Truth has nothing to fear from a thorough investigation.

**Men Trade Manhood for Money.**—This has gotten to be as common as everyday business transactions, and I suppose it is regarded by those thus engaged as such. At any rate, men are bartering their manhood for money—selling out to the man or corporation that pays the "biggest sum." This has been demonstrated to a fraction, not only during the last session, but of sessions of the Missouri legislature in the great boodle investigation. Eighteen trials and a number of convictions has resulted from the determination of Hon. Jos. Folk in his efforts to

run down and punish the guilty. Large cities in other states are engaged in the same important business.

**Increased the Collection.**—Booker T. Washington tells of a shrewd preacher of his race, Rev. Washington Johnson, by name, who resorted to the following method to raise funds: At the conclusion of his sermon one bright Sunday morning he said: "Brethren and sistren, I hab demonstrated abturdusly dat de Lord hates a thief—dat He is not to be propigated by no offering: therfo' I beg de punson or punsons who stole yo' pastor's hog to make no contribution at de circulation of de offertory platter." The collection beat all previous records.

According to the latest information, Rev. J. E. Cook has severed his relation as pastor of First church, St. Joseph, and accepts the position as treasurer of William Jewell College. A first class man for a responsible place with one of the first schools of the land.

**Hetty Green on Modern Society and Its Evils.**—The following comes from New York: "Hetty Green, the richest woman in the world, has come out as the critic of modern society and its evils. After winning a suit over money in the supreme court in Brooklyn, she sat in the anteroom of Justice Mareau's court, where 30 divorce suits were on the docket, and flayed modern society in a way in which only she is capable. "Divorce day, they call it," she said. "What can you expect? These women never learn to keep house. They get married, and their sole ambition is to wear fine clothes, bleach their hair, wear gay ribbons and fine laces. Home is the last place they want to think of. They go parading around with their vulgar style and think they are beauties. Poor things! They never get sense." And she swung her faithful reticule in her virtuous wrath.

"Next time the husbands go parading around, and then the trouble begins," she continued. "Then they find themselves in court. That's it. Oh, I've lived round in hotels and I know what these women are. The young folk of today haven't inherited common sense. That's the reason Justice Mareau has that big calendar of divorces."

"The richest woman in America wore a severely plain costume, but emeralds glittered in her ears, and there were fine pearls in the rings that adorned her fingers." Hetty knows whereof she speaks. She tells the plain truth. I do not believe it would do any harm to preach somewhat along the same line.

**Worst Since 1851.**—The Mississippi river has been higher during the present disastrous flood than it has since 1851. Also the Missouri river, and as a result, it is thought the damage to crops, railroads, &c., will aggregate \$100,000,000. Some of the railroads were in a worse crippled condition than they have been since their construction thirty years ago. Some towns were isolated for more than a week.

**Walter Williams on Missouri.**—Walter Williams says there are but 49,187 widowers in Missouri and 105,102 widows. Missouri's population, according to the last census taken, was 3,106,665, of which number 161,224 were negroes, 140 Indians, 449 Chinese, and 7 Japanese. Of the State's population over the age of ten,

6.4 per cent. cannot read or write. Jos. N. BARBER. Louisiana, Mo., June 14.

DISTRICT ASSOCIATIONS. Place and time.—1903.

JULY.

- Simpson—Mt. Vernon church, July 28.
  - Blackford—Fordsville, July 29.
- AUGUST.
- Bethel—Guthrie, August 4.
  - Bracken—Sharpsburg, August 5.
  - Liberty—Lanoka church, August 5.
  - Clear Fork—Green Ridge church, August 11.
  - Elkhorn—Wilmore, August 11.
  - South Kentucky—Fishing Creek church, August 11.
  - Green River—Pleasant Union church, August 15.
  - Glenn—River—Nelson Creek church, August 18.
  - South District—Danville, August 18.
  - Barren River—Sand Hill, Monroe county, August 19.
  - Campbell County—Grant's Lick church, August 19.
  - Franklin—Pleasant Ridge church, August 19.
  - Ohio River—Pinckneyville, August 19.
  - Ohio County—Independence church, August 25.
  - Tate's Creek—Tate's Creek church, August 25.
  - Raprist—Salvisa, August 27.

SEPTEMBER.

- Cumberland River—Flat Lick church, September 1.
- Long Run—Long Run church, September 2.
- Ten Mile—Macedonia church, Sparta, September 2.
- East Concord—Yellow Creek church, September 3.
- Central—Hardin's Creek church, September 8.
- Lansmark—Pilot Knob church, September 8.
- Rockcastle—Hummel Grove church, September 8.
- Bay's Fork—Bay's Fork church, September 9.
- Greenup—Cattlettsburg, September 9.
- Lynn—South Fork church, September 9.
- Clump—Lusby, September 9.
- Sulphur Fork—Sulphur church, September 9.
- Boonville—Bethel church, September 11.
- Greenville—Shiloh church, Memece Co., September 11.
- Stockton's Valley—Wolf River church, Tenn., September 12.
- Shelby County—Buck Creek church, September 12.
- Boone's Creek—Ephesus church, September 15.
- Crittenden—Crittenden church, September 16.
- Nelson—Little Union church, September 16.
- Russell's Creek—Macedonia church, September 16.
- Warren—Rocky Hill church, September 16.
- Lynn Camp—Lynn Camp church, September 17.
- Irvine—Chisquippia Rough church, September 18.
- Second North Concord—Clear Spring church, September 18.
- Concord—Drean's Ridge church, September 23.
- East Lynn—Corinth church, September 23.
- Edmundson—Mammoth Cave church, September 23.
- Salem—Forks of Otter Creek church, September 23.
- Freedom—Stony Point church, September 25.
- Goose Creek—Rock Spring church, September 25.
- South Union—Bethel church, September 25.
- Three Forks—Dwart, Perry county, September 25.
- East Union—Rock Spring church, September 25.
- Goheen—Garfield church, September 30.
- Severn's Valley—Mt. Zion church, September 30.

OCTOBER.

- Laurel River—New Hope church, October 2.
- South Concord—Canada Creek church, October 2.
- DavNess County—Sugar Grove church, October 4.
- North Concord—Big Branch Creek ch., October 6.
- White's Run—Carrollton, October 6.
- Little Bethel—Harmony church, October 7.
- Little River—Kuttawa, October 7.
- North Bend—Bellevue, October 7.
- Union—Cynthiana, October 7.

West Kentucky—Zoar church, Oct. 7. Enterprise—Fairview church, Johnson county, October 9. Mt. Zion—Williamsburg, October 9. Upper Cumberland—Slater's Fork, October 9. West Union—Bandana church, Oct. 14. Ohio Valley—Grave Creek church, October 20. Blood River—Pleasant Valley church, October 21. Graves County—Oak Grove church, October 28. If changes are desirable, please write to the papers.

J. K. NUNNKLLEY, Sec. Georgetown, Ky.

The Southern Baptist Convention meets 1904 in Nashville, and consequently there will be a demand for seats among the Kentucky brethren. The attention of the Associations should be drawn to their privilege of sending each a representative, but this representative must be elected at the annual meetings which are about to be held. Fifty-seven Associations elected representatives to the Savannah Convention, but thirty-two elected brethren who did not attend, nor their alternates either. Booneville, Clover Bottom, Cumberland River, Enterprise, Gosco Creek, Greenville, Laurel River, Lynn Camp, North Concord, North Concord 2d, Rockcastle, South Concord, South Cumberland and South Union did not elect at all.

YOUNG PEOPLE'S MISSIONARY CONFERENCE.

I want to call the attention of your readers to the fact that a conference on missionary work will be held on Lookout Mountain July 1st to 8th. This Conference is intended especially for the leaders of our young people in missionary effort. As will be seen, the Conference immediately precedes the B. Y. P. U. Convention in Atlanta, July 9th to 12th. The Baptists of Chattanooga are hoping that a great many Baptist young people who expect to attend the Convention in Atlanta may come a week sooner and attend this Young People's Conference at Chattanooga. The Conference on Lookout Mountain and the Convention at Atlanta will be wholly different in type and programme, so that one will not interfere with the other. The Lookout Mountain Conference is for the study of missionary methods. The best plans for arousing missionary zeal in all our churches will be presented and discussed. The afternoons will be devoted to rest and recreation, and many young people who will want to take a vacation could do so with profit by coming to this Conference. I feel very sure there is nothing that would mean more to our young people at this time than for our strongest leaders to spend a week on Lookout Mountain in prayer and conference outlining, under the guidance of the Holy Spirit, a comprehensive plan of campaign for the ensuing year. Some of the best speakers and trained workers of all denominations will be here and the Baptist leaders ought not to miss the opportunity for this special study. A special rate has been arranged on the railroads and a very low rate at Lookout Inn, where the Conference is to be held.

It is to be hoped that a great many of our young Baptist people will take advantage of the occasion to attend the Conference.

For further information address Mr. Chas. V. Vickery 156 Fifth Ave., New York, N. Y. J. WHITCOMB BROUGHES, Pastor 1st Bap. Church, Chattanooga, Tenn.

Clerk: "I would like to get off early, sir, as my wife wants me to do some odd jobs around the house while it is light enough." Manager: "Can't possibly do it." Clerk: "Thank you, sir. You are very kind."





Items of Interest

Scour the World Over.

We are in danger of forgetting that all modern fads are not always "progress," no matter how widely they may be advertised, nor how glowing the adjectives used in regard to them.

Verily the world moves, and sometimes in the right direction. The Watchman, published, this week, in Boston, says the Fifteenth amendment to the Constitution did not give universal suffrage to the negro, and adds: "The hundreds of thousands of ignorant blacks in the South were huddled into the electorates by the carpet-bagger governments of reconstruction days, the negroes were not put a vote into every black man's hand. The carpet-bagger did that."

All over the civilized world there is nothing which is so much occupying the medical mind as cancer. The awful increase in this most terrible disease has resulted in a general demand that something be done. The great amount of attention given to it is bringing out some important facts at least which will help men to avoid the disease.

Mr. Balfour has taken his stand with Chamberlain. Balfour certainly, and Chamberlain probably, are really against the position taken. But in view of the spread of paucal resistance something should be done to turn the minds of the people from the Education Bill. At first it seemed that Chamberlain alone might make a diversion. But that failed, the Prime Minister came to his help, for his action is much more important.

A young Chinese physician, engaged in bacteriological work at the Institute of Infectious Diseases, developed plague symptoms, and died at an isolated hut at Berlin of the bubonic plague. Because of this the Government has forbidden further experiments with plague germs, the risk of spreading infection being considered more dangerous to the public health than the knowledge gained in studying the microbe justifies.

It is not right and proper that two gunners in our own navy should make the most remarkable record of efficiency known. From a ship steaming at eight knots an hour they hit a target 4,900 feet distant eight times running. Taking into consideration that the object at which they fired was about the size of a city bill board, being but seventeen feet by twenty-one feet in dimensions, and the moving ship nearly a mile away, the result is truly astonishing.

Womanhood, in an editorial seriously warns the men against tight lacing. An army doctor says the practice is very prevalent among the officers of the army. They apply bandages tightly round the body so as to press the organs inward and upwards, thus decreasing the size of the abdomen and the waist and increasing the size of the chest. These brave men, claims the doctor, and at the front, so can have no possible desire of attracting female attention.

The Watchman does not like "the tendency that has been growing stronger to hold that public officials are not to be unfavorably criticized, and to denounce those who animadvert upon them as disloyal or traitorous in venturing to disagree with their acts or opinions." That tendency is seen in all bodies, religious as well as political, and it is to be deplored and resisted if political and religious freedom are worth preserving.

When answering the advertisers please mention the Recorder.

HALF-WAY CHRISTIAN.

I have read that there has been discovered beneath Jerusalem an immense cavern or quarry near the Damascus gate. Travellers who have been into this quarry say that there are niches in the live rock out of which the magnificent stones were cut with which Solomon's temple was built. Some stones that were expected to form part of the building never reached it; there is one huge stone of that sort in the Hezetha cavern now. It is still there, for this reason—that, though it is squared and chiselled on the front and two sides, and also on the top and the bottom, yet it has never been cut away at the back, and so it cleaves to the rock of which it was a part, and remains in its original darkness.

Now the passage I would like you to think of is that in the fifty-first chapter of Isaiah—"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." There are many who have been cut off from the rock, and lifted up out of the horrible pit; since which early operation of Divine grace they have been coming and coming till they have reached the foundation, and are built up as lively stones in the temple which is established upon Christ.

But there are others of you who need further excavating. God has begun His work upon you, He has used sharp tools, and begun to separate you from the world; it has taken a long time to get you cut away from the rock, even part. You used to be altogether sinful, and earth bound, and you lived in worldliness, just as the stone formed a part of the rock; God has been using his great chisel upon you, and cut you away, and separated you to a great extent from your fellowmen; but still at the back, in secret your heart cleaves to sin. You have not given up the darling lust of your heart, and therefore you are not quarried yet, and you cannot come to Christ, for that is impossible till you are separated from the rock of which you naturally form a part.

O, how I wish that Almighty grace would take the saw of the Word and make clear cuts right across your stony heart until you are sawn right adrift from the hard rock of sin, that you may afterwards be made to come to Christ to be built upon Him as your foundation.—C. H. Spurgeon.

LORIMER BAPTIST COLLEGE.

To the Baptist Brotherhood of Kentucky— Some five years ago, October 3, 1898, eighteen brethren, representatives from Boonville, Goose Creek, Irvin and Landmark Associations, met by direction of the Associations at London, Ky., and established a Baptist school, which they placed at Burning Springs, Clay county, Ky., where it has ever since been located, and has ever since been doing regular and successful work. This school was called Burning Springs Baptist College. The name has since been changed to Lorimer Baptist College. After the school at Williamsburg, it was the first Baptist school established in the mountains of Kentucky. Now, as then, it is greatly needed. Nothing can fulfill its mission, or in any wise take its place.

Burning Springs is some twenty miles east of the L. & N. R.R. Its nearest railroad point is East Bernstadt. Its location for school

purpose is thought by many to be the best in the mountains, and its healthfulness is considered perfect.

The College property consists of 28 3/4 acres of land, with college and other buildings, furniture, library, etc. This property is estimated at \$14,000. The College chapel is used both for school and church purposes, and this fills a most important place in the town.

The erection of the College building has put the College \$1,900 in debt. This debt is honest, and must be met. The claims are fast falling due. If not settled, the property will be sold, or revert to the original donors. The claimants are anxious that the matter be arranged. If we can at once raise the money and make payment, some are willing to settle with the College at one-half of the amount of their claims, some less. Through their self-sacrificing kindness we can satisfy the \$1,900 indebtedness with \$1,200. This amount will clear the property, cheer the hearts of our people, and put us far on the road to great and permanent success—success to both school and church.

The work is the Lord's. The Lord has somewhere the needed money. The work must not go down. It must not seriously suffer. It must live in the hearts of its friends.

Let us hear from you. Let us send you our College Bulletin. Let us write you further particulars. Let us come to see you and lay the matter before your church. Help us to raise this money (\$1,200), clear this Baptist property from debt, and make permanent this important Baptist interest. Very truly,

H. R. McLennox, Principal and Pastor. Burning Springs, Ky., June 25.

When answering the advertisers please mention the Recorder.

THE MARKETS.

LIVE STOCK. Report for week ending June 27.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and LEAF TOBACCO. Includes items like Choice shipping steers, Med. to good ship. steers, etc.

Table with columns for HOGS, SHEEP AND LAMBS, and LEAF TOBACCO. Includes items like Choice packing butchers, Med. packers, etc.

Table with columns for LEAF TOBACCO and COMPARISON WITH PREVIOUS YEARS' SALES. Includes data for Jan. 1 to date, Year 1902, Year 1901, Year 1900.

Total sales of new crop to date, 1903, 71,506; 1902, 55,125; 1901, 114,405. Sales of new crop, original prices.

Table with columns RECEIPTS, BURLEY—1902 CROP, and DARK—1902 CROP. Includes items like Receipts Jan. 1 to date, 1903, 50,100; 1902, 71,043; 1901, 80,405.

Advertisement for 'SOMETHING WRONG WITH YOUR WATCH' featuring an illustration of a man with a watch and text about watch repairs.

Mountain and Seashore Resort

ON THE LINK OF THE CHESAPEAKE & OHIO RAILWAY. Famed for its Magnificent Scenery. The C. & O. reaches various Mountain and Seashore Resorts at very reasonable accommodations can be had. Write for list of 300 HOME Summer Boarders. Folders and full information.

A Farm All Your Own! There are at Present exceptional opportunities for homeseekers in the Great Southwest and California.

Advertisement for Santa Fe Railway featuring the text 'Santa Fe' in large letters and details about low-rate round-trip homeseekers' and one-way settlers' tickets.

Advertisement for W. H. McKnight, Sons & Co., Incorporated, featuring 'Lace Curtains, Muslin Curtains, Portieres and Draperies' and 'New Colors Hammocks'.