

WESTERN RECORDER

Faith, Hope and Love, these three

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This Rocky Mountain Baptist asks some questions worthy of earnest consideration. "Does God want a man to 'give' so much as He wants him to be? Are we not raising up a financial standard, founded upon so many dollars through certain mediums and losing sight of the real thing?"

This Baptist goes on to show that to say a man is not a Christian because he does not give to missions is as bad as to say he is not saved if he has not been baptized. Financial regeneration is worse than baptismal regeneration.

It was very evident at Philadelphia that the Religious Education Trust's chief aim is to capture the Sunday Schools. It was reported that the "ultra conservatives" were not there. It speaks well for them that they had nothing to do with the self-appointed Trust. But the higher critics who attacked the inspiration of Scriptures were there in force. To let that Trust get any hold whatever on the Sunday Schools of evangelical churches would be suicidal madness.

We were sorry to see that at the meeting of the Bible Society in Washington City, Justice Brewer spoke of the Bible as he did. He denounced the critics who are attacking it, and added: "There are passages in the Bible unsurpassed in solemn beauty in the literature of the world; its ideals of morality are those to which the best that are within us is always aspiring; its promises are the sweetest and most comforting that have ever come to the tried hearts of man."

These critics whom he berated would admit all that, even the most radical of them. Then why take them to task? Why did he not say what most assuredly he believes that the Bible is the word of God?

Pope Pius X. is the bravest man of this generation. He has ordered that no woman shall be allowed to sing in the Catholic choirs, which must be composed of men and boys. Men who are brave on ordinary occasions are afraid of one choir. Pius attacks hundreds. He also forbids the playing of bands, of pianos and of noisy and frivolous instruments such as cymbals, etc. One wonders if he will find all choirs obedient.

FRANCIS HARRISON is an infidel, but in writing on the "Future of Agnosticism" he makes this admission: "The net result of the whole negative attack on the Gospel has, perhaps, been to deepen the moral hold of Christianity on society."

Have you seen Glorious Praise?

How May Baptists Best Work Together Beyond the Church?

BY A. L. VAIL.

We are all agreed that Christianity begins with the individual and that its root age remains in him. First of all, and always, the issue is between him and God alone so completely that in any aspect of final authority every organization must keep hands off. But we are also agreed that so soon as the individual comes into harmony with God, he has at once the right and the duty to unite with other individuals in a church for the joint prosecution of enterprises of the Kingdom of Heaven among men; and we agree that this church, so sprung from the voluntary combination of individuals, is the distinctive embodiment of the Christian life on earth, having no peer among organizations as the authoritative and effective representative of our Lord here. We may differ as to some things that this church may do or must do in its own immediate field, but we agree that it must do these two things, edify itself in the divine life and preach the gospel to the unawakened. So far all Baptists agree.

But when we pass that point differences appear. When question is raised concerning the method by which the church, or the individuals composing it, may or must prosecute the same kind of work beyond the immediate reach of the church, different answers come, which have made and continue to make a serious volume of division and distraction in the denomination. The discussion of this problem is far from finished. It has been referred to many respectable committees, who have pondered profoundly, answered discreetly, and proclaimed silence complacently; but the problem declines to stay referred and the silence wakes up to talk again.

Stated roughly, there are two views among us; one that in missions the churches are to act as churches, singly or in combination, on the same principles embodied in themselves and through their own agencies under their own direction; the other, that the churches should pray and give for missions, send their prayers to the Lord, and their gifts to some outside organization, in which they are not represented and over which they have no control, the constituency and methods of that organization being this or that as may seem good to it.

This issue has existed among American Baptists for more than a hundred years, and the conflict over it has never ceased, but ranging all the way from the cordial exchange of preferences to acrimonious controversy, it has held its course with a result of incalculable demoralization and waste, incalculable because the data on which to calculate it are not available. These two conceptions first stood face to face organically in 1802. In that year the first Baptist missionary society in America, the Massachusetts, was established on the individual constituency solely, the individual membership being determined entirely by money. At the same time, the Shaftesbury Association (representing churches in Massachusetts, New York and Vermont) adopted the first plan constituting an Association a missionary organization. This was done after the plan had been submitted to the churches for a year under subscription to carefully consider it and pass judgment on it; and this plan, which was in its practical operation substantially that of the Massachusetts so-

ciety, rested through the Association on the churches, appealed to them for support and made no provision for any other membership. Now there were two bodies of Baptists, next door neighbors, of the same sort of people, simultaneously establishing these two pioneer missionary organizations on these two conceptions, and so first organically voicing this issue and delineating its contrast. Since then "the denomination" has been on both sides of the line, with interesting agility, and with many minor modifications, but with substantially the same issues.

It seems to me inevitable that any one coming fresh to this problem with the common Baptist ideas of the church and the commission under which it claims to act clearly before him, and with his mind free from all bias of partisanship, must be perplexed by the discord. He could hardly fail to feel that there must be some plan on which all Baptist churches could unite for the prosecution of all the work to which they are jointly called; or, failing this, he must suspect that there is error somewhere in their fundamental conceptions, or in the divine plan a curious deficiency of adaptation of method to commands. And if he should then attempt to find the fundamental spring of the erratic movement, try to put his finger on the hinge in our thinking on which the discord or the discussion turns, then I think he would find an excessive or misapplied individualism or independency.

He would find this overworked or misapplied individualism manifesting itself in two general ideas. First it is said that the commission to evangelize the world was not given to the churches, that it is an individual enterprise, that individuals have liberty unaffected by church relations for independent action, and that the individuals can best prosecute the work and meet their own responsibility by organizing aside from the churches, and in a larger freedom, as to constituency and combinations and methods, than is proper for the churches. Second, it is maintained that the individualism of the church itself is such, and carries in it such implications, that it is precluded from the combination with other like independent bodies sufficiently for efficiency in comprehensive enterprises, if not absolutely. And then if this fresh inquirer should work up the field thus opened to him, he would have more material than could be put into the space remaining for this article! And he would get a considerable part of his material from the past. Going back toward the beginning, he would find that up to 1814 the whole evolution of American Baptist life ran steadily along this line. Individual, Church, Association, Larger Organization. Individuals combined to make churches, churches combined to make Associations, and Associations combined to make state and other general organizations. Every Baptist state combination prior to 1814 was based on the Associations. The same was true of all other general organizations, that is, those overlapping state lines. The same is true, again, of all unsuccessful efforts to secure larger combinations, sectional and national. In this whole field the whole denomination came up to 1814 substantially and practically agreed on this point. All the rights of the individual were preserved in Associations; all the rights of the Associations were preserved in the larger organizations. Each rested back on its predecessor in this unfolding, and regarded itself as the product, the representative and the

agent of its predecessor. That all came about through a spontaneous process, as free as the wind and as logical as the life that it expressed. Freedom lost nothing and fellowship gained everything. There were assumptions, indeed, but they were called down; there were follies, to be sure, but they were rectified, and fellowship remained intact.

Whence came the discord and the collapse in this orderly unfolding toward wider endeavor of free Baptist life? In 1802, as we have stated, the Massachusetts Home Mission Society, a local organization, was instituted on a radically different basis, individual and money, ignoring in its constituency all Baptist character and all other character, separated from the churches and all other organizations. Other local home mission societies soon arose on the same plan. Later foreign mission societies embodying the same ideas appeared. The two schemes contested more or less for supremacy during the first decade of the nineteenth century. When the appeal from Judson and Rice pressed Baptists to secure, what they had unsuccessfully attempted before, a national missionary organization, those local missionary societies, on the individual and money basis, naturally led the way, and the delegates appearing in Philadelphia in 1814 were mainly, though not entirely, from those organizations. There and then these two currents of development collided, and the result was a compromise and a revolution. That compromise has come down to this day, and has brought its revolution with it. A compromise frequently carries a revolution in its pocket. This one is not an exception. It never will be an exception so long as Baptist leaders wish to be masters and Baptist people wish to be free, and these two conditions seem likely to last for a long time. This is part of what our fresh and unbiased investigator would discover. What he would do with his discovery is another story, too long to be told here. Philadelphia, Pa.

The Bible writers never speak slightly of sin. They always regard it as a tremendous and horrible reality. Its heinousness reached its climax in our Lord's crucifixion. Christ himself speaks of it in the form of rejection of him and his Gospel as the "damning sin," and sad and terrible in its effects. It converts men into slaves, and oftentimes into demons. It is base and malicious in spirit and in dominion. Men must turn from it, or perish. There is no escape from it save through redeeming blood. Such is the Scriptural representation. Is our age departing from this conception and picture of it? Many thinkers and writers to-day evidently regard the estimate of its enormity and consequence placed on it by Christ and his apostles as entirely too severe and too sweeping. There are tendencies in the popular mind in the same direction. Sin is spoken of and treated as a misfortune, and in some quarters it is a matter for joke and ridicule. If a non-Scriptural idea of sin gains a general acceptance or a dominating hold upon the rising generation, it will bring about a decline in Christian force, activity and influence. Few converts will be made to Christ. A moral retrogression will follow.—Presbyterian.

The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to heaven the rest.
—John Vance Cheney.

Cyprian on the Act of Baptism.

BY NORMAN FOX.

Cyprian of Carthage, one of the leaders of the ancient church, writing about the year 250 to one Magnus, who had propounded to him certain queries, says:

"You have also inquired what I think concerning those who have turned to God when in sickness and weakness, whether they are to be considered Christians in good and regular standing seeing that they have not been immersed in the water of salvation but it has been merely poured upon them. So far as, in my poor ability, I am able to comprehend the matter, I think that in the sacraments which pertain to salvation, when the case is one of strict necessity, God will grant his indulgence and let something less than immersion confer the whole benefit on believers. Nor should any be anxious when the sick are only sprinkled or poured upon, for the Holy Scripture says,—[Here he quotes Ezekiel, 'Then will I sprinkle clean water upon you, and certain passages in Numbers about the sprinkling of the water of purification]. Whence it appears that the sprinkling of water has equal efficacy with the full bath of salvation. But if any think they have not received the blessing since they have been merely poured upon, let them not be ensnared with doubt as to their salvation, but if they escape the ills of their sickness and recover, let them be baptized in the regular way. But if they cannot be baptized except with this ecclesiastical baptism, why should they be distressed? I have answered your letter so far as my poor and small ability is capable of doing and so far as in me lies I have shown what I think. But I would prescribe to no official that he go contrary to what he considers right for each must give account of his own conduct to the Lord."

This epistle of Cyprian to Magnus, which in its original Latin can be found in full in almost any ecclesiastical library, is the oldest extant plea for the use of affusion for baptism. And it shows beyond any possibility of denial that when it was written, that is, in the middle of the third century, the ordinary baptism was immersion. His saying that in a case of strict necessity, when a convert was too sick to be immersed, he might be sprinkled shows that in ordinary cases sprinkling was never used.

And this letter of Cyprian shows beyond all possibility of denial that the apostles never used anything but immersion as the act of baptism. It was written only a century and a half after the close of the apostolic age. Cyprian may have known men whose fathers had talked with those who had seen the apostles themselves baptize. Had the apostles ever used pouring for baptism Cyprian would certainly have known the fact and would certainly have adduced it here. But he pleads no apostolic precedent. He rests his case simply on Mosaic affusions. His use of such phrases as, "So far as I am able to comprehend," and "I have shown what I think," his saying that he does not wish to prescribe what others shall do, and his suggestion that those who have been sprinkled may on their recovery from sickness be immersed, shows that he was himself not certain about the propriety of the use of pouring, and that he knew of no case in which the apostles used it, which again shows that they never did use it.

He who would affirm that affusion was practiced, even in the rarest cases, in the apostolic age must take the ground that in only a century and a half this fact had been entirely forgotten in the churches, and this at a period when apostolic tradition was a matter of particularly earnest inquiry. The fact that in the middle of the third century the validity of affusion was questioned, and that even Cyprian only half affirms its propriety, shows that as late as the year 250 A. D. it was a novelty.

And one sees from this letter how sprinkling and pouring came to be used for baptism. Cyprian speaks of the

water of salvation. The idea had grown up in the church that one was saved in baptism, and that one who died unbaptized could not be saved. When, therefore, immersion was impracticable they thought it necessary to put something in its place. The use of pouring and sprinkling for baptism would never have been thought of in the church but for the belief that baptism was necessary to salvation. The fact that Baptists will use nothing but immersion, which is often impracticable, so that they have to leave many converts to die unbaptized, is the strongest statement on their part of the doctrine that water baptism is in no way necessary to salvation.

Family Prayers as we Have Them.

BY ALICE F. FIERMAN.

The late Prof. Wm. B. Chamberlain once remarked in our pulpit, "There is always time to do what you want to do," with emphasis on the "want." As a family, we have found that true in regard to family worship. We want it. We cannot get along without it. We have it. No, it has not always been easy to arrange. Our family is a busy and strenuous one—as most Chicago families are—but we think this is all the more reason why we need morning prayers.

As soon as the father is through his breakfast—whether the rest of us are, it matters not, for our muffin can wait, but his train can't—the "manservant and the maidervant and the stranger that is within our gates" gather in the dining-room. On the wall there is always kept a program, in the handwriting of a little child. This is changed from time to time. Our entire repertoire contains ten whole chapters. Just now the program reads:

Monday—Romans 12.
Tuesday—Beatitudes.
Wednesday—Psalm 23.
Thursday—1 Corinthians 13.
Friday—Psalm 1.
Saturday—Psalm 100.

The members of the household who are versed in the English language repeat the chapter. But those who are of foreign extraction and the "strangers that are within the gates" are allowed bibles, when necessary. The father offers a short prayer, calling each child by name (including the one absent at college) and we all, still seated at the table, unite in the Lord's prayer.

One morning, in the absence of the head of the house, the manservant, an earnest Christian, was asked to offer the prayer. Embarrassed, he replied, "I cannot pray in English," but when assured that it mattered not so much whether we understood, as whether God did, he prayed earnestly in Swedish.

On Sunday mornings we adjourn to the parlor. Then we sing "Safely through another week," repeat the 122d Psalm, read the Sabbath school lesson for the day, and the children recite the monthly hymn learned for the church service. We then pray together as we kneel.

"There is always time to do what you want to do." We have never yet found time to read a Sunday newspaper in our home. If morning devotions can be maintained in one family I cannot see why they may not be in all families—and without being called "a problem" either. For years we have stuck to it, in season and out of season; and in sickness and in health. We remember times in the past when the gathering together has been around somebody's bed. More than one trained nurse could testify to having been obliged to hustle things out of sight in order that the family might be allowed entrance to the sick room.

We will admit that lively children do not always look upon family prayers as a privilege. Play, or arithmetic, or the "Indian camp" in the back yard seem to be of more importance at times. And real, live children—outside the covers of a Sunday School book—are sometimes wont to remark, "O' goody! It's the hundredth Psalm this morning. That's short!" But the time is coming when the memory of those habitual midnight

verves and prayers may tide them over a dangerous pass in life's highway. And now, they are being influenced in many ways they do not recognize. One, and two, and sometimes three, of the neighbors' boys have a way of dropping in to join our simple morning devotions.

"There is always time to do what you want to do." Have some kind of family worship, if it is no more than the reading, together, of one verse of Scripture from a Bible scroll hanging on the dining-room wall. Our present form of family prayers evolved from that. If we positively could not get a majority together in the morning, we should do so at the evening meal. But we have found that no day's work has ever suffered for the few minutes used in this quiet way in the early hours. And we are sure that every day's work will suffer if we rush into the work and worry of the world, the school, and the kitchen without first—as a family—bowing our heads as if in a "Good Morning" to Him who rules our days.—Congregationalist.

The Voice of the Lord.

The voice of the Lord is everywhere, but the ears of mortals are dull. Happy is that man whose heart the voice of the Lord reaches. Happier still is he who does not refuse that voice when it speaks to him. Sometimes the voice of the Lord reaches the heart through a sermon. The hearts of thousands were stirred by the divine voice through the sermons of George Whitefield. Some remarkable instances are recorded of men and women who were moved to seek the Lord through the preaching of that great minister. Sermons of men who were not eloquent have often proved to be channels of the voice of the Lord.

That voice often reaches the heart through a single verse of Scripture. Mr. Spurgeon once repeated the passage, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life," in the Crystal Palace in London. He recited these words merely to try the acoustic properties of the great building, where he was to preach the following Sunday; but it happened that a workman employed in another part of the building, who could not see Mr. Spurgeon, heard those words rolling through open spaces and felt that God had spoken to him. He knew that the voice was the voice of a human being, but the words were the words of God, and they took deep hold of his heart and led him into the kingdom of God. A story is told of Mr. Wesley being waylaid by a highway robber, and after the thief had secured his booty and was leaving, Mr. Wesley said to him, "The day may come when you will regret the course you are now pursuing, and then it may help you to remember this, 'The blood of Jesus Christ cleanseth from all sin.'" The message went to the heart of the robber, and led him to give himself to God.

A song may be the channel through which the voice of the Lord shall reach the heart. Two Americans once sat in a gambling house far from home playing cards. The younger man leaned back in his chair carelessly humming a tune. It proved to be the tune so often sung to the words, "One sweetly solemn thought." The older player was much moved and rising said to his companion, "Where did you learn that tune?" "What tune?" he inquired. "The tune you were just now singing." "What was it?" When informed what tune he had been singing, he said, "I learned it in America." The other threw down his cards, saying, "I have often heard my mother sing that, and I shall never play another game. I shall never again enter a place like this. I have wronged you and led you astray. I am resolved henceforth to lead a new life." He went out to carry his good determination into practice. The voice of the Lord can reach the ear of a gambler while in the act of committing crime. Many years ago a minister in Fall Riv-

er was stricken with blindness. The people to whom he had ministered loved him and desired him to continue to preach to them. One of the deacons read the lessons and the lessons, and the blind preacher proclaimed the message of salvation as he did aforetime. He would ask those who visited him to read to him, and one day a young lady came in and he gave her a paper to read. It was a touching and earnest appeal for workers to come out West and teach the Choctaw Indians the way of life. She read it through to the last word, and handing the paper back to the pastor she said, "I will go." "Have you carefully considered the step?" said her pastor. "Yes, I was on my way to take a more serious step when I came in here this morning," said she; "I was on my way to the river to drown myself." Then she told her story. Her home was unhappy. She had become thoroughly discouraged and concluded that there was no use in her living, and she had resolved to end the matter that day. But seeing the face of her pastor through the window something moved her to go in and read to him. In reading the voice of God reached her heart, and she resolved to give herself to His service among His neglected children. It was a short time for such a mighty decision. Then the blind pastor glorified God and said it was a compensation for his affliction, for it had saved a young life and an immortal soul. She kept her promise and went. For years she served God nobly among those who sat in the region and shadow of death.

The voice of the Lord is calling at all times and in all places, but how few hear; and of those who hear how few heed the call. It is a strange infatuation that leads men to refuse the voice of the Lord.—N. Y. Christian Advocate.

OUR LORD'S EXALTATION.—I think I hear the song, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." The bars of many light are all unloosed; the pearly gates are all wide open swung; and as He passes through, mark you, the highest joy which swells His soul is that He has opened those gates, not for Himself—for they were never shut on Him—but that He has opened them for sinners. It was for this, indeed, He died; and it is for this that He ascends on high, that He may "open the kingdom of heaven for all believers." See Him as He rides through heaven's streets: "Thou hast ascended up on high; Thou hast led captivity captive; Thou hast received gifts from men." Ah! but hear the refrain—for this is the sweetest note of all the kymn—"Yes, for the rebellious also—yea, for the rebellious, also, that the Lord God might dwell among them." The scattered gifts of His coronation, the lavish bounties of His ascension, are still for sinners. He is exalted on high—for what? To give repentance and remission of sins. He still wears upon His breastplate the names of sinners; upon His hands and upon His heart does He still bear the remembrance of those sinners; and every day for the sinner's sake He doth not hold His peace, and for the sinner's sake He doth not rest, but cries unto God until every sinner shall be brought safely home.—Charles H. Spurgeon.

Too long a period of fair weather in the low Italian valleys creates such a superabundance of dust that the traveler sighs for a shower. He is smothered, his clothes are white, his eyes smart, the grit even grates between his teeth and finds its way down his throat; welcome are the rain clouds, as they promise to abate the nuisance. Prosperity long continued breeds a plague of dust even more injurious, for it almost blinds the spirit and insinuates itself into the soul; a shower or two of grief proves a mighty blessing, for it deprives the things of earth of somewhat of their smothering power. A Christian making money fast is just a man in a cloud of dust; it will all his eyes if he be not careful. A Christian full of worldly care is in the same condition, and had need look to it lest he be choked with earth.—Er.

I. Ought There to be But One Church in One City?

II. Ought Every Church to Have a Plurality of Coequal Pastors?

BY T. T. BAYNE, JR., D.D.

These two questions are quite distinct, but I have been asked to discuss them together. Let it be emphasized, in the beginning, that whatever the Bible teaches we are bound to believe, and whatever the Bible enjoins we are bound to do, however contrary it may be to our preferences and practices. A "thou shalt the Lord," ought ever to be an end of all controversy.

It is claimed that in every city where Christianity was planted in New Testament times, there was but one church, to which all the Christians in that city belonged; and that this is to be the rule for all time, in which Christians are under obligation to conform. Put into a syllogism, the argument is:

All that Christ and the Apostles practiced is binding for all time. Having only one church in one city was practiced by Christ and the Apostles. Therefore having only one church in one city is binding for all time. Making the syllogism general we have:

All M is P.

S is M.

Therefore S is P.

This is a valid syllogism, in Barbara. If the premises be admitted the conclusion cannot be denied. It is not enough, however, to try to prove only one premise and to assume the other; and that is just the defect in the reasoning of those who make the claim, stated above. Their efforts are given to establishing the minor premise; leaving the truth of the major premise to be assumed without argument. Hence, were we to concede, which we do not, that the minor premise has been established, we could none the less deny the conclusion.

That the major premise is false, can be best made to appear by a *reductio ad absurdum*. Letting the major premise stand as it is, and the form of the syllogism remain the same, but by simply changing the value of S, which in no way affects the validity of the reasoning we have:

All that Christ and the Apostles practiced is binding for all time. Wearing flowing robes was practiced by Christ and the Apostles. Therefore, wearing flowing robes is binding for all time.

All M is P.

S is M.

Therefore S is P.

The argument is precisely the same, and the reasoning is correct, although the falsity of the major premise destroys the validity of the conclusion. Again:

All that Christ and the Apostles practiced is binding for all time. Reclining at meals was practiced by Christ and the Apostles. Therefore reclining at meals is binding for all time. Here we have the same argument exactly.

All M is P.

S is M.

Therefore S is P.

We are not aware that any effort has been made, in this connection, to prove that all which Christ and the Apostles practiced is binding for all time. That has simply been quietly assumed by those who claim there should be but one church in one city, and wrongly assumed, as we see.

Now I know that some persons claim in regard to immersion, that although Christ and the Apostles practiced it, it is not binding upon us; but was simply adapted to the conditions of those times. To this the answer is obvious. We are commanded to be immersed; that being the meaning of the language given, and the practice of Christ and the Apostles, and that meaning. When Christ did a certain thing calling it baptism, and commanded us to be baptized, He must have intended that we do the same thing. Were there, however, no command to be baptized and no teaching on the subject in the New Testament, the simple fact that baptism was observed in Apostolic times would not bind us. We are bound to do what is enjoined and to believe what is taught, but not to do all that Christ and the Apostles did.

We might close the first question here, not being logically bound to go any farther. The syllogism, though correct in form, falls with the fall of the major premise, even though the truth of the minor premise be admitted.

The burden of proof rests with those who claim there should be but one church in one city. Dr. Alexander Carson and John A. Broadus are right in saying that the burden of proof rests with him who avers. Since the burden of proof rests with the other side and their proof fails, their case should be dismissed.

Add to this that "there is a presumption in favor of existing institutions," and will this be overcome by decisive argument the advocates for a change fail utterly to make out their case. All along we have had several churches in large cities, and the presumption is in favor of that order; hence that order should stand until a clear case is made out against it.

Though for the sake of argument we might concede the truth of the minor premise of the syllogism, and admit that during the Apostolic age it was the uniform custom to have only one church in one city, yet it is proper to say that even that has not been proved. There is reason, for example, to believe that there were at least two churches in Rome. It is significant that the Epistle to the Romans is not directed to the church at Rome. Both Epistles to the Corinthians are directed "to the church of God which is at Corinth," indicating that there was but one church there. While in writing to the Romans the Apostle addresses himself "to all those who in

Rome, beloved of God, called saints." Why this difference, unless it be because there was only one church in Corinth and more than one in Rome? At least, this mode of address fits the idea that there were at least two churches in Rome.

In sending his salutations to different parties in Rome, Paul (Rom. 16:5) mentions Priscilla and Aquilla and adds, "Likewise greet the church which is in their house." This cannot embrace all the Christians in Rome gathered in one church, for that would include all the parties separately named, and, moreover, as Godet says "this is distributive and supposes other places of worship." Since a whole church, called "the church" was "in their house," there must have been more than one church in Rome. Note also (1 Cor. 16:19), Col. 4:5 and Philemon 2: Tholuck (Lange—Rom. 16:5) suggests that there were five churches in Rome. There may have been more than one church in other cities also, and probably there were, on occasion arose for them. The early Christians had no houses of worship and no facilities for gathering large indoor assemblies. They met in "upper rooms" and at such places as were convenient. Sometimes only two or three met, "Where two or three are gathered together in my name, there am I in the midst of them."

The Apostle Paul commends Phoebe, "a servant of the church at Cenchrea," showing that there was a church in that place. Now Cenchrea was only six miles from Corinth, and there was a good road between them. In many of our cities churches are much more than six miles apart. Since it was right to have separate churches at Corinth and Cenchrea, only six miles apart on a good road, how can it be wrong to have separate churches farther apart than that, in our cities. Then the people of Corinth and of Cenchrea were homogeneous, and spoke the same language, and were in our modern cities we have different races and diverse tongues.

It should be borne in mind that the Jews had several synagogues in one city. In Jerusalem, for example, Mr. L. N. Dembitz says there were over three hundred Jewish synagogues. Paul speaks (Acts 24:12) about the "synagogues" in Jerusalem, using the plural. He directed letters to the "synagogues" in Damascus (Acts 9:2), and when converted and still in Damascus he preached "Christ in the synagogues." Many claim that the first churches were modeled after the Jewish synagogues, but whether this be true or not, certainly the plurality of synagogues in a city renders probable a like plurality of churches.

OBJECTIONS.

There is a refreshing *seriatim* the assumption that Christ taught that there should be only one church in one city, though not a syllable from Him has been cited favoring such a position, and then proceeding to defend the wisdom of Christ against objections to this one-church-in-one-city theory, as if objections were not made to Christ! The very point is that Christ did not so teach. On this we say:

All that Christ taught is wise. Having only one church in one city is not wise. Therefore it is not what Christ taught.

All P is M.

S is M.

Therefore S is P.

This syllogism is valid and in Camestres. If the premises be true, the conclusion follows: The major premise goes without saying among old-fashioned Baptists, and it is here assumed. The minor premise remains to be established, viz., that having only one church in one city is not wise.

First—In large cities like New York and Chicago, where there are great varieties of heterogeneous populations, it is impracticable to have them all in one church, unless there be a central power over them, equivalent to a Roman Catholic, or an Episcopalian, or a Mormon Bishop. To have American, Germans, Italians, Swedes, Negroes, Chinese, etc., as coequal members in the same church, with no sacerdotal or central authority to compel acquiescence, would produce pandemonium. Very soon they would split off and form consanguineal organizations.

Second—There are variant and antagonistic beliefs held by the Christians in any given city. To bring them together in one church would cause contentions. If the Baptists, Roman Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, Disciples, Adventists, Dowrites, etc., etc., in Chicago, for example should be brought together in one church, it would require no prophet to foretell the result. "Can two walk together except they be agreed?"

Third—Baptists cannot favor bringing all the Christians in any city into one church, because we hold that baptism is a prerequisite to church membership; and we do not admit the alleged baptism of those other Christians. We cannot recognize as church members those who have never been immersed but have been sprinkled in infancy; though we can recognize them as Christians.

Fourth—On many points our system of doctrine differs radically from what is held by others, when we admit to be Christians. Now if all the Christians in a given city were united in the same church, the Baptists would be in the minority and the majority would control the teaching of such a church, and hence, what we believe to be important truth would perish.

Fifth—Even were all the Christians of a given city homogeneous in faith and in affections, it would be unwise to have them all in one church. Such a church would not develop the individual gifts, nor the activity of the members. Nothing develops when men continue to receive a milk upon them. People will not develop as a mission under control of a large church, as they will as an independent church. Hence, wherever the conditions warrant, independent churches

should be organized. It is true sometimes churches are unwisely organized, and prove unable to cope with the conditions around them; but this does not affect the principle that whenever the conditions do warrant, an independent church should be organized.

Walnut Street church did not err in making McFerran Memorial and Twenty-second and Walnut St. churches independent bodies. Up to a certain point a worshipping assembly should be a mission, but beyond that it should be a church. It is true that in some places there ought to be independent churches, but in those places the conditions never warrant the organization of independent churches. What those conditions are, I cannot now take time to discuss.

I do not say that those who hold the one-church-in-one-city theory intend to favor bringing all Christians of all faiths into one church; for I am sure they do not, at their position logically involves this. To give this up surrenders their stated claim. The claim is that in the Apostolic period, there was but one church in one city, and to this church all the Christians of that city belonged, and that this practice is perpetually binding upon Christians of all ages. If it is binding, it is binding. It cannot be modified and be regarded as partly binding and partly non-binding. The line of separation is drawn, the curtain is surrendered.

I submit, therefore, that I have established the minor premise of my syllogism, and since the major premise is admitted, and the reasoning is valid (Camestres) the conclusion follows:

All that Christ taught is wise.

Having only one church in one city is not wise.

Therefore it is not what Christ taught.

The claim that what is now wrong in our churches would be righted, if we would have only one church in one city, is wholly gratuitous. No facts are cited, or can be cited, in proof of such claim. Indeed I might make an argument entirely analogous to the one made by the advocates of this theory, under examination, to prove that all our churchills came from our departure from the Apostolic practice of holding meetings upstairs. I do not recall a single instance where it is stated that Christ or the Apostles held a church meeting on the lower floor. Jesus had the disciples prepare an "upper room" for Him, and that he instituted the "Lord's Supper" (Mark 14:15). It is probable that the meeting mentioned in Luke 24:33 was in an upper room, though it is not stated. In Acts 1:13 we find the "hundred and twenty gathered in an upper room." Peter raised Dorcas in an "upper chamber" (Acts 20:8). Christ directed his disciples to prepare "upper rooms" (Matt. 20:27). Other passages can be cited, and it might be claimed that if our churches wish apostolic power and endowment of the Holy Spirit they must conform to the Apostolic practice, of holding their church meetings upstairs. This is not given as a valid argument at all, for even if it could be shown that in every case the primitive Christians met upstairs, unless there were some teaching on the subject, that practice would not be binding upon us. Whatever the Bible teaches we are bound to believe, and whatever the Bible enjoins, we are bound to do, till the end of time; but not what the Bible tells us what the early Christians did. This is given simply as an illustration of the method of argument which I am opposing.

We have now seen that the argument in favor of having only one church in one city breaks down. If it be conceded that this was the practice in the first century, it is not binding on us now, any more than it is binding on us to wear flowing robes, since there is no teaching in Scripture to that effect; while in all probability there were two churches in Rome, and this may have been true in other cities in Apostolic times. That argument breaks down also because such a practice is unwise and impracticable. This is practically admitted by those who make the argument, since they show no disposition to follow up their reasoning. If they really believed this order were wise and practicable, they certainly would urge that two churches in Rome, and this may have been true in other cities in Apostolic times, in striving to bring all the Christians of Louisville into one church. Hence, we are safe in concluding that the New Testament does not favor the theory of only one church in one city, and that it is unwise to attempt to carry that theory into practice.

Let be remembered that it was by combining local congregations into one organization that diocesan episcopacy sprang up. See Neander, Hist. I. pp. 202-3. Of all the trusts, the religious trust is the worst.

On the second question I must be brief. Ought every church to have a plurality of co-equal pastors?

It is certain that some of the churches planted by the Apostles had a plurality of elders, though it is not certain that all of them were the same. There were elders in Ephesus (Acts 20:17). We read that after visiting Derbe, Lystra, Iconium and Antioch, Paul and Barnabas "ordained them elders in every church" (Acts 14:23), showing that those churches at least had a plurality of elders. Titus was directed (Tit. 1) "to ordain elders in every city, and it is said that there were five elders there; and but one church for these cities were in Crete. James tells those who are sick to "call for the elders of the church," in a way that indicates that it was quite common, to say the least, for the churches to have a plurality of elders.

We cannot say that a plurality of elders is essential to the existence of a church, since the church may exist before it can have any elders at all. And, furthermore, there may be no material in the church to furnish a plurality of elders. If three or four or five believers can form a Gospel church, it necessarily must be one without a plurality of elders. It is not claimed that

there is any command requiring every church to have a plurality of elders, and so the churches are left to determine the matter under the guidance of the Holy Spirit, according to the conditions in each case.

While there are no grades among them, according to the New Testament, all elders being preachers, ruling lay elders being unknown till John Calvin invented them, it does not appear that the elders in any church were co-equal pastors. In the case of Archippus all the facts we have are on the side of his being sole pastor. The church at Ephesus certainly had a plurality of elders, and yet John writes "to the angel of the church of Ephesus," singling out one of those elders, whose relation to the church was manifestly different from that of the others. Similarly he writes "to the angel of the church at Smyrna" "at Philadelphia," "at Thyatira," etc. It is agreed that "angel" here means pastor. So while these churches had each a plurality of elders, they had each but one pastor. Surely James was sole pastor of the church he served in Jerusalem. See Acts 12:17; 15:13; 21:18; and Gal. 2:12.

It is significant that when Paul writes to Timothy setting forth the qualifications for the office of bishop and deacon, he uses "bishop" in the singular and "deacons" in the plural (1 Tim. 3:1-13). This is a true saying, if a man desire the office of a bishop, he desireth a good work. The bishop then must be blameless, &c., and "Likewise must the deacons be grave, &c." Thus it appears that each church had one bishop and a plurality of deacons.

Many practical difficulties in the way of a plurality of co-equal pastors will readily suggest themselves, and I need not take time to discuss them.

The second question must therefore be answered in the negative, each church ought not to have a plurality of co-equal pastors.

[The above is the paper presented at the Baptist Convention (Conference in this city, on Monday of last week.)

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.

BOOKS

Sir Mortimer. By MARY JOHNSTON, Author of 'To Have and to Hold,' etc. 12mo, pp. 350. New York: Harper and Brothers, \$1.50.

In this story of "Sir Mortimer" the reader is carried back to the Elizabethan times, when the noblest knights went forth, in buccanier fashion it may be, but with love for country and queen, to battle with Spain for the mastery of the sea, and for the gold of the new world. The writer in this, as in her other famous novels, catches and produces the spirit of the age as few can do. In the very language and style of that great and beautiful period, the brave and noble courtiers, the stately dames, and the sailors of the sea step out from these pages with all the dignity and ease of those bygone days. The story opens just before the sailing of three ships for the Southern sea, to capture a famous island, one of these ships, the *Cygnet*, being commanded by Sir Mortimer Ferne, the knight of princely honor and pride. Victory crowns their every conflict until they reach the Spanish fortress of Nueva Cordova. There the treachery of the Spaniards is more than the English can cope with. Disaster, trial and imprisonment follow, but worse than all the wily Spanish governor so manages as to send forth the noble hero, disgraced in the eyes of his countrymen. From this on to the end of the story, the reader is carried pell mell into the thick of the plot, hardly stopping to draw breath till the climax is reached. We will not spoil the story by disclosing the plot. It is a clever one, and splendidly handled. Especially is one attracted by some of the noble and beautiful characters that are portrayed—the noble little Robin-a-dale, who loves and trusts his master, Sir Mortimer, to the end; Sir Phillip Sidney, Sir John Nevill, Master Arden, Sir Francis Drake, and then the lovely heroine, Demaris Sedley. Miss Johnston never fails when she comes to love- and love-making. Her descriptions, too, lovers and love-making. Her descriptions, too, of nature are always beautifully poetic. Miss Johnston is a writer of real romance. Her stories are not simple fiction, but a portrayal of some historic and romantic period that furnishes its noble types of chivalry and knight-hood. In some respects, we would venture to say, this story does not quite equal some of her others; the interest is slow in the beginning. But so intense is the story afterwards that one does not stop to criticize.

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A letter just received by the Century Co. from a Nome, Alaska, dealer states that up in far away ice-bound Nome his sales of *The Century* last summer averaged fifty copies a month. That there are at least fifty families in Nome, out of ordinary from the world six months of the year, who care enough for a magazine of *The Century's* rank to make the sacrifices necessary to secure it, will give most persons a new idea of the people of that distant, frigid town.

Sunday-School Lessons

SUNDAY, MAY 8.

WATCHFULNESS.

Luke 12:35-48.

Motto Text—"Blessed are those servants, whom the Lord when he cometh shall find watching."—Luke 12:37.

"Let your loins be girded about, and your lights burning."—The parable represents the servants in the night ready for their Master's coming, and not knowing at what moment he may appear. The long oriental robes were gathered up and fastened under the girdles that they might not hinder the servants in moving quickly when he came. To fasten these up was but the work of a moment, but they would not leave the least thing undone in their eagerness to be ready. The lamps were necessary to be able to walk quickly and safely. They were, like our lanterns, to be carried in the hand. We must be all ready for the Lord's coming; living just such a life as we would wish to live if we knew he was coming to-night.

"And ye yourselves like unto men that wait for their Lord, when he will return from the wedding."—The wedding is that of a friend which he has attended. The hour of his return was uncertain, and that very uncertainty made the servants more vigilant. Is it not strange that the very uncertainty of the hour of death makes men not more diligent to be prepared to meet their God, but rather more careless in putting off seeking the forgiveness of their sins? There was never a time when this lesson was more needed than in these days when we are so much in danger from the rush of modern life of forgetting the duty of being constantly ready for the coming of the Lord.

"Blessed are those servants whom the Lord when he cometh shall find watching."—It is of his second coming he is speaking. Are the churches looking for this, and longing for it as they ought? But whenever the Lord may come visibly, with his angels to judge the world, one thing is sure. He is coming to each one of us individually in death. It may be to-day, it may be to-morrow. But certainly within a few years at longest, years that are soon spent as a tale that is told. And it is the part of wisdom to be ready for any great event which is sure to come, and may come at any moment.

"What the Saviour enjoins is not curiosity; but the watchfulness and diligence that overlooks no duty, indulges no indolence. The last thing that would please a master would be idle curiosity which would make the servants neglect their work to stand outside the door, gazing to catch a glimpse of his return."—Glover.

A faithful servant will have everything ready for the coming of his looked-for Master. He will go over all the house very carefully to see if none of his duties have been neglected. He has given his disciples already eighteen hundred years to get the world clean and pure. How have they done this duty? He has told them to preach the Gospel to every creature. What would he say

Peculiar To Itself

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of Hood's Sarsaparilla.

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with eczema and some other bad my eczema. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see to walk as well as ever."—Sam A. Hazzard, Wilkes, N. C.

Hood's Sarsaparilla promises to cure and keep the promise.

should be come to-day and see how we are failing to obey his command.

"Verily I say unto you, that he shall give himself, and make them to sit down to meat, and will come forth and serve them."

Human thought stands fairly paralyzed before the greatness of that promise. What it means we shall not know till the marriage supper of the Lamb. "And if he shall come in the second watch, or come in the third watch."

The Jews divided the night into three watches, afterwards into four, as the Romans did. As the night passed on and he did not come, the servants would be in danger of ceasing to expect him, and therefore grow careless in their preparations to meet him. But blessed those whose thought was for their Master and his commands to them, and who strove to be ready to receive him as if every moment his voice would be heard.

"And this know, that if the good man of the house had known what hour the thief would come."—Death is coming to us like a thief in the night to break through the clay tenement in which the soul lives. But if the life is hid with Christ in God, let him come when he may, he can steal nothing from us. "Be ye therefore ready also."—Let each one ask himself, if he is ready to meet his judge. "For the Son of Man cometh in an hour whom ye think not."—To the world, to us individually. It is appointed unto man once to die and after death the judgment.

"Then Peter said unto him, Lord, speaketh thou this parable unto us, or even to all?"—That the promises of future glory were for the apostles, Peter had no doubt. But all were to share. His Lord answers with the parable of the faithful and unfaithful servants.

"Who then is that faithful and wise steward?"—The stewards, those who, by their faithfulness and discretion had won the confidence of their Lord that he made them overseers of his affairs during his absence. Among the duties of the head steward a very important one was to see to the feeding of the other servants so that all should have enough, and there should be no waste of the Lord's substance.

"I present to each servant whom his Lord when he cometh shall find so doing."—This is what the Lord means by watching. Doing in his fear and with an eye single

to his service what is our appointed duty in our daily lives. Each servant are the joy of their Master. They honor him in their homes and in their business, and he shall delight to honor them in the kingdom of his Father. "He will make him ruler over all that he hath."—Another of the great promises whose meaning we shall not know till we have gone home. "But and if that servant say in his heart,"—however loud may be his professions of zeal in the Lord's service and desire for his speedy coming. "My Lord delayeth his coming."—The day of reckoning is far off. Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. Every man who puts off seeking the pardon of his sins because death is far away, imitates the folly of this steward.

"And shall begin to beat the menservants and maidens."—Act tyrannically over those under him. "And to eat and drink and to be drunken."—Wasting in riotous living the means entrusted to him. Everything which we have, time, talent, influence, money, is entrusted to us as stewards to be used for God. And he holds his stewards to strict account. Our Lord intimates plainly here, as he does in other places, that he is not coming immediately.

"The Lord of that servant will

CAME FROM COFFEE

A Case where the Taking of Morphine Began in this Coffee.

"For fifteen years," says a young Ohio woman, "I was a great sufferer from stomach, heart and liver trouble. For the last 10 years the suffering was terrible; it would be impossible to describe it. During the last three years I had convulsions from which the only relief was the use of morphine.

I had several physicians nearly all of whom advised me to stop drinking tea and coffee but as I could take only liquid foods I felt I could not live without coffee. I continued drinking it until I became almost insane, my mind was affected, my whole nervous system was a complete wreck. I suffered day and night from thirst and as water would only make me sick I kept on trying different drinks until a friend asked me to try Postum Food Coffee.

"I did so but it was some time before I was benefited by the change, my system was so filled with coffee poison. It was not long however, before I could eat all kinds of foods and drink all the cold water I wanted and which my system demands. It is now 8 years I have drank nothing but Postum for breakfast and supper and the result has been that in place of being an invalid with my mind affected I am now strong, sturdy, happy and healthy.

I have a very delicate daughter who has been very greatly benefited by drinking Postum, also a strong boy who would rather go without food for his breakfast than his Postum. So much depends on the proper cooking of Postum for unless it is boiled the proper length of time people will be disappointed in it. Those in the habit of drinking strong coffee should make the Postum very strong at first in order to get a strong coffee taste." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

come in a day when he looketh not for him."—What a solemn sermon those words preach to the impatient who have not made their peace with God! They reckon on long life—they reckon time for getting ready at last. Suddenly the summons comes. "And will cut him in sunder."—A sudden and terrible punishment. Cutting a man in sunder was a well known punishment for flagrant crimes. "And will appoint him his portion with the unbelievers."—And that portion is the eternal wrath of God resting upon all who have not believed in the vicarious atonement of Christ to the saving of their souls. High position in church or state adds to a man's responsibility; to his reward if his duty is well done, to his punishment if he is unfaithful.

The next verses contain a solemn warning for those who are raised in Christian lands and have heard the law of God. God holds us to a strict accountability for all the opportunities and the talents which He has given us.

FROM CONSTANTINOPELE.

I would like to write a few lines to my friends who read the Recorder, as I have not time to write many letters. It was 4 p. m., March 8, 1904, when the cables of the Grosser Kurftur were loosed that the stately ship might set sail from New York Harbor. There were 811 as jolly passengers as ever sailed from any port.

After we passed the lighthouse of Sandy Hook, the faithful pilot bade us "good-bye," and it was not long until the god of Neptune demanded a heavy duty upon everything that had been masticated in the last twenty-four hours; his claims were so urgent that most all decided he had a just claim and that a liberal contribution was the only thing suitable to the occasion; in fact, many gave up all they had and struggled for more. Judging from their efforts one would think they believed in the final perseverance of the saints, and from their persistence in giving one would think it had become a habit of which it was hard to reform. It was evident that everything "came up" to expectation, except all were booked to go by ship while many, for days, persisted in going by rail; but like all other enthusiastic Americans, we soon settled down to the even tenor of our way. Early Sunday morning the sailor boys had marked off the usual shuffle game, but when they saw the people were going to spend the Sabbath in worshipping God, they quickly erased the shuffle game, and in less than five days it is said that the saloon keeper on board was the only person discouraged. This is the way to break up Sabbath-breaking and the saloon—let the people be of one mind and one purpose.

Wednesday, March 16, a beautiful sunny morning, weather delightful, breezes balmy, the people happy and gay as we silently approached Funchal in Madeira, the Switzerland of the sea. That which had vexed the imagination of many then became real. Of course we met the beggars, but all people in the East are not beggars. It so happens that the tourist meets with more of that class; the children of the better class do not beg but there are few. A gentleman of our party stopped to listen to the impetuous plea of some children, and in a few moments there were forty or more around him. I thought at first he was celebrating an oc-

plans' home; they gathered around him like ants around old cheese. But I shall not attempt a description of the island.

After a stay of thirty-six hours in the beautiful little city, we steamed away leaving the natives glad; the beautiful houses nestling and clinging to the mountains, the clouds hovering over all and the sunbeams' slight bringing silver beams upon land and sea. Under these circumstances the cruise bade a happy, yet a regretted, farewell to the city of its first love.

In three more days we reach Gibraltar. I have long wanted to see Gibraltar, for I have long felt that the night of it would impress upon me some great truth of God's Word. When I saw it and realized that it is the gateway to the possibilities of political power touching the East and also to most that is cultured and holy. Governments understand that these are strategic points; that these points must be fortified. So England put forth her conquering hand and secured the faith of possibilities once delivered to the sons of progress.

See how jealously England guards that point by day and night, for if she surrenders it, the Mediterranean is open largely to influences which would stamp countries of the East with a civilization from which the nations of progress have escaped. Let God's people surrender certain fortified truths—yea, let Baptists become "liberal minded," and we surrender possibilities which shall make our neighbors regret and our children weep.

As we steamed away into the classic waters of the Mediterranean, it seemed that every visible agency joined hands for the completion of a perfect day, and the bidding us a charming good-bye. The British lion by his restful position asserted his chieftainship; the imperial vessel bearing the German Emperor nestled in the peaceful waters of the harbor, while the band struck the silver cord of three great nations, set to the music of "My country 'tis of thee, sweet land of liberty." Just then the setting sun put forth his poetic hand profuse with color, and painted pictures of majesty and glory upon the sky—piled the clouds like ocean billows upon the horizon, and crowned the city of Gibraltar with the diadem of a perfect day, while the moon modestly appears to dissipate the shadows of the coming night and clothe old ocean with the golden splendors of the sun-set sky.

Our minds being pregnant with great facts, our hearts smothering with noble purposes, our eyes moved to tears by magnificence, we felt assured that we were on the highway to the rich vistas of power and culture.

Time will forbid me to speak of Malta, Algiers, the classic Athens and the historic Constantinople, where we are now.

After we return to Rome, Bro. J. W. Millard and I have planned to go through Italy, Switzerland, Germany, France and on to London, sailing for home June 8th.

How I should like to see a copy of the Recorder! With love to all that read these pages.

Very kindly yours,
HENRY C. RUSSELL.
Constantinople, March 30.

Take care of your giving and God will take care of your getting.

Atheism can never be an institution, for it is a destitution.

CRUMBS FROM THE CRESCENT CITY.

BY THE REV. GILBERT DOBBS.

The Baptist host of New Orleans (not a very great host yet) are moving along with buoyant tread toward the day of their triumph. That day has not yet dawned, though the prophetic eye can already discern some auspicious signs of the dawning. The Baptist churches of New Orleans have had a pretty hard road to travel. Their path has been through pestilence and flame, through the bogs of internal dissension and over the crags of overwhelming odds. But, thank God, the Great Shepherd's crook hath not entirely disappeared from before us, though that rod hath betimes fallen rather heavily upon our backs. We somehow feel that now we must be very near the green pastures and the waters of refreshing. The several pastors and churches are now united, perhaps as never before. A great hunger hath united us—a hunger for the redemption of a great city godless and unconcerned. We are beginning to see that the most herculean efforts must be put forth to stay the black tide of vice and sin that threatens to engulf us. The forces on the field are grappling heroically with the problem, but we feel that our numbers and equipment are pitifully inadequate to meet the demands. We must reinforce or capitulate. But why surrender? The Baptists of the South are wise enough and great enough and generous enough to do what God calls them to do. Would it not be an exceedingly fine thing to capture for Christ and the Baptists a point of such strategic importance as the Crescent City? New Orleans is destined to be one of the largest, wealthiest and most influential cities of the new world. While only twelfth now in point of population, it is sixth in the way of commercial importance or business transacted, as the bank clearings of the past few months conclusively show. The eyes of the world are turned this way. The city is growing at an astonishing rate. Its future is assured.

Mr. Charles M. Harvey, a Western historic-political writer, predicts in *The World's Work* that the Panama Canal will "shift the country's trade center to the Mississippi valley." A deep waterway will be built from Chicago to the Mississippi River, St. Louis will become a seaport by way of the Mississippi and by way of the lakes, commerce from all the great cities from Pittsburg to Denver will feel a tendency Gulfward, and New Orleans, which once held third place on the roll of American cities, and is now twelfth, will regain her old position, or better. The 20,000,000 acres of "drowned" lands along the river will be reclaimed, and will double our crop of cotton. Such are Mr. Harvey's predictions. He says:

"A bill for the construction of a ship canal by the National Government from Chicago to the Mississippi River (utilizing Chicago's drainage canal) and for the deepening of the Mississippi down to Cairo is before Congress. The Panama Canal sentiment will push this measure to enactment. Into this waterway from Lake Michigan downward to the Gulf will be diverted a large part of that vast stream of freight which flows through the 'Boo' Canal between Lake Superior and Huron, and which now moves eastward through the other lakes (or through Canadian canals) and the St. Lawrence, or by way of the Erie Canal and the Hudson River to the Atlantic. This shifting of the main channel of commerce will have stimulating effects on Chicago, St. Louis and New Orleans as compared with Montreal, New York, Philadelphia and Baltimore. Just as Antwerp, by the magnificent canal system tributary to it, has just displaced Hamburg as the third seaport of the world. Through the 'Boo' in 1903 passed 35,000,000 tons of freight—three times as much as was carried by the Suez Canal. A great portion of this immense traffic will move toward the Gulf, and will be reinforced by much of the freight originating east of the canal for hundreds of miles, as well as by a large part of that originating at Chicago and on Lake Michigan."

"The Mississippi Valley is the industrial and social heart of the United States. It is the most populous watershed on the globe and the richest in natural resources. For decades past it has been the country's political center. It has contributed every elected President, except Cleveland, since Buchanan. In this fight for industrial and commercial supremacy it will be practically invincible."

Now what shall we do with this open door and effectual? Shall we go in and possess the land? The spies of the Lord's journeymen have occasionally peered into this goodly land, and have given out an evil report. The situation, they say, is hopeless. There are giants in the land and the servants of the Lord are pigmies. The workers can hardly aspire to mediocre honors. The personnel of the resident saints are away below par. The churches have no *esprit de corps*. I protest against this view. It is pessimistic; it is Hogarthian, and is lacking in true perspective. True, we have a very wicked city, veritably a troubled sea kicking up mire and dirt; true, the strongholds of sin are well fortified and the pleasure-loving public is inclined to wink at iniquity; true the Anankim are abroad and the devil is rampant. But it is likewise true the saints have some small courage too. David with his sling may be found among them, and many other stout champions to defend the faith. The four churches are by no means dead. With an aggregate membership of only 1,000 souls, they are making creditable progress in the face of the direst difficulties. The pastors of our churches (excuse the seeming boast) are said to compare favorably with the best Protestant ministers of the city, and under their leadership the cause does not bid fair to languish.

HAS A SAY

The School Principal To An Abolish Food.

The Principal of a High School in a flourishing Calif. city says: "For 23 years I worked in the school with only short summer vacations. I formed the habit of eating rapidly, masticating poorly which coupled with my sedentary work led to indigestion, liver trouble, lame back and rheumatism."

"Upon consulting physicians some doped me with drugs, while others prescribed dieting and sometimes I got temporary relief, other times not. For 12 years I struggled along with this handicap to my work, seldom laid up but often a burden to myself with lameness and rheumatic pains."

"Two years ago I met an old friend, a physician, who noticed at once my out-of-health condition and who prescribed for me an exclusive diet of Grape-Nuts, milk and fruit."

I followed his instructions and in two months I felt like a new man with no more headaches, rheumatism or liver trouble and from that time to this Grape-Nuts has been my main food for morning and evening meals, am stronger and healthier than I have been for years without a trace of the old troubles."

"Judging from my present vigorous physical and mental state I tell my people Methuselah may yet have to take second place among the old men, for I feel like I will live a great many more years."

"To all this remarkable change in health I am indebted to my wise friend and Grape-Nuts and I hope the Postum Co. will continue to manufacture this life and health giving food for several centuries yet, until I move to a world where indigestion is unknown." Name given by Postum Co., Battle Creek, Mich.

Ask any physician what he knows about Grape-Nuts. Those who have tried it know things.

There's a reason. Look in each package for the famous little book, "The Road to Wellville."

our Bible and the Mormon Bible? —J. R. Jenkins.

Satan and his work against the church—R. G. Brown and W. R. Gardner.

Scriptural evidences of acceptable prayer with God—Russell Stuart and Bro. Posey.

Scriptural duty of parents to their children (Deut. 6.2; Eph. 6.1, 2)—J. F. Jones and B. F. Stuart.

"Be ye all of one mind"—J. W. Gill, R. Ragan.

Skeleton of a sermon on Eph. 2:1—P. M. Knight.

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The Bible evidences of the call to the ministry—Jack Goodman, Jerry Matherly.

The law of the Lord governing His Supper—Bren. Howerton and Danks.

If any brother has been overlooked, let him select his own subject and come prepared. We will also add that the new house of worship will be dedicated on Sunday at 11 a. m. Whoever will, let him come and participate in the exercises.

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- R. T. MAYHUGH, J. E. GARDNER, J. P. TAYLOR, R. J. WATKINS, CTK. Committee.

DEAR RECORDER:

I write to say that we have just closed a meeting here in Cloverport which I trust and believe will be far reaching in its influence as it relates to point of time. Indeed, I believe it has given us all strength for a steady and more rapid climb up the hill of Zion. The meeting lasted for thirteen days, and was well attended at both the afternoon and night services.

Bro. C. J. Bolton, of Orell, Ky., rendered us most valuable and acceptable aid, and made a very deep impression by his sound Gospel sermons, which will speak for God even in days to come. As a result there were several conversions, one reclaimed, one by letter and one by experience and baptism, with the church somewhat revived and encouraged.

I find much work for the pastor, and I trust he may have the strength and ability to do it. I find the WESTERN RECORDER a great help in many ways, and it has a host of friends in these parts.

I am hoping I will be able to attend the Southern Baptist Convention at Nashville in May.

With a hearty invitation to the editors of the WESTERN RECORDER to visit us at Cloverport when it suits their pleasure and convenience to do so, I subscribe myself Yours for the faith, S. O. CHRISTIAN, Cloverport, Ky., April 18.

LADIES

ORDER BY MAIL.

No matter what size you are, we have the latest styles in ladies' waists, blouses, and dresses. (NAME TO YOUR ORDER) Write for samples and styles. Satisfaction guaranteed. Best of references.

NEW IDEA SKIRT CO., 924 & 926 W. Main Street, Louisville, Ky. Mention WESTERN RECORDER.

SKIRTS

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



Mrs. E. Austin.

An interesting letter to our readers from Mrs. E. Austin of New York City. Brooklyn, N. Y., Nov. 9th, 1902. A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to be terrible for over two months and I endured untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say the Swamp-Root cured me entirely. I can now stand on my feet all day without having my bad symptoms whatever. You are at liberty to use this testimonial letter if you wish. Sincerely yours, Mrs. E. Austin.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Ring-Street, N. Y., and be sure to mention reading this generous offer in the Louisville "Western Recorder." If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

IF YOU HAVE RHEUMATISM

When drugs and doctors fail to cure you, write to us and we will send you free a trial bottle of a medicine that has cured thousands of cases. It is a simple, natural, and safe remedy. It is a simple, natural, and safe remedy. It is a simple, natural, and safe remedy.

REV. WALKER'S Famous Dyspepsia Cure

Is used by people all over Kentucky. Instantly relieves and quickly cures Dyspepsia, Nervous Indigestion, Constipation and Acidity, no matter how old or how bad the case. A trial will convince you. Write for free sample. Box containing month's treatment sent by mail for \$1.00. Address REV. EDWARD H. WALKER, Box 92, Atlanta, Ga.

HOTEL ALBERT,

Corner 11th Street and University Place, NEW YORK CITY.

European Plan. Rooms \$1.00 per day and upward. The best of fare, good cooking, prompt and liberal service in Restaurant. Special attention to Ladies traveling alone. L. & E. FRENKEL.

As a man travels on in the journey of life, his objects of wonder daily diminish, and he is continually finding out some very simple cause for some great matter of marvel.—Washington Irving.

TRUST.

BY REV. WM. L. CURTIS.

With hearts submissive to thy will,
When wishes are denied,
Teach us, O Lord, to trust Thee still,
Whatever betide.

Thou dost the hungry sparrows feed,
And ravens when they cry,
And every living creature's need
Dost satisfy.

When scanty board and failing crane
We view with troubled eye,
Still food convenient for our use
Thou dost supply.

Then for tomorrow and its needs
May we not anxious be,
But where Thy hand in wisdom leads,
Still follow Thee.

And daily praise Thee for Thy grace,
And for Thy constant care,
Until we see Thee face to face
Thy joy to share.—Sel.

Our Pulpit.

HOBAB.

BY REV. ALEXANDER MACLAREN, D.D.

"And Moses said unto Hobab... Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."
—Num. 10:29.

There is some doubt, with which I need not trouble you, with regard to the identity of this Hobab. Probably he was a man of about the same age as Moses' his brother-in-law, and a son of Jethro, a wife Kenite, a Bedouin Arab. Moses begs him to join himself to his motley company, and to be to him in the wilderness "instead of eyes." What did Moses want a man for when he had the cloud? What do we want common sense for when we have got God's Spirit? What do we want experience and counsel for, when we have Divine guidance promised us? The two things work in together. The cloud led the march, but it was very well to have a man that knew all about the oases and the wells, the situation of which was known only to the desert-born tribes, and who could teach the helpless slaves from Goshen the secrets of camp life. So Moses pressed Hobab to change his position, to break with his past, and to launch himself into an altogether new and untried sort of life.

And what does he plead with him as the reason? "We will do thee good, for the Lord hath spoken good concerning Israel." Probably Hobab looked rather shy at the security, for I suppose he was no worshipper of Jehovah, and said, "No; I had rather go home to my own people, and my own kindred, and my father's house, where I fit in, and keep to my own ways, and have something a little more definite to lay hold of than your promise, of the promise of your Jehovah that lies behind it. These are not solid, and I am going back to my own people." But Moses pressed and he at last consented, and the following verses suggest that the arrangement was made satisfactorily, and that the journeyings began prosperously. In the Book of Judges we find traces of the

presence of Hobab's descendants as incorporated among the people of Israel. One of them came to something, the Jael who struck the tent-peg through the temple of the sleeping Sisera, as she is called, "the wife of Heber the Kenite." Probably, then, in some sense Hobab must have become a worshipper of Jehovah, and have cast in his lot with his brother-in-law and his people. I do not set Hobab up as a shining example. We do not know much about his religion. But it seems to me that this little glimpse into a long-forgotten and unimportant life may teach us two or three things about the venture of faith, the life of faith, and the reward of faith.

I.—The Venture of Faith.
I have already said that Hobab had nothing in the world to trust to except Moses' word, and Moses' report of God's Word. "We will do you good; and God has said that He will do good to us, and you shall have your share in it." It was a grave thing, and, in many circumstances, would have been a supremely foolish thing, credulous to the verge of insanity, to risk all upon the mere promise of one in Moses' position, who had so little in his own power with which to fulfil the promise; and who referred him to an unseen Divinity, somewhere or other; and so drew bills upon heaven and futurity, and did not feel himself at all bound to pay them when they fell due, unless God should give him the cash to do it with. But Hobab took the plunge, he ventured all upon these two promises—Moses' word, and God's word that underlay it.

Now that is just what we have to do. For, after all talking about reasons for belief, and evidences of religion, and all the rest of it, it all comes to this at last—will you risk everything on Jesus Christ's bare word? There are plenty of reasons for doing so, but what I wish to bring out is this, that the living heart and root of true Christianity is neither more nor less than the absolute and utter reliance upon nothing else but Christ, and therefore on His word. He did not even condescend to give reasons for that reliance, for His most solemn assurance was just this, "Verily, verily, I say unto you." That is as much as to say, "If you do not see in Me, without any more argument, reason enough for believing Me, you do not see Me at all." Christ did not argue—He asserted, and in default of all other proof, if I might venture to say so, He put His own personality into the scales, and said: "There, that will outweigh anything." So no wonder that "they were astonished at His doctrine"—not so much at the substance of it as at the tone of it, "for He taught them with authority."

But what right had he to teach them with authority? What right has He to present Himself there in front of us and say, "I say unto you, and there is an end of it?" The heart and essence of Christian faith is doing, in a far sublimer fashion, precisely what this wild Arab did, when he uprooted himself from the conditions in which his life had grown up, and flung himself into an unknown future, on bare trust in a bare word. Jesus Christ asks us to do the same by Him. Whether His word comes to us revealing, or commanding, or promising, it is absolute, and, for His true followers, ends all controversy, all hesitation, all reluctance. When He commands it is—

Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and—live!
And when He promises it is for us to twine all the tendrils of our expectations round that faithful word, and to feel, "which hope we have as an anchor of the soul, sure and steadfast." The venture of faith takes a sword for the most solid thing in the universe; and the incarnate Word of God for the basis of all our hope; the authority for all our conduct, "the Master-light of all our seeing."

Secondly, Hobab suggests to us II.—The Sort of Life that follows the Venture of Faith.
The hindrances of his joining Moses were plainly put by himself. He said in effect, "I will not go; I will depart to mine own land and to my kindred. Why should I attach myself to a horde of strangers, and go wandering about the desert for the rest of my life, looking out for encampments for them, when I can go back where I have been all my days; and be surrounded by the familiar atmosphere of friends and relatives." But he bethought himself that there was a nobler life to live than that, and because he was stirred by the impulse of reliance on Moses' God, he finally said, "The die is cast. I choose my side. I will break with the past. I turn my back on kindred and home." He had probably not been a nomad before, for there are permanent settlements as well as nomad encampments in Arabia, as there were in those days, and he and his relatives, from the few facts that we know of them, had a fixed home, with a very narrow zone of wandering round it. So Hobab, an old man, probably, if he was anything like the age of his connection by marriage, Moses, who was eighty at this time, makes up his mind to begin a new career.

Now that is what we have to do. If we have the faith in Christ and this promise, we shall not say, "I am going back to my kindred, and to my home." We shall not. We shall be prepared to accept the conditions of the wanderer's life. We shall recognize and feel, far more than we ever have done, that we are indeed pilgrims and sojourners here. Dear Christian friend, we have no business to call ourselves Christ's men, unless the very characteristic of our lives is that we are drawn ever forward by the prospect of future good, and that that future is a great deal more solid and more operative upon us, and tells more on our lives, than this intrusive, solid-seeming present, that thrusts itself between us and our true home. That is a sure saying. The Christian obligation to live a life of detachment, even while diligent in duty, is not to be brushed aside as pulpit rhetoric and exaggeration, but it is the plainest teaching of the New Testament. I wish it was a little more exemplified in the daily life of the people who call themselves Christians.

If I am not living for the unseen and the future, what right have I to say that I am Christ's at all? If the shadows are more than the substance to me; if this condensed vapour and fog that calls itself reality has not been to our apprehension thinned away into the unsubstantial mist that it is, what have the principles of Christianity done for us, and what worth is Christ's Word to me? If I believe Him, the world is but—I do not say, as the sentimental poet put it, a fleeting show, for man's illusion given; but it is, as

Paul puts it, a glass which may either reveal or obscure the realities beyond, and according as we look at, or look through, "the things seen or temporal," do we see, or miss, the things unseen and eternal. So, then, the life of faith has for its essential characteristic—because it is a life of reliance on Christ's bare word—that future good is consciously its supreme aim. That will detach us, as it did Hobab, from home and kindred, and make us feel that we are pilgrims and sojourners.

Lastly, our story suggests to us III.—The Rewards of Faith.
"Come with us," says Moses; "we are journeying into the place of which the Lord said, I will give it you. Come thou with us, and we will do thee what goodness the Lord shall do unto us." He went, and neither he nor Moses ever saw the land, or at least never put their foot on it. Moses saw it from Pisgah, but probably Hobab did not even get so much as that.

To me it is very illuminative, and very beautiful, that the dying Jacob bursts in his song into a sudden exclamation, "I have waited for Thy salvation, O Lord!" It is as if he had felt that all his life long he had been waiting for what had never come, and that it could not be that God was going to let him go down to the grave and never grasp the good that he had been waiting for all his days. We may apply substantially the same thoughts to Hobab, and to all his like, and may turn them to our own use, and argue that the imperfections of the consequences of our faith here on earth are themselves evidences of a future, where all that Christ has said shall be more than fulfilled, and no man will be able to say, "Thou didst send me out deluding me with promises which have all gone to water, and have failed."

Hobab dying there in the desert, had made the right choice, and if we will trust ourselves to Christ, and His faithful word, and, trusting to Him, will feel that we are detached from the present, and that it is but the shadow of a cloud, whatever there may be wanting in the results of our faith here on earth, there will be nothing wanting in its results at the last. Hobab did not regret his venture, and no man ever ventures his faith on Christ and is disappointed. "He that believeth shall not be confounded."

THE FUTURE OF TENNESSEE, MISSISSIPPI AND LOUISIANA.

AN ADDRESS BY CAPT. J. F. MERRY.

Delivered at a banquet of the Illinois Land Agents' Association of Illinois and Iowa, held at the Auditorium, Chicago, January 14, 1904.

"The future of Tennessee, Mississippi and Louisiana," no living man can foretell. I can only hope to give you a "map shot" of what has been accomplished in the past, and possibly point out a few of the probable developments of the future. I will confine my remarks to the territory within those three states with which I am familiar, and in which all Illinois Central land agents are personally interested.

It is not a difficult matter to speak of the past; nor is it a great task for any student of events to discuss the prosperous and happy conditions of the present; but when we attempt to divine the

future of states so immeasurably full of possibilities, the subject is vast and far reaching and almost beyond our comprehension.

Patrick Henry, in his eloquent and far-famed speech before the Virginia convention, said: "I know of no way of judging of the future, but by the past." Accepting this basis, I must ask your indulgence while we go back for some facts on which I feel justified in prophesying the future of Tennessee, Mississippi and Louisiana.

Every gentleman present is familiar with the fact that the three states mentioned were great battle grounds during the civil war. For four long years they were, by virtue of their location, subsistence stations, furnishing both armies with mules and meat, even to the last mule in the pasture and the last ham in the smoke-house. Fences were used as fuel for campfires, and everywhere were scenes of devastation and desolation, the inevitable results of the ravages of war. Such were the conditions when peace was declared.

Some of the surviving veterans found their families grouped in houses that the torch had spared. Their slaves had been emancipated. Their cattle and corn, hogs and horses, mules and fences, had practically all been used or confiscated by one of the two armies. Taxes and accrued interest on mortgages were unpaid. But they were soldiers; while defeated, they were not discomfited; as they looked upon the loved ones dependent upon them, they took courage, and under those awful conditions began life anew, believing that He who notes the fall of every sparrow would in some way provide. But what shall we say of the homes to which father, husband, brothers and sons never returned? Homes in which the only male members consisted of an aged grandparent too old for war; or, possibly in a cabin near by, an old, faithful darkey, whom nothing could persuade to leave the old plantation. My friends, these were pathetic scenes.

From 1865 to 1880 it was indeed a struggle for the planters and farmers of these states to make a respectable living. It was about this time that the passenger department of the Illinois Central railroad, in view of its success in the settling up of Northwestern Iowa, Northern Nebraska, Southern Dakota, and Southern Minnesota, decided to turn its attention to the Southern States under discussion. They at once began to advertise extensively throughout the North and West the climate, the character of the soil, water supply, and the great hardwood and pine forests of these three states. They organized and held Farmers' conventions at Jackson, Tennessee; Jackson and Vicksburg, Mississippi; New Orleans and Hammond, Louisiana, where important agricultural questions were discussed by the best talent of both North and South. They encouraged experiments and demonstrated beyond question that Tennessee, Mississippi and Louisiana could not only successfully grow cotton, cane and corn, but that many parts of these states would successfully grow strawberries and every variety of vegetables, and at a time of the year when they were in great demand in all the markets of the North. Under such promising conditions it seems incredible that no farther back than 1861, millions of acres of the best hardwood timber lands of the Mississippi Delta,

now the most prosperous section of the United States, were offered for \$1 per acre, and no buyers. The pine lands of Southern Mississippi and Northern Louisiana, some which mill men had cut the merchantable timber, were offered for fifty cents an acre, simply because these pine lands were considered worthless for agricultural purposes. In 1880 there was not a bank between Jackson, Miss., and New Orleans, a distance of 183 miles. In 1880 the lamented Dr. McKay, of Madison, Miss., who a few years later was known as the "Strawberry King," made his first experiments with strawberries, which resulted in Mississippi achieving a reputation for growing the best berries known to the South Water street market. It was also about this time that a gentleman from Illinois proved the value of farm lands about Crystal Springs, Miss., for the growing tomatoes.

What is the result of all this? Simply that the prophecies of 20 years ago, concerning the future of Tennessee, Mississippi and Louisiana, have been more than fulfilled. The hardwood timber lands of the Yazoo Delta to which I referred as being on the market at \$1 per acre, in 1881, are now hard to get at prices ranging from \$10 to \$50 per acre. Many of the pine lands then offered for fifty cents per acre have been converted into truck farms that produce annually from \$100 to \$900 per acre, as will be shown by the following statements, which I will verify to any one desiring, as to the results of this season's work: From four and seven-eighths acres of strawberries one farmer realized \$3,100 gross; another from one acre of lettuce \$900; another from 15 acres of vegetables \$6,000, each year for the past two years; another from nine acres of tomatoes \$3,400; still another from two and three-quarters acres of cabbage \$1,780 gross.

The cities and towns between Jackson, Miss., and New Orleans that in 1880 had no banks, now boast of one or more, each doing a prosperous business. Twenty years ago nearly all of the raw material from the forests and farms of the three states mentioned were shipped to the manufacturing centers of the East and middle West; but today, on every hand are seen great smoke-stacks, indicating that industrial developments are keeping pace with the growth of other interests.

The passenger department of the Illinois Central railroad showed good judgment and consulted its own interests by first studying the possibilities of these three states, and then advertising them to the world. Dr. Stubbs, director of the Louisiana Experiment station, stated in a letter dated Jan. 2d, that it is estimated that there are over 2500 truck growers located along the line of the Illinois Central in Tangipahoa Parish, Louisiana, and their early shipments to the Chicago market amount to thousands of carloads annually.

The citizens of these states appreciate as never before the value of their lands as well as their future possibilities; many of them are forehanded and prosperous, and have become enthusiastic and enterprising.

Capitalists and manufacturers recognize these three states as among the best manufacturing states of this Union, and are freely investing their money there.

Each of the states named has an agricultural experiment sta-

tion doing excellent work in disseminating advanced ideas as to everything pertaining to farming, fruit growing, stock raising, etc. Tennessee has an able corps of professors connected with its Agricultural college, who are holding farm institutes and encouraging the use of the best methods.

Many of the gentlemen present who were so fortunate as to be with the Real Estate Agents' excursion last May, and who remember the Agricultural and Mechanical College at Starkville, Miss., will be surprised at the statement that the splendid and fertile farm now adjoining the college was an old, worn-out cotton plantation, purchased by the board in 1879 for only \$7 per acre. In 1880 the school had 354 students. Now there are 700 young men in the college, who come from the farm homes of Mississippi and adjoining states; and the influence of this college has done, perhaps, more than any one agency to bring about the present prosperous conditions of the state.

A few years since Louisiana was regarded simply as the natural home of cotton, cane and molasses. Now it excels in nearly everything that good or poor soil can produce, and much of the credit is due to Dr. Wm. C. Stubbs. Some of you gentlemen will remember that he purchased at Clinton a carload of sixteen Poll Angus calves and shipped them to Baton Rouge, where they have been fattened and recently reshipped to the Chicago market and sold for New York account at \$5.65, which was the top of the market on that date. The weight of these three-year-olds averaged 1325 pounds before shipment from Baton Rouge. The interesting features of this experiment are in the facts that of the sixteen calves so fattened not one succumbed to the process of immunizing to which they were subjected and the food upon which they were fattened was native Louisiana products, viz., Bermuda and Lespedeza grass and hay, rice bran, sugar-house molasses and cotton seed meal, the last three articles named being by-products from the sugar, rice and cotton mills of the South.

It is a fact that the cities and towns of Tennessee, Mississippi and Louisiana have grown proportionately with the rural districts. I will speak of three cities only.

Memphis had in 1880 a population of only 33,882; in 1890, 64,495, and in 1900, 102,320. It now has 11 miles of railroad, 26 local packets, 125 miles of paved streets, terminals of 250 miles of turnpikes, 210 miles of sewers, 100 miles of electric street railway, 104 churches, 64 schools and colleges, 3 public libraries, 850 manufacturing enterprises, 7 ice factories, 10 cotton seed oil mills, 7 cotton compresses, 6 grain elevators, 32 wholesale groceries, 7 wholesale dry goods houses, 15 banks and 3 trust companies, capital and surplus \$4,286,201, deposits \$21,919,963, and 2 morning and 1 afternoon daily papers. It is the largest hardwood timber market and the largest inland cotton market in the United States, and has a class of business men who are winners in everything they undertake. It takes men to make a city, and Memphis has more of them than any city of her size on the globe.

Vicksburg is noted throughout the world as the place of the greatest siege in all military history; and, now that the general govern-

ment has purchased the old battle grounds and will transform them into a National Military Park—Vicksburg becomes a place of national importance. The plan is, to restore the battle grounds as they were during the siege. Already twenty-two miles of avenue twelve viaducts and three long bridges have been built, and contracts let for graveling the avenues and mounting 125 guns. The government will expend at least a million dollars, and the states interested as much more, before the park is completed. It is expected that each of the four hundred and ninety organizations that participated in the siege will in some way be commemorated.

New Orleans suffered, as did every city south of the Ohio river. For years it lay dormant. Those familiar with the conditions reasoned that a city recognized as the world's greatest market for several of the staple products of the United States, must soon assert itself and assume its wonted activity. In sympathy with the more prosperous conditions throughout the South, about the year 1880 New Orleans began to develop. Then came the agitation for an inter-oceanic canal, with New Orleans as the natural gateway for a large section of country. Industrial enterprises began to locate within the city limits. New banks were organized, and old ones increased their capital stock. The old street cars were supplanted by modern and excellent lines. New blocks of modern architectural design were erected. New hotels were necessary to accommodate the steadily increasing transient business of the city. The old open sewer would no longer furnish satisfactory drainage for the streets, and an appropriation amounting to about \$15,000,000 was made, giving the city the underground sewer so long needed.

New Orleans now has a business men's organization, the Progressive Union, that is in every way worthy of the name. It fires no blank cartridges. It goes after industrial, commercial, agricultural, educational and financial enterprises, and anything and everything that can in any way contribute to the growth and development of the city and state.

The port of New Orleans that, until ten years ago, handled little of the farm products of the West, now handles millions of bushels of corn for export, and the business is steadily increasing.

The Parish of Tangipahoa, adjacent to the city, was assessed in 1893 at \$1,828,632. So great has been the influx of Northern farmers into that Parish, and so great their shipments of garden truck to Northern markets, that last year its assessment was increased to \$3,754,290.

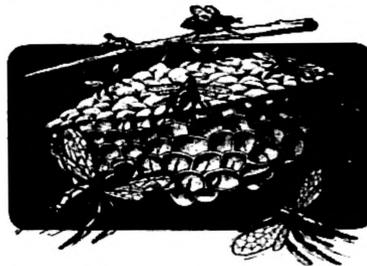
No other railroad land department has succeeded in selling so many hundreds of thousands of acres of land in the South, and no industrial department of any Southern railroad can make a showing comparable with that of the industrial department of the Illinois Central Railroad Company for 1903.

Within the next two decades the hardwood and pine timber of Tennessee, Mississippi and Louisiana, with the exception of what must be kept for the use of each farm, will be cut, sawed, manufactured and sold, and the money, amounting to millions of dollars, distributed among the citizens of these three commonwealths.

(Continued on 12th page.)

You Stir Up a Hornets' Nest

every time you try to force your stomach to work when it isn't able. When the limit is reached and



the stomach declares war, you sure enough have trouble if you try to use force. The better and more sensible way is to employ a substitute to do the stomach's work for it and let that organ have a rest.

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Editorial

There is a doctrine showing itself in many places and in many ways which we believe to be not only wrong but dangerous. It is the doctrine that Christ during His earthly life was limited in knowledge and in some other respects. It is in regard to His knowledge, however, that we hear most of His alleged limitations; though it is also claimed that His spiritual strength was limited.

In regard to His knowledge we hear men talk of Christ's coming to a consciousness of His divinity? As if God could be God and not know it!

Again we hear them speak of Christ's not knowing what was coming to pass. This idea rests chiefly upon Mark 13:32—"But of that day and that hour knoweth no man, not even the angels which are in heaven, neither the Son, but the Father." This is taken as an affirmation of ignorance on the part of our Lord; that he was ignorant of the time when "that day" should come. To understand this passage it is needful to compare it with similar passages. In Matthew 25:11, 12 we read: "Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said: Verily I say unto you I know you not." Will anyone claim that this was an affirmation of ignorance?

Again in Matt. 22:23 we find: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them I never knew you, depart from me, ye that work iniquity." Is this an affirmation of ignorance? He says "I never knew you" and yet He calls them "workers of iniquity," showing that He was not at all ignorant concerning them.

Other passages might be cited, but these are enough. Here Christ's saying He did not know them, evidently meant, not ignorance, but that He did not know them in certain implied respects, or in certain implied relations. Similarly when He says He does not know when "that day" will come, we take Him to mean that it was no part of His mission on earth to reveal that day. Just as Paul writes to the Corinthians (1 Cor. 2:2). "For I determined not to know anything among you, save Jesus Christ, and Him crucified." Certainly the apostle knew other things as a matter of knowledge, but in his preaching he determined to know only "Jesus Christ and Him crucified." It was no part of his mission to preach other things, just as it was no part of Christ's mission to reveal when the last day would come.

If there was anything of which Christ was ignorant then He was not omniscient, and so lacked one attribute of God. If He had some of the attributes of God and not others then He was only part God. Certainly Deity does not admit of degrees. To say He was not "very God," is to say He was not God.

Another limitation of Christ is to say that in His temptation He might have sinned. The claim is that if He were not liable to fall, there was no real temptation. This confounds peccability with temptability—two entirely different things. Christ was

temptable but He was not peccable. He felt the full force of temptation, but His spiritual strength was not liable to give way. Infinite strength was joined to infinite sensitiveness. He was "tempted in all points like as we are yet without sin," and without liability to sin.

If Christ were liable to fall, then He was not infallible. Infallibility means not liable to fall. How could infinite power be liable to fall? How could God fall? The suggestion is—We refrain from filling that blank, lest some who hold that Christ might have sinned, should think us discourteous.

No; all this talk about the limitations of Christ, is not only wrong, but is dangerous. It makes against faith in His Deity and so is incipient unitarianism. We hope our brethren will guard against such thoughts and such expressions. Christ did not change His Deity by taking upon Himself human nature, and while He became man, He did not cease to be God. His human nature was subject to human conditions while His divine nature was not and will forever be unconditional.

An honored brother writes: "Dear Dr. Eaton—Why did you not have an Easter Service April 3d? Now, Doctor, tell us through the *Recorder* why you did not preach an Easter sermon, have fine Easter music and have several converts await baptism on that day?"

Now, this is the 20th century, and is a fast age, and don't you think that Baptist churches should keep up with the times? There are churches: Methodist, Congregational, Presbyterian, Episcopal, Catholic and a few Baptists, that make much over Easter. Why does Walnut St. not do the same?

Subscribers! We are sure "Subscriber" knows the reason, but he simply wishes an expression from us. The reason Walnut Street church has no Easter performances is because we believe such things to be wrong. Easter is of heathen origin. She was a Saxon goddess, who was supposed to have charge of spring, and her festival was in April, which was called "Easter-month." Her worshippers decorated her temples with flowers, and used eggs as symbols. An egg seems to be lifeless, yet, when subjected to proper conditions, it hatches out and so proves to be alive. So nature in winter seems to be dead, and the Saxon heathen believed that Easter started up vegetation in the spring and brought life out of apparent death.

There is no more reason for Christians celebrating Easter than there is for their celebrating any other heathen festival. Then to introduce such things into our worship, is bad in its tendencies. It makes for ritualism. It is "will worship" and ought to have no place in our church life. Those Baptists who take on more or less over Easter, yield to outside pressure, and excuse their yielding under various pleas. One of the latest pleas we have heard, is that at the time of Easter the general public have their minds on that subject, and it is well to use such occasions. Do our missionaries in China think they must in some way celebrate the idols' birthdays, because the minds of the people are thinking in that direction at those times?

Not only is it bad principle for Baptists to celebrate Easter, but it is bad policy also. That sort of thing does not fit Baptists. The other denominations, especially the Episcopalians and the Roman Catholics, can beat us so badly at that game, that it is foolish in us to play it. That sort of thing fits them and does not fit us. By training our young to like Easter and that sort of thing in religion, we are preparing them to become Episcopalians or Roman Catholics; we are forming a taste that will ere long demand more than we can furnish, and they will go where that taste can be best gratified.

With the Bible in our hands, armed with "Thus saith the Lord," Baptists are strong, and are more than a match for all who can come against us; but with Easter doings, *et id omne genus*, we are weak and are no match for others who are ready to oppose us. This Easter business is a new thing among Baptists. Let us hope that the fad will soon run its course and pass away.

PROFESSOR FOSTER, whose lecture in the recent "Congress" in Chicago, made such a stir, is quoted as affirming that if a man has already surrendered his faith in "the miracles or in the supernatural origin of Jesus or his bodily resurrection," there is still "no reason why he should reject the religion of Jesus."

In direct contradiction to this, Paul says: "If Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also who have fallen asleep in Christ have perished."

When a man becomes so wise that he understands the religion of Jesus better than Paul did, he ought to be elected at once to a professorship in the University of Chicago. Professor Foster is evidently the right man in the right place.—Prof. J. W. McGarvey, LL.D., in *Christian Standard*.

The *Journal and Messenger* last week devotes two and a half columns to a recent lecture by Prof. Foster before a meeting of Disciple preachers in Chicago. This lecture was "a new apologetic," and favors letting the old arguments for the truth of the Bible go, while we advocate the religious experience of the individual. Such an apologetic, as the *Journal and Messenger* plainly shows, is worthless. Yet it is the natural and logical outcome of the "new theology." Having set aside the authority of Scripture and the authority of Christ the "new theology" men feel the need of something on which to rest their hopes, and so they take the individual religious experience, which is but another name for the "Christian consciousness" which they have been exploiting for several years. The "new theology" has thus reached its last stage. Having no "sure word of promise," it tells men that whatever hope they have they must ever hope of their own bowels, and such a hope can bring the troubled soul no rest. Instead of being a hope that is "sure and steadfast entering into that which is with in the veil," it is frail and varying, entering only into the abeyance.

Giving up the authority of the Bible the new theology cannot hold to the Christ of the Bible (since His recorded words touch the old orthodoxy point blank), and so they are driven back upon simple naturalism. While nature teaches much about God, it does

not teach God's love to man. Hence, though the new theologians make much of God's love, they have no basis for it and cannot hold to such love. Rejecting the revelation of God's love they have no ground for believing in that love, and hence the new theology is the doctrine of despair. A hope spun out of a man's bowels will snap at the slightest strain.

In a recent article in the N. Y. *Christian Advocate*, Prof. W. W. Davies, of the Ohio Wesleyan University, spoke of hearing Prof. Harneck, of Berlin, lecture on the Baptists, Methodists and other denominations. Being a Methodist, Prof. Davies told of what was said of his own denomination. Anxious to know what Harneck said of the Baptists, we wrote to Prof. Davies, asking him for the information. In reply he said:

"I beg to say, that I am very sorry that I cannot recall, except in a very general way, what Harneck said about the Baptists. I remember, however, very distinctly that he did discuss them very favorably and at some length. He spoke of Oncken's work in Hamburg and of his missionary zeal and of the success attending the Baptist missionaries among the lower classes. He also referred to the persecution of this 'simple people' till 1858, when open persecutions became less pronounced. He referred to their love for Bible study, their devotion and earnestness, as well as their growth.

"He then passed on to England and America, and spoke of the great influence they are exerting in the United States. If I remember correctly, he ranks them numerically next to the Methodists, but more scholarly than the latter. He emphasized the fact that the Baptists had some really excellent (*tuchttige*) theologians. He did not seem to know that the Methodists had any."

We are very much obliged to Prof. Davies for his kind response. It would be interesting to see the whole lecture.

"UNQUALIFIED condemnation of the 'higher criticism' reveals ignorance." It reveals nothing of the kind. It simply reveals unqualified opposition. Men condemn that to which they are opposed, and their condemnation reveals simply their opposition, nothing more. Opposition may be either ignorant or intelligent, and the condemnation does not tell us which it is. It is one of the most arrogant arrogances of the "higher critics," to contemptuously assume that all who condemn their views are ignorant. It is a bugaboo with which they seek to frighten people into swallowing their vagaries.

It may be true that some of the condemnation of the "higher criticism" is ignorant, but it is certainly true that a great deal of that condemnation is intelligent. The writer has read a large number of books, both for and against the "higher criticism," and there can be no doubt that those who condemn the "higher criticism" know a great deal more about the views of the "higher critics" than the latter know about the views of the orthodox critics. It is notorious that the "higher critics" refuse to read anything on the other side. The writer has yet to come across a man in favor of the "higher criticism" who is at all up on what has been written in defense of the orthodox

faith. The only reply the "higher critics" make, is "great is the higher criticism, and we are its prophets."

Editorial Varieties

The Washington Post and Chicago *Inter-Ocean*, among other papers, have been chiding preachers for saying so little about Hell, and telling them to either preach Hell or quit preaching. If people can do as they please and go to Heaven all the same, there is certainly no use in preaching. These great daily papers are right, and they take the practical common sense view of the case.

The State Board Institute, under Dr. Warner's direction, at Walnut Street Church in this city, closed Sunday night with a powerful address from President J. J. Taylor, of Georgetown College. Dr. Geo. B. Eager made a telling address on religious liberty at 3 p. m. Indeed all the addresses, leaving out of view the two delivered by the writer, were of a high order, and it were well if they, or others like them, could be delivered in every community. These addresses set forth the leading points in the Baptist faith. Dr. Warner is ready to arrange with pastors to hold institutes like this in their churches. He should be kept busy.

It is not fair to the editor of the *Western*, who, in a recent issue, got on as claiming that Dr. Gill and those who hold to unitarianism advocate gathering Christians of all faiths into one church in each city. The editor did not make any such claim in his paper before the Pastors' Conference last week, which paper appears in this issue and speaks for itself. It is not from which they shrink, and which they do not fear. The reader is referred to the paper which is on our 3d page.

If you think of getting some new song books, visit the *Western* and get an *Illustrated Praise* by Dr. W. Howard Doane. Everybody knows that Dr. Doane is the best man to prepare such a book, and it naturally follows that this is the very best book of the kind. Dr. Doane regards it as the crowning work of his life. It will soon appear, bound in cloth, at 25 cents a single copy, \$2.00 a dozen, and \$24.00 a hundred. Order from the Baptist Book Concern, 642 4th Ave., Louisville, Ky.

"What will be the special excitement at the Convention at Nashville?" writes an honored brother. We do not know of any, and we hope none of the messengers will allow themselves to get excited. We hope the meeting will be of great interest and will kindle great enthusiasm.

The American Baptist Missionary Union closed the year with a debt of \$0,000, while a year ago they closed with a debt of \$22,000. The Home Mission Society paid all current obligations and reduced their debt \$0,000. It is now \$22,000. We wish both these debts had been wiped out.

The original warrant for the imprisonment of John Bunyan was recently sold at auction in London, and brought \$1,525. The great value of that warrant is that it gave occasion for Bunyan's writing his immortal allegory, *Pilgrim's Progress*. Had Bunyan been left free, that book would never have been written. Satan overreached himself in sending John Bunyan to prison.

A newspaper article was read aloud to 80 students of Johns Hopkins University. The article quoted the Scripture question, "Can the Ethiopian change his skin?" and the school boys were asked to give the source of the quotation. Only one of the 80 knew, and he is a student for the ministry. The current ignorance of the Bible on the part of people who claim to be educated is awful.

The London *Globe* publishes a list of mistaken answers given by pupils in the schools of that city. Here are some of them: "A cuckoo is a bird which does not lay its own egg." "A mosquito is a child of black and white parents." "A lizard is the inside of a foot." "The equator is a menagerie lion running around the earth." "The inhabitants of Paris are called Parisites." This country that list can be matched in this country.

Family Circle
Death for the Young and Old
IT PAYS
BY ANNE S. TRACY
It pays to wear a smiling face
And laugh our troubles down
For all our little trials wait
Our laughter or our frown
Death the magic of a smile
Our death is with the away
Assemble the front in early spring
Beneath the sunny ray
It pays to make a worthy cause
By helping it, our own;
To give the best of our lives
To some noble noble town
It pays to comfort heavy hearts
Oppressed with dull despair
And live in nerve-darkest lives
One gleam of brightness there
It pays to give a helping hand
To eager, earnest youth;
To seek, with all their wisdom,
Their courage and their truth;
To strive with sympathy and love
Their confidence to win
It pays to open wide the heart
And "let the sunshine in."
—Grand Cheer.

WELL SERVED
BY SALLY CAMPBELL

Grandmother and Janet Holt were alone together in the sitting room.
"I hate the days when you and father and mother are away on the coast," said Janet. "Everything always goes wrong. I wish to-morrow was over!"
"Is even will be," said grandmother, but she did not try to contradict the statement that things went wrong when Janet was left in charge, as Janet half expected that she would.
"I do my best," said Janet, with a touch of injured pride in her voice. "I'm the eldest and I have the responsibility. I can't let the children pull the house down or kill themselves. I've got to keep them alive until you get back, and it takes all my wits to accomplish it. It feels like a trap, but I can't help it. And they do, always; mother is sure to find all them that aren't fighting, weeping."
Janet laughed, but she did not do it with her whole heart.
"By your mother," asked grandmother, curiously, "what you told me about that nice cold lunch that you gave us on the other day?"
"No," said Janet, slowly, trying to think. "I've forgotten. Did I say anything in particular?"
"You said that it was not so much of a lunch, really, for every one of the dishes was very simple; and then you said, 'It all depends upon how things are served.'"

"The old man" answered the question, slipped down on her knees by her bed and prayed her sleeping prayers, with a petition in them for "help to make that day better than the other days had been."
For about an hour after the heads of the horses had things went smoothly. Then Fritz came running in, exclaiming, "There's been a big freight wreck; nobody killed, but lots of stuff scattered everywhere and trains smashed up. It's down the road a mile beyond Scott's Crossing. I'm going on my wheel to see it."
Janet was on the point of saying, "You are not going to do anything of the sort. You know father told you you oughtn't to have gone to the last one by yourself." But she remembered in time and said instead: "Do you think father would like you to go alone? Can't you get some of the men to take you with them?"
Fritz had, been, insisting with arguments when he came in. He was "going, I don't care what he says; but then he had not counted on her saying anything like this. It took him quite off his guard and made him hesitate.
"Look," said Janet, who was now staring down the road with her hand over her eyes to keep the sun out of them. "Isn't that Mr. Harper's team? Run, stop him, and see whether he isn't going to the wreck. Maybe he has an empty seat."
Fritz started toward the gate without another word. Janet saw the reins pulled in and the big horses come to a standstill. A moment later Fritz was clambering over the wheel, and off they went in a cloud of dust, with a parting wave of a cap in Janet's direction.
The other team turned back to the house with a heavy sigh.
"Fritz is off my mind now for hours, if not for the whole day. It was so easy and simple—and sensible, too. But what's the matter indoors?"
Very loud and very angry voices were heard from the bay window in the dining room. Polly and Prue, the twins, were wildly approaching a state of collision. Formerly on such occasions Janet had offered arbitration, but the twins were too modern themselves to have much patience with that method of modern times.
"Today I'll offer gingerbread," she said in humor to the younger sister, to the scene of conflict. Then, standing in the doorway, she proclaimed aloud: "There are two nice, hot, spicy, puffy ginger cakes just out of the oven. Polly may have one and Prue may have the other just as soon as they make up. I pass cakes only to non-combatants."
The twins did not understand the last word, but they understood clearly what went before. They looked at each other in doubt, at first; then a they twinkle showed in Prue's eyes and a funny little dimple came in Polly's cheek.
They got the gingerbread and began to lay plans for a monster banquet, to which all the dolls on both sides of the bay window were cordially invited.
When Frank and Joe came in at dinner time and found Fritz absent at the wreck they were inconsoled. Janet was very sympathetic.
"By Fritz is the eldest," she said, "and you know father didn't like it when he went to the last wreck. Perhaps it will not all be gone to-morrow, and you can see it then."
They recognized that she was right, and they must not go, but they were very sulky and cross over it, and refused their forgiveness, but by beginning to tease the little girls.
"I believe everything's going to be spoiled, after all," said Janet to herself. "What shall I do with them? My own temper is weakening; I am but waiting for the last straw. The day must be saved at once or end in storm."
"Boys," she said, suddenly, "I know you want to see the wreck dreadfully, and I wish you could. I'd like to go to it myself, but we can't. So let's band-

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If you feel sick, depressed and irritated, if your food disagrees with you, if you are constipated, if you suffer from catarrh or kidney and bladder trouble, you are really getting what you are entitled to out of life. There is no need, why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost you a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Pulmonaria (formerly known as Vernal Saw Palm), to Berry Wine), that they are willing to send, free and prepaid to any reader of the Western Recorder that writes for it, a trial bottle. You can try and test absolutely free of all charge. We advise every reader to take advantage of this generous offer and write to-day to The Vernal Remedy Co., 561 Seaman Building, Buffalo, N. Y.

Just up one was together and they sang and try to forget that life is a dream."
This was a generous offer from Janet; she "bated" enough. Her small brothers and sister, who had been sitting on the roof, half absent of themselves, they left off tormenting the twins, and after playing their favorite game for an hour, very gallantly gave Janet an honorable discharge. When evening came, bringing with it the about number of the household, Mrs. Holt's first question, by rather anxiously, was, "What, daughter, has your evening been?"
"Beautifully, mother dear," answered Janet, blithely. "The gates of the Temple of Joaze have been closed all day. They did not get on a crack once or twice, but it didn't last."
Mrs. Holt laughed and patted her cheek with a look of relief which gave Janet a feeling half of pleasure, half of pain.
"Four mother, she was afraid to come home," she thought. "I am so glad that I took grandmother's advice."
"Grandmother," she said in the course of the evening, "I had a very interesting and all day in a very time-consuming occupation. I left undone a lot of things I meant to do to-day and worked hard, and all I have to show for it is simply that we didn't scratch and fight, 'as in our nature to.'"
"That is a good night, I should say," responded grandmother.
"Y'es; but it left out every stitch on my new shirt waist, and most of the reading which I contemplated. 'A heart at leisure from itself to mope and sympathize' is like the rest of the let-us-classes—it takes an immense amount of keeping up."
"Is that so?" said grandmother, solemnly. "It takes better keeping than you or I can give it."
Janet was silent a moment. Then she laid her fresh young face against the wrinkled old one. "It makes the dear people who were in their life, as I have reason to know—what is better than any other 'recommendation,' I guess. In all this wide world"—Ex.

A DISCONTENTED MAN.

TRANSLATED FROM THE JAPANESE BY MISS K. P. NICHELL.
Once there was a man who quarried stones out of the mountain. His work was hard, he labored long, his wages were small, and he contented he was not. He sighed over his hard lot, and cried out: "O that I were rich, and could meet upon a coach with curtains of red silk!"
An angel came from heaven and said: "As thou hast wished, so it shall be."
And he was rich and rode upon a coach with curtains of red silk.
The king of the country traveled and passed by where the man lay, and he saw that the king had an escort of soldiers, some riding before his chariot and others following, and servants held a golden parasol over the king's head.
Then the man was not contented, and sighed, and cried out: "O that I were a king!"
And an angel came from Heaven and said: "As you have wished, so shall it be."
And he was a king. And before his chariot rode horsemen in gay apparel and others followed after him and servants held a parasol over his head to shield him from the sun.
But the sun sent forth its fierce rays so that the earth was parched, the grass withered, and the king was faint from the heat, and murmured he was not, but sighed and cried out: "Would that I were the sun!"
And an angel came from Heaven and said: "As thou hast wished, so shall it be."
And he was the sun. And he sent forth his rays to the right and to the left—the flowers withered, the grass dried, the earth scorched, and princes were scorched by the great heat.
And the sun was not contented between the sun and the earth and said he should like to revive the earth and everything upon it. And the sun had no power to overcome the earth.
And the sun was angry and said: "This cloud is more powerful than I."
And he was not contented, but cried, "O that I were the cloud!"
And an angel came from Heaven and said: "As thou hast wished, so shall it be."
And he was the cloud and swept between the sun and the earth and caught up the sun's rays, so that the earth was refreshed. The grass became green and the flowers bright.

But the cloud continued to pour down its rain until the rivers were swollen and overflowed their banks, carrying away fields and houses and the habitations of men; and the torrents rushed against a mountain, but it remained firm and the water could not move it;
Then the cloud was angry and cried: "This mountain is stronger than I, would that I were the mountain!"
And an angel came from Heaven and said: "As thou hast desired, so shall it be."
And he was the mountain, and he moved out when the sun shone, and stood firm when the floods bore.
And a man came with a pick and a sharp chisel and a heavy hammer and quarried stones out of the mountain. And the mountain cried out: "What is this? This man is stronger than I. Would that I were this man who is so strong!"
And an angel came from Heaven and said: "As thou hast wished, so shall it be."
And he was a man, and quarried stones out of the mountain. His work was hard and he labored long, and his wages were very small, and he contented he was not.
And he was contented—Watchman.

HOW TO DEAL WITH CONSUMPTION.
One of the most significant signs of the times is the remarkable increase of interest in measures for the prevention and cure of consumption. It is entirely justified by the facts. Because of its insidious and deceptive nature the extent of the ravages of consumption has been too long overlooked. If the same number of deaths had been caused by any more violent disease through the lapse of years it would have long ago become a subject of investigation by a national commission. The discussions and experiments now going on will have a beneficial effect. New remedies and treatments are announced almost every week. It may be that some effective cure will be discovered, but already the death rate from the disease has been greatly reduced. Up to this time the best advice that can be given is that any one threatened with consumption should, if possible, move to a dry and equable climate. The choice of place is indicated by the physical condition of the person and should be made under the advice of a physician. When unable to go to these remote places, the next most favorable treatment is found in sanatoriums like those at Sharon and Reiland, Mass., and in the Adirondacks, N. Y. These receive incipient cases only, and the mode of treatment is to improve the patients to breathe properly and fully and to eat nourishing food. This suggests, what many have proved in their own experience, that consumption can often be arrested and cured by persistent and well-directed efforts on the part of the patient. Consumption finds its food in the secret recesses of the lungs. The remedy is full expansion of the lungs by filling them with pure, fresh air. Any method that accomplishes this will be helpful. In several cases in the knowledge of the writer consumption has been cured by persistence in deep breathing on every favorable occasion. Those persons attacked by consumption who give up the struggle have all the chances against them, but the one who keeps up a steady fight on the lines indicated has a good chance to win.—Exchange.

HER BLESSINGS.

When a man begins to count his blessings he can generally find plenty to be thankful for, although many things may include things which might not be regarded by other people as altogether joyous.
"I'm thinking about the wonderful progress the world has made, and how much we've got to be thankful for," said Mrs. Matthews, rocking in her old stuffed chair, with a pair of knitting-needles in her hands and a placid smile on her face.
"It is wonderful," admitted her niece. "None as if everything turned to good. There's lightning, now; if it hadn't been for that I never should have had those fine rods on the house and have stood under 'em for an hour or two, thunder-storm. And there's smallpox; if it hadn't been for that we never should have known the blessings of vaccination; and if there hadn't been near-sighted folks nobody would have thought to invent magnifying-glasses and specs. I declare, there's a sight of things to be thankful for!"
Expect to escape, know that you can escape from the calamities of having been tried only by being so. Grow the most perfect navy. Ask for the new life as the only real release from death. So only on your religion glow with enthusiasm and open into endless hope.—Phillips Brooks.
"Is just that very place of His Where He both paid and keepeth you, God hath no other thing to do."
—Mrs. A. D. T. Whitely.

Cheap chimney, dear lamp. MACBETH. My Index tells what chimney fits your Lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money. It tells, besides, how to care for lamps; even that is imperfectly known. I send it free; an glad to. MACBETH, Pittsburgh.

Young People's Songs of Praise. Address: WILSON R. SMITH, 1212 BROADWAY, N. Y. Commercial College of N. Y. University

REVIVAL. In a revival good music is an essential feature. You can get a splendid collection of 128 hymns with music in. Select Revival Songs. By E. B. FARHAM, Musician. Binding, \$1.00 per doz. or \$10.00 per 100. Bound or unbound. Order from headquarters. BAPTIST BOOK CONCERN, 642 Fourth St., Louisville, Ky.

Children's Endeavor Hotel, World's Fair, St. Louis. We are going to the Christian Endeavor Hotel, World's Fair, St. Louis. Twenty-five cents a bottle.

Children's Teething. Mrs. Winslow's has been used for over Fifty Years by Millions of Mothers for their Children with Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Always All Pain, Cures Wind Colic, and is the best Remedy for Diarrhoea.

FEWS—PULPITS. Church Pastors of all States. Send for our new book, 'The Church and the World'.

LYNNER CHURCH. Send for our new book, 'The Church and the World'.

BELLS. Send for our new book, 'The Church and the World'.

CATARRH BOOK FREE HOW TO CURE CATARRH

The best book ever written on Catarrh and how to cure it is being given away absolutely free of charge by the author, Catarrh Specialist, Dr. J. P. Eagle, of Chicago.



The book contains information that will be of wonderful value to all victims of Catarrh. It was written to help all who suffer from Catarrh and it explains all about the cause, danger and cure of this common but often fatal disease. It shows how Catarrh can be cured, how it spreads through the whole system, destroying small, taste and hearing; how, if neglected, it's bound to work its way into the lungs and become Consumption. The book also shows how to cure Catarrh, absolutely and permanently. Fine drawings by the best artist illustrate its pages.

If you want to get rid of your Catarrh send for this book and find out what to do. Catarrh can be entirely cured and this book explains how. It's in great demand so ask for it to-day. Write your name and address plainly on the dotted lines cut out the Free Coupon and mail it in Catarrh Specialist, 475 COLLEGE, 28 Deane St., Boston.

FREE CATARRH BOOK COUPON. NAME _____ ADDRESS _____

SOUTHERN BAPTIST CONVENTION.

The forty-ninth session, fifty-ninth year, of the Southern Baptist Convention will be held in "The Gospel Tabernacle," Nashville, Tenn., beginning Friday, May 12th, 1904, at 10 a. m.

The Annual Session will be presided by Rev. W. W. Landrum, D.D., of Georgia, or his alternate, Rev. W. H. Felix, D.D., of Kentucky.

The office of the Secretaries will be in Room 5, Parlor Floor, Maxwell House. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival in Nashville. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present. J. P. EAGLE, President.

LAWRENCE BURROWS, OLIVER FULLER OSBORN, Secretaries.

Notes—The Baptist Young People's Union, and the American Baptist Education Society will meet on Thursday, May 12th, in the First Baptist church, Broad and Vine Streets.

WOMAN'S MISSIONARY UNION. Auxiliary to S. B. C.

The Annual Meeting of this Society will be held in the McAndrew M. E. church, Nashville, Tenn., beginning Thursday, May 12th, 1904.

MISS ANNET W. ARMSTRONG, Our Sec. Mrs. J. A. BARKER, Pres.

RAILROAD RATES.

The rates, rules and regulations herein published are the separate rates, rules and regulations of each of the following individual carriers and its connections from points on their respective initial lines in Nashville, Tenn., and return, account Southern Baptist Convention and its Auxiliary Societies, May 12-18, 1904.

Ala. Great Southern R. R.; Ala. & Vicksburg Ry.; Atlantic Coast

Line R. R.; Atlanta, Knoxville & Northern Ry.; Atlantic & Birmingham R. R.; E. & O. & Southwestern R. R.; Blue Ridge Ry.; Brunswick & Birmingham R. R.; Central of Georgia Ry.; Charleston & Western Carolina Ry.; Cincinnati, New Orleans & Texas Pacific Ry.; Frisco System (K. C. M. & N. R. R.); Georgia R. R.; Georgia Southern & Florida Ry.; Illinois Central R. R.; Jacksonville & Southwestern R. R.; Louisville & Nashville R. R.; Macon & Birmingham Ry.; Macon, Dublin & Savannah R. R.; Mobile & Ohio R. R.; Nashville, Chattanooga & St. Louis Ry.; New Orleans and Northwestern R. R.; Norfolk & Western Ry.; Richmond, Fredericksburg & Potomac R. R.; Seaboard Air Line Ry.; Southern Ry.; Tennessee Central R. R.; Washington Southern Ry.; Western & Atlantic R. R.; West Point Route (A. & W. P. R. R. & W. Ry. of Alabama); Wrightsville & Tennessee R. R.; Yazoo & Mississippi R. R.

RATE. One first-class fare plus twenty-five (25) cents for the round trip, (minimum rate 50 cents) from all points south of the Ohio and Potomac and east of the Mississippi river, to Nashville, Tenn., and return.

This rate, under the following rules and regulations, is respectfully tendered to connecting lines for issuing purposes.

Tickets bearing contracts of the standard form C will be sold May 10-12, 1904, inclusive, with final limit ten days from date of sale.

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket at the time of deposit, an extension of the final limit by personally depositing their tickets with Joseph Richardson, Special Agt., Nashville, Tenn., between the hours of 8 a. m. and 8 p. m., not later than two days from date of sale.

Special Validating Agencies will be located in the Railway Stations in Nashville and will be open one hour before the schedule time of departure of each train May 10 to 22, inclusive. On these dates no other agents in Nashville will be authorized to validate return portions of round-trip tickets.

Interline tickets will be on sale only at regular coupon ticket of sale.

Other announcements will be published as received.

Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. OSBORN, Secretary in charge of Transportation. 559 S. Lawrence Street, Montgomery, Ala.

SOUTHERN BAPTIST CONVENTION ANNOUNCEMENT.

Maxwell House (headquarters) Cherry and Church Streets, European plan only, but with restaurant and cafe. Rooms \$1 per day and upward for each person. Special accommodations — bath, etc., for \$2 to \$3 per person according to number occupying rooms.

The Maxwell House, to assure that guests can take possession of their rooms on the morning of the 12th, will require that the rooms be engaged from the night of the 11th. If this is not done reservations will be made permitting possession of rooms by six o'clock of the night of the 12th with the understanding that possession of such rooms will be given earlier in the day if possible. Tabernacle Hotel, Church and

Spruce Stn. American plan; \$3 and \$2.50 per day, with bath \$3. Room engaged in advance will be held, but charged for from agreed specified date.

Duncan Hotel, Cherry and Cedar Sts. American plan; \$2.50 and upward per day.

Commercial Hotel, Cedar and Cherry Sts. American plan; \$1.25 per day for single person, \$1 per day with more than one occupying a room.

Arlington Hotel, 530 Church St. American plan; \$1 per day.

Boarding Houses.—By communicating with the committee information will be given as to boarding houses at an average rate of \$1 for board and lodging.

It is recommended that hotel engagements when desired be made as early as possible in order to avoid confusion and secure satisfactory results.

Address all communications to Lansing Burrows, Chairman, 118 North Spruce Street, Nashville, Tenn. T. B. Ray, Secretary.

TEXAS NOTES.

The old Navasota church has been made happy again by a good meeting. Rev. Lee R. Scarborough, of Abilene, assisting for some days, till called home by a telegram, after which Pastor Smith did the preaching. The church has been greatly revived, and many have been made happy over the results of the meeting. Fourteen were baptized last Sunday night, and a number remain over to be baptized later. There were about 25 received all told, during the two weeks' meeting. The pastor has been greatly endeared to his people and they in turn to him.

The five days that Bro. Scarborough remained with us he drew more people to him than any visiting brother for some time; his sermons and life are very spiritual, and his general bearing is very much in his favor. When this writer is pastor again (when ever and wherever that may be) I shall want Brother Scarborough in a meeting with me. Brother Smith leaves next Sunday night for Milan, Tenn., to assist his father-in-law, Dr. W. D. Powell, in a meeting of days. They hope to conclude the meeting by the time of the meeting of the Southern Baptist Convention. Pastor H. C. Smith is becoming much in demand for meetings, his preaching being so earnest, and his influence being good, especially with the young people.

Many pastors in Texas are making a strong and last pull for Foreign Missions (this and next week, as the books are to close so soon. Brethren, if you want a great meeting in your church, take a great foreign mission collection and God will do the rest. D. Y. BAGBY.

Life, true life, is not a mere guarding against sin, but growth in good and toward good.—Brooke Herford.

THE UNION MISSION AND BIBLE TRAINING SCHOOL.

While in Chicago the writer visited the Union Mission and Bible Training School, 212 West Chicago Ave. The proprietor is Rev. R. B. Shaw, a man of great zeal and piety, and he is doing a great work. The building now occupied is inadequate, and he has already secured a lot 40 x 87 feet on which he will build a seven-story building at a cost of \$25,000.

THE SSS BEST TONIC

It increases the appetite, tones up the stomach, invigorates and strengthens the system, and furnishes power and better blood for the up-building of the run-down constitution. You will find no tonic to act so promptly and beneficially where the health has given way, the strength over-taxed by hard work and close confinement. Those living in the low, marshy sections of the country, exposed to malarious poisons and breathing the impure air arising from stagnant pools and swamps, till their systems are filled with malarin and their health undermined, will find S. S. S. a most excellent tonic, and its timely use has many times prevented the serious complications that so often result from malarin.

Good blood, good appetite and good digestion are the foundation stones of good health. S. S. S. supplies all these, containing as it does ingredients for the purification of the blood and also well-known tonic properties, making it the ideal remedy in cases where the blood has deteriorated, the stomach disordered and appetite has failed.

S. S. S. being a purely vegetable compound, leaves no bad after-effects, like the strong potash and mineral remedies, which are bad on the stomach and nerves. A course of S. S. S. now will fortify the system, and the impurities that have accumulated through the long winter months are more readily and promptly thrown off, and the warm weather finds you in good physical condition, instead of weak, run-down, tired and debilitated, with no appetite or energy, as apt to be the case where the system is neglected and nature left to take care of herself. If you need a tonic and appetizer, you will find S. S. S. the best. Medical advice without charge to all who write us about their case.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

Advertisement for Gardui Babies Wine. Includes illustration of a baby and text: 'GARDUI BABIES Many babies are more lumpy shabby because no children are there. Excesses are in almost every case because female diseases have paralyzed the organs of reproduction. Wine of Gardui imparts health and strength to the diseased parts and makes motherhood possible in thousands of cases where barrenness is supposed to be incurable. Wine of Gardui regulates the menstrual flow and also prevents miscarriage and cures bearing down pains. Wine of Gardui removes the cause of barrenness by making the female organism strong and healthy. Go to your druggist and secure a \$1.00 bottle of Wine of Gardui. The use of Wine of Gardui will bring happiness to your home. In cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department, The Chattanooga Medicine Co., Chattanooga, Tennessee. ANKENY, O., Feb. 24, 1902. Wine of Gardui is worth its weight in gold. It did more than you think. It has saved my life and led me to become a mother when everything else failed. MRS. DORA I. LE FEVRE. BRYANT, VA., Feb. 18, 1902. My daughter-in-law, Louisa Gilber, found great benefit in Wine of Gardui. She was in very bad health, so I persuaded her to try Wine of Gardui. Since then she has had a fine baby boy. Soon he will be three weeks old. She highly commends Wine of Gardui. My daughter, Fannie Hinton, also has a fine baby boy by your treatment. She highly commends Wine of Gardui. MRS. LOURIA GILBER. WINE-GARDUI

Advertisement for The Bryant & Stratton Business College. Includes text: 'THE Bryant & Stratton Business College. R. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY. The audience room on ground "Touching Incidents and Remarkable Cases" will seat 600 people. Rev. J. H. Anderson to Preach. "God's Financial Plan," and "Dying Testimonies." The mission is under great quantities from his: non-fictional. H.

THE FUTURE OF TENNESSEE, MISSISSIPPI AND LOUISIANA.

(Continued from 7th page).

Within twenty years at least 25 per cent of the more than sixty millions of acres of undeveloped alluvial lands within these three states will have been converted into magnificent farms; and the hardwood timber land of the Mississippi delta, that could not be sold twenty years ago for \$1 per acre, will be transformed into great fields of cotton and corn, and not an acre of it will be for sale for less than \$100. I refer you to the lands of Illinois which are now selling for \$100 to \$150 per acre, and do not, and can not, produce one-half the net value of the crops grown on the lands in the Mississippi delta.

Twenty years from now the pine lands along the main line of the Illinois Central that are so poor that they must always be highly fertilized to produce a crop, will be the recognized vegetable gardens of the United States.

Twenty years from now Memphis, if she keeps up her present pace will have 500,000 population; Vicksburg will be visited annually by 50,000 descendants of veterans of the civil war, tourists and students of military history; New Orleans will more than double her present population, and she will develop the dignity and character commensurate with the position she occupies.

Twenty years from now a majority of the planters and farmers of those three states will be graduates of some of our agricultural colleges, and will employ the newest and best methods of farming.

Twenty years from now the young man on the farm, who begins work at early sunrise, works continuously until noon, and from one o'clock until the going down of the sun, will command \$30 or more per month instead of \$12 or \$15 as now; while he who strains his ears to catch the first rumblings of the approaching train, stops his work, and sorrowfully watches the train disappear in the dim distance, will be out of a job. The tenant who cannot work eighty to two hundred acres of land, instead of ten to twenty acres, as now, will have to emigrate to Cuba, Hawaii, or the Philippines.

Twenty years from now, Dr. surviving members of the Illinois Central Land Agents' associations, who took advantage of present opportunities, will have retired from business on a competence acquired through the sale of farm lands in the states of Tennessee, Mississippi and Louisiana.

Twenty ears from now, Dr. Stubbs, of New Orleans, instead of shipping Poll Angus calves from Illinois to Louisiana to be fattened and reshipped to the Chicago market, will breed his own cattle and hogs; kill and pack them in the great packing houses of New Orleans; and ship them direct through that port to the markets of the Orient.

Twenty years from now the people of the far East will recognize that the Mississippi valley of America feeds the world, and the Illinois Central railroad, which will then have four tracks between Chicago and New Orleans instead of two, over which will pass a large percentage of the import and export products of the United States.

Twenty years from now, the Panama Canal constructed, owned and operated by the United States, will make possible new

and desirable markets for many of the staple industrial and agricultural products of these three states.

Twenty years from now the planters of these states will own the commission men, instead of the commission men owning them, and the cotton will be sold when and where it suits the convenience of the planter.

Such forecastings of the future of these states no doubt seem extravagant, but past achievements justify the assertion that their absolute fulfillment will be no more marvelous than has been the agricultural, commercial, industrial and educational development of the past twenty years, within the states of Tennessee, Mississippi and Louisiana.

FROM SOUTH TEXAS.

My friends in Kentucky have asked me to tell them something about Texas, so here goes a shot at the famous, or infamous, waste basket. This is the part of Texas made famous by Stephen Austin, Sam Houston, Davy Crockett and some more recent adventurers. San Antonio, Alamo, Goliad, San Jacinto—I don't mean the Oil Company but the battle fought between Sam Houston and Santa Anna—these mark this part of the state as the seat of war during the contest with Mexico for independence.

This part of the state is being invaded by a more powerful foreign army than the one led by Santa Anna. I mean the Germans and Bohemians. In Hallettsville we have six newspapers, two each in the Bohemian, German and "United States" languages. We have seventeen saloons, all run by foreigners. It will be impossible to get rid of these till Texas votes out the saloons as a state. We expect this to be done next year. Hallettsville is said to be one of the greatest shipping points in Texas for early vegetables. We are now, in the middle of April, having all the vegetables that Kentuckians can have in their gardens in June. But this country is not healthy for women. Last Sunday night an old brother, who is hale and happy, introduced me to his wife and three married daughters, and remarked: "Tell your folks that this country is not healthy for women." They would have weighed 180 to 200 pounds each.

The Catholics have a very strong church in Hallettsville. The Lutherans, Methodists and Baptists also have churches. The Episcopalians and Disciples are also represented, having houses of worship and small societies.

If any good working Baptist wishes to migrate to this goodly land, "where every prospect pleases, and only man is vile," let him write to us. The land is good and generally sells for a fair price. We are near enough to the Gulf to get the breeze. In fact, I have been in North Texas, and I have never seen any part of Texas that was not near enough to the Gulf to get the breeze! But I am writing this for your readers who think that Texas is so large that this boon is denied to some of its citizens.

I would tell your readers something about the Texas oil fields, but some of them have read too much on that subject already. In

fact, if I should tell the truth about the Texas oil fields I would lose my reputation for veracity with your readers. I will just remark, however, that they are being for oil not a great distance from Hallettsville, and I expect in my next to be able to report a gusher!

P. S. and N. B.—I have no oil stock to sell.

B. F. STAMPA. Hallettsville, TEXAS.

THE TENDENCY OF DRUNKENNESS TO ENTAIL INSANITY UPON IDIOTRY.

BY T. K. RICHET.

The entire medical world, I believe, recognizes the superiority of Dr. W. B. Carpenter, of London, as a standard authority in medical science. In his celebrated Prize Essay, published at the middle of the last century, he says: "Of all the single causes of insanity, habitual intemperance is the most potent." He also added "that it aggravated the operation of other causes." Having made these introductory statements, he then proceeds to add the following: "We have now to show that it (habitual intemperance) has a special tendency to produce idiocy, insanity, or mental debility, in the offspring."

Commenting on this particular tendency of habitual intemperance, Dr. Carpenter adds that, "Looking to the decided tendency to hereditary predisposition in the ordinary forms of insanity; looking also to the fact that any perverted or imperfect conditions of the nutritive functions established in the parent, are also liable to manifest themselves in the offspring (as shown in the transmission of the gouty and tubercular diathesis), we should expect to find that the offspring of habitual drunkards would share with those of lunatics in the predisposition to insanity, and that they would, moreover, be especially prone to intemperate habits. That such is the case, is within the knowledge of all who have enjoyed extensive opportunities of observation."

This fact has come down to us sanctioned by the experience of antiquity. In proof of this statement it is but necessary to quote the declaration of Plutarch that "one drunkard begets another," and of Aristotle, who declared truly that "drunken women bring forth children like unto themselves."

Nor is the testimony of antiquity the only corroborative evidence to the truth of Dr. Carpenter's declaration. It is but the demonstrative argument of all ages. In more modern times Dr. W. A. F. Browne, the resident physician of the Crichton Lunatic Asylum at Dumfries, for instance, makes the following statement:

"The drunkard not only injures and enfeebles his own nervous system, but entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric and sink insane under the pressure of excitement, or of some unforeseen exigency, or of the ordinary calls of duty."

Dr. Hutcheson gave out that the results of his observations

Dress Fabrics

YOU'RE SURE TO BUY.

The following list comprises the season's newest weaves and colorings at remarkable price reductions. These fabrics can absolutely be depended upon—our guarantee back of them.

OUR 50c ENGLISH SICILIAN

is beyond all competition. Many inferior imitations are shown, but comparison reveals ours the best; full 52 inches wide, in brown, 2 shades of blue, red and black. (Write for samples.)

\$1 45-inch Mohair Sicilian, Melange Effects, in gray, green, cadet, brown and navy. 20 pieces Voile de Net, Voile de Laine, Melange Voile in plain and check effects. Special 54-inch Cheriote Worsted, in navy and royal only.

\$1.25 SUMMER TAILORINGS SILK AND WOOL, 54 inches wide, in the latest mannish effects; all new shades, cadet, brown, gray and navy blends.

MAIL ORDERS PROMPTLY FILLED. WRITE FOR SAMPLES.

SPLENDID HOSIERY VALUES

The values offered here are out of the ordinary—opportunities like this to save money on the best and most reliable qualities are not an every day occurrence.

Ladies' Lisle-thread Hosiery, plain black and tan, gauge lace ankle, and all-over lace effects; also Plain Black Gause Cotton Hose, full fashioned; special value, pair 26c

50 down Ladies' fine Black Lisle-thread Hosiery, all-over lace and lace ankle, all fine Black Gause Lisle and Cotton Hose; applied heels and toes; 50c values; special 36c

(2 for \$1.00.) Children's fine Ribbed Cotton Hose, elastic leg, double knees, etc., a splendid wearing stocking; all sizes; special 25c

GLOVE SPECIAL---\$1.00 PER PAIR.

Ladies' 2-class Lambkin Gloves, the very newest embroidery, in white, tan, gray, black and brown; fitted to the hand; regular \$1.25 value; special, pair \$1.00

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New York Corporation, 100 Centre St. Co. 2307 South LOUISVILLE, KY.

were to the same effect as the above.

Dr. Hone reported to the Massachusetts Legislature that "the habits of the parents of 300 of the idiots were learned; and 145, or nearly one-half, are reported as 'known to be habitual drunkards.'"

But it is needless to quote further. The consensus of universal authentic testimony completely establishes the fact that habitual intemperance tends to transmit insanity hereditarily to posterity. What shall we think, in the light of this demonstrated fact, of the professed followers of the Lord Jesus, or even of the professed philanthropist, who will knowingly, in any way, give the least iota of encouragement to the withering, blighting, damning curse of the saloon?

Princeton, Ky.

DEAR READER:

With the opening of spring there has been a large increase in the congregations at the First church. Nearly every seat was taken in our large auditorium Sunday morning. Governor and Mrs. Beckham were with us Sunday and said many nice things about the worship. Our board of deacons met Sunday morning in connection with other officers of the church, and it was unanimously and enthusiastically voted that

we go before the city council

Thursday evening next in mass and protest against the granting of license for the sale of alcoholic liquors in certain districts in Owensboro. The secretary of the board of deacons was instructed to so word the proceedings of this meeting, which is to be read before the council, as to show that we, as a church, not only oppose issuing licenses for the two cases in question, but that we oppose such for all time and all places.

It seems to me that this, without one word of comment, shows how the First Baptist church of Owensboro stands on the whiskey question.

The pastor has raised his voice against all forms of worldliness in more than sixty sermons, and if there has been one word of adverse criticism against his preaching it has not reached his ears.

P. S.—The Recorder seems to me to be growing better all the time. I think the last issue is the finest I have ever read, and I have been reading the WESTERN RECORDER ever since I was old enough to read anything.

THEODORE COMPTON.

Owensboro, Ky., April 19.

Only those temptations which we encounter in the path of duty, in the path of consecration, only those our Lord promised us we should conquer. If you are in temptation for temptation's sake, for no other purpose beyond it, you are lost.—Phillips Brooks.

20,000 CHURCHES

Readers of the Western Recorder are kindly requested to mention the paper when answering advertisement.

Litened by the FRINK System of Patent... L. P. FRINK, New York.

RECEIPT

can be cream of tartar and soda of the quick leaving agent—the Royal Baking Powder. It will make the food of finer flavor, more digestible and wholesome.

Items of Interest

When the World Open.

It is the hope of the world that the year 1914 will be the year of the world's opening. The United States has been the first to open its doors to the world, and it is hoped that other nations will follow.

speaking, but it has broken out this year with great virulence. In 1902 the death rate was 1,000 in the United States, and in 1913 it was 1,000 in all India. The plague has also broken out in Johannesburg and Pretoria in the Transvaal.

INFORMATION WANTED CONCERNING DECEASED BAPTIST MEMBERS

The chairman of the Executive Board of the Baptist Association of the United States, E. W. Burnett and I. K. Satterlee, a Committee on Ordinaries to report at the annual meeting of this body, has requested that you inform us of the names of all members of your church who have died since the last annual meeting, and in order to this being done, I must have the addresses of all.

of Professor of the University of Missouri, St. Louis, Mo., writes vigorously for the cause of the people.

Dr. J. E. Foster, of the University of Missouri, St. Louis, Mo., writes vigorously for the cause of the people.

The very interesting description of "Biblical Epistemology of Biblical Theology" illustrated by Edward M. Morris, for many years medical missionary in the East.

Prof. John W. Bachman, in a detailed account of the relation of the Bible to the philosophy of the Middle Ages, of the University of Colorado, states that the Bible is the father of the philosophy of the Middle Ages.

Rev. J. E. Smith, of Harrisonburg, Pa., presents an elaborate study of "Augustine as an Exegete."

A reprint of President Eliot's address upon "The Labor Problem of the Twentieth Century" furnishes the sociological paper of the number.

Prof. Gabriel Campbell, of Dartmouth College, treats briefly of "The Law of Veracity."

Dr. James Lindsay, of Kilmarnock, Scotland, continues his timely and instructive essays on "Biblical Theology and Philosophy."

The reader of the May number of *The Booklover's Magazine* will find much that he expects to find, as a matter of course, in this magazine. He will also find several pleasurable surprises.

There are, as usual in the May number, a profusion of pictures, in color and half-tone, illustrating the best and newest things in the realm of contemporary art: four striking pictures by modern European artists; four of Louis Elward's delightful flower pictures; four pages of remarkable Japanese cartoons; and an illustrated article on the work of Karl Bitter, the director of the Department of Sculpture at the St. Louis Fair.

Harold Boice sends from Japan a thoughtful discussion of the problems that will engage "If Japan Should Win"—the "hairs of his scapular" series of articles on "The Two Pacific." How "miserable" are the inevitable "cracks that occur even on the best managed roads" is the subject of an illustrated article by D. A. Wiley.

Literary people who complain of "brain-fag" get no sympathy or support from Dr. George M. Gould, who in his article on "Literary Geniuses and Brain-Fag" tells them that they are not suffering from "brain-fag" at all—there is no such thing as "brain-fag," which can be, and ought to be, easily cured.

Not one whit behind its predecessor in attractiveness and literary quality is the *New England Magazine* for April, and its table of contents may be truly said to be commensurate in scope. A prominent place should be accorded William Howells' Downside, suggestive and enlightening, as Boston as an Art-Critic. There are also some charming fiction letters from the pen of Lloyd Howe, giving his impressions of the new novel and the new short story.

Edmund Spenser's "The Faerie Queene" is the subject of an article by P. Paul writes that the

J. Bacon & Sons
LOUISVILLE, KENTUCKY

of the most beautiful and valuable contributions upon "The Latest Translation of the Bible."

- All-Season Wet Setting, 16c
- Woolens are amazingly softer and can be used for sportswear, suits or wash coats, with white fluff, the effect of the weather, 25c
- Light Tinted Settings, 16c
- Woolens are amazingly softer and can be used for sportswear, suits or wash coats, with white fluff, the effect of the weather, 25c

Important to Out of Town Customers.

We will deliver FREE by the railroad railroad or express office within a radius of 200 miles for Louisville, Ky., and within a radius of 100 miles for other cities according to the rate of the railroad.

Please Order Your Books Early. Don't Assume the Availability of the Book.

25 CENT

For the month of April, the monthly price of the magazine is 25 cents.

Eight Roses

guaranteed to bloom this year. These roses are grown by one of the largest rose growers in the world, and will be sent direct from the nursery. They comprise the finest selection we could make, and are as follows:

- Madame Butterfly - Salmon and apricot pink.
- Madame de France - Pink.
- Madame de Malines - Light pink.
- Madame de Meaux - Light pink.
- Madame de Noailles - Light pink.
- Madame de Pompadour - Light pink.
- Madame de Sevigne - Light pink.
- Madame de Vermeil - Light pink.

As we go to press we have had the honor of receiving from the banker of Hopkinsville, Ky., in 1914, he was one of the leading Baptists of the State.

THE MARKETS.

LIVE HOG
Report for week ending April 22.

CATTLE

Choice to prime ship steers	54 00	4 00
Med. to good ship steers	4 25	4 00
Choice butcher steers	4 00	3 75
Medium to good butchers	3 50	3 25
Cows	3 25	3 00
Good to extra stock steers	3 25	3 00
Cows to mid. stock steers	3 00	2 75
Good to choice stock butchers	3 00	2 75
Med. to good butchers	2 75	2 50
Good to choice butchers	2 50	2 25
Med. to good butchers	2 25	2 00
Good to choice butchers	2 00	1 75
Med. to good butchers	1 75	1 50
Good to choice butchers	1 50	1 25
Med. to good butchers	1 25	1 00
Good to choice butchers	1 00	75
Med. to good butchers	75	50
Good to choice butchers	50	25

HOGS

Medium packers	5 10	5 00
Choice pack and butch.	5 10	5 00
Medium packers	5 10	5 00
Choice light ship	4 25	4 00
Choice pig	4 25	4 00
Good pig	4 00	3 75
Light	3 75	3 50

SHEEP AND LAMBS

Good to extra ship sheep	4 00	3 75
Med. to good	3 75	3 50
Choice to medium	3 50	3 25
Med. to good	3 25	3 00
Extra shipping lambs	3 00	2 75
Med. to good	2 75	2 50
Choice to medium	2 50	2 25

Dr. W. W. Keen, of Philadelphia, is the most distinguished surgeon in the world, in a recent address told of two cases in which the patients who seemed to be dead from chloroform anesthesia had been restored by massage of the heart.

He added that a great field had been opened to surgeons in the possibility of these revivings. It was very apparent.

We have again more than once of the unspeakable atrocities of the Russian in the Congo Free State. King Leopold has done the worst job of the world, and it is hoped that the world will follow.

Dr. G. W. H. H. of Marietta, Ga., has accepted an invitation to preach for the First Church, Bowling Green, May 15, the Convention Sunday. Dr. Dabbs was pastor of this church from 1873 to 1888.

Russian anarchists have taken refuge in Germany. The German government has offered Russian detention in order to catch them, with the official agreement that they should do nothing but wait, and if they discovered any plotting to report to the German authorities.

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The New York Christian Advocate and would not have believed it on any authority—says that a ship called from New York City for Panama having on board forty men who had different schemes for killing microbes. The government had contracted with them to go out and report their various schemes all along the route of the canal to kill the germs of leprosy, cholera and other diseases. They have all sorts of apparatus—a variety of potent poisons of most terrible smell. In this huge job of an object to get rid of a lot of germs.

In 1901 the bubonic plague struck the United States. It has been held a million miles from it. In 1902 there was a lot of the plague, comparatively

Enclosed please find program of the Annual Convention of the Baptist Association of the United States, which meets at Bowling Green, May 15 and 16. Will you also add that which are not limited as to number of delegates. Dinner will be served on the grounds Saturday, and fine entertainment furnished all day. Will you add the service program, which will be held at the Hotel, Ky., on Sunday.

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LITERARY.

My book has not been out of the publisher's hands, but it is in the hands of the printer.

(Continued from 2nd page.)

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