

Baptized for the Dead.

BY C. E. W. JONES, D.D.

There are some passages of Scripture which will not remain "settled." Ever and anon they come to the front demanding explanation anew. Among such passages is that in 1 Cor. 15:29, where we have the phrase, "baptized for the dead." Recently my attention was called to this text by a "constant reader of the Recorder," asking my opinion of the apostle's meaning. Our brother found himself mystified by Dr. Gould's comment in his volume on the Corinthian epistles, found in the "American Commentary," issued by the Publication Society. Dr. Gould says: "It is a baptism for, or instead of, those who have died believing in Christ, but who were unable themselves to be baptized. And the question is, what will they be doing who are so baptized? what will be the meaning, or use, of their action? So Meyer, DeWette, Alford, Stanley, Grimm, and others."

Dr. John A. Broadus advanced the same explanation in his "Preparation and Delivery of Sermons," though I believe he materially modified his view afterwards. The great names mentioned as maintaining this view cannot restrain the sense of aversion at the grossness of the interpretation. It may be true that the commentators are mostly agreed now in so understanding Paul. So much the worse for the commentators. It is to be feared that among the so-called "critical commentators" there is a spirit of bald literalism which threatens to darken, if it does not destroy, their spiritual perception; a pride of verbal exegesis which affects, if it does not feel, an utter disregard of the sensibilities of Christianity. Of course, it is not meant by this criticism that competent exegeses must be absolutely dominated by what is called the sensibilities of Christianity; but it is believed that exegesis cannot safely be divorced from that sense of propriety innate in the spiritually enlightened soul. In interpreting the Word of God it is well to heed its warning and to respect its intuitions.

For one, I cannot accept Dr. Gould's conclusion any more than could Dr. Hovey, the venerable editor of the Commentary, of which Gould's volume forms a part. The passage is confessedly difficult, mainly because of its evidently elliptical character and grammatical construction. In the Canterbury Revised Version the verse reads: "Else what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for them?" It is argued that the apostle "limits the question to a class of baptisms" by using the pronoun "they." If he had meant all baptisms his expression would have been, "why are we baptized for the dead?" It may be replied that the pronoun is not emphatic here in the Greek. Paul does not dissociate himself from those who are "baptized for the dead" any more than he includes himself among the living saints when Christ shall come, though in verses 51 and 52 he says, "we all shall not sleep," and "we shall be changed." See also his inclusion of himself among the living at Christ's coming in 1 Thess. 4:15-17, compared with 2 Thess. 2:1-3. It may be urged against Dr. Gould's view that if the apostle had referred to vicarious baptism, his question should have been, "What shall they do for whom others have been baptized?"

Meyer and others say that the preposition "huper" implies a vicarious baptism, though Dr. Gould shows that Winer regards the suggestion as "without force." "For the dead" is unquestionably elliptical. The ellipsis must be supplied in view of the great argument in the context. The resurrection of the dead is Paul's theme. He had said that some among the Corinthians denied the resurrection. It is with reference to them that the question is pressed, "If the dead are not raised, why are they baptized with reference to the resurrection of the dead?" The very men who denied the resurrection had confessed faith in that resurrection in the act of baptism. This reference to them who denied the resurrection may account for Paul's use of "they" in verse 29, though that is the preferable explanation which gives a general reference to the baptism of believers. So Chrysostom interpreted. He believed Paul referred to the profession of faith in baptism, part of which was, "I believe in the resurrection of the dead."

That the preposition "huper" is frequently used in the sense required in this interpretation is seen by reference to the following passages: "Isaiah saw which concerning Jesus"—Rom. 8:37. "That the Gentiles might glorify God for his mercy"—Rom. 15:9. "For which I give thanks"—1 Cor. 10:30. "Ignorant concerning our affliction"—2 Cor. 1:8. "Whether any do inquire about Titus"

2 Cor. 8:23. Quite a number of other references might be given, but these taken promiscuously from the apostle's own writings, will suffice. Robinson's Lexicon sustains this sense of "huper." So also does Harrison in his "Greek Prepositions."

That vicarious baptism was practiced among the Marcionites in the third century seems to be affirmed by Tertullian, and it has been said to prevail among the Cerinthians later. Smith's Bible Dictionary well says: "It is, however, equally conceivable that the passage in St. Paul gave rise to the subsequent practice among the Marcionites and Cerinthians." This author also says that Chrysostom's interpretation commends itself to us by its antiquity. By the way, it is strange that the Ante-Nicene "fathers," with all the undue stress they laid on baptism, never thought of adopting the interpretation fixed on this passage by vicarious baptism.

In a word, there is an entire absence of proof that so absurd a practice existed among the Corinthians when Paul wrote. Still less reason does there seem to be for supposing the apostle to refer to such a practice even in an *argumentum ad hominem*. Such an argument, without condemnation of the custom, would have been entirely too puerile to comport with his position as an inspired teacher and the dignity of the subject under discussion. According to our common chronology, Paul went to Corinth in A. D. 54, remaining there nearly two years, founding and teaching the church. In A. D. 59 he wrote the first epistle to them. Now it is too heavy a draft upon our credulity to ask us to believe that during that short interval (scarcely three years) so superstitious a practice could have gained a place among them. If it had gained such place, we cannot believe the apostle would have allowed it to escape his indignant condemnation. He who took so much pains to correct the comparatively minor errors concerning church discipline, marriage and the supper, certainly would not have failed to denounce so sacrilegious a practice as vicarious baptism had it existed among them.

Adam Clarke, the eminent Methodist commentator, seems to see the apostle's meaning. Hear him: "But as they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection."
Marietta, Ga.

As to "Indifference to Preaching."

BY WILLIAM NEWTON CLARKE.

I have received the request of *The Standard* to explain what I meant by "The indifference to preaching fostered by the young people's movement," cited by me among the reasons why the churches are not better performing their functions in producing candidates for the ministry. I am not surprised at being asked about the fact, but I'm a little surprised that the meaning of the statement is obscure. I supposed the facts that I had in my mind to be familiar. I should be glad to learn that my impression concerning indifference to preaching was incorrect. The best that I can do at present is frankly to accept the invitation to express more fully what I had in mind.

Every great movement has the defects of its qualities, and from this inexorable law the young people's movement can claim no exemption. The indifference to preaching which I have asserted that the movement fosters is simply one of the defects attendant upon its qualities. The indifference exists in various degrees, and perhaps in some quarters it may have been prevented from developing. But certainly one of the incidental tendencies of the movement is to render the rising generation in the churches somewhat less interested in preaching than previous generations have been.

The theory is simple. The movement has for one of its points of efficiency the concentration of the interest of the young people in their own meeting. As human nature goes, this can hardly be done without some withdrawal of interest from something else. In spite of efforts to the contrary, interest in preaching suffers. When the young people's meeting is held, as it usually is, on Sunday, and just before the evening service, it is quite inevitable that a conflict of interests should arise, even though it never pass into open controversy. It is true that many young people attend the preaching services, and are interested in them, but preaching must inevitably find a strong rival in the young people's Sunday meeting. I supposed that this rivalry was univers-

ally recognized. Where is the pastor who has never felt it? Are we not often warning the young against it? Are not the churches generally aware of it?

There is another point, found in the nature of a young people's movement. Such a movement necessarily tends to pit young people forward. Thousands of young workers have been brought toward the front of this great endeavor of our time. Many of them have come forward in the most excellent spirit, humble, sweet and teachable. But surely I can give no offense by noting that the defect accompanying such a movement is the tendency to develop in some an unwholesome independence and dislike of guidance. The bringing forward of the young will certainly produce some by whom instruction is little welcomed, and who will not sit down quietly before the steady teaching which the pulpit is intended to provide. Nor will these always be the least active members. In a certain part of the rising generation indifference to preaching is certainly the result. This result has not been intended, but that did not prevent its coming.

There is yet another point, found in the character of a young people's meeting. There of course, the young people themselves do the work, and the work is naturally such as they are prepared to do. Prominence is given, inevitably, to brief, informal, unpremeditated and comparatively disconnected utterance. Testimony has been the leading feature in the meeting which the young have been encouraged to regard as the ideal. For twenty years young Christians have had their attention fixed in large degree on testimony, and the best meeting was the one in which testimony was most spontaneous and earnest, and borne by the largest number. Interpretation of Scripture has been added, but it was necessarily such interpretation as the young could give, and it has often been more sincere and picturesque than accurate, as indeed it must be. No one, I am sure, will suspect me of disparaging the value of testimony, or of personal endeavor to understand the Bible; but in recent years I have often wondered what kind of preaching would be desired and enjoyed by a generation of church-members that had been trained from the beginning in the methods of the young people's movement. Connected thought, systematic unfolding of truth, patient exposition of the Scriptures, preaching that requires sustained attention and rewards it with exacting spiritual gifts—will these be welcome in such a generation? I confess that the sight of my eyes sometimes leads me to doubt it. That I am not the first to notice this temptation to fragmentariness and peril of shallowness, I can prove by a well known fact.

Now my meaning is that the young men from whose ranks the ministry must be recruited are receiving their religious training, and forming their religious ideals and habits, under such influences as I have mentioned. I think I am justified in doubting whether such young men are as likely to think seriously of the ministry as a life calling, and give themselves to it, as were the young men of my own generation. Moreover, it is to a generation thus trained that the ministry of the immediate future will have to preach, and with such a generation it will have to work. The best and strongest minds among our students may feel themselves justified in suspecting that in the ministry their work would be disproportionately hampered by immaturity and unfortunate religious habits in the church; and this conviction might make them deem it wise to give themselves to the Lord in the work of some other profession. Thus in two ways the training that is characteristic of the period tends to diminish the number of candidates for the ministry. Dr. Hewitt announces a fact that has this among its causes, when he says that 311 churches composing representative associations report only fourteen licentiate, or one for twenty-two churches.

In the remark that I have now been explaining I have simply hit upon the unpopular fact that in this hard world we have to deal not only with the excellencies that we have sought, but also with the faults that come with them without our seeking. This fact is indeed unpopular, but it is not less a fact for that. Unfavorable influence upon the minister is an unwished and unintended fault of a movement that has done great good.—Standard.

The world is full of sunshine, and it will peep through the darkest clouds that at times cover our life sky. Let us watch for it, just as we do for other precious blessings, and then keep in its pathway of brightness.

God places a crown on the brow of every right purpose.

Work for All.

It is a time, not so much for the discussion of methods or for complaints over the past, as for every one going to work for the salvation of the lost. Less criticism of the church and of its members, and more charity and good will among all who should, and can, labor for Christ and souls, will best meet the situation. Getting away from the hindering processes, and into living and stirring connection with encouraging and assuring agencies, is necessary to the production of the largest and surest saving results. The cry "Be up and doing," is ringing in the ears of the church with an earnestness and force she cannot afford to ignore.

Foremost in soul-saving work should be the pastor. He need not await the coming of the evangelist, but should awake to a sense of his own responsibility in rousing his own church to evangelistic zeal, prayer and activity. He should show that he can preach convicting and comforting sermons as well as edifying ones. Thirty or forty years ago it was thought that a minister did not know his place and sphere if he could not preach to sinners as well as to saints. Now the line is being quite distinctly drawn between the preaching of a pastor and of an evangelist. We never could, and cannot now, see the reason for this attempted, or assumed, distinction. The Gospel is to be presented in all its relations and bearings on saint and sinner by him whom the people have called to be their minister. God has sent him to seek and to save the lost under his care, as well as to shepherd the flock. He is to bring in the lambs as well as to feed the sheep. He is to go after those who have strayed, as well as to nurture those safely in the fold. We have a feeling of pity for those who talk as though they had no soul-saving power, and must rely upon outside help for reaching the unconverted. The trouble is that in most cases, they have not cultivated their latent capacities in this direction. They have thereby lost, not only a telling power for salvation, but a joy, peculiar and special, as soul-movers Christward. We would advise our young pastors to give more earnest heed to this kind of preaching, and not to imagine that their forte lies along other lines of Christian service. It is their duty and privilege to win men to Christ, as well as to build them up in the faith. It is too much to expect every occupant of the pulpit at a time, when so many are in expectation that we are on the eve of great revival experiences, to preach awakening and revival sermons, to touch the conscience and the heart, to present the terrors of the law, as well as the workings of love, to show the exceeding sinfulness of sin and the necessity of repentance and faith in Jesus Christ as the only Saviour of sinners; to press for an immediate surrender to the Gospel terms of salvation, and to stir up the people in behalf of the perishing around them?

Great and consecrated as may be the revival activities of pastors, they will not avail as they should, if the people generally do not rally to their help. God calls for the co-operation of the entire membership. An Achan can hinder and defeat, in a marked degree, thefulness of a pre-terrestrial blessing. The holding back of prominent and influential church members can prevent a wide-spread religious awakening. Devotion in a congregation, or variance and strife among those who should be open and decided, as well as friendly, workers in Christ's kingdom, means the putting of stumbling-blocks in the way of the onward movement of his cause, especially when many are seeking his reviving and saving manifestations. There is therefore an urgent call for healing the breaches of Zion, for bringing those outside the church into saving relationship to Christ, and into personal acknowledgment of him before men, and for pushing on the cause of King Jesus with renewed energy, at home and abroad.—Presbyterian.

What are these things new and old? They are one in essence. There can be neither one without the other. What is old? The principle. What is new? The application. What are the things that are old? The roots. What are the new things? The blossoms; and the two are necessary to growth and advancement. Destroy the old, there will be no new; the absence of the new proves the death of the old. These two things may always be tested by their inter-relationship. The new which contradicts the old is false, whether it be a woman, or a journalism, or a theology; but the old which has no new is dead.—G. Campbell Morgan.

Subscribe for the Recorder.

Endless Punishment.

BY JAMES D. COWLEY.

of those sentiments and actual... of the times. It is to set forth... of endless future punishment as... on the basis that the insipi...

is endless, as a matter of fact... teaches that the punishment of... will be forever. The principal Hebrew... have to express endless dura...

If there is no future punishment... there is no future reward for... If there is no endless future pun... the wicked, there is no endless fu... for the righteous. The duration...

ish terms used to express the idea... are forever, everlasting, forever... and ever, eternal, &c. Figuratively... are sometimes applied to express lim...

It is because of this that some... to explain away all their force in... future punishment. Those who do... them thus: for ever, ages, for ever...

Nor is this yet all. The whole question of guilt and punishment turns upon the character of man's obligations to God, and upon the character and nature of God Himself.

But further still. The nature of God makes the endless punishment of the wicked right. But says one: "God is love and God is mercy, and end-

Our God is a consuming fire. A God capable of love must also be capable of wrath. A God capable of infinite love must also be capable of infinite wrath.

Any other doctrine than this is contrary to the teachings of Scripture. Every argument one uses against the endless punishment of the wicked, is also an argument against the endless happiness of the righteous.

Southern Bap. Theo. Seminary.

Do We Sin?

BY WILSON C. ROGERS.

Do we as Baptists declare the whole counsel of God? It seems to a close observer that there is a trend toward persuading men to "quit their meanness and join the church," even among Baptist churches...

I believe that it is in the sight of God, and against man, to persuade a man or woman to simply turn from sin and join the church. It conveys the idea of church salvation—and eliminates conviction, repentance, faith and a new birth.

A man in his natural condition cannot enter the kingdom of God—this he must realize for himself, and when he does realize this he will cry to God for mercy, and will find it. Did not God counsel against Satan, and against hell? Has He not dwelt upon this in His word?

I have had some marvelous conversions from sermons on the "eternal torment of the lost." I was holding a meeting several years ago with a community. The brethren told me of an old man who was a rank infidel, and the wickedest man in the community.

Matthew the publican quitted the receipt of custom and threw in his lot with poverty. Doubtless his friends, the other men of business, called it a blunder. "He has forfeited his living," they said. Yes, he did forfeit his living; but he gained his life.—W. R. Huntington.

Literary

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

NEW BOOKS.

The Bible Panchers. By E. C. Rundle Woodcock. 12mo, 189 pp. Philadelphia: The Union Press, 1122 Chestnut St.

We thought when we saw the title to this book that it was a reply to the higher critics of the inspiration of that song of Israel who attacked the Scriptures with a pen knife. But it seems "Bible Panchers" has the name by which the Christians among the British soldiers were called by their comrades in the barracks.

Through the efforts of Lois Darrell a house was procured near the barracks, which made a pleasant place for the soldiers. There were a reading room, room in which to play innocent games, and a refreshment room where coffee, tea, lemonade and nice food could be bought at very low figures.

The book is a most interesting story, telling incidents of men who were led to repentance and became powers for good among their fellows. Her gentleness, kindness, wisdom and tact made Lois the idol of the soldiers. The price of the book is only 50 cents. It was made very low—for it is a \$1.00 book; hoping it would thus acquire a wider circulation and do great good.

MAGAZINES.

The American Review of Reviews for August opens with a resume of all the important events which have happened the world over during the month. This is profusely illustrated with the portraits of the men engaged in the events. Cartoons from the leading papers in this country and Europe follow. The leading articles are: Pope Leo XIII., by W. T. Stead; The American Labour Movement, by J. E. Commons; Plight of the English worker, by Frank Fayant; German Election, by John S. G. Jones; The Socialism of Schiebler; Jaures, leader of French Socialists, by Orthon Guericke, &c. There is a resume of the contents of the current monthlies and Reviews and brief notices of recent books. Price \$2.50. Review of Reviews Co., 13 Astor Place, New York City.

The great intellectual ability of Dr. S. H. Ford and of his brilliant wife were never more clearly shown than in these days of the Christian Repository. Besides the Home Circle and the Notes on Texts which are most valuable, the August number contains: Has Mortal Man Ever Seen God?—A Seemingly Contradiction, S. H. F.; The Vision of Glory Moses in the Cliff Rock, H. F.; Millennial Dawnism—The Different Dates Set for the Time of the End—1821, '64, '76, and 1914, S. H. F.; Millennial Dawnism Attributes Deception to the Lord Jesus, S. H. F.; Seventh-Day Adventism an Historical Falsehood, S. H. F.; Is the Pope a Christ's Vicar?—The Awfully Wicked Presumption of Romanism, S. H. F.; A Short Sketch of the Shakers—What They Claim, S. H. F.; Under the Curse of the Church; The Mother's Gift. (Poem).

Scrubner's Monthly for August is the fiction number. The stories are good, exceptionally good, if we can judge all by one. But fiction is by no means all. Fredric Ireland writes upon "The Womping Game Stronghold," and the photographs he gives of the herds of elk add greatly to his words. Thomas Bailey Aldrich writes a delightful sketch of Tom Folio, one of his early acquaintances in the old Boston book shops. Senator George F. Hoar tells of some famous judges he has known. The most thrilling thing is Hilaire Belloc's graphic description of the "Sea-fight of Ushant," May 28-June 1, 1794. The illustrations of this fight are in color. The whole number is an excellent one of one of our best magazines.

The August Century ought to be ashamed of itself for containing so many things that an intelligent man feels that he cannot afford to miss reading, no matter what the thermometer may be doing. Here is a beautifully illustrated description of Yellowstone Park and its marvels; an article on John Wesley, one of the greatest men that England has ever produced, which is full of interest; Mr. J. Dencker throws new light upon Lhasa, the forbidden city, and it is light and not guess work or fable. Andrew D. White writes his reminiscences of his diplomatic life in Germany, and one must read that.

All these and several other articles are things no one would like to miss reading. The most interesting of all to this reader is "An Artist in the Antarctic." Mr. Stokes went to the Antarctic and painted his pictures there. They are reproduced in colors; and their grandeur and vividness is shown as well as man can show Nature's work. If the colors are so glowing in the pictures, what must they not be on the sky? It speaks of the ordinary people that they are not given over to yellow journalism, as is shown by the enormous circulation of the Century.

Good Housekeeping for August has the following contents: A Literary Luncheon, Carolyn Wells; A Queen's Summer Outing, Prof. Amy Bernard; Ye Family Horns, "Parson"; Royalty in Home in America, Ella Walton; Old Home Week, Hon. Frank W. Rollins; Why the Mosquito Hates Snooks, Katherine A. Chandler; The Magic Power of Exercise, Constance Sillim; Her Father's Courtship, Peter Families; The Higher Life, Ella Morris Kretschmar; Discoveries, illustrated; Self-Designed Gowns of the Rich, Marie Jonreau; Artistic Stitches in Tracelots, Clara L. Kellogg; illustrated; Summer Pillows of Raffia, Mrs. T. C. Cummings; The Good Housekeeping Baby, illustrated; Pass in the Corner; In Search of a Summer, Frances Roberts, illustrated; A Model Young Woman, illustrated. The Phelps Publishing Co., Springfield, Mass.

The Treasury of Religious Thought for August has the following contents: The Righteousness that Exceeds, Rev. John M. Schick, D.D.; The Chiefed, Rev. Wm. H. Bamford, D.D.; The Rev. George J. Burns, Ph.D., D.D.; Timely Decisions: Labor Day—Labor and Religion, Rev. J. N. Schobes; Heaven 'on Earth, Rev. J. W. Weddell, D.D.; Some Points in Your Favor, Rev. Albert H. Studebaker, D.D.; The Gift of the Glory, Rev. J. Snyders; What the Law Could Not Do, Rev. Prof. John Moore; Patriotism, Present and Past, row Wilson, J. J. D.; Editorial, E. B. Treat & Co., Publishers, 241 243 West 23d Street, New York.

The August Cosmopolitan.—William J. Wilgus, Vice-President of the New York Central & Hudson River Railroad, contributes an article on "Railroading" to the series "Making a Choice of a Profession." Frank Moss, in an article entitled "A Great Public Service," deals with the courage, determination and skill exhibited by the men who have undertaken to relieve New York's poor of polio thieves. In the same number appear "The Way to Win a Woman," an essay by Lavinia Hart; "A Pound of Flesh," a description of the great meat packing industry and its twenty-five other industries that the by-products help to support, by Joseph P. Grabfield; "Shakespeare in Modern Settings," by Frank C. Drake; and "The Romance of the Klondike," by Samuel E. Moffett, &c. The August Cosmopolitan contains five complete stories in addition to Henry Saxon Merrick's novel, "Harlequin of the Guard." There are 112 illustrations.

An unusual number of pictures of extraordinary excellence make the choice of the leading article in the August Year England Magazine a difficult one. Perhaps it should be accorded, however, to Hanscom Park's description of the head lake and its Gibraltar-like headland, Mt. Kimo, with its dozen fine views of Maine woods and mountains that frame this sheet of blue at the edge of the great northern wilderness. As a contrast to our present strenuousness and preparedness for international trouble it is interesting to read Prof. Wm. E. Griffis's account of "Our War With One Gun," the weapon used by the Chinese against the Chinese waters some fifty years ago. The second article of the monetary series by Fredric Austin Ogg is "Coins and Coinage in the Colonies," to be followed later with "Paper Money," America Co., Boston, 25 cents.

The A-tidote to the Greed for Wealth.

President Patton, of Princeton, declared before his recent resignation that our national conscience is in imminent danger on account of the great desire for luxury and wealth which is pervading this country to the detriment of all other ambitions. It cannot be denied that prosperity has its perils and that a dulling of the conscience as to the means and methods of gaining wealth is not the least among them. It is doubtless true that the mere published statements of the vast sums of money accumulated by certain individuals in these days and the still vaster amounts represented in the capitalization of certain trusts and "combinations," have the effect upon some minds of arousing discontent, inordinate desire, and restless ambition. The corollary of all this would seem to be not to make an end of prosperity or even of large accumulations of wealth, since these things, on the whole, work for good rather than evil, but to press forward more strenuously than ever in the sound morals and pure religion, by which men are taught that the highest and most enduring happiness comes not through riches, but through right living. If we are to fortify ourselves as a nation and a people against the insidious workings of that spirit of greed, selfishness and sordid commercialism, springing out of the possession of wealth and its luxuries, it can only be by a still greater insistence upon those forms of education making for the development of the spiritual nature.—Leslie's Weekly.

A CLERGYMAN WAS VERY ANXIOUS to introduce some hymn books into the church, and arranged with the clerk that the latter was to give out the notice immediately after the sermon. The clerk, however, had a notice of his own to give out with reference to a baptism of infants. Accordingly, at the close of the sermon, he arose and announced that "all those who have children whom they wish to have baptized please send their names at once to the clerk." The clergyman, who was stone deaf, assumed that the clerk was giving out the hymn book notice, and immediately arose and said: "And I should say for the benefit of those who have any children who are to be baptized at the next meeting, I have had 4 books; the ordinary little ones at one shilling each, and special ones with red backs at one shilling and fourpence."—Christian Work.

Sunday-School Lesson

SUNDAY, AUG. 23.

DAVID AND JONATHAN.

1 Sam. 20:12-23.

Motto Text—"There is a friend that sticketh closer than a brother."—Prov. 18:24.

There is nothing in all history more beautiful than the love of Jonathan for David. Jonathan was a brave and successful warrior, and his fame was eclipsed by David's. He was heir to the throne, and knew that David was to supplant him. Yet so noble was his character, and so perfect his faith in the wisdom of God, who had chosen David and rejected him, that he was not only resigned to God's will, but loved his rival who would be successful, with all his heart. A most selfish father had in Jonathan the most unselfish of sons.

Saul had tried to kill David more than once. But it was possible that this was done when the evil spirit had possession of him, and that in his right mind, Saul meant only good to David. Jonathan undertook to sound his father when he was at himself. He took the opportunity which the feast would give him of bringing in the subject naturally. Saul would be more apt to speak his real thoughts if the subject of David came up casually than if he had reason to suspect Jonathan was sounding him. The festival of the new moon would be followed by a royal banquet and on one of these days an opportunity would occur to learn what the king's real designs were.

Jonathan was a loyal son and would not have taken sides with an enemy against his father. Even if he had had no love for David, love for Saul would have prompted the course he took. For if his father was determined upon murder, Jonathan could do him no greater kindness than to keep him from the crime by sending David away.

"The Lord be with thee as he has been with my father."—God had raised Saul from an humble station to the throne, and had given him the promise of many blessings if he would be obedient. This is really a prayer from Jonathan that David should have the throne. Was such unselfishness ever known among men?

"And thou shalt not only while I live show me the kindness of the Lord that I die not."—The kindness which God showed David, he was to show Jonathan. Jonathan invoked the Golden Rule. It was very customary in those days when one dynasty succeeded another on the throne for the new king to kill the heir of the previous family. For there were sure to be enemies of the new king, and these would plot and revolt, and endeavor to restore the old dynasty. Kings who were not otherwise cruel would kill the families of the former ruler feeling that was the only way in which to insure their own safety, and to keep their people from being involved in bloody wars.

It is probable that Jonathan meant to express his faith in David's love in the strongest terms. He no more feared that David's kindness towards him personally would fall than that

General Debility

They 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 hear, 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.

God's would. And that love made him entirely secure from danger when David ascended the throne.

"But also thou shalt not cut off thy kindness from my house forever." It might be that when he was dead, David might not feel towards his children as he did towards him. The "forever" shows, as does the following verse, that David was to pledge not only himself, but also his dynasty. There was indeed imminent danger that a son of David might become jealous of Jonathan's family and fear the discontented among his subjects would rally around them and proclaim them the true royal family. The heir of the previous king is dangerous as giving a head to a rebellion, round which the disaffected could rally. Jonathan would guard his descendants from the jealousy of some descendant of David's who might be of a different disposition. He looks forward to the time when David shall be all powerful because God has cut off all his enemies. These two men were brave and victorious warriors, yet they see God's hand in everything. Such a recognition of God's sovereignty is sorely needed in these days.

"So Jonathan made a covenant with the house of David."—For in the covenant David bound his successors as well as himself. If they were men like David, the oath of the founder of their dynasty would be held sacred by them. "Let the Lord open requite it at the hands of David's enemies."—If David broke this covenant God would use his enemies as an instrument with which to punish him.

"And Jonathan caused David to swear again, because he loved him."—It was not that he had any doubt of David's keeping the covenant inviolate, but because his love was so great he delighted to hear David's voice, and especially that voice when it was uttering words which showed his love for Jonathan. Well might David say in his lamentation over the death of his friend, "Thy love for me was wonderful, passing the love of women."

"To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty."—At the feast of the new moon, David, being the king's son-in-law, would have a prominent seat assigned to him, and his absence would be noticed.

"And when thou has stayed three days."—At Bethlehem. There is no reason to accuse David and Jonathan of falsehood, as some commentators do. Jonathan was to tell Saul that David asked his permission to go to Bethlehem, where his father's family lived, and there is no reason to think, in view of the short distance, that David did not go.

"Then thou shalt go down quickly, in order not to be seen."—And come to the place where thou didst hide thyself when the business was in hand.—Referring to David's hiding told in the preceding chapter. The business

to which Jonathan refers was his pleading with his father for David, and the success which he had with Saul, for a time at least. The stone-Ezel was evidently some well-known landmark, and near it the cave where David hid.

It might not be safe for David to show himself, or for Jonathan to go where he was. As it happened when the time came there was no one near to be dreaded and Jonathan went to David. If others had been present, the plan of conveying the information as well well devised, for no one but David could understand it.

"And as touching the matter which you and I have spoken of."—The covenant which they had made, as told in the first part of the lesson. "Behold the Lord is between thee and me forever."—God was a witness, and God would punish the one who broke the covenant.

The following is a copy of a resolution offered at Bethel Association, when in session last week at Guthrie, Ky., and deserves careful perusal and consideration on the part of the brethren.

"Whereas, There is an effort being made to form another Association, and that some of the churches of this Association are asked to join in the movement:

"Resolved, That this Association asks its members to think seriously before taking such a step, and consider whether or not there is more to be lost, than

A BACK NUMBER

The Milk and Egg Diet.

Starving the patient who has a sick stomach, is an old-fashioned treatment and no longer necessary with the predigested and nourishing Grape-Nuts that the weakest stomach can handle and grow strong upon.

There is plenty of proof of this: "I had suffered from stomach trouble for six years and for most of the last two years had been confined to my bed, the trouble having become chronic in spite of the very best medical attention. I had always been a coffee drinker but for the past year I could not drink it at all because it made me so nervous I could not sleep and my appetite was almost entirely gone.

"Then some friend advised me to try the predigested food Grape-Nuts and about three months ago I did so and since that time my improvement has been so rapid that my customers and friends are astonished and every day some one remarks upon my changed condition. I have gained 15 pounds, sleep well, my appetite is good and my digestion is perfect. Where I have lived on milk and light diet for years I now eat most anything I want and don't suffer any inconvenience either. The way Grape-Nuts food has built up my stomach and strengthened my nervous system particularly is just wonderful.

"I drink your food drink Postum too and no longer feel the want of coffee. There is absolutely no doubt that leaving off coffee and using Grape-Nuts and Postum has brought me out of my bed from an invalid back to fine health." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and that reason is plain to anyone who will spend a few minutes investigating in the interest of health.

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

gained by such a change. Our circles are practically little associations, having the advantage of meeting at least four times per year. Then once a year let the brethren come together in our District Association, where a larger number who are unable to attend the still larger meetings of the General Association and the Southern Baptist Convention may get, in a measure, the spirit of enthusiasm so characteristic of these great bodies. Rather let us make our District Association larger than smaller and to this end we respectfully ask those churches which have heretofore left us to form smaller associations, if it would not be better for them to return to their first love, historic old Bethel, and help to keep it the second, if we cannot make it the first, Association in the State."

"THE NEW EVANGELISM."

We are not quite sure that we know just what it means. The phrase is becoming rather common. A class of men seem to have lighted upon it and to be taken with it, and they are using it somewhat freely. It seems to be brought into contrast with the old evangelism, and it is boasted as the better. We have some knowledge of the old evangelism, and have been accustomed to regard it as the true. We may be able the better to understand the "new," if we take knowledge of the old.

The Lord Jesus himself preached in harmony with it. "So," said he, "is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how." According to the parable (Mark v. 26-27) the business of the evangelist is to sow the good seed of the kingdom. It is to be presumed that he who sows is careful to select good seed.

He separates it carefully from the chaff, and gathers out all the chaff, the tares, the thistles, the daisies, the quack. If tares subsequently appear, he knows that "an enemy has done this."

The first Gospel preacher did not hesitate to evangelize one hearer, or two, when the occasion or the opportunity arose. He talked with one woman at the well in Sychar, and he talked with Nicodemus alone. But as a rule, the Great Evangelist sought men in groups and assemblies. He did not hesitate to speak to the unbelievers in the presence of his disciples. The word which was adapted to the former was not useless when spoken to the later. The more they heard the better they understood the kingdom. So also Paul went preaching. He sowed the seed broadcast, wherever he could get hearers; though he did not hesitate to speak to one, or to two, as the occasion arose. Nevertheless he was very careful about his seed. He held fast "the form of sound words." He did not think that, because much seed was wasted, falling upon poor soil, therefore it made little difference what was its quality. He would have no tares, thorns, or cockle mingled with his seed.

Another characteristic of old evangelism was that the sower did not hold himself responsible for the germination of the seed. He cast in the seed, but he did not dig it up every day to see whether it was sprouting or not. The old evangelist did not nag the seed-

hearer. He did not unduly control the process of germination. He recognized the nature to which Jesus alluded when he said: "The earth beareth forth fruit of herself, the blade, then the ear, after the full corn in the ear;" until the harvest has come, wise or advantageous to the sower. So, as we make lists as Calvin, Luther, Wesley, Whitfield, Edwards, Finney, and their associates believed that God would do his own truth, and would send the sunshine and the rain grace to bring on the growth of the good seed, in his own understanding it, is what is new, because it was made Christ and to the apostles the evangelist of a century ago, the evangelism of the new

zeal, its comprehensive own gospel. If this is not means, we are at a loss to understand it. It is what is new, because it was made Christ and to the apostles the evangelist of a century ago, the evangelism of the new

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...culture, a training...
...living while yet...
...has not been begun...
...being that what is lack...
...the beginning may be...
...the end, by human ap...
...Journal and Messen...

LIBERTY ASSOCIATION.

...held its 63rd anni...
...with Lenoke Baptist...
...Hart county, Kentucky...
...respects this was a very...
...The attendance was a very...
...There were perhaps no...
...2,000 persons there. This...
...of more than forty...
...and nearly all were rep...
...A large number of min...
...both within and without...
...were present. Among the...
...we recall Elders J. G. P...
...W. P. Harvey, W. J. Puck...
...C. Parrish, R. H. Spill...
...W. Spillman, J. G. Hardy...
...Richardson, J. C. Cook, R...
...Hogue, Benson, ...
...and G. H. Dorris, be...
...some worthy laymen as...
...Burnette, Shackelford...
...the ministry of the associa...
...were there in force.

...contributions were perhaps...
...in the history of the body...
...interest was manifested...
...the issuance of bonds for re...
...Liberty College. When...
...matter was explained by the...
...a better state of feeling...
...to exist, and a brighter...
...for the school is hopefully...
...for.

...the report on Denomina...
...literature was read it rec...
...the Western Recorder...
...Baptist, American Bap...
...and the general mission...
...Sunday School literature...
...Southern Baptist Conven...
...There being a representa...
...there of the "Baptist (?)...
...he asked a brother to of...
...amendment to insert the...
...The amendment was of...
...but was promptly oppos...
...readily defended by its rep...
...The merits of the...
...was ventilated as an expo...
...of Baptist doctrine; and it...
...is plainly shown from ex...
...from the paper itself that...
...opposed to the real type of...
...that its efforts had been...
...odium upon such men as...
...Dayton, Gardner, Eaton...
...Moody, etc., and upon such...
...as Theodosia Earn...
...Western Recorder, etc.

...the vote was taken, there...
...a single vote to enter the...
...When it was reversed the...
...reared with no's...
...the most exciting thing of the...
...was a contention grow...
...out of a trouble in Siloam...
...Some of the members, in...
...a deacon, had embraced...
...of modern "holiness."

...two of our best ministers, viz...
...Hammer, had pro...
...against it, and a majority...
...the church had aligned them...
...with the heresy, and went...
...up the farce of excluding...
...Chennant and Hammer and...
...standing with them. Each...
...presented letters as repre...
...the real Siloam Church...
...association, after a heated...
...extended discussion, almost...
...sustained the minor...
...represented by Elders Che...
...and Hammer. No heresy...
...apply of the door of Liberty...
...of the teaching, things in...
...the announcement...
...of the death of Elder N. G...
...In many respects Ken...
...never had a greater man...
...perhaps due to him largely

...that this body stands so unflin...
...ingly for the faith.

...The most fitting thing of the...
...occasion was the centennial ce...
...lebration of Lenoke church where...
...the association convened. On the...
...6th inst., the last day of the as...
...sociation, Lenoke church had been...
...constituted one hundred years...
...The association repaired to the...
...stand in the grove at 11 o'clock...
...a. m., where the writer read a...
...paper giving a history of the...
...church, after which two of the...
...exp-stors preached excellent dis...
...courses to the vast concourse of...
...people. The preachers referred to...
...were Elders J. G. Hardy, of St...
...Louis, and A. W. Richardson, of...
...Texas. The majority of the ex...
...p-stors who are living were pres...
...ent. This church was constituted...
...under the name of Green River...
...where the village of Woodsonville...
...now stands. It was afterward...
...moved between Horse Cave and...
...Rowlets and given the name of...
...Pleasant Hill, and in 1878 the...
...present house was built midway...
...between the two former sites, and...
...the name changed to Lenoke. She...
...is to-day in a thriving condition...
...and can boast of many eminent...
...sons in the ministry, and also of...
...being the mother of a number of...
...churches. She has had rather a...
...stormy record, dividing three...
...times; first on Two-Seedism, sec...
...ond on Missions, and third on...
...Campbellism. All these factions...
...have dwindled and are gone, while...
...the old church goes on from...
...strength to strength. Her Articles...
...of Faith written one hundred...
...years ago knoek out this invis...
...ible universal church theory. Two...
...of her members who united with...
...this church in 1841, while it was...
...still called Green River, are still...
...living.

...The next session of this body...
...will convene with Salem church...
...five miles east of Cave City, on...
...Wednesday before the second Sun...
...day in August, 1904. Next year...
...will mark the one hundredth anni...
...versary of Salem church.

...We turn our faces toward the...
...work for next year determined to...
...do more for the Lord.

...Judge S. E. Jones and Hon. C...
...H. Hatchett were re-elected Mod...
...erator and Clerk. Perhaps no...
...better officers could be found...
...Judge Jones spoke of how much...
...he felt honored by being called to...
...the position. The entertainment...
...was most bountiful and cordial...
...J. H. GRIME.

...Cave City, Ky.

DEAR RECORDER:
...Will you please announce that...
...the Ohio County Association will...
...convene at Independence church...
...near McHenry, Ky., on the Illinois...
...Central R.R., Tuesday after the...
...fourth Sabbath in this month...
...Geo. G. TINSLEY, Sec.
...Render, Ky., Aug. 4.

LIMITING GOD.

BY REV. F. C. SPURR.

...The early history of the chil...
...dren of Israel is continually re...
...ferred to by psalmists and New...
...Testament writers, and nearly al...
...ways by way of warning to our...
...selves. Their miserable errors are...
...recounted with painful emphasis...
...and the practical conclusion of...
...the matter is, "Neither let us...
...tempt Christ as did they." For...
...us also there is a promised land...
...and the writer of the Epistle to...
...the Hebrews bids us take heed lest...
...we forfeit our possession as they...
...forfeited theirs, through unbelief...
...But the great recital of their...
...privileges and of their failures is...
...found in Psalm lxxviii, and the

...focal verse of that psalm is verse...
...41, where it is written *They lim...
...ited the Holy One of Israel.* The...
...word literally is "they drew a...
...line," that is, they made a mark...
...in their lives beyond which they...
...forbade God to penetrate. To...
...Him they dared practically to...
...say: "Thus far but no farther."...
...They made use of their awful gift...
...of freedom against the God to...
...Whom they owed it. Their ex...
...perience of God had been unique...
...Many miracles had been wrought...
...by Him on their behalf. They had...
...been delivered by mighty power...
...from the captivity of Egypt. Be...
...fore them a goodly land had been...
...set, and the goodwill of God was...
...in their favour. And yet with all...
...their marvellous past experiences...
...of His power and His love, they...
...dared to draw a line and forbid...
...Him to do more than a part of...
...that He had proposed for them...
...It was because He was such a...
...God, and theirs was such an ex...
...perience, that their sin stands out...
...in such awful magnitude.

...The sin of limiting God is, alas...
...common enough to-day. Men...
...fling the testimony of history to...
...the winds, and they conveniently...
...forget all the goodness of God in...
...their own lives, and they go on...
...drawing lines beyond which they...
...do not intend that God shall go.

...Some men draw the line at the...
...passional life. God may come in...
...to the intellectual sphere, but He...
...must not interfere with the ani...
...mal desires. We ourselves may...
...hold these reins and go whither...
...we will, and, if we go too far, we...
...console what remnant of conscie...
...nce is left by the barefaced lie...
...that "it is natural." We preach...
...ers are ever dealing with men...
...about the soul life; there is room...
...yet for some plain dealing con...
...cerning the life of the body. Some...
...men seem to instinctively avoid...
...those numerous Biblical passages...
...which insist upon the sanctity of...
...the body. "Know ye not that your...
...body is the temple of the Holy...
...Ghost?" All life belongs to...
...God, and he will not permit us...
...to exclude Him from any portion...
...of it without having something...
...serious to say to us. Many men...
...are incessantly tortured by tem...
...ptations which assail them through...
...the medium of the body, and they...
...battle against these unsuccessful...
...ly. If these tempted people would...
...only permit God to master them...
...they would find themselves to be...
...invincible in the hour of trial.

...Other men draw a line across...
...the intellectual life. They have...
...too much good sense to draw the...
...line *absolutely* at this point, but...
...they draw a line which prevents...
...God from governing the whole of...
...the intellectual life, and the result...
...is a series of mental wanderings...
...over moral deserts. One of the...
...marked characteristics of the in...
...tellectual life of our time is its...
...inordinate conceit. Despite the...
...numerous humiliating retractions...
...which leaders of thought have...
...been compelled to make in the...
...light of newer science, most of...
...them are as "cocksure" as ever...
...Modesty is the last lesson which...
...some men think of learning. But...
...the distressing thing is that so...
...many professing Christians, who...
...dare not go all lengths with the...
...materialistic teachers of our time...
...permit themselves to be imposed...
...upon by the pompous statements...
...of specialists, who, for the most...
...part, are so bigoted in their op...
...inions, that they blind themselves...
...to the larger outlook of truth. A...
...man who is tossed about with...
...every wind of doctrine can never...
...accomplish much genuine good in...
...the world, he will have enough to...
...do to prevent his own craft from

...capitulating. Remove that fatal line...
...and welcome God into the whole...
...of the intellectual life, and then...
...the promise of Philippians iv. 6, 7...
...shall be more than fulfilled in us...
...There is rest for the mind, amid...
...all the intellectual conflict of the...
...day, but it is to be found *only*...
...in the submission of the intell...
...ligence to Him who is the Fount...
...of all wisdom.

...How we limit God! Some draw...
...the line at their temper, and irri...
...tate themselves and others...
...through their violent outbursts...
...Others, at one besetting sin which...
...saps the reins of life. Others, at...
...friendship, which they choose...
...without the slightest reference to...
...God. Others at business, from...
...which thousands are severely ex...
...cluding God, for the reason that...
...if He came into it, the present lu...
...crative but nefarious transactions...
...would have to cease.

...Why does He not interfere with...
...people who take such liberties...
...with His incomparable Majesty?...
...Wait awhile, His time is coming...
...He *will* interfere, be quite sur...
...e about that. The good God will...
...not for ever consent to be made...
...the convenience of His creatures...
...But why do not we interfere...
...with ourselves and our ways, and...
...upend them? There can be no real...
...life which excludes God from its...
...operations—life begins only when...
...we live in the circumference of...
...which His will is the centre. Ask...
...His grace to break down those...
...sorry fences which unbelief has...
...built, and invite God into your...
...whole life to master it and to per...
...fect it. The Freeman.

SUMMER HYGIENE.

...Summer is the season of health...
...and recuperation for those who...
...properly regulate their mode of...
...living. For those who do not it...
...is a season of discomfort...
...Pure, healthful, light food that...
...will not stimulate heat production...
...while it properly nourishes and...
...strengthens the body and brain is...
...the great essential.

...It is conceded that the best of...
...all foods for summer diet are the...
...quickly made flour foods—hot bis...
...cuit, rolls, puddings, cakes, muf...
...fins, etc., such as are made with...
...baking powder. A most excellent...
...household bread is also made with...
...baking powder instead of yeast...
...These, properly made, are light...
...sweet, fine flavored, easily dig...
...ested, nutritious and wholesome...
...Yeast bread should be avoided...
...wherever possible in summer, as...
...the yeast germ is almost certain...
...in hot weather to ferment in the...
...stomach and cause trouble. The...
...Royal Baking Powder foods are...
...unfermented, and may be eaten...
...in their most delicious state, viz...
...fresh and hot without fear of un...
...pleasant results.

...Alum baking powders should be...
...avoided at all times. They make...
...the food less digestible. When the...
...system is relaxed by summer heat...
...their danger is heightened.

...The flour foods made with Royal...
...Baking Powder are the acme of...
...perfection for summer diet. No...
...decomposition takes place in their...
...dough, the nutritive qualities of...
...the flour are preserved and dig...
...estion is aided, which is not the case...
...with sour-yeast bread or cakes.

BETHEL ASSOCIATION.

...This body of Baptists met with...
...the Guthrie Baptist church Aug...
...ust 4th. It was an excellent and...
...profitable meeting. All the...
...churches except one were repre...
...sented and the messengers main...
...tained an unusual interest in the...
...proceedings. Brethren Jo. F. Gar...
...nett and Jas. H. Fuqua, Sr., were

...respectively re-elected unanimo...
...usly Moderator and Clerk. Bro. A...
...R. Bond, of Pensacola, preached...
...the introductory sermon. Quite a...
...number of brethren from other as...
...sociations were present and took...
...part in the proceedings, among...
...them W. P. Harvey, J. N. Prest...
...ridge and Miss Mary Hollings...
...worth, of Louisville, J. N. Stroth...
...er, of Little River Association...
...W. M. Hall, of Clear Fork, and...
...brethren Downer, Lovelace, Gar...
...rott and Fuqua, of Cumberland...
...Association, Tennessee.

...The letters showed that there...
...were about 5,000 members in the...
...churches of the association, who...
...contributed during the last asso...
...ciational year \$352 to District...
...Missions, \$653 to State Missions...
...\$1,528 to Home Missions, \$2,239...
...to Foreign Missions, \$252 to Sun...
...day School and Colportage work...
...and \$668 to the Orphans' Home...
...The total amount contributed for...
...all purposes was \$28,884. The in...
...crease in membership was 408, not...
...quite so large as the year pre...
...vious.

...The discussions on the various...
...objects of interest were animated...
...and interesting. District, State...
...Home and Foreign Missions and...
...Sunday Schools elicited quite a...
...lengthy and we trust profitable...
...discussion. The report on schools...
...and colleges was read by Pres...
...Win. H. Harrison. It showed that...
...Bethel College at Russellville and...
...Bethel Female College at Hop...
...kinsville have bright prospects for...
...the ensuing year. These noted...
...institutions of learning have ex...
...erted in the past a power and in...
...fluence for good, the value of...
...which can be estimated only in...
...eternity. They will continue to...
...do even better work in the future...
...than in the past. They deserve a...
...liberal patronage.

...The churches promised to con...
...tribute \$550 to the Orphans'...
...Home the ensuing year.

...Large crowds attended these...
...meetings and seemed to take deep...
...interest in the proceedings. Bro...
...Prestridge preached Tuesday...
...evening at 8 o'clock to a large...
...and attentive congregation. On...
...Wednesday at 11 o'clock A. M. Bro...
...ther J. W. T. Given preached a...
...very powerful and impressive ser...
...mon from the text, "What must I...
...do to be saved." The effect produ...
...ced by this sermon will certainly be...
...lasting and fruitful.

...The good people of Guthrie and...
...vicinity deserve many thanks for...
...the generous way in which they...
...entertained the association. The...
...dinners on the ground were lavish...
...and unsurpassed in quantity and...
...quality.

...The next session will be held...
...with Spring Valley church, Logan...
...county, Tuesday after the first...
...Sunday in August, 1904. We...
...trust that Bethel Association in...
...the meantime may do still more...
...for the spreading of the Master's...
...cause.

JAS. H. FUQUA, SR.

...The marriage of Miss Laura...
...Taylor Yates to Mr. George Jack...
...son Burnett, President of Liberty...
...College, Glasgow, Ky., is an...
...announced to take place in Win...
...chester, Ky., on Wednesday, the...
...ninth of August, at three thirty...
...o'clock. The bride-elect is a young...
...lady of rare accomplishments. She...
...has distinguished herself as teach...
...er in Shelbyville College and also...
...at Liberty College. She is ad...
...mired and loved by all who know...
...her.

...President Burnett ranks among...
...the foremost of educators. Lib...
...erty College and its patrons are to...
...be congratulated upon the union...
...of Miss Yates and Mr. Burnett.

AFTER THE STORM.

BY EMMA THARP HALE.

After the storm there comes a calm, After the clouds the sun. Shines over the earth with healing balm, When the storm it's work has done.

So into our lives there comes a time When the storm will have its fill, When God shall say, in voice sublime, To the raging waves, "Be still."

Though crushed by a resistless power, The sunshine of God's peace Will lift us like a storm-bent flower, And the pitiless rain will cease.

Our Pulpit.

BURIED WITH CHRIST.

BY REV. JOHN THOMAS, M.A.

We were buried therefore with Him through baptism into death that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.—Romans vi. 4.

The moral problem which confronts our fallen race resolves itself into the need of a new beginning. When a man comes to himself in the universal career of selfishness and sin which the natural man pursues, he is faced by the stern law of continuity. He realizes that in habit and character he is the product of his past purposes and actions, and is entangled in the net of his own doings. There is a law by which character flows onward like a continuous stream, each yesterday inexorably shaping the general moral course of each to-day. From this terrible power of habit and disposition formed by the conduct of the past the law of continuity seems to forbid escape. As the twig is bent the tree must grow. It is by this law that man's incapability of moral self-redemption is decided. The law of moral continuity brings death upon all men, because all have sinned, and the sinner himself cannot turn the flow of his own life backward. The sinful past irrevocably crosses the fatal future.

THE LAW OF MORAL CONTINUITY.

Forbids escape not only from the course of sin, but also from its penalties. Each sin committed runs straightway into the channel of its consequences. This is the moral form of the universal law of cause and effect. Whatever a man soweth, that shall he also reap.—The moral law works out relentlessly the effect of every sin, and works it out in full. No action either in the physical or moral world can by any means be intercepted until it has spent its last ripple of effect upon the universe. The penal issues of our past sins must run their course: until that course is completely fulfilled; and we know that sin, when it is finished, bringeth forth death.

This law of moral continuity clearly shuts up all men in the dungeon of hopeless moral impotency. Not by his own act or power can man turn back the progress of indwelling sin, or avert the final consummation of death. It is at this vital point, therefore, that the gospel of the grace of God comes to the rescue, and proves that the things that are impossible with men are possible with God. In Jesus Christ the law of continuity is transcended (not violated) by the greater law of transmutation, the law of a new life through death and resurrection; so that the course of sin is broken and the penitent is afforded a new beginning in a new life of righteousness. Through this death and resurrection we also pass out of the deadly course of sin's fatal and final penalty, which exhausts in Him who died for us and rose again.

I. WHAT ARE THE THINGS OF THE PAST WHICH A MAN MAY, BY THE GRACE OF GOD, BURY ONCE AND FOR EVER.

The possibility of redemption depends

upon the possibility of such burial. You may turn the metaphor either way. The active change occurs in ourselves. We are crucified to the world. We are dead and buried to the world through Christ. But that which we are dead and buried to, we have done with; it also is dead and buried to us. "For I am dead to all the world, and all the world is dead to me." The answer to the question, "What may a man bury out of sight forever of the facts and forces of his past life?" is crucial, a matter of everlasting life and death.

If you tell an unconverted man that the law of continuity is absolute and final, that the stream of the past must continue to roll on, that the flow of issues and consequences is unalterable, you will have given him to drink of the deadly cup of despair. For the chains that clank on his past self are more than he can bear. The past holds him down in a dungeon of death. But what sweeter or more stimulative message can you convey to anyone that this, that the man who is being hounded to hell by an evil past may once for all bury it out of sight, and obtain a new start for light and love and truth with the freshness of a child new-born, having buried the hateful incubus so deep that not even the faintest ghost of it shall return to darken his new and holy pathway? That is indeed a glad message of redemption which might well bring the laboring and the heavy-laden, the sinful and the hopeless, to listen to the voice of Jesus.

Through the power of redeeming grace

A MAN MAY BURY THE GUILT OF HIS PAST LIFE.

The load of guilt is a heavy burden. It is not a fancy that can be dissipated by intellectual considerations, but a moral reality which conscience relentlessly fastens upon the spirit. It is what the Scripture calls the condemnation by the moral law; it is what experience knows as the solemn censures of an accusing conscience.

This dread consciousness of guilt prevents the energy of moral amendment by the interdiction of moral hope. It is a burden which paralyzes moral action to its oppressive weight. It is the ineffaceable claim of eternal law demanding its awful dues from the soul that has sinned. No regrets can erase it; no attempted amendments can blot it out. That which has been done, is done; that which has been written, is written. The blood of slain innocency that has been spilled still cries from the ground, to whatever new regions the transgressor may betake himself. The evil past grips with its dark hand the throat of the present and forbids the aspiration of life.

Such is the awful form and force of guilt, the fatal shadow which pursues the awakened sinner. But this law of guilt is transcended by the law of redemption. "Christ, the heavenly Lamb, takes all our sins away." Through Christ a man may bury the whole load of guilt, the crushing burden of his offending past, and start on his new life without a stain. "We have redemption through His blood, even the forgiveness of sins." A man cannot rise in glad power to scale the moral heights that lie before him until he has been delivered from the incubus of the past by the assurance of the forgiveness of his sins. But when he has buried the guilt of his evil days in the grave of Christ, then he is strong to press onward with the freshness of the morning in his heart.

Through redemptive grace a man may bury the old dominancy of the power of sin. The marvellous claim of the kingdom of God—the claim which amazed Nicodemus—is that a man may be born again by the Spirit of holiness, and obtain the right and privilege of becoming a son of God. To this power of renewal no limit is attached. The man who has been helpless and hopelessly in the power of evil habits may become a new creation in Christ Jesus. The sinner is enabled to bury the old evil will, and to rise into a new life of righteousness.

If follows that a man can bury the

old love of sin. The renewal of the moral will furnish the heart with new loves, longings, and delights. The lust of the flesh, the lust of the eyes, and the pride of life lose their power to allure and entice the mind. The affections are weaned from the world and set upon things above.

These burials involve that of the penalty of sin. If the guilt, and the dominion and the love of sin are all buried out of sight, it is clear that the curse and fatal woe of sin are buried also. There is no condemnation for them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. The end of transgression is cut off. "We shall not die, but live, and declare the works of the Lord." Therefore, O men, whosoever you may be, that are still in the power of an abiding sin, I proclaim for you a new beginning from this hour forward. Here and now, in Christ's name, you may bury out of sight forever the guilt, the dominion, the love, and the curse of sin.

II. WHAT ARE THE MEANS BY WHICH THIS BURIAL OF THE PAST IS REDEEMED POSSIBLE?

The answer of the New Testament, the answer of redeemed men and women, is the death and resurrection of Jesus Christ. It is in union with His death that we die to, and efface, the past; it is in conjunction with His resurrection in glory that we are raised into newness of life. The death and resurrection of Christ supply that higher law and force by which the continuity of moral habit and penalty is overcome. In a word, it is through these that God's intervening hand has lifted men out of the power of sin and death, rendering that power of no effect upon us; as a mother might save her child from toppling over into a chasm, by taking the child's weight upon her own arms. The law of gravitation is still honored, but the child is saved.

We are unavoidably led to the conclusion that He who transcended in His own glorious person the law of mortality and of sin's unending curse, could not be other than Divine. All other men stand beneath morality and the curse, and cannot rise above them by any act of their own will or progress. No man can ransom his own life from death, or stay the unremitting progress of sin's flowing effects. He who had authority to lay down his life, and authority to take it up again, must be the Son of God.

If Jesus was the Son of God, then His death and resurrection are a new, Divine, effective force in the life of the human race. He needed not to die for Himself. Therefore when, in His death and resurrection, He overcame the law of sin in both the physical and moral domains, He did so to bring deliverance to the souls of men. When we unite with Him by living faith, the power of His death and resurrection is poured through our lives, we bury our evil past in His grave, and rise with Him into newness of life.

III. ARE THE FACTS OF EXPERIENCE IN ACCORD WITH THIS TEACHING?

The answer is not doubtful. From the days of Christ until now, His truth has been demonstrated times without number in undeniable facts of life. By faith in Christ men and women have been enabled to break the chain of moral habit, and to rise into the birth of a new moral and spiritual condition. The incubus of guilt has rolled away from their hearts, and they have known of a certainty by definite spiritual perception that the curse of iniquity has been broken in twain. These are facts as patent as the budding of trees in spring. In my last division I assumed the reality of the resurrection of Jesus Christ; but the facts to which I now point demonstrate that reality, for it is their root and they cannot be explained without it.

Against these facts of moral transformation and spiritual consciousness there are some who find a difficulty in the

contrary fact that the believer is still held by the law of physical mortality and of penal consequences for the sins he commits. But to argue from this that there can be no remission of penalty through the death of Christ, is to fail to distinguish between the essential and the inessential both in mortality and in penalty. The essential penalty of sin is everlasting death. It is this that is buried in the grave of Jesus. The consequences that touch our earthly life are but the spray flung up from the overwhelming tides from which we have escaped.

IV. ARE WE BEARING OUR FULLEST POSSIBLE TESTIMONY TO THIS VITAL, REDEEMING TRUTH?

Are we bearing such testimony in our personal life and character? How earnestly the apostle enjoins believers to remember that their lives should show forth the likeness of the redeeming death and resurrection of Jesus Christ? "We who died to sin, how shall we any longer live therein?" The Saviour of men seeks the testimony of risen lives to the power and glory of His resurrection. The life of believing men, raised out of the death of sin, will do more to convince others of the resurrection power of Jesus Christ than all the argumentative points in the world. Every life that has been raised with Christ is a centre of hope for the world around it.

Does the Christian church bear the required testimony to this vital truth in its constitution and ordinances? And is it not to be blamed if it willfully neglects any means of testifying to this cardinal message of redemption? I cannot but answer this latter question in the affirmative. Yet what is the fact as judged in the light of my text? There are few expositors of any note who would not admit that the verse alludes to the apostolic form of baptism and to the apostolic interpretation of the meaning of the baptismal ordinance. The baptismal ordinance was ordained to be the likeness of the burial and resurrection of Jesus Christ, just as the Communion was ordained to be the likeness of His offered body and His shed blood. Every act of baptism constituted an impressive testimony by the believer who underwent it, and by the church that authorized it, to the cardinal redeeming fact of Christ's death and resurrection, and to the transfiguring power of that fact in the lives of men. The words of my text luminously affirm this: "We were buried, therefore, with him, through baptism, into death, that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." A sublime testimony, beautifully expressed by an ordinance of great simplicity.

Do you not think that the Christian church is to be gravely reproved for deleting or neglecting such an important testimony as this? Or do you think that a denomination of Christians, who believe that that splendid Christ-ordained testimony is worth preserving, can be justly charged with eccentricity or singularity, unless it be an eccentricity to obey the commands of Christ and to follow the example of His apostles? Observe how in the baptismal ordinance the Established church has defeated the most vital testimony. It has completely defaced the expressive likeness and symbol of burial and resurrection, by the unwarrantable substitution of sprinkling or pouring for immersion.—But it must be noted that the Greek church has refused to join in such an outrage on the Greek word "baptizein," and still continues the appropriate method of immersion in water. But that church has joined in the next step in defacement, in which the apostolic ordinance of the risen life of the believer in Christ is vaguely mis-applied to protesting babies. What, then, becomes of the testimony of the ordinance of which the apostle speaks so gloriously? The

Church of Rome habitually of regeneration and of infants of perdition by the dripping of priest. The Anglican churches with two voices, which can those who listen. The Protestant churches have abandoned the theory of baptismal regeneration have not quite decided what to do for it: "They have a difficulty and one cannot help seeing them in their extremity, this pitiful confusion, the majority of the ordinaries by the of the believing soul through and resurrection of Christ blurred and broken, and the of the world have lost much of the simple and plain teaching

WE, AS A DENOMINATION, BEAR THE LIKENESS AND THE IMAGE OF HIM WHO INVOLVED.

What think you? Are you who is he that most truly the Lord's will? He who is the glory and more covetous, who takes the inessential part of the Lord's image and meaning. A fully answered question, a fully answer is there are many too much trouble to raise, though it is resolved for the passed through the dark water for their salvation. Surely small thing to do for His sake, let your judgment be not deem it strange that we believe that the Master will be that honour His commanding Baptist.

AN INTERESTED LETTER.

From the Reverend John Baptist True Son in the Faith, to Timothy Goino, A.B., LL.D.

My Dear Timothy: You apologize again "for the little I take" in writing me truly of what you are doing or trying in your ministry to the Fifth church. It is a pleasure your letters and hardly less to answer them, for you will understand my language, I always precise and formal, even bear with me if I extend piece of age and address position and reproof. Since I have a pulpit of my own, I must then, like Brother Paul in his moment, unburden my mind by an epistle.

I am greatly interested in matters touched upon in particularly in what you say of the new "Society for Education" is meeting with brethren whose bearing is stand fast in the old way, earnestly for the intercession once for all delivered unto I would like to say something that. But it can wait. I myself first on another paper, passed now for plain speech. To be frank, Timothy, I gave me a bad half-hour, but only too plainly that you are in your allegiance to a doctrinal efficiency and success of all my heart I repudiate. If your own words do not appear to seek, I have not. Not that I dissent in toto, as you say. I am not prepared that "facts are facts," though are not equally important. This is the twentieth century, the seventeenth. To be "methods of church work have Dear me, yes! How true it where do not the "new way" wait? Here, in our little village, they flourish and stand the thirteen-year-old Jenny Martin, led by her too solicitous mother, to school on Sunday afternoon

of red flannel around her throat, the chairman of the look-out committee on Tuesday evening to ask why Henry was not present at the junior club meeting and makes a note of Henry's excuse for his report of "cases investigated." Another committee is at this moment going up and down the village street with a "pledge book" in which you are asked to put your name as a promise that you will read two chapters of the Bible each week-day and five on Sundays. I wrote down my name somewhat reluctantly. I confess, however, although I am willing enough to read my Bible regularly, I do not like pledges. But neither do I wish in my old age and in a community where I would find the respected to be reckoned among the outcasts and the scoffers. I had no choice, you see. Necessary was laid upon me. We were disposed to take some things for granted as my day. Culpably so, perhaps, I am not prepared to defend the easy-going, inefficient, slack old times, nor to regret new methods because they are new. It must needs be that new methods will come.

But, if you will pardon an obvious remark, Timothy, new methods are one thing and new standards are another. It is with your new standards that I make my quarrel. "Ministers must consent to be judged by something like the commercial standard of success nowadays," you say. My dear Timothy, I am afraid I do not at all know what you mean by that. Or, rather, I am afraid I do know. Have you, perhaps, been attending some Christian workers' convention, and heard from the general secretary of the A. B. C. F. M. Society that the minister who is not a "hustler" is a failure; that he who baptizes fifty converts in a year is ten times more successful than he who baptizes five; that whatever the pastor's record on high may be, his fellow Christians are judging his by the statistical tables of the annual report of his church; that the only result of faithfulness these strenuous times can afford to put to his account is that which figures will support? I can read between the lines of your letter, son Timothy, the conclusion that you have gone home from a public meeting at which "successful" ministers have discussed "The Demands of the Twentieth Century Upon the Ministry of To-day," to count solicitously upon your ten fingers the possible evidences of your own success or failure as a good minister of Jesus Christ. And finding that ten fingers were enough and to spare in the mortifying receipt, you have set your teeth in the stern resolve that henceforth you will "hustle" for accessions to your church membership, for increased pew rentals and missionary contributions, for larger Sunday evening congregations and brisker preparatory meetings and more frequent newspaper notices. Yes, yes, Timothy! Your "new standard" explains your "new methods." This is why you propose to put your ushers into uniform and to buy a stereopticon and to distribute chromos of "scripture scenes" at the church door. This is why you argue with me that a comely young woman who has received of the Lord a talent for whistling should be encouraged to consecrate this great gift to the service of the sanctuary and be employed, at a reasonable compensation, to lure sinners into the kingdom by warbling softly through pursed-up lips "Nearer, my God, to Thee." It is the commercial standard of success that compels ministers to provoke public attention by bargain day advertisements of their services, to preach series of Sunday evening sermons on "Teachings of the Trolley Cars," to announce publicly that the Lord has promised them exactly 100 converts before Easter Sunday shall come around.

My heart is heavy at the commercialization and I will not pursue it. You have not yet fallen so low. Be warned in time and repudiate this count of evil. He who assumes that you will consent to be judged by the "com-

mercial" standard, the "tangible results" standard, and the "quick returns" standard, puts upon you an indignity which you ought to resent with a righteous scorn.

For a church, though it should be honorably enterprising and aggressive, is not primarily a business enterprise, nor need the disciple of Christ who ministers to it envy the commercial traveler the success he gains by "push," and a glib tongue and the relentless crowding to the wall of competitors. The twentieth century has not made obsolete the injunction that the man of God should follow him after righteousness, godliness, faith, love, patience, meekness, whatever else he may gain or lose.

Is this counsel too high for you, my dear Timothy? Are you still thinking of "what your people have a right to expect from you?" Who gave them that right? Admitted that a business man is successful who increases his profits 100 per cent in twelve months. It does not follow that the minister is successful who in the same time doubles the contributions and the membership of the church. It depends. A pulpit mountebank may report these gains. Nay, it is precisely this success to which the pulpit mountebank is always making his appeal for the justification of his methods. We have already agreed, son Timothy, that facts are facts. Let us not shut our eyes to facts like these: The F. St. church has a boom under a popular and talented young stranger. Rejoicing converts are baptized in platoons and the meeting-house, once always empty on Sunday evenings, is crowded to the doors. So marked a success justifies the trustees in building a gallery and putting in electric lights and engaging a cornetist and making a large appropriation for flowers. By and by, there is an unexpected and mysterious ministerial resignation, followed by the unexpected but inevitable financial collapse. Also, perhaps the case is even worse. There may follow a secession, a church council, a scandal. Is it difficult to fix the responsibility and the blame? When the pews see notice on the pulpit that it is by "the commercial standard" that the pulpit is to be adjudged a failure or a success, the pews are putting a premium upon charlatanism and inviting irreparable disaster.

You have been taking counsel of foolish men, son Timothy. You have gone astray after false gods. Drag down these base ideals and cast them to the bats and owls. Come to a plain understanding with yourself that you do not care at all what estimate the commercial world puts upon your ministry, since one is your master, even Christ. In that hour of high resolution you will become a free man, and you will take up the burden of your heavy responsibilities again with a light heart. And here I must stop. I do not say "end," for there is still much matter belonging to this topic. But I am writing a letter, not a "Treatise on the Elements of a Worthy Ministerial Success."

Will you consider the claims of Brantton when vacation plans are under discussion? You might go further and fare worse.

Faithfully your friend,

JOHN HOPKINS.

THE REVIVAL OF ROMANISM.

The death of Leo XIII. has been the occasion of manifesting throughout the United States a remarkable display of interest, not only in the personality of the late Pope, but in the Roman Catholic Church. Of course, any church or organization of any kind profits immensely when its official representative is a man of marked ability, and of attractive personality. Many of those who have paid the most glowing tributes to the ability and character of Leo XIII. have not been in the least enamored of Romanism, but, after making all the necessary deductions, the impression that this food

of eulogy makes upon a detached mind is that during the last twenty-five years there has been a decided "reapproachment" by public opinion in the United States toward the Roman church.

It is very easy to deny the influence of any particular church in our politics, but it is not too much to say that today the majority of American cities are under the control of Roman Catholics. The influence is less obtrusive than it was twenty-five years ago, but it is immensely more effective. And in the national government since the war with Spain the influence of Romanism has advanced by leaps and bounds. The acquisition of Porto Rico and the Philippines, and the American dominion in Cuba, made it very easy for the Washington government to give Romanism an official recognition it has never had from us before. The honors paid to Archbishop Chapelle at Manila by American officials are entirely unprecedented, but the administration has felt that it must deal very tenderly with the representatives of the dominant faith in the Philippines. And when Cardinal Gibbons has proffered or endorsed a request at Washington the administration has realized that he represented fifteen million more people than before the Spanish war. Looking at the interests of Protestantism in the United States the outcome of the war with Spain was one of the very worst things that could have happened.

And beyond this, the genius of Romanism falls in subtly with a very strong tendency of our times. Man craves the voice of authority and the note of certainty. We call this the age of free thought, of inquiry and investigation, but it is also the age of credulity and superstition. Any man or woman who speaks with sufficient positiveness can gain a hearing and a following. Mrs. Eddy does not have to be rational or even intelligible to build up Christian Science "churches," she only has to be positive. Protestantism, with its right of private judgment, is not to-day striking a universal note.

Our readers will doubtless say that this is a pretty dark and hopeless picture, and so it is unless American citizens are on the alert against any union of church and state, and unless Protestantism rediscover itself. On the spiritual side what Protestants must do to resist the incoming sacerdotal tendency is to find out whether there is anything so definite and positive in their faith as to justify the note of spiritual certainty, for depend upon it that is what men are eager for. And if we cannot give it to them, Romanism will.—Watchman.

WHY THE FORTY DAYS?

BY E. A. MCKENNY.

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And ye are witnesses of these things" (Luke 24:46-48). "But ye shall receive power after that the Holy Ghost is come upon you: And ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).

Jesus of Nazareth introduced to the consideration of the world two new features as to the condition of the human soul after death, and what would occur in eternity affecting its condition there. These were the resurrection of the body after death and its reunion with the soul, and a final judgment, before, and by God.

These two important propositions He could not prove to the world by any evidence demonstrating the fact conclusively in Himself, because both must occur in His case after His death, therefore the necessity of competent witnesses of His death and of His resurrection.

All peoples of that time were fully cognizant of death and its certainty, and many had some one or another theory or belief of the existence of the soul after

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wards and its condition. One set of Jews taught of the resurrection; but even His disciples could not understand it.

It was imperative that living persons, thoroughly informed of His life, His person and death, should be eye-witnesses of His resurrection, and that His stay on earth should be long enough to give full opportunity for investigation and the detection of fraud, if any. Hence His sayings as quoted.

Whatever other purpose He had in selecting twelve persons to be His special companions, and so intimately associated with Him as were the apostles, one purpose seems paramount in His mind, that they should be witnesses, Judas was a witness before the fact, but illustrated the then condition of the public mind as to the personality of Jesus. The Samaritan required some one to identify Him with certainty, so that no mistakes occur.

There can be no apostolic succession as witnesses after the death of the eleven and Paul. Again is the necessity of witnesses illustrated in the case of Paul. It was not enough that he should be converted, and then preach Jesus, but he must meet Him in person in the third heaven, and there recognize Him; as the man crucified on Calvary, so that he could be a competent witness. It seems that He considered

it essential to prove to the world the fact of His resurrection; and especially to the Jewish mind which He wished to immediately affect. The action of the chief priests very fortunately aided Him in His efforts. They said to Pilate after His death, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I will rise again.' They then sealed the sepulchre to make sure, thus making deception more difficult.

It was a case in which nothing short of the best evidence would be received. The witnesses must qualify themselves to testify each of his own personal knowledge and actual contact with continued association with Him while in life, so that they could not be mistaken as to His identity after death. Hence the incident of doubting Thomas.

He made it a point to eat and drink with them, and to exhibit the wounds in His hands and feet, saying, "For a spirit hath not flesh, and bones, as ye see me have." All to convince them beyond question of His identity, thus educating them as competent witnesses. Then the final conclusive demonstration, the ascent into the heavens.

The Pharisees were very solicitous that the fact of His resurrection should not

be proven to the world, as that would be an additional reason why they should believe on Him, when they so positively rejected Him, but their very efforts to prevent it only added more reasons for believing the statements of His disciples.

His resurrection was, if not positive, very strong inferential proof of His divinity. As nothing short of omnipotent power could accomplish it, and it was in line with His acts of restoration of life while He lived. So, then, it must have been His own act, thereby proving His own statement that He laid down His life of Himself and could take it up again; or it was the direct act of God in addition to His former recognition of Jesus as His Son.

All the other essentials of Jesus' Gospel being proved or admitted, all His statements as to final judgment may be accepted as true, as also His assertions as to the result of that judgment upon the souls of humanity at establishing heaven and hell as facts situate in the life to come.

The sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah, brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees and some are driven to the spirit racks. Take care that you do not waste your sprints; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill-health or similar afflictions that come in your daily life, mar you instead of mending you. See that they draw you nearer to God, not that they drive you further from Him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also trials. Let God should have to wait over our sins; "In vain have I smitten your children; for they have received no correction."—Alexander MacLaren.

Editorial

THAT justification is by faith is abundantly taught in the Word of God. Paul writes: "Therefore being justified by faith we have peace with God."

Works as a ground of justification are distinctly discarded: "By the deeds of the law shall no flesh be justified," says the apostle. Yet James tells us that "faith without works is dead."

There are three grand characteristics of this justifying faith mentioned in the Bible. First, it works by love. In Gal. 5:6 we read: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

Another characteristic is that it leads unto desires after holiness. Peter said in Acts 15:9: "And put no difference between us and them, purifying their hearts by faith."

A third characteristic is stated in 1 John 5:4: "And this is the victory that overcometh the world, even our faith."

Reader, have faith in God.

Last week we spoke of the religious census of London taken by the Daily News, and emphasized a point which we thought it would be well to attract especial attention in this country, and that was the large attendance of children, both morning and night, in all the churches.

This religious census has attracted widespread interest, and in all Protestant lands men are studying it and seeing what they can learn from its figures. The Daily News has had a symposium upon the census from leading men of all denominations, from which we shall make brief quotations at different times.

Some surprises in the figures

are that mission halls are failures to reach the people. We have heard much of men who were willing to go to "halls," but would not go to churches that this will surprise many. The attendance at the halls was very small, not to be compared to that at the churches in the same neighborhood. The Salvation Army is a failure in reaching men. Their novelty drew crowds for a little while, but since the novelty has worn off very few go to these services.

In all the denominations the large congregations were found at the churches of the men with the most positive convictions. Men who believe what they profess to believe, with all their hearts. The class of men, whom R. J. Campbell calls "prophets," that is those who bring an authoritative message from God to men.

In the symposium, John Wilson, Vice-President of the Baptist Union, gives his opinion as to the predominance of Baptists. First of course he puts "Spurgeon's great ministry which continues to bear fruit throughout the whole world. He sowed and we reap." Then he goes on to say: "Mr. Charles Booth attributes it to our beliefs as a denomination. We have views which he regards as 'austere' but decidedly bracing. We have heard so much in praise of the 'open mind' in theology that we welcome this testimony to settled convictions. Baptists have a theology that makes men. Men are won not by the preaching of 'Christian humanitarianism' but the 'word of reconciliation.'"

"The census bears broken testimony to the power of the preacher. Sensationalism did not avail for long. Churches that were thronged in 1886 are half empty to-day. Magic lantern services are no longer effective, brass bands, etc., are played out, but the real preacher with a message draws men irresistibly. Personally I have always felt we owed much to our conception of the church. First, it is spiritual. The Baptists more than others stand for a converted membership. When men are converted they not only remain themselves, they bring others. Mr. Spurgeon always said, 'It was my congregation that brought my congregation.'"

We regret to hear of the death of Mr. George M. Vanderlip, of Brooklyn, who died at his home, aged 70. Mr. Vanderlip has long been prominent in Baptist circles. He was the first to introduce the Y. M. C. A. into the United States. He was a personal friend of Spurgeon and years ago before Spurgeon's name had filled the earth, Mr. Vanderlip was the chief means of introducing Spurgeon to this country.

Mr. Vanderlip was well known as a writer, more through his letters in the papers than by his books. He was for some years the New York correspondent of the Recorder. He was always prominent in any good work for Baptists, and this made the im-

pression general that he was a preacher. For much of his life he was employed by the Publication Society in its Sunday School work. It was a surprise to learn that he was in his seventy-first year, for he seemed a much younger man.

Some evangelists hold meetings for children and ask those among them who love Jesus to hold up their hands. They respond as they would if asked if they love George Washington, and then the evangelist counts these as converted, and when wiser men who know that repentance towards God and faith in the atonement of the Lord are essentials to conversion, denounce, he is shocked, says they do not believe children can be converted and he hurls at them the words, "Suffer little children to come unto me and forbid them not."

Dr. J. M. Buckley, whom we consider the greatest and wisest man the Methodists have, was discussing this point with a Superintendent who seemed to believe that when children responded they were converted. As Dr. Buckley could not convince him, he gave him an object lesson. He asked that the children who wanted to be saved by Isaiah hold up their hands. They held them up eagerly. Dr. Buckley comments upon this, "You can get children to say anything. Trespassing on them is a fearful thing."

We heard an evangelist one morning in church scolding the adults because so few of them would rise for prayer and holding up to them the example of the children in the Sunday School and 40 of them had "accepted Jesus." We asked a young brother if the church would allow those children to be taken into its fellowship. He replied, "No, we were too well trained by Pastor — as to the importance of a regenerated church membership, and the necessity of repentance towards God." Blessed be such pastors.

Many a pastor would have his eyes opened if he would ask the young men and maidens when an evangelist has urged them to "accept Jesus" what is meant by those words. Ask those who have said they accepted Jesus and have applied for church membership as well as those who did not. He will find the most have no clear idea as to what is meant, and the others will say that it means they take Jesus for their Lord and are going to obey him in future. Here and there one who has godly parents who recognize their accountability to God and have not turned the spiritual welfare of their children over to the Sunday School teachers, and those who have taught the children the Shorter Catechism and had them memorize Scripture will make answers which show a true knowledge of what salvation is.

A child can be converted. He cannot understand all the great doctrines of grace, but he can feel that he has sinned against God, that God is justly angry with him, that he must have the pardon of his sins, but can do nothing himself to earn it. He can understand that the Lord died on the cross in his stead and that if he will trust his soul wholly to his Saviour's atonement, God will forgive him.

"Accept Jesus" can be made to mean accept Him as a Saviour and trust to his atonement for the forgiveness of sin. But children have not been so well taught

in this generation as to know this as pastors and parents will see by asking a few questions. And no man and no child can be saved without repentance towards God and faith in the Lord Jesus as his Saviour from sin.

When the Northern Methodist church began the "Twenty-fourth Century Movement" to raise \$20,000,000 and to save 2,000,000 souls, many who did not believe in any such setting of figures in regard to souls prophesied that the money might be raised, but the souls would not be converted. The result proved these prophets were right. The money has been raised, but the increase in the membership last year was only 98,000.

We have just come across a scrap from an old Independent, there being no date on the scrap, which expresses most forcibly the feelings of many Christians in regard to setting the number to be converted. It says: "Shall we tell why it is with something of a cringe that one reads of the scheme? Partly because it seems devised not simply out of a pure love of souls, but in considerable part out of denominational ambition and vainglory. Partly because it applies to the conversion of men the same sort of rivalry of zeal that is employed in raising a million-dollar fund such as churches are familiar with. But one is offended chiefly at the mechanical view of conversion implied. The purpose of the church is to gain all men and not two million; to work now and ever for it, and not up to December 31st. Would it be regarded as quite proper for those who work for a revival to sit down and agree to plan for sixty souls to be converted by April 1st?"

That such setting of figures gratifies the feelings of those who reverence the sovereignty of the Holy Spirit is true. It would have been better to have said nothing in regard to the number of souls desired, but to have urged their brethren to remember that the conversion of sinners is the one important thing in their lives. When every Christian feels this, and every day of his life makes the conversion of some one his chief thought, nations will be born in a day.

If this does not make us quit boasting of our "civilization," verily we are hopelessly conceited.

The Japanese correspondent of the Zion's Herald says a Japanese rice merchant sent a sample of rice to the Columbian Exposition and received a medal and a certificate for it. The merchant exhibited this in the city of Takamatsu, but the police forbade the display on the ground that the design was detrimental to public morals because of the naked figures of men and women on the certificate. The decision of the police was supported by public opinion among the Japanese. In commenting upon the suppression of the public display of the medal and certificate the Japanese Mail thus boasts of the superiority of the Eastern civilization over that of the West:

"At any rate, apart from the question of what is decent and what is indecent, one may be permitted to hope in the interests of art that the day is not indefinitely removed when figures of nude females will come to be the most prominent motive in all Occidental decorative designs. It has come to this that we must have an undressed woman everywhere, whether on the top of a cigarette

box, on a certificate of commercial merit, or on the front of a saloon. The Orient never fell into such absurd excesses."

What can we say in reply?

Editorial Varieties

A note from Dr. B. D. Gray, President of Georgetown College, tells us that he has decided to accept the Secretaryship of our Home Board. He was unanimously chosen by the Board after Dr. McCullough's resignation, but he declines to weigh the matter and decide what it was his duty to do. We regret that Dr. Gray leaves Georgetown before he has completed the raising of the \$10,000, but we know he has acted from a sense of duty, and we wish him the greatest success in his new work.

We have received from Mr. and Mrs. Rounsavall an invitation to the marriage of their daughter, Miss Laura Taylor Yates, to Prof. George Jackson Burnett, the marriage is to take place at Winchester on Wednesday next. Prof. Burnett is the President of the Female College, son of Dr. J. E. Burnett, and to say he is "a chip of the old block" is to give him high praise. We congratulate the young couple.

The Waterbeach church had a custom which we have never heard of in any other body. If any member fell away during the sermon he stood up to lay himself awake. One would like to hear from the preachers what their feelings were when they felt their hearts stir in order not to doze off by sleeping when they professed to be worshipping Him. We do not believe any ever found it necessary to stand when Spurgeon was preaching.

An honored pastor in Texas writes us that the sermons of Spurgeon in "Heaven Above and Heaven Below" and "Feeding of the World" are worth twice the price of the Bazaar for a year to any Baptist man or woman on earth.

Dr. A. S. Boone writes in the Baptist and Reflector of a Sunday in London. It was raining, but that did not prevent thousands from going to Spurgeon's church. Every seat was filled. It is a pleasure to know that this is the case under Thomas Spurgeon's ministry. Dr. Boone says a devoted man announced so devoutly that he seemed to him a part of the worship.

Recently a few Eastern Baptists had a meeting in New York City to establish an "evangelical" work. It seems to correct their chief effort was to establish a sort of evangelistic trust. Evangelists are to put themselves into the hands of this trust, and when a pastor wishes to hold a meeting he is to write to the trust to send him an evangelist.

The London Baptist says pastor J. C. Jones of the church at Spalding has completed 67 years of his pastorate. He has entered the eighty-first year of his age, and is yet an active pastor.

At Maidenhead, England, there were several who refused to pay the school tax, among them the Baptist pastor and two deacons. But their household goods were not seized. Inquiry proved that one Episcopalian had paid their taxes. When they remonstrated, he said he did not "want the scandal of the execution and indignation meetings and perhaps ten thousand people on the moor with Dr. Clifford and Lloyd George there. Lloyd George is a young Welsh Baptist, and one of the ablest in Parliament.

This hardly seems credible, but so find it in the Baptist Commonwealth which is level headed and trustfully firm. Two men were talking of their religious opinions and one referring to the war with Spain said: "I understood that when war was declared, the government would first call out the regular army then the militia, and after that the Baptists, because they could fight on water and the Methodists could not. So I left the Baptists and joined over to the Methodists." It was a matter of doubt rather than principle.

The Rock is the leading paper of the Evangelical Episcopalians in England. In speaking of the resurrection of our Lord it gives as the first proof: "There is the testimony of baptism, the burial in and rising again from the tomb" (when the rite is fully administered commemorating the burial and rising again of our Lord, and this is a truly new, quite independent of that given in the New Testament, since baptism was administered before any part of the New Testament was written."

Little Ones.

STONEWALL JACKSON WENT TO WEST POINT.

On a stormy November day in the year 1846, two anxiously-looking young men sat in the public sitting room of the old Bailey House, at Weston, in what is now Lewis county, W. Va.

"You'll be the one, Tom," whispered the one to the other, as the waiter entered, bearing a letter in his hand.

"I am afraid not, Gib," was the reply to a serious-faced youth, who was twenty for his age, which was only seen in the negro looked round Gib fairly

flushed with eagerness, while Tom's countenance settled into a sort of grim

smile. "Mr. Gilbert Butcher!" called the waiter, springing forward, seized and tore open the envelope, then waved it enthusiastically.

"It's mine!" he shouted, and was about to follow the assertion up with an old-fashioned yell, when the sight of his companion's face checked him. "I am sorry, Tom, on your account. I thought Mr. Hays would certainly have chosen

me. But by this time, Tom Jackson, recovering from his disappointment, was about to congratulate his fortunate rival.

"I am glad you got it, Gib," said he, "but I didn't. You are ahead of me in mathematics, and they say that you are at West Point."

He went sorrowfully out, and mounted a faded-looking gray mare. He was seen from an upper window of the

house. "Sorry I could not appoint you both, Mr. Hays," said an elderly, well-garbed Congressman. "But as I have only one son at West Point appointing falling to me, I am sorry, I had to let Gib have it. He is ahead of you in his studies, you know."

"You always had to work," commented Tom, rather sadly; "Gib could go to it. But if I should ever have another chance, please don't forget me, Mr. Hays."

Constable Thomas J. Jackson was away, his earnest tone and manner impressed the Congressman so deeply that he remembered it later on, when his second chance unexpectedly came; Butcher, after a month or two at West Point, suddenly "turned home."

One of the first to meet him was Jackson, still riding as Constable for Uncle Sam, who was a Justice of the Peace.

"What brings you back?" asked Tom, who was greatly surprised when Gib, flushed with the hazing, discipline, and military severities were more than could stand.

"I appeared that Gib had resigned," answered his uncle, resigned his commission, borrowed ten dollars from his neighbor, packed his saddlebags, and rode the gray mare for Washington, three hundred miles away. In two days he knew the power of appointment would lapse into the hands of the Secretary of War. The winter roads were terrible. When the old mare gave out, Tom sold her, and managed to go by stage coach, though various degrees of misery drove him wild with fear, arriving too late. He reached the city, cold, hungry, tired, and late at night. Mr. Hays, though surprised, received him kindly.

"You are too late, Tom," said the Congressman, who had just returned from the day's duty. "The appointment passed to the Secretary this very day."

"The day isn't over until midnight," said Tom, who had just returned from his day's duty. "I couldn't get here sooner."

Impressed by Tom's, dogged determination, the Congressman took him to the Secretary's house, and showed him official from his bed, and as

his best excuse for such strenuous proceeding, placed Tom's weary, homespun figure and simple story before him. While the Congressman and the great war official talked, Tom fell asleep in his chair. The Secretary was a reasonable man. As he gave his ready assent, he pertinently added:

"This is the kind of youngster West Point needs—he doesn't quit easily." The following day the appointment was duly made, and Mr. Hays interested himself still further.

"Got any money, Tom?" he asked, with a shrewd perception of the young man's situation.

Jackon confessed that his financial resources were about exhausted, by explaining that he had walked from Harper's Ferry, leaving his saddlebags to some on his stage.

"How will you reach West Point from here? Should you fail, like Butcher, how would you get back home?"

"I'll not fail, like Gib. You have always known me, Mr. Hays. I thought you would loan me enough to get there—that is all I need."

Jackon's faith in himself and his patron shone in every lineament of his face. The Congressman's constituents said that their member had a good deal of "horse sense." He then evinced it by sending Tom, rejoicing, to West Point, where he "passed," and remained, and, finally, was graduated with honor.

Four years later, when he returned to his old home with a lieutenant's epaulet on his shoulder, his first task was to repay his uncle and the Congressman their loans. Before the death of either, the lad who had ridden his old gray mare over the Alleghenies, and sold her to pay stage fare, and, finally, walked when his means gave out, passed into history from the fatal field of Chancellorsville as "Stonewall" Jackson.—Success.

THE CHARM OF SELF-CONTROL.

When Bessie went from her city home to her Aunt Margaret's place in the country she carried the pleasing conviction that she was a model young woman. Such conceit seems odious in the telling, and Bessie would not have owned that she held it—but she did. Perhaps it may be counted in her favor that she expected and hoped to make her "lady-like accomplishments" useful and was willing to impart any of her gifts and graces to any one who seemed qualified to receive them.

But on the first evening of her visit self-satisfaction was threatened. She had flung herself over, rather than into, a chair, and Aunt Margaret glanced at her and drew herself up.

"Don't sprawl, dear," she said, with gentle decision.

This to a girl who had been complimented more than once on the "unstudied charm" of her attitudes! Bessie flushed, but she only said:

"I'm afraid it's natural, aunty."

"It's natural to be graceful, too, if one schools herself to have it so," Aunt Margaret answered.

There the matter dropped. Probably Bessie forgot the reproof; but it was recalled to her twenty-four hours later, when Aunt Margaret brought to an unexpected conclusion a story of her own girlhood.

"Bessie," she said, abruptly, almost in the instant when she finished the tale, "has anyone ever called you ill-bred?"

"Certainly not!" the girl blazed out. "But doesn't it show ill breeding to be inconsiderate, as you are, of other people's nerves? You have dandled your feet and twisted that trinket and even drummed with your fingers while I have been talking. If I had been a nervous person, which happily I am not, your fidgeting would have driven me frantic. Setting aside any question of discourtesy to me, who do you think you would have done to me?"

"I would have done to you as you have done to me," said Bessie, more resentful than this perpetual motion.

"Cultivate repose? I never thought about it."

"I suspected as much," rejoined Aunt Margaret, grimly.

Then she went on to say that very few persons know how to sit, much less how to sit still; that this deficiency argues ill breeding or "slackness" or want of self-control; that if one permits oneself to shuffle or lounge or fidget, one is in danger of losing the mastery over one's body and of falling into "a slovenly habit of mind."

It seemed to Bessie that Aunt Margaret's conclusions carried her a little too far; but the girl perceived, too, that in days when "liberty" is the general watchword restraint may be all the more an individual duty. Therefore she dropped a few of the habits and mannerisms she had taken into the country, and began to practice certain other modes of behaviour. It is not recorded that society or her own family finds her less charming because of the change.—Youth's Companion.

THE LITTLE PEANUT MAN.

Whoever heard of making a man out of peanuts? It can be done, however, by any boy or girl, and a queer figure it will make to hang up somewhere for your friends to admire.

One peanut makes the head, on which you must mark with a pen the eyes, nose, mouth, ears and hair, and you may give him a beard if you choose.

Now, by means of a long needle and a strand of thread, string together three peanuts, end to end, for the little man's body, two for each arm and two for each leg. Select two very small ones to make the feet, marking them with a pen to represent shoes.

But he will be a queer man, indeed, if you leave him in this condition, for he is a civilized little fellow, and must have some clothes. If you try a girl, make him a suit yourself; if you are a boy, get your sister to make it for you.

To give him a gray look, suppose you make his coat of red tissue paper, his trousers of yellow and his leggings of green. Then finish him off by pasting the cup of an acorn on his head as a hat, and to this attach a thread, by which you can hang him up.

Try it, and see what an odd little fellow he will be.—Brooklyn Eagle.

WHY THE ROBIN'S BREAST IS RED.

Robin Redbreast did not always have a surname. An old legend tells us how it came to be applied to him. A certain tribe of Indians had a form of worship in which a sacred fire was kept burning continually. One day the keeper of the sacred fire, for some reason, departed from the camp, leaving his trust to the care of his little son. This little son had an enemy in the form of a large bear that had for a long time tried to do him an injury.

"Now," thought Bruin, "is my chance." All day the little boy kept the flame burning brightly, but at night drew on he grew drowsy, and at last, in spite of his efforts to stay awake, sleep overcame him.

Then came in the crafty enemy, and with his huge paw put out the fire—all but one tiny spark.

But, though the little boy had an enemy, he had also a friend, a little brown bird that he had once befriended in time of need. When the little robin saw Bruin's wicked deed he flew to the fire, and, balancing his little body above the spark, beat his wings until a tiny flame arose from the sparks; and the flame rising higher and higher, soon the fire was as bright as before.

But the reflection of the flame dyed the bird's breast a brilliant crimson. Since that time he has been called Robin Redbreast, and his little red breast is a lasting monument to his bravery and love for one who had done him a kind deed.—Children's Visitor.

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AN INTELLIGENT CAT. and mewing into it.

"A certain cat," relates Prof. R. L. Garner, "was shut up in a room where there was a speaking tube which he had frequently seen used in calling people."

"Desiring to get out of the room, and having no means of opening the door, he climbed upon a chair near the tube, erected himself upon his hind legs, and staidied himself by placing his paws tall the cook to save some dinner for you upon the back of the chair, put his mouth to the tube and began whining —Tid Bits.

CAMPBELLISM.

Editor's experience with... is different from... my limited observation... Tennessee, Alabama... Territory, I have not... a Campbellite preacher who... not take a sinner "dry so"... him in order to remit his... he would make the "good"... answering in the af-... the question, "Do you... that Jesus Christ is the... of God?" Campbellism is... has always been. Alex-... Campbell allowed Univers-... Unitarians and evangelists... anything they chose as... opinions," just so they... the one fact, and sub-... to the one act." Conse-... before Alexander Camp-... he observed that he had... the ranks of his followers "all... of men, teaching all sorts... theories." If the editor of the... he get out with J. N.,... J. T. Oakley and others in... of their debates, he will find... Campbellism has not mate-... changed, and that their... preachers know how to... the Bethany Dialect so as to... the very elect."... is an unfair to judge Camp-... by those utterances of... well and Tyler, as it is to judge... Baptists by the utterances of... Johnson and others about... not being necessary to... membership.

ent of State Missions and repre-... sented the WESTERN RECORDER... which list and cash you will find... enclosed. How is it that the pub-... lic recognizes the RECORDER to be... the best Baptist paper on earth... and her readers are classed as... orthodox in faith and practice?... Grand old paper, wing thy flight... to America's remotest bounds... heralding truth to the anxious of... earth.

Respectfully,
N. B. GRAVES.
Malden, Mo., Aug. 3.

We need not be afraid that we... shall go too far in serving others... There is no danger that any of... us will ever go too far in the walk... of active love.—J. C. Hare.

A FINE KIDNEY REMEDY.
M. C. W. HITEBROCK, East Hampton, Conn.
The doctor says, if any suffer from... Kidney and Bladder disease will write him... he will direct them to the perfect home cure... he uses. He makes no charge whatever for... the favor.

DISTRICT ASSOCIATIONS.
Place and time.—1903.

- AGUST.
Shelby County—Buck Creek church, August 13.
Green River—Pleasant Union church, August 15.
Gasper River—Nelson Creek church, August 18.
South District—Danville, August 18.
Barren River—Sand Lick, Monroe county, August 19.
Campbell County—Grant's Lick church, August 19.
Franklin—Pleasant Ridge church, August 19.
Ohio River—Pineknayville, August 19.
Ohio County—Independence church, August 25.
Tate's Creek—Tate's Creek church, August 25.
Baptist—Salvina, August 27.

- SEPTEMBER.
Cumberland River—Rock Lick church, September 1.
Long Run—Long Run Church, September 2.
Ten Mile—Macedonia church, Sparta, September 2.
East Concord—Old Yellow Creek church, September 2.
Central—Hardin's Creek church, September 8.
Landmark—Pilot Knob church, September 8.
Rockcastle—Hummel Grove church, September 8.
South Cumberland River—Oak Grove church, Sept. 9.
Bay's Fork—Bay's Fork church, September 9.
Greenup—Cattlettaburg, September 9.
Lynn—South Fork church, September 9.
Owin—Luby, September 9.
Sulphur Fork—Sulphur Church, September 9.
Roanover—Bethel church, September 11.
Greenville—Shiloh church, Menefee Co., September 11.
Stockton's Valley—Wolf River church, Tenn., September 12.
Boone's Creek—Ephesus church, September 15.
Crittenden—Crittenden church, September 16.
Nelson—Little Union church, September 16.
Russell's Creek—Macedonia church, September 16.
Warren—Rocky Hill church, September 16.
Lynn Camp—Lynn Camp church, September 17.
Irvine—Chiquappa Rough church, September 18.
Second North Concord—Clear Spring church, September 18.
Concord—Dreannon's Ridge church, September 23.
East Lynn—Corinth church, September 23.
Edmondson—Mammoth Cave church, September 23.
Salem—Fork's of Other Creek church, September 23.
Freedom—Stony Point church, September 23.
Gone's Creek—Rock Spring church, September 23.
South Union—Bethel church, September 23.
Three Forks—Dwarf, Perry county, September 23.
East Union—Rock Spring church, September 23.

Goshen—Garfield church, September 30.
Severn's Valley—Mt. Zion church, September 30.

- OCTOBER.
Laurel River—New Hope church, October 2.
South Concord—Canada Creek church, October 2.
Davies County—Sugar Grove church, October 6.
North Concord—Big Brush Creek ch., October 8.
White's Run—Carrollton, October 8.
Little Bethel—Harmony church, October 7.
Little River—Kuttawa, October 7.
North Bend—Bellevue, October 7.
Union—Cynthiana, October 7.
West Kentucky—Zoar church, Oct. 7.
Enterprise—Fairview church, Johnson county, October 9.
Mt. Zion—Williamsburg, October 9.
Upper Cumberland—Slater's Fork, October 9.
West Union—Bapdana church, Oct. 14.
Ohio Valley—Grave Creek church, October 20.
South Concord, South Cumberland and South Union did not elect at all.
Blood River—Pleasant Valley church, October 21.
Graves County—Oak Grove church, October 28.
If changes are desirable, please write to the papers.
J. K. NUNNELLY, Sec.
Georgetown, Ky.

The Southern Baptist Convention... meets 1904 in Nashville, and consequent-... there will be a demand for seats... among the Kentucky brethren. The at-... tention of the Association 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 repre-... sentatives to the Savannah Convention... but thirty-two elected brethren who did... not attend, nor their alternates either... Bismeyer, Clover Bottom, Cumberland... River, Enterprise, Goose Creek, Green-... ville, Laurel River, Lynn Camp, North... Concord, North Concord 2d, Rockcastle,

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The Farm

and Household

Winter & Everette, of Maysville,
bought the past week thirty thousand
bushels of wheat at 75c.

A. T. Scott bought of Horace Hudson
a bunch of hogs to be delivered in No-
vember at 5c.—Danville Advocate.

A Trimble county woman has a jar
of gooseberry preserves in perfect con-
dition, put up forty-one years ago.

J. A. Allen, of Bloomfield, Ky., sold
to Thos. Mattingly, of Lebanon, Ky.,
a pair of mare mules, aged seven and
eight years, for \$350.

Simon Wiesel bought two carloads of
export cattle of J. M. Richart at \$4.75
and of Col. H. H. Ewing a carload at
same price.—Owingsville Outlook.

Bosta Bros. sold to Sanders & Walter
125 150-pound hogs at \$5.15. Sanders
& Co. bought 40 lambs from James Ter-
mey at 5c.—Harrodsburg Herald.

The average yield of wheat, to the
acre in Europe is 38 bushels. Much more
labor and fertilizer is given grain fields
in the old country than in ours.

There's no old corn to be had in some
parts of Mason county and mighty poor
prospects for any of the new article.—
Maysville Ledger.

Lark Garnett has sold 20 yearling
mules to Turney & Smith at \$65 a head.
Also to same parties 15 tons of oats at
\$12 a ton.—Cynthiana Democrat.

Sam K. Hodgkin bought of Charles
Oliver, Sam P. Hodgkin and others, a
lot of 235-pound hogs at 5c per pound.
—Winchester Democrat.

Livville Bros., near Pinckard, had 100
acres of wheat that made 21 1/2 bushels
to the acre, which they sold to J. W.
Newman at 75c, delivered on car at
Pinckard.—Woodford Sun.

Corn is being engaged in the Tate's
Creek locality, for fall delivery, at 33
per barrel. It is predicted that in a
short time it will bring 34.—Richmond
Climax.

Mr. Charles Blanton, of Boston, Ky.,
sold to Mr. A. Gibbs, of Williamsburg,
Washington county, Ky., two four-year-
old horse mules at \$75 for one and \$80
for the other.

L. Y. Hudson has been in Boyle and
surrounding counties for the past ten
days purchasing mules for the Southern
markets. He expects to ship be-
tween three and four hundred in the
next few weeks.

Connell Bros. sold to Smith & Turney
last week at Millersburg, 25 yearling
mules at \$80 per head. Jonas Well
bought of Geo. Jacoby twenty 1,850-lb.
cattle at \$4.40; also 25 head of Frank
Wilmoth at same price.—Bourbon News.

Wm. Scobee last week delivered to
D. W. Tibbs, of Indianapolis, forty-one
1,204-pound fat cattle at \$4.35. On
January 7th these cattle were put in
barn, weighing 850 pounds, and fed till
April 20, when they weigh 1,036 pounds.
Mt. Sterling Advocate.

With land worth \$75 per acre, corn
worth 35 cents, hay \$6 and hired help
worth \$25 a month and board, it will
cost about \$46 to produce a thirty-month-
old steer weighing 1,200 pounds, and the
breed of the animal will determine
whether there will be any profit in his
production. If he is a scrub and brings
\$4 per hundredweight he will be raised
at a loss; if a high grade Shorthorn,
Dudley or Whiteface and brings \$6 there
will be a profit. About all the losses and
profits associated with beef production
are connected with this proposition, and
the worst of it is that there are so many
men who will not believe it until they
have tried it.—Danville Advocate.

FRUIT PANDOWDIES.

The season for apple pandowdy is
approaching, and the berry or peach
sorts are already lively. The real
pandowdy, made after a good old New
Hampshire rule, is seasoned with mol-
lasses instead of sugar. When it is done
it resembles a big, uncouth sandwich,
reeking with juice. To make it after
this fashion, put into a deep baking
dish slices of juicy sour apples, cover
them with molasses and season them
with a trace of salt, dabs of butter and
cinnamon or nutmeg. Cover the dish
with a rich biscuit crust, and bake in
a slow oven until crust and apples are
done. Then remove the crust without
breaking it, and put half the apples on
a plate. Place over them the crust,
turned bottom upward, and on it spread
the rest of the apples. Serve with rich
cream—the skimmed kind, if the dish
is to be worthy its ancient and hon-
orable title. Brown sugar may be used
in place of molasses if it is preferred.
Peaches and all kinds of berries are
suited to the process. The apples, if they
cook slowly, will turn a rich red. This
is one of the characteristics of the gen-
uine pandowdy.

"Spider apple pie" was the primitive
form of the pandowdy among early New
Englanders, and the name has survived
and is still in use in some parts of the
West. The title was taken from the
utensil, the spider, in which the pie was
formerly made.

Brown Betty is a New England dish
which is especially good, and has the
merit of killing two birds with one
stone, using up scraps of bread previous-
ly dried in the oven, and rolled and ap-
ples which are not perfect enough to
bake or stew whole.

In a pudding-dish spread alternate lay-
ers of crumbs and apples sliced small.
Season each layer with bits of butter,
a little sugar, and a light sprinkling
of cinnamon, cloves and allspice ground.
When the dish is full, pour over it a
half cup of molasses and water which
have been mixed together, and cover the
top with a good layer of crumbs. Bake
for about three quarters of an hour, or
till the apples are soft. This pudding
is very nice just as it is, or with cream,
or hard sauce. Sometimes it may be
varied by a few raisins scattered
through it.

For a dish which is almost a meal in
itself, we give the following way to make
a rice and apple compote.
Boil the rice, half a cupful, after
washing it, for about twenty minutes,
in a quart of water with half a salt-
spoonful of salt. Pour off the water,
and let the rice steam for twenty min-
utes or till it is flaky, each grain sep-
arate from the other. When your rice
is ready, turn it into a flat dish and
form it into a cone-shaped mound. Cut
apples of about the same size in halves,
peel and core and stew till tender, but
do not let them lose their shape. Drain
the liquid off and set them round the
dish, against the rice. Take the apple
juice they were boiled in, sweeten, add
a few drops of vanilla or other flavoring
and boil till it is quite thick, then pour
over the rice and set away to cool. A
few chopped nuts added to the taste if
sprinkled through the rice. Whipped
cream makes it very pretty and tasty as
well.—Vick's Magazine.

POULTRY POINTS.

Disinfectants are cheaper than dis-
ease.
Keep pure, fresh water always within
reach.
To avoid disease it is better to breed
away from it.

When chicks have bred disease, look
out for large lice.
Fowls in confinement, to do well, need
a variety of food.
Crowding induces disease and lowers
the variety of fowls.

Manure piles are good for production
of gapes in chickens.
Disease can be readily transmitted
from parents to offspring.

The falling over of a rooster's comb
shows him to be in bad health.
In selecting a location for a poultry
yard, choose a light, sandy soil.—Amer-
ican Poultry Advocate.

Two tablespoonfuls of stewed rhubarb
and a dash of lemon juice added to con-
fectioners' sugar and stirred to the con-
sistency of ordinary icing gives a cake
frothing of indescribably pleasant flavor.

Make a rich cream, without any
flavoring, and freeze to a mush; then
put in for each quart of cream one cup-
ful of well-sweetened rhubarb colored
a delicate pink. Freeze hard.

If you wish rhubarb to have a trans-
parent, crimson color, choose red stalks
and do not peel them. Add a speck of
fruit red as soon as taken from the fire,
if it is not pink enough.

The rhubarb of August is the best to
preserve; during the summer it loses
a certain amount of its spring-time
acidity, and less sugar is needed to make
it keep.

Asparagus tops should be cut off
close to the ground and burned. The
hull should then be covered with rotten
manure.

18 inches deep; fill in bottom of hole
with rich soil, and plant an inch deeper
than the trees stood in the nursery row.
The roots of the trees should never come
in contact with the hard edge of the
holes; they should have the soft soil
in which to take hold. Many trees that
die are killed for the want of proper
care in the preparation of planting;
in fact, the life and future of young
trees depend largely on the care and at-
tention bestowed on them when they are
being placed in "Mother Earth."

Use the surface soil directly about
the roots; after the roots are well cov-
ered, firm the soil thoroughly by the
use of the feet; do not place any manure
next the roots. A shovel or two of fine
manure may be put in the hole after
the roots are well covered with the soil;
then the hole can be filled level with the
surface of the ground. In the absence
of stable manure you can use to good ad-
vantage five pounds of unleached wood
ashes to each tree, applying one-half of
it on the soil directly after the roots are
covered, and the other half on the sur-
face of the ground around the tree. In
case you cannot get stable manure or
wood ashes, you can use any of the com-
plete makes of commercial fertilizers.
These manures may be used afterwards
in large quantities, according to the de-
velopment and requirements of the trees.
All roots of the trees that may be miti-
lated with the spade or tree digger
should be made smooth with a sharp
knife. This work is very important
and should not be neglected.

After the trees are planted they should
be properly and severely pruned back,
removing fully two-thirds of the wood
and leader. In cutting off these branch-
es, look for a bud on the outside of the
limb, and cut back directly above this
bud. We need hardly state that this
pruning back at the time of planting
is one of the most necessary and im-
portant requirements, and failure to at-
tend to this small detail has been the
direct and only cause for the loss of
very many trees.—T. J. Dwyer, in Coun-
try Gentleman.

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Henry's Commentary." "What had
read it conscientiously through four
times."

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Wine trees are used in Europe, and
consequence is that the roads are
cut up. In France the trees of wine
are from three to ten inches high,
are veritable road rollers. Substitutes
requires all heavy wagons to have
inch tires, while four inches are used
in Germany. No road can be
made which will resist the cutting of
narrow tires, especially in winter.

Items of Interest

News the World Over.

The President sent the following message on the death of the Pope: "The President expressed his profound respect at the death of the venerable Pontiff, whose long career no less than his exalted character has commanded the respect of all Christendom. The President said that in uttering these sentiments he was giving expression to the feeling of all the people in the United States, wholly without regard to their religious faiths."

The official figures of the use of liquor in this country for the year ending June 30th have been published. The figures are discouraging. There were 19.48 gallons per head for every inhabitant of this country. The greater part of this was beer, of course, but beer is one of the worst of drinks. Its injury to the system, especially to the kidneys, makes it the cause of more disease even than whiskey. But let us rejoice that only twelve wet counties remain in our sister state, Tennessee, and pray that Kentucky shall soon equal and surpass her.

Gen. Alexis H. Driemont has died in Brussels, aged 82. He was the most distinguished engineer officer and builder of fortifications in the world. He was a voluminous writer on military subjects, and also wrote biographies of the Duke of Wellington and of Toulbeu, the great Russian engineer.

Verily the Fourth of July is worse than a battle, if such skirmishes as that one fought in Cuba are to be called battles. We published the list of casualties in the large cities, and now the returns from the lock-jaw are coming in. There have been 41 deaths from this awful disease in Pennsylvania alone, and the estimate for the whole country is 400. Ninety-five of these killed from the toxic pistol. When will we learn wisdom!

The insurrection in Venezuela seems to have been crushed by President Castro. But a South American revolution has as many lives as a cat. Ciudad Bolivar was the stronghold of the insurgents. Castro's forces have captured it after a fierce battle lasting 63 hours, much of which was hand fighting in the streets. The rampart was literally covered by the dead. Gen. Nicolas Rolanda, the last leader living and his staff are prisoners. Let us hope peace will last this time longer than usual.

John Redmond, leader of the Irish in Parliament, and, of course, a Catholic, asked the Premier in Parliament to have the flags on the House of Parliament and the other public buildings lowered to half-mast in honor of the death of the Pope. The Prime Minister replied that he should conform to precedent, which was a refusal. Mr. Redmond then called the attention of the Government to the fact that "the flags were lowered all over the United States by order of President Roosevelt," and hoped that would influence England. The flags were on the government buildings and on the war ships of this country were not lowered when Pius IX. died.

Gen. Louis Botha wrote a letter to Mr. Leonard Courtney and he sent it to the London Times as he thought the facts should be known. Gen. Botha says: "There is no longer any doubt that, at any rate so far as the Transvaal is concerned, Mr. Chamberlain's visit to South Africa has been a dismal failure and has left matters worse than he found them. We (his Boers) saw him only once in a joint body as a public deputation. For the rest he saw none of us and preferred to gather his information and advice from quarters about which the less we say the better. At the public meeting he adopted a line of reply which could not but be considered insulting and which was so considered by every one present."

The white Republicans of New Orleans have issued an address to their party in which they "regret the madness of the negroophile fanatic in the White House," and assert that "no self-respecting Southern Republican" can vote for him if the party should be so unfortunate as to nominate him. Whereupon the New York Evening Post tells Mr. Roosevelt to pay no attention to the Southern white Republicans, not because they are wrong, but because he cannot get any Southern electoral vote any way. The negroes in Indiana, Ohio, and possibly Illinois are numerous enough now to hold the balance of power and therefore they are the ones whose favor must be sought.

FROM VIRGINIA.

We are just now seriously taken up with the resignation of some of our prominent pastors. Rev. M. E. Broadard, D.D., has resigned the pastorate of three fine churches—Mill Swamp, Bacon's Castle and Central Hill, in the Portsmouth Association. I have not heard to what field Dr. Broadard will be inclined to go. There are many considerations that would induce him to return to Missouri, where he has had great success in the pastorate. Bro. Broadard belongs to the distinguished family of that name, so long conspicuous in Virginia and other states, John A. Broadard being one of the family.

Rev. A. B. Woodfin, D.D., just resigned the pastorate of the Baptist church in Hampton, Va. Dr. Woodfin has filled with marked ability the pulpit of this church for more than twenty years. Dr. Woodfin is a minister of beautiful character, of splendid attainments, and a preacher of logical force and great power. There are several fields open to him, but where he will locate I have no information. Taking cities and towns in Virginia, I think there are only two pastors in all of them who are over sixty years of age. These are Dr. George Cooper, of Richmond, and A. E. Owen, of Portsmouth. I am grieved to report the serious sickness of Rev. J. J. Hall, D.D., of the Park Avenue church, Norfolk.

The last two weeks I have spent in Louisa county, Virginia. It is said that that is the most beautiful portion of Virginia. It is free from the chills and fevers of tide water section, and from the typhoid fever of the mountains. I went up there to aid Rev. R. Aubrey Williams in protracted meetings at two churches—Louisa, the county seat, and Lower Gold Mine, about seven miles distant. Personally I had the most delightful experiences. The brethren were hospitable and kind to a degree hardly ever surpassed. Of the congregations it may be said, what Dr. Bright said of the Southern Baptist Convention, they were well dressed and good looking. The meetings at both churches resulted in great good to churches and communities. Bro. Williams is a sweet spirited brother, and he is a splendid pastor and an attractive preacher. My prophecy is he will stand in the front rank in ten years.

We now have two weekly Baptist papers in Virginia, in fact in Richmond—the Religious Herald, with its history and influence, and the Gospel Worker, recently brought into existence by Rev. I. S. Boyles.

A. E. OWEN.

THE CHILDLESS CHURCH.

BY CHARLOTTE BREWSTER JORDAN.

Among the various theories advanced to account for the increasing falling off in church interest, there is one reason which is largely responsible for this deplorable condition of things which is yet almost universally ignored. This reason is not peculiar to the city church, to the workman's church, to the conservative, sectarian, or suburban church. It is inherent in each; it cuts off the future of all. It lies in the fact that the church of to-day is becoming a practically childless church.

Am any truthful child in America whether he would rather

go to church or to the circus. Ponder on the overwhelming reply, and probe for the remedy. Go about it logically, in a business-like way, and with the independent sanity which characterizes the general attitude toward other matters relating to the symmetrical development of childhood.

Many feel that when they have sent their children to Sunday-school they have fulfilled their whole duty. To many others the Sunday-school seems to have wandered (as was ably shown in an article in The Outlook a few years ago) far from its original purpose of affording Bible instruction to those having no home advantages, and is, therefore, largely accountable for much shirking of spiritual matters among capable but indolent parents. Even under the most ideal conditions the Sunday-school, while it may supplement, can never really take the place of, the church. As well expect the tender to take the place of the locomotive!—Outlook.

DEAR RECORDER:

I had a talk with President Frost this morning, and he informs me that all students of Berea College will be compelled to attend the Sunday night services of the College during the ensuing term. Also all students not living in Berea will be compelled to attend the College Sunday Schools. I think it would be well for you to publish this information again, that the boys and girls of our land may be reminded that if they attend Berea College it will be at the expense of their religious liberty for which our fathers in the faith fought, bled and died. And that if submit to this unjust requirement of the College is to surrender a principle for which Baptists have always contended. H. M. SHOUS, Pastor Baptist Church, Berea, Ky., Aug. 6, 1903.

PRAYING AND WORKING.

Whatever we beg of God let us also work for it, if the thing be a matter of duty, or a consequent to industry; for God loves to bless labor and to reward it, but not to support idleness. And therefore our blessed Saviour in His sermons joins watchfulness with prayer, for God's graces are but assistance, not new creations of the whole habit, in every instant or period of our life. Read scriptures, and then pray for God for understanding. Pray against temptation; but you must also resist the devil and then he will flee from you. Ask of God competency of living; but you must also work with your hands the things that are honest, that ye may have them to supply in time of need. We can but do our endeavor, and pray for blessing, and then leave the success with God; and beyond this we cannot deliberate, we cannot take care; but, so far, we must.

To this purpose let every man study his prayers and read his duty in his petitions. For the body of our prayer is the sum of our duty, and as we must ask of God whatsoever we need, so we must labor for all that we ask.—Jeremy Taylor.

When once we give way to temper, temper will claim a right of way, and come in easier every time. He that will be in a pet for any little thing will soon be out at elbows about nothing at all. A thunder storm curdles the milk, and so does a passion sour the heart and spoil the character.—Spurgeon.

He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunderclap startling a summer night. But one thing we may be sure of, the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.

"A saint is one who makes his religion absolutely and inflexibly and in a way little familiar to his generation, the rule of his whole life; and who, with a perfect absence of a self-consciousness, does this in such a manner as to seize the imagination and influence the character of his own and of other generations."

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THE MARKETS. LIVESTOCK. Report for week ending Aug. 1. CATTLE. Choice to prime ship steers \$4 50s 4 75. Medium to good ship steers 4 35s 4 50. Choice butcher steers 4 25s 4 40. Medium to good butchers 3 75s 4 25. Com. to medium butchers 3 25s 3 75. Canners 3 00s 3 25. Good to choice feeders 2 85s 4 00. Common to med. feeders 2 75s 3 00. Good to extra stock steers 3 50s 3 85. Common to med. stock steers 3 00s 3 40. Good to choice stock heifers 3 00s 3 30. Com. to med. stock heifers 2 75s 3 00. Plain light mixed steers 2 00s 2 75. Good to ch. good bulls 3 25s 3 40. Medium to good bulls 2 75s 3 00. Choice veal calves 5 00s 5 50. Common to med. calves 4 00s 5 00. Choice to fancy milk cows 25 00s 30 00. Med. to good milk cows 25 00s 30 00. Plain to com. milk cows 18 00s 20 00. HOGS. Choice packing and butchers 5 40. Medium packers 5 40. Choice light shippers 5 75. Choice pigs 5 75.

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Light pigs. SHEEP AND LAMBS. Good to extra shipping sheep. Fair to good. Common to medium. Bucks. Extra shipping lambs. Best butcher lambs. Common tail-end lambs. LEAF TURNING. Following is report of... and year ending Aug. 1, 1902. January 1 to date... Year 1902... Year 1901... Year 1900... COMPARISONS WITH YEARS' SALES. Total sales of new crop 83,530; 1902, 101,400; 1901, 105,130. Sales of new crop in date... 1902, 101,400; 1901, 105,130.

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