

WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, JULY 9, 1903.

NUMBER 32.

YEAR.

Published Weekly by
THE BAPTIST BOOK CONCERN.
(Incorporated.)
100 W. Ave. (Opposite New Postoffice),
Louisville, Ky.
TERMS OF SUBSCRIPTION:
For one year in advance, \$2.00; for
three months, \$1.00; for six months,
\$1.50. All payments in advance.
Orders by the date of payment.
If not paid by the date of payment,
the subscription will be discontinued.
If proper notice has not been given,
the subscription will be continued.
All communications concerning re-
change of address should be
sent to the date they are to go
into effect. The exact post-office address to which
the paper is directed at time of writing must
be given.
We print each week a limited num-
ber of copies, which may be had for the asking.

The English Baptists, A. D. 1528.

BY JOHN T. CHRISTIAN, D.D.

There are many reasons which lead us to believe that the Baptists of England, in 1528, had increased in number and were peculiarly aggressive. At this period it was regarded as a great feat to find out and break up "a bed of snakes," as they were called. There were those, in A. D. 1528, spoken of by the bishops as "certain apostates, monks, vagabonds, and lewd idle fellows of cogrupt intent," who "have embraced the abominable and erroneous opinions lately sprung up in Germany." (Froude, *History of England*, vol. 1, p. 211. Blount, *Dictionary of Sects*, p. 26). It is held by historians that this statement refers to the Baptists. Thus we see that every effort was made to stain their record and make them appear hateful and worthy of persecution and criminal prosecution. It will further be noticed how widespread their opinions really were, for it included many members of the clergy, and the monastic orders were not free from the tenets of the Baptists. Thus we have an indirect testimony to their numbers.

The Baptists appear to have been scattered everywhere through England. Erasmus, who at that time was in England, writes under date of 1528, February 28, to Moore: "The heresy of the Anabaptists is much more widely diffused than any one suspects." (Brewer, *Letters and Papers out of the Reign of Henry VIII.*, vol. 4, pt. 2, p. 1771. (3983)). This is a direct testimony to their numbers, and from one of the keenest observers.

It will further be noticed that the Baptists were native born English, and so far as we have been able to observe, there was not as yet a foreign Anabaptist on the English shores. The facts are, therefore, altogether contrary to those who would try to persuade us that the first Baptists of England were of German or Dutch descent. They were native born Englishmen. The most that the bishops could say was that they held the tenets "which were lately sprung up in Germany." Had they been foreigners, their enemies would certainly have charged that upon them. As a matter of fact, men holding Baptist tenets had long lived and preached their principles in England. Fire and blood had never been quite able to blot them out.

One of the Baptists of those times was

JOHN PYKAS,

who was on March 7, 1527, examined by Cuthbert, Bishop of London. A number of witnesses testified in the case. Pykas confessed that "he kept" an English New Testament "for the space of four years." He did believe in the baptism of the Church. "Has also asserted that there is no baptism but of the Holy Ghost, which he learned in the English New Testament, from the saying of John the Baptist. Thought that when Christ came, the baptism of water should cease, and no other be used but the baptism of the Holy Ghost." (Harleian MSS., British Museum, 421. f. 17). He had taught these tenets to many other persons. The sermon of Mr. Bylney on the occasion was aptly described as "most ghostly."

Pykas appears to have escaped for a season, for we find, that on April 16, 1528, he was again before Cuthbert on the old charge of heresy. On this occasion William Raylord, who was one of his disci-

ples, was admitted as a witness. He explains what was meant by the Holy Ghost baptism, and the explanation would be satisfactory to Baptists of to-day. Raylord also said that baptism with water "is but a token of repentance, and that when a man come to years of discretion, and keeps himself clean of the promise made by his godfathers, then he shall receive the baptism of the Holy Ghost." (Harleian MSS., B. M. 421. f. 21). Unless a man is converted by the power of the Spirit of God he has no right to baptism. These early Baptists held unto death to the doctrine that conversion was a prerequisite to baptism. Infants are incapable of faith, and so infant baptism does not avail. It is only the blood that can wash away sin. We have no occasion to reject the teaching of our Baptist forefathers upon this point.

Chicago, Ill.

Day Dawn.

BY FRANK T. BUELEN.

As one of the uses of pain is the sense of gratitude cessation from it brings as well as the cultivation of hopeful endurance while it lasts, so one of the chief pleasures of memory of our experiences in tropical lands is our bearing patiently the heat of the night because of certain expectation of most delicious relief at dawn. For then, as if by some miracle of Nature, the heat waves suddenly cease to surge over the throbbing brain, the oozing sweat dries, and like the healing touch of a ministering cherub a delicious freshness pervades all things. "Thou canst not tell whence it cometh or whither it goeth," but a breath of coolness (it is not more than a breath) has come, and if there be any sense of divine Providence left in the heart, now is the season for morning praise and prayer. It will be pure from the fountain of life.

But in the foregoing only the nether margin of this Aurora of delight has been indicated. To enter the upper regions we must wait on a tropical sea-coast, or better still, stand upon the deck of some calm-bound ship in low latitudes at the coming of day. Then, having wondered and worshipped throughout the mighty silences of the night, gazing with restless sight upon the immensity of the sea plain beneath touched momentarily with suggestions of unearthly radiance, or lifting wondering eyes above where in perfect harmony the morning stars sing together, the soul may rise to higher eminences of joy.

To the watcher whose mind is attuned by submission to these sweet influences there will then come a frame of sacred expectation such as no other time or place on earth can bestow.

There is silence in heaven. There has been, but not the same. Now heaven and earth and sea are waiting, and man must needs wait also. Not long, And God said, "Let there be light." He speaks, and His breath is felt bringing life as well as light. The twin glories of day-dawn appear. The deep rich sheen of the blue-black ocean becomes diversified as the freshness of that celestial breath passes over it, while following closely, the triumphant clanging of colors strikes upon the senses as they rush athwart the sky. The tides of being that have been just at lowest ebb respond to the mighty call. They flow, at first sluggishly, but as the light sweet airs strengthen, and the precursor lances of the sun pierce the heart of dark-

ness, they rise tumultuously, joyfully; until the time when the full day floods the half world, and they sweep majestically onward towards their divinely appointed ends, or beginnings.

There would be little difficulty, of course, in collating a mass of scientific material upon the subject of the dawn—wind the reasons for its perennial occurrence within the tropics, its irregularity without them; and all such evidence would be useful in the highest degree; but unfortunately most of it would be unread, unheeded. And perhaps there is nothing fanciful in the assertion that if the most dry-as-dust scientist were to be placed upon the shore of a West Indian island at the meeting point of night and day, and were to feed upon his heat-burdened head the first kiss of the morning breath, he might be tempted to forget for a brief space his carefully tabulated figures, his elaborate discussion of facts, and in pure physical and mental enjoyment of the great blessing vouchsafed him feel his lips moving in involuntary praise to the power that not merely "makes for righteousness," but pours upon the sons of men joys unteachable to their bodies, clothed in beauty beyond all adequate appreciation by their minds.

This will no doubt be somewhat sternly repudiated by some who, to their incalculable loss, have no romance in their souls, who cannot comprehend that the sweet is as necessary as the useful. They need sympathy for their loss. If they will not learn the lesson which God is ever inculcating, how much they are to be pitied. Having learned, for instance, the varying weights of the atmosphere under different conditions of temperature, and calculated to a nicety the coming or going of the atmospheric ocean under the stress of the altered conditions of day from those of night, their scientific insight need not be dimmed but rather quickened by the cultivation of spiritual perceptions such as are at once the privilege and the exceeding great reward of the poet, who is, if a poet indeed, the highest type of seer.—Spectator.

The extraordinary vitality of seed received a curious illustration a few years ago in the silver mines at Laurium. The mines had been abandoned more than two thousand years ago as unworkable, and consisted for the most part of the "slag" produced by the working of the miners. An enterprising Englishman discovered that the slag contained plenty of silver, which could easily be removed by modern appliances. When the slag was removed to the furnace the next visit to the mine found the entire space covered with a most gorgeous show of poppies from the seed left under the slag when the mine was abandoned. After twenty centuries' rest they had bloomed as vigorously as ever, without the aid of a drop of water or any restorative other than the rays of the sun. God's word encourages the spiritual sower to look for a certain harvest from his sowing of the seeds of truth, for "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Current Anecdotes.

"I will uphold thee," would seem to me to be simply a future promise to put underneath us his everlasting arms and bear us up when the burden runs us down. His arms are infinite in tenderness, but also infinite in strength.

does not consist in never making blunders, but in never making the same a second time.—H. W. Shaw.

The statistics of church attendance in England, there was one church whose congregation was most unusual. This was the Arthur Street church. In the morning there were 612 men, 30 women and 10 children, and at night, 322 men, 80 women and 12 children. As the day was one this difference in numbers is

MORRISON, in the *Baptist Freeman*, gives an interesting account of the first meeting house of the church in famous old Coventry. The meeting house of the church is standing, though it is now divided into four tenements. He says that although this meeting house is very old, it is more recent than the church, for was organized in 1626.

is the humanitarian religion with vengeance. Dr. Gordon, Congregationalist, said in a recent speech: "Religion, in its final analysis, is supreme solicitude for the public welfare." Religion is a "back" to God, and in any sort of analysis it is a man's relation to his God, and not to his fellowman. This is of idolatrous religions as well as of true one.

The *New York Evening Post* calls attention to a deficit in Dr. Vedder's "The Bible." It says there is much emphasis on missionary enterprise, "but none that careful study of the Bible which has been so characteristic of the Baptist." The *Post* does not understand why Vedder stopped at the twelfth century because "There is much in the early centuries which is gnat for the pest mill."

The revelation of the cruelty of the Inquisition in a convent in Tours has stirred France to anger. The Public Charity has sent many poor children to this convent, paying for them. It has been before the courts that these children have been tortured in many ways. The most infamous was that those who were Sister Marie Rose were forced to up the sputa of their consumptive companions. That was fiendish.

GUNSAULUS is an eloquent man, but has been somewhat of a sensational preacher, choosing his topics from the "hot spots" of the times. He has been preaching in a down-town theatre to reach the masses. He said recently that there was no Gospel only, for it was the only message to which the men would listen.

QUESTIONS ANSWERED.

By Senex.

I am asked an immediate answer to this question: "Has it ever been the custom of pastors of Baptist churches for a pastor at the time of his offering his resignation to appoint a Pulpit Committee and state that it shall be the duty of this committee to consult him so long as he shall remain, and after he has gone to have full charge of the pulpit?" The brother does not specify whether the resignation of the pastor was to take effect at the time it was offered, or at some future date. But as he was to remain awhile, I assume that the time was in the future. Up to the date at which the resignation was to take effect, he was still pastor of the church, and it is the custom of the churches to allow their pastors to supply the pulpit as they see best. Of course, the church has the authority to forbid the preaching of any man except the pastor if that man is objectionable to them. But it will not happen often that the church will have any serious objection to the ones whom the pastor asks to preach for him.

I have been puzzling my brain to try to understand why any man should appoint a committee to supply the pulpit while he is still pastor. For he can choose his own supplies for himself. If the question comes from Texas, I can see a reason for his course. It may be that the pastor belongs to one party, and his church generally to the other. And he may fear the church would suspect him of getting supplies from among those who side with himself with a view to having one of them called to the pastorate. In order to guard himself from any suspicion of wire-working for his friends he may have appointed the committee. Unless he had this reason, I cannot see what his idea was in appointing a committee for the time during which he continues pastor. As for his appointing a committee to take charge of the pulpit after his resignation had been accepted and his time was out, that was as cool a piece of effrontery as I ever knew. But I can see how he may have thought he had a right to do it, and therefore did not intentionally insult the church and arrogate to himself the power of a Methodist bishop. He may be entirely ignorant of the course of procedure in business meetings of the church, and in the meetings of other bodies. Because the moderator or chairman usually appoints the committees he may have thought that he had a right to do it, not knowing that first the church passes a resolution to appoint the committee. That is it passes a resolution authorizing the moderator to appoint it, provided it wishes to leave the choice of the members to him. Sometimes the mover offers a resolution that such and such brethren be appointed a committee, sometimes that the members be elected by ballot. But usually the resolution runs that the moderator be authorized, &c. The pastor having read or heard that the moderator or chairman had appointed brethren A, B, &c., a committee, may have thought that all which was done. In that case, he needs a few lessons in Baptist polity and in parliamentary law.

Now, brethren should always put the most charitable construction on a pastor's actions which is possible in the circumstances, his character and disposition being among the circumstances to be considered. If the pastor acted through a desire to be courteous, to the church because he and it were on different sides of some question, or if he acted from ignorance of the usage of the churches, I would advise the brethren to do nothing until the time of his pastorate expires. But if he meant to be insolent and arrogant, and to assert rights which he does not possess, I think the church ought to act at the next business meeting. If I were a member I would move at such meeting that "the pulpit committee be discharged, and the deacons appointed to attend to the supplying of the pulpit." That would be courteous, and yet would enable the duldest man to understand that the church intended to maintain its authority and its self-respect. In any case, when the pastor's time has expired, I would move that the deacons be requested to attend to the supplying of the pulpit, or else move that a committee be appointed naming the committee in my resolution, and being careful to have on it not one man whom the pastor had appointed. They may be the best men in the church, but I would explain to them privately that they were

left off for the time being to show the righteous indignation of the church at the effort of the preacher to lord it over God's heritage.

"Please explain Phil. 3:2. Whom were the dogs against whom the church was warned? And what is meant by the concision?" Paul was warning the Philippians against the men who were trying to introduce the Jewish ritual into the churches. They do not seem to have gained any foothold in this best beloved of Paul's churches as they had among the Galatians. But they were endeavoring to do so, and seem to have begun by attacking Paul himself. Paul has from that day to this been the one whom heretics, and especially ritualists, have attacked most fiercely. In Galatia these Judaizers had succeeded in their work to such an extent that the churches had begun to observe set days and seasons. That they might not so succeed in Philippi, Paul sends this strong warning, couched in the sharpest terms. With the same contempt that our Lord showed when he called Herod a fox, Paul calls these ritualist dogs. Some commentators, as in the Pulpit Commentator, try to make this word seem milder than I think is right. That says "it was the custom of the Jews in their pride to regard them as children at God's table and all others as only 'dogs' below it" Paul reverses the figure, and has no hesitation in saying that the ritualists of his day were the "dogs" under the table. But the majority of the commentators, and rightly, I think, do not try to minimize the anger and contempt expressed. In all those Eastern countries the term "dog" was the most opprobrious of epithets. The dog was an object of utter contempt. The Jews were in the habit of calling the Gentiles by this name, and at this day the Mohammedans so term Christians. Paul could not have found a word to express stronger indignation and dislike.

These men very evil workers in their efforts to introduce the Jewish ritual into the simple and spiritual worship of the churches. They prided themselves on being Jews, God's chosen people. Circumcision was the mark of the chosen people. Paul denies their claim to true circumcision, and calls it concision, that is, "castration" merely. The Septuagint used this word to describe such cuttings as the heathen did, which were forbidden by Moses. Paul refuses to admit that the rite of these Judaizers was the true circumcision, just as we Baptists refuse to admit that immersion is true baptism when done by unauthorized men and for wrong reasons.

The rites and ceremonies, the days and seasons, which these ritualists of Paul's day were trying to introduce were those of the Jewish law. They had been commanded by God under the Mosaic dispensation. But they had been abolished. The religion of Jesus Christ was a spiritual one with only two ordinances and the simplest of worship. And when men attempted to introduce the old ritual which was commanded by God and not borrowed from the heathen, Paul classed it with the heathen ceremonies which the Galatians had abandoned. See Galatians 4:8-10. The days they were observing were the Jewish days—passover, feast of the tabernacles, &c., and yet Paul calls them a returning to the bondage to which they had been under to gods which were no gods.

The fallen nature of man craves formalism and ritualism. All false religions are full of it. The carnal heart does not like to worship a God who is a spirit, and to worship Him in spirit and in truth. No unregenerated soul loves a religion which is individual and which is spiritual. And this tendency remains in the converted heart. The old Adam is not cast out entirely. Even converted men love externals in religion, and need to guard against that weakness of nature. The great fight of Paul's life was against the ritualists of his day. It has been one long fight for spiritual religion and simplicity of worship in the churches of God since Paul fought so strongly. In his day it was the Jewish ritual against which he had to contend. But it was not long after his death when the heathenish rituals began to get a foothold in the churches. And the result was the establishment of the gorgeous rituals of the Catholics. This came into the Baptist churches of the third and fourth centuries gradually. It is the thin edge of the wedge which is dangerous.

Excesses of the Age.

By Hon. Whitelaw Reid.

Of specific excuses toward which our Democratic institutions seem to be tending, perhaps we do not need to speak in any great detail. It may be enough to recognize that the American who colonized the Atlantic coast and the great Middle West, who framed the Constitution, started the government, developed the country under it, and fought a gigantic civil war to preserve it, is not the American who leads the popular movements of to-day. The type is changing; the beliefs are changing, and the aims.

He is neither Puritan any longer, nor Cavalier. He may outwardly deny the decay of faith, but he inwardly feels it. Nothing is more noticeable at the great centres of population and of national activity, or in any large section of what calls itself, and is often called, our best society, than this disappearance of the old foundation of character and action; this loss of profound, enduring, restful faith in anything. It is a laissez-alter age; an age of loosening anchors and drifting with the tide; of taking things as they are, with cordial readiness, to take them hereafter as they come; of an easy indifference, whose universal attitude toward each startling departure from old standards is "What does it matter anyway?"—an age, in short, marked by a refined "up-to-date" adaptation of the old Epicurean idea that there is nothing in this world to do but to eat and drink and make merry, for to-morrow we die. As Omar, prime favorite of the flower of this new school, has sung:

What boots it to repeat
How time is slipping underneath our feet;
Unborn to-morrow, and dead Yesterday,
Why fret about them if To-day be sweet!"

The loss of faith brings us by this short cut straight to the loss of purpose in life—of any purpose at least beyond purely material ones. To those who need money, the duty of getting it first, and above anything else, becomes the gospel of life. To those who feel the need of position, wealth, in society, business or elsewhere, their gospel drives them to all means within the law to attain that. To those who have both money and position comes the only remaining purpose in life, that of using them for an existence of amusement and enjoyment. Is it too much to say that never before in our history have such aspirations so completely dominated and limited such large classes?

WHAT MANY FIND LEFT IN LIFE.

But this craze for mere amusement and enjoyment, like other perverted appetites, grows by what it feeds on. The amusement soon becomes wearisome, the enjoyment soon falls, unless constantly more and more spectacular and bizarre. Perpetual change and constantly increasing variety of extremes seem to be the ever rising price of keeping amused. One never is for long where one wants to be, or doing what one desires; there must be incessantly a rushing to and fro, and a change of pursuits, all under the glare of electric lights and the blare of brass bands. If in the country one must hasten to the city where something is going on; if in the city, one must fly to the country where the crowd is not so mixed and where pleasanter house parties can be gathered; and if in one's own land, one longs for the boulevards or the Alps; if abroad, one is eager to try the new steamer back; if at the seashore, one suddenly wants to know what the mountains are like, and can only find amusement in going to see when clothed in leather jackets, protected by masks and goggles, and powdered with dirt, rushing through the dusty air on the highways at forty or fifty miles an hour in a Red Devil, and leaving the luckless rustics in the way to go to a fend of any color they like.

Even then this vehement vacuity is not amusing unless it is talked about. One must be forever before the footlights and, if possible, in the centre of the stage. Privacy is deadly dullness. Not to have your name every other day in the newspapers is to be out of the world, to be bored to death. Not to see every intimate fact about yourself or your friends thrust naked and shameless under the public eye is to feel that you are dropping out of the sun.

Gregariousness and glare are the irredeemably vulgar notes of it all. To seek enjoyment within yourself and your own circle, in resources of your own, and within a fresh sunlight picture every day, becomes unendurable. A country residence is impossible unless a dozen others, "of our

own set, you know," are within five minutes' walk, and even then it is slow without a thorough track at hand. Thus Newport, rather than any other type for those who can, at will, command the world, hood into precocious maturity in such amusements, why, they are to live in this world, they—not in the Happy Valley of the West. Why shouldn't they get on without rest and country life as well as their parents?—Walden.

The Armor of Light.

By J. MERVIN HULL.

"Put on the armor of light." This is one of many Bible metaphors which at first sight seem to be expressed in self-contradictory terms. Light is a revelation, armor is a concealment; light is exposure, armor is protection. Nevertheless, it is right; the revelation of the light of truth is the best and strongest armor that we can have. This is especially true in temperance work, for ignorance is the stronghold of intemperance, all more so because this ignorance often comes in connection with the widest knowledge in the departments of life. The persistent ignorance of intelligent people is one of the greatest obstacles to temperance progress. But when light of truth shines on the fortress of ignorance it gradually fades away, and then the light comes an impregnable fortress to those who put on its protection.

It is encouraging to know that some progress is being made in putting on this armor of light. One illustration is seen in the successful work of temperance instruction. For many years Mrs. H. Hunt has been urging the passage of temperance education laws in every state in the union. Twenty years ago she made what was called a "temperance education map" of the United States. Underneath it she wrote, "States in which there are no temperance education laws." As a matter of fact, the whole map was covered with black, for there was not a state in the union that had a temperance education law.

Most men, and some women, would have considered the situation hopeless; but Mrs. H. continued to work patiently, courageously, fully and at last she gained a complete victory. Some time ago there came an account of a meeting that was held in Mrs. Hunt's home. She visited a few friends, and in their presence she moved the last patch of black from her map of the United States. The governor of the "black" state had signed a temperance education bill, and now the whole map is white. That means that the nation has begun to put on the armor of light. The progress may be slow, but it will be impossible for future generations to remain such ignorance of the effects of alcohol as has prevailed in the past.

It cannot be too strongly emphasized that this direction is to "put on" the armor of light, a voluntary act. The armor of light does not upon men, states and nations like a mantle, but it is all about us without our possessing it. That brings the command home to each one of us personally. We have our personal duty to take in regard to our own habits, but more than that, each one of us is a part of the life of the church, of the Sunday School, of society, of the nation. And in all these relations there is something important for us to do in obedience to the command, "Put on the armor of light."—American Messenger.

We should study for readiness. A good man must train to parry and thrust, but he must train the eye and the hand to quickness of action, and alertness in seizing opportunity. He must know what to do and when to do it. He must have no time to pause and reflect. "I will which movement of the sword I should make at the moment." Such unreadiness would be fatal in sword play, and doubtless has been fatal in the multitude of cases in spiritual encounters with the devil. Study to have the truth at your tongue's end. Make up for deficiencies of wit, as all sensible people do, by careful preparation in advance. Bob Burdette says when he is called on for an impromptu speech he wants six hours to get ready in. Apply this principle in using the Bible. The work is important. It is worth your best efforts. Take a certain quibble or objection that has been raised. Write it at the head of a sheet of paper and search out answers for it in your Bible. Then think them over till they are your own and you can present them to your own mind so that they completely satisfy you as answers to the question raised.—E.

Subscribe for the Recorder.

Sunday-School Lesson

SUNDAY, JULY 19.

SAMUEL'S FAREWELL ADDRESS.

1 Sam. 12:13-25.

Motto Text—"Only fear the Lord and serve him in truth with all your heart."—1 Sam. 12:24.

After Saul's victory over the Ammonites, Samuel called the people together in a great assembly to ratify what had been done at Mizpah. He here makes his last address to the people. This meeting was at Gilgal, a famous spot in the history of Israel.

Samuel, in this farewell address, spoke briefly of his own long life of service to his nation. Then he spoke of all that God had done for his people in past years. Repeatedly had He freed them from their enemies and given them notable victories when they had repented of their sins and trusted Him. But all which God had done for them from the days of Moses had not prevented their rejecting Him as king and asking for such a king as their neighbors had. "Now, therefore, behold the king whom ye have chosen, and whom ye have desired, and behold the Lord hath set a king over you." God had granted their request for a king. Sometimes He answers wrong prayers by giving what is asked as a punishment. As God is all-wise it is the part of wisdom as well as of piety to say when we pray for anything which seems a blessing to us, "If thou seemest best," or "if it is thy will."

But God had not cast them off. The conditions of blessings upon them were unchanged. These conditions have never changed. The man or the nation that will comply with the conditions shall be blessed. These conditions are put before them plainly. They must fear the Lord and serve him, obey his voice and not rebel against his commandments. There is nothing here of repentance and faith and regeneration. But the first thing which meets one who will obey the voice of the Lord is repentance toward God and faith in our Lord Jesus Christ. And only a nation of regenerated men will fear and serve and obey.

"Then shall" should be translated "and." The words which follow are also a condition. The verse is left unfinished. If they will do these things, it shall be well with them, is understood. "But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." That they were the chosen people of God would not prevent their punishment when they sinned. Nay, God would punish them more severely than he did the heathen around them, for they sinned against more light. And disobedience in them showed the basest of ingratitude.

To impress the great truth of God's unchanging sovereignty over them and their king, Samuel works a miracle. "Therefore stand and see this great thing which the Lord will do before your eyes." When they scattered to their homes there was danger they would forget his words.

General Debility

Day in and out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh. It is hard to do, hard to bear, what should be easy,—vitality is on the ebb, and the whole system suffers. For this condition take

Hood's Sarsaparilla

It vitalizes the blood, gives vigor and tone to all the organs and functions, and is positively unequalled for all run-down or debilitated conditions.

Hood's Pills cure constipation, 25 cents. But the miracle they would remember and would talk of all over the land, giving the explanation of the phenomenon, repeating Samuel's words.

"It is not wheat harvest today."—The wheat harvest began about the first of June after the rainy season was over. It lasted usually seven weeks. Rain during this time was as unheard of as snow in summer. See Prov. 26:1.

"Your wickedness is great which ye have done in the sight of the Lord in asking for a king."—And thus rejecting God. Because Saul had won a victory and God had suffered them to have a king, they were in danger of forgetting their sin.

"So Samuel called upon the Lord; and the Lord sent thunder and rain that day and all the people greatly feared the Lord and Samuel."—"It was an impressive proof how completely they were in God's hands." And how much favour Samuel had with this Almighty God who answered his prayer. Samuel had told them they had sinned. God showed them Samuel was right. It was a great evil that they had asked for a king.

"Pray for thy servants unto the Lord thy God, that we die not."—In their humility and consciousness of guilt they would not claim God as their God. God had heard Samuel's prayer for the lightning and rain, He would hear his prayer for the forgiveness of their sins. "For we have added unto all our sins this evil to ask us a king."—The bringing home to their consciences of the one sin had opened their eyes to their previous sins, and made them feel how guilty towards God they were. There can be no repentance, no faith, no conversion where there is no sense of guilt towards God. It is an evil and a bitter thing that pastors and Sunday School teachers will talk about "accepting Jesus" without first pressing home upon sinners their guilt towards God and their need of his pardon. No man seeks a Saviour who does not feel he is guilty and needs forgiveness of his sins.

"Fear not."—They had been wicked. Samuel does not minimize their guilt in the least. But God was merciful and would forgive their sins if their repentance was a true one. They would prove the truth of it by their future obedience. "Yet turn not aside from following the Lord."—God was a jealous God. He would not share their service. They must follow Him wholly. "Serve the Lord with all your heart."—God will not endure a divided allegiance. Ye cannot serve God and Mammon. What ever is done to the Lord must be heartily. God cannot be mocked by lip service.

"And turn ye not aside for then should ye go after vain things which cannot profit or deliver, for they are vain."—The Israelites understood that he was referring primarily to idols. But what-

ever we follow in this day, except God, is an idol. And none of these things on which men set their hearts can deliver them. "For the Lord will not forsake his people for his great name's sake."—They richly deserve it, for they had forsaken him. But he had chosen them as his people, and his purpose according to election would stand. He would chasten them but not reject them utterly. There is no stronger plea we can make to God than for his own glory. For God's glory is the great end of creation.

"God forbid that I should sin against the Lord in ceasing to pray for you."—It is a sin not to pray for others. It is a sin against God not to do it. Let us remember this in our prayers. "But I will teach you the right and good way."—There was no hatred in Samuel's noble heart because they had rejected him as judge. His heart and his wisdom were yet theirs.

The great judge is taking final leave officially of the people he has ruled so long. And his last words were given to urging them to obey God, and warning them of the consequences of disobedience.

We note a deserved compliment to Brother M. H. Bourne, of Owenton, Ky. He was elected president for the ensuing year of the Kentucky Educational Association that met in Lexington last week. We congratulate him and the Association.

BABY WEATHER.

Like Fellows Don't Like the Hot Days.

Mothers should know exactly what food to give babies in hot weather.

With the broiling hot days in July and August the mother of a baby is always anxious for the health of her little one and is then particularly careful in feeding. Milk soups quickly and other food is unceremonious. Even in spite of caution, sickness sometimes creeps in and then the right food is more necessary than ever.

"Our baby boy two years old began in August to have attacks of terrible stomach and bowel trouble. The physician said his digestion was very bad and that if it had been earlier in the summer and hotter weather we would surely have lost him.

"Finally we gave baby Grape-Nuts food feeding it several times the first day and the next morning he seemed better and brighter than he had been for many days. There was a great change in the condition of his bowels and in three days they were entirely normal. He is now well and getting very strong and fleshy and we know that Grape-Nuts saved his life for he was a very, very ill baby. Grape-Nuts food must have wonderful properties to effect such cures as this.

"We grown-ups in our family all use Grape-Nuts and also Postum in place of coffee with the result that we never any of us have any coffee ills but are well and strong." Name given by Postum Co., Battle Creek, Mich.

The reason Grape-Nuts food relieves bowel trouble in babies or adults is because the starch of the grain is predigested and does not tax the bowels, nor ferment like white bread, potatoes and other forms of starchy food.

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

METHODISTS AND BAPTISM.

The correspondence on baptism in the Methodist Times, referred to in your leading article of the 5th inst., goes on apace. That paper has been strongly urging that Methodist ministers should for some six or eight weeks in the year give special attention to their baptized children, with a view to bringing them to a decision for Christ, and to unite with the church. This, too, notwithstanding that according to Methodist teaching at their baptism they were received into the congregation of Christ's flock. Taking this to mean the church, for it cannot mean anything else, then such children are both in the church and outside of it at one and the same time! Some correspondents ask what constitutes membership in the Methodist church, to which the editor gives no satisfactory reply. Others ask why baptized children should be urged to decision more than the unbaptized, and a cogent question it is; while others, again, press for Scriptural reason for baptizing the children at all; to which the editor replies that the other question must be settled first, namely, the dealing with such as are baptized, but one of his correspondents tells him that he is building from the apex downward, and that there should be first a sound Scriptural foundation for infant baptism before the other question can be settled. The editor, however, stands to his guns, and insists on the settlement of his question first. Being, however, hard pressed, he at length refers his correspondents to 1 Cor. x. 2: "All our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea."

In selecting this incident in proof he wisely keeps a respectable distance from the New Testament, which is a barren desert to any who seek for precept or example of infant sprinkling, but to those who look for believers' baptism it is a fruitful plain.

When the editor decided to answer his correspondent's request, and to give a text in proof, it is natural to conclude that it would be the best and strongest he could produce; but a very slight examination of it will show that he could not have chosen a worse one or a weaker. First of all it says, "All our fathers were under the cloud, and all passed through the sea, and were all baptized, etc."

It would be as easy, and much easier, to prove from this that no women or children passed through as that infants were baptized. It distinctly says "our fathers." And it would be equally easy to prove that the baptism took place after they had crossed, for it says they were "under the cloud"—"passed through the sea"—"and were baptized," etc.

Next, we are plainly told that they were baptized "in the cloud," so that if this proves anything as to mode it proves they were immersed in it.

Further, if, as is contended, they were baptized by water falling from the cloud, they must have been baptized three times: first when under the cloud, second in the cloud, and third in the sea. The record says they were baptized "in the cloud and in the sea"—that is to say, they were baptized unto Moses in the cloud, and they were baptized unto him in the sea. It remains, therefore, for our friends who argue infant baptism from this incident to show how they could be baptized in the

cloud, under the cloud, and in the sea, at one and the same time, believing as they do, in communion with ourselves, in baptism being observed once only. If they should be baptized three times, as Hubert Brooke, M. A., of Rochester, in a small pamphlet on "Infant Baptism," suggests that they should be baptized with the spray from the east wind; but he does not show that the wind continued to blow after the sea was divided, or if it had so continued, how it could cause the spray to fall on them when the sea lay almost due north and south. This reminds me of an American Methodist minister who argued that they might have been sprinkled by the spray from the walls of water on either side. Two strange phenomena surely; in the one case the wind causing an effect at right angles from the way it was blowing, and in the other blowing in two opposite directions at the same time!

Truly, to observe the efforts of our friends to raise the wind to answer their purpose is deeply interesting. If either of these were possible, which some might be disposed to question, and if, as a Canadian Methodist minister in a work on "Baptism," says, "The waves stood far apart, as if they had been walls of granite," it is difficult to see how from such walls spray could be produced; and if, as he further says, "The broad was the pathway and far away the watery walls, affording ample space for multitudes to move abreast;" and if spray was blown across, so that all should be sprinkled, then those nearest the wall or walls must have been in a sorry plight.

This same Canadian writer, in common with many others, quotes Psalm lxxvii. 17, "The clouds poured out water," as referring to this event, and to justify their mode. And all this in face of the fact that in 1 Cor. x. 2 a cloud-not clouds—is mentioned; and not only so, but in the face of the fact that it is stated three times that the Israelites went through on dry ground. Rather than fail to carry their point, our friends will at most drown the whole multitude.

A boy was once asked, "What did the Israelites do when they passed through the Red Sea?" He replied, "Dried themselves." If any of these writers be correct in their conclusions, there would be need enough for drying themselves in all conscience, for they would have had a terrible soaking.

Rev. H. Brooke, M. A., in the pamphlet already referred to, speaks of the passage under consideration (1 Cor. x. 2) as "absolutely conclusive" in proof of infant baptism, and does not allow of any dispute. (With your permission, Mr. Editor, I may call attention by and by to some other matters contained in the said pamphlet.) One correspondent in the Methodist Times of last week says, "I must confess that your passage in 1 Cor. x. 2 is a very uncertain one to build up your view. Have you no better quotation to give?" One reader at least of that paper will look anxiously for the "better quotation" asked for, but expects to look in vain.

Should the editor fail to find a better, I would suggest Matthew vi. 9, "teaching for doctrines the commandments of men." The practice of infant baptism is doubtfully of any recognition or foundation in the Bible, and it is as vain to look for it there as to look for figs on thistles, or grapes on

...and the man who finds it...
 ...first put it there.
 ...from the variety of
 ...Scriptural reasons for
 ...practice as maintained by
 ...baptists generally, and the
 ...opinions often held in con-
 ...with the same passage, as
 ...in the case of 1 Cor. x. 2, one
 ...to the conclusion that
 ...are baptized in a very dense
 ...the only way out of it is to
 ...the unscriptural practice aside
 ...follow the plain, simple, clear
 ...of the New Testament.
 ...as they hold to this ordi-
 ...and device of men, their
 ...will be more or less tied in
 ...the struggle against the priest-
 ...and sacerdotalism of the
 ...Should a Pedobaptist ask
 ...a ritualist, "Where is your Scrip-
 ...authority for your doctrine
 ...of transubstantiation?" he would
 ...be able to give a stronger reason
 ...for such doctrine than his ques-
 ...tioner would if asked for similar
 ...authority for the doctrine of in-
 ...fant baptism.

This question of baptism is to
 play a more important part in
 this conflict with ritualistic and
 Romish error than some seem to
 suppose, and the unity of Free
 Church action will be seriously
 hindered till it is settled. But it
 is evident the time is not yet.—
 J. B., in The Baptist.

**"ALIEN IMMERSION"—ALIEN
 ORDINATION.**

BY REV. J. H. HALL, D.D.
 Dr. Ashmore has contributed
 some papers on different kinds of
 "succession" to the Baptist Cour-
 tier. Among them is a very inge-
 nuous article on "Immersionist
 Succession." This doctrine he at-
 tributes to those who reject what
 is called "alien immersion." In
 repudiating the immersions of Pe-
 dobaptists, and requiring that
 baptism shall be administered by
 one who himself has been bap-
 tized, the Doctor sees the "dread-
 ful buggaboos" of "immersionist
 succession." The case of the op-
 ponent of "alien immersion,"
 whom he calls his Goliath, is thus
 stated: "He says as much depends
 on the operator as the subject. He
 must himself be a Baptist, or
 there is no baptism. Unless he
 himself has been immersed, he is
 not fit to immerse anybody else.
 Immersion by such a man should
 be repudiated, and the whole thing
 should be done over again. My
 friend is plain enough. I see his
 point, and go to work on it accord-
 ingly. If the administrator of the
 ordinance has not been himself
 properly immersed first, there is
 no baptism. But now, if an an-
 tecedent immersion is indispensa-
 ble in one case, it must be in every
 case. Then here is laid on every
 one of us—every one of our three
 million Baptists in the land—the
 biggest job we ever had in all our
 lives. We have got to make out a
 genealogy of immersions all the
 way back to Jordan. . . . Has any
 Baptist brother in the South got
 an immersionist genealogy of his
 own, which he is sure of, and
 which he can produce for inspec-
 tion? . . . Did Alexander Camp-
 bell have such a genealogy? Did
 Dr. J. R. Graves have one among
 his papers? Have you got one?
 Have I got one, and can we each
 show that the long line of im-
 mersers before us were certainly
 each a converted man, as well as
 a baptized man?"

One thing is clear in this
 shrewdly constructed statement
 of the case. It is that, to reject
 "alien immersion"—to require
 that baptism shall be adminis-

tered by one who himself has been
 baptized, imposes the task of
 "making out a genealogy of im-
 mersions back to Jordan." The
 point is, if a baptized adminis-
 trator be required in one case, the
 same must be required in every
 case back to the first immersion.
 It is put in these words: "If an
 antecedent immersion is indis-
 pensable in one case, it must be in
 every case." The issue as thus
 made out is, we must accept "alien
 immersion," or be forced to show
 a baptismal "succession."

Of course, every one has a right
 to choose his mode of defense in
 an argument. In this case let us
 apply the Doctor's reasoning to
 another matter, to test its sound-
 ness, and to see how it will go
 with him. As he himself has stat-
 ed the case of his opponent, he
 cannot object to our stating his
 case.

A few Northern Baptists would
 accept the ordination of Pedobap-
 tist ministers who might come
 over to us. Only a few, however,
 would do it. Dr. Ashmore would
 not; nor would any leading or-
 thodox minister or church in the
 North, so far as we know, accept
 such ordination. They require, as
 do we of the South, that a minis-
 ter of another denomination join-
 ing one of our churches shall be
 reordained to the ministry by a
 Baptist presbytery. The former
 ordination of a preacher coming
 to us—his Methodist or Presby-
 terian ordination—would not be
 accepted by Dr. Ashmore. Why
 not? But one reason can be
 given: He is opposed to "alien" or-
 dination. "He requires that a
 Baptist presbytery shall ordain a
 Baptist preacher. "They must be
 Baptists who ordain, or there is
 no ordination. Unless they them-
 selves (the members of the ordain-
 ing presbytery) have been or-
 dained by Baptist presbyteries,
 they are not fit to ordain anybody
 else." We "see, his point." There
 can be no valid ordination to the
 ministry except by a Baptist pres-
 bytery. Any other ordination is
 "alien."

Then Dr. Ashmore, in requiring
 that the Methodist preacher who
 comes to us shall be ordained
 over by a Baptist presbytery puts
 a Baptist presbytery as an indis-
 pensable antecedent to valid or-
 dination. "But now, if an an-
 tecedent Baptist presbytery is in-
 dispensable in one case, it must be
 in every case." Is this not ordi-
 nation succession? Hence here is
 laid on every one of us preachers
 —every one of the thousands of
 Baptist preachers in the land—
 the biggest job we ever had in all
 our lives. We have got to make
 out a genealogy of Baptist presby-
 teries all the way to the apostles.
 Has the Doctor made out this ge-
 nology in his case? "Has he got
 such a genealogy, which he is sure
 of, and can produce for inspec-
 tion? . . . Let the world see it. A
 new Coccus Vaticanus will be noth-
 ing to it."

What is the difference between
 this ordination succession of the
 Doctor's, and the Romish "apos-
 tolic succession"? And what is
 the difference between rejecting
 "alien" ordination, and rejecting
 "alien immersion"? Strange
 that those who do the former
 should object to others doing the
 latter.

DEAR RECORDER:
 I resigned my position with the
 Illinois Central Railroad, effective
 May 1st, and took charge of the
 Aberdeen church, which had
 been without a pastor sixteen
 months. The Baptists have never
 been strong numerically here, and

were very much weakened by be-
 lying pastorless so long, but I found
 some of the "salt of the earth"
 waiting to help me in the difficult
 work which I was sent to do. Our
 scattered forces promptly rallied
 to the support of their young and
 untrained pastor, and God has
 marvelously blessed us.

The Sunday School soon took on
 new life and doubled in attend-
 ance. A young men's Baraca class
 was started with five members—
 now has 22. A young ladies Berrañ
 class was organized with compet-
 ent lady teacher and both are
 successful and give much promise
 for the fall season. Our prayer
 meetings are well attended not-
 withstanding very warm weather.
 The attendance last Wednesday
 night was 50, far beyond the other
 churches, one of which has a mem-
 bership of over four hundred.
 Since May 1st I have baptized
 seven and one now awaits bap-
 tism. Have also received thirteen
 by letter and have several others
 to come in shortly. Our total
 membership is 142.

There is a great work to be done
 here as well as in the country. It
 is perhaps a difficult field, but we
 serve a wonderful God and He
 works wonders in the midst of
 his people. This is a Missionary
 Baptist church, not an "Omni-
 sionary" church. We have just
 completed our collection for state
 missions—\$73.00, a fair collec-
 tion for this church, and we pro-
 pose to do the handsome thing
 this year for foreign missions.

Our State Convention meets at
 Yazoo City next week, and I am
 glad to know the editor of the
 Recorder will be there.

Fraternally yours,
 JOSEPH T. WATTS.

DEAR RECORDER:
 Let every missionary and mis-
 sion church working with the
 State Board of Missions remem-
 ber that application for the ap-
 propriation of aid must come be-
 fore the State Board through the
 District Board of the Association
 to which the church asking for
 aid belongs.

This applies alike to all, as no
 appropriation is made beyond
 July 1st. If possible, either re-
 lease us or reduce the appropria-
 tion so as to enable us to enter new
 work and look after more desti-
 tute fields. Let every missionary
 fill every report as accurately as
 possible. Nearly all of them leave
 out something. Some fail to re-
 port the number of days of la-
 bor, others the miles travelled,
 others visits, &c., &c.

Then please make your figures
 plain, and do not write notes to
 the Secretary on reports. If you
 write for mission envelopes, please
 state the number wanted. If you
 want the services of the secretary
 please notify him in time, and do
 not take it for granted that he has
 nothing to do, and can ever any
 time, and then without ever con-
 sulting him, put his name on a
 programme, making the impres-
 sion that he does not keep his ap-
 pointments.
 J. G. Bow,
 Cor. Sec.

"PROVE ALL THINGS."

The words of the great apostle
 are often quoted as an excuse for
 that attitude of mind which de-
 mands that all moral and religious
 questions be settled by incontestable
 evidence. As a matter of fact,
 Paul simply admonishes the Chris-
 tian friends to whom the epistle
 is addressed, that religion must
 be justified or condemned by its
 palpable fruitage. The test of a

PAPER CORKS.

The most remarkable invention of the past century has just been perfected and patented by us in this country and in all foreign countries. A machine the size of a sewing machine which makes CORKS out of old newspaper scraps and other waste paper. All kinds of waste paper and paper pulp can be made into corks. These Corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced as far superior to the old style of corks in every way. Each one of our machines will make over three hundred corks per minute. Corks can be made any size, color, or shape, and name or trade mark can be stamped in the top of each cork as made. Our cork machine is the only one of its kind in the world. We are rapidly advancing in price owing to the scarcity of cork bark, but we can get new higher priced, as OUR CORKS ARE BETTER. We have contracts for millions of our corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle the business, and now offer a limited amount of the stock of this company to those who have invested \$200.00 per share, and within a year will, we believe, be worth \$500.00 per share, as by our patents we absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life. We have no competition, as we own all the patents. Only a limited amount of this stock is offered, and over thirty thousand dollars worth was subscribed at this office the first day it was offered. Not over \$500.00 will be for in our own city the first day it was offered. We will scatter this stock over the country in order to make a national introduction of our corks at once, and we take this method of doing it, preferring to let one person in each town and city take in on the ground floor, instead of spending vast sums in advertising. Send for our booklet and bank reference, also sample of the corks, stating how much of the stock you wish to subscribe for, and we will reserve the stock until you can investigate us, then if you do not want it you need not take it. You can subscribe for as few as many shares as you please up to \$500.00. This is the opportunity of a lifetime.

U. S. FIBER STOPPER CO., 221 Winner Bldg., St. Louis, Mo.

creed is always a practical one!
 "What does it produce?"

LOW EXCURSION RATES
 FROM LOUISVILLE, Via

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 Socy., \$32.50 SAN FRANCISCO, CAL., and return, August 1th to 13th inclusive, account National Encampment G. A. R., good returning October 15th.
 36.45 DENVER, COLORADO SPRINGS and PUEBLO, COL., and return. On sale July 10 to Sept. 30. Good returning October 15th.
 \$15.95 ASHEVILLE and HOT SPRINGS N. C., and return. On sale July. Long return limit. Low rates to other Resorts in the beautiful "Land of the Sky and Sapphire" Countries, in the charming mountain districts of West-ern North Carolina. "Land of the Sky" Booklet, handsomely illustrated free on application.

\$39.55 Salt Springs, S. D., and return. Daily to Sept. 30th, good returning October 1st.
 \$49.65 Salt Lake City and return.
 \$56.35 El Paso, Tex., and return.

For folders and complete information address:
 C. B. HUNGERFORD, District Passenger Agent, Louisville, Ky.
 G. B. ALLEN, Ass't. Gen. Passenger Agent, St. Louis, Mo.
 H. B. SPENCER, General Manager, St. Louis, Mo.

Big Four Route

Summer Tourist Line to
**MOUNTAINS,
 LAKES, FOREST
 and SHORE.**
NEW YORK and BOSTON

The Traveler's Favorite Line.

CHICAGO Pullman Sleeping Cars. Strictly Modern.

**Indianapolis, Peoria
 and all points in
 Indiana and Michigan.**

Unequaled Dining Car Service, Modern Equipment, Fast Schedules.

Write for Summer Tourist Book.

WARREN J. LYNCH, W. P. DEPPE,
 Gen. Pass. & T. Agt., Wash. D. C., & T. A.
 S. J. GATES, Gen. Pass. & T. Agt., Louisville, Ky.

Atheism. . . What think ye of Christ? is the next step. . . All other questions will be found related to these two. . . Interior.

The high price of life, the crowning fortune of a man, is to be born with a chance to some pursuit which finds him in employment—whether it be to make baskets or breadwafers, or cauls, or statues, or songs.—Emerson.

and a bear, and the great Goliath... was a dreadful thing for... faint as such a time as... in the middle of the fray;... like experience has happened to... the Lord's champion, in order... the people that the best of men... at the best, and that the... of them are only strong in... strength, and that they will be as... as water if the Lord should leave... to themselves.

Now I want to show you how the... with his fainting people;... death power to the faint." I must... briefly mention many points, that... may meditate upon at your leisure... the Lord tenderly the Lord deals with... fainting people. He does not desert... when they are faint, saying, "They... no longer any use to me, they can... nothing for me, I will leave them... there are." No; but "he giveth... power to the faint." Observe that... not merely comfort the faint, or re... or approve them. That would not... help them much when they were faint;... but he does what we cannot do for... himself. He gives them power... that is the best way to deliver them... from their faintness. Even if no cheer... word is whispered in your ear;... power is given to you, if your pulse... quickened, and your spirit is filled... with new energy, your faintness will... be over. This is what the Lord... does for you when "he giveth power to... the faint."

What sort of power does he give to... the faint? Well, you may be sure that... he does not give them any of their own... That has all gone from them. The very... stage of death is stamped upon them... how pale they look; note how the... blood seems to have fled from their faces;... their own power has all gone from them... So, my brothers and sisters, when the... Lord gives power to the faint, it is his... own power that he gives to them. What... a blessing it is to feel that it is his power... that is working in you! To attain such... an end as that, a man may well be con... tent to have all his own power bled out... of him. There! let it run out at every... vein till the last drop is gone, that I... may then be filled with the power of... God. He gives his power to the faint... because, in their faintness, there is room... for the display of his power. Their... power has all departed, so now his power... comes in.

When God gives power to the faint, you... may rest assured that it will be... sufficient for the emergency, for he has... all-sufficient power, and he never gives... to his people merely half the power or... a tenth of the power that they need, but... he gives them all the power that they... require. His promise is, "As thy... days, so shall thy strength be."

The mercy is, that the power that... God gives is a power that the devil... can neither defeat nor take away. If... he has given you that power, it shall... be yours as long as you need it. That... power neither man nor devil can take... away from you; but, through it, you... shall be enabled to tread down all your... adversaries, and conquer all your dif... ficulties. There is a wondrous power... in the weakness which leads us to faint... away on the bosom of God, and so to be... made strong in the Lord, and in the... power of his might—just to swoon into... unconsciousness, and then to find our... all-sufficiency in our God—to get out of... life of a carnal kind by swooning into... the image of death, and then being raised... into newness of life by the resurrection... power of the Lord Jesus Christ. That... is the kind of power which God giveth... to the faint.

Why is it that he gives this power to... the faint? Well, I think it is because, in... his great goodness, he looks out for... those who need it most. As we, if we... are wise, we give our alms to the most... destitute, God gives his power to those... who require it most, those who are faint... ing for lack of it.

They will be the people to receive... this power because they will be sure to... use it. I think that, when a person... who has been faint receives power from

God, he will be likely to be sympathetic, tender and gentle towards others; at least, that is how he should be. If a man is, always strong, how can he sympathize with God's weak and afflicted people? I have known a dear brother, who has never had an hour's illness in his life, seek to sympathize with me when I have been in great pain; but it was like an elephant trying to pick up a pin; he cannot do it, it is not in his line. But he who has been faint, and then has received power from God, is the man who knows what faintness means, and so is gentle towards other fainting ones as a nurse is with the little child committed to her charge. Hence, the Lord entrusts power to his fainting children because he knows that they will be sympathetic, and use it wisely and well.

What, beloved friends, is the conclusion that we may draw from our text? Is it not this? If God gives power to the faint, let us be thankful if we have fainting, and have been revived by him. I do not refer to any sinful kind of fainting when I speak thus, but I mean what the Apostle Paul means when he says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." But let us have done with fainting for the future; because, if God giveth power to the faint—if he has given us his power—we ought to have no more fainting now that we have received God's power, so let us henceforth seek to live, in the energy of that divine might, above the faintness to which the flesh is prone.

THE "CHURCH TIMES" AND BAPTISTS.

THEIR "SPIRITUAL FORCE."

Mr. Charles Booth, in his volumes of his "Life and Labor in London," which deal with religious influences, declares the Baptists to be "a great spiritual force in London," and our High Church contemporary, the Church Times, is concerned at such a statement, and seeks to stir the practical jealousy of its ritualist readers. His comments are interesting, and should, as a correspondent suggests to us, prove stimulating to those Baptists who are growing lax in their denominational principles.

"Mr. Booth (says the Church Times), of course estimates spiritual force by his own measure, which is not ours; but we shall have no quarrel with him while he speaks to his measure. He means that men and women of widely different classes are actually gathered into the Baptist congregations, are held there in a religious bond of union, practice the religion which they profess, are influenced by it in their lives, and exert a radiating influence upon others. The Baptist congregations appear to him eminent in these respects. He holds no brief for them; he is a dispassionate, impartial observer; if he has any personal preference, it would seem to be for those great undenominational missions from which the Baptists are inclined to hold aloof. We therefore accept his testimony without hesitation; and we ask whether he has anything further to say which may throw light on the causes of this eminence.

"We observe that the Baptist congregations are by no means of one uniform kind. Some are large, prosperous bodies; others are humble, struggling, obscure communities. His praise extends to all indiscriminately. Moreover, in these variations they resemble other religious bodies. What have they apart, which may distinguish them from others? Reading Mr. Booth's record broadly, we find them distinguished by a certain strictness of doctrine, by a carefully-guarded church membership, and by a comparative disregard of sensational methods. The Baptists do not neglect those social organizations which play so important a part in modern religious work, but they seem to make less of them than is customary with others. They do not thus lay hold on great masses of the population; for one thing, they are not numerous; but out of those

great masses they gather together a society closely welded, steady, and persevering, and become a remarkable spiritual force in London.

"This appreciation seems worthy of notice. It may well be that Baptists, in spite of their heresy, are yet working on sounder practical lines than the orthodox, and the general failure—it is no less—of spiritual administration should send every one to learn whatever lessons may be had. Panic is the worst of teachers, and unreasoning experiments are the worst of expedients; but a candid consideration of methods which seem to be successful is no counsel of despair. The spiritual force of the Baptists may be the better repay examination because it is not acquired by gauding to any popular fancies. Strictness of doctrine, strictness of church membership, are not easy experiments of demagogues. Nor, we may add, are they expedients that can be lightly tried, to be lightly dropped if success does not promptly accrue. They are the natural fruit of convictions, and of all convictions that are based on traditional church order. It is the lower practices of the day which spring from counsels of despair. What would be the result if every parish church were the home of a nucleus of earnest Christians, jealous of orthodoxy, closely bound together in a bond of visible church membership, busy in good works among their neighbors, indeed, but regarding these as altogether secondary, and the definite practice of religion as the primary object of organization? The clergy might exercise in this way a less diffusive influence, might be less widely recognized as good and kindly neighbors; but might they not become the centres of a more intense and a more effective spiritual force? The principle is worth considering; considered and weighed, it may bear fruit in practice."—London Baptist.

POSSIBILITIES AGAIN.

BY SENEK SMITH.

Good Father Jones came to talk with me about what I wrote under the heading of "Possibilities" some weeks ago. He said: "I don't agree with you. Instead of worrying over possibilities, I get a great deal of comfort out of them. When I am in doubt or anxious about anything, I let my imagination go to work. I let it conjure up, for my encouragement, all the ways in which God can help me. And, as I look upon them, I say, 'Surely he will reveal himself, according to his promise, in one of these ways, or in some other way better than any of them.' Why not use that wonderful faculty with which God has endowed us as the handmaid of faith. If we really believe in the infinitude of our Father's power and wisdom, we know that his resources for promoting our holiness and happiness are inexhaustible. Let us therefore not only cherish a general belief in him, as 'a very present help in trouble,' but make our confidence as definite and comforting as we can by thinking of the possible when and how of his appearing."

I was interested in this view of the case. Thinking it over, I saw that Father Jones' was the better way. I have tried to follow his suggestion, and have found it profitable in this respect, viz., it has stimulated me to work. There was an enterprise in which I was deeply interested. Its prospects seemed very dark and discouraging. But, instead of sitting down and letting a morbid fancy suggest the successive catastrophes that might overwhelm it, I said to myself: I will think rather of the ways in which it may be saved. There was little probability in the opening of any of these ways. But I said: "Stranger things have happened, and who knows that God is not waiting for somebody to have faith, and to show it by his works?" Having reached this conclusion, I began to pray, not, as before, "O God, if it be thy will, come to our help speedily," but I said: "O God, if it be thy will, touch the heart of A. B., who is able to do what is needed, and make him willing in the day of thy power." And then

Special Bargains

AT

BACON'S

Ladies' Wash Suits

Blue and black Duck Skirt, made with white polka dots, trimmed with two circular flounces furnished 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**

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 **\$5.98**

Wash Skirts.

Blue and black Duck Skirt, made with white polka dots, skirt made flare, trimmed with stitched folds of same, waist with stitched side plaits, full sleeves, neatly finished stock **\$2.24**

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 **\$5.98**

Linon Dress Skirts

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

White 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 new effect with three rows of wide heavy lace insertion **\$3.98**

Muslin Underwear.

Muslin Drawers, open or closed, trimmed with a cambric ruffle, with hemstitched hem, and heading 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 cambric, trimmed with India linen ruffle with open work embroidery, hemstitched or lace and tucks **39c**

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

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

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

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

Fine Cambric Chemise and Skirt combined, round neck and armholes trimmed with Torkon lace, with ribbon drawn through, bottom finished with ruffle of cambric **48c**

Good quality muslin Mother Hubbard Gowns, tuck yoke, surplice neck and sleeves trimmed with ruffle or cambric **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.

I wrote A. B. and tried to interest him, and I thought of other possibilities, and did what I could to make them materialize. I do not know, as yet, that any of these specific efforts will bring deliverance, but it is better to be hopeful and active than to be despondent and discouraged. And so my present plan is to cultivate the imagination in connection with faith—to try to make it work on optimistic lines, and, when it suggests a possibility of good, to make that possibility the object of earnest prayer and corresponding effort.—Journal and Messenger.

I HEARD the other day of a business man in a Western city whose wife became insane. He was so devoted to her that he gave up his business, and all his time was bestowed upon her. The neighbors complained of her shrieking, and he built a house on the edge of the city with all the comforts that could be obtained for her, and when the neighbors in that part of the city began to complain because of her shrieking, he told them that this was his house and that he could care for her alone, and then the physician came to him to suggest that he take his wife to the mountains of Tennessee where she had been reared as a child, thinking possibly the scenes

of her childhood might bring her back again to her reason. But although she listened to the singing of the birds and gathered the flowers at her feet she passed through the Southern experience still mentally unbalanced. The husband, completely discouraged, brought her back to her home in the Western city. She was put tenderly to bed and, strangely enough, she fell asleep. She slept for one hour and then for another and then through the entire night. When she opened her eyes, instantly her husband knew that she was herself again.

"Where have I been?" she exclaimed, and he, with heart overflowing with gratitude, exclaimed, "You have been on a journey and now you are home again." "And where have you been all of this time?" she said, and with a sob, he replied, "I have been sitting by your side waiting for you to come."

This incident, but poorly illustrates God's love for us. We have wandered from him, but he has waited; we have rejected him, but he has waited; we have refused his Son and yet he has waited; and yet in miracle, in parable, in sermon in every way, he has impressed upon us that he would take us in our weakness and make us strong, and in our sinning and lead us back again to himself.—Sel.

Editorial

In England the Baptists are having experience from which we in this country may profit. They did not half support their denominational papers. Many Baptists did not seem to think it made much difference, after all, whether denominational papers existed or not.

Denominational papers are needed all the time, and especially are they needed in times of stress and in crises. The only way to have them then, is to have them all the time. When the crisis comes, it is too late to start a paper that can render the service then so sorely needed.

A strong denominational paper exercising its power for truth and righteousness, is the inestimable blessing. Baptist papers are needed more than some Baptists seem to think. Whenever anything important is on hand, the people turn to the papers.

We need papers, and we need strong ones. Yet, what are we doing to secure them? How little thought we give to the subject. Our editors occupy their positions by "a concatenation of concurrent circumstances," and not because they have shown themselves wisely fitted for such service.

This is an intensely practical question, and its right answer carried into practice would incalculably promote our denominational power and efficiency. We are glad that the brethren are more and more thinking on this matter.

A denomination without a denominational paper, would be unable to carry on effective co-operation in any line. It would be unable to undertake any great work. It would be unable to defend its principles or to propagate them effectively. It could engage in no forward movement. It could not

maintain itself against opposition. Intimately associated with the denominational life as the denominational paper is, it is of great importance that our papers be what they ought to be and do what they ought to do. To weaken the denominational paper is to weaken the cause for whose advocacy it stands. To strengthen it, is to strengthen the cause.

Dr. Warder truthfully said that great editors are the rarest of denominational products. Yet they are sorely needed. And what are we doing to produce them? No doubt Dr. Edward Bright was the greatest editor the Baptists of America ever had. Yet he was not half supported by the denomination.

Perhaps one reason God does not give us more great editors is because we do not co-operate with them. And yet we venture to suggest that after all, our editors, as a rule, fare as well as they deserve.

EDITOR WESTERN RECORDER: Dear Brother—There has been considerable discussion of late (of course, the problem is not new,) on the following, and you will much oblige one of your readers at least with a full answer:

1. Can I, as a minister of Jesus Christ, tell any sinner anywhere at any time that all his sins were laid on Jesus Christ, and that He suffered their penalty in full?

2. That his salvation, so far as he (the sinner) is concerned, depends altogether upon his belief or his damnation upon the rejection of that statement?

The difficulty seems to be this: If I cannot truthfully say to any sinner his sins have been laid on Jesus, and that He suffered their penalty, then there is no hope for him, since all who are saved are saved because their sins were laid on Him.

Just to give a special case: I am dealing with an enquirer, or one who seems to be sincere in desiring salvation—shall I say, Your sins were laid on Jesus. He bore them for you. Both cannot bear the penalty of the same sins. Believe this and rejoice, for He is your Saviour if you will have it so.

Fraternally, S. E. JONES, Jefferson City, Tenn., June 23.

The difficulty lies in the way of stating the case. It is a Scriptural expression to speak of our sins as laid on Christ, the sin-bearer. "The Lord hath laid on him the iniquity of us all." "He bore our sins in his own body on the tree." What Christ did for us is the basis of our salvation, our believing being the condition of that salvation. Christ is the cause and our faith the condition.

If we say to a sinner, "Christ bore your sins, and since God is just the penalty for the same sins cannot be borne twice, believe this and you are saved;" we make the truth of his salvation depend on his faith. Truth does not depend at all on faith. If Christ bore the man's sins, then He bore them, whether the man believes it or not. His faith does not alter the fact.

The way we would state it is that Christ made provision for His

atonement sacrifice for the salvation of all who will believe on Him. The salvation becomes actual when the condition of faith is met. The fathers used to say, "The atonement is sufficient for all but efficient only for those who believe." And what the man must do is not simply to believe that Christ bore his sins, but to turn from sin and trust himself to Christ for salvation on the basis of Christ's suffering and death. Faith is active. The man must not simply believe something about Christ, he must faith on Christ, must cast himself wholly on Christ for time and for eternity.

To say that Christ bore every man's sins, and that God being just no man can bear his own sins, is to say that all men are saved. While the truth is that the finally impenitent will bear their own sins all through eternity.

When we speak of Christ's bearing the sins of those who have not believed, we mean, or ought to mean, that He has suffered so as to make full provision for the sins of all who will accept the gospel offer.

The difficulty can logically be avoided also by taking high election ground, and saying that Christ bore the sins only of the elect, and therefore they are all bound to be saved, since the justice of God could not allow any of them to bear what Christ has already borne. This avoids universalism and is logical; but we prefer to believe in the universal offer of free grace, and to say with the fathers, "the atonement is sufficient for all and efficient for some," i. e., for those who repent and faith on Christ.

"He that believeth [faitheth] on the Son hath everlasting life, and he that believeth [faitheth] not the Son shall not see life, but the wrath of God abideth on him."

So DR. F. C. McCONNELL resigns as Home Mission Secretary to become pastor of Calvary church, Kansas City. We congratulate Kansas City and condole with our Home Mission Board. Pastors are easier to find than secretaries, though we are not lacking in material for either. Dr. McConnell has done good service as Secretary, and he gave promise of yet greater service. It was not an easy thing to succeed such men as Tichenor and Kerfoot, but McConnell did it well.

We trust the Board will be divinely guided in selecting the new Secretary. He should be thoroughly fit for the place and should be generally acceptable to the Baptists of the South. No personal antagonisms or partisan relationships should be carried into that important office. No one should be pushed into the place. No sort of "pressure" should be brought to bear on the Board to secure the election of this or that man. Our advice to the Board, cordial and unsolicited, is to reject promptly every man who is "urged" by his friends, and every one in whose behalf any "pressure" is brought to bear. The man chosen should not be one who has made a failure elsewhere. He should have the prestige of success, should be level headed, energetic, tactful. He should be a master of assemblies, with power to compel attention from a weary and a listless assembly. Above all, he should have religion. It makes the greatest difference in the world with a preacher, and especially with a mission secretary,

whether he has religion or not. It makes more difference with a secretary than it does with an editor, though it makes a very great difference with the latter also.

"THE WESTERN RECORDER says: The greatest enemy of missions is the indifference of so many of our people." And this indifference is often caused by the recognition the professed friends of missions give to the enemies of missions. This remark is probably what the Recorder would call a "Standardism."—Baptist Standard.

Yes, that is just what we would call it. Just how "the recognition the professed friends of missions give to the enemies of missions" causes this "indifference of so many of our people," our esteemed contemporary does not explain. We are left to infer that one reason Texas has not done more for missions is that when speaking in behalf of Dr. Cranfill and others in the Texas Baptist Convention in Dallas, Col. Denson complimented very highly Dr. R. C. Burleson. We will give the Standard a chromo, however, if it will furnish the name and address of any Texas brother who will avow that he gives less to missions on account of that compliment paid by Col. Denson to Dr. Burleson.

Is our treatment of "kickers" let us be careful lest we ourselves get to kicking at the "kickers." The man who kicks is a "kicker," whichever way he points his kick. What is needed is vigorous pulling and no kicks. Neither a horse nor a man can pull and kick at the same time. The Recorder is not a "kicker." It does not even kick at the "kickers." It reproves them and strives to set them a good example.

Not only do we want no "kickers," but we want no idlers. Everybody should push or pull, with noise taking their ease. We heard Dr. Young at Winchester tell a good story along this line. Years ago out in the West a man in poor health bought a stage ticket to a town over the mountain. There were 1st class, 2nd class and 3d class tickets, and this man bought a first class ticket. When the stage started he was surprised to find himself crowded and jostled in the stage by 2nd and 3d class passengers who had paid much less than he. He felt that he had been swindled, and regretted that he had paid extra when he got nothing extra. The mystery was presently explained. The stage stopped at the foot of a long, steep incline, and the driver cried out: "First class passengers, keep your seats! Second class passengers get out and walk! Third class passengers get out and push!"

Being a first class passenger, our friend rode at his ease, and the second class passengers took care of themselves and were no burden to others, while the third class passengers took hold and helped the stage up the hill. We need in our denominational work more third class passengers who will "get out and push."

Our young friend, Mr. Filison L. Spelden, has invented a set of tables for making elaborate calculations easier. It is a practical application of logarithms in a way that is new and simple. In making long multiplications and divisions, he uses the mantissas only of the logarithms of the numbers, carried to four places. The tables are so arranged that these mantissas can be added or sub-

tracted at a glance, and the result is apparent. It is a ingenious arrangement, and will prove a great time saver to who have to handle figures. It will be especially serviceable in road offices where rates are figured for freight, with most calculations in banks, trust companies, and deed, wherever large calculations are made. We congratulate Spelden on this invention, and prophecy that future generations of calculators will rise up and call him blessed.

Mr. Spelden is in many respects a genius. He is one of our best organizers in the land, is the chimer in these parts, and is frequently being promoted to those who have his services.

Editorial Varieties

Walnut Street church, of this city, is the banner church in contrast to the interdenominational temple work in Kentucky.

Dr. J. M. Frost gave us a pleasant last Friday. He reports the June this year the best month in the history of the Sunday School Board.

Dr. H. C. Irby, of the Southern Baptist University, writes: "I thank you again for the great aid the WESTERN RECORDER. I do not think the denomination could do without We make our bow."

Richmond College did herself by conferring the degree of LL. D. on President Brooks of Baylor University. Brown University made Gov. Mann of Virginia, a LL. D. Indeed the LL. D.'s this year is unusually large and fine.

"How to prohibit prohibition," the chief theme of discussion at National Liquor Dealers' Association, Baltimore recently. The cry used was "prohibition does not prohibit," and some how the liquor men apparently opposed it. Now they claim that prohibition does prohibit, and the problem, "how to prohibit prohibition."

In the July Home Field Dr. McConnell has an enthusiastic editor for the Luckey General Association at Winchester. And this leads us to remark that according to this issue of the Field, Luckey is the foremost state so far in contributions to Home Missions. We keep it so?

Dr. Harper thinks infidelity is on the decline in our colleges and universities. In our Southern colleges there has been much infidelity. In the West institutions of higher learning so the blatant Tom Paine sort of infidelity is declining, but the baptized infidelity is not declining. The infidelity that is the inspiration and authority of the Bible and yet labels itself "Christianity" we are confident is still on the increase in Northern institutions of higher learning. Note what has recently been published in regard to the "Creed of G. A. F."

Dr. Gray and the other college students of Kentucky were happy for the while last week. They got into Cincinnati to receive large amounts of money from Mr. Carnegie for their respective colleges. They waited and found the affair was a perpetrate by a college professor, whose name is not published and whose name is unobtainable. The only way to relieve the situation was to get for the subscriptions to pour in as fast and large for this raising Georgetown College he is endeavoring.

The Christian Index calls on the editor of the WESTERN RECORDER to resign his declining to serve on that Editorial Committee, and to resign. The editor is fully convinced that under the hard conditions attaching to his position he can serve the Board and cause better, of that committee, on it. His declination is not, as it seems to think, at all based on the fact that he could be hampered by the Board's impeding. He has done all that he can do. They call on this special committee to make publication "as full as possible and not the slightest restraint in regard to them. The committee are free to fish everything they wish; the putting on them no limitations or over."

July 9, 1903.

AMONG THE Churches.

LOUISVILLE.

St.—Pastor Eaton's topics...

St.—Pastor Weaver discussed...

St.—Pastor Gill preached on...

St.—Pastor Hamilton...

St.—Pastor Jones preached...

St.—Pastor Weaver discussed...

St.—Pastor Gill preached on...

St.—Pastor Foster preached...

St.—Pastor Leonard spoke on...

St.—Bro. G. E. Benson...

St.—Pastor Hansen's topics...

St.—Pastor Dawes preached...

St.—Pastor Traill spoke on...

St.—Pastor Taylor's themes...

St.—Pastor Clarke spoke on...

St.—Pastor Allen's subjects...

St.—Pastor Bennett preached...

St.—Pastor Bruce reports a...

St.—Pastor Ray's topics...

St.—Pastor Bennett preached...

St.—Pastor Bruce reports a...

St.—Pastor Ray's topics...

St.—Pastor Bennett preached...

St.—Pastor Bruce reports a...

St.—Pastor Ray's topics...

St.—Pastor Bennett preached...

St.—Pastor Bruce reports a...

St.—Pastor Ray's topics...

St.—Pastor Bennett preached...

St.—Pastor Bruce reports a...

St.—Pastor Ray's topics...

tion and baptism we had added to the 1st church roll fifteen names...

Bro. J. C. Nelson writes: "Kindly insert the following notice in your paper..."

Bro. M. H. Utty writes from Salem: "I saw in this week's paper the West Presbyterian Baptist church of Ohio county, Ky., will celebrate her 50th anniversary on July 11th and 12th..."

Bro. L. S. Sanders has been called for one Sunday at Little Bend church, Salem Association, and will begin his work at once.

OTHER STATES.

Pastor W. K. Pinnard writes from Ennis, Tex.: "The Tabernacle Baptist church, Ennis, Texas, have been wonderfully blessed in their meeting with evangelist T. T. Martin..."

The church at Black Rock, Ark., has had a glorious and blessed meeting resulting in 11 additions by experience and baptism and 4 by letter...

A meeting closed with the church at Junction City, Ark., resulting in 18 accessions to the church.

Pastor O. L. Wood, Unionville, Mo., assisted by Bro. H. A. Hunt, held a meeting in which there were 21 added to the church.

The new meeting house at Beulah, Ala., has been set apart to the worship of God. This beautiful little church costing about \$2,200 was dedicated on June 1st...

Pastor W. T. Foster, Bozeman, Ala., is rejoicing in a church revival and 51 accessions to the membership. Bro. Cumbee assisted Pastor Foster.

The special meetings at Clinton, Mo., in which the pastor was assisted by Bro. H. A. Hunt closed with 44 additions to the church; 26 were for baptism.

Canon Street church, Charleston, S. C., Bro. Aug. J. Nielson, pastor, closed their meeting with 21 candidates for baptism; 2 received by letter.

M. Kershaw, S. C., 9 were received for baptism as a result of their meeting. Perhaps the most good done, was that among the church members themselves.

Bro. B. J. Mathews reorganized the church at Withrop, Ark., with five members, held a meeting which resulted in 21 additions.

The meeting at Oak Cliff, Tex., so far has resulted in 23 additions; interest continues.

A church has been constituted at Zaney, Texas, with 8 charter members.

The new church at Wolfe City, Tex., organized in May with 43 members, had an old-time revival resulting in 15 additions by experience and baptism; 12 by

letter; increasing their membership to 70.

A good meeting at Tivolle, La., closed with 18 added to the church.

Round Rock church, Texas, Bro. W. C. Garrett pastor, received in one day 11 members, 7 for baptism and 4 by letter.

The meeting at Kemp School-house, Texas, closed with 18 conversions; 7 received into the church and others expected.

Brethren Robert E. Watson and H. A. Pennington have been set apart to the full work of the Gospel ministry by the church at Montgomery, Texas.

The church at Nocona, Tex., is rejoicing in a good meeting; 11 added to the church and church in fine condition.

A good meeting with the church at Kentwood, La., R. H. Purser, pastor, closed with 10 accessions to the membership.

Bro. J. E. Wilder, who attended school at Mercer University has been set apart to the full work of the Gospel ministry by the Duffy Street church, Avannah, Ga.

The meetings with Laddonia church, Mo., held by Bro. J. H. Dew, closed with 15 additions to the membership.

The revival at Ozark, Mo., in which Bro. Porten and Armstrong did the preaching, resulted in much good, both for church and town; 20 additions to the membership of the church.

Oliver Street church, Texarkana, Ark., pastor M. P. Morrow, closed their meeting with 7 accessions by baptism and 3 by letter.

Maplewood, a suburb of St. Louis, Mo., has set apart its new meeting house to the worship of God.

Pastor F. L. Wesson, Marshall, Texas, is rejoicing over his meeting, church greatly strengthened and 10 added to the membership by experience and baptism.

The First church at Rolla, Mo., closed their meeting with 21 accessions; 14 already baptized and others stand approved.

The great meeting with the church at Shelbina, Mo., closed with 43 additions, the greater part of which were by experience and baptism. Several heads of families, one old man 84 years old.

The meeting at Geneva, Ala., closed with 10 additions.

The church at Avondale, Ala., has closed a great meeting resulting in 7 accessions; Bro. W. R. Adams, pastor.

The church at Corinth, Ark., has set apart to the full work of the Gospel ministry Bro. E. L. Page and C. B. Barnett.

The new meeting house of the Iola (Mo.) Saints has been set apart to the worship of God free of debt. The membership is about 180. Bro. J. T. Malcom, pastor.

A good meeting with the church at Salem, Henry county, Mo., resulted in 25 additions; more to join yet.

The new meeting house at Wakita, Mo., has been set apart to the worship of God. Pastor O. T. Finch and his flock are justly proud of their new house, free of debt.

Not only the church, but the entire town of Paul's Valley, Mo., was stirred by their meeting. 48 additions, 32 received for baptism.

The new meeting house of Mt. Pleasant church, four miles southwest of Hamilton, Mo., has been set apart to the worship of God. Bro. C. F. D. Arnold, pastor.

The meeting with the church at Gilmer, Texas, resulted in 24 additions, 12 by experience and baptism. Bro. Jas. L. Truett, Whitewright, assisted the pastor.

One of the greatest meetings in the history of the Emory, Texas, church resulted in 85 accessions to the membership, 60 have been baptized, 3 awaiting baptism and others are to come.

A new church was organized at Houston, Texas, Bishop Street church. The members seem happy and ready for work.

The church at Madill, I. T., has had a gracious revival. 20 added to the membership, 13 by experience and baptism, 7 by letter. H. G. Woodrow, pastor.

PHOSPHORUS STRENGTH FOR WORK. Horsford's Acid Phosphate perfects digestion, calms and strengthens the nerves, induces restful sleep and builds up the general health. A wholesome tonic.

If Your School is not Using the Convention Series, You Should Send for Samples and Compare with those You are Now Using.

OUR SPECIALS for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class quarterly, for adult classes, both among Sunday school publications.

Our B. Y. P. U. Quarterly is in Constant Demand for the B. Y. P. U.

PRICE LIST PER QUARTER. The Convention Teacher... \$0 12. Bible Class Quarterly... 4. Advanced Quarterly... 2. Intermediate Quarterly... 2. The Lesson Leaf... 2. The Primary Leaf... 1. Children's Leaf... 1. B. Y. P. U. Quarterly, in order of 10, each... 6. Kind Words, weekly, no advertisement... 13. Youth's Kind Words, semi-monthly... 12. Bible Lesson Pictures... 2. Picture Lesson Cards... 2. 1.2. OTHER SUPPLIES. Sunday School Record, complete each... \$1 00. Class Books, per dozen... 40. Class Collection Envelopes per dozen... 50.

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

Georgetown College, GEORGETOWN, KY. Owned and Controlled by the Kentucky Baptist Education Society. A College for Young Men and Young Women. Chartered in 1829, 30 instructors, 12 departments, including Music and Elocution, Attendance last session 207. Situated in the heart of the Bluegrass Region, the most beautiful and healthful country in the world. Accessible by three lines of railroad. Buildings new with all modern improvements. Children of active ministers of the Gospel and young men who give evidence of a call to the ministry are given free tuition. Next session opens Tuesday, September 8, 1903. For catalogue or further particulars, apply to B. D. GRAY, D. D. PRESIDENT.

Look not mournfully to the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a courageous heart.—Selected.

The greatest man is he who chooses the right with invincible resolution, who resists the worst temptations from without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menaces and from whose reliance on truth and on virtue, on God, is most unflinching.—W. E. Channing.

Will the READER again urge those who expect to attend the Young People's Assembly at Georgetown, July 15-19, to send in their names as early beforehand as possible to E. B. Yates, chairman, Georgetown, Ky., to insure entertainment? This is urgently asked. E. B. POLLARD, Georgetown, Ky.

DEAR READER: At a meeting of the Baptists of this church a committee was appointed to draft resolutions expressing our thanks to Sister Liddie E. Watkins for a gift of a handsome organ. Therefore be assured that each member of this church express to our sister thanks for her gift.

2d. That each member of this church give thanks to God and ask Heaven's richest blessing upon her, that He may keep her under the shadow of His love. JENNETTE BRYANT, EVELYN NEAL, Committee. Cropper, Ky., June 20, 1903.

GARFIELD, KY. Had the pleasure of preaching in our new church last Saturday night and Sunday morning. Found the saints full of zeal and enthusiasm. It was my privilege to receive into the church Capt. Henry Head and wife, niece and nephew. The outlook of the church is most encouraging. W. P. H. LIVINGSTON.

The State Board sent Rev. F. P. Galt to Livingston last February as their missionary. He found 16 Baptists to begin work with. They have had 44 additions. The church now numbers 60. They are paying three-eighths of his salary now, have services every Sunday, a fine Sunday School and prayer-meeting, and a weekly prayer-meeting in the homes of the people. The Secretary spent three days on the field, preached seven sermons, and six persons joined the church. They are worshipping in a hired hall. They need and must have a house. Steps were taken Sunday night looking to this

matter. The people are poor, but in earnest. Nearly \$500.00 was secured in good subscription for the erection of a house. Brothers, we don't please contribute to the Building Fund, and enable us to aid them and others at once. There is no more hopeful field in our state, I think, than Livingston. Bro. Gates is doing a fine work, and his whole family are efficient workers. His wife puts in nearly all her time for the church work and interests, and she knows how to work. J. G. Bowe.

It is an old saying that "it takes all sorts of people to make a world." It takes a great many sorts of people to make the Baptist denomination. We have some elements, too, unlike what is, to our knowledge, to be found in any other denomination.

Dr. Harvey will attend the Young People's Convention at Atlanta this week, and will represent the WESTERN REVISOR. The editor is gone to the Mississippi Baptist Convention in response to numerous and urgent invitations.

He said, "Our club is soon going to have all the home comforts." She said, "And when is our home going to have all the club comforts?"

The Rev. C. W. Chadwick, of Honeygrove, Texas, is in Louisville on his vacation, and he will be here or hereabouts for a month. He is one of our brilliant list of Kentucky Baptist preacher sons-in-law. No state can equal Kentucky in this regard.

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Sal Salicet to Berry Wine instead. It is a tonic-laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. Beware of cheap cheap copy relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 89 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

THE STALE.

Christian writes from Ashland: "I held a meeting in Ashland on June 19th of great and wide influence. Christian minds, and sinners were greatly edified and some six or more professed in Christ." By letter, rela-

Family Circle.

Stories for the Young and Old.

APPROACHING AGE.

BY PERRY MARSHALL.

How oft the fretted soul by burdens freighted, And bowed beneath the throes of grief...

JOHN REPENTED.

BY I. W. BRUNER.

I was not as happy as my partner, Jim Slick, seemed to be. I could not complain of the amount of money coming into the till...

are relations and whose life is fatal, "John, you are a regular chicken-hearted churl. You were tied to your mother's apron strings too long...

"Mr. Slick, your positions seem plausible, but still I am not convinced that you are right. The fact that some prominent church members drink at our bar, has had much to do in reconciling me to the business...

"Mr. Slick, I am not sure of that. Why this \$500 license we have to pay? What is that for? Is not that the price the town puts on the wrong we do as the anticipated result of our business?

"Mary, when I first disturbed you with some statements of my trouble, you asked if I had anything to do with that awful murder in our bar-room. I confessed to you that I was afraid I did, and I have been wanting to tell you in what way...

"Frank was of a highly social disposition, and never forgot his friends. His old and strong attachment for me prompted him to call at the saloon in the early evening. Here the temptation was placed before him to engage in simple games with warm friends for pastime, and after while the more intricate game of cards began to fascinate...

"When intoxicated, he did not hesitate to offer insult to his best friends. His generosity and liberality seemed to know no bounds. He had plenty of money and his bar-room companions could always share it with him. Week by week his fortune grew less and his business was slipping away. Sober friends admonished him; but promises to reform were soon broken, and his downward course seemed accelerated by temporary reform.

"The Prosperous Citizen stopped down and patted the Little Person's face. In that moment the tears came again. "I say! I say!" declared the Prosperous Citizen, with much concern, "I'd no idea anybody suffered so much as this."

"Mary, when I first disturbed you with some statements of my trouble, you asked if I had anything to do with that awful murder in our bar-room. I confessed to you that I was afraid I did, and I have been wanting to tell you in what way...

Beautiful is the activity which works for good; and beautiful the stillness which waits for good; blessed the self-sacrifice of the me; blessed the self-forgetfulness of the other.

"YOU'D NEARLY FORGOT!"

One night as the Prosperous Citizen was going to his comfortable home, grumbling under the fur-lined caulk of his overcoat at the bitter wind, and trying once more to discover what was wrong, he heard a cry. It was a little cry, because it came from a Little Person. The Little Person was huddled up in the recess of a shop door. The Prosperous citizen stopped, for he remembered that he was fond of children.

"Now then! now then!" he said, in a gruff, good-tempered way. "What's all this about? Why don't you run off home?"

"If you had my 'ome," said the Little Person shrilly, "you wouldn't run off to it."

"But you're shivering!" "I do that for fun."

"And you have been crying." "I laugh so much," said the Little Person, rubbing hands and trembling.

"Your boots are coming all to pieces." "It's fash'nable to wear 'em like that in our set."

"The Prosperous Citizen stopped down and patted the Little Person's face. In that moment the tears came again. "I say! I say!" declared the Prosperous Citizen, with much concern, "I'd no idea anybody suffered so much as this."

"You knew," said the shivering Little Person, "you knew, but—but you'd nearly forgot!"

"Whilut the Little Person was being warmed and fed and amused at the very nearest shop, the Prosperous Citizen, enjoying it all as much as his guest did, pondered over this remark. He walked up and down the eating-house, and gradually the notion came to his mind. "You knew," he repeated to himself more than once: "you knew, but you nearly forgot. You knew, but you nearly forgot."

"Now," cried the Prosperous Citizen, opening his purse with great delight, "now that I see what's the matter with me, I can soon find a remedy."—Ex.

HELPING PEOPLE.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?" "The same, getting along all at all," was the disheartening answer. "I'm not doing a thing."

"The father sat by, a silent, but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the floor closed on the last patient when the old man burst forth.

"I thought you told me you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn my you live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."—Ex.

LIKE A SINNER.

A minister was riding through a section of the State of South Carolina, where custom forbade bankers to take for the clergy who stayed with them. The minister in question took supper without prayer, and ate breakfast without prayer or grace, and was about to take his departure when "mine boat" presented his bill. "Ah, sir," said he, "I am a clergyman! That may be," responded the landlord. "But you came here, ate your dinner, and slept like a sinner; and now, sir, you shall pay like a sinner."

"You've seen," said the phenologist to the anxious parents, "will become a poet some day." Here the father interrupted with an air of deep concern: "But don't you think we could get him now if we could, what the posthumous bump with a sledge-hammer or something like that?"—Tit-Bits.

HAY-FEVER AND ASTHMA.

GUARANTY BY THE KOLA PLANT. A New and Positive Cure for Hay-Fever and Asthma. The Kola Plant is a native of the Kola Plant, a rare botanical product of West Africa...

HOTEL ALBERT.

Corner 11th Street and University Park. NEW YORK CITY. European Plan. Rooms \$1.00 per day and up.

GERMAN BANK.

Fifth and Market St. LOUISVILLE. CAPITAL. General Banking & Savings. INTEREST PAID ON TIME DEPOSITS.

SCALES.

LYMYER CHURCH. 212 E. 2nd St. in Cincinnati. Real Estate Co.

QUEEN CITY BELL CO.

Queen City Bells for Churches, Schools, Court Houses, Plantations, Fire Alarms, etc. 1000 Ludlow St., CINCINNATI.

BELLS.

Church Bells. Bell Foundry Co. 1000 Ludlow St., CINCINNATI.

When answering advertisements mention the Recorder.

Heat Exchanger. Acting promptly. This grand...

Little Ones.

"Dr. MacBride telephones that an operation will be on in half an hour. It's an amputation—a boy."

"O, yes; I'm well. Go on with your own work, please. I can do mine."

"The ambulance arrived, and later the attending surgeon. He was used to such scenes, but at once noticed that his head nurse was paler than usual."

"How about that vacation?" he said, brightly. "Don't let me find you here next week. You are not yourself this morning."

"She smiled and answered, 'I am coming to myself, doctor, that's all.' Later she sought the child. 'I knew you'd come,' was the way the little girl greeted her."

"O dear little girl, don't say that again. Somebody is going to care for you all the rest of your life. Somebody's going to help you to grow into a strong, brave woman, who will live to make life brighter for other little girls."

"Yes, dearest, that's just what I mean. I've nobody in the world who is near to me, and I'm going to adopt you. Don't say a word, dear, nor move much, because it isn't good for you. Just nod your head a very little if you would like to be my very own little girl."

SIDNEY'S ADVENTURE.

BY NARA VIRGINIA DU BOIS.

"She was only a wee maiden of three summers, but it was really surprising how much she knew and how wisely she could sometimes apply her knowledge."

"She gathered about her the dolls she loved most, and talked to them in a very grown up fashion: 'You, Dorothy, cannot go,' she said. 'Your dress is not clean, and one arm is loose in its socket. Now, don't be grum and ugly about it, you can have a very pleasant time at home, if you will only think so. I heard mamma tell Tom so.'"

"'Georgie is going to stay home with you,' she added a moment later. 'Now, dear, Georgie, don't cry, little folks cannot always have their own way, it wouldn't be good for them.'"

"'Yes, Marie must go, she has been looking pale all the spring, ever since she had the mumps. Poor Marie, what a dreadful looking sight she was: Dorothy, you must lend her your knit shawl, and Georgie we shall need that little hat of yours. You know Marie never had as many clothes as the rest of you. I shall take May along for company, she needs change of air; since the sun melted the wax from her nose she has looked miserable. Now, don't let me hear any complaining, I should like to take you all, but how could I do it?'"

"It did not take this wee maiden very long to get ready. She took the little straw hat with blue ribbon from the hall rack, threw her golf cape about her shoulders, not because she really needed it, she told herself, but then it might be cold before she reached home. Then she gathered up the two favored dolls, and started out the front door."

Whatever cook could have been about,

we do not know; she usually kept track of the tiny footsteps, a labor of love that caused her great enjoyment. And mother, busy in the sewing-room, thought the household pet was below, and industriously continued her task, with no thought of what was taking place below.

"Is Sidney with you ma'am?" It was the cook calling up the back stairs. "Why, no, Nancy, she has not been here for an hour or more."

"Nor has she been with me, ma'am, and I found the front door ajar."

It would not be an easy thing to picture the consternation which followed. "Oh, Nancy, she has taken her cape and hat, where can she be?"

"As likely as not she's off for the seashore, ma'am, she heard you talking it over at the breakfast table."

"Nancy, how dreadful!—Call Ned, we must go find her."

"It's my opinion the dog's with her, since I can't find him either."

"You can go across towards Main street, and I'll cross the railroad tracks at Nicetown. And, Nancy, tell every policeman you see; she must be found."

Little Sidney, upon starting out, took with her an additional member of the family for which she had not bargained. Ned lifted his shaggy head up seeing her don her street apparel, and if he could have spoken he probably would have said something possibly like this: "You ought not to go out alone, but if you must go, I mean to go with you."

At any rate, when Sidney reached the street, Ned was there before her, and if any one had been watching the pair, they would have seen that at every crossing, or wherever there seemed to be any danger implied, Ned took a corner of Sidney's dress in his mouth, and crowded closer to her side. It was thus that he escorted her over the trolley tracks, and the network of railway tracks at Nicetown station.

It is difficult to say how the adventure might have ended, had not Sidney's mother overtaken them here, and with tears and laughter, clasped the wee maiden to her heart.

"Oh, my dearest one," she cried, "did you not know that this was very, very wrong?"

"The blue eyes filled with tears. 'I was only going to get there first, and surprise you, mamma,' she said."

"Well, you certainly have surprised me, dear, but must never, never do it again."—Christian Intelligencer.

SAGACIOUS CATS.

South of Fulton Street. In New York City, the cat is not a pet, but a business investment, an insurance policy against the river rats. Yet, wild as some of these animals are, there is one man, says the *Friskens*, whom they regard with approval. That is the cat's meat man.

"I don't know all of them," he says. "No man could; and besides there are changes all the time. But if I don't know them, they all know me, every cat of them."

"And they're wise; cats are as wise as any beast that lives. Every cat on the block runs to meet me, but they are always on their good behavior."

"Now, here's a place where I leave meat for six cats. They all follow me in when I give it to the porter. They are the cats that belong here, and all the rest of the cats are waiting peacefully for me to come out. Now, see those four cats run ahead and into the next place; they're the cats that belong there, and they line up to meet me."

"But that is a small part of the wisdom of these cats. Five mornings in the week I get around my meat between seven and eight o'clock, but on Saturdays I am always late, and they don't put their heads outside the doors until it lacks only a little of nine."

"You see there are calendars hanging up in every office to tell the day of the week, and clocks, too, and there's nothing to hinder the cats from consulting them. If they don't find out that way,

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KENTUCKY. Select school for young ladies and girls. Thorough training under helpful influences. Write for information and a catalogue. EDMUND HARRISON, President.

LIBERTY COLLEGE FOR YOUNG LADIES, GLASGOW, KY. Opens September 8, 1903. Through work by eleven competent instructors. HEALTHFUL LOCATION. BUILDING COMPLETELY Overhauled, Electric Lights, Water Works, Baths and Modern Conveniences. For catalogue and information address GEO. J. BURNETT, M. A., Pres., Glasgow, Ky. Or MRS. N. S. W. VINEYARD, Lady Principal, Clarksville, Tenn.

Bethel College, RUSSELLVILLE, KY. (INCORPORATED) Accessible, healthful, endowed. NINE SCHOOLS. ABLE FACULTY. Classical and scientific courses. Three buildings, electric lights, water supply, bath rooms. Superior athletic field. Tuition Free to Licentiate and Sons of Baptist Ministers. For Illustrated Catalogue, Address Wm. H. HARRISON, M. A., President, SESSION BEGINS THURSDAY, SEPT. 3, 1903.

EDMUND SPENCER, President and Expert Accountant. Educates Young People For Business, Good Employment and Success. CALL OR WRITE FOR FULL INFORMATION. Spencerian Business College. EXPERT ACCOUNTING DEPARTMENT. MANAGERS: J. THOS. E. TURNER, CHAS. G. HARRIS.

HOLLINS INSTITUTE, Virginia. Established in 1862. For the Higher Education of Young Ladies. Faculty of gentlemen and 25 ladies. Equipment, 250 pupils from 22 states. For illustrated catalogue, apply to MATTY L. COCKE, President, Hollins, Va.

Potter College FOR YOUNG LADIES, BOWLING GREEN, KY. Pupils from 32 States. Twenty teachers. Boarding pupils limited to 100. Very select. Everything of the highest order. Rooms all taken last year. The best furnished College in the South. Patronized and recommended by leading men in the U. S. Illustrated catalogue free. Rev. S. F. CABELL, Pres't Bowling Green, Ky.

how do they know when it's nine o'clock Saturday mornings?"

THREE LITTLE INDIANS.

Rob and Ruth and Besa were out in the orchard. They were Indians, and lived in a tent. The tent was an old sheet; it hung over a low branch of a tree.

Besa wore a red shawl for a blanket. Ruth had a string of bright beads around her neck.

There was a peacock feather in her hair. Rob had a bow and arrow.

"Me big chief," he grunted. "Me keep off wolves—bears."

Just then something soft and white was pushed under one side of the tent. Then came two round eyes. Then, slowly, the whole side of the tent began to rise.

"It's a bear," screamed Rob. Ruth screamed, too.

They both tried to run. They fell over Besa in her shawl. Then they all three rolled over in the grass.

When they picked themselves up, a soft voice back of them said, "Moo!" And there stood—not a bear, but Pansy, the old white cow—Mary Louise King, in Primary Education.

BIG 8 Chain of 8 Colleges owned by business men and endorsed by business men. Fourteen Coaches of Banks are on our Board of Directors. Our diploma means something. Enter any time. Positions secured. Draughon's Practical Business College. (Incorporated, Capital Stock \$250,000.00) Nashville, Tenn. U. S. Atlanta, Ga. Ft. Worth, Texas. S. Montgomery, Ala. St. Louis, Mo. S. Houston, Texas. Little Rock, Ark. A. Shreveport, La. For 150 pages catalogue address either place. If you prefer, may pay tuition out of salary after course is completed. Guarantee graduates to be competent, or no charges for tuition. HOME STUDY! Bookkeeping, Bookbind, Penmanship, etc., taught by mail. Write for 100 page Booklet on Home Study. It's free.

TEACHERS WANTED. We are compelled to have a few more qualified Teachers at once. More calls than ever than ever before. Salaries range from three hundred to three thousand. Write at once. Schools supplied with Teachers free of cost. Address with stamp. AMERICAN TEACHERS' ASSOCIATION, J. L. Graham, Sec'y, Memphis, Tenn.

UNIVERSITY SCHOOLS, 1647 Howard St., Boys from 10 to 18 years prepared for College or for Business. Limited number. Faculty of Specialists, Individual, well-ventilated, clean, modern. Free instruction. Delightful and interesting. W. H. THOMPSON, Head Master.

Southern Baptist Theological Seminary, Louisville, Ky. Next session of eight months opens Oct. 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Prentiss Smith, Treasurer of Students' Fund. For Catalogue or other information write to E. V. HULLINS, President.

Mary Baldwin Seminary FOR YOUNG LADIES. Term begins Sept. 8, 1903. Located in Sherman Park, Va. Well equipped with modern appointments. No student fees. Session from 9 A.M. to 5 P.M. Tuition moderate. Pupils enter any time. Send for catalogue. Miss E. C. WELLS, M. A., Principal, Washington, Va.

THE TEMPLE COLLEGE (Incorporated) (Established 1862) Theology by correspondence or attendance leading to degrees. Through Courses. H. B. KELLER, H. GUNWELL, Presidents. Send for catalogue. Philadelphia, Pa.

Subscribe for the Recorder.



PRESERVATION OF GOD'S PEOPLE.

Preservation of the saints, is their continuance in a state of grace to a state of glory. God's love to his people is unchangeable, and therefore they cannot be the objects of it at one time and not at another. John 13:1. Having loved his own which were in the world, he loved them unto the end. Jer. 31:3. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Again his faithfulness to them and to his promise, is not founded upon their merit, but his own will and goodness; this therefore, cannot be violated. Mal. 3:6. For I am the Lord and change not, therefore ye sons of Jacob are not consumed. Again, Num. 23:19. God is not a man, that he should lie, neither the son of man that he should repent, hath he said and shall he not do it, or hath he spoken, and shall he not make it good? Another argument in proof of this doctrine, is their union to Christ, and what Christ has done for them. Paul says they are chosen in him (Eph. 1:4), and united to him (1:23). Again, they are the purchase of his death (Rom. 8:24, and Titus 2:14) who gave himself for us, that he might redeem us from all iniquity, etc. Again, they are the objects of his intercession (Rom. 5:10). For if when we were enemies we were reconciled, etc., who also maketh intercession. Again, 1st John, if any man sin, etc.

Now, if there be a possibility of their finally falling, then this choice, this union, this death, and intercession may all be in vain. This idea is dishonoring to God and his perfections. Again, the work of his Spirit is to communicate grace and strength, equal to his day (Phil. 1:6). Being confident of this thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ. If, indeed, divine grace was dependent on the will of man, if by his own power he had brought himself into a state of grace, then it might follow that he might relapse into an opposite state, when that power at any time was weakened. Now for more Scriptural proof—(Job. 17-19) The righteous also shall hold on his way, and he that hath clean hands shall be stronger, etc. (Psalms 94:14) For the Lord will not cast off his people, etc. (Psalms 125:1-2) They that trust in the Lord shall be as Mt. Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever. Again (John 10:27-28) My sheep hear by voice, etc. (John 17:12) Christ says those the father gave him he kept, none of them were lost. 1st Pet. 1:5) Saints are kept by the power of God, etc. (Prov. 4:18) But the path of the just is as a shining light, etc. There are various threatenings denounced against those who apostatize. See Ezek. 3:20; Heb. 6:3-6; Psalms 135:3-5; Ezek. 18:28; to these passages we might say some of them do not as much as suppose a falling away of a truly good man, and to all of them they only show what would be the consequence if such should fall away, but cannot prove that it ever in fact happens. The love

of God's people may be said to wax cold without entirely ceasing as some Scriptures affirm, or otherwise there might be an outward zeal and show of love where true faith never had existed. Again, persons are sometimes said to be in Christ by a mere profession of his name having connection with his visible kingdom or church. Again, it may be contended that David, Solomon, Peter, Alexander, Hymenius fell away and were lost. In answer we say David, Solomon and Peter's fall were not total, as to the others, there is no proof that they were ever true Christians.

THE BURDEN OF THE LORD.

BY REV. C. A. S. DWIGHT.

We have somewhere read of a somewhat light-hearted, not to say light-headed individual, who, after perusing the mournful pages of the Book of Lamentations, put it down with the exclamation, "Cheer up, Jeremiah!" The two books of Jeremiah are, on the face of them, rather depressing. Considering the times to which they refer, there was certainly very good reason why their strains should be mournful. Jeremiah was an eyewitness of too much misery to remain speechless and tearless in the presence of trouble. The typical prophet is not a cold stoic, but a man with a warm, sympathetic heart, feeling intensely for the woes while denouncing the sins of his countrymen. The bruising of Jeremiah has proved the comforting of many souls besides.

The weight that pressed upon the sensitive, bleeding heart of Jeremiah, that Old Testament man of sorrows, was the burden of religious duty, in view of the sins and follies of his fellow-men. There is a "burden of the Lord" which abides while prophets come and go and empires rise and fall. There is, too, a "burden of the Lord," which is laid by the Lord upon men, who are to regard themselves as his servants, a burden for the Lord, a responsibility for the interests of his Kingdom, a liability for duty as messengers of the Evangel. Man in a sense is responsible for man. It is cruel and Cainish to plead, "Am I my brother's keeper?" Every man bears not only his own burden, but some share of another's, too, for his life links in with life, and soul is life to soul, in the federations of trouble and of toll. As employed by the old prophets, the term "burden" usually implied a weighty prophecy, delivered in heavy and threatening words, enjoining a duty of pronouncing a doom. The work is cumbrous, with opportunity, even where it is not ominous with wrath. There is a burden of the Lord to-day, as there was in the days of Jeremiah. There is a responsibility for testimony, sympathy, ministry and self-realization. There is "a burden of the word of the Lord," involving an obligation to testify against the corruptions of the age, and in favor of that purer ethic which Jesus Christ came to actualize through grace. There is "a burden of the valley of vision"—the duty of making one's brother to see the things that God has brought to one's own clear spiritual view. There is a burden of sorrow, which must be borne for the sake of others calling for a kind of sociological sympathy, or socialized Christianity. There is a burden of ministry—the burden which bore down heavily upon the Christ, and which he in turn has

laid upon the shoulders of his disciples—the duty to serve one's own generation well by the will of God, even as the merciful Galilean himself went about doing good. There is a burden of self-realization—the old Greek idea of self-fulfillment vitalized and Christianized, presenting the ideal of a life which makes the most of itself, even while it does the most for God and for others.

Life must first be a burden, if it is to become a blessing, and a weight, if it is to serve as a wing. There is no benediction upon a purposeless pragmatism, a mere whirl of self-centred worldliness. What needs to be urged upon this age is the thought of a duty in its doing, of a moral purpose and result in all its toiling and moiling. The age needs to be saved from its own irresponsibility and indifference. Its watchword must not be simply the equivocal answer of a Gehazi, who declared, "Thy servant went no whither!" It is the bounden duty of every man and of each generation in turn to go some-whither, to read results of enduring value. Those results are achieved only when the "burden of the Lord" is assumed with zeal, and borne with a faithful patience.—Presbyterian.

MORE LAYMEN.

Everybody admits that the recent meeting of the General Association of Kentucky, held at Winchester was in almost every respect a grand success. In attendance, in the fine spirit running all through the work, the high order of the speeches and the refined hospitality of the members of the local church and the people in general of Winchester, there is nothing left to be desired. I concede the fact that in all these respects the meeting surpassed any in the past.

Yet there was one unsatisfactory condition that I have been thinking of since the meeting, and more especially since carefully studying the minutes (so promptly furnished by our efficient secretary) I find it was largely a ministers meeting. Out of a total enrollment of three hundred and seventeen only one hundred and twenty laymen.

The work of the association was nearly entirely in the hands of the ministers. The Standing Committees composed of fifty-one persons, only three of whom were laymen. Now I would not have the reader infer that the preacher was too much in evidence, but that the laymen was too little.

If I understand the polity of the denomination it is that the laymen is a factor in the work of the church. If he is not it is his own fault, nobody is to be blamed but himself. If he fails to take interest enough to go to our annual meeting he fails in the discharge of his duty. Besides we have perhaps laymen who can attend without making a material sacrifice while many of the preachers attend at a material sacrifice. There are very few churches that have not one or more laymen who can afford the expense better than his pastor.

If these things be true, why is it we have a very full attendance of ministers and a very slim attendance of laymen? The answer can only be a want of interest.

In future I hope to see a larger attendance and a greater interest by the laymen. We can't expect to become efficient in the Master's service unless we become acquainted with it. Had there been a large attendance of intelligent

RHEUMATISM

An All the Year Round Disease



Rheumatism does not come and go with time always; in fact some suffer more during Spring and Summer than at any other season. The blood is charged with Uric Acid, Alkali and irritating poisons, then the system is in the condition for Rheumatism to develop, and is liable to come at any time, Winter or Summer.

Rheumatism, because it attacks different parts of the body, and is sudden or slow in its action, has various names such as acute and chronic, articular, inflammatory, mercurial and catarrhal, the same old acid blood that causes all the constant sufferers, while others have only occasional spells of the disease, but either kind is wearing upon the constitution, and in time the blood settles upon the valves of the heart and ends suddenly and fatally.

It won't do to let Rheumatism run on. It is a dangerous disease, and you can never tell where it is going to strike. Home remedies, plasters, liniments and such things as produce counter-irritation, are soothing and may relieve the pain temporarily, but the polluted, acid blood cannot be reached by external applications.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating poisons and effete matter from the system.

S. S. S. strengthens and enriches the thin acid blood, and expels through the body, the corroding, rawing poisons and salts, and dislodges and washed out of the muscles and joints, and is happily relieved from the cause and misery of Rheumatism. S. S. S. is a purely vegetable does not contain any Potash or any kind, and can be taken safely by old and young.

Rheumatic sufferers who have been treated by physicians, for which no charge is made. We will mail free our book on Rheumatism, which is the result of 15 years of practical experience treating this disease. It contains much interesting information of all kinds of Rheumatism.



THE SWIFT SPECIFIC CO., ATLANTA, GA.

BEARING DOWN PAINS



3647 Indiana Avenue. CHICAGO, ILL., Sept. 27, 1900. I have been a sufferer with almost every kind of female trouble for years, but as long as I could get around and do my work I would not try patent medicines as I had no faith in them.

About eight months ago I had to take to my bed, suffering with prolapsus of the uterus, with bearing down pains and intense pain in the back. My aunt, who came to nurse me, told me of Wine of Cardui and sent for a bottle. I am indeed glad that she did, for the first bottle started me on the road to recovery. In a few weeks I was out of bed and in three months I was

in better health and stronger than I had been in years. I take a dose now, occasionally, of Wine of Cardui and am kept in perfect health.

Mabel Cook See'y, Woodman's Circle No. 2.

Wine of Cardui brings certain relief to women suffering with all forms of female weakness and perfectly regulates the menstrual flow. Wine of Cardui stops bearing down pains by permanently relieving the uterus, which weakens the ligaments holding the womb in place. You may suffer every month if you take this medicine. The periodical pains will be painless and healthy without continual weakening drainage. Wine of Cardui will make your health right and you may treat yourself in your own home. Secure a \$1.00 bottle of Wine of Cardui from your druggist today.

WINE OF GARDUI

laymen at this meeting and heard while we expect a strict reports of missions, Sunday ing by the preacher.

Schools, education and temperance, and heard the discussions, I am inclined to think they would have returned to their ter will hold us to account for our one preacher prepared to enter the preacher for his five. people prepared to enter the simply a preachers' meeting. We hear a good deal about the demand for more consecrated work. Those who take tation of laymen interest to attend will not only attend themselves, but worth more to the churches when they are more we know of the greater will be the take in it.

July 9, 1903.

COMING TO US.

...to the awakened peni-... cries out to Him, "Come... my stony heart and soft-... purify it!" If any one... this, let him call upon... working Saviour, who... life in the house of Jair... at the tomb in Bethany... very close at hand, anxious... Every serious thought... about your soul means... the knock of Jesus at the... of your heart. "Behold, I... at the door and knock; if... will open the door, I will... into thee." Hasten to... when He comes in... bring pardon for your... will bring light, and... peace as you never have... before. Jesus Christ will... satisfied with a closet, or... of your heart; your affec-... faculties and your will... surrendered to Him. The... your purse must be His... if you give Jesus Christ... place in your heart, He... "sup with you;" He will... His own entertainment... you with pure thoughts... aspirations. This is the... of conversion—to... and selfishness out of the... make your heart a dwell-... for the sinner's Friend.

Him, for the human breast... pertained so kind a guest;... Him, and you won't expel... He comes, He comes to... all."

richest and most joyous... a true believer's experi-... those in which he tastes... His presence in close spir-... itation. Sometimes... resting on such words as... the fourteenth chapter of... sometimes at the Lord's ta-... sometimes in secret pray-... comes into the soul as He... that supper room where... pies were assembled. The... feels the warmth and the... His countenance. His... is under our head, and... at hand doth embrace us... roll our cares and our... upon His everlasting arm... as these and the like... which we spend in the... the efforts to help and... fellow-creatures are the... and happiest hours. We... his side of heaven. Into... where His children's... Master often comes. No... is so small amount of dis-... about Christ's "Second... whether it will be pre-... or post-millennial, etc... I am not a tenth part as... about any future personal... of King Jesus as I am that... and come to us immediately... presence and conquer... We need Him now, in our... churches, in our... and seminaries—where... need Him? There may... a parched-up church that... to get rid of its... by some new measure, or... after some noted evan-... popular preacher. But... can revive a church... a soul. Jesus Christ... such churches need... His coming must be... by penitence, prayer,... crooked things straight,... bold of neglected du-... never will do for us what... to do for ourselves... stirring, revolutionary

petition when it is honestly ut-... tered. With a scourge of small... cords in His hand He might come... into some churches and hearts!... Finney's favorite text for cold... churches used to be, "Break up... your fallow-ground; for it is time... to seek the Lord till He come!"... He will surely come when we... make room for Him; when we... pray with our hearts, our purses... and our daily lives as well as with... our lips. For Him let us kindle... our lamps and go out to meet... Him. The crying need of the hour... is, Jesus Christ made visible in an... active, sin-fighting, money-giving... praying and holy-hearted church... redeemed by His blood. The... prayer for the hour is, "Even so... come, Lord Jesus." Zion's Advo-... cate.

DEAR DR. EATON:
The editor of the Baptist Year... Book has had his attention called... to the following item from a re-... cent issue of your excellent paper... "Dr. Lansing Burrows in the... convention tables, gives very dif-... ferent Baptist statistics from... those in the Baptist Year Book... That gives the total of Baptists... in the United States as 4,330,462... while the figures in Dr. Burrows... are 4,688,153. We prefer the lat-... ter figures. The difference is 357... 691, and that many Baptists are... not to be sneezed at. Baptist fig-... ures are almost as hard to get... straight as is Baptist history.—... Western Recorder."

Will you kindly permit the fol-... lowing comparison of figures:
FROM YEAR BOOK.

1903, total membership. 4,330,462
1902, total membership. 4,269,063

INCREASE 61,399
FROM DR. BURROWS.

1903, total membership. 4,688,153
1902, total membership. 4,249,615

INCREASE 438,538
Comment is unnecessary. It is... certainly fair to assume that... statistical tables published dur-... ing the month of May or June... will show an increase over fig-... ures gathered several months earlier;... but, where in the world could Dr... Burrows, or any one else, gather... an increase of nearly half a mil-... lion members in one year?

Very fraternally yours,
J. G. WALKER.
Philadelphia, Pa.
[We would be glad to hear fur-... ther from Dr. Burrows.—Ed.]

FROM DR. HARVEY HATCHER

DEAR RECORDER:—
Be so kind as to allow me to... express my grateful appreciation... of your pleasant and courteous... reference to my attendance upon... the great meeting of Kentucky... Baptists at Winchester. It was... a real delight for me to be among... you and share in the warm broth-... erly greetings that came my way... You add: "But he did not favor us... with a speech." This remark is... true, and yet, I had some desire... to put in a few minutes, but... several causes hindered me, and I... failed to secure a hearing.
The recognition of that date... contained so ample and satisfactory... write-up of the Publication So-... ciety, that it seemed almost need-... less to say more. And again, I... was under the impression, with... many others, that there would be... a good and long session on Friday... morning, and I intended to be on... hand then and make some miscel-... laneous remarks. But on my... coming around towards the church

on that day, I found that final... adjournment had come the night... before, and almost the entire... Baptist delegation had departed. And... inasmuch as I did not make my... speech at Winchester, I beg you... to permit me to say a few things... to a larger audience through your... columns.

Your able reporter at the Buf-... falo meetings tells of some... changes that the American... Baptist Publication Society pro-... poses to make in the near future in... the six branch houses of the Society... For some years these branches... have been what might properly... be termed, general book stores... This fact has greatly increased... their running expenses in the in-... crease of rents, clerks' hire, &c.,... and the result has been a loss of... money to the Society. While this... is true, still these branches have... been the means of scattering tons... of Bibles, Testaments, tracts, good... books and a sound Baptist litera-... ture among the people, but this... was done largely at the expense... of the profits of the enlarged bus-... iness. It is now very obvious... that the Society can cut off this... trade in general book business and... confine its work to pushing its... own publications, Bibles, religious... books and some standard works... and thus do its legitimate work... at far less expense and with quite... a margin of profits that can be... used in the proper work of the... Society. It is only going from... the unprofitable part to enlarge... its work in its proper and more... profitable work.

Some have supposed that the... Society had decided to withdraw

"DABSTERS"
People Who Do Things by Piecemeal

Many people are convinced cof-... fee is the cause of their sufferings... and stop its use from time to time... to get relief. During these pe-... riods when they are not drinking... coffee they feel better. They are... getting well in small installments... "How much better it is to stop... short on the coffee and shift to... well made Postum and get well... once and for all. As soon as this... is done the destroying effects of... coffee are stopped and a powerful... rebuilding agent is set to work... Health comes back by bounds... and so long as the right food and... drink are used and improper food... is left alone the cure is perman-... ent.

"A lady of Readfield, Me., says:... "I was always a great lover of... coffee and drank it so steadily... that I would have to stop it at... times on account of dizziness in... my head, gas in the stomach and... other troubles. I would leave off... the coffee for a few weeks until... I felt better, then would go to... drinking it again.

"I continued this for years and... paid dearly for it, until about a... year ago I read a Postum Cereal... article and bought and carefully... prepared some. It filled the place... of coffee from the start so far as... flavor and taste go and it has... lighted my stomach troubles. I... have improved so that my friends... notice the change. I have ex-... changed sickness and misery for... health and happiness. Through... Postum I have got well all at... once." Name furnished by Pos-... tum 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.

from the South, but such is not... the intention at all, but it only... seeks to get in a position where... it can be ready to do a larger and... better business in the time for... which it was organized. I have... heard frequent mutterings about... my ears because it was said the... Society was selling books of a... doubtful tone. I have it pretty... straight that the complaint has... been more pronounced at the... North than in the South.

Now, I did wish to say a word... along this line, but if you will... insert this letter, I shall feel that... I lost nothing by my silence at... Winchester. I beg that you will... allow me to say in closing that... our business in the South was... never more prosperous than at... present, and it has been many... moons since our orders have been... so heavy as they have been for... this third quarter.

HARVEY HATCHER,
Athens, Ga.

PROGRAMME.

The following is the program-... me of the Bible Institute, to be... held at Ellisburg, Ky., July 11... and 12:
Saturday, 10 a. m., Devotional... Exercises.
Permanent Organization.
Lecture, "The Primitive Church... and its Officers"—T. H. Coleman.
Lecture, "The Right of the... Church to Discipline Members"—... A. Moberly.
"Connecting Links of the Baptist... Churches"—W. P. Harvey... and J. G. Bow.
"The Right of the Church to... Vote in Receiving its Members"—... W. G. Tilford and John Coffman.
Sermon, "Scriptural Sanctifica-... tion"—J. B. Ferrell.
Sermon, "Scriptural Baptism"—... J. L. Owens.
Lecture, "Duty of the Church... Toward Temperance"—Alonzo... Jeffries.
"Duties of Sunday School Su-... perintendent"—M. W. Jones and... G. S. McKinney.
"Can a Christian so Apostatize... as to be Finally Lost?"—J. L... Owens.
"Who are Entitled to the Lord's... Supper?"—W. P. Harvey and... J. B. Ferrell.
"Our Duty to the Heathen"—... A. Moberly.
"Exegesis 1st Tim. 3:1-7"—W... G. Tilford.
"The Baptists as a Sect"—W... G. Tilford and John Coffman.
"Why Patronize our Denomina-... tional Papers?"—A. Lucas.
Committee J. B. Ferrell, G. S... McKinney and Alyah Lucas.

DISTRICT ASSOCIATIONS.

- Place and time.—1903.
JULY.
August.
Belth—Guthrie, August 4.
Bracken—Sharpsburg, August 5.
Liberty—Lanoke church, August 5.
Clear Fork—Green Ridge church, Au-... gust 11.
Elkhorn—Wilmora, August 11.
South Kentucky—Fishing Creek church... August 11.
Green River—Pleasant Union church... August 15.
Gasper River—Nelson Creek church... August 18.
South District—Deaville, August 18.
Barren River—Sand Hill, Monroe coun-... ty, August 18.
Campbell County—Grant's Lick church... August 19.
Franklin—Pleasant Ridge church, Aug-... ust 19.
Ohio River—Pinekeyville, August 19.
Ohio County—Independence church,

- August 25.
Tate's Creek—Tate's Creek church, Aug-... ust 25.
Baptist—Salvia, August 27.
MERTICKMAN.
Cumberland River—Flat Lick church... September 1.
Long Run—Long Run Church, Septem-... ber 2.
Ten Mile—Macedonia church, Sparta... September 2.
East Concord—Yellow Creek church... September 3.
Central—Hardin's Creek church, Septem-... ber 8.
Landmark—Pilot Knob church, Septem-... ber 8.
Rockcastle—Hummel Grove church, Sep-... tember 8.
Bay's Fork—Bay's Fork church, Sep-... tember 9.
Greenville—Cattlettsburg, September 9.
Lynn—South Fork church, Septem-... ber 9.
Owen—Lusby, September 9.
Sulphur Fork—Sulphur Church, Sep-... tember 9.
Boonville—Bethel church, Septem-... ber 11.
Greenville—Shiloh church, Menefee Co... September 11.
Stockton's Valley—Wolf River church... Tenn., September 12.
Shelby County—Buck Creek church... September 13.
Boone's Creek—Epehus church, Sep-... tember 15.
Crittenden—Crittenden church, Sep-... tember 16.
Nelson—Little Union church, Septem-... ber 16.
Russell's Creek—Macedonia church, Sep-... tember 16.
Warren—Rocky Hill church, Septem-... ber 16.
Lynn Camp—Lynn Camp church, Sep-... tember 17.
Irvine—Chinquapin Rough church, Sep-... tember 18.
Second North Concord—Clear Spring... church, September 18.
Concord—Drennon's Ridge church, Sep-... tember 23.
East Lynn—Corinth church, Septem-... ber 23.
Edmundson—Mammoth Daye church... September 23.
Salem—Forks of Otter Creek church... September 23.
Freedom—Stony Point church, Septem-... ber 25.
Goose Creek—Rock Spring church, Sep-... tember 25.
South Union—Bethel church, Septem-... ber 25.
Three Forks—Dwarf, Perry county, Sep-... tember 25.
East Union—Rock Spring church, Sep-... tember 29.
Goshen—Garfield church, September 30.
Seyers's Valley—Mt. Zion church, Sep-... tember 30.

OCTOBER.

- Laurel River—New Hope church, Octo-... ber 2.
South Concord—Canada Creek church... October 2.
Davies County—Sugar Grove church... October 6.
North Concord—Big Brush Creek ch... October 6.
White's Run—Carrollton, October 6.
Little Bethel—Harmony church, Octo-... ber 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, Oc-... tober 9.
West Union—Bandana church, Oct. 14.
Ohio Valley—Grave Creek church, Oc-... tober 20.
Blood River—Pleasant Valley church... October 21.
Graves County—Oak Grove church, Oc-... tober 23.
If changes are desirable, please write... to the papers of J. K. NUNNELLY, Sec... Georgetown, Ky.
The Southern Baptist Convention... meets 1904 in Nashville, and consequ-... ently there will be a demand for seats... among the Kentucky brethren. The at-... tention of the Associations should be... drawn to their privilege of sending... each a representative, but this repre-... sentative must be elected at the annual... meetings which are about to be held... Fifty-seven Associations elected rep-... resentatives to the Savannah Convention... but thirty-two elected brethren who did... not attend nor their alternates either... Booneville, Clover Bottom, Cumberland... River, Enterprise, Goose Creek, Green-... ville, Laurel River, Lynn Camp, North... Concord, North Concord 2d, Rockcastle... South Concord, South Cumberland and... South Union did not elect at all.



HEISKELL'S Ointment

They all yield to this magical ointment. Rubs the ointment, using Heiskell's Soap, night and morning, early Heiskell's Ointment, and some following a few days. All ailments cured. Send for Free Book of Instructions.

JOHNSTON, HOLLOWAY & CO.
521 Commerce St., Philadelphia.

The Farm

and Household

G. C. Robinson, of Bracken county, sold a hoghead of cigarette leaf wrappers in this city last week for \$29 per hundred.—The tobacco was raised in Mason county.

J. M. Sallee sold to J. C. Johnson 100 lambs at 5 1-2c per pound.

At Winchester court good light steers brought 4c; good heifers 3 1-2 to 3 3-4c; fat sheep, 3c; hogs, \$5.20 to \$5.75.

Meier & Huffman bought of Jno. Allen, of Hustonville, several fancy 1,000-lb. steers at 3 3-4c per pound; also of W. H. Shears a lot of hogs at 5 1-4c.

Les McCrocklin, of Bardonia, Ky., purchased of Rapier Hayden a few days ago, a four-year-old horse mule, 15 1-4 hands high for \$137. 50.

Mr. J. D. B. DeBow, of the Ravenswood stock farm, near Nashville, recently sold four young Berkshire sows for \$1,000.

Mr. George D. Karner, who lives near the city on the Clay's Mill road, has out and prepared to be sent to the St. Louis Exposition next year five bundles of wheat which he is sending as a representative of Fayette's wheat growing interests. Mr. Karner is on the agricultural committee for this county.—Lexington Democrat.

Mr. Joshua Ritter has made a large purchase of cattle and lambs in the vicinity of Foster, where he is now rounding them up with the view to making a shipment from that point to Cincinnati. He bought 275 lambs at from \$3 to \$4 per head, and over \$700 worth of cattle, in the lot a bunch of six fine steers for which he paid \$270, and a bunch of three heifers for \$90.—Falmouth Pendletonian.

Master Roy Jones, aged fifteen years, son of Mr. J. A. Jones of Shelby county, Ky., cultivated two acres of tobacco last year. This week he sold his crop of four hogheads at following prices: \$13, \$11, \$9.30 and \$8.90, making an average of \$10. 55. Roy was offered only \$7 at home for his crop, but sold it in Louisville. His crop netted him \$333.70, after paying all expenses of marketing. This is given to show what a boy of pluck, energy and intelligence may do on the farm.—Farmer's Home Journal.

An experienced tobacco grower of Gallatin, gives the following hints to the "Grown Independent": "One thing should be done to make money out of the crop and that is to carefully cultivate it from now until it is cut. Do not let a worm or sucker get on the crop, and keep the hoe in it, and you will have high-priced tobacco that the buyer will run after at fancy price, in place of a lot of nondescript stuff that nobody wants and when sold brings the lowest price, and unprofitable one at that. By proper cultivation you get double the amount of money from the same number of pounds, and every penny you get additional means that much clear profit. Another feature we wish to call attention to is most of the farmers top their tobacco too high, and while they have more leaves, they have too many grades and too much short tobacco. It may be well enough to top early tobacco or that on extra good ground a trifle high, but late tobacco or that on weak ground had better be topped low. There is going to be an enormous crop of tobacco raised this year and remember under such conditions there is always a good market for the tobacco, while common and trashy tobacco can hardly find a buyer at any price."

R. G. Evans is the largest wheat grower in Boyle county. He is now reaping four hundred acres. He has sold his entire crop to Anderson & Spilman. He bought 1,300 pounds of twine from C. P. Ceeli, which amount will be necessary in binding the crop.—Danville Advocate.

D. N. Prewitt sold four thousand bushels of grass seed, last year's crop, at 70 cents, and double that quantity of the present crop at 67 1-2 cents, delivered in August.

HEALTHY FARM HOUSES.

BY G. M. STERNBERG, SURGEON-GENERAL U. S. A.

Our large cities generally have efficient health boards who look after the public health and the enforcement of sanitary regulations necessary for its preservation. Houses are built under the supervision of a building inspector, sewers are provided and sewer connections are inspected by paid officials, garbage is removed; cases of infectious disease are isolated in their homes or at hospitals. If the water supply is not from a pure source, the residents are instructed to boil or filter the water used for drinking.

On the other hand, the occupant of a farmhouse is, as a rule, left to his own devices, and is often ignorant of the dangers which surround him. As a matter of fact, the great decrease in our death-rate is largely due to reduced mortality in the cities, and notwithstanding the advantages of "pure country air" and the comparative isolation of the dwellings of our rural population, a considerable mortality occurs in farmhouses from infectious diseases, and especially from consumption, diphtheria, typhoid fever and the malarial fevers.

In the light of our present knowledge all these diseases must be considered preventable. All are due to well-known germs, and if these germs are excluded from the farmhouse and its vicinity, its occupants will be safe from any of these diseases.

'If the House is Damp.—Although the presence of the germ is essential for the development of an attack there are certain predisposing causes which make the individual much more susceptible than infection when the specific germ is in any way introduced into the body. Great fatigue, mental worry, insufficient or indigestible food, all tend to lower the vital resisting power and to make an individual liable to infection.

As regards the farmhouse itself, it is probable that dampness is the most common sanitary defect. Dampness in a house gives rise to sore throats and "colds," and persons suffering from such affections, either in an acute or chronic form, are especially liable to contract diphtheria, influenza, pneumonia or consumption.

Farmhouses, especially those built many years ago, often have very little space and no ventilation beneath the ground floor, and cellars are frequently damp and unwholesome. Again, farmhouses are often shaded by trees or vines which cause the rooms to be dark and more or less damp.

Persons living in such rooms are commonly pale and more or less anemic. The farmer himself, as he passes most of the day in the open air, does not suffer for lack of sunshine; but his wife and daughters are very apt to show the effects of the exclusion of the beneficent rays of the sun from the apartments in which they spend a large part of their time. Moreover, sunshine is one of our best disinfecting agents. Disease germs retain their vitality a long time in dark and damp places, but, as a rule, are quickly killed by the germicidal and drying effects of direct exposure to the sun's rays.

Letting in the Sun.—It is better to cut down the beautiful old trees which have, perhaps, sheltered the home for many years, and are associated with it in the affections of the present and absent members of the family, than to allow the inmates of the farmhouse to grow pale and feeble for want of "God's sunshine," which is essential to the life and well-being of all living things, except the very lowest—such as fungi and earthworms.

If the farmhouse is supplied with pure spring-water, or with water from a deep well so situated that contamination by surface drainage or from a vault or cesspool in dangerous proximity is out of the question, one great source of disease in the rural districts will be avoided.

Knit Underwear.

10c 3 for 25c. Ladies' White Summer Gauze Vests, fancy ribbed, low neck and sleeveless, neatly finished, formerly 12c—10c 3 for 25c.

15c Ladies' White Gauze Lisle and Cotton Vests, Richelieu ribbed, low neck and sleeveless, taped and lace trimmed, formerly 19c and 25c, special for 15c.

25c Ladies' White Lisle-thread Vests, low neck and sleeveless, Swiss and Richelieu ribbed, with taped trimmings, formerly 29c, special for 25c.

Low Priced Hosiery

79c A special purchase of 1000 pairs of Five Hosiery, 1 1/2 inch gauge lisle, with lace insertion at top, and Black Pure-silk, plain and fancy drop-stitch, fine sheer quality, worth \$1.25, \$1.50, special 79c.

39c 50 dozen Ladies' Fine Lisle, lace effect, beautiful patterns, fine quality, regular 50c, special price 39c.

25c 50 dozen Ladies' Fine Lisle, lace effect, beautiful patterns, fine quality, regular value 39c, special 25c.

Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOE CARPETS UPHOLSTERY

NEW YORK STORE

IMPORTERS JOBBERS AND RETAILERS

LOUISVILLE, KY.

MAIL ORDERS RECEIVE PROMPT ATTENTION.

Please Mention This Paper When Writing.

Royal Insurance Company of Liverpool SOUTHERN DEPARTMENT.

MILTON DARGAN, Manager.

JOHN B. CASTLEMAN. ARTHUR G. LAWRENCE.

BARBEE & CASTLEMAN, Resident Agents, Columbia Building, Louisville, Ky.

COLLEGES! COLLEGES!

Catalogue Time is Near at Hand.

Those who have special charge of this work are no doubt going to ask for estimates at an early date. We shall be pleased to make an estimate for you, and give you a chance. We think we can save you money, and we know you will get first-class work. In writing for estimate, state name, type, size of page, number of pages, kind of paper, number of catalogues wanted, and any other information you may think necessary. Let us hear from you at an early date. If you want any cuts, we can have them sent.

BAPTIST BOOK CONCERN

642 Fourth Avenue, Louisville, Ky

It is unfortunate but true that many denizens of city houses who go to the country for pure air, and rest during the summer months fall sick as a result of drinking impure water.

Indeed, it is a well-established fact that milk distributed in cities from dairy farms in the country has not infrequently been proved to have conveyed typhoid fever germs to the unsuspecting consumers, causing an epidemic of the disease restricted solely to those using the milk from a particular dairy. The presence of the typhoid bacillus in such cases has usually been traced to contaminated water used to dilute the milk or to wash the vessel in which it was contained.

As a rule, investigation has shown that one or more cases of typhoid fever had recently occurred in the farmhouse from which the milk had come. Very commonly it has been found that the discharges of the sick had been thrown upon the ground, and that the well-water was liable to be contaminated by surface drainage.

The Dangerous Mosquito.—The space at my disposal will permit only a word with reference to the prevention of malarial fevers, which are so prevalent in many parts of the country, and which are the principal cause of sickness among the rural population in certain regions. We now know that these fevers are due to a blood-parasite which is introduced into the circulation of man by a certain species of mosquito. We also know that this mosquito breeds not only in swampy places, but in any kind of stagnant water, or in any rain-water standing about the house. The ways in which we should drain swampy places in and about the farmhouse, fill up or drain the tanks of stagnant water, and remove all cisterns of rain-water. Pools of water not be drained should be treated with crude carbolic acid, which kills the surface of the water, and the larvae of the mosquito when they reach the surface to breathe. The old formula for preventing malarial fevers was: Avoid the night air. The reason for this is now apparent. Mosquitoes fly and bite at night, and it is hardly necessary to say that the mosquito-net is a valuable and necessary means of protection in enabling those who are afflicted with "malarial regions" to escape infection by the malarial parasite. Youth's Companion.

Missouri Pacific Railway

Iron Mountain Route

ST. LOUIS and Memphis

Special Tourist, Promoter or Home Builders' best service.

PASSENGER SCHEDULE TO ALL PORTS IN MISSOURI, KANSAS, NEBRASKA, OKLAHOMA and ILLINOIS, COLORADO, ARIZONA, TEXAS, LOUISIANA, OKLAHOMA and NEW MEXICO, ARIZONA.

Pullman Sleepers, Free Reclining Chair Cars on all trains. LOW RATES. For free descriptive literature, consult Ticket Agents or address:

H. C. TOWNSEND, G. P. and T. A. ST. LOUIS, MO.

R. T. B. MATTHEWS, T. P. A. LOUISVILLE, KY.

SPEED COMFORT SAFETY

VIA THE

LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU

TRAINS SOUTH.

Leave Louisville: 2:30am; 8:15am; 9:00am; 9:30pm. Arrive Nashville: 2:30am; 11:40am; 12:45pm; 7:00pm.

TRAINS NORTH.

Leave Louisville: 1:15am; 8:30am; 12:45pm; 4:00pm. Arrive Nashville: 2:30am; 8:15am; 12:45pm; 7:00pm.

TRAINS, JELICO AND SOUTH EAST.

Leave Louisville: 8:30am and 8:30pm. Arrive Jelico: 8:30am and 8:30pm.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville: 7:20am; 2:10pm; 4:15pm. Arrive Lexington: 8:00am; 12:05 noon and 5:30pm.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

R. G. Evans is the largest wheat grower in Boyle county. He is now reaping four hundred acres. He has sold his entire crop to Anderson & Spilman. He bought 1,300 pounds of twine from C. P. Ceeli, which amount will be necessary in binding the crop.—Danville Advocate.

There is a larger acreage of tobacco set out in this section, and particularly in Gallatin county, than has been for many years. There is 150 percent of a crop as compared with last year. All of it is straining to grow in fine shape and the promise is for the best crop we have had for years.—Wazlaw Independent.

D. N. Prewitt sold four thousand bushels of grass seed, last year's crop, at 70 cents, and double that quantity of the present crop at 67 1-2 cents, delivered in August.

ITEMS OF INTEREST.

An explosion supposed to have been caused by the black damp occurred in a coal mine at Kien, and was fatal to 290 men...

The Emperor-William went on board the Kearyage when the fleet of the United States was at Kiel, and was loud in his praises of the ship and the men.

When the Fourth comes round, it makes some leading men of New England feel rather shame-faced when the suggestion is made to read the Declaration of Independence.

In the death of Col. John W. Caldwell, our state loses a man of whom she was justly proud. He was born in Russellville in 1838, and began the practice of law in 1857.

It is surprising that a country so progressive as Chili is not supplied with all the machinery necessary for smelting the ores found so abundantly there.

The London Times in its desire to break the friendship between the United States and Russia, published a letter said to have been written by M. de Plehve, Minister of the Interior, which indicated that he knew of no plot to assassinate the late Emperor.

When King Peter reached Belgrade and was crowned king, all the ambassadors withdrew from the city except those of Russia and Austria.

The Nineteenth Century and After, gives an article, supported by appalling facts, on the "Deterioration in National Physique." In 1845 the standard of height in the British Army was 5 feet 6 inches.

The Ojoo, Captain Annundsen's vessel, in search of the magnetic North Pole, has sailed from Christiansand, and if they are able to follow the course projected it will take them almost across the Pole.

YIELDING PRIVILEGES FOR OTHERS.

One of earth's best men was Dr. J. B. Wright. He long since went to glory, I am sure, but he taught me a lesson never to be forgotten.

This was what Paul meant when he said: "If meat make my brother to offend I will eat no flesh while the world standeth, lest I make my brother to offend" (1-Cor. 8:13).

Princeton, Ky.

IN GOD'S SIGHT.

We have not thought richly or deeply enough about any undertaking unless we have thought of it as an attempt to put into the form of action that which already has existence in the idea of God.

You start upon your profession, and your professional career in its perfect conception, shines already in God's sight. Already before Him there is the picture of the good physician; the broad-minded merchant, the fair-minded lawyer, the heroic minister, which you may be.

You set yourself down to some hard struggle with temptation, and already in the fields of God's knowledge you are walking as possible victor, clothed in white and with the crown of victory upon your head.

You build your house, and found your home. It is an attempt to realize the picture of purity, domestic peace, mutual inspiration and mutual comfort, which God sees already.

Your friendship, which begins to shape itself to-day out of your intercourse with your companion has its pattern in the vast treasury of God's conception of what man, with perfect truthfulness and perfect devotion, may be to his brother man.—Phillips Brooks

The celebrated George Muller, of Bristol, once gave his experience as follows: "I prayed daily for thirty years for ten persons, and eight of them were converted. I prayed daily for eighteen persons for twenty years, and fourteen of them were converted."

MEDITATIONS.

BY MAGGIE R. MOUTRIER.

How surprising, and yet how often it is that we have thoughts and sweet thoughts, too, we have no power to drive away. Now, as I sit in passive solitude and survey the universe I reflect that God, with such wonderful power, created the heavens and earth to work in perfect harmony so as to redound to his glory.

atmosphere which surrounds our globe is agitated by the winds causing the soft sephyras to dally amid the leafless trees and fanning our brows with such soothing effects. The mighty world of water, with all its ponderous forces, are never ceasing to circulate, from the smallest rill that leaves the mountain or hill side to the turbulent ocean, they are continually mixing and mingling with all creation, to sustain both animal and vegetable life.

Oh! what a blessed thought to be met for the Master's use; to yield the plentiful fruits of righteousness and receive the welcome praise, "Well done, good and faithful servant." Would to God that we as a body of co-workers for Christ, should ever have our hearts burn within and also our hopes revived for the most delightful emblems of heaven known on earth is for the people of God to unite both in heart and voice in promulgating the gospel.

THE MARKETS.

Table with columns for LIVE STOCK, CATTLE, and HOGS, listing various types of animals and their prices.

Table with columns for SHEEP AND LAMBS, and LEAF TOBACCO, listing various types of livestock and tobacco and their prices.

Table with columns for COMPARISON WITH PREVIOUS YEARS SALES, listing sales figures for various years.

Table with columns for RECEIPTS, listing receipts for various years and crops.

Table with columns for BURLEY-1902 CROP, listing prices for various types of burley.

Table with columns for DARK-1902 CROP, listing prices for various types of dark crops.

FINWATCH advertisement featuring an image of a watch and text describing its features and availability.

Mountain and Seashore Resorts advertisement for Chesapeake & Ohio Railway, listing various resorts and travel options.

A Farm All Your Own advertisement for Santa Fe, highlighting farm opportunities and travel services.

W. H. McKnight, Sons & Co., advertisement for lace curtains, muslin curtains, and other home furnishings.