



### Infant Baptism.

THE WEEDS AGAINST HIMSELF.

BY CHAS. VANDEB, D.D., PH.D.

As the years go by we are moved ever and anon to recur to subjects which more than once we have carefully studied, often to find that our views and convictions have undergone more or less modification. We discover to-day that we then looked at the subject from the wrong angle. Our view was, therefore, as the case might be, inadequate and partial or oblique and distorted; hence conviction was too weak or too strong.

There is wisdom in the suggestion, which is very applicable to young writers, not to rush into print before the ink of the composition is dry. Write it exactly as you would desire to have it printed, then lay it aside for awhile, and before you send it to press read it carefully over, and you will have reason to congratulate yourself on your mastery of English and of logic, as well as of the subject treated, if you discover no cause for some sort of correction.

Herein lies a reason why editors, who write in the evening what is published the next morning, need be ready, cautious, discreet, quick-witted fellows. If ever allowance deserves to be made for little lapses in writing, these nocturnal penmen may justly put in the first claim for immunity from too severe criticism. But when authoritative treatises have been sedulously and searchingly revised in manuscript, and then again and again in proof sheets, we have the best possible assurance that the exact mind of the author lies open before us.

On reading anew after many years the quotation which follows, we are surprised that its full didactic value escaped us till this last reading. In his Systematic Theology, Dr. Charles Hodge writes: "The difficulty on the subject of infant baptism is that baptism from its very nature involves a profession of faith; it is the way in which by the ordinance of Christ, He is to be confessed before men; but infants are incapable of making such confession; therefore they are not proper subjects of baptism."

Now let the reader take special note: 1. This is the first sentence written by this distinguished and sober Presbyterian divine under the subject of Infant Baptism. It is designed to prepare the student for the lengthy discussion which follows. 2. It is a strictly categorical declaration. Dr. Hodge does not say that the difficulty on this subject seems to be, &c., nor that baptism, according to the view of the ordinance entertained by some, would appear to involve a profession of faith. 3. The statement of the matter is sweeping and clear cut. It is clouded by no ambiguity of word or construction, and is as comprehensive as language can make it. It errs neither in excess nor in defect.

Though more than a quarter of a century has sped since we first began to study this Systematic Theology, the sentence above quoted never before seemed to carry with it such ponderous significance either in direct statement or in irrefragable inference. We feel convinced that no more resistless declaration can by any sort of means be formulated against the practice of infant baptism. Having been (as our parents said) baptized in infancy, we shall never perhaps lose interest in this ecclesiastical tradition.

Muse on the unyielding strength of Dr. Hodge's language. Baptism from its very nature involves a profession of faith. He might have written—baptism involves a profession of faith, or baptism, from its nature, involves a profession of faith; but, instead of couching it in these forms of expression, he presents his thought in all the intensity of which language is capable—"Baptism from its very nature involves a profession of faith."

And yet this initial utterance is followed by eight propositions, curiously interwoven, designed to justify the baptism of infants by "attaining and authenticating such an idea of the church as that it shall include the children of believing

parents." Of the Doctor's eight propositions, singly or severally, we need not for the present take any notice. For to the ordinary dialectician it would seem that if baptism unquestionably involves a profession of faith in our Lord and Saviour Jesus Christ, it must be impossible so to "authenticate the church" as to make it Scriptural to receive into it those who are confessedly incapable of making such profession. For how in the name of language, logic or theology (whether systematic or unsystematic) can any counter proof be adduced to evince that infants, whose offspring whoever they may happen to be, should be made to submit to a rite which from its very nature involves a profession of faith? By this introductory statement to infant baptism, Dr. Hodge bars himself from any successful attempt to prove that infants ought to be baptized, because the very nature of the baptismal ordinance in its essential requirements disqualifies them for its reception.

If, from the very nature of walking, infants are incapable of walking, why then they are incapable; and all propositions formally stated and learnedly discussed to show the contrary must be nugatory, because contradictory. If it be allowed that, from the very nature of man he is depraved, who has constructed a system of dialectics by the skilful manipulation of which he can, notwithstanding, be proved to be not depraved? If, from the very nature of the Divine Being, He is self-existent and independent, who, admitting this, will undertake to amuse himself by instituting a series of propositions with the view of showing that God is, nevertheless, a dependent being?

No Pedobaptist ever stated more concisely, more comprehensively, and more forcibly than Dr. Hodge has here done the Baptist contention that believers only are proper subjects for the ordinance of Christian immersion. And when he thence proceeds to argue about infant baptism as a church ordinance, he fails to reflect that he has virtually thrown the whole matter out of court. For the estoppel issues from his own lips.

Let this be added: Dr. Patton relates that Dr. Hodge was fond of saying that Princeton had never originated a new idea. Himself the defender of the old school type of American Presbyterianism, Dr. Hodge felt proud to think of Princeton as its impregnable stronghold. For this is all the good doctor meant. It would be cause for hearty thanksgiving if a similar remark could truthfully be made of some of our Baptist theological seminaries. There are to-day altogether too many professors of theology who, instead of asking for the old paths and walking therein, are racking their brains to originate new ideas.

In view of the fact that the records of our faith have for nearly two thousand years been the subject of searching investigation and of devout and scholarly comment, it is the part of wisdom to be wary in accepting new views of the old gospel because, forsooth, they are announced in gilded lettering and bear the attractive colophon of the twentieth century.

### Spiritual Equipment.

Our equipment for spiritual warfare, like our provision for the spiritual life, is furnished by the day—not once for all. Our Lord teaches us to pray, not only for daily provisions and daily pardon, but also for daily protection. These petitions are inseparably linked together: "Give us this day our daily bread, and forgive us our debts as we forgive our debtors, and lead us not into temptation, but deliver us from evil." We need daily protection and deliverance as surely as we need daily provision and pardon.

David realized this, and many a prayer did he send up to the God of his life for protection from the enemies to which he might be exposed. In the psalm in which he prayed, "Cause me to hear thy loving-kindness in the morning, cause me to know the way wherein I should walk," he

prayed also, "Deliver me, O Lord, from mine enemies; I flee unto thee to hide me" (Psalm 145:8, 9). I wonder if he did not offer such a prayer that morning when he started forth from his father's home in Bethlehem to visit his brothers in the camp in the valley of Elah. He did not know that he would encounter a great adversary and win a great victory before the day should close. But taking his psalms as the index of his prevailing habit of mind and heart, we may be certain that he did not go forth to that day's experiences without seeking direction and protection from his father's God. Little did David realize that morning what momentous interests hung upon the issues of that day's experiences, both to himself and to the whole house of Israel. The question of the liberty or the bondage of the chosen nation would depend upon the issue of the conflict between himself and the giant of Gath, whom he was that day to meet in deadly combat.

And your relation to the kingdom of Christ and your eternal destiny may hinge upon the manner in which you meet the temptations which may this day assail you. You may be tempted from within or you may be tempted from without. The enemy may attack you from such close quarters, or may come upon you so unawares that you will have little opportunity to resist. And you will need the help of God, who gave victory over Goliath, to keep you from falling and to preserve you blameless.

God has provided armor for every day of the Christian conflict, both defensive and offensive. He has pledged himself as a shield to defend us. "Salvation will God appoint for walls and bulwarks." "Both without and in thy door, He will keep thee evermore." There is not a moment of time, and not a step of the way for which he has not made abundant and gracious provision. But we must keep within the means of protection he has provided if we would be safe. "He shall give his angels charge over thee to keep thee in all thy ways." But when we stray from the way in which our feet should go, we expose ourselves to the assaults of the adversary.

He has also provided an offensive armor. He expects us to be aggressive soldiers, and he has placed within our reach the missiles which, however simple, like David's pebbles from the brook, may become mighty in the pulling down of the strongholds of sin. For this reason we should make ourselves the actual possessors of much of the truths of the Bible. We should so appropriate them that they shall become thoroughly our own. We should learn how to handle the facts and doctrines of the Bible, as David learned to use the sling and stone during his experiences as a shepherd lad—by daily practice. It is for this purpose especially that God has given us the privileges of the young people's society, that we may learn to use the truths which we learn in the home and the Sabbath school. We shall have our giant enemies to encounter. We may win victories that will bring both ourselves and others greater liberty and peace and joy. Prepare for the conflict. Quit you like men. Be strong.—The Christian Union Herald.

In his address on the International Lesson Series delivered at Cleveland, Dr. O. P. Gifford spoke of the recurrence ever and anon of lessons harder than the rest. They are often objected to, and the difficulty of adjusting them to the different departments of the school is constantly pointed out. He commended them, however, and deprecated the easy lessons so often preferred. Dr. Gifford is right, and words like his it were well to have more frequently spoken. Naturally we incline to that which does not test us to the utmost. There is an eclecticism in life as there is in collegiate halls, and students in each are quite likely to take the line of least resistance. And so it is a good thing sometimes to have a curriculum that cannot be revised, but must be taken as a whole. The things that test are the things that bless. It is wrestling that toughens sinews. It is climbing that gives endurance.—Sol.

### Sighting the Way.

A certain church worshipping in an old building enlisted its members in the project of erecting a new and beautiful edifice. It also planted a Sunday school some two miles away and in time a church grew and was brought to self-support with a house of worship of its own. This mother church repeated this four times in a decade and herself grew and prospered. Some of her children are to-day almost as big and handsome as she is. Lay preachers were sent out in the beginning days to each of these new fields and they accomplished great good. A number of missionaries were sustained in foreign fields. The church kept in close touch with them. The great commission to preach the gospel was carried out both at home and abroad. The pastor sighted the way and his people pressed forward in it with enthusiasm and confidence.

We could mention large and influential churches which used to sustain "out stations" and send out workers, but to-day these missions are either given up or are sustained through paid laborers supported by the gifts of a few or by appropriations from the common funds. There are splendid opportunities to start new enterprises not far away from many churches, but there is no moving spirit. Pastors are needed who can sight the way and show their people what to do.

Many are ready to help the poor by giving money to some local charitable organization or by telephoning to some downtown store to provide worthy cases with what is needed that money will pay for. But Dorcas made the coats and garments with her own hands, and when her service became known through sympathy with her and her friends "many believed in the Lord."

One reason why more people do not go to church is that this element of personal service is lacking in much of the life of the churches. If these outsiders could feel the collective impulse of doing something for somebody, their interest in religion would revive. Many would be found willing if some leader in whom they had confidence would point out to them definite tasks.

A layman said the other day, "Our pastor has the faculty for doing the work of a hundred men, but he does not possess the ability to get a hundred men to do the work of a hundred men." We know a minister who has that ability and is using it with notable results. For some time he has been wishing for a parish where he might be free from incessant calls to help those in need or to direct others in this service. He has longed for uninterrupted days in his study. Lately the opportunity came. He was invited to the pastorate of a strong church which in many respects met his ideal. But when he faced the necessity for decision, he could not abandon his important and difficult field and his loyal fellow-workers. He has quietly put aside ambitions for scholarship to remain in what seems to him a harder service, but which we believe will bring to him greater rewards in spiritual manhood.

Some business men in our churches are so loaded with business responsibilities that they seem to be unable to do personal service in Christian work. But the minister who is their spiritual leader is doing them positive injustice when he allows them to become so absorbed in business as to exclude that service. They rob themselves and their fellowmen of great blessings. If the pastor finds time to go among the people and to do things for them, the busiest men and women in his church will catch his spirit and follow in his path. No pastor can plead that he is too busy to do this service. Phillips Brooks when he had charge of the great Trinity parish and was called in every direction constantly to make addresses, set a magnificent example in this respect which still has influence.—Congregationalist.

Live and help live. Seek the truth and shine it out.—McFaden.



**Sunday-School  
Lesson**

SUNDAY, JULY 10.

**JEROBOAM'S IDOLATRY.**

1 Kings 12:25-33.

Motto Text.—"Keep yourselves from idols."—2 John 6:21.

The ten tribes showed they were fiercely in earnest by stoning Adoram whom Rehoboam sent to them as an ambassador. It is thought he was one whom David had appointed; at any rate he was one of Solomon's officials, and hence among the elders who had advised the young king to yield to the people's demands. But Israel would not even answer peaceably any deputation from the house of David. The ten tribes made Jeroboam king, as the prophet Elijah had foretold to him. (Chapter 11:29-39.)

"Then Jeroboam built Shechem"—fortified it as the Hebrew means. He was a great castle builder. "And dwelt therein."—Made it his capital. "And went out from thence and built Penuel." This does not mean that he made Penuel his residence, but that he built it promptly, as soon as he had finished fortifying Shechem. Penuel was beyond the Jordan; it had been fortified before, but Jephthah had destroyed the tower. Whether Jeroboam fortified Penuel because it commanded the caravan road to Damascus, or to guard Reuben and Gad from any possible attack from Judah is not known; but the latter is generally supposed to have been his reason.

"And Jeroboam said in his heart, Now shall the kingdom return to the house of David."—Jeroboam was a man of great ability, probably the shrewdest statesman ever in Israel except Ahithophel. His course at this time was marked with deep worldly wisdom but he left God out. Had he been acting about some matter of no religious import, as for example, what city he should make his capital, his worldly wisdom would have been a great advantage. But the wisdom of this world is not only foolishness with God, but foolishness when applied to the worship of God.

With God left out of consideration the going up of all the men of Jeroboam's dominions three times a year to Jerusalem to the temple would have been indeed dangerous to the perpetuity of the separate kingdom. As it was, it was the only safety for Jeroboam. For God had promised him by his prophet a "sure house" if he would obey his commandments. But Jeroboam had more faith in his own wisdom than in God. "Unto their Lord, even unto Rehoboam."—God had promised the ten tribes to Jeroboam as he had promised Saul's kingdom to David. By thus in his secret thoughts calling Rehoboam the lord of Israel Jeroboam shows again his lack of faith in God's truthfulness.

"Whereupon the king took counsel"—probably means that he took counsel with himself. "And made two calves of gold." They are said elsewhere to be "moulten" calves, and it is supposed they were made of brass and covered with gold. "It is too much for you to go up to Jerusalem."—A common trick of Satan to represent God as a hard taskmaster requiring too much of his creatures.

**The Itch Fiend**

That is, Salt Rheum or Eczema,—one of the outward manifestations of eczema. It comes in itching, burning, oozing, drying, and scaling patches, on the face, head, hands, legs or body. It cannot be cured by outward applications,—the blood must be rid of the impurity to which it is due.

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"Behold thy gods, O Israel, which brought thee up out of the land of Egypt."—By "gods" Jeroboam did not mean to establish any new gods nor to introduce idolatry. The plural "Elohim" is used very often in the Hebrew to denote the one great God. These are the very words which Aaron used in the desert in reference to the golden calf he made, but it is not probable that Jeroboam had any intention of reminding the people of that instance in their history which had brought upon them the fierce wrath of the Almighty. Jeroboam meant these calves as symbols of God's power. He did not intend them as idols, nor were they ever worshipped as such. The worship was to be to Jehovah alone, and these calves were only aids to devotion.

This is clear and indisputable from all the after references to Jeroboam's sin, and is insisted upon by all commentators. The lesson from Jeroboam's sin will be lost, if we do not keep in mind that this was no idolatry, and was not intended as such, but was only a change of form, a making the worship of Jehovah more attractive.

"And he set the one in Bethel and the other put he in Dan."—Bethel was a place already sacred in the eyes of the people. Jacob had seen his vision there and builded an altar (Gen. 28:11-19; 31:13; 35:1, 7). Afterwards the ark had been there. At Dan worship had been established as we are told in Judges. But while these facts may have influenced Jeroboam, it is probable he chose those places on account of their situation, one being in the extreme north and the other in the south of his dominions.

"And this thing became a sin."—God was not pleased with Jeroboam's addition to his worship. He cannot be pleased by any changes which men make in the simplicity of worship; by such changes his creatures tell him they are wiser than he! It is rank and blasphemous sacrilege, and should be called so plainly. Whatever in worship is not commanded, either by precept or example, is sin. At first the people went to Dan to worship almost exclusively. The Danite priests kept up this worship till the captivity. "And he made a house of high places."—Exactly what his means is a question. Ewald is probably right in saying it meant a splendid temple. "And made priests of the lowest of the people."—This does not mean, as the Hebrew shows, that all the priests were the lowest of the people, but only that he chose priests from all classes, even including the lowest. The tribe of Levi as it did in the case of the golden calf in the desert, remained true to God and threw in their lot with Judah.

"And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah."—That is, the feast of Tabernacles. This was the great feast of the year and was celebrated on

the fifteenth day of the seventh month. Jeroboam made his feast a month later, retaining the fifteenth day of the month, it is thought because that was the full moon.

"So he offered upon the altar which he had made at Bethel."—The priests and Levites had all gone to Judah. We may be very sure Jeroboam was too astute a man not to see the advantage it would be to him to have the sons of Aaron to officiate at his sacrifices. He no doubt offered them great inducements, but they were faithful to their God, and would have no hand in Jeroboam's innovations upon the worship of their fathers. "Even in the month which he had devised of his own hand."—There is a volume in these cutting words of the inspired penman. They need to be pondered in these days when there is a great and growing tendency to appoint the days and months for revivals and even for prayer. "Out of their own heart," by men who are not absolute monarchs as Jeroboam was, and yet assume his dictatorship over worship. Better acknowledge the right of the Holy Spirit to control His own actions and to instruct his own people in regard to their prayers. Scarcely an outside organization in this day, from the Evangelical Alliance with its "week of prayer," up and down, has not imitated this example set them by Jeroboam, and, utterly ignoring the Holy Spirit, who goeth when as well as where he listeth, urged some set day and season "which they have devised out of their own hearts."

More than twenty times is the sin of Jeroboam mentioned, indeed no sin in the Bible except that of Adam is so much dwelt upon by the Scriptures. Whenever Jeroboam is mentioned he is called "Jeroboam the son of Nebat, who made Israel to sin." Therefore it is evident his sin was one which was especially wicked and deserving the wrath of God. It is well then to impress upon scholars in what the sin consisted.

It was not in rebellion against Rehoboam. God had given ten tribes to Jeroboam and to his sons after him. It was not the sin of idolatry; in fact, the calf worship is distinguished from idolatry in this entire book. Ahab was an idolater; Jeroboam was not. His sin, as the Pulpit Commentary declares, was this: "Instead of taking and handing down to his successors, whole and undivided, the faith once delivered," he presumed to modify it; to adapt it, as he thought, to the new order of things. He chose his own modes of worship. Though the way in which God should be approached had been prescribed and although he had been warned against adding ought to it or diminishing aught from it (Leut. 4:2; 12:23) yet he decided otherwise. Perhaps he persuaded himself that he had good reasons for it; but all the same he chose otherwise than God had chosen."

**MISSOURI NOTES.**

Rev. Dr. M. L. Thomas and his noble church at Columbia, the "Athens of Missouri," are rejoicing at the results of the meeting recently closed there. Sixty-nine added to the already large membership. Evangelist H. A. Hunt doing the preaching.

Elder J. B. Benton has recently located at Trenton as the new pastor. A good town, a good church, which is greatly rejoiced at the coming of their undershepherd.

The last shot fired at Dr. J. Manly Breaker was from the well-aimed gun of Dr. B. F. Lawler. It seems that a good many of the brethren are firing at Bro. Breaker, and always hit the mark. Dr. Lawler's article is strong though short, and will have a good effect.

Here it is: "In his article on some differences between Baptists in the South and Baptists in the North, a number of his statements are very misleading and ought to be corrected.

Baptists in the South did not need to be taught high church ideas by Drs. Graves, Pendleton and Dayton, for the Philadelphia and Charleston Associations were orthodox before that time and long before the days of Constadine or Gregory the Fourth. Jesus had said: 'Tell it to the church.' Baptists in the South do not reject alien immersion wholly because of lack of authority to baptize, but because Pedobaptists and Campbellites have entirely a different design in their baptisms to that of Baptists—any man who sprinkles for baptism, immerses if at all with the same design as to its symbolism. Baptists stand alone on design and symbolism in baptism.

Dr. Whitgift was not expelled from the Seminary because Baptists in the South loved church authority better than historic facts so particularly, but because Dr. Whitgift's theories of 1641 are not facts at all.

"Baptists in the South are not loyal to the Scriptures because they read but little, not being in the 'current of the world's thought' for many of them know all about what Schillermacher says, and from him down to the smallest 'pot boiler' in the business, and still they are stronger than ever before in their loyalty to the Scriptures and the church that Jesus established on earth. Try again, Bro. Breaker; we must have some other reason for remaining orthodox, because the winds of the world's thought have well nigh spent themselves in some quarters and our flag is still there."

Don't see how Bro. Breaker is going to answer this, if he undertakes to do so at all. He has placed himself under fire, to say the least.

I don't know that the matter I am about to mention should be spoken of just at this time or not, however I do not see that any harm can result. It is said that "straws show which way the wind blows." Some things have been said and done which might indicate that certain brethren quite prominent among Missouri Baptists are manoeuvring along certain lines to get Missouri out of the boundary of the Southern Baptist Convention. You know it is claimed that geographically Missouri does not properly and directly belong to the South. I am afraid that from some indications in the course of time Missouri may be a little troubled with what the politicians see fit to call a "ring." You can not always tell what's going to happen in a big country like this.

Our colleges are closing up the year's work. The commencement exercises as advertised, if carried out, will mark an epoch in the colleges, which, as I have stated before in my correspondence have had prosperous and successful years.

The Commencements have all ended, and there were quite a number—Missouri State University, William Jewell College, Hardin and Stephens Female Col-

leges, La Grange, Lexington, Liberty Female College and others. All made a good showing during the year. Baptists of the State occupy front ranks along college, school and educational lines, as well as in church and denominational enterprise and work.

I find the following in the *Kansas City (Mo.) Journal*, and presume it is true. Our University has been disposed to brag about her attendance. That's all right: "A few weeks ago the presidents of fourteen state universities met at Columbia. Some figures that have since been published relative to the schools of which they are the heads ought to make a Missourian stop and think. In point of population Missouri was the third state represented at the meeting, only Illinois and Ohio leading her. But in point of attendance at her university Missouri ranked sixth, being exceeded by Michigan, whose university has 4,000 students; Minnesota, 3,800 students; Illinois, 3,620; Nebraska, 2,590, and Ohio, 1,792. The attendance at Missouri university is but 1,650. If there were other great institutions of learning in Missouri, as there are in Illinois and Ohio, for example, this showing would not be so bad, but there are none. The only inference that can be drawn from the figures is that the people of Missouri have not state pride enough to educate their children at their own University."

Dr. C. G. Skillman, formerly of Kentucky, has accepted the call extended him by Robertson Ave. church, Springfield. If I am not mistaken, Dr. Skillman was pastor in Springfield once before.

Brethren Tate and Nevins, of this city (Louisiana), are at this time (June 25) engaged in a meeting that promises good at Ashburn, ten miles north. At this place Rev. S. F. Thompson, now of Kentucky, built a \$1,200 house ten years ago, when he was missionary in this Salt River Association. A number of additions have been made to the membership already.

State Evangelist Dew, who has been dangerously sick, is now out of danger, and is doing well. His physician has advised him to take a much needed rest, and he and Mrs. Dew will soon go to Colorado for a two months' vacation. Good meetings with large success have recently been held at Monet and Greenwood. Monet is in Southwest Missouri, on the Frisco Railway, and quite an important town, and the Baptist cause has been brought to the front as a result of this effort for the Lord.

J. N. BARNES.

**UTILIZING GOD'S PROMISES.**

One of the richest and sweetest aspects of God's Word is that which relates to its abounding promises. They are described as "exceeding great and precious." This characterization is fully warranted, whether viewed as to their character, variety, extent or effect. They are adapted to every condition and to every phase of human experience. Some of them relate to the afflicted; some to the sinner; some to the backslider; some to the meek; some to the humble; some to the fainting; some to the helpless; some to the tired; some to the tempted; some to the sick; some to the dismayed and despairing; some to the bereaved; some to the living; and some to the dying. They cover all the necessities of time and eternity.

While so all-inclusive, they are

at the same time most trustworthy and reliable. They come from a divine, omnipotent, all-wise and all-loving source. They are made "sure and Amen in Christ Jesus." They are ratified by God's oath. They are sealed by his Holy Spirit. They have been confirmed in the experience of his children of all ages and dispensations.

They possess an exhilarating, inspiring, uplifting, sustaining and happyfying power. They enter into the woof and texture of Christian character, life and activity. Without them existence would be dreary and progress in religious service and attainment an impossibility. Depended upon and realized clearly and fully, they become a life-giving, nourishing and enduring substance. As they animate and support the soul, adversity loses its depressing and souring influence, the temper becomes sweet and equable, and the spirit buoyant and bright. All who take hold of them and use them as they should, become calm, hopeful, contented, resigned and happy. Where a divine promise is seen and apprehended, all becomes radiant with hope and assurance. Where no promise is discernable, or grasped, both the present and the future have about them much of gloom, discouragement and despondency.

It is our high privilege as well as our bounden duty to make much of the Bible promises. They are placed there for our use and benefit. If we fail to utilize them to our personal profit, the fault lies with us, not with God. He who knows the future, and in whose hands are all things, has cast over all events and relations the bow of promise and hope, and it is ours to repose confidence in all his assurances of guidance and help. We need not fear the roaring lion when we rely upon a covenant-keeping God, as he bids us, "Be of good courage." We have no reason to despond when he says: "It is I; be of good cheer." We have every stimulus for work when he declares: "Lo, I am with you always, even unto the end of the world." We may patiently and bravely endure tribulation when he assures us: "All things work for good to them that love God." We can keep steadily in the right path under the guiding and quickening word: "I will never leave thee nor forsake thee." So with every promise for every need and every situation, if we catch its uplift and force, we can convert the adverse into stimulation and victory and cause every occurrence to redound to the largest and happiest results. The Christian has a philosophy of life peculiar and unique drawn from, and individualized in connection with, a promise-giving and promise-keeping Father, Saviour and Sanctifier.—Presbyterian.

WHY I AM A BAPTIST.

BY REV. S. D. HOLZ.

I am a Baptist simply because I believe that Baptists are right and that the Bible teaches Baptist doctrines. I am a Baptist from honest conviction. Some people say that it makes no difference to what church one belongs if he lives right, or what doctrine he believes if he is honest, but I beg to differ from such people. Does it make any difference whether a man believes a truth or a falsehood? He cannot believe a thing and its contradictory. Two things opposed to each other cannot both be right; if one is right the other is bound to be wrong. Either im-

mersion is, or is not baptism. If immersion is baptism, it makes a difference whether I believe it or not. Either baptism is essential to salvation, or it is not essential, and it makes a difference which I believe. Let us lay aside all prejudice and examine these things and see what is the Scripture. If we are wrong, let us try to get right. No compromise with error. Neither do I believe in these two-faced Christians. If they meet a Baptist they agree with him; a Campbellite and they agree with him, etc. They are like the man during the late war who went out riding; he met an army, and thinking they were rebels, when they asked him what he was he said, "A rebel." They jumped on him and gave him a beating. He went on a little further; another army met him and asked him what he was. Thinking they were Yankees, he said, "I am a Yankee." They jumped on him and gave him a beating. He went on a little further and met another army. By this time he was pretty well used up. They asked him, "What are you?" He replied, "I am nothing, and not much of that." You may smile, but there are a great many Christians just like him. He what you are. If you are a Baptist, say so. If a Methodist, say so. We want to know where to place you; but be open to conviction. If any man will convince me that I am wrong, I will thank him and gladly turn over, but every church in Christendom has set its seal to the Baptist church, that she is the true church, and a Baptist letter is as good as gold. It will take you into any evangelical church on earth. Any denomination is glad to get hold of a Baptist member and take him as he is.

If there were two banks in your town, and the money from one bank was received anywhere, and the money from the other bank was not, which one would you deal with? Why don't you carry the same principles into religion? If everybody did everybody would be Baptists. If you don't think we are the true church, quit receiving our members on their letters. We as Baptists believe all the Bible is inspired by God, and all the doctrines of grace as held by other evangelical denominations which need not be argued here. We will mention some doctrines as held by Baptists, although these doctrines are in part held by others besides ourselves, viz.: the baptism of believers only, that immersion alone is baptism, that communion is for baptized believers who are in regular standing in the church, that all regenerate believers will hold out faithful to the end, or the final perseverance of the saints. We call on all contending parties to abandon their man-made creeds, lay down their implements of ecclesiastical warfare and stand together with us on the old foundation. There never has been any reason for the existence of so many sects. Reason, revelation and experience condemn them and encourage the hope of their early dissolution.

WOMAN'S MISSIONARY ASSOCIATION.

This charming body of ladies had a fine meeting in Campbellville on the Tuesday before the General Association. Mrs. B. F. Procter was re-elected President and Miss Willie Lamb Secretary—wise selections. Mrs. W. F. Underwood made a happy address of welcome to which Mrs. Owen Thomas responded neatly and tastefully. There were 21 mes-

sengers present.

Miss Adams made a report on a constitution and it was referred to a committee consisting of Miss Eliza Bronson, Mrs. B. F. Procter and Mrs. E. B. Pollard, who will report next year.

Mrs. C. E. Eades made a fine report of the meeting of the Southern Baptist Convention and of the Woman's Missionary Union, auxiliary thereto, in Nashville.

Miss Maggie LeCompte urged the claims of the Tichenor Memorial Fund of \$20,000 for church building by the Home Board. Those present took hold of the matter heartily and will enlist their respective societies.

Mrs. J. N. Prestridge advocated having young girls' societies and Sunbeam bands in the churches. This was followed by a collection conducted by Mrs. Eads for our church in Para, Brazil, resulting in over \$40.

Dr. Mullins, by special invitation, addressed the ladies in the behalf of the Woman's Missionary Training School, Theological Seminary has started. The school was approved.

After dinner Mrs. H. C. Wood led the devotions and Mrs. W. H. Matlack presented the needs of our church in Pin ar del Rio, Cuba, and secured \$50. President J. A. Burns, on invitation, addressed the meeting on the work of Mamre College at Opeida.

It was a matter of special interest that Miss Julia McKenzie was present, and that she gave an account of mission work in China. She is supported by the Third church of Owensboro.

The meeting closed with resolutions of thanks presented by Miss Adams.

DEAR RECORDER:

We had a wonderful meeting in South Jackson last Sunday night. After sermon by Bro. Baker, twelve joined the church, eleven for baptism. The Lord is working wonderfully in the hearts of men and women in Jackson. The field is great. Mr. Baker works all the time. I devote nearly all my time to the work. Our Sunday School numbered 104 last Sunday, and still more to come. One little boy remarked to Bro. Baker, "You have the other Sunday Schools all burned out."

The Presbyterians have held protracted services for ten days. Their preacher said he believed Christ was baptized out of a mussel shell. The majority of the people are disgusted with mussel shell baptism.

Mrs. R. L. BAKER.  
Jackson, Ky., June 20.

WHICH?

A suggestive circular has just fallen into my hands. It advertises a family record, gives the full name, place and date of birth, when and where baptized, by whom baptized, when and where converted or confirmed? Well, now which? Which is Scriptural? Which is safe? Did Jesus say, "Except ye be confirmed and become a catechumen ye shall not enter into the kingdom of heaven?" Nay verily. In the 13th century the Synod of Lyons (1274) established confirmation as the second sacrament of the Roman Catholic church. But Jesus did say, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Upon which are you relying? Confirmation by a priest, or conversion by the Holy Spirit?

WHO WILL ANSWER?

BY T. E. RICHEY.

I have it from good authority that Judge Robins, in a charge to a jury at Wickliffe, made the statement that the cost of prosecuting the criminals made such by alcoholic liquors was greater than the revenue received for these same liquors, to say nothing of all the other serious evils growing out of them. Rehearsing Judge Robins' statement in a recent address, I was interrupted by a voice far back in the audience inquiring if I had the Judge's name to the statement. Of course this indicated doubt as to the truth of the statement. But why should it for a moment be doubted? It is in entire accord with the facts as brought out by every investigation yet made on the subject. To illustrate: "In 1900 the city of Boston received one million dollars from the liquor business, but it paid \$22,000,000 to maintain courts, police, hospitals and to sustain its paupers."

The truth is, "for every dollar we receive from the liquor business we lost \$16.50." Let us calculate: "Loss from drunkenness is estimated at 50 per cent of the cost of the liquor; loss to sober men, 5 per cent; loss in pauperism, 1 per cent; loss in insanity and disability, 2.5 per cent; in sickness, 14 per cent; labor of liquor makers, 40 per cent; total, 145.5 per cent. Thus the indirect cost foots up about 145.5 per cent of the direct cost. The direct cost in 1900 was \$1,172,493,000. This gives as the actual cost of the nation's liquor business for 1900 the enormous sum of \$2,804,958,000." The revenue from the traffic for the same year amounted to \$170,000,000, or just one dollar for every sixteen dollars and fifty cents of the cost." And yet no account is here taken for the machinery and buildings for manufacturing the liquors, nor for the time of the liquor dealers and a multiplicity of other expenses that should have been counted. If this is not business stupidity, will some one please tell us what it is? Why do we practice such financial folly? Why do Christian men and philanthropists support for legislative office, state or national, men who adhere to a party who will license and authorize a system so well calculated to pauperize the country, to say nothing of filling it with blood, crime and shame? Echo answers, why? why? The cries of tens of thousands of widows and the wails of hundreds of thousands of helpless children take up the echo and pierce the skies with it forever. Will any man on earth attempt an answer to this inquiry? We wait to see.

Princeton, Ky.

THE ACTION OF THE CONVENTION ON THE DIAZ LETTER.

BY J. M. PHILLIPS, D.D.

I heartily endorse your editorial on the action of the Convention in response to Dr. Diaz's request for a committee of arbitration looking to a settlement of the differences between himself and the Home Mission Board. The action was inconsiderate and hasty, and will, I fear, work to the injury of the Board, by creating wider sympathy for Diaz among our people.

I was in the Convention when the letter from Diaz was read, and from the respectful hearing given the reading of the letter, I

fully expected its reading to be followed by a motion to refer the matter to a committee for further consideration. This I feel assured, would have been done had not Dr. Diaz named as a committee to represent his church in the arbitration two well known enemies of the Board and its work—men who had prejudged the matters at issue and published to the world their most severe condemnation of the Board in its dealings with Diaz and his church.

At the mention of those names in the reading of the letter, the patience of the brethren gave way and the motion to close the incident was carried with a storm. The idea seemed to obtain that it would be sheerest folly to appoint a committee to confer with such men with the hope of bringing about a better understanding touching the matters at issue. But

I then thought a mistake was made. The better way would have been to refer the letter, with its suggestions, to a committee, with instructions to report on it later on. This would have enabled the Convention to state its position on the matters complained of, and would, I believe, have gone far toward stopping the mouths of the adversaries.

While I yield to none in my loyalty and devotion to the Home Board, and shall continue to support its work by voice and pen and purse, I am at the same time painfully aware that there are multitudes of good brethren all over the country who feel that Dr. Diaz has not been treated just right, and who are anxious to have additional efforts made to heal the difficulty and restore him to his former place of work under the Board. This, it seemed to me, offered an opportunity to show them that the time for all such efforts had passed, unless Diaz showed a willingness to renounce the counsel of his bad advisers and treat with the Convention in the spirit of candor and fairness.

A COSTLY ESTATE.

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"  
"His soul."

A solemn pause followed this answer; for the inquirer had not sought first the kingdom of God and His righteousness. The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he ever bore the sacred name of Him who said: "It is more blessed to give than to receive." At length he purchased the land of estate referred to, built him a costly mansion, sickened and died. Just before he died he remarked: "My prosperity has been my ruin." What a price for which to barter away immortal joy! yet how many do it! Sel.

Best yet—Glorious Praise.

**LORD, REMEMBER ME.**

When Christ, my Lord, hung dying,  
Dying on the shameful tree,  
Men in all their madness mocked Him;  
Yet no word at all said He.  
But when at His side a sinner,  
Hanging there in shame to die,  
Pleading, sought His loving favor,  
Swiftly came love's reply.

"When Thou comest to Thy kingdom,  
Lord," he cried, "remember me."  
"Aye, to-day, with Me in glory,"  
Jesus answered, "thou shalt be."  
Was not this most wondrous pity  
So to bless a dying thief?  
Even amid His own deep anguish,  
Thus to give a soul relief?

Still He hears the needy pleading,  
Still He hears what sinners pray,  
Answers every plea in mercy,  
Sends no soul unblest away.  
GUILTY, WEARY, SIN-STAINED, LADEN,  
Fear not now on Him to call;  
Though your sins be without number,  
Freely He'll forgive them all.

Tell it in the highest heaven,  
Tell it in the depths below,  
Tell it to the lost and outcast,  
Tell it in the haunts of woe;  
To the very chief of sinners  
Let the blessed tidings go;  
He who asks to be forgiven,  
Shall the Savior's mercy know.  
R. M. Offord in N. Y. Observer.

**Our Pulpit.**

**AN EXUBERANT ASSURANCE AND ITS WARRANT.**

REV. ALEXANDER MACLAREN, D.D.

"My God shall supply all your need according to His riches in glory by Christ Jesus."—Phil. 4: 19.

Very special ties of affection bound the apostle to the Philippian Church. It was the first-fruits of his European ministry. Perhaps Lydia and the gaoler were amongst the saints that read this letter. At all events, from the whole tone of it and from many loving expressions scattered throughout it, we see how closely Paul and the Philippians were knit together.

The words I have read are the close of the apostle's inimitably graceful and delicate acknowledgment of the Philippians' liberality in contributing to his necessities. There is a very beautiful turn of language in the promise of our text, as compared with that used by Paul in recalling what the Philippians had done for him. He suggests that just as they had done to him, so God would do to them, and that their liberality was in a fashion a prophecy, because it was in some measure an imitation of God's liberality.

Paul had just said to them, "I am full, having received the things which were sent from you;" and now he says, "My God shall fill all your needs." He had said to them, "In Theanalonica ye sent once and again to my need," and he now assures them that God "will supply all their need." Nothing tests the in-born nobility of a nature more than its way of receiving a money favor; and there is nothing in which the apostle's promise is more manifestly than in his own language about that very delicate matter. In the contrast he vibrates between the

wish to show how thankfully he had received the Philippians' gifts and the desire to show that he could, if need were, do without these. He almost nervously dreads seeming by his gratitude to be asking favors to come, and on the other hand he is as much afraid of hurting his friends by seeming to slight their gifts; and so he picks his way carefully between the two opposite dangers, or, rather, instinctively avoids them both by the sheer power of unselfish affection. The use of the same words in the two connections, which we have pointed out, is a piece of what one would call the very ingenuity of graceful courtesy, if it were not something far deeper and more real, even the utterance of a loving and self-forgetting heart. One more remark as to these words may be made here. "Supply" is an inadequate rendering of Paul's expression. His word gives the idea of completeness. He is sure that his friends' need will be filled full, as an empty vessel might be charged to the brim with some precious liquid. We have, then, in the text, the source of Christian fullness, the measure or limit of the fullness, and the channel by which we receive the fullness. "My God shall fill up your need," and it will be "according to his riches in glory," and these are all stored up "in Christ Jesus."

**The Source of Christian Fullness.**

It is easy to assure other people, when they are needy, that God will provide, but it is hard to say it to ourselves when we are in need. And yet no man will ever comfort his brother or lead him to trust in God's fullness when he is emptied and in sorest need, unless he can give the assurance, as Paul gave it, and back it up by his own experience. Paul was so sure that the Philippians' needs would all be satisfied because he knew that his own had been. He is generalizing from his own case. And that, I think, is, at all events, part of the reason why he says with such emphasis, "My God." "As he has done to me he will do to you."

And what God had done for him he tells us in the context: "Everywhere and in all things I am instructed both to be full and to be hungry; both to abound and to suffer need." So the filling up of his needs had not been of such a sort as that they still remain. Continuous need is one of the conditions of uninterrupted supply. "My God shall supply you as he has done me, and done it through you."

And was his own personal experience the only reason for the apostle's confidence? No. Even if we leave out the "My," the great Name contains in itself a promise and its seal. "God shall supply." Yes, of course, just because he is God. That is what his name means—infinite fullness and infinite self-communicativeness and delight in giving.

But is not so absolutely unlimited a promise as this convicted of complete unreality when contrasted with the facts of any life, even of the most truly Christian or the most outwardly happy? Who will stand up and say, Yes, I have found that it is so; I set to my seal that God does supply all my need? The apparent contradiction between Paul's magnificent assurance and the grim facts of experience is not to be slurred over by restricting the promise to religious needs only. Nor are we to put it aside as being a world

too wide for the facts of poverty, misery, and pain, which afflict God's faithful servants as they do others. Rather, in so far as outward circumstances are concerned, the promise needs the eye of faith to interpret the facts of experience, and to let nothing darken the clear vision of the truth—that, if any seeming need is left by God unfilled, it is not a real, indispensable need. If we do not get what we want, we may be quite sure that we do not need it. It may be a pinch to do without it; it may be a pang to part with it; tearing it up may leave a dreadful hole in the ground, and may make the heart bleed, but the axiom of Christian faith is that whatever we do not obtain we do not require. Desirable things are not necessary things. Let us limit our notions of necessity by the facts of God's giving, and then we, too, shall be able to say, "I have learned, in whatsoever state I am, therewith and therein to be content." God, because He is God, leaves no deed unsatisfied.

And how does He supply our needs? By brotherly gifts? Yes; there are secondary causes and human kindnesses, and so a double blessing may come to us, and we be knit, as the consequence of one act of kindness, in gratitude to the human hand and to the Divine Giver.

But when the apostle says that God shall fill our necessities, full up to the brim, do you think that he was contemplating only such necessities as God could supply through outward gifts? Surely not. God himself is the Filler, and the only Filler, of a human heart; and it is by His impartation of Himself, and by nothing else, that He bestows upon us the supply of our needs.

Brethren, unless we have been initiated into this deepest and yet simplest secret of life, it will be full of gnawing pain and unfulfilled longings. But if we have learnt that our necessities are like the cracks in the parched ground, cups to hold the rain that comes down from heaven, doors by which God can get at us, openings through which He Himself can come to us; and learn that nothing else, nothing less or other, will ever still our hearts and make us say, "I am full, having received"—unless we know these things we shall dwell for ever in a dry and thirsty land. God Himself is the only Satisfier of any soul. The smallest need—beyond that of mere animal nature—is too great to be filled up by anything beside God. "Whom have I in heaven but Thee, and there is none upon earth that"—if I am not a fool—"I desire side by side with Thee.

Note, secondly.

**The Limits of the Supply.**

That is a bold word, and Paul's favorite word, "according to His riches in glory." Then all of God belongs to me, and the whole wealth of His aggregated perfections, which seems to be the meaning here of the word "glory," is available for stopping the cranies in my heart and filling its emptiness. My emptiness corresponds with His fullness, as some convexity does with the convexity that fits into it; and the whole that He is waits to bless and to satisfy me. There is no limit, really, to what a man may have of God, except the limitless limit of the infinite Divine Nature.

But, then, on the other hand, we have to remember that this great promise is not fulfilled all at once, but that, whilst the act-

ual limit is the boundlessness of God, there is a working limit, so to speak, a variable one, but a very real one; and although we have the whole riches of His glory available for us, only so much of that boundless store of wealth as we desire, and in our present Christian stature are capable of taking in, will belong to us at any given moment.

Suppose a man that owns half a continent. What is the good of it to him if he lives upon an acre of it, and he grows what he wants there, and has never seen the broad lands that yet belong to him? The whole of God is yours if you will, available for your blessing and your satisfaction; but a little corner of God, as much or as little as you want and can take in, is all that you at present really possess.

When I lived in Hampshire I used to hear of squatters in the New Forest who furtively appropriated a little bit of ground for houses and kitchen gardens, and had what they called rolling fences, which could be surreptitiously pushed a foot or two forward, and so enclosed a bit more ground. So Christian men's fences should be movable, capable of being advanced so as to enclose more and more of the unenclosed fullness of Divinity for their own, that they may live on it and be filled by it. If it be true, as true it is, that there is nothing that hinders a man from indefinitely increased possession of a growing measure of God except his own arbitrarily-narrowed limit of desire and capacity, then there comes to each of us very solemnly this question, "Am I, day by day, becoming more and more fit to possess more of God and enjoy more of the God whom I possess?"

The well-known phrase of our sturdy English moralist of the eighteenth century about a very different matter: "A potentiality of wealth beyond the dreams of avarice," may well be lifted to this highest of all possessions. God is, to each of us, "a potentiality of wealth." "In His riches in glory in Christ Jesus." Brother, are you a growing Christian? Is your fence being pushed forward? Have you more of God than you used to have?

Lastly, mark

**The Channel of the Fullness.**

"Riches in glory." Yes; but it is a long way from Philippi to "Glory," and it is of very little use to me that all that wealth should be up there if I am down here. There may be a deep lake hidden away in the bosom of the hills, that, if it could find a channel down into the plains, would bring blessing and fertility over leagues of land. But unless there be a river that comes out of it, its landlocked waters might as well be dried up. When Paul says "riches in glory," he puts them up high above our reach; but when he adds "in Christ Jesus," he brings them all down, in amongst us. In Christ is "infinite riches in a narrow room." He is the "box where sweets compact lie," in whom, as in a mine or in a mint, "are hid all the treasures of wisdom and knowledge," and of everything else. If we are in Him, then we are beside our treasure, like a man who lives in a mine or a mint, and who has only to put out his hand and take the wealth that is lying beside him. All that we need is "in Christ," and if we are in Christ it is all close at our hand. Then the question is, "Am I then near my wealth, and can

I get at it whenever I want it, as I want it, and as much as I want of it?"

We can, if we will. There is no mystery about the matter. The path is very easy to define, though our slothfulness find it very hard to tread. The man is in Christ who dwells with Him by faith, whose heart is by love plunged in His love, who daily seeks to meditate upon Him amid the distractions of life, and to hold communion with Him in the hidden man of the heart, and who, in practical submission, keeps close to Him. Thus by faith, love, communion, and obedience we may abide in Him, and though we be in the world, both as regards our material frame and by reason of much of the necessary occupations of our minds and hearts, yet in our deepest selves we may dwell afar off in a solitary place with Christ, and our lives may be hid with Him in God.

Then, brother, if thus we trust, if thus we love, if thus we hold fast to Him, in thought and purpose, and if thus we link Him with all our activities in the world, need will cease to gnaw and will only be an occasion for God's gift. "Delight thyself in the Lord," and then, the heart's desires being set upon Him, "He will give thee the desire of thy heart."

Paul says to us, "My God shall supply all your need." Let us answer, "The Lord is my Shepherd, I shall not want."—The Freeman.

**THE YELLOW PROBLEM.**

BY REV. WM. ASHMORE, OF SWATOW, CHINA.

A Yellow peril there is not, as apprehended by a few, but a Yellow problem there certainly is, and a taxing problem it is bound to be. We have had our innings. It has not occurred to people that the Yellow man may have his turn. Our Cabinet at Washington has been startled by a recent demonstration of the Chinese Minister, Sin Chun. This gentleman is a different sort of person from his predecessor. Mr. Wu was fond of publicity; in bandage and persiflage he was a past-master. He dearly enjoyed poking fun at the American people; and city authorities and college presidents seemed almost grateful for a little sputter at their own expense. The present Chinese minister is a different tack. He does not go around seeking university displays, but he writes dispatches, and is beginning to bother the State Department. Let it not be forgotten that he himself is a graduate of an American college, and knows how to take dimensions. On behalf of his government he has "denounced" a treaty about to expire. It takes two to make a treaty. He is not content, and the Chinamen want a change of status. It all means that the drowsy, lethargic old empire is getting ready to kick back.

The problem is: What are we going to do about it? Ready and versatile congressmen are, some of them, for making a law against the admission of Chinese, which shall be independent of treaty. That will be a new, and, we think, not an unwelcome precedent for the Cabinet at Peking. It will be quite in line with their way of thinking. We have impressed upon them that the treaties they make are a supreme law of the land. They are willing to make a treaty every season if allowed to pass a law nullifying it. Haman made a gallows and was hung on



**Editorial**

Our N. C. Presbyterian preacher who claimed to have found passages in Greek where *baptizo* means sprinkle or pour, and cited a passage each from Hippocrates and from Homer, makes an elaborate reply, in his church paper, to our editorial on the subject. This reply is funnier than his first article. He objects to our calling the Holy Spirit "it," a thing we do not do. We called "gift" "it." This preacher would do well to study English grammar as well as Greek.

Our suggestion was, in case of disagreement as to the meaning of *baptizo* in any given passage, that the passage be referred, without note or comment, to professors of Greek, to be agreed upon, with a request that they translate it: their translation to be final. On this our preacher says: "How safe! Would he agree upon a Pedobaptist professor? Hardly. Would the man producing the passages agree upon a Baptist professor? Not much?" And so he thinks no agreement could be reached.

Now this preacher can speak for himself, but he can not speak for us. He avows that he would insist on packing the jury so as to get a verdict, but he has no right to charge such a purpose upon us. All we want is that the passages be passed upon by competent scholars, and we are perfectly willing for all of them to be Pedobaptists.

Our preacher assays to criticize and correct (?) our logic. We put his argument on the baptism of the Holy Spirit into a syllogism as follows:

The gift of the Spirit is a baptism.  
The gift of the Spirit is a pouring.

Therefore pouring is baptism. He says: "Here is the proper form of this syllogism; The gift of the Spirit, in this instance, is a baptism; the gift of the Spirit, in this instance, is a pouring; therefore baptism, in this instance, is a pouring: which is perfectly valid and sufficient."

Our preacher needs to study logic as well as Greek and English grammar. Inserting "in this instance," does not help his case at all. As well say: Christ, in this instance, is a rock; Christ, in this instance, is a vine; therefore a rock, in this instance, is a vine. He claims that calling Christ a rock and a vine is figurative, while the gift of the Spirit at Pentecost was a literal baptism and a literal pouring, and so the two must be the same. But making it literal does not help the case any, even were it admitted. For instance: A boy runs; a boy sleeps; therefore sleeping is running. Here it is all literal—a literal boy literally runs and a literal boy literally sleeps, and yet sleeping is not running. We put the preacher's syllogism in general terms: M is P. M is S. Therefore S is P. That syllogism is not valid, no matter what values be given to M, P and S. The syllogism is in the third figure and the only valid words in that figure are: Darapti, Disamis, Datisi, Felapton, Bokardo and Ferigon; and such a syllogism is in neither of these.

But of course it is figurative to speak of pouring the Holy Spirit. He is neither a liquid nor a powder to be literally poured; and the idea is grotesque. Besides,

It should be noted that it was the people who were "baptized," while it was the Spirit that was "poured." If in this passage *baptizo* means pour, then it was the Spirit who was baptized; and that is absurd. But our preacher insists that in the passages cited from Hippocrates and Homer, respectively, the word *baptizo* does occur. Here, then, is a square issue. We deny that the word *baptizo* is in those passages. So the Western Recorder itself hereby offers this preacher a reward of \$100 if he will prove that *baptizo* is in those passages. We furthermore agree, in case, on producing the Greek texts, he and the editor differ as to whether *baptizo* be in those passages, that we will select a Presbyterian scholar of recognized attainment, to decide the question, and his decision shall be final. Now let our preachers produce the texts of those passages from Hippocrates and Homer. We offer him \$100 reward to find *baptizo* there. If *baptizo* be there, then he will get this \$100, which is entirely separate from the \$1,000 offer. After getting this \$100 from the Western Recorder, we can proceed to lay the passages before the Pedobaptist scholars to be agreed upon, and if they translate *baptizo* in either of these passages by sprinkle or pour, then he will get the \$1,000 reward also. So now is his opportunity.

In our reference last week to the Corbin church incident, we spoke of being abroad at the time. It turns out that it happened before the editor sailed, but that the correspondence between Drs. Prestridge and Harvey on the subject took place during the editor's absence. He remembered that the matter came up after his return, and he was under the impression that it all happened during his absence.

In the *Argus* of last week, Dr. Prestridge repeats his denial that he opposed inserting in the articles of faith of Corbin church (he being on the presbytery organizing the church) language opposing open communion and alien immersion. He affirms that what he opposed was inserting in the articles of faith a declaration of non-fellowship for all churches receiving alien immersions. Certainly such a declaration does not belong in the articles of faith of a church. The place for such a declaration is in the by-laws or the rules of order. Dr. Prestridge is entitled to the full benefit of his denial and affirmation, at least until the contrary is proved. While we do not agree with him on many points, we desire that no injustice shall be done him.

Dr. P. publishes the articles of faith of the Corbin church bearing on the subject, and we are sorry to say they are not satisfactory. They do not exclude open communion as they should have done. They are:

"X. We believe that baptism and the Lord's Supper are ordinances of the Lord to be continued by His church until His second coming.

"XI. We believe that true believers are the only proper subjects for baptism, and that immersion is the only proper mode.

"XII. We believe the church is composed of Baptist believers, and some others, and that baptism is the immersion of the body in the water by the authority of a Gospel church in the name of the Father, Son and Holy Ghost upon a confession of their faith in the Lord Jesus Christ and the

believing of the forgiveness of sins."

Whatever may be said of the English of this 12th article, it certainly excludes alien immersion by requiring that the baptism shall be "by the authority of a Gospel church." Neither of these articles, however, teach restricted communion, and therein they are seriously defective. There is nothing in them to which an open communionist cannot subscribe. We think the members of the presbytery, therefore, are open to criticism on this point. The articles of faith of a Baptist church should always state what are the prerequisites for observing the Lord's Supper. These articles do not even say that it is a church ordinance. Our information is, however, that the presbytery simply took these articles as furnished to their hand by the Mount Zion Association. Still they should have noticed the defect and corrected it.

The Free Will Baptists are willing, so one of their ministers declares, to join the regular Baptists provided we will agree either to "omit all invitations to the Lord's Supper," or to "let each local church decide the matter of communion for itself."

This is refreshing, this warm weather. We have heard of the tail's wagging the dog, but never of the hair at the tip of the tail as wagging the dog. We beg pardon for the comparison, but we think of none that better describes the case. There are, this minister says, "80,000 or 90,000" of the Free Will Baptists, while there are over 4,500,000 regular Baptists in this country.

To give no invitation at all is to refuse to declare all the counsel of God and to conceal important teaching of Scripture in a way that will practically teach the opposite.

To "let each local church decide the matter of communion for itself," is to do just what is done now and must be done as long as local churches are independent.

We "let each local church decide" all questions for itself—whether it will practice infant baptism and sprinkling, whether it will be Arminian or Calvinistic, whether it will be unitarian or evangelical, or whether it will pay any respect to the Bible at all. Each local church adopts its own articles of faith and it adopts such articles as it desires. There is no earthly power that can dictate to a local church in anything. If a local church should repudiate Christ and the Bible utterly, there is no power that could punish them for so doing, and certainly among such lovers of religious liberty as Baptists have ever been, there are none who would desire to punish them. All Baptists would do in such a case would be to assert their own liberty and refuse to recognize such a body as a Baptist church, that is all.

The trouble with many who plead for "liberty" is that they insist on making others endorse their vagaries. Baptists recognize the right of every man to hold whatever belief he wishes, and to associate himself in fellowship with others who agree with him, whether they be infidels, atheists, Mormons or what not. But Baptists do not have any fellowship for what contradicts their principles, and the efforts to compel us to do so, is a violation of our liberty. We assert the right to be Baptists, to fellowship Baptists, and to decline to fellowship those who deny our principles. We

remember the command of the Holy Spirit (2 John 10:11), "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." This does not say that we are to catch him and punish him, but that we are to give him no endorsement or encouragement in his error. We are to "earnestly contend (epi agonize) for the faith once for all delivered to the saints."

Another reason (?) given by this Free Will Baptist minister for our yielding to his wishes is a singular one. He says that where Free Will Baptists move to where they have no church, they join the Pedobaptists in preference to the regular Baptists. This tells the story, and it shows how utterly destructive to Baptist principles loose communion is, since it leads the one who holds it to join the Pedobaptists rather than the regular Baptists, when the issue is presented. For Baptists to take up with loose communion is for them to commit hari-kari.

We have received from the Rev. R. E. Chambers, of Canton, China, the report of the China Baptist Publication Society for last year. This society has made a fine beginning, and it merits the support of our people. Dr. E. Z. Simmons is President and the Rev. R. E. Chambers is Corresponding Secretary. The amount expended is \$50,303.46, but there was \$26,790, something over half, of this "borrowed." The property has materially enhanced in value since it was purchased, and this debt should be promptly paid. These figures are on the silver basis, that being the money of the country. The total indebtedness on the buildings is \$15,000 in gold. The sales have been 84,171 volumes large and small, and 25,700 sheet tracts. A total of over 200,000, of all sorts, were issued during the year. This includes Sunday School lesson helps and the monthly periodical *True Light*. We have not rightly valued the power of the printing press in disseminating truth, and we need to wake up and get forward along that line. Let China be deluged with Christian literature.

MAYOR HARRISON, of Chicago, (let us honor him for it) stopped all forms of gambling at the recent races in Washington Park. The result was that the attendance fell so low that the managers felt obliged to stop the races to avoid great financial loss. This tells its story.

It is often said in excuse for horse races that the betting is simply incidental, and that the main point is the development of horses in speed; that the managers are not responsible for the gambling and that the races should not be condemned on that account.

The above incident shows that in Chicago at least, the gambling is the main thing at the races; since stopping the betting stopped the races. The only way to learn whether or not this is true elsewhere is to test it and see. If races are good things in themselves, why can they not be maintained without gambling? What requires gambling to maintain cannot be a good thing. No good thing can be founded on vice.

The Baptists in Russia are rapidly increasing. They now number 200,000, as reported in the *Baptist* of London.

**Editorial Varieties**

Chicago has 22 square miles under local option. There is hope for other cities.

Dr. W. A. Clark has sold his interest in the *Leadville Baptist* to the Rev. R. J. Matheson. Dr. Clark goes to St. Louis, where he may reside.

We expect to visit the World's Fair at St. Louis, and we will then tell our readers something to be seen there beside the building and the illumination.

Evangelist Dew is just up from an eight weeks' visit with typical fever at Liberty, Mo. He goes to Colorado for the summer and his headquarters will be Denver.

We beg pardon of the South Carolina Baptist for getting its name wrong, and again thank it for additional kind words said about the Western Recorder.

"Glorious Prizes" has been adopted for us in Walnut street, (Third and St. Catherine). Sunday school and prayer meeting. It was adopted with enthusiasm after careful examination by experts in music.

A boy asked his father whether a cord of wood was very much. His father replied that it depended on whether you were burning it or chopping it. The point of view makes a great difference.

We thought of compiling a list of the new D.D.'s and L.L.D.'s of this country, but we have not done so. In Kentucky the new ones, so far as we are informed, are—D.D.'s: Wm. D. Nowlin, H. A. Swan and J. R. Clark; while the L.L.D.'s are J. J. Taylor, Edmund Harrison and K. C. Dargatzis.

"Granting that infant baptism originated in the belief in baptismal regeneration, it does not mean that now, is something to be done, that would be the ritualistic churches."—*Churchman*, Presbyterian, June 10th. This is a frank confession that there is no Scripture warrant for infant baptism.

The third annual session of the Seven Hills Association (Osweston), will be held August 6th in 1904 inclusive. They give publishers and their wives free admission on application to the superintendent, W. G. Archer. This is very handsome and will be appreciated. They have a brilliant programme this year.

We do not believe in the infallibility of critics. Even if the critic be a German professor, he is still fallible. One has only to consider what notions have, from time to time, been advanced by German professors, in order to be thoroughly convinced of their intense and colossal fallibility.

Secretary Mumford and Assistant Secretary Burnett have issued the Proceedings of the General Association at Campbellsville. It was printed by H. L. Morrow & Co. It is a very neat pamphlet containing all the proceedings of the annual meeting along with the special matter ordered printed in the proceedings this year.

We rejoice with Dr. A. R. Pettis and his people over the glorious revival God has given them. Evangelist E. F. Hunt was with them and preached with great power, and under God there were between 200 and 300 professions. Pastor Pettis baptized 100 of our ones. Bro. Hunt is now in Columbia, Tenn. He begins at Walnut, street in this city, October 2nd.

The *Smelter Discussion*, *Perver-Brown* is the title of a stout volume containing the debate between Drs. J. J. Porter and C. C. Brown on the validity of alien immersion. It is a clear and masterly presentation of the arguments of both sides of this question. Moreover, the debate is in a brotherly spirit, not a bitter remark being made on either side. The price is \$1.50.

Pastor A. G. Brown has done, under God, such a great work in East London. Many of our readers will remember his visit to this country. He recently refused to take part in mid-day meetings at Bethesda Chapel because the Rev. R. J. Campbell was on the programme. Mr. Campbell is the successor of Dr. Porter at the City Temple. Dr. Brown does not regard Dr. Campbell so much in the faith, and objects to his coming to this country. Dr. Brown claimed so much liberty to be "narrow" as to offend others to be "broad," as the *Leadville Baptist* tells us.

DEAFNESS BOOK FREE

HOW TO REGAIN HEARING.

The best book ever written on Deafness and how to cure it is being given away absolutely free of charge by its author, Deafness Specialist, Spencer, the greatest authority of the age on Deafness and all ear troubles.



The book contains information that will be of wonderful value to deaf people. It was written to honestly help all who suffer from Deafness, and it tells all about the causes, dangers and cure of Deafness in the plainest manner.

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AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton's topics were "Towards" and "The word of God is not bound." One baptized.

Broadway—Pastor Jones preached on "Complexity" and on "The lessons of the Storm disaster." One joined by letter.

Chestnut St.—Pastor Weaver spoke on "Reformation vs. regeneration." Evangelistic meeting at night. One received by letter and one for baptism. Sunday School picnic Saturday.

East—Pastor Gill's themes were "Burdens of Malachi" and "Eyes and no eyes."

McFerran Memorial—Pastor Hamilton's subjects were "Powerless Samsons" and "Signs of Christ's second coming."

Twenty-second and Walnut — Pastor Cree spoke on "The abundant life" and "Is there another chance after death?"

Clifton—Pastor Foster's themes were "Lack of power" and "Tarry ye."

East Mead—Bro. Garrett preached on "Jesus and the Samaritan woman."

Franklin St.—Bro. Bruce spoke on "Never man spoke like this man" and on "Sprinkling—clean water." Pastor Jenkins is aiding Pastor H. C. Davis in a series of meetings.

German — Pastor Jensen's subjects were "The light of the world." Song service at night. Thence, "The power of Christian thought."

Highland—Pastor Daven told of "The glorious Gospel." No meeting at night.

Logan St.—Pastor Watin preached on "Let an arise and build" and "23,000 subscribed for the new building." Tent meeting opened. Bro. J. T. Watin spoke on "Preparing to meet God."

Parkland — Pastor Taylor's themes were "Life purpose of Jesus" and "The universal Gospel." Sunday School picnic Tuesday.

Southside St. — Pastor Clark preached on "The battle in the Lord's" and on "Phillip and the eunuch." Tent meeting began. Bro. and sister's Bible series of meetings closed. Next Sunday they begin the curriculum.

Third Ave.—Pastor Allen spoke on "For Jesus' sake" and on "The glorious salvation." One joined by letter. Sunday School picnic Saturday.

Twenty-sixth and Market — Pastor Reid discussed "The fruit-abounding Gospel" and "Basking the life."

Hazelwood—Pastor Althoff told "What Jesus would do if He visited Jacob Park," Sunday night.

Oranby Ave.—Pastor Cannedy preached on "Sowing and reaping." One received for baptism and one by letter.

Van Buren St.—Pastor Hall's topics were "Daily dying" and "The Lord's Supper." One received for baptism. Two received for baptism. Two by letter. Two received and ten baptized.

Immanuel (colored) — Bro. J. W. Warden discussed baptism. "The response." Bro. W. says, "was all that he could desire."

Pearce Valley—Pastor Bennett spoke on "Character building." The brethren went to the home of Bro. W. E. Powers and celebrated his 80th birthday. It was a fine occasion.

Thirty-sixth and Grand—Bro. Hiley spoke on "The glory of God."

Garnettstown—Bro. W. H. Williams resigned and accepted the work at Springfield to begin at once.

Nalem—Pastor Carver preached on "The investment of a life." Church raising \$500 for foreign missions.

Bro. Snuggs made an interesting address to the Conference on the relation of the pastor to missions. He is soon to go as a missionary to China.

THE STATE.

Pastor J. T. McEllothlin writes from Franklin, under date of June 21: "Please put Franklin in Class A. Bro. Willingham was with us last night and we subscribed \$614.50 for the support of a missionary in foreign parts. We are all happy. Come to see us. Last year we gave \$37.94 for foreign missions."

Pastor J. M. Deschamps has left Havesville. Soon after accepting the care of this church, he asked to be ordained. Two presbyteries in succession examined him and declined to ordain him on account of his views. Then the deacons of Havesville church, and deacons of the majority of the churches siding with the pastor, the minority, who held to the old faith, sent messengers to the district association and were duly recognized; the messengers of the majority being rejected. The General Association endorsed the action of the district association. The minority brought suit for the property and that suit is now pending, with good prospects. We hope that since the cause of the trouble is gone, the brethren and sisters at Havesville will come back into line again, and be as good Baptists as ever.

OTHER STATES.

Pastor C. W. Strickland died recently in Nashville, Ark., where he had long been pastor and was greatly beloved.

In Albany, Ga., Pastor Len G. Broughton, of Atlanta, was attacked by the chief of police in a barber shop. The former in a public address had said the latter was a drunkard and frequented low dives, claiming to have the evidence to prove his statements. Certainly Bro. Broughton is a brave man.

Pastor A. Y. Napier writes from Auburn, Ala.: "I move to Montgomery. July 1st to take charge of the South St. church. Please change my address to No. 26 Nove Ave., that city."

Pastor Selous E. Toll writes: "The church at Kuelusko, Miss., has been greatly revived in a recent meeting conducted by Rev. I. N. Penick, pastor of the Baptist church at Martin, Tenn. Thirty-one were added to the church, eleven by baptism. Bro. Penick is a great help in a meeting. The entire town, as well as the church, felt the power of the meeting. I close my first year as pastor here next Sunday. Fifty-five have been added to the church during the year, and we turn our faces to the future with much hopefulness."

AN AWFUL SUFFERER.

It is agreed by Medical Authorities in general that Hay-Fever and Asthma are the two most disagreeable and distressing maladies known to Medical Science. The remedy for these distressing diseases is found in the Kola Plant, which has been discovered by the profession with remarkable success. This Remedy is a product of Darkest Africa, and is an unfailing cure. All over Europe physicians are endorsing and prescribing the Kola Plant as a positive Constitutional Cure for these diseases. So sure are the importers of Kola of the fact that it cures in all cases, that they give all their cases, free, to any sufferer of Hay-Fever or Asthma who makes the request. For the sufferers, "The Recorder" gives the address of the Importing Company that has given this boon to humanity. Deafness Commission, 116 Broadway, New York, and they will send a large trial case prepaid by mail.

Dr. Mullins feels that our report last week of his remarks in regard to the McEllothlin incident in Campbellville did him injustice. The language to be used will be given whether we liked them or not. Not professing to give his words, our report represented Dr. Mullins as speaking to that effect. Since the writer was present and heard all that was said, and since Dr. Mullins declines to write the statement, the best thing seems to be for the writer to give his own recollections. We are unwilling to do any one injustice.

The paper of Dr. McG., read by Dr. Hamilton, on Tuesday night, caused quite a stir and met with what seemed to the writer to be general disapproval. Next morning, at the brief session of the Ministers' Meeting, Dr. Weaver arose and stated that the paper was not acceptable to him, and he did not believe it acceptable to the body; and he thought some action should be taken showing that the body did not wish the statement. Dr. Mullins arose and asked whether Dr. Weaver had personally investigated the facts and knew on his own historical studies, any of the statements to be wrong, adding that objection should not be made to statements of historical facts, and that the facts were disingenuous. Dr. Weaver replied that it was not to facts he objected but to traditions and inferences that reflected on Dr. Walker and others. The writer said that Dr. McEllothlin did not know it to be true that any of Dr. Walker's papers were given out, taken by his architect, and the statement in regard to that should be eliminated. In this Dr. Mullins assented, and the motion to appoint Dr. Weaver a committee to see Dr. McEllothlin and secure the desired changes passed unanimously. We did not remember to give the record, but Dr. Mullins tells us he has made it.

THE WORK IN ARKANSAS.

The work in Arkansas has never been so abundantly hopeful as at present. The Baptists of our State feel more like talking about realizations than hopes. The Convention, which has opened full-orbed from the hand of destruction to the proud position of great strength and usefulness. Last year was a year of marked achievements, but this year will be known as the year of our unprecedented advancement along the lines of denominational aggression. The General Association, which is just now entering upon the most useful period of its history. Those who oppose the organized work have gone out from the Convention, of their own accord, and established what is known as the "General Association" of Baptist churches and ministers. This work is in many parts of the State, in their own way, which is pleasing to the Convention, since these brethren could not work harmoniously with the Convention. There are two general bodies in the state whose principles are diametrically opposed to each other, and this fact is being made by all Baptists in the state, and so it is merely a matter of choice with the individual or church. There is a sincere desire on the part of many good brethren that these two bodies work in their respective way and in a manner in accord with the Convention, and in selling service for the denomination. It is a most excellent paper, and the day of its broader usefulness is just dawning. Secretary Love is in fact, or with all the people. He takes a good, wide grip on things, and to follow in his train is to learn that God is using him as a means of great power. His heart is on fire with the missionary interest and the impress of his personality is felt everywhere. He is exceedingly wise, prudent and kind.

Rev. Dr. John T. Christian, of La Salle Ave. church, Chicago, has been received with a cordial reception to the pastorate of the Second church, Little Rock. The Second church is generally conceded to be the strongest church in the State, and unusual interest over the State is always manifested in the call of a pastor to this important field. The whole State welcomes the coming of Dr. Christian.

Dr. M. F. Hunt, the Trans-Mississippi Secretary of the Board, has visited several churches in the State in the last few weeks, and everywhere he has gone he has made splendid impressions concerning himself and the work he represents. Although he usually wears that he gives all his time to law. He has exceptional power in creating a lively interest in missions, being an excellent preacher and good speaker. It is the sincere conviction of the brethren across the Mississippi that the work of Dr. Hunt as Secretary will mark an era of

great advancement in missions and in general benevolence.

Dr. A. J. Barton has given up the editorship of the Advertiser, but his work as Secretary will bring him in close touch with the work of the State. Few men have done more valiant service to the denomination than Bro. Barton. He has spoken with uniform clearness and power throughout the State in the defense of Baptist doctrines and the solidarity of the State Convention in doing largely on untrusting efforts and unwavering loyalty. Arkansas Baptists will not fight any more. We know where we stand. Barton can now give his whole attention to the work of a secretary. The Advertiser will go on. It is pressing hard the hands of its youth. It abounds with vigor and freshness. John Zehner will see that the standard is not lowered. Hurt was just born that way.

The colleges and academies of the state are rising before the vision of Arkansas Baptists, and some of these days, that the distant, ideal, and glorious, from tip to tip a college steeple, "Endowment," and that word will be a passport to all that is highest and best and noblest in the affections of the people. We are now learning now to pronounce it. It will soon be our shibboleth. A great many people already have the word. W. T. Ains.

Hot Springs, Ark.

Dr. C. S. Gardner, of Richmond, Va., in a recent article in the Religious Herald on the relations of the denomination to its schools, among other things, says: "But the plan adopted in Virginia seems to promise the best results, both in the distribution of financial aid and in the supervision of the teaching. Certain it is that the supervising body ought to represent, not the schools themselves, but the churches. Most assuredly there ought not to be constituted a school board claiming authority over the schools, but free from denominational control. The enterprise of Christian education ought to represent the associated effort of the churches, and there is no other way in which our schools can be so safely anchored to their great spiritual mission of promoting evangelism, truth and life, broadened, refined and energized by the best culture. The churches are the divinely appointed agencies for promoting the kingdom of God, and they ought to establish, foster and control educational institutions as subordinate factors in this divine enterprise."

DEAR REFORMER:

On last (3rd) Sunday we had a great day in our Beaver Dam church. Sunday School large and full of interest. Before the sermon Dr. J. J. Mitchell, our messenger to the General Association, made his report. I trust this marks a new epoch in the history of our old church. There is nothing that will be so helpful in the church's relation to the General Association as a report of this by a competent messenger back to the church which sent him. In the afternoon we baptized three young people, and more to follow soon. We are looking for a revival to break upon us in answer to prayer. It is now in the mind of my "Children's Bible School." I teach the same number of hours our day school teachers do, and upon the same plan, but our text book is the Bible. My term is two weeks of five days to the week. I felt that if our parents could give to their children a term of nine or ten months in every school, they could give to their pastor for a two weeks' Bible study. The work is very gratifying. It would do you good to see with what zeal and almost enthusiasm the young people work, one remaining as we were preparing for recess. "Bro. Coakley," this is better than recess." I wish might explain this work more fully and urge it upon other pastors. It has been growing upon me for three or four years, but have felt too timid to write about it. Fraternality, E. W. COAKLEY, Beaver Dam, June 21.

We have received a pretty souvenir of the Jackson church. It is a little silver silver with a picture of Pastor Baker and the house of worship. Pastor Baker is showing himself the right man in the right place, and God is greatly blessing his work. We know of no one who seems more gifted by the Spirit with the very best qualifications for work among our sturdy workmen.

We had a delightful visit last week from the Hon. B. F. Procter, of Bowling Green, one of the leading lawyers of the South, and in his specialty (corporation damage suits) he stands at the head. He takes a lively interest in denominational affairs, and he and Mrs. Procter are warm supporters of all good objects. They will soon issue as a booklet the address of the editor of this paper on Dr. J. M. Pendleton, Mrs. Procter's father.

SOME STARTLING FIGURES.

BY W. W. HAMILTON, D.D.

In preparing to preach last Sunday at Jefferson church on "Powerless Samsons," some figures came to light which startled me, and led me to pray again that God would send a new and consuming passion for soul-saving upon our people. Long Run Association has 13,000 white Baptists (minutes of 1903), and had in the same year 1,000 new members. Where are the other 20 workers? This, too, with all the Christian sentiment and schools and missions and help of the community. In Galesburg a membership of 3,740 baptized 570; in Brazil a membership of 3,641 had entered 1,038, and a foreign membership of 9,969 baptized 2,076. On the foreign field there was one baptism to every 4.12 of the membership; in Kentucky there was one baptism to every 16 on the church rolls, and in Long Run Association there was one baptism to every 21 of the reported membership. Two things impress me very much here: First, the success of foreign mission work, second, the need of an awakening at home. What pitiable, powerless Samsons—fettered, blind, mocked, grinding their teeth. Let us pray for the attainment of power and for a return of our strength!

EIGHTY YEARS YOUNG.

It was the good fortune of the writer to be one of a company who met at the home of the Rev. W. F. Powers on Sunday, the 26th inst., to unite with him in celebrating the eightieth anniversary of his birth. After the usual service at the church, we went to the home of Bro. Powers, where his daughters had prepared such a dinner as would honor any occasion. Let us say for appetite. There was gathered a goodly company of the children, children-in-law, grandchildren and neighbors. After giving due attention to that excellent dinner, we gathered in the parlor and engaged in a delightful service of Scripture reading, songs, prayer and song talks. Bro. Powers was at his best, and that means surpassed by none. The meeting was one of praise and thanksgiving for the man, his influence, his long life, continued usefulness and wonderfully preserved abilities, and the prayer that it may be the Father's good pleasure to send down the Father's blessing upon the world and the presence of this honored servant of the Master and faithful leader of His people. His children rise up and call him blessed, and we all unite with them in so doing. A. J. HENNETT, Board, Ky.

Drake's Palmetto Wine.

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of this paper who desires to give this medicine a trial, should send a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One table-spoonful once a day, relieves and absolutely cures indigestion, flatulency, constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammasion of the Bladder, and is a most wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor. Recently five cents for Drake Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid in every reader of this paper who needs such a medicine. Address your letter or postal card to Drake Formula Company, Drake Building, Chicago, Ill. A trial bottle will be sent prepaid.

PIANO GIVEN AWAY.

A new upright piano given to the person getting the most students for the CONSERVATORY OF MUSIC in connection with the MERIDIAN FEMALE COLLEGE, Largest Conservatory in the South, a great German Master as director. For particulars and catalogue, write to J. W. Beeson, President, MERIDIAN FEMALE COLLEGE, Meridian, Miss. (Mention this paper).

POTTER COLLEGE FOR YOUNG LADIES.

BOWLING GREEN, KY. Pupils from 37 states, 20 teachers. Boarders limited to 100. Very select. Appointments the very best. Health record unsurpassed. Address as directed by Rev. B. F. CABELL, President.

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Family Circle.

Stories for the Young and Old.

NEWFANGLED SCHOOLS.

They taught him to hemstitch and they taught him how to sing. And how to make a basket out of various kinds of straw.

They taught him how to mold the head of Hercules in clay. And how to tell the difference 'twixt the bluebird and the jay.

Now, Bertie's pa was cranky, and he went one day to the woods. When he came back he had a black mark in the mind.

DRUZY.

An Episode of Shantytown.

By ANGLADE B. HOLLISTON.

(Continued from last week.)

CHAPTER III.

"A day lak dis silus necks me freater git out sumwars in de woods," remarked Mammy Jo, as, pipe in mouth, she dropped down on the floor of Drusy's little kitchen and gazed thoughtfully out of doors.

It was a pleasant morning, with a fresh wind blowing in from the river, and white fleecy clouds lying against the deep blue sky.

"And a day like this makes me want to go to church," said Drusy, as the sound of bells came floating down to them from the town.

"She was sitting by the window, with her chin propped in her hand, and her eyes bent dreamily on the river.

"This 'nuff it is Sunday!" exclaimed Mammy Jo, taking her pipe out of her mouth. "I declar 'I clear furgot it twell I heard dem bells. An' so wader when Sunday down brash ain't a bit different from any sadder day in de week."

"Did you ever in your life keep Sunday, Mammy Jo?" she inquired, looking straight in the old woman's black wrinkled face with the graveness of youth's innocence and ignorance in her eyes.

"In co'se I've kep' Sunday, chile," replied Mammy Jo, with sudden dignity. "I inter be pow'ful religus in my young days. An' when dey started dat Gospel Mission down brash 'bout two yeas ago, I tended de service reglar."

"But it didn't last. De co'sers 'lowed dey couldn't do no good nuf git no converts, an' so de whole thing wuz busted up. An' after dat I gin up tryin' ter be religus. De trufe is, honey, you're obliged ter gin up yo' religun if you stays in de place—jes' bleepe ter."

"What if you haven't got any to give up?" said Drusy, as she bent down and scooped the bowl of a small yellow dog that lay stretched out on the floor at her feet. It was the identical cur that had snuggled and snarled at her not so long ago.

"Does you mean dat you haint got no religun ter gin up?" questioned Mammy Jo.

"Yes. Pappy didn't believe in de Bible, so never had no chance to be religun."

"Didn't yo' mammy fars you nuffin."

common folks like us. And I reckon he's right about it, for the sum I've seen look like they was built just for rich people."

"Mammy Jo gave a little sniff at her ignorance. "Shucks, you ain't eved 'em all," she said, as she zilt her pipe. "Dey's a lot of little mission church scattered aroun' up dar what wuz built spechly for de common folks. An' dey is pomekin in 'em mo' obary Sunday. Miss Charlotte's pa preaches at de Gay street church quite frequent."

"Who is Miss Charlotte?" inquired Drusy, with sudden interest.

"Haint I nebber told you about Miss Charlotte and her pa an' ma an' de parrot?"

"Well, I 'lowed ter, for dey's de best friend I've got. You see I inter wuz fur 'em. An' dey was fine folks ter wid, sho's you hawn, all 'cep'n de parrot. It wuz 'pintedly not agin called pious, an' 'pecked an' tore at me ebery chine I was in de way. I just wish you could hear dat bird talk! We, it can rattle off de wuds same or if it wuz human. But min' you, it don't nebber say nuffin sinfool kase Miss Charlotte's religus folks in de family, I tells you."

"Do they live very far up town, Mammy Jo?"

"No, honey, dey live jes' a little ways fum beach, de levee 'squer' as you go to de market. I spects you've said de house. It's painted white, with brown shutters, an' de y'd sets high on fum de street."

"And is de gate an iron one with steps leadin' down to de pavement?"

"Yes, an' a low brick wall remain' at dat side on de y'd side 't de street."

"Then I know where it is. Dick and me passed by de other day. I noticed it particular because I had a garden at the side of it that put me in mind of the old garden at home. I wish I knew the folks. And I wish I could go to that mission church up on Clay street some Sunday, and hear Miss Charlotte's preaching."

"Well, I'll show you de way, chile, any say you wants to go."

"But I tell you Dick won't let me. He says he's reformed without gits religion, or goin' to church, and that so long as he can get along without goin' I oughtn't to want to go. And he's so good to me every other way that I couldn't go anywheres without his consent."

"Huh!" and Mammy Jo gave another little sniff as she got up from her uncomfortable position and put on her bonnet. "What right has he got to 'peck you gwine ter church, I'd lak ter know?"

"He's my brother, and I'm bound to mind him jes' de way he likes. Mammy Jo grinned good-humoredly.

"All right, honey, if you looks at it in dat way, you've got a heap ter learn yet. An' I don't spects you ter understand some things jes' at de present time."

Drusy certainly did not understand a great many things, though a feeling of loss and disappointment—a vague sense of something lacking in Dick's and her own life, had been present ever since her coming to this place. Yet except on the subject of church-going Dick was kind-natured, but he neither understood nor approved of her desire to attend religious services, and on that one point expressed himself in such rough, decided terms that she was afraid to persist in her importunings. It never occurred to her simple mind to act independently in a matter. Last conversation with her ignorant but kindly father had implanted the idea that she ought to defer to his judgment in everything, and there was no one but Mammy Jo to support it. Nor was there any chance of wisdom getting in this wretched slum except the wisdom which comes from bitter experience, and that knowledge was yet to come to her.

Her desire for a religious belief of some sort had not been strong enough at first to give her any uneasiness, but now it came from a feeling of fear that a disregard of any Christian observances would be the heaviest tax on the level of the reckless and lawless crudeness around her. No such spiritual longings as she felt now had ever come to her before. Her life with her ignorant but honest old father had been such a quiet, happy one that she had deplored his unbelief and the ignorance of the family and religion only at times, and then in a weak, childish way that was quite different from the deep regret that stirred her heart now at her own and Dick's benighted condition.

Sunday in her old home had merely meant a long, idle day in the ignorance of the family, and as she chose to spend it, with nothing more unpleasant to disturb her peace of mind than the ceaseless creaking of the traps in the ponds, or the strange, dull late cry of some lonely water fowl. But Sunday here in Shantytown was quite different. The air was full of confusion and bustle, and the streets, the fights, the spectacle of drunken men and

drunken women reeling about the place, and of the more respectable ones engaged in their daily pursuits—'thine improved her with the dread and humiliating feeling that she and Dick, too, were degradation and outcasts from decent society. Not that she ever allowed herself to forget that Sunday was at least a day of physical rest, or that Dick ever worked at his trade on that day. But the fact that she was compelled to live in the midst of such revolting and descending scenes troubled her, and awakened her conscience. She had never quailed in earnest when she had protested to Dick that it did not matter to her what the people were; but that declaration had been made at a time when she had had only a glimpse of the place, and was not then ignorant of the life that awaited her. Since then many startling and ugly facts had been forced upon her notice, and at every new disclosure her frank, honest nature rebelled more and more against her degrading environment.

Yet week days she found such pleasurable excitement in the performance of her home duties, and in the brief recreations that came to her from time to time, that there were occasions when she almost forgot her ugly surroundings and her wish for something higher and better than the life she was leading.

She frequently accompanied Dick in his business trips up town, and after she and become somewhat familiar with its streets occasionally went shopping up there alone. And then of evenings Dick contrived in many ways to make the hours that he and she spent together in their own little home. With a keen desire to entertain her, he purchased a banjo and practiced upon it every night, much to the delight of little Dan, who always formed a part of his audience. And sometimes Daddy Starck could be there, too, and he was fond of picking a tune, while Dick danced in until the pans and dishes on the shelf shook and rattled and threatened to fall. Then he would stop, light his pipe, and help Drusy in a clumsy, slipshod, fashion to put things to rights again. And if he was often rude and boisterous in his efforts to give her a measure of entertainment she was quite too fond of him to ever reprove him.

Nor did she object, on moonlit nights, to taking a stroll with him on the river, though always when they were out there on the bank and water came in, she knew not what needed to soothe her from all companionship with him. The green willows on the opposite shore, alive with myriads of golden stars, the blue abyss of air above in which hovered tiny white clouds like flocks of foam, or the azuleiro, toward the thick reeding woods—everything brought back such sweet memories of her old home and of her father, that Dick's gawky seemed out of place, though she could not have explained just why she looked so persistently for the one quiet life in the woods.

One soft June day she found herself walking hand-in-hand with her little Dan along the road that led from the river to the empty cabin in the swamp, and it seemed to her that she had in reality left Shantytown forever. Dick had found business rather dull for a week or more, and to please her rather than himself, had decided to spend the day, picnic fashion, in the vicinity of their old home.

Every detail of that pleasant little outing remained in Drusy's mind for many weeks thereafter. The ride on the crowded ferryboat with Dan sitting in happy silence beside her, Dick's attention to her comfort, his good-humored comments on the motley crowd, and his vigilant watch over the well-filled lunch basket which they were to enjoy on the long walk through the swampy woods, with the scent of ground ivy and sweet fern in the air; the dinner eaten under a tall pecan tree by the way, and the bunch of wild flowers that Dick gathered for her as they walked along. And when they returned to the empty cabin, and she and Dick were alone, and she saw and wondered at the big yawning cave place in which a swallow had built her nest; his delight when they wandered into the neglected garden with its tangle of weeds and wild sunflowers; and last and most pleasant of all, the hour of quiet rest they enjoyed on the little leaning porch before they betook themselves to the woods again to help Dick gather willow sapplings.

(To be continued.)

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THE GHOST AT THE MANSE.

"Porter, is this the train to Blaxton, please?"

"Yes, sir, the back part goes through," said the man in uniform, rushing along the platform as fast as he could.

As we sped along the iron railway I fell to reflecting, and began to anticipate the pleasures of Christmas, and the joy of meeting my old friend, Rev. Mr. the Baptist pastor of Blaxton.

I had received a pressing invitation to spend Christmas with him, and as this year's holidays were a little longer than usual, a good opportunity offered itself, and I had accepted.

At last we arrived at our destination, and a hearty greeting awaited me from my friend's loving wife and family, so that the little discomfort was forgotten. Old times were talked of, and bedtime had arrived ere we had thought of it. We parted for the night with the best of wishes for the morrow—Christmas Day.

With a start I awoke. Surely I had made a mistake. Did I hear some one speak?

All was quiet. Not a sound could be heard. I imagined I was dreaming, and I was in the act of folding the bedclothes around my shoulders preparatory to going off to sleep again, when alas! a voice distinctly said, "O man, prepare!"

I was wide awake now, an heard the words distinctly. I began to perspire freely, and my hair seemed to stand well nigh upright. What was I to do?

Was the room haunted? Why had not my friend told me? I was paralyzed and could not move. All was still for a time, and I regained some courage. I distinctly heard a voice, and there was no mistaking it.

Terror upon terror! In the solemn midnight hour, when all is still, "O man, prepare!" was again reiterated, and this time I felt back helpless and breathing hard indeed.

My kind thoughts about my friend by this time had vanished. What an upheaval! A lifelong friendship had been severed! In the few hours that had passed since we parted for the night, and what a mockery the expressions of good will were! There was a plot in it, all, I was truly convinced, and oh, dreadful thought! To be wounded in the house of one's friend!

I would have got up and left the house at once, but I dared not move. I lay in this state of mind for a long time, breathing inward threatenings on my friend's head—or enemy, as I now called him.

After a time I grew desperate, managed to strike a match, and lit the candle. Everything seemed to be so quiet now, and I began to feel better. Minutes and hours seemed to go, and in due course the candle burned itself out.

Christmas morning dawned. I was awakened once more by a loud knocking at the bedroom door, and my pseudo-enemy was earnestly inquiring if I intended to stay in bed.

More and more I was urged into the room. As he entered he went over to a wardrobe, evidently attracted by something unusual. It was but the work of a moment to take a chair and to seize hold of his favorite parrot, which came from her cage in the study, which I adjoined the spare bedroom in which I had passed such an unfortunate night. There was a general stampede in the passage, and several excited children's voices one could hear exclaiming with evident delight, "Poor Polly is coming!" I am jubilant over the recovered bird, but I kept them to myself.

I pleaded the change of air, the long journey on the previous evening, and being generally tired, as direct causes for my over-sleeping myself, but I never saw that error again without wishing inwardly for its speedy annihilation.

We spent a merry Christmas together in spite of all these drawbacks, and I am still living to wish all seasonable compliments to my readers of next Christmas.—W. H. B.

AN HONEST MAN.

An incident, which exhibits the sterling integrity of a man who could resist the temptations of wealth rather than do the smallest act of injustice, is told in Mr. M. M. Chittenden's "History of Steamboat Navigation on the Missouri River." The principal actor was Mr. LaBarge, who had purchased a small tract of land for which he paid twenty-five dollars.

Land was then of very little value, and transfers were often made without deed and with no more formality than in exchanging cattle or horses. In this way Mr. LaBarge transferred his land on a small tract land in now Chouteau, St. Louis, to Chaurin LeBaron for a horse.

Long years afterward, when these transactions were almost forgotten, and the property had become very valuable, a lawyer presented himself to the old gentleman and asked him if he had ever owned any land on Cedar street. Mr. LaBarge replied in the affirmative, and described its locality. The lawyer then asked him when and how he disposed of it. He could not at first recall, but Mrs. LaBarge remembered the circumstances and stated them to the lawyer, at the same time remarking to her husband that that was the way they got their horse to set themselves up on the farm with.

The lawyer then assured Mr. LaBarge that the title to this property was still vested in him, and that he could hold it against all claims, for there was absolutely no record of the conveyance in existence.

The old gentleman with a look of indignation, asked the lawyer if he took him for a thief.

"I traded that land," said he, "to Chaurin LeBaron for a horse, which was worth more to me than the land was. I shall stand by the bargain now. If Chaurin LeBaron's heirs have no title, they will come to me and I will make them a deed before I die."—Ex.

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### Stories for Little Ones.

GROWLER.

It was a brave thing for Tommy to do; but, then, Tommy was a brave little fellow, though he didn't look it, with his yellow hair all about his dear baby face.

Tommy was a stranger in the town. He had come with his mamma to board in a pretty cottage near the great one where the Chambers family spent their summers.

Tommy had always wanted a dog—a regular-built, big-jawed bulldog. And when he was awakened that first morning in the cottage by a tremendous roar he jumped out of bed and ran to the window.

Sure enough, there, in the very next yard, was a big white bulldog with a broad, ugly mouth and a jaw that looked as if it had been smashed.

Tommy was delighted; but it must be confessed that through his delight went little shivers of fear. While he was getting dressed he talked about his dog neighbor, and all through breakfast he could think of nothing else. His mamma did not permit him to eat doughnuts; but he asked her, in a very low voice, if he could have one to take over to the bulldog. She smiled and laid one upon his plate.

There was a wire fence between the two gardens. Tommy and his mother went at once to the gate. "May we come in and call upon your fine white bulldog?" Tommy's mother asked of the gardener.

"Sure, ma'am, ye may come in. But th' further ye kapes from that crayther th' better off ye'll be—ye an' th' b're. No one goes near Growler. Th' cook pushes his bones an' wather up wid a rake. He's bin on his chain fer a month now; but he's gettin' worse an' worse."

The old gardener shook his head toward the big dog, who stood pulling at his chain. The dog knew that something unkind had been said about himself. This made him angry. He gave a terrific growl and tried to get at the gardener. Tommy stood very close to his mother and reached up for her hand.

"Poor creature!" said Tommy's mother. "It will ruin any dog's temper to keep him chained."

"Sure, an' Growler's timper was ruined intirely long before he was born," said the gardener. "Kape th' little fellow back, mum, Growler's cross t' b'yes."

"Perhaps had boys have teased him."

"That they hev, ma'am. Durin' th' winter th' caretaker av th' cottage didn't mind his business well, an' wan day some av th' village b'yes managed t' throw a coat over Growler's head an' tie a tin can to his stump av a tail. Since thin he's bin pertickeler hard on b'yes. But he won't be long. We're just kapis' av him till young Mr. Graham comes home from college. He'll put an end t' sich ugliness. He's a good shot—is young Mr. Graham?"

"Has any one tried being kind to him?" asked Tommy's mother. "The gardener didn't answer this question. 'You'd better look sharp after th' b'ye,' he said, and turned again to weeding his flower beds.

The dog grew quiet. Tommy's mother did not know whether to go or stay. Tommy pulled her

hand and held up the doughnut. "I think he'd like it," he said. "It smells so good."

"Well, wait a minute and you may toss it to him."

"They went a little nearer. 'Poor dog! good old fellow!' said Tommy's mother.

Growler could hardly believe his ears. Some one speaking kindly to him!

"Poor doggie!" came Tommy's sweet little voice. "Dear old fellow!"

Over and over they said the words as they stepped a little and a little nearer. Tommy held out the doughnut. Growler saw that it was something good. Maybe he smelled it. Then, when Tommy tossed it over to him, he jumped on his hinder legs and caught it in his mouth, and swallowed it with a gulp.

"I don't believe he tasted how good it was," said Tommy.

His mamma laughed. They called him "good dog" and "dear old fellow" a good many times. They they went away, and Growler stood looking after them wishing they had stayed or taken him with them. He wasn't cross that morning. He kept thinking of those two dear people and hoping they would come back. But they didn't come. He was tired of being chained. He wanted to run and stretch his legs. In the afternoon he became cross again, and the gardener shook his fist at him as the poor fellow pulled and snapped at his chain.

But the very next morning, "Hello, Growler, old fellow!" was called out to him, and there they were again! Growler trembled with joy. He really wagged his stump of a tail, and when Tommy threw the doughnut to him he swallowed quicker than before.

"See him smile!" cried Tommy. "He's surely smiling."

"Sure, an' ye won't be after smilin' if the chain breaks," cried the old gardener, and Tommy came closer to his mother and reached up after her dear hand. Strange how a mother's hand helps to make a little boy brave, sometimes!

But the third morning Growler was so glad to see them that Tommy actually went up near enough to let him take the doughnut out of his hand. My! how he ran back to his mother the next minute, though.

After that the three became firm friends. Young Mr. Graham came home from college. He was told all about the matter by the gardener, who begged that Growler be shot before he should do "harm to th' little b'ye."

But young Mr. Graham wanted to know more about the matter. He talked with Tommy's mother and they all went together, the next morning to make a call at the kennel.

Growler was not very glad to see his new caller; but after a little they became friends. The young man unlocked the chain and led the poor creature out upon the lawn, patted his head kindly, and told him to run about.

Growler could hardly believe his eyes or his ears. He was wild with delight. He ran and jumped and barked and rolled over like a wild dog. And every minute or two he came up to thank his friends by smiling with his big mouth and wagging his stump of a tail with all his might.

Young Mr. Graham gave him a good scrub with his own strong hands. He rubbed and brushed and combed him from nose to tail, and—what do you think? Why, when college opened in the fall Growler was taken to college,



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where he became the pet of the foot ball eleven, of which Mr. Graham was one. And he had a beautiful blanket with a big letter on it, and was made the mascot of the team! Wasn't it fine? And it all came about because Tommy was brave and his mamma was kind.—N. Y. Christian Advocate.



**PAUL'S INDEBTEDNESS.**

BY ELDER W. H. SMITH.

"I am debtor both to the Greeks and to the barbarians, both to the wise and the unwise"—Rom. 1:14. Paul boldly makes the statement, "I am debtor." I owe a debt. He also uses such terms as will clearly show that his indebtedness is not to any one class, or country, but to every creature under heaven. He did not belong to that peculiar class of professed Christians who profess to be in favor of home missions alone, or state missions alone, or foreign missions alone, or any one of these to the exclusion of the others. With Paul missions meant the gospel to all the world. His debt was universal and could not be paid off in little spots. He did not owe this debt because of what he had received from those to whom he was indebted. See 2nd Corinthians 11:24-28.

He had received thirty-nine stripes from the Jews five times, and hence men, as men, would have felt under no obligations to go to them with the message of life, of salvation. Nor had he fared any better among the Gentiles. "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." Surely he did not owe the debt to the world because of what he had received from the world. But he owed the debt to the whole world because of what he had received of God, his being and his powers (Gen. 1:26-27). "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves" (Acts 17). "He giveth to all life, health and all things."

God had delivered him from sin and darkness. Col. 1:13: "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." His commission (Acts 26:18) was from Jesus Christ. Gal. 1:12: "For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ."

He had received all these things for others, and not for himself alone. Gal. 3:8: "Unto me, who am less than the least of all saints, in this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The deplorable state of the idolatrous world without the gospel aroused him to a sense of his indebtedness. Acts 17:16: "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." 1 Cor. 9:16: "For though I preach the gospel I have nothing to glory of: for necessity is laid upon me; yea, woe is me, if I preach not the gospel."

Rom. 1:14: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." He owes the debt because of the felt sense of gratitude to God for having so graciously saved him, and because of the positive command of Jesus Christ Matt. 28:19, 20. The debt he owes is to preach the gospel to the lost world. Rom. 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation unto every one that believeth." 1 Cor. 1:21: "For after that in the wisdom of God

the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Eph. 1:13: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

We owe the same debt for the same reasons. God has graciously bestowed upon us powers, capacities and opportunities; our facilities are unbounded; we have everything to encourage us, and our accountability is co-extensive with our powers, capacities and opportunities, whether physical, intellectual or moral, with which God has so graciously blessed us. The means, opportunities and facilities which God has given us are truly wonderful, and these only tend to increase our debt. This obligation must be discharged in this life or never, and what we are due to-day should be paid to-day, for to-morrow will have a large enough debt of its own to require all of our energies. Let us constantly be striving to pay our great and just debt.

Rochester, Ky.

**THE CHURCH AND SALOONS.**

To Baptists of the South and members of the International Un-denominational Temperance workers is this communication most respectfully given to your hearts and hands in defense of the religion of Jesus Christ and His church, your homes, your sons, your daughters, home and heaven and the great republican government of America.

Dear temperance workers in Kentucky, Tennessee and Texas, be of good cheer. Your stand against the curse of the saloon that is sapping the very life out of the heart of humanity in a religious and moral sense, is having its power felt in every state of the Union. God bless you all, and give you great faith in God, in the Saviour, and in the work of creating a sober, moral, just principle in the hearts and minds of the men and women of America, until no man in the Senate or Congress of the general government of the United States, or as Senators or Representatives of each state shall be elected unless he pledges himself to down this hideous monster intemperance, which is the curse of the human family of America, and in every country beneath the shining stars of heaven where this polluting liquid is sold to mankind.

If you doubt in the least that this great work cannot be accomplished, all you have to do is to vote for no man, whether he is a Democrat or Republican, unless he favors the local option work in closing saloons in every county, town and village in your states, and in less than five years it can all be accomplished.

In the name of Jesus Christ, in the interest of business, in the interest of the whole human race, back to the whole armor of God. Work, pray and vote and teach your children to shun the saloon and its damnable, soul destroying power as you would have them shun the fangs of a viper, or the octopus of the ocean.

On the fourth day of July in every succeeding year in the life of the American Republic may every village, town and city of the Union have a temperance procession of all the good men, women and Sunday School children to parade your streets, lanes and public roads to different large halls in your cities and in



**IS THERE ANY HARM IN DANCING?**

No Doubt can Exist on This Question.

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PROF. A. T. SULLIVAN, ex-dancing-master, says:—"Waltzing is the spur of lust."

ENDORSED BY PULPIT AND PRESS.

B. Fay Miller.—Should be read by all Christians. Union Gospel News, June 7, 1904.—Of all the books written on this subject, we have not seen any that we believe is so well calculated to put this matter in the right light as this one. May God bless and use it mightily for His honor and glory and to the warning and saving of multitudes! The Christian Herald, March 7, 1904.—The language is plain, but never coarse, and is entirely justified by the array of facts which he presents. Sun's Herald, June 30, 1904.—He ought to know, and claims that one who enters the ball-room will be pretty sure to bring up at the other place. Revue's Horn, May 2, 1904.—Mr. T. A. Faulkner has written a book which tells more truth about dancing than we have heard in thirty years from madam's gaiters. Paper Cover, 25 cents. Liberal commission to Agents.

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small towns and villages meet in some large hall or hold a temperance barbecue in which none but the best orators and men of good moral character shall address the people assembled. Then will the God of heaven bless your work in deed and in truth; and in less than fifty years it will be all most impossible to see a young man or a young woman who does not have a ruddy face, bright eyes and an honest face, with a heart of Christian love to all mankind.

The saloons, the theatre, the dancing hall, the gambling dens, gambling on horse races, base ball, foot ball and all manner of wickedness is directly or indirectly traceable to those places where strong drink is sold. In the name of God, men, women and children, be not deceived with this monster of the devil any longer.

The church of Jesus Christ gives men and women and children an honest heart; it causes them to be industrious, to be sober, good business men; it causes children to love father and mother; it causes men and women to have faith in a new earth, a new heaven; it takes away all desire to follow the sins of the world, to love all mankind; to help each other through life. No such thing as murder or to be a thief ever enters a Christian heart. See what the saloon offers in exchange for your money and time squandered away from home.

The saloon and intemperance leads men and women down to hell; it destroys the brain of men and women; it takes away the bright eye; it dulls the countenance; it causes men to be loafers; it causes men to leave their homes day and night; it causes men to be unfit for all kinds of business; it leads men to be drunkards, to be thieves, to be murderers, to have no real, true love for father or mother; it leads their might away from God, home and honor. It leads men to be gamblers; to be dishonest with all mankind; it leads men and women to serve

the devil; it leads their souls to hell. Which will you follow?

God help you to see the importance of giving this letter space in your great Baptist journal, and may the Saviour cause every true Christian heart in Kentucky and every man, woman and child in the state to see the cause of all the crime and trouble in the world, and give their hearts to Jesus Christ, who will lead them in the way of all truth and righteousness, and save their souls in heaven. I am as ever your humble servant in the work of the church of Jesus Christ, and to be a blessing in the world to all mankind.

J. G. VIRTROX.

**STAND FAST.**

When Pompeii was destroyed there were very many buried in the ruins who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, where he had been placed by the captain, with his hands still grasping his weapon. There while the heavens threatened him; there, while the earth shook beneath him; there, while the flood of ashes and cinders overwhelmed him, he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty, in the post at which their Captain has placed them.—Sel.

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For the fall term three rooms will be added; a recitation room, a room for the preparatory department and a large assembly hall.

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CONCERNING PICKLES.

Sweet pickles are always a
delicious addition to a menu, es-
pecially at luncheon. What is
more, they are usually so popular
that they disappear rapidly and
have to be put up in large quan-
tities.

Whatever the fruit, the process
of making is the same, the differ-
ence being only in the first prepa-
ration. To make the syrup after a
tried and satisfactory recipe al-
low for eight pounds of fruit, four
pounds of brown sugar, one cup of
mixed whole spices, stick cinnam-
on, cassia buds, allspice and
cloves and one quart of vinegar.
Tie the spices in a cheese cloth
bag, add both them and the sugar
to the vinegar and set over the
fire to boil.

Skim carefully and boil until
clear, then add the fruit and scald
until tender. Remove the fruit
and pack into jars. Boil the syr-
up a few moments longer and pour
over the fruit while hot. Let stand
over night, and in the morning
drain off the syrup; let boil for
three or four minutes, and again
pour over the fruit. Repeat this
process for five consecutive morn-
ings, then seal the jars and store
in a cool place.

Sweet Pickle Peas. — Select
good fruit, ripe and firm; peel
them, leaving them whole with
the stems on. Drop into the syr-
up, cook until tender and then
proceed as for other fruits.

Sweet Pickle Peaches. — Scald
and remove the outer skin. If
very ripe, merely pour the boiling
syrup over them for five consecu-
tive mornings, but if in the least
hard, cook until tender, as direct-
ed for other fruits.

Sweet Pickle Canteloupe.—Few
relishes are more tempting than
home-made sweet pickles, and no
fruit can be more successfully
treated than the canteloupe. Pare
and cut the ripe melons into thick
slices. Then weigh, and for every
eight pounds allow four pounds
of the best brown sugar, one quart
of vinegar and one cup of mixed
whole spices, stick cinnamon, cas-
sia buds, allspice and cloves, using
less cloves and more allspice.

Tie the spices in a bag and boil
with vinegar and sugar. Skim
well, and when clear pour over
the fruit. Cover and let stand
over night, and in the morning
pour off the syrup, boil for five
minutes, and again pour over the
fruit. Repeat this for three suc-
cessive mornings, then pack in
jars, seal and store.

Ripe cucumbers. — Pare the
cucumbers and cut into thick
slices, removing the seeds. Boil
one ounce of alum in one gallon
of water, pour it over the cucum-
bers and let stand on the back of
the stove for three or four hours.
Drain and throw into cold water
until well chilled, then boil in the
syrup for one-half hour after
which follow the usual recipe.

Spiced Grapes.—Grapes make
a most tasty relish for cold meats
and poultry. To get the best re-
sults, select good Concord fruit,
and to each eight pounds allow
four pounds of sugar, one pint of
vinegar, two tablespoonfuls of
ground cinnamon, one table-spoonful
of ground cloves, one table-
spoonful of salt and one of black
pepper. Remove the skins from
the grapes and put them in one
kettle with just enough cold wa-
ter to cover them, and the juice
and pulp in another. Stand both
over the fire. Let the skins boil
slowly until tender. When the
juice and pulp reach the boiling
point remove them from the fire
and press through a colander to

extract the seeds. Return to the
fire and add sugar, vinegar and
spices. When the skins are tender
add them and the water in which
they were boiled to the juice, and
cook slowly until it thickens well
when cooled. Pack in jelly glasses
and store away until wanted.—
Exchange.

GROW MORE RYE.

Rye is a crop that can be grown
and harvested with live stock. It
is best utilized by sheep and hogs,
but makes an early green food for
the milch cows in the spring and
will furnish food for a great
amount of stock and can best be
saved by pasturing hogs, breeding
ewes and lambs being fattened for
market. Rye crops that are not
harvested and threshed are the
principal means of bringing back
the fertility to the soil, in rotation
to wheat, clover and corn, feeding
the hay and corn on the farm and
adding the manure to the soil. By
this treatment the land grows
gradually better. A crop of rye
in clover is a great advantage to
the grower if he wants to make
hay of the crop. The rye will
prevent the clover lodging, as it
does without protection, and in
hay it is an advantage if fed out
on the farm. If stacked in the
field there is enough in it to shed
the rain if the stacks are carefully
raked down. Growing rye instead
of wheat and not harvesting it,
brings against the grower the fact
that he is without bedding for the
stock. But no doubt wheat straw
can be bought cheap from a neigh-
bor. Rye is the best grain crop
grown to start clover in and this
advantage is much enhanced when
the crop is not cut, but allowed to
fall on the land and be gathered
by the stock. It can be sown for
a late fall, winter and spring pas-
turing. Sheep are the most de-
sirable animals to use, as tramping
will not injure the land by tramping
when wet, like other animals.
There is no plan that will prove
practicable and profitable on
farms where wheat has been
grown for years past and still be-
ing grown, but not paying ex-
penses, the land constantly grow-
ing poorer, while the use of rye
will continually add to the ferti-
lity of the soil and pay a profit as
it goes along. It will not come in
a lump, as when a grain crop is
sold, but it will be coming in all
the time. It makes a profitable
feed by cutting it before it shows
the head or about the time of
heading, while the plant is green
and succulent. If left until the
seed is in milk, the straw will be
hard and woody, and not be as
good for horses, though it might
answer for cow feed. It can be
pastured when but a few inches
high in the spring. Then take the
stock off and wait until the seed
is formed, then pasture again
with hogs. By sowing timothy
and clover with rye there is no
danger of hurting it in tramping
if it be left for pasture.—Cor.
Epi-tomist.

The practice of turning cows
on young rye in the fall is a good
one, but when the ground is very
wet, damage may result. Graz-
ing the rye causes it to stool, and
the young rye provides green food;
but while the rye field may be used
for the cows in the fall, they
should not be turned on too early
in the spring. It does not do so
much harm for cows to change
from grass to rye, as it does from
dry feed in spring to the young
rye.

Get Glorious Prizes—the best ju-
30 cents.

The Farm
and Household

Smith & Piper sold a bunch of
stock hogs for \$3.85 per hundred.
... "Bud" Woods sold to a Lex-
ington butcher 21 fat lambs, 94 1-4
pounds average, for 6c, delivered
last week.—Paris Kentuckian.

Jonas Well purchased of Jas.
Thompson 68 head of butcher cat-
tle, weight about 1,000 pounds, at
4c.... Wm. Meter, of Hutchison,
sold a bunch of fat hogs, 125 lbs.,
to Penn & Barry, of Paris, at \$4.25
per cwt.—Paris Kentuckian.

There never was a time in the
history of the world when agricul-
ture was as possible as it is
now. The possibilities of the in-
dustry are so many, and wise men
are beginning to see what the fu-
ture has in store for the agricul-
turalist. If you have a farm hang
on to it. If you have not, get one
as soon as you can. No one has
solved the possibilities of an acre
of good soil.

The following blue grass seed
notes were taken from the Paris
Kentuckian: Home seed for Aug-
ust delivery has been engaged for
40 cents per bushel. Seed was
bought yesterday at 30 cents....
W. A. Thomason, of North Middle-
ton, has purchased of W. B.
Woodford, the right to strip the
seed from his 800 acres, for about
\$1,300; of Joe K. Redmon, his
crop from about 230 acres, for
\$635.... Sam Clay has sold his
crop from the stripper at 25 cents
per bushel, to Spears & Sons.

The high point for Kentucky
cattle was reached last week,
when Joseph Landauer, of Mis-
souri, sold 500 head of mash-fed
cattle to the beef trust at 5 1-2c
a pound. The sale was made to
Louis Pfeitzer and Tom Goss, of
Louisville, and the cattle were
shipped to the various packing
plants of the trust in Chicago,
Kansas City, Omaha and other
cities. The 500 cattle weighed
650,000 pounds, an average of
1,300 pounds to the head. The
cattle were all fed at the distill-
eries around Louisville, and were
probably the best that have been
shipped from the State this year.
Mr. Landauer, who lives in the
West, has been dealing in Ken-
tucky aloped-fed cattle for three
years, and each year he has sold
the lot that brought the top of the
market.—Danville Advocate.

The following crop bulletin has
been issued by the department of
Agriculture, and the outlook in
the state seems very promising:
Wheat is beginning to ripen in the
western part of the state and will
be ready for harvesting by the
20th. It has improved quite de-
cidedly and now promises about
three-fourths of an average of
quite good quality. Tobacco is
nearly all set and is growing nice-
ly. There is less than the usual
acreage, as a whole, but it is a
very good stand. The nights were
too cool for the rapid growth of
corn during the week, but it is in
a good, healthy condition and
generally well cultivated. Garden
vegetables and potatoes are doing
well and pastures and meadows
are in good condition. Hemp is
making good growth and looks
promising. Apples and peaches
are showing up much better than
was expected. The reports show
that peaches are very irregular.

Sing Glorious Prizes.

The Finest Toilet Soap
Glenn's Sulphur Soap
Glenn's Sulphur Soap will en-
tirely remove all traces of
acidity, highly perfumed &
pleasant. It removes all blem-
ishes the skin and contains
enough pure sulphur to make it
a specific for skin diseases.
Refuse any substitute for

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**TWO FROM MANY.**

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—R. M. Ingalls, Treasurer of the Warren Memorial church, Louisville, Ky.

Permit me to say in regard to your Record Book for week contributions, that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired and I cheerfully recommend it.—L. H. Ferrel, Jr.

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100 names or contributors	.....\$1.50
20 names " " "	..... 2.00
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400 names " " "	..... 3.00
5-10 names " " "	..... 3.50

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LOUISVILLE, KY.

Buy Glucose Praline.

**Items of Interest**

**Stunt on Ward One.**

Either drilling is not kept up as it ought to be, or the stamina of Frenchmen is declining. Recently there was a military walk in Paris of 23 miles, in which 2,000 soldiers from different regiments took part. The result is that 43 men are missing, 34 others have been taken to the hospitals along the course, one man is dead and several others are in a dangerous condition.

When a petition was started by the leading University Presidents, scholars and writers in this country to be presented to the National Conventions of both parties, promising the Filipinos their independence, Secretary Taft sneered at it and protested against it. There are now 7,000 names to the petition, every one of them of men who have distinguished themselves, and Taft's sneer is opened somewhat. He has changed his tune, and now he says that while he prefers they should be under the United States whenever they are for it and "desire independence, God knows I want to give it to them." If the National Conventions of both parties will put a plank in their platforms promising independence, the Filipinos will cease fighting.

And now rises Prof. Clemens Wrinkler, one of the leading chemists of Germany, and announces to the world that it is still doubtful if there is such a thing as radium, that is, as a separate element. He goes on to show that the proof of difference between radium and barium with which it is found is not conclusive. The only thing which could prove that radium is a distinct element is that the specific gravity is 225, and that of barium 135. But dealing with so small a quantity as they did, the Curies may have made a mistake in that. Verily radium is more of a mystery than ever.

Dr. Hope, a distinguished physician of Liverpool, England, has been investigating the high rate of infant mortality. He has learned from these investigations that sanitary conditions have no marked influence on infant mortality, and that the great number of deaths is due to the methods of infant feeding. A suckled baby can thrive even in sanitary conditions that are far from good.

Some sentimental folk in New York cried out against corporal punishment in the House of Refuge for women, and the timid officials abolished it, announcing the fact to the women. On Sunday noon after 100 of the women made a desperate attempt to get out. They tore down gas and water pipes, broke every window in the prison, smashed the dining room furniture and turned the hose on the superintendent. Police were called, and they had to draw revolvers to protect themselves from the women. The paths and screams from the women were heard for half a mile. They completely wrecked one cottage.

A second outbreak occurred and the police were again called. This time they handcuffed the women, who declared with the vilest language they did not care what the police did in handcuffing as they could not inflict corporal punishment. The scenes were awful. The New York Advertiser comments on this: "The total abolition of corporal punishment in prisons we consider the most unmitigated humbug which maudlin sentimentalism has first foisted and then forced upon the age."

We have already spoken of the way that Mr. Parker, a good Baptist pious resister, was treated by the officials of England. Councils of burning was imposed several days for refusing to pay some pence. After telling Mr. Parker's son he would not be released till after 8:30, they turned him out at 7:15 of a cold morning and refused to let him in till his son came to him. Mr. Brun till his son and friends went to the prison gate at 8:30. The officers let the jail-birds whose time was out go at 8:30, but kept Mr. B. for hours because his friends were waiting for him. Such petty malignity only makes the passive resisters more resolute.

Human nature, as usual, showed itself at its best and at its worst in the awful calamity on East River. One tug ran along side the burning steamer and fastened to it. As rapidly as possible the passengers were rescued till 200 were on the little tug. By this time it was on fire and it was necessary to cut loose the lines of its own men and also of the rescued were to be saved. The captain said the cries and entreaties of those left behind when he could not save were heartrending.

**PREMIUM DISHES**  
**GREATEST OFFER YET**

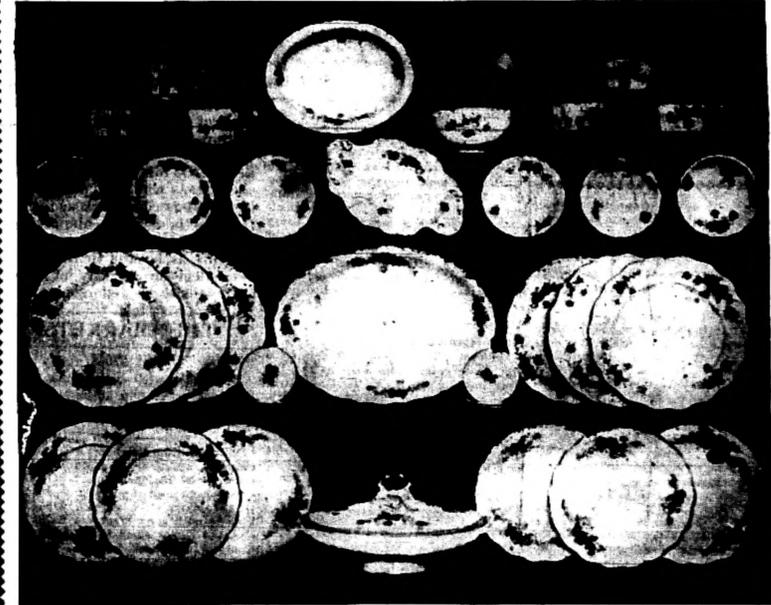
We are in a position to agreeably surprise our readers again. This time we have something extremely practical. We have made a contract with the factory, and therefore can make the following liberal offer for this beautiful Semi-Porcelain China Set of 42 Pieces.

1st. Any old subscriber who will pay up to date and one year in advance can get this set by adding \$4.00.

2nd. Any new subscriber can get the paper one year and this elegant set of dishes for \$6.00 cash.

3rd. Any one who will get us 5 new subscribers for \$2.00 each per year and send us the \$10.00, can get this great premium free of cost, except for freight.

Please remember that freight or express is always additional.



**Decorations in Blue or Red. Please State Which You Prefer.**

The set has the following pieces:  
6 five-inch Plates; 6 seven-inch Plates; 6 Individual Butters; 6 Fruits and Sauce; 1 Platter; 1 Covered Dish; 1 Pickle; 1 Nappie; 1 Bowl; 6 Handle Cups; 6 Saucers—42 Pieces.

This ware is first class in every respect and will not craze.

**ORDER AT ONCE.**  
**WESTERN RECORDER** 642 Fourth Ave., LOUISVILLE, KY.

**DEATHS.**

**WHITWORTH.**  
Oram Lendon Whitworth, son of Buchanan and Sarah Whitworth, was born Feb. 15, 1903; died June 1, 1904. He was a bright, sweet baby. God gave him to you for a little while to brighten your home, and now he has taken him across the river to wait for you on the other side and may be give you grace to say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." "I shall go to him, but he shall not return to me."  
E. R. ENGLISH.

**YOUNG.**  
Whereas, God in his wisdom has taken to himself our beloved brother, W. T. Young, Jr., he is hereby tendered our sympathy to the aged father and sorrowing relatives and commend to them the comforting grace of a heavenly Father.

Be it further resolved, That inasmuch as his spiritual record is commended, we wish to add the words of Rev. J. C. Cook, Warr, Ind., who knew him most intimately. He was a noble young man, a good student, obedient son, lovable friend and consistent Christian. His sunny disposition flooded the pathway of our association till God turned on the light of grace and then our fellowship became akin to the heavenly.

He knew no higher ideal to carry through life than this to merit the being called not so much rich or fashionable or even beautiful, but blessed.

T. E. ENNIS, Mod.  
J. W. HENSLEY, Clerk,  
R. U. GUSTON,  
W. T. COOK,  
Committee.

**SMITH.**  
D. R. M. Smith was born Nov. 22, 1830, at Bardtown, Ky., was married to Mary Ann Wale Nov. 20, 1858, died at the home of his son near Gardfield, Ky., June 4, 1904.

He was raised a Catholic, but was converted to the Baptist faith at the age of 26 years, and was a real servant of Christ and his fellowmen the bal-

ance of his life. He was a leading spirit in the building of the Garfield Baptist church, of which he was the clerk and always in his place.

He was superintendent of the Sunday school, a lover of children, and they all loved him. He left three sons and two daughters, who can only get comfort by trusting implicitly the God in whom he trusted.

**E. R. ENGLISH.**  
**McINTEER.**

Whereas, Our Heavenly Father has seen fit, in his wisdom and providence, to take unto himself, Bro. Theobald McIn teer, honored and eminently useful in church and Sunday School work, therefore be it

Resolved, 1st, That the New Zion church extend to his grief-stricken family our sincere sympathy, and commend them to God and the word of his grace.

Resolved, 2nd, That a copy of these resolutions be sent to his family, and that a copy be furnished The Witness, Florence, Ky., and the Western Recorder, Louisville, Ky.

J. T. JACOBS,  
LUTHEAN BURN,  
E. S. DUNLEY,  
J. H. PAGE.

