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Faith, Hope and Love, these three

7th

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The statistics of the Northern Presbyterian church have been published. The gain in membership for the year was 22,476, an increase over that of the previous year. Their Boards received \$3,500,000; the Foreign Board has a debt of \$40,000, which is the only debt. The total membership is now 1,089,963. There was an increase of 100 churches.

This only unpleasant thing in these statistics was the decrease in the number of preachers and of students in their theological seminaries. There are seven less ministers, and the theological students go on decreasing in numbers. Now there are only 700 in the seminaries, half the number ten years ago. This would be a matter of no great moment among Baptists or Methodists, for the greater part of their preachers do not go to the seminaries. But it is a very serious matter with Presbyterians.

This Rocky Mountain Baptist protests thus against ritualism in one of its worst manifestations: "We have received a copy of the 'Cycle of Prayer,' issued by the Baptist Missionary Union. It tells what to pray for three times a day every day of the month, and then gives instructions on what to pray for in public on Sundays. Whence came this authority—or presumption—to assume the Spirit's place? How can one Baptist tell another Baptist what to pray for? Better let such ritualism alone."

This London Baptist says that Rev. J. C. Jones became pastor of the historic Baptist church at Spalding 56 years ago in June. He is 81 years old, his health is vigorous, and he preaches regularly with his old pulpit fire yet a force. He is the son of a Baptist preacher and was one of Lord Kelvin's first students at the University of Glasgow. For many years he taught a very successful school, and one year baptised, 122 a large number being his own scholars.

These are wise words of a wise man—Howard Osgood. He says: "If we Baptists have more truth on our side than others, by that fact we are placed under a mightier responsibility. The worldly Baptist has no excuse, and, so far as we can judge, will be worthy of a deeper condemnation than those who have not seen God's truth so clearly. Our churches must be pure in doctrine—living in faith—strict in discipline, if they are to be true witnesses for our God and His Christ."

I covet this thing to be grandly true;  
That a noble deed is a step toward God.  
—Selected.

All that is frail, all flesh is weak;  
Be thou the true man thou dost seek.  
—Whittier.

## Augustin's Confession.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

Augustin never ceased to deplore the immoral courses into which he was led during his youth and early manhood and the nine dreary years that he spent under the influence of the Manichaean heresy. During his thirty first year, having for eight years taken considerable satisfaction in the dualism of the Manichaeans and with their theory of the origin of evil he became thoroughly dissatisfied with this crude and fantastic system and earnestly sought a rational solution of this great problem of the ages. "What torments did my travelling heart then endure! What sighs, O my God! Yet even there were thine ears open, and I knew it not; and when in stillness I sought earnestly, those silent contritions of my soul were strong cries unto thy mercy. No man knoweth, but only thou, what I endured."

The first relief from the terrible anguish of soul that the attempt to solve the problem of the origin of evil had brought about came through the writings of the Neo-Platonists. This influence he devoutly ascribed to God: "And thou, willing first to show me how thou 'resistest the proud, but givest grace unto the humble,' and by how great an act of mercy thou hadst pointed out to men the path of humility, in that thy 'Word was made flesh' and dwelt among men,—thou procuredst for me, by the instrumentality of one inflated with most monstrous pride, certain books of the Platonists, translated from the Greek into Latin. And there I read, not indeed in the same words, but to the selfsame effect, enforced by many and divers reasons, that, 'In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that hath been made.' That which was made by him is life; and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not.' And that the soul of man, though it 'sears the witness of the light,' yet itself 'is not that light'; but the Word of God, being God, is 'that true light that lighteth every man that cometh into the world.' And that 'he was in the world, and the world was made by him and the world knew him not.' But that 'he came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name,'—this I did not read there."

From the Platonists he also learned that God the Word was not "born of flesh nor of blood nor of the will of man nor of the will of the flesh, but of God." But he did not find in the Platonists that "The Word was made flesh and dwelt among us." In the books of the Platonists he found abundant testimony to the fact that the Son was in the form of the Father and "thought it not robbery to be equal with God"; but he failed to find that "he emptied himself and took upon him the form of a servant," etc. He found in the Platonic writings, that before all times and above all times God's only begotten Son remains unchangeably co-eternal with Him, and that of his (the Son's) fulness we all receive of blessing and wisdom; but that in "due time Christ died for the ungodly, and that God spared not his only Son but delivered him up for us all" was not to be found there. Such things were withheld from the wise and prudent

of this world, the proud and self-sufficient, to be revealed unto babes.

It was to the Platonists that he was indebted for his clear conviction that there is one eternal spiritual God who is over all and above all. "And I looked back on other things and perceived that it was to thee they owed their being, and that they were all bounded in thee; but in another way, not as being in space, but because thou holdest all things in thine hand in truth; and all things are true so far as they have a being; nor is there any falsehood, unless that which is not is thought to be. And I saw that all things harmonized, not with their places only, but with their seasons also. And that thou, who only art eternal, didst not begin to work after innumerable spaces of time; for that all spaces of time, both those which have passed and those that shall pass, neither go nor come, save through thee, working and abiding."

In throwing off his dualism and adopting Neo-Platonic conceptions, Augustin narrowly escaped Pantheism. In rejecting the Manichaean idea that matter is essentially evil, and that the kingdom of darkness is coeternal, if not quite coequal in power, with the kingdom of light, he came perilously near to a denial of the reality of evil. The following paragraph illustrates the mode of thought to which he was led: "And I discerned and found it no marvel, that bread which is distasteful to an unhealthy palate is pleasant to a healthy one; and that the light which is painful to sore eyes is delightful to sound ones. And thy righteousness displeases the wicked; much more the viper and little worm which thou hast created good, fitting in with the inferior parts of thy creation with which the wicked themselves also fit in, the more in proportion as they are unlike thee; but with the superior creatures in proportion as they become like thee. And I inquired what iniquity was, and ascertained it not to be a substance, but a perversion of the will, bent aside from thee, O God, the Supreme Substance, toward these lower things."

But his satisfaction in God was not yet complete and did not become so until he embraced "that Mediator between God and man, the man Christ Jesus." For some time, like the Greeks, he stumbled at the incarnation and the cross. "For I did not grasp my Lord Jesus. I though humbled grasped not the humble One; nor did I know what lesson that infirmity of his would teach us." Naturally it was a matter of supreme difficulty with his Platonic views to accept the doctrine of a real incarnation and a real suffering on the part of the divine Word. Moreover when he came to apply his mind earnestly to the study of Christian doctrines he was for a time perplexed by the diversity of views among the theologians.

When at last, through the study of the Scriptures he had reached firm ground he rejoiced that he had studied Platonism before he began to apply his mind earnestly to the Christian Scriptures. He thus expresses his gratitude for the providential guidance vouchsafed to him in this matter: "Up on these [Platonic books], therefore, I believe it was thy pleasure that I should fall before I studied thy Scriptures, that it might be impressed on my memory how I was affected by them; and that afterward when I was subdued by thy books, and when my wounds were touched by thy healing fingers I might discern and distinguish what a difference there is between presumption and confession, between those who saw whither they were to go, yet saw

not the way, and the way which leadeth not only to behold but to inhabit the blessed country. For had I first been moulded in thy Holy Scriptures and hadst thou in the familiar use of them grown sweet unto me, and had I afterward fallen upon those volumes, they might have perhaps withdrawn me from the solid ground of piety; or, had I stood firm in that wholesome disposition which I had thence imbibed, I might have thought it could have been attained by the study of those books alone."

Once introduced to the Scriptures, now bent on the attainment of absolute truth, his reverence and appreciation knew no bounds. "Most eagerly, then, did I seize that venerable writing of thy Spirit, but more especially the Apostle Paul; and those difficulties vanished away in which he at one time appeared to me to contradict himself and the text of his discourse not to agree with the testimonies of the Law and the Prophets. And the face of that pure speech appeared to me one and the same; and I learned to rejoice with trembling. So I commenced, and found that whatsoever truth I had there read was declared here with the recommendation of thy grace."

Great was his rejoicing when he found in the incarnate and crucified Christ the solution of all his difficulties and that peace of soul to be found in no other way. The following is a specimen of the outpouring of his soul to God in gratitude for his unpeakable gift: "O my God, let me with gratitude remember and confess unto thee thy mercies bestowed upon me. Let my bones be steeped in thy love, and let them say, 'Who is like unto thee, O Lord? Thou hast loosed my bonds, I will offer unto thee the sacrifice of thanksgiving.' And how thou hast loosed them I will declare; and all who worship thee when they hear these things shall say: 'Blessed be the Lord in heaven and earth, great and wonderful is his name.' Thy words had stuck fast in my breast, and I was hedged round about by thee on every side." He expresses his devout thanks for the help he received from the Christian teacher Simplicianus in finding complete satisfaction in Christ and his church and in entering upon the path of Christian service.

While we feel compelled to disapprove of many of the teachings of this great Christian philosopher, it is doubtful whether any man since the apostolic age has been more completely absorbed in Christian thought and activity or more steadfastly and profoundly devout.

The Confessions have been published in English many times and can be had in cheap editions. I do not think any one could read them without spiritual profit.

As the sunny day is for joy, the gray day is for duty. When the sun will not shine we have need of all our courage and manliness. We gather our tools and go bravely to our work, as those who live earnest lives. The day's task must be accomplished whatever the sky may be. So we whistle or sing at our work because the day is gray, and we would keep up our spirits. Something we must do to make the day brighter for others. We must not leave the sick or lonely to and thoughts; we must make sunshine wherever we go, because "Light is sown for the righteous, and gladness for the upright in heart."—Central Presbyterian.

Life is God's school, and they that will listen to the Master there will learn at God's speed.—Geo. Macdonald.

**QUESTIONS ANSWERED.**  
By Samx.

"Does Galatians 1:17, 18 mean that Paul spent three years in Arabia or Damascus?" It is impossible to tell. Nothing either in Galatians or in Acts gives us positive information in regard to the time from which Paul begins the three years of which he speaks. So far as I know the commentators the general belief is that he dates from his first going to Damascus from Jerusalem, when he went down breathing out threats and slaughter to meet his Lord on the way. That was the great event in Paul's life from which he would naturally date everything which subsequently happened to him. In that case he means that three years from the time he left Jerusalem he returned to that city.

Just how much of the three years was spent in Arabia no one can say with positiveness. But a careful reading of this passage and the ninth chapter of Acts makes it seem to me the greater part of the three years was spent in Arabia with God and the Scriptures as his teachers. Dr. Hovey thinks the time spent in Arabia was not less than two years, and I agree with him.

I used to think that the Baptist deacons were the noblest men on earth. The churches may call as pastors men of whom they know little because forsooth they are glib of tongue and the "young people like them." This is partly because it is generally easy to get rid of a preacher if he does not do. But deacons are permanent, they are not called away to other churches. They are business men and not given to roving. And knowing the deacons are fixtures the churches are generally wise enough to select them with care from among the godliest and wisest of the membership.

But if questioners are going to continue to write me such questions as these and two others that I answered not long ago, my faith in the deacons will be greatly shaken. Here is one of the questions which amazes as much as it saddens me. The name of the questioner was cut off in the Recorder's office. I prefer not to know the names—but the paper has a printed letter head which shows me that it comes from a Southern Baptist church, and I have such faith in our Southern churches! This is the question: "What ought a Baptist church to do with her deacons when they will dismiss Sunday school on Sunday before Easter to take the children to a Catholic church on Easter?" Celebrating "Easter," a pagan festival, with the very name of a pagan goddess, a festival christened by the Pope and therefore coming as pagan and papal, is unbaptistic enough and wicked enough in any circumstances. But to take Baptist children on Sunday away from their own church to a Catholic one—this is beyond all words!

The first thing the church should do and that promptly is to depose those men from their office as deacons. Then there ought to follow fasting and prayer, and searching of heart and humbling themselves before God on the part of a church that ever chose such men as deacons. To have gone to the Catholic church on Sunday for the sake of seeing a show would have been bad enough; but to deliberately suspend Sunday School and take the children there—words fail. The probability is that the church has had a "liberal" pastor who has minimized the difference between the churches and made the deacons think one church about as good as another. Then the church may have unconsciously come to think that children go to Sunday School to be "entertained," and that their pleasure and not God's glory is the chief end of Sunday School. And as they would unquestionably be entertained by the circus at the Catholic church and entertaining them the one thing awful the deacons thought

it would be a good thing to take them. It is to be hoped this climax will rouse the church to a sense of how far it has drifted. Let there be a day of fasting and prayer for God's forgiveness and a proof of their repentance by their returning to the old paths. Put in for deacons the godliest men in the church after thorough examination into their knowledge of and adherence to Baptist doctrine and Baptist practices. Stop sharply all ritualism in the Sunday School. Have it understood that no thought shall be given to what would be well pleasing in the eyes of the children, but only to what will please God. Give God the only place He will have in anything—the first place.

It would be a good idea to buy a few copies of some short Baptist history that the church may see what the Catholics have done to Baptists whenever they have had opportunity. A copy of the Philadelphia Confession of Faith—it only costs 10 cents—should be put into the hands of every member. And it would be well if a copy of the Recorder containing Dr. Weston's article on Easter was secured, and that article read aloud in prayer-meeting. Certainly that church needs some vigorous action.

Here is a question which is difficult to answer, for it is hard to draw the line in the matter of varying practices. I can only say what I would do were I so situated. "Would it be right for a Southern Baptist to unite with a Northern Baptist church when that church practices things a Southern Baptist does not believe in, namely, asking other denominations to commune with them, also taking in members of other denominations without baptizing them?" So far as the first question is concerned, that is easily answered. The church that invites the unbaptized to commune is not a regular Baptist church, but a Free Will one. And I do not believe that their members should be received into our churches without baptizing them, and their preachers coming to us should be ordained by us. In no circumstances would a good Southern Baptist be justifiable in joining such a church. A brother should put his letter in the nearest regular church or leave it in his home church, and at least once in three months, if possible, go to the nearest church to the Lord's Supper.

In regard to the alien immersion business, that is different. I would tell the church frankly that I did not believe in it, and if ever a case came up after I was a member, that I should certainly vote against receiving the candidate. If knowing this, the church chose to receive me, I would put in my letter. There are comparatively few immersed Pedobaptists, and still fewer who seek membership in a Baptist church, and it is likely years might elapse before such a one would present himself. And it is most probable the church would receive you.

While in no circumstances ought a Baptist to join an open communion church, yet he ought to consider one a field in which to do work for his Master. But he must work circumspectly and wisely. The first thing to do would be to get a copy of Grace Truman, Theodosia Earnest and Little Baptist. Speak of these books casually, and kindly offer to lend them to any one who would like to borrow. Get a copy of Christian's Communion, and every now and then quote from it something which leading Pedobaptists like John Hall have said. Get the members to subscribe for some sound Baptist paper. The Journal and Messenger is strong against open communion, and the Examiner and the Watchman are also sound. As the church is in the North, it is probable it would be easier to secure subscribers for one of these than for a Southern paper. All the old Southern papers are sound and strong—some of the smaller ones may be doubtful—that is, they do not dare to say anything against Baptist views, knowing that if they did it would take a microscope to see their subscription list. But they may not advocate our views as the Western Recorder, Religious Herald and Christian Index, &c., &c., can be trusted to do.

Feel in your heart that God may have sent you to your present place to retrace the church and work wisely and discreetly, praying Him to give you wisdom to work in the best way. Do nothing to undermine the present pastor, but if he leaves then do all in your power to get the mind of the church turned towards some man who does believe in Baptist doctrine in regard to the Lord's Supper.

**Going Fishing.**

We talk of a fisherman's patience—he is in blissful content as he treads his way along the river's bank and waits. No jar or discordant noise of the world's traffic touches his weary ears—no sound of summoning bell—no sight of faces detected yet intruding, coming to argue, or hurry, or complain—no talk of shall we or shall we not. Going a-fishing means stillness, peace, tarrying in places where birds are not afraid to build, where wild things are safe, and where every sense is full of pleasant anticipation.

To lie at full length on a mossy bank and feel that calm which is deeper than opiate with its dream power, can ever impart, does not tax the patience of him who has no longer any doubts of Elysium.

The woman with a rod says: "Do let us try another place a little higher up the stream; we shall never catch anything here." The man, though he has thrilled a hundred times as his graceful "cast" seemed almost to have divined by intuition where "that big fellow" hid in the shadow, is yet content to remain motionless, and share the steadfast watch of the kingfisher who has grown used to his quiet figure and is no longer afraid to be seen. To catch by art and practical skill is a triumph, the high quality of which is only known to him who fills his crew where his comrade has essayed and "toiled and taken nothing," but after all, "if you fail to catch many fish it does not matter much."

"When you set out to do anything, it is so horribly vexatious not to accomplish it;" there is where the mind feminine fails to comprehend the mind masculine, on the fishing question. The word fishing means only to her successfully filling a basket by such more or less pleasant arts and wiles as the circumstances shall allow. To a true fisherman it means what I, being a woman, cannot define. Its synonym is bliss.

A woman fully understands the joy of "loafing" when it means dear, purposeless wanderings in woodlands and by river-edges, but to spend days and weeks in eager preparation—to buy delicate tackle and revel in its mere possession—to send across the seas for yet more enticing flies, to sleep on the hard beds of bad inns, to rise early and walk far, and yet be satisfied if you have found the fish both few and small—to come home with that peaceful look of happy dreaminess, hungry and tired, and yet in no way ruffled—that needs the brains, the thoughts, the idiosyncrasies of a man. Let me add, emphatically, just here; it is also usually an indication of a man whom you can love and trust.

It must be well for men whose nerves are tense, whose brains are overwhelmed with the contending force of what the world compels them to meet each day, and whose ears are never free from the din of cities, to find that the unseen witchery of the budding year is working in the hearts, and that when they close their eyes they see no longer stocks and bonds, and books of codes and precedents, or the deadlier columns of figures stretching long lines across ledgers, but catch glimpses of things too beautiful for any describing, and see darting graceful creatures gliding in water that knows neither taint nor pollution.

To one who had by years of overstrain and much misfortune lost his place in the rushing multitudes of men in which his youth was spent, I saw with mingled pleasure and compassion that his tackle and his flies remained a never-dying delight. When I encountered him, at the end of his second month's sojourn beside a mountain river, he was still going out morning and evening for a happy hour

or two of wholly fruitless fishing. His wife seemed unable to see the pathos of it, but smiled comfortably as she watched him smirking sedulously for his share of tackle and all his "play-things," as she called them. Yet what a blessing was involved in his loss of the eddying stream and its shy and wary inhabitants! He never seemed restless or discouraged, and never, though he loved the sunset sky, went forth to look at its glory without his rod.

I used to think that the needles which in auto-machine days were so intimately connected with what made the body comfortable and the home beautiful compensated us for our lack of the fisher instinct, but it was a crude deduction. When the forests and streams call their true lovers, nothing gives what they can give.

Many are the good comrade wives who share the modern plan of "camping out," and boast a salmon caught, or a "good fight" with other "gamey" fish; but through love and the newly-born emulation for "sport" takes them through gallantly, they are not true fisher-folk in the sense in which I mean the term. They must obtain something—their husbands have received almost enough to satisfy them when they have gone through all the delight of "getting ready," and are not troubled with restlessness while they abide beside the watercourses and can live close to nature's heart and learn its wondrous lore.—C. in The Evening Post.

**A Pastor Thinks Out Loud.**

I wish some Sunday when all are there I might say something in a very nice way about being to church on time. No one, I am sure, would think I was speaking "at" him or her. But I am glad they come, even though late. It is better late than never. But it is better never late.

What a fine mid-week service we had last week. What helpers \* \* \* are in getting a meeting started. Some people are locomotives with steam always up. They are ready for instant service, be it prayer, testimony, personal word. There are others whose fires are low and it takes some time to get up steam. The meeting is just about over when they come out of the round house. It would be a beautiful thing if we all lived so close to God that we were ready for instant service. It was a high ideal to which the old-time Methodist preacher was said to measure—he was always prepared to do three things instantly, to preach, to pray and to die. Perhaps it would be well to substitute for the last phrase, "to live." If we are ready to live we are ready to die.

Speaking of locomotives reminds me of a visit I made to a Denver and Rio Grande round house last summer. On one side of the walls I noticed a blackboard whereon the conditions of the locomotives was marked. Opposite the number, which designated the locomotive, were spaces for machinist, boiler-maker, fire lighter, engine inspector, caller. There is locomotive 174, what does the chart say? In each space there is an O. K., which everybody knows to be the abbreviation of "Oil Correct." No. 174 is ready for service. There is locomotive 450; what is the matter with it? Somebody has written opposite "Dead." A dead locomotive must be a sad affair. "That means," said my friend, "its fires are out and it is not available for service." Then I thought of my little book with the list of church members, and I wondered what ought to be written opposite the names. Mostly O. K., I am sure. I wonder why Blank never comes to church. Perhaps he is like 450; his fires are out, he is "dead." I wish I could help him get alive again.—Selected.

Whatever kind of life you are to live must be lived amid precisely the experiences in which you are now moving. Here you must win your victories or suffer your defeats. No restlessness or discontent can change your lot. Others may have different circumstances surrounding them, but there are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—J. B. Miller.



**Sunday-School Lessons**

SUNDAY, JULY 17.

ABA'S GOOD REASON.

2 Chron. 14:11.

Motto: *Testify to us, O Lord our God, for we rest on thee.*—2 Chron. 14:11.

"And *Asa* did that which was good and right in the eyes of the Lord his God."—He began a reformation as soon as he ascended the throne, and put down idolatry with all his power. He removed Maashah from her high position as queen mother because she would worship idols. He thus showed the country that he was terribly in earnest in his resolution to cast out idolatry.

"For he took away the altars of the strange gods."—That is, the gods of the strangers. Many idols had been introduced from the surrounding nations. "And the high places."—These were places on the hill tops where altars were erected to the true God; a worship which was forbidden after the temple was built. *Asa* destroyed these altars in Judah, but it seems from the other account of him that he did not succeed in removing them from Israel. His power was not as complete there as in his own kingdom of Judah.

"And brake down the images and cut down the groves."—The "groves" were pillars or statues of Astarte, the goddess of the Phoenicians.

"And commanded Judah to seek the Lord God of their fathers and to do the law and the commandments."—No reformation endures, no reformation is worth anything which does not take men back to God and lead them to obey his law, all other motives, no matter how strong, are swept away by the tide of human passion and human sin. But duty to God abides the foundation of all goodness.

"Also he took away out of all the cities of Judah the high places and the images and the kingdom was quiet before him."—This verse indicates that he did not succeed in removing them from Israel. The people had been worshipping these idols for years, but they did not dare attempt any resistance to the destruction of them at the command of the king.

"And he built fenced cities in Judah."—Fortified cities surrounded by walls to defend the land from the inroads of their enemies. God gave him a peace of ten years from his foes, and *Asa* made use of this in preparation for future invasions. Rehoboam had builded fenced cities, but *Shishak's* invasion had destroyed their walls.

"While the land is yet before us."—While they were free from invasion—a thing which was of rare occurrence. He called on Judah to make the cities as strong as they could be made in the military defenses of the day. "Because we have sought the Lord our God, we have sought him and he hath given us rest on every side."—How much this young warrior-king delighted in the thought of peace and rest! And for it all he gave thanks to God, whose arm was keeping back the far stronger nations around them. They had sought their God and he had blessed them. No man ever sought Him in sincerity and

**Rheumatism**  
Does not let go of you when you apply lotions or ointments. It simply locates its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Sarsaparilla has cured thousands.

truth who did not find a blessing to his soul. "So they build and prospered."—For they had heeded the commandment of their king to seek the Lord God of their fathers and do his law and his commandment.

Not only did *Asa* fortify the land, but he drilled and made ready his army. "And *Asa* had an army of men that bore targets and spears."—The targets were the long shields. They were carried by the heavy armed troops—the light armed carried the short shields and bows instead of spears. It is probable that the 280,000 of Benjamin included all the men of the tribe of military age, while only a part of the forces of Judah were drilled and armed. Benjamin was always a warlike tribe. *Asa* made all the preparations for war he could as a wise king. He trusted God but he did not look to God to make good his own laziness or inefficiency.

The wealth and grandeur of Solomon was widely known. *Shishak* had carried away much spoil. *Zerah the Ethiopian*.—All the country in Africa south of Egypt was called Ethiopia, but Ethiopia proper was the kingdom of Merol. Brugsch says that *Zerah*, in the reign of Takeboth I, of Egypt, invaded the southwest of Asia and Egypt as a conqueror. He had the largest army which is mentioned in the Bible. *Zerah* reached Maresbah, twenty-six miles southwest from Jerusalem, in the direct line of march from Egypt.

"Then *Asa* went out against him, and they set the battle in array in the valley of Zepathah at Maresbah."—*Asa* had made all the preparation he could, and drew up his army where they would have all the advantage they could. He did his part thoroughly and well, as if all depended on him, yet knowing and gladly recognizing that all depended upon God.

"Lord, it is nothing with thee to help, whether with many or with them that have no power."—God could win a victory over the most powerful foe. The size of *Asa's* army was of no consequence to an omnipotent God. It was as easy for him to overthrow the enemy with a handful of men as with a mighty army. Let those who are so anxious for great numbers in the churches remember this. The more this prayer is studied the clearer it will be seen to be a model prayer in the circumstances. First, *Asa* acknowledges God's sovereignty and his omnipotence in which he had the most implicit faith. Then he asks for help, feeling their own helplessness and dependence upon God. *Asa* had so put down idolatry that he could say for himself and his people, "Thou are our God."

Had *Asa* been alone all that mighty Ethiopian army could not have defeated him. For God fought for him. The Ethiopians were utterly routed and Judah was saved from their tyranny. If

the churches wish for mighty victories to-day they must follow the example set by *Asa* no many years ago.

**BAPTIST SANITARIUM.**

On the 16th page of this issue of the WESTERN RECORDER our readers will find interesting facts in regard to the Mayfield Baptist Sanitarium. During the writer's sojourn in St. Louis, attending the great fair, it was his pleasure to be present at three Sunday afternoon gospel meetings at Mayfield Sanitarium. One meeting was led by a Japanese, and several Japanese participated, as there were at least twenty-five in the meeting. Another meeting was led by General Cronje the Stonewall Jackson of the South African Boer War, who delivered an address of great interest. Similar meetings are held Sunday afternoons at the "Missouri Baptist Sanitarium." The services are usually well attended by patients and outsiders. I was greatly impressed with the advantages of such meetings to patients and visitors. St. Louis Baptists have three well established and self-sustaining sanitariums. Is it not time that the Baptists of Kentucky and Louisville were moving to establish a sanitarium in Louisville. W. P. H.

**TWO STEPS**

The Last One He got the First.

A sick coffee drinker must take two steps to be rid of his troubles and get strong and well again. The first is to cut off coffee absolutely.

That removes the destroying element. The next step is to take liquid food (and that is Postum Food (coffee) that has in it the elements nature requires to change the blood corpuscles from pale pink or white to rich red, and good red blood builds good strong and healthy cells in place of the broken down cells destroyed by coffee. With well boiled Postum Food (coffee) to shift to, both these steps are easy and pleasant. The experience of a Georgian proves how important both are.

"From the year 1872 to the year 1900 my wife and I had both been afflicted with sick or nervous headache and at times we suffered untold agony. We were coffee drinkers and did not know how to get away from it for the habit is hard to quit.

"But in 1900 I read of a case similar to ours where Postum Coffee was used in place of the old coffee and a complete cure resulted, so I concluded to get some and try it.

"The result was, after three days use of Postum in place of the coffee I never had a symptom of the old trouble and in five months I had gained from 145 pounds to 163 pounds.

"My friends asked me almost daily what wrought the change. My answer always is, leaving off coffee and drinking Postum in its place.

"We have many friends who have been benefited by Postum.

"As to whether or not I have stated the facts truthfully I refer you to the Bank of Carrollton or any business firm in that city where I have lived for many years and am well known." Name given by Postum Co., Battle Creek, Mich.

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

**FROM DR. MCGLOTHLIN.**

DEAR DR. EATON:—

Referring to your report concerning my paper on John L. Waller, read at Campbellville, I beg leave to say that I had no thought of reflecting on anybody living or dead. I regarded the statement as to Dr. Waller's personal habits as it appears in my paper (not as it appears in the *Western Recorder*) as sufficiently substantiated, but if the paper is published I shall omit the statement. I had somehow overlooked the action of the committee to which you refer, which exonerated Dr. Waller's associate in the controversy concerning Waller's papers, and if my paper is published I shall of course add the important fact of this committee's action. Your report also makes a wrong impression as to the purpose of my paper in regard to alien immigration and union with the Reformers, but you have agreed to correct that impression, and I say nothing concerning it.

Yours fraternally,

W. J. MCGLOTHLIN.

We cheerfully publish the above; but since it reflects upon the *Western Recorder*, it is fair to add a word of two.

1st. Last week Dr. McIllothlin submitted to the editor a manuscript copy of his paper on Dr. Waller, and in that document there is the following: "He had never been robust, he had studied closely, had not been careful of his health, was an inveterate smoker, sometimes, it is said, disposing of a hundred cigars a day, and it was charged that he sometimes used other stimulants."

2nd. In regard to "Dr. Waller's associate," at the bottom of page 9 of Dr. M.'s paper, the name of this associate is given, and then on page 10 (running over to page 11) is the following:

"Waller had been promising the denomination to write some books, and it was generally believed by the denomination and by his family that he had important unpublished material among his papers. Accordingly the ministers' meeting asked Prof. J. E. Farnham, of Georgetown College, a close personal friend, to edit his works and write his life, in other words, to write a book entitled 'The Life and Writings of John L. Waller, LL.D.' Prof. Farnham undertook the task, but no writings of importance were found and the life was never published. It was charged that his literary remains had been secretly removed by his associate, who had free access to all his papers, and a sharp controversy arose. His family still believe he had papers never published under his name, but this is stoutly denied on the other side. Prof. Farnham published in 1858 a little book on communion which was an answer to Robert Hall's position on this question. Nothing else has ever seen the light since Waller's death."

3d. In regard to the point of alien immersion there is a note on our editorial page. On the matter of union with the Reformers, it is fair to state that Dr. McGlothlin gave at length, and with numerous quotations, an account of Dr. Waller's efforts to unite the Baptists and the Disciples, not only without any hint of dissent, but in a way that impressed heavily on the idea that he (M.) sympathized with Waller's efforts. This impression was deepened when Dr. M. added these words of his own: "Fifty years have passed, and we seem to be no nearer a reunion that we were in 1854.

On whom rests the responsibility for perpetuating the separation? We are glad to be able to add that Dr. M. has consented to erase this language from his paper.

4th. In regard to the general correctness of the report of this matter in our columns, Dr. Felix, Moderator of the General Association, writes: "Dear Dr. Eaton—I have read your account in *Recorder* of Dr. McGlothlin's article on John L. Waller before Ministers' Meeting. I can see nothing in the account contrary to the facts in the case.

Yours truly,  
W. H. Felix."

Bocas del Toro, Panama.

The possibilities of Panama and its influence on the world is a theme being discussed by many sections of the community and resulting in much activity. We Baptist ministers in the country, only two in number, Englishmen, rejoice that our Southern States brethren are not behind the children of this world in planning to meet the spiritual needs of this sphere.

The above place is an important province in the Republic, 140 miles along the Atlantic coast above the Isthmus. It is a vast district with 60 miles' length of lagoons, many long rivers watering fertile valleys which are productive of an abundance of very fine bananas. The population is estimated at over 20,000, and only one Baptist worker is here.

Baptist work was founded by a Jamaican on his own responsibility, and was much used of God in gathering many to the foot of the cross. He left, and the believers appealed to the Jamaica Baptist Missionary Society, with the result that a man was sent here in 1892. Since then, hampered by revolution, the work has gone forward so that to-day we have regular services in the town, a church active, with Sunday and day schools, Christian Endeavor and Bible Reading Association, and all available means of bringing children and men and women to Christ.

The town, Bocas del Toro, is on an island, and the work extends to the settlements on neighboring islands and on the mainland. Pastoral visitations and preaching tours are conducted by a variety of methods of water traffic, principally now by the gasoline launch.

Now that the district is a province of Panama, revolutions are impossible. The port has the finest harbor along the coast and negotiations are on foot to make it a U. S. Navy coaling station, in fact a supply boat was anchored in the lagoon for many months recently.

The principal industry, that of planting bananas, is rapidly increasing. Four ships a week ply between here and New Orleans and Mobile, and in a year or two daily boats will leave. Large numbers of laborers from Jamaica arrive here and go right up the plantations. Workers for God are needed to meet these, many of whom are church members at home, and thereby prevent them becoming a prey to the many temptations.

It gladdens our hearts to be able to say that the Lord has not left us without signs of His acceptance of our work. Our sincere prayer is that the inquirers and candidates that come forth may be truly converted and be a blessing to their fellowmen.

E. C. N.  
Bocas del Toro, Panama.

**WHY THIS TRACT?**

BY ST. J. R. HENBY, D.D.

I have before me a tract by Dr. C. C. Brown, of Sumpter, S. C., entitled "The Proper Attitude of Southern Baptists towards the American Baptist Publication Society." This tract is sent out over the territory of the Southern Baptist Convention by Dr. A. J. Rowland, secretary of the A. B. P. Society at Philadelphia. The tract opens with reference to the cause and results of the "Civil War," and then says: "With many, like Gen. Lee himself, the surrender at Appomattox ended the war, and our great leader and chieftain till the day of his death counseled peace and fraternity of spirit. But no small number of our people in the South, especially those who had taken but little or no part in the actual warfare on the field, saw fit to keep up a sort of desultory firing at what they continued to call the 'Yankees,' and some of these valiant ones are still out on the picket line firing at every head they see."

Dr. Brown continues: "During the ninth decade of the last century, the question of a Southern Sunday School literature was mooted." This language would seem to imply that up to the ninth decade of the last century the question of Southern Sunday School literature had never so much as been "mooted." The question being "mooted" in the ninth decade of the last century, it became necessary to give the people some reason why Southern Baptists should establish a series of Sunday School literature. This they did—as Dr. Brown declares, in the following language:

"Various charges were preferred against the literature issued by the American Baptist Publication Society. It was necessary, it seems, to do this in order to show the need for a Southern Series. We were told that negroes wrote for the Philadelphia house; that it taught the worship of Lincoln and Grant; that it called Southerners 'rebels' that it was only a joint stock company, anyway, and was owned by certain wealthy Northerners for money-making purposes."

The above is a specimen of the spirit and methods that led up to the establishing of a Southern Sunday School literature, according to Dr. Brown. Is Dr. Brown a close kinsman of Rip Van Winkle? Has he been sleeping, not only twenty years, but twenty-five years, that he thinks the question of a Southern series of Sunday School literature was first mooted in the ninth decade of the last century?

In the first report of the Sunday School Board in the minutes of the Southern Baptist Convention for 1892, p. 56, is the following language: In this report to-day, we take up a broken thread in the history of the Southern Baptist Convention, reviewing a work begun and fostered more than twenty-five years ago by some of the best men God has ever given to the denomination. Basil Manly, Jr., was then president of the Sunday School Board and John A. Broadus its corresponding secretary." This was in 1863—quite a long while before the ninth decade of the last century.

The report continues: "It is something significant that this work originated with the same men who laid the foundations of our Theological Seminary and at the same time when great plans were being thought out for the future work of the Baptists of the South. Their only publica-

tion was the paper *Kind Words*, a name given to it by the greatly honored Superintendent of the Sunday school in Greenville, S. C., Col. C. J. Elford."

Will the reader note that *Kind Words* has been the keynote of all that the Southern Baptist Convention has had to say in all these years? Who would charge that such men as Drs. Manly and Broadus were moved by the spirit, and pursued the methods, charged by Dr. Brown upon the originators of the Southern Sunday school literature? Surely, Dr. Brown is still sleeping and his utterances are but a nightmare dream.

Our reasons for a Southern series of Sunday school literature are the same as those for a Foreign Mission Board, for a Home Mission Board, for a Southern Baptist Theological Seminary—in a word, for a Southern Baptist Convention. The question "mooted" in the ninth decade of the last century was not whether we would establish a Southern Sunday school literature—this we already had. But whether we would establish a Sunday School Board to be especially charged with this work, which heretofore had been committed to the Home Mission Board. There is a very marked difference between the methods of conducting the work of a purely missionary Board and that of a Publication Board. The latter must be conducted on more strictly business principles than the former in order to succeed. Dr. J. M. Frost was the first to develop this thought clearly through our Baptist papers in 1889.

The matter was discussed in our papers pro and con for several months. Dr. Frost, however, gave notice that he would offer resolutions providing for such a Board at the Convention to be held in Memphis in 1889. He accordingly did so, and the resolutions were referred to a special committee, of whom our distinguished Brother Joshua Levering was chairman. He continued chairman of this committee during three sessions of the Southern Baptist Convention. Most of the same members remained with him during the whole time.

I had the honor of being on that committee, and therefore know its inside workings. I am free to say that I have never known more prayerful, painstaking, unprejudiced work done by a committee in my life. They sought information from every source that they thought would throw light on this work. They were favored with the presence of Dr. B. Griffith, then secretary of the American Baptist Publication Society, who gave the committee the benefit of his experience in the publication of Sunday school literature. Dr. Henry McDonald also told of his experience as president of the Home Mission Board; how they were embarrassed in conducting this Sunday school work. Dr. Hawthorn also made a talk to the committee and urged the establishment of a Sunday School Board. Some, even of the committee, did not think it wise, and so great a man as Dr. J. B. Gambrell offered a minority report at the convention at Fort Worth.

Finally, at the convention at Birmingham in 1891, a report was agreed upon and adopted by the convention unanimously, which provided for a Sunday School Board to be located at Nashville, Tenn. The recommendation of the report was couched in the most fraternal language, and

said, "It is therefore recommended that the fullest freedom of choice be accorded to every one as to what literature he will use or support, and that no brother be disparaged in the slightest degree by what he may do in the exercise of his right as Christ's free man. But we would earnestly urge all brethren to give this Board a fair consideration and in no case to obstruct it in the great work assigned to it by the convention."

The Southern Baptist Convention, in adopting this report, virtually said the brethren had the greatest freedom to buy their literature where they chose; but whoever sought to obstruct the Sunday School Board in the great work assigned to it by the convention at once antagonized the convention and disregarded its behests. The work of the Sunday School Board was then an experiment. Now, it is a reality and a marvelous success. Many who doubted then have thrown their doubts to the winds and have come with deeds of co-operation and helpfulness. The \$100,000 mark for a year's business has been left far in the rear. The direct mission gifts to the other Boards have amounted to thousands of dollars. Ninety per cent. of the white Baptist Sunday schools in our territory are supplied with their literature from this Board, according to the secretary's report. Notwithstanding all this, Dr. C. C. Brown feels called upon in April, 1904, to write the tract referred to in this article, and Dr. A. J. Rowland feels called upon to publish it and send it out broadcast over the territory of the Southern Baptist Convention. If the object is not to obstruct the great work assigned to the Sunday School Board of the Southern Baptist Convention, why this tract? Who can answer?

**LIVELY 70**

Right Food Takes Young of the Aged.

When one is lively and a hard worker at this age there is something interesting to tell and the Princeton lady who has passed this mark explains how her wonderful health is due to the food she eats.

"I am just seventy years of age and up to five years ago suffered terribly with chronic stomach trouble, heart disease, and was generally as weak as you will find sick old women of 65. At that time I began to use Grape-Nuts food and from the very first it began to build me up. Soon I came to a condition of perfect health because I can always digest this food and it is full of nourishment. All my heart and stomach troubles are gone. I soon gained between 15 and 20 pounds and have never lost it. I can now do a hard day's work."

"Certainly this is the greatest food I ever struck. It gave me strength and ambition and courage and I try to do all the good I can telling people what it has done for me. Many of my neighbors use it and are doing fine."

"I had the grip the latter part of the winter and for four weeks ate absolutely nothing but Grape-Nuts and came out of the sickness nicely. That will show you how strong and sturdy I am. Truly it is wonderful food to do such things for one of my age." Name given by Postum Co., Battle Creek, Mich.

Delicious, crisp, nutty flavored Grape-Nuts. Trial 10 days proves things.

Get the little book, "The Road to Wellville," in each package.

**REMINISCENCES OF THE LATE DR. J. M. PENDLETON AND WIFE.**

In reading the report of the General Association of Kentucky in the Western Recorder of June 23, 1904, I was very much pleased in seeing, among other things, that Dr. T. T. Eaton had "delivered a sketch of the life and character of the late James Madison Pendleton, D.D.," as it brought to my mind many pleasant reminiscences of Dr. P. and his excellent wife during his pastorate at Upland, Pa.

In September, 1868, Crozer Theological Seminary was opened with ten students, of whom the writer was one, and three professors—Drs. H. G. Weston, J. D. H. Pepper and Howard Osmond.

Dr. Pendleton was the pastor of Upland church, to which the Crozers belonged, and where the students mostly attended. Both the doctor and his wife were very much interested in everything pertaining to the Seminary, and anxious to do anything they could to assist the young men.

In a few days after I went there I met Mrs. Pendleton, and she talked to me like a mother. "Now," said she, "I want to do what I can to help you as young men from home, and I don't know of any more practical way to do so than to have all your washing and mending done for you whilst you are at the Seminary; so you bring your washing, &c., to me every week, and I will see that it is done." Could anything have been more kind than this? I did as requested, and she did as promised as long as I was at the Seminary. The matter of washing and mending has troubled many a student, especially when he has not the means needful at his command. Mrs. Pendleton very kindly relieved me of this care, and I looked upon her as a Christian mother and can never forget her. Much help could be given to students by many if they had a little more thought and kindness.

The Doctor and his wife would often attend our recitations at the Seminary. I remember that they were present one day at Dr. Weston's class when we were going through Matthew. Dr. Weston asked the class a certain question, which it seemed that none of them could answer. The same question was put to Mrs. Pendleton, and she answered it at once. "Well, well," said Dr. Weston, looking at the class, "the idea that a body of young men who are preparing for the ministry can't answer a question like that, and that Mrs. Pendleton has to answer it for you."

"Well," said one of the boys "when we shall have been for so long a time in as good a theological Seminary as Mrs. P. has been with Dr. P., we also will be able to answer such questions."

Yes, my memories of both are pleasant, and I wish to put my little wreath on their graves. It may be proper to state that Dr. Pendleton's "Three Reasons Why I am a Baptist" was translated into Welsh more than forty years ago at Utica, N. Y., by the late Rev. John Edred Jones.

J. M. PENDLETON.  
Edwardsdale, Pa., June 27.

**FROM MISSOURI.**

On account of doctrinal differences, Rev. Meata Sturgeon resigns the care of Tower Grove Baptist church, St. Louis, after seven years' pastoral work. He is followed by about 30 members who pledge themselves to stand

**LIFE SAVED BY SWAMP-ROOT**

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull aches in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffiness or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

by him. It is said that the Rev. Joe Jacobs, of the Chapel Car, will act as pastor until next fall, by which time a pastor will be found.

The *Word and Way* says that "Len G. Broughton, of Atlanta, Ga., is going to help J. J. Porter in a meeting at Joplin," and adds, "Corinthian brass is the finest of brass because it is a composite. Broughton and Porter are a composite. They both wear long hair, they are similar in some respects. Both strong and fervent evangelists. They are angular. They don't wear gloves in the pulpit. Together, under God they will move Joplin."

Concerning the recent meeting of the Missouri Baptist Young People's Union at Liberty, it is said, "It was not a children's meeting; nor was it, strictly speaking, a young people's meeting. That is, the average of officers, speakers and listeners could not be said to be young. McConnell, Green, Eberhardt, Kemper, Kelley, Knight, Trux, Virgin, Howerman, Armstrong, Million, Riggs and Rucker, all clearly not giddy." It was a great meeting.

Rev. Charles Egbert King, a prominent young Baptist minister, and a recent graduate from Rochester, was married June 22 at Noix Creek Baptist church to Miss Nenia P. Edwards, a very devoted member of the Noix Creek church, and a most lovely and popular woman. Bro. King is pastor at Elsbury, Lincoln county, for half time.

God bless the dear Recorder. I have been reading it for forty years, and it does seem to me it gets better and better all the time. God is making it and its editor, or vice versa, a great power for good. It is Bible and Baptist all the way through and all the time.

I was so glad to read the account of the recent meeting of the Baptist General Association of Kentucky. It did me so much good. God bless the Baptists, preachers and all, of old Kentucky. I send my regards to all.

Fraternally,  
JOE N. BARREK.  
Louisiana, Mo., July 1.

Best yet—Glorious Praise

THE LORD'S PRUNING KNIFE

BY CATHERINE EMERSON WOODS.

Rejoice! yea, rejoice in God alway!  
 Rejoice in him. I say again rejoice!  
 In Him! For elsewhere is naught but grief,  
 Pain, losing, dying, partings worse than death;  
 Therefore, I, Paul, the prisoner of the Lord,  
 (Remember this my chain!) I say to you,  
 I say again, rejoice. For what is pain,  
 But need of clinging closer to his hand?  
 The hand that smites that we may turn and cling!  
 And what is loss but his own smile let in  
 By sudden lopping of the tender twig,  
 Or stubborn branch, that kept it from the grape?  
 Yea! nearness, nearer than the flesh can know  
 Abides in gentle death.

Now, therefore, let  
 Your patience and your gentleness be gems  
 To make you ever lovely in his sight,  
 For lo! he cometh quickly. Look not, then,  
 Anxiously forth towards the dawning day;  
 Be like to little children, who, at eve,  
 Gather around a father well-beloved  
 And, amid many kisses, tell him all  
 The joys the day has brought them, and put up  
 Their innocent petitions, sure of this,  
 That, if he grant, his joy outmeasures theirs,  
 Denying, he denies because he loves.  
 So, o'er your hearts, shall his strong Peace guard  
 A calm, pure angel, with uplifted eyes,  
 And brow bright with the glory of his smile.

—Congregationalist.

**Our Pulpit.**

THE WAY OF WISDOM.

BY C. H. SPURGEON.

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it."—Job 28:7, 8.

In this chapter Job is speaking of the hidden treasures that are to be found deep down in the bowels of the earth. The keen eyes of the vultures, though they see their prey afar off, have never seen the gold and silver and other precious metals which lie in the dark places of the earth; and the lions, especially the young lions hungering for their prey, though they will lie in wait in their lairs in the dens and caves of the earth, have never been able to descend into places so deep as those that are opened up by men who seek after gold and silver.

I. First, then, in reference to the way of God. His way in dealing with men is past our power to find out.

Think, first of all, of the way of God in relation to predestination and free agency. Many have failed to understand how everything, from the smallest event to the greatest, can be ordained and

fixed, and yet how it can be equally true that man is a responsible being, and that he acts freely, choosing the evil, and rejecting the good. Many have tried to reconcile these two things, and various schemes of theology have been formulated with the object of bringing them into harmony. I do not believe that they are two parallel lines, which can never meet; but I believe that, for all practical purposes, they are so nearly parallel that we might regard them as being so. They do meet, but only in the infinite mind of God is there a converging point where they meet into one. As a matter of practical, everyday experience with each one of us, they continually meet into one; but, so far as all finite understanding goes, I do not believe that any created intellect can find the meeting-place. Only the Uncreated as yet knoweth this. It would be a very simple thing to understand the predestination of God if men were clay in the hands of the potter, and nothing more. That figure is rightly used in the Scriptures because it reveals one side of truth; if it contained the whole truth, the difficulty that puzzles so many would entirely cease. But man is not only clay, he is a great deal more than that, for God has made him an intelligent being, and given him understanding and judgment, and, above all, will. Fallen and depraved, but still not destroyed, are our judgment, our understanding and our power to will; they are all under bondage, but they are still with us. If we were simply blocks of wood like the beams and timbers in this building, it would be easy to understand how God could prearrange where we should be put, and what purpose we should serve; but it is not easy—nay, it is difficult—I venture to say that it is impossible for us to understand how predestination should come true, in every jot and tittle, fix everything, and yet that there should never be, in the whole history of mankind, a single violation of the will or a single case of constraint other than fit or proper constraint upon man, so that he acts according to his own will, just as if there were no predestination whatever, and yet at the same time, the will of God be, in all respects, being carried out.

In order to get rid of this difficulty, there are some who deny either the one truth or the other. Some seem to believe in a kind of free agency which virtually de-thrones God, while others run to the opposite extreme by believing in a sort of fatalism which practically exonerates man from all blame. Both of these views are utterly false, and I scarcely know which of the two is the more to be deprecated. We are bound to believe both sides of the truth revealed in the Scriptures, so I admit that, when a Calvinist says that all things happen according to the predestination of God, he speaks the truth, and I am willing to be called a Calvinist; but when an Arminian says that, when a man sins, the sin is his own, and that, if he continues in sin and perishes, his eternal damnation will be entirely at his own door, I believe that he also speaks the truth, though I am not willing to be called an Arminian.

Now, brethren, if I could fully understand these two truths, and could clearly expound them to you—if I could prove to you that they are perfectly consistent with one another, I should be glad to do so, and to escape the censures which some people constantly

pour upon those who are trying to preach the whole revealed truth; but it is more than my soul is worth for me to attempt to alter and trim God's truth so as to make it pleasing to men. I preach it as I find it in God's Word; I am not responsible for what is in the Book, I am only responsible for telling out what I find there, as it is taught to me by the Holy Spirit. But mark this; to the mind of God, there is no difficulty concerning these two truths, though there is, to us, so much mystery and perplexity. It is all simple enough to him; he is omnipotent in the world of mind as well as in the world of matter; and he is omniscient, he knows everything, he foresees everything, so that there are no difficulties to him. I suppose that if it will add to our happiness in heaven for us to understand this way of God, which as yet the vulture's eye hath never seen, he will reveal it to us; yet it may be even there it will be of no practical use for us to understand it, but it will be better for us, even throughout eternity, still to continue as little children at our Heavenly Fathers' feet, believing a great deal which, even there, we cannot comprehend. Even in this life, I am as pleased not to know what God doth not tell me as I am to know what he reveals to me—at least, if I am not, I ought to be, for that is the condition of a true disciple of Christ, to be inquisitive up to the point in which his Lord is communicative, but to stay just there, and say, "If, my Master, thou hast anything to say to me, yet, in thy wisdom, thou knowest that I cannot bear it now, my ear is closed while thy tongue is still, and my heart asks for no more when thou tellest me that thou hast revealed enough." Believe me, brethren, there is a path, which God takes, which you cannot understand yet. You may look, and look, and look, as with an eagle's eye, but you may blind that eye by glaring at the sun; you may force your way, as with a lion's heart, into the deep mysteries of God, but you must beware lest you perish in the pit of controversy, or be taken, as in a net, in difficulties which you cannot break through. Doubtful and enquiring man, be thou satisfied that God is infinitely above thee, and that thou canst no more comprehend him than thy hand can hold the ocean, or thy fingers grip the sun. If there were no mysteries in our holy faith, we might well believe that it was devised by men like ourselves; for, if men could fully understand it, men might have invented it; but as it is far beyond the comprehension of the mightiest human intellect, we recognize that it is the work of the infinite God. Infinite must his Gospel and his truth be, because he is himself infinite; and dark and mysterious must his pathway sometimes be, though he himself dwells in light that is insufferable to mortal eyes. Finely does John Milton put this thought in his apostrophe to God—

"Dark with excessive bright thy skirts appear."

What a mass of mysteries meets us on the very threshold of human history. The serpent in the garden—how and why came it to be there? And the devil in the serpent—why was there a devil at all? And the evil that made the angel into a devil—why was that permitted? And all the evil that has been since then—why has it not been destroyed? We cannot

answer any of these queries. The negro's question to the missionary, "If God is stronger than Satan, why does not he kill him?" is another enquiry which we can not answer. Depend upon it, if it were, on the whole, best that the devil should be killed, he would be killed; and if it had been, after all, most for God's glory that there should be no evil, there would have been none. We do not know how and why certain things have happened, and we must be content not to know unless God reveals it to us.

It may be that some of you are at the present moment, complaining of a certain providential dealing of God with regard to you, and that you are thinking and saying that it must be an evil providence. Yet it is, all the while, one of the best things that has ever happened to you. That ever which you are now mourning, will give you good cause for singing in a little while. Probably, that tribulation, which fetches most tears from your eyes here, will be among the subjects of our choicest song in the eternal realms of joy. We need not know, and we cannot know, what God is doing, but we may be quite sure that he doeth all things well.

Very much is this the truth also in another respect, namely in the methods of his grace. God will certainly save his chosen people; he will bring home all his lost children; but how strangely doth he deal with some of them! His pathway in grace no vulture's eye hath ever seen, and no lion or lion's whelp hath ever trodden. I have known him allow a child of his to go into sin before he has saved him. A godly mother has anxiously prayed that her boy might be converted, but he has not been. He has grown up to manhood, and there has been much tender solicitude for him, and many prayers on his behalf; yet he has passed twenty, thirty, or forty years in sin, and has grown worse and worse. It did not seem as if all this could be according to God's grace, yet it was; for, in the mysterious providence of God, this man was brought low by sin, humbled by the iniquity which carried him into the far country, and led him to waste his substance in riotous living, and then, and not till then, did he come to God. His mother had gone to heaven, doubting whether her prayers for him would ever be heard; others who were anxious about him slept amidst the clouds of the valley, not knowing, except by faith, that their supplications for him would be heard; and that man, because he had gone so far in sin, became the greater monument of the power of sovereign grace, was the better able to tell to others what God had done, was the more firmly bound to Christ, was the more ardent in Christ's service through the gratitude he felt, and because, for God's purposes, a better instrument than he would have been if he had been brought in before. John Bunyan, if he had not been among the chief of sinners, might never have been among the chief of saints. Had he never been what he was—one of the worst men in the village—he might never have preached as he did about "Jerusalem Sinners Saved," and might never have so boldly declared that the biggest sinners should receive the greatest mercy, and that God should be most glorified in their salvation.

I know that some people have turned this great truth to an evil purpose; for he, who looks at

God's way, and sees the greatness of his grace, may, if he be wicked enough, draw the inference that he may continue in sin that grace may abound. Paul tells us plainly what the doom of such men will be: "whose damnation is just." A child of God draws so such evil inference as that from God's mercy; but he says, "After such love as that, how can I sin against the Lord?" So, in saving men, God traverses a path which no fowl knoweth, which the vulture's eye hath not seen, and the lion or the lion's whelp hath not trodden. God knoweth best how to time his gift of grace or his postponement of grace; he knoweth why he chooseth this man at this time, and that man at that time; so let him do as seemeth good in his sight, for he always doeth right, and unto his name be praise for ever and ever.

Even in regard to God's dealings with his people, what mistakes they make in their judgments! No doubt, Protestantism in England was, upon the whole, greatly strengthened and more deeply rooted by the persecutions under cruel Queen Mary. Foxe's "Book of Martyrs" (which could not have been written had not the martyrs suffered and died,) is still, next to the Bible, the great master-gun of Protestantism. Yet many of the Protestants who lived in Mary's day must have felt that God had made an awful mistake in allowing that woman to sit upon the throne, and to do so much towards putting down the gospel of Christ by fire, and sword, and imprisonment. Yet they made a great mistake in judging by the few years of Mary's reign. God was judging more justly by the whole history of the land for hundreds of years to come.

What shall I further say before I leave this point? First, let none of us despond because we do not know everything. Let no one say, "I am not God's child because my knowledge is so limited." A grain of grace is worth more than a ton of knowledge. If thou has but a spark of true faith in Jesus Christ, it is better than a whole volcano full of worldly wisdom. Do not say, "I cannot be saved because I cannot understand all mysteries." Who but God can understand them? Be thankful that the way of salvation is not a mystery; it is this: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have everlasting life." Are you puzzled about the doctrine of election? Do not ever fall into the mistake of imagining that nobody goes to heaven but those who understand that great truth. There are many there who disbelieved it while they were here below, though I think they rejoice in it now. It is not essential to salvation that you should understand that or any other difficult doctrine of the Scriptures. Dost thou believe in Jesus as thy Saviour? Then, go thy way, and rest assured that thou wilt in due time find thyself in heaven.

Again, let us never arraign God before our bar. It is a horrible thing for any man ever to say, "Well, if God acts like that, I do not see the justice of it." How dare you even hint that the Judge of all the earth is not just? He hath said, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;" so do not say, "It cannot be so." Is it so written in God's Word? Then it is so just because it is there. If

God has said anything, it is not right for you to ask for an explanation of his reason for saying it, or to summon him to your judgment-seat. What impertinence is this! He must always do right; he cannot do wrong.

Some have staggered over the doctrine of eternal punishment, because they could not see how that could be consistent with God's goodness. I have only one question to ask concerning that or any other doctrine—Does God reveal it in the Scriptures? Then, I believe it, and leave to him the vindication of his own consistency. I am sure that he will not inflict a pain upon any creature which that creature does not deserve, that he will never cause any sorrow or misery which is not absolutely necessary, and that he will glorify himself by doing the right. If we do not see it to be so, it will be none the less so because we are blind. The finger on the lip is the right attitude for us in the presence of things revealed by God, or wrought by God, as David said, "I was dumb, I opened not my mouth because thou didst it." If thou didst it, O Lord, there is no question about the rightness of it, for thou art supreme, and thou oughtest to be supreme! There is none like thee for goodness, for love, for wisdom. They will ought to be—so let it be—done on earth as it is in heaven, let it be done everywhere, for what thou doest is ever best.

II. I have not much time left for the second part of my discourse, which is in reference to the truly wise, that is, to those who are wise according to Job's declaration in the 28th verse of this chapter: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Concerning their path, we may truly say, that no fowl knoweth it, no vulture's eye hath seen it, no lion or lion's whelp hath trodden it.

First, the entrance of the Christian into that path is beyond human knowledge. Who can explain what it is to be born again? The very figure used by our Saviour implies mystery, so is our introduction into the spiritual world—the world of grace. Thou wilt never be able to explain, even though thou hast experienced it, how the Spirit of God creates a living soul, as it were, within the ribs of death, how he breathes into our soul the breath of spiritual life, so that we, who were enemies to God, become the new-born children in his family. This secret cannot be told by mortal man, for he does not know it; it is known to God alone.

I have known some, with eyes like a vulture's, who have said that they could live by reason. They always did that by which they perceived the best. They would never venture a step beyond where logic would lead them. Ah, sirs, your beared eyes, which you think to be so keen, can never see the path of the Christian! Others have fancied that, to work themselves up into a high state of excitement and enthusiasm, is to lead a Christian life. Believe me, sirs, your vulture eye hath not seen this God-made path. Faith is reasonable, in the highest sense, for it reasons upon real truth, whereas mere human reason only reasons upon the semblance of truth. Some, who have no more spiritual knowledge than lion's whelps, have said, "All you have to do is to persuade yourself that you are one of God's elect, and it is so." Ah, they know not the path of faith; and they who

follow their lead will go down to destruction.

Another says, "I feel much that is good within myself, and I believe that I have strength enough, and wisdom enough, to find my way to heaven." Ah, thou mayest be strong as a fierce lion, but thou knowest not the way of wisdom. That is the very opposite way to thine. We who walk by faith, have nothing in ourselves to lean upon. Our very weakness is our strength because it drives us to the Almighty. We have nothing to rely upon except this—that it is written that "Christ Jesus came into the world to save sinners," and we depend on him, and upon the oath and covenant that has been sealed with the precious blood of Jesus, and there we rest. There are many imitations of this faith, but the genuine article is as different from all the imitations of it as the true coin of the realm is from the counterfeit of the forger.

There are many other equally high things about the way of a Christian which I have not time to mention. I will just refer to two other things. One is, the path of communion with Christ. We, who believe in Jesus, know what it is to walk with God. As to walk with God, though he is a consuming fire; to walk with Christ, though he is the judge of quick and dead. I have been as conscious of the presence of God as ever I have been of the presence of my child or my friend. I have been as sure that I spoke with Christ, and emptied out my soul into his soul, and then received his heart's love into my heart, as I have been sure of any event in my whole history. I know what it is to receive sympathy from Christian men, but I also know what it is to have the sympathy of my Lord. I speak not now of things that are only occasional, and out of the ordinary course of our lives. To some of us, it has become a blessed habit to speak with Christ, not merely into his ear, but right down into his heart, and to know that we have done so, and to act in a certain way because we have done so, and to have no other motive for the action than the fact that we have put the case before the Lord, and asked whether it was our duty to do this, and when we knew that it was, have risked everything because we were sure that God had hidden us to take the step. Oh, the blessedness of living with God! You cannot imitate it; you cannot get near it; it is unapproachable to unregenerated men; it is a path which no fowl knoweth, and which the vulture's eye hath not seen."

And it is so, lastly, with regard to many a Christian's death. In this matter also, "there is a path which the vulture's eye hath not seen." There are some of you, who have heard with your ears, and seen with your eyes, the wondrous manifestations at the deaths of some who were dear to you in life, and precious in death. Some of these have seen, in their departing moments, what no unaided human eye could ever have seen, and they have told us that they have heard words which it would not have been lawful for them to utter, and that they have enjoyed what it was impossible for human language ever to express; and while they have spoken we have known that they spoke the truth for the faith of their eye was supernatural, and the calm of their spirit, amidst racking pains, which naturally would depress, has been something sublime. We have felt, with regard

to their death-bed, as Moses did with regard to the burning bush—humble was the pallet, and humble was the patient who lay upon it; but, as the bush glowed with heavenly fire, that bed seemed to be bright with the presence of Deity, for God was there with his children, and Christ was there succoring the members of his mystical body; and we have marvelled, and been astonished, and have felt that we could put off our shoes from our feet, for the place wherewith we stood was holy ground. Those of us, whose calling makes us familiar with the departure of believers, have often felt that there was a path for dying saints which biographers could not describe, which language could not picture, and of which memory has left but faint traces upon the tablets of our soul; but which, in itself, was something indescribable, unutterable, divine. May God grant to all of us the grace to know all this for ourselves! We can only know it by the illumination of the Divine Spirit; but that blessed Spirit illuminates all the souls that look to Jesus; indeed, their looking to Jesus is one effect of the divine illumination which they have already in part received. Oh, that each heart here may "lay hold on eternal life" by living hold on the Saviour by faith, for then he will reveal to you the great mystery that the un-aided cannot comprehend and he will say to you, as he said to Peter, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The Lord bless you, beloved friends, for Christ's sake! Amen.

PROGRAMME.

The fifth Sunday meeting of the Breckenridge Association and Breckenridge Association Board will meet with the Stephenson Baptist church, July 29-31, 1904.

The following is the programme for the occasion: Friday, 10:30 a. m.—Devotional exercises.

Why is love so important in this world? Geo. F. Davidson. Dinner.

2 p. m.—The Christian motive for forgiving—R. D. Clapp.

The Bible doctrine as to how to treat our enemies—E. B. English.

8 p. m.—Mass meeting on associational and state mission work. First, The destitution; Second, The needs of the Boards. Discussion led by S. O. Christian.

Saturday, 9:30 a. m.—Devotional exercises.

Bible teaching concerning sin as it relates to the believer—D. P. Shacklett.

Why advocate our distinctive doctrines, and how?—W. V. Harrell.

1:15 Dinner.

1:45 p. m.—Board meeting.

3 p. m.—God's Plan for financing his cause—J. T. Lewis.

8 p. m.—Mass meeting on Home and Foreign Mission Boards. First, Glimpses of the fields; Second, How shall we man the fields? Discussion led by Cliff Payne.

Sunday, 11 a. m.—Sermon—R. D. Clapp.

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S. O. CHRISTIAN, J. T. LEWIS, CLIFF PAYNE, Committee.

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**Editorial**

By the kindness of our good friend, Miss M. C. Ryan, we have been furnished with a document of historic interest. It is a "Circular Address To All the Ministers, Churches, and Associations of the Baptist Society in America." It is signed "David Benedict," and dated "Pawtucket 4 miles from Providence (Rhode Island), Dec. 18th 1810." It sets forth Mr. Benedict's purpose to write a "General History of American Baptists." Various items of information are given. It is stated that Mr. Benedict "has traveled 5,000 miles in the seventeen United States, and has obtained in great measure, the information sought for." The things proposed were to give "1st. A brief account of the state and probable number of the Baptist Society in Europe at the time they began to emigrate to this country. 2nd in a number of epochs, to trace in a chronological order, the general History of the denomination in this country from the days of Roger Williams to the present time. 3d A history of each state by itself, and an account of the Baptist Ministers, and other distinguished persons of the Society, who settled in them—where they came from—when they settled—and the general success of their exertions. Under this head it is proposed to give an account of all the persecutions and civil disadvantages, under which the Society has gone and still labors. 4th A History of each Association with all the interesting circumstances which have attended their progress. 5th A history of individual Churches. But as the number is so large, it cannot be expected that everyone will be noticed, but only those which are most distinguished for age, for numbers, for prosperity or adversity, for being mother establishments, or from local situation. 6th Biographical sketches of the most distinguished persons of the denomination, both Ministers and others. 7th An account of all the literary institutions which have been formed and patronized by the Society. 8th A history of all the Missionary Societies and auxiliary establishments of the kind, which the denomination has formed. 9th A comprehensive account of all the Churches which are not associated, and a particular history of those, which, by the terms above mentioned, are entitled to it. 10th Some general observations on those peculiar maxims and usages of the Society, which are acknowledged to be praiseworthy, and also on those which are considered objectionable, and require a reformation." This is certainly a most comprehensive plan for a history. It is to be regretted that the author was not able to fully carry it out. The history he wrote is of great and permanent value, but it has nothing like so wide a scope as this prospectus proposed. It is interesting to note that in 1810 there were, and evidently had been for some time, missionary societies among American Baptists. Benedict goes on to tell the books from which he expects to "extract many of his materials," and the list is of decided interest. He asks any person who knows of any other book useful to him to let him know. He claims that of the Calvinistic Baptists "there are at present about 100 Associa-

tions in professed fellowship with each other." A list of "correspondents, from whom the Subscriber expects to receive assistance" is given by states. Those in Kentucky were: Thomas Sloo, Jephtha Dudley, James Dupuy, Jeremiah Vardiman, Joseph Lewis and Michael W. Hall. The address closes with the statement that the author "has now set down to arrange and digest his materials, and as soon as the size and expense of the work can be ascertained, a Subscription will be issued." On the blank page and a half of this large four page circular is a letter in Benedict's own handwriting to "Hon. Michael W. Hall, Barren County Kentucky, near Glasgow." Judge Hall is asked to aid in gathering material and is instructed as to how to mail the same. "But it makes," says Benedict, "almost double postage to have letters sent by mail to Philadelphia, as the postage is 25 cents on a single letter from Ky. to Phil. and 17 from Phil. here." In those days, and long afterwards, the person receiving a letter paid the postage, and not the person sending it. This matter of postage evidently made a deep impression on Benedict. He says: "I rec'd the other day from Georgia two Minutes of associations which ought to have been but 4 cents, but being folded up close in a wrapper, they came by weight and were marked \$1.00." This is a very interesting document, and it gives a delightful glimpse into the conditions that obtained at the beginning of the last century. Several thoughts suggest themselves. Since that time the regular Baptists of the United States have increased from less than 200,000 to over 4,500,000. Suppose there had been no division over the missionary question, but all had been missionary in spirit, and suppose there had been no division over the questions raised by Alexander Campbell, but all had remained true to the faith—what would have been our present condition and numbers? The *Word and Way* recurring to the vote on the question of where the Southern Baptist Convention should go next year, says: "If our good Dr. Eaton wanted the Convention to go to Fort Worth, and if he believed it would do for Fort Worth if the matter came to a vote, why did he not force a vote? It was clearly in his power to have done so." This shows a curious state of mind. Would the *Word and Way* have us insist on going to a place after the invitation had been withdrawn? The fact is, Bro. Eaton did not care a button, so far as he was himself concerned, to which place the Convention went. Only it seemed to him that the arguments presented to the committee in behalf of Fort Worth outweighed those presented in behalf of Kansas City. So he decided in favor of Fort Worth and stood by his decision till that city was withdrawn from the contest. The *Word and Way* seems to think our editor had some deep laid scheme which was to be advanced by going to Fort Worth. That exists only in the excited imaginations of brethren who fancy it. We cannot imagine what sort of a scheme the brethren think we had. Will they not kindly tell us? Our contemporary continues: "Yes, the editor of the *Recorder* made the motion before the

committee to reopen the discussion as to 'place.' But the motion was not made until the editor had distinctly stated that, in the first place, he thought it would be a bad precedent to reopen the question, and in the second place, he positively knew that the very best plea had been made for Kansas City that could possibly be made, and that therefore he would vote again for Fort Worth. Then after these strong statements the editor of the *WESTERN RECORDER* did make the motion to reopen the matter before the committee, demanding of the Missouri brethren that they acquiesce in the decision of the committee provided it was reopened. The fact is, the Missouri brethren yet believe that the editor of the *Recorder* made the motion to reopen the matter before the committee of which he was a member, because he thought he would be able to still retain Fort Worth as the place, and at the same time prevent the Missouri brethren bringing the matter before the Convention. It was the first time some of us ever had occasion to feel the cold steel of this astute editor, so we learned the secret of some things in the conduct of our brethren which we have hitherto been unable to understand. Anyhow the Convention comes to Kansas City and the editor of the *WESTERN RECORDER* will, we trust, deal mercifully with us as host of the great gathering, and that he will be present to share the best we can afford." Yes, and we still think it a bad precedent. A committee to whom a matter has been referred, reach a decision after carefully considering all that the ablest advocates of the different views have to say. Those who do not approve the decision reached, though their chosen representative has been fully heard, who avow that they will not submit to the decision of the committee, if it be adverse to them, insist upon reconsideration. When the editor of this paper moved a reconsideration in deference to the Kansas City brethren, fairness demanded that he should frankly state that he had been convinced by the arguments in favor of Fort Worth, and so in no way committed himself to favor Kansas City. Yet, (and this the editor of the *Word and Way* forgets) he distinctly stated that he was open to conviction and was willing to listen to what the brethren had to say. The objection to reconsideration, urged by members of the committee, was the avowal of the Kansas City brethren that they would not submit to the decision of the committee unless it were in their favor. Brethren thought there was no use in having a reconsideration if nothing was to be decided by it. So they voted down the writer's motion to reconsider. It seemed to them a waste of time and breath to contend over a matter that could not be settled by them. We do not see where the "cold steel" comes in. Does the *Word and Way* think Bro. Eaton did wrong and in any way mistreated the Kansas City brethren? If so, we will be under many obligations if our esteemed contemporary will tell just in what the bad treatment consisted. The Kansas City brethren went before the Convention, and they got what they wanted. But it seems they are not satisfied. They seem unwilling to forgive a brother for being convinced that the body had better go next year to Fort Worth. Will the *Word and Way* kindly tell us what it would

like to have us do about it? Is there any "cold steel" laid away in Kansas City to be ready for those who favored Fort Worth, when we go to Kansas City next May? We would really like to know just what is the matter. Is it an unpardonable sin for a man to think Fort Worth a more suitable place for the Convention in 1906 than Kansas City and to advocate that view? THE report of the Campbellsville meeting of the Historical Society contained the following in regard to Dr. McGlothlin's paper on Dr. John L. Waller: "Elaborate quotations were made from his writings and letters on the subjects of alien immersion and union with the Disciples which made him appear as advocating strongly the validity of such immersions and favoring such union. Indeed Bro. McGlothlin constructed out of these quotations an argument in favor of these two things." This language makes the impression that Dr. McGlothlin gathered extracts from different writings of Dr. Waller and put them together so as to make an argument for alien immersion; and that was just the impression made upon the writer and others on listening to the paper. The document said: "Waller was in favor of accepting so-called 'alien immersion.' Since this question is still one of considerable interest, I shall give several extracts showing his position." Then there were other expressions that seemed to point in the same direction. Dr. McGlothlin assures us, however, that these extracts were not gathered from different writings of Dr. Waller, but were taken from two or three articles of his in a series forming a continuous argument. Dr. McGlothlin further assures us that he was not presenting his own views at all, but simply setting forth Dr. Waller's position, and setting it forth so fully and at such length for the purpose of putting that position beyond controversy. In reading the paper Dr. Hamilton did not stop to indicate where the quotation marks occurred, and so the hearer could not always separate the words of Dr. McGlothlin from those of Dr. Waller. We refer the reader to Dr. McGlothlin's card published on another page of this issue, touching other points of his paper. JOHN ALEXANDER DOWIE, "Elijah," "Restorer," &c., to whose name all remittances should be made payable, &c.—John Alexander Dowie says in his paper: "The flag of the nations represent but temporal Powers, and these Powers must be destroyed." That sounds like anarchy. He goes on to say: "But the governments will have to reckon with Elijah the Restorer. His authority is higher than the authority of kings and potentates, for he has the Authority of God." Ahem! The man whose hope is anchored in God is content with the present and unanxious about the future. Such content is not stoicism, it is the calm assurance of faith. It is not inconsistent with the utmost strenuousness in reaching forward to the things that are before, whether spiritual or material, so long as the latter are legitimate, and are not permitted so to absorb our time and thought as to hinder spiritual growth.

**Editorial Varieties**

Montaigne speaks of a happy marriage between a blind woman and a deaf man.

Dr. E. C. Dargan is one of the summer supplies for the pulpit of the South church, Hartford, Conn.

Dr. J. A. Hackett writes: "Well, the *WESTERN RECORDER* only grows stronger and wiser as it grows older." We take off our hat.

The delay in sending out the paper last week was on account of accident to the press. We hope the like will not happen again.

Mr. Robert Whitley Lillard and Miss Francis Belle Gray were married in Winchester, Tenn., on June 29th. They have our best wishes.

In the *Foreign Mission Journal* for July, Kentucky heads the list in contributions to foreign missions. Why not keep that up all the year?

The Hon. Geo. W. Carroll, of Texas, has been nominated for Vice President on the National Prohibition ticket. He would, if elected, adorn the office.

What is getting the matter with our editors? The daily papers tell us that Editor Holly attacked Editor Hobson, and got fined \$250. There were, however, no pistols in this case.

"Some folks' tongues are like a clock that keeps on striking; not to tell you the time of day, but simply that there is something wrong on the inside." It was a woman who said that.

Dr. (T) Dowie has returned from England. The papers represent him as not liking King Edward at all. It is hard for some men to like one who is a "bigger man" than themselves.

Commodore Anson, U. S. N., gave a ball at Canton, and a leading Chamberlain present, after watching the dance awhile, asked the Commodore—"Why do you not have your servants do this for you?"

Dr. Wolff, a well-known authority in German medicine, has devoted much time and study to the increase of cancer in that country. He comes to the same conclusion that the commission whose verdict we report some time ago, that the increase in cancer is found where there has been an increase in beer-drinking. Bavaria and Salzburg are both great consumers of beer, and both these districts show a very high mortality from cancer.

The writer had a pleasant visit to Owensboro last Thursday to attend a meeting of the Trustees of the Ministers' Aid Society. Our cause in that flourishing city is making good progress. Pastors Compton, Nowlin and Gabby are true yoke fellows. Dr. Nowlin was chosen President, Mr. J. S. H. Kigel, Vice President, J. N. Parrish, Treasurer, the Rev. H. S. Gabby, Recording and Deacon Geo. H. Cox, Corresponding Secretary. The fund raised was directed to take the field for six months in behalf of the work. This is a cause that does not receive the support from the churches that it deserves. This is not because of any opposition but wholly because of indifference.

"By observation extending over a period of more than forty years the conductors of *The Standard* know that it is impossible to publish a first-class denominational weekly newspaper at a subscription price lower than \$2 a year."—*The Standard* (Chicago). Many others who have abundant experience say the same thing. And yet there are those who never had any experience at all in publishing a denominational paper who are cocksure that \$1 a year is all that ought to be charged for a first-class denominational weekly. They have no evidence, but they "just know it" all the same.

On June 5th in Salt Lake City before a large assembly of young men, Joseph F. Smith, the head of the Mormon Church, said (as reported by Rev. Bruce Kinney of Salt Lake): "I dare not and will not cast aside those to whom God in his infinite wisdom has joined me for a time and eternity. I dare not and will not cast aside those who are my children. If I did I should forfeit all the blessings that God will bestow on those who are faithful to their trust. If I did I should be forever damned and forever deprived of the companionship of God, my wives, my sons, my daughters, and all those upon whom I am dependent." And yet, and yet, we hear there are Mormon missionaries in Kentucky and Tennessee who pride in denying that the Mormon practice polygamy.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine) - Pastor Eaton's topics were "Example" and "Clean communion." Two joined by letter. Sunday School picnic Thursday.

Broadway - Pastor Jones preached on "In Him was yes," and on "A national birthday." Two received by letter.

Chestnut St. - Pastor Weaver spoke on "The joy of religion." At night evangelistic meeting of young people.

East - Pastor Gill's themes were "The patriotism of Jesus" and "A young man's saying-so." Young people had charge at night. Bro. D. F. Heightmeyer was ordained Wednesday night. Bren, Mullins and Williams taking part.

McFerran Memorial - Pastor Hamilton's topics were "Holiness" and "Anti Christ." One received for baptism. On Wednesday night Bro. Snuggs was ordained. Bren, Carver, Bruce and Canedy took part.

Twenty-second and Walnut - No report.

Franklin St. - Pastor Jenkins spoke on our "State work" and on "What think ye of Christ?" Two joined by letter.

Highland - Pastor Daves preached in the morning and Bro. Carl Zimmerman at night.

Logan St. - Bro. J. T. Watts preached every night. He spoke Sunday on "Phileas's question" and on "Wanted - your heart" and on "The way of salvation." One received for baptism.

Parkland - Pastor Taylor's topics were "Christian meditation" and "Paul as a worker."

Southgate St. - Pastor Clarke spoke on "The way of life" and on "The ways of death." Tent meeting at Twenty-second and Howard nightly. One received by letter and two baptized.

Third Avenue - Pastor Allen's subjects were "Losing opportunities" and "Turning the world upside down."

Twenty-sixth and Market - Pastor Reed's themes were "Supremacy of Christ" and "Christ presenting His people to the Father."

Ormsby Ave. - Pastor Cannon preached on "The judgment day." Six baptized and four received by letter.

Thirty-sixth and Grand - Pastor Heilig spoke on "The true foundation."

Mt. Washington - Pastor Yates preached on "The prayer of faith" and on "The love of Christ."

Marydale - Pastor Williams spoke on "Wealth in character."

Tabernacle (New Albany) - Pastor Paulson's topics were "Power" and "The triumphs of the Gospel." Recognition services at 2 p. m., addresses by Bro. Carver and Gill.

THE STATE.

We rejoice with Shelbyville and mourn with Winchester. Pastor B. B. Bailey reigns at the latter and accepts at the former place. He is one of our very strongest and most effective men, and every inch a Christian gentleman.

Pastor Jenkins aided Pastor Davis in a meeting at Burk's Branch. The church was revived. Five additions.

Bro. G. C. Bates comes pastor at Mt. Washington and Cedar Creek.

Pastor C. A. Earl writes from Linton: "Our church has been greatly revived during a meeting that closed today (July 5). Bro. Tom Maddox, the evangelist in the meeting, is a very clear and forceful speaker. Bro. Maddox is a new man in North Bend Association. He entered upon his work a short time ago, and is doing a great work for the Master. Twenty-five were added to our number, backsliders were reclaimed, and the church left much better prepared for work in the future."

The annual meeting of the mission secretaries of the South will be held July 26th and 27th in Walnut Street Church, Third and St. Catherine Sts., in this city. A very interesting program has been provided, well worth anybody's while to hear.

OTHER STATES.

Bro. F. M. Wells writes: "I close my work as State evangelist of Missouri July 15th. Since April I have conducted meetings at Hayti, Campbell, Bloomfield, Giraudo and Marquand (all saw-mill towns in Missouri) with faithfulness to our good Lord. The churches are small and weak. We have made a special effort to reach men, and our services for men only Sundays at 3 p. m. have been the largest ever seen in these towns. Many have been saved, and hundreds have promised never to drink whiskey or curse any more or chew any more tobacco. Salvation by grace, temperance and clean living has been preached. God has blessed the work. I am almost sick of malaria fever. A few days' rest at the Fair, St. Louis will I hope enable me to begin meetings July 24th, with Pastor Z. J. Ammonson, Atlanta, Texas."

The church of Jonesboro, Tenn., of which Bro. O. C. Peyton is pastor, has just bought a dwelling house next door and hundreds have used a paragon. A decided forward move. It will put the pastor in position to do more and better work.

Pastor R. A. Conner writes from Waxahatchee, Tex.: "We have had a series of meetings extending over three weeks. Bro. T. Mart did the preaching. The editor of the Recorder will know what kind of preaching it was. Truly I have never heard a man who could get so much gospel into a sermon. The church and town have been greatly blessed. Between 30 and 40 have been added to the church and others are coming at almost every service. We are on a higher plane and trust God for greater things."

The meeting at Stephenville, Texas, conducted by Bro. Jeff D. Ray, Waco, resulted in 12 additions.

The little church at Oklahe, Okla., held a meeting without a pastor, held a meeting resulting in 12 additions, with five others in prospect. They are now looking for a pastor.

Pastor C. W. Hampton, South Ardmore, I. T., closed his meeting with 12 conversions. He was aided by Bro. G. S. Daugherty, Holdenville, I. T.

The church organized March 6 at Houston Heights, Texas, has been most graciously blessed. Bro. Cole held a meeting in which 40 joined the young church, 20 by experience and baptism. Bro. Ed. Hamilton, Galveston, has been called to the pastorate.

Pastor W. P. Pedger, Henderson, Texas, held a meeting in which he did most of the preaching resulting in 14 additions.

In the splendid little city of Chickasha, I. T., Pastor J. H. Bennett is greatly rejoicing. Fifty have been received into the church and the meeting still continues.

The Minneola church, Montgomery county, Mo., has set apart its new house to the worship of God.

The Cedar Creek church, Chesterfield county, S. C., has set apart its new house for the worship of God.

Pastor A. C. Hutton, assisted by Pastor J. H. Snow, of Knoxville, has held a meeting in the La Follette church, Tenn., which resulted in 40 professions of religion and 20 additions to the fellowship of the church with others to follow.

The Cross Roads church, Tenn., has set apart their new house for the worship of God.

The Indian Creek church, Tenn., has set apart their new house to the worship of God. This is the third house of worship the church has had.

The Mountain View church, Ga., has set apart Bro. T. J. Tribble to the full work of the gospel ministry.

A ten days' meeting in the Quitman church, Ga., closed with 26 additions to the fellowship of the church.

A new church has been constituted at Bethlehem, Walton county, Ga., with 22 constituents. Before the church was constituted a new house of worship had been built and paid for.

Indian Recorder - Princeton church, R. W. Morehead pastor, has just had Francis W. Taylor, of Corydon, as the faithful minister of the church in a two weeks' meeting. J. A. Maxwell not long since read a paper before the Pittsburg Ministers' Conference which was published in the Baptist Conventionist. In this paper he said: "The modern program is a service held, a sermon preached, an invitation given, a

card signed, a hand lifted, a nod of the head or a wink of the eye, and a man is a candidate for baptism. We do not get people out to a distinct manifestation sometimes, but we just toll them out. We manoeuvre and scheme, and lay traps, and the first thing a man knows he has made the confession that is sufficient to advance him toward church membership. A man must keep a level head in many meetings if he isn't caught doing something by which is counted a convert."

Bro. Taylor seems to realize the force of this last statement, and certainly kept "the level head" indicated. It was very gratifying to find him apparently deeply impressed with the awful responsibility involved in the matter of adding to the list of church members and only the genuinely converted responsibility which seems to impress many professional evangelists very lightly. Taken as a whole, the services in this meeting are to be classed among the very best. Able, sound, heart-searching sermons coming from a soul and life imbued with the Spirit of God, they could but fulfill the promise: "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it."

Twenty-four were added to the church, 9 of whom were by experience and baptism, and the membership, it is hoped, has been aroused to a realizing sense of its obligation to a more faithful service in future. We can heartily commend Bro. Taylor to the churches of Missouri, where he goes next to labor upon his work as one of the state evangelists in that great commonwealth.

T. E. RICEY.

Princeton, Ky.

MEETING NOTES.

The fifth Sunday in May was a happy day with New Hudson church. Mythenberg county, near Mud River Mines, on the dedication of their house of worship. This body of Baptists have struggled against religious adversity over forty years, and can now meet in their first comfortable, commodious sanctuary clear of debt.

The writer was greeted by several old preacher friends - closing a session of Ministers' Meeting. This is the home church of Elders J. E. Gardner, J. W. Matherlee and J. J. Goodman, the latter being pastor. We had a pleasure of preaching on the occasion to a vast assembly. Such incidents seldom occur. The same speaker led in the dedication of the same building over twenty-five years ago for Sugar Grove church, which was of the dear Eld. F. M. Sharp's origin. The building was had a pleasure in being taken to pieces, and with the foundation stones hauled seven miles and the materials put in their identical places. New covering was the outside change. Feelings were like looking on the picture of friends dead, to whom we had preared eight successive years. Good sisters furnished a new Bible and a sumptuous public dinner for several hundred people. Part of the joy on the occasion was the giving more than twice the usual amount for missions. We believe this flock enters a new era of prosperity.

Auburn church has lately enjoyed some rare preaching (June 5-10) by Bro. J. B. Moody in a series of sermons on Sovereign Grace. Many said that it was the best preaching they ever heard. He can help Baptists in cold water, he views of their God. The church that misses his thoughts misses a feast.

F. M. WELBORN.

Our good friend, the Hon G. G. Gilbert, now in Congress from the Shelbyville district, is to have his claims for another term passed on by the Democrats of the district in a primary election. While we are not in politics, we are glad always to say a good word for a good man, and certainly Mr. Gilbert is better qualified to represent the district in Congress after his long experience, leadership in the full vigor of robust manhood, than when he was first elected. If he was fit then he is fitter now. Of course, we have nothing to say against any other candidate.

DEAR RECORDER:

I enclose you check for \$4 as per your statement for the good, sound, pure doctrine, as we believe it. I admire the Recorder for its candor and its outspoken manner on so many points that mean so much to the Baptists of the land. Long live the Western Recorder. I want to take it as long as I can pay for it, and they I will write you to send it to me any day.

Yours very truly,

R. R. WARREN.

Corbis, Ky., June 20, 1904.

A New Book

Published and for sale by the Sunday School Board of the Southern Baptist Convention. Price, 25 cents. Postpaid. Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Bro. J. M. Green, D.D., LL.D., Pastor Calvary Baptist Church, Washington, D. C. The Twentieth Century Sunday School: Portrait of Author; Preface; Introductory Word; Lectures - 1. Its Text Book; 2. Its Leaders; 3. Its Organization; 4. Its Methods; 5. Its Progress; Appendix. Several Programs of Special Services in the Sunday School of Calvary Church. A full verbatim Report of a Teachers' Meeting as conducted every week by its Officers and Teachers.

Children's Bible Day

For Sunday Schools and Churches in the Southern Baptist Convention. Second or Last Sunday in June. Programs, Supplements and Bible Boxes now ready and will be furnished without cost in any quantities wanted. Send in Your Orders. The Collection is for the Bible Fund, which stands for the Bible work of the Baptists in the Southern States.

BAPTIST SUNDAY SCHOOL BOARD, 710 Church St. J. M. FROST, Secretary. Nashville, Tenn.

SUMMER READY TO WEAR AT POSITIVE REDUCTIONS.

- \$2.50 White and Black Jap Silk Waists, special \$1.98
\$3.50 White and Black Jap Silk Waists, special \$2.98
\$1.50 and \$1.75 White Lawn and Batiste Waists, special \$1.00
SPECIAL SALE CHILDREN'S DRESSES AND CAPS.
\$1.50 and \$2.00 Dresses, 6 to 12 years, white or colored, special 98c
50c P. K. Hats and Lawn Baby Caps, special 23c
75c Sun Bonnets, made of Lawn, white, pink and blue, special 45c
BIG SALE OF WOOL AND WASH SKIRTS.
\$3.50 Natural Color Linen Skirts, nice and full, special \$2.50
\$2.00 Black Duck Skirts, cut full and plaited, special \$1.25
\$7.50 Walking Skirts, made of novelty mixtures, special \$4.95
\$5.00 Black and Colored Cheviot Skirts, special \$1.98
SPECIAL SALE SILK AND LINES SHIRT-WAIST DRESSES.
\$12.00 and \$15.00 Pongee Shirt Waist Dresses, special \$8.50
\$25.00 fine Imported Linen Dresses, special \$18.00
\$15.00 White and Colored Linen Dresses, special \$9.75
WARM WEATHER UNDERWEAR REDUCED.
50 dozen Ladies' White Cotton Gauze Vests, low neck and sleeveless, good large sizes, lapped and well finished, 12 1/2 c psws, special 10c
50 dozen Ladies' Gauze Vests, fine quality cotton, low neck and sleeveless; mercerized silk tape trimmings; very elastic; 20c quality, special 15c, 2 for 25c
25 dozen Ladies' Gauze Sleeveless, white, pink and blue; Swiss and fancy ribbed; low neck and sleeveless; silk lapped trimmings; very fine quality, 35c quality; special 25c
SPECIAL SALE FOUNTAIN PENS.
Blair's "Nonleakable" Fountain Pen. Ask to see them. Stationery Department. Prices \$2.00, \$2.50, \$3.50 and \$4.00

STEWART DRY GOODS CO. NEW YORK CONNECTION - JAS FOG CLOTHING & CO. 23RD STREET. LOUISVILLE, KY.

BAYLOR COLLEGE, Waco, Texas. This College has just closed its most successful year. Chartered in 1865, it is one of the oldest and best equipped colleges for women in the South. Course of study thorough and comprehensive. Mutual advantage equal to the best Eastern universities. Art, Education and other specialities of the highest order. Splendid Southern climate, mild winters. Send for catalog. W. A. WILSON President.

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ST. LOUIS 1904. HOTEL EPWORTH IDEAL WORLD'S FAIR HOME
The only permanent brick hotel within walking distance of the World's Fair grounds. Beautifully located on the highest point of land adjacent to the grounds. Five minutes walk from the north entrance. Magnificent view. Transportation facilities convenient to all points of interest in St. Louis. All modern conveniences. Rooming light, airy, clean and comfortable. Pure filtered water. Baths. Excellent physicians. Drug Store, etc. etc. Large dining room, where meals and lunches may be obtained at lowest possible cost. Service the best.
All those desiring to reserve entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment, which will insure the holder the low rate of \$1.50 per day for as many days as desired. We advise our friends to apply at once.
EPWORTH HOTEL (N.), St. Louis Mo.
REV. C. R. CARLOS, D.D. President (P. O. St. Louis Dist. M. E. Church).

Clinton College

Our facilities for taking care of students are much improved. Our teachers are all tried and true. Both sexes admitted. Fall Term opens Sep. 8, 1904. For further information address R. D. BROWN, President, Clinton, Ky.

At Rosenberg, Texas, Pastor Hillier closed his meeting with 20 additions to the church. The church has raised the pastor's salary, and are attempting great things for the Master. I have been using song books in my work as pastor for over 60 years, and I have never seen as good a collection of hymns together in one book (Glorious Prayers) as my experience - W. E. Powers, Moderator Long Run Association.

Family Circle

Stories for the Young and Old

WE ARE SEVEN

I had a little girl of eight. Her name was Abbie, and she was the first child to be born to my father and mother. She was a very pretty child, and she was very kind and gentle. She was the only child of her mother and father, and she was the only child of her mother and father.

DRURY

An Episode of Hysterism. BY ABRAHAM S. HELLING.

(Continued from last week.)

Several times after that happy day Dick took her and the child to one of the suburban parks where they spent a pleasant afternoon, listening to the band play, sipping lemonade and looking at the show about the water tower. These little excursions were very agreeable to both, and they were very agreeable to both, and they were very agreeable to both.

CHAPTER IV.

After that night Dick's descent into his old drunken, profane ways was rapid and complete. He took to spending his evenings in the low dives on town, neglected his work, and failed to provide the home comforts that had once made his little household a cozy and attractive place. And he was occasionally entertaining a crowd of loafers in his shop where they lounged about all day, littering up the place with their pipes and bottles and cards, and drinking whisky and gin until they were stupidly and helplessly drunk.

For several weeks Drury went about her duties with a strange sense of loss and desolation in her heart—a sense of helpless stagnation so deep that she had suddenly been imprisoned within a species of lead which had become her life. Yet she was glad when a mass of rain had her closely indoors, for her unobtrusive trouble gave her a solace of being, as if she had with Dick sunk to the level of the degraded creature around her. She even sought from the company of her little daughter.

"What" she destroyed her last shred of womanhood in Dick. She was in such a state of mind that she finally fell into this apathetic state of mind. Considering her lack of any religious training whatever in the past, and the malignant influences of her present surroundings, the wonder is that she had even looked for better things in this place, called her home, or for Dick.

Her disappointment at being ignored by him did not come from any desire for him to interest himself in her spiritual condition, but was simply the result of a feeling that they were not total strangers to each other that their occasional meetings gave them a sort of acquaintanceship. She was never fortunate enough to catch even a glimpse of any other member of the family, though she always watched the home closely in passing. The parrot, however, that ubiquitous bird, often started her up and whistling to her after the manner of a noisy school boy.

One Sunday morning, after a troubled and sleepless night, Dick being absent somewhere down the river with a lot of drunken ruffians and wreckers, she was obliged to leave her little home and step to a run until she was out of sight and hearing of the dreadful creature. And though its antics amused her, yet she longed to see it confined in a cage like other birds of its kind. For she spent to regret it as something evil and half-bred that was trying to get into her innocent heart, and for this reason cordially hated it.

As she entered the broad, level street, the loud, clear ringing of church bells made the air, and groups of people hurried by on their way to service. She questioned her pace, her heart growing lighter at every step as her eyes drank in the beauty of the scene about her. For the hazy fogs had worked miracles with the trees up here, and changed their faded leaves to crimson, purple and gold; and the trim lawns and gardens were gay with asters and scarlet salvia and fragrant, late-blooming roses.

At length, in her aimless wanderings about the street, she came to the little mission church about which Mammy Jo had told her, and almost before she knew it she was under the steeple, and entered the narrow vestibule. Another door stood invitingly open, and following a few late comers, she went in and slipped timidly into one of the rear pews. She seemed to be dreaming as she sat there and looked about her, everything was so new and strange to her. The pulpit with its crimson cushion and Bible, the pictures and maps and blackboard on the walls, the tiny organ, its top piled with hymn-books, and lastly the unfamiliar faces

everywhere around her. Her own face, so pale and so sad, and the long, thin, expression of her disappointment when presently instead of Mr. Small a tall and rather homely dressed young man rose from behind the crimson cushion with an open book in his hand.

There was a general quiet movement among the congregation, and then a gentle rustling of leaves on the hymn-books were taken from the little shelves at the back of the pews, and Drury made a step toward the front of her but drew back with a blush when it was suddenly and unconsciously appropriated by a woman sitting beside her.

"Brightly gleams our banner, Pointing to the sky, Waving wanders onward To their home on high. Journeying on the lighted path, Gladly thus we pray, And with hearts uplifted Take our Halleluiah say."

The singing was spirited, and Drury gave a little sigh of regret when it ended, and the loud, sweet notes of the little organ died away. Then the preacher rose again, and without opening the Bible, announced his text.

"But at that moment two feebly demoted girls came down the aisle and softly entered the pew which Drury sat in, and she was prevented from hearing the subject. When they had settled down in the wilderness are so like our own life's journey—sometimes being the process and end, sometimes the end and process. Eyes and yet never forsaken by God. The same pillar of cloud overbowed them by day, the same pillar of fire lit up their camp by night, and the same heavenly manna fed them at their feet. So journey ye, my brethren, sometimes with joyous tread towards the heavenly city, sometimes with sob and tears we turn about and face the land of bondage. Yet our Saviour never changes. Having loved His own He loved them unto the end." His love and pity never falter, his loving arm is ever stretched out, his loving wrath of God, His presence lights up our darkness, and our own souls find daily on His bosom body, and satisfy their thirst with His precious blood.

(To be continued.)

ONE WAY TO GET A POSITION.

You can never be sure that Mark Twain (Samuel L. Clemens) is serious, and, least of all when he comes to his own country. But his advice to a young man who wanted to become a journalist is worth thinking about, whether it would be wise always to act on it or not. The young man had asked Mr. Clemens to get him a position. The humorist replied: "If you will obey my instructions on a daily newspaper, you may select the paper yourself; also the city and the state."

Hay-Fever and Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Hay-Fever and Asthma in the wonderful Kola Plant, a new botanical product found on the Congo River, West Africa. The cure wrought by it in the worst cases, are really marvellous. Sufferers of twenty to fifty years' standing have been almost entirely cured by the whole Kola Plant Cure. Among others, many ministers of the Gospel testify to its wonderful power.

Rev. F. F. Wyatt, the noted Evangelist, Addison, Texas, writes we cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Rev. J. B. Gentry writes, "I was cured of the worst case, was permanently cured after many years' suffering. My wife and I were cured two years ago after eight years' suffering. My wife and I were cured two years ago after eight years' suffering. My wife and I were cured two years ago after eight years' suffering."

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., 261 1/2 Broadway, New York, will send a large one of the Kola Plant Cure by mail for only one dollar. The Kola Plant Cure is a cure for Hay-Fever and Asthma. This is very fair, and we advise sufferers to send for a cure. It costs you nothing and you should surely try it.

Of course, the young man answered promptly promising to do whatever Mr. Clemens required, and naming the paper he would like to serve. Whereupon Mr. Clemens sent him full instructions.

"Almost any man will give you a situation," he wrote, "if you are willing to work for nothing. The salary will follow presently. You will only have to wait a little and be patient. Increase—"

"You are to apply for work at the office of your choice. You are to go without recommendations. You are not to mention my name, nor any one's but your own. You are to go to the office of your sort. You are so tired of being idle that life is a burden to you. All you want is work, and plenty of it. You do not want a penny's worth of remuneration. You will get the place, whether the man be a generous or a selfish one."

"When you have got it, do not sit around and wait for others to find work for you. Keep watch and find it for yourself. When you cannot find it, invent it. This will make you needed among the members of the staff. When you see a thing that is worth reporting, go to the office and tell about it. Soon you will be allowed to put such things on paper yourself. Thus you will drift by natural and sure degrees into regular reporting, and you will find your way among the members of the staff, without any one's quite knowing how or when you got there."

A young Sunday School teacher in Boston had in her class a boy who seemed fairly incorrigible. Still she clung to him. She prayed for him every day, and often a dozen times a day. She had a monogram on her desk, which she saw a thing that was going from bad to worse in his daily life.

Finally he was arrested as an accomplice in a burglary, and sent to prison for two years. She did not give up then, but visited him often in prison, always finding him more patient and defiant. After his release from prison he disappeared, and no one knew where he was, but every one was confident he had gone to destruction. Years passed and his teacher married and went far from her native town to live. She had grown children of her own when she and her husband went to the Pacific Slope to visit relatives and friends. They found the town or city in which one of their friends lived greatly agitated over the liquor question.

"We are trying to elect a 'no license' mayor," said the woman in a pleading voice. "He is coming to dinner this evening, and I'll be glad to have you meet him." When he came she saw a tall, fine-looking man, whom she would have said at once she had never met before. "Why," she said, "he has grasped her hand 'ere you and Miss M.'" "I was Miss M.," she replied. "And you lived in Boston." "Yes, I did." "And you taught a class in a Sunday School called the West End Mission?" "Yes."

"There was a bad boy in that class named Roger Martin?" "There was a boy of that name in the class. I have never forgotten him." "And yet you don't know him when he stands before you, for I am that same Roger Martin." "It is a wonderful thing, my prayers had been answered." "I tried to forget you and all your teachings," said Mr. Martin. "I tried to forget God. I lived a wicked life for fifteen years after I left home, but in all those years of sinfulness I could not forget your loving warnings, nor some of the things you had said to me. I feel that I owe my final conversion and acceptance of God to you. I wrote and told you so when I was converted, but the letter came back to me through the dead-letter office. I wanted you to know that after many days of prayer, God had answered my prayers for me, and that none of your efforts in my behalf were lost."

"I never felt that they were lost," said Mrs. H.—"and I have been praying for you all of these years."—Sel.

WHAT A SMALL HABIT COSTS.

"How can you afford all these books?" asked a pious man when you advised a friend, "I can't. And even then I spare change for the leading magazines." "Oh, that library is only my one cigar a day," was the reply. "What do you mean?" inquired the visitor. "Mean? Just this: When you advised me to subscribe to an occasional cigar several years ago, I had been reading about a young fellow who bought books with the money that others would have burned in cigars, and I thought I would try to do the same. You may remember that I said I should allow myself one cigar a day."

ber that I said I should allow myself one cigar a day?" "Yes," recall the conversation, but don't quite see the connection." "Well, I never smoked, but I put a price of a cigar every day; and as the money accumulated I bought books. —The very books you see."

"You don't mean to say that your books cost no more than that? Why, there are dollars' worth of them!" "Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me to be a man. I put by the money which, at one cigar a day, amounted to many dollars in six years. I kept those books by themselves, as a result of my apprenticeship cigar money; and, if you had done as I did, you would have by this time saved many more dollars than I have, and would have been better off in health and self-respect besides."—Ex.

Bright's Disease

Caused the death of Dr. Bright, Bright's disease is simply the early stage of the kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but in most cases this condition is cured. It is caused by a sluggish, torpid, congested liver and also constipation. It is cured by the kidneys are involved and cured. Drake's Palmetto Wine is a few to cure Bright's disease and its cause. It promptly relieves the congestion and carries it out of the liver. Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body, restores the circulation, cures Catarrh, Constipation and Liver and Kidney disease to stay cured. It gives relief immediately, restores the system and health, prolongs life and makes it enjoyable. A trial always gives relief and often cures it out of the liver. Kidneys, tissues and blood. 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FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc.

Little Ones. TOM'S CARRIER PIGEON.

BY ANNIE H. WOODRUFF.

Tom Nelson and his cousin, Harry Morton, were deeply interested in the rearing of pigeons. Their fathers owned adjoining farms, and the houses were about a quarter of a mile apart.

One rainy day Tom Nelson, having nothing to do, and finding time hanging heavily on his hands, thought it a favorable opportunity for him to pay his cousin a visit.

"All right, sir," said Tom, who felt somewhat disappointed, but he had long learned not to grumble about trifles.

"What money?" asked Tom. "Why," said his father, "the School Board, at its last meeting, made me Treasurer, and handed me all the funds, amounting to a little over \$500."

"Where is it?" asked Tom again. "Safely hidden away where no one will be likely to find it," answered his father.

"If you and your mother don't know where it is, you will not be able to tell any one, that's certain," and he went off.

"I never feel safe with so large an amount in the house," said Mrs. Nelson, and she went about her work with a preoccupied air.

Tom busied himself writing a note to his cousin, and when it was ready he went to the woodshed and brought in the cage containing the messenger.

He demanded something to eat, and Mrs. Nelson, with a troubled glance at him, set about preparing a meal, pretending to take no notice to the furtive glances which her unwelcome guest was casting around him.

Tom, who was a slightly built lad of 15, did not seem a formidable obstacle to this burly rogue, for after one careless glance at the boy's direction he took the chair offered by Mrs. Nelson and sat down to his dinner.

sure there would be trouble when the tramp had refreshed himself. There were no near neighbors, and he could not leave his mother alone while he went for help.

While this was passing through his mind his glance fell upon the note he had written, and he started as a thought entered his mind. Seizing the pen he opened the note and hurriedly added:

"A rascally looking tramp has just come in. Mother is feeding him, but there is no telling what he will be up to when he gets through eating. Ask Uncle Mike and come over as soon as you can. Father is away."

Pasting the note securely to the pigeon he went to the door, and opening it, let the bird go. As he did so the man sprang from the table where he had been swallowing his food in great gulps, caught Tom by the shoulders and flung him across the room, saying roughly:

"Set down, sonny, and make yourself easy. Goin' to call the neighbors, was ye? You jest git me that there money and be quick about it."

Mrs. Nelson, pale and trembling, sprang between them, trying to explain that they were ignorant as to the location of any money.

"Come—none of that," severely interrupted the man. "What ye'er jaw and tell me where it is. It'll be the worse for ye if ye don't. That school money yer man's taking care of. You know what I mean?"

Then he drew a revolver threatening to shoot them both if they persisted in their denial.

Mrs. Nelson shook her head, she could not speak; but Tom, white to the lips, muttered hoarsely:

"You'll have to shoot, then, for I don't know where it is, and I'm glad I don't. I might be coward enough to tell if I did," and then shut his eyes, expecting the worst.

The tramp eyed them incredulously for a moment, and making up his mind that they were speaking the truth, after a pause of indecision, opened a door near where he stood. Discovering that it was a dark closet, without windows or means of escape, he drove them into it at the pistol's point, and as there was a key in the door, locked them in.

Then he began the search. It was a long one, for the money was well hidden, apparently. Cursing and swearing, he emptied the secretary and bookcase in the sitting-room; the bureau and wardrobes, scattering the contents over the floor; the sideboard in the dining-room and the clock on the mantel. He ripped up the mattresses and pillows, turning the house into disorder, but no money could he find.

Mad with rage and disappointment, still he persisted in spite of the danger of discovery if he lingered. He was in the act of splitting open a tin savings bank, a relic of Tom's babyhood, which was heavy with a weight of one-cent pieces which Mrs. Nelson found convenient to have on hand, when a calm voice of authority was heard at the door saying:

"Give it up, my man; it's no use. And come along with me."

It was the village constable who spoke, and almost before the tramp knew what had happened he was handcuffed and led away, while Mr. Nelson, who had returned sooner than he expected, quickly released his wife and Tom—Boston Traveler.

Open your hearts, open your life, and He will enter.—Rev. Herbert Johnson.

ELECTRIC BELT. IT IS YOURS. For the aching without rest of back. This is the most perfect... NERVOUS, RHEUMATIC, KIDNEY AND LIVER DISEASES.

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BEST CHEAPEST. Book Church Roll and Register. THIS BOOK LEADS all others in the land and abroad. (BIBLICAL CLENDS who have seen it will have no others.) It is convenient in arrangement and contains: Rules of Order, Church Covenant, Constitution of Faith, Alphabetical Index for Names and Addresses and 100 pages for minutes. Gilt Lettering. Best paper bound in cloth, with leather back and corners—a durable binding. IT WILL LAST FOR YEARS. We will send it POSTPAID for Only \$1.50. BAPTIST BOOK CONCERN. Catalogue Headquarters. 642 Fourth Ave., LOUISVILLE, KY.

THE AMERICAN BAPTIST PUBLICATION SOCIETY.

DEAR RECORDEE:

At the recent meeting of the Kentucky General Association in Campbellville I failed to get in more than two minutes and a half, and I beg indulgence from the Western Recorder to allow me to finish my remarks in its columns. And if all your readers shall read these words, I shall have a far larger hearing than was given to my words on June 14th in Campbellville.

By way of introduction, let me repeat here what I said there. The American Baptist Publication Society has closed one of the most successful years of work in its long history of noble work and wonderful usefulness. In the South the business of the Publication Society continues to grow and prosper. In the three Southern branches the business amounted to about \$190,000, and of this amount the periodical trade ran to the beautiful sum of \$75,000, while the remainder was in books and merchandise. While there has been a falling off in our book trade, because two of our branches (St. Louis and Atlanta) had given up the handling of miscellaneous literature, yet in the sale of our own publications and other religious works, our trade has made a healthy growth. I deem it scarcely necessary to say in reply to your editorial recently that Dr. R. H. Boyd, of the National Baptist Publishing Board of Nashville, Tenn., has been very successful in winning his people to their series and the Publication Society has lost the patronage of nearly all the colored schools.

The Society was never so active in its benevolent work. It had six chapel cars in constant service all the time and manned by strong men. Its Bible work continues to grow, for as free donations it gave over 300,000 Bibles during the past fiscal year. It has recently received as gifts from friends \$30,000 while \$25,000 has come by the death of a benefactor, all of which goes to help the Society in its work. It has a large catalogue of good, religious books, gotten up in fine style and we send catalogues and samples of Sunday School literature free.

Our total business during the past year was \$934,000, an increase of \$26,000 over the year before. We are expecting to do this year more and greater work than last year, and hope to give the world a large amount of the best books and literature that Baptists can produce, as well as carry on a large missionary and benevolent work for the denomination. Surely Baptists all over the land will wish to join in this great work. HARVEY HATCHER.

FROM SOUTHEAST MISSOURI

The Recorder, to my mind, is to the Baptist denomination what the governor is to a steam engine. So alive to all denominational interests, sound in the faith and spiritual.

The Baptist cause in Southeast Missouri is moving forward. Several of our half-time pastors have gone to full time service. Some are preparing to build new houses of worship. Oak Ridge, under Pastor B. V. Bolton, is building an elegant house of worship. Oran church is planning to build also.

We have a lot of new pastors here: J. C. Siler is pastor at Bloomfield; T. M. Rice at Dexter; H. H. Wallace at Charleston; Bro.

Carr at Poplar Bluff; Duvall of Cape Girardeau—all new pastors. Southeast Missouri can boast of but one college—the Will-Mayfield College, located at Marble Hill, Mo. This institution is taking on new life. The past year was the best in its history. It is being slowly endowed. The faculty is being increased, as well as other improvements being added. A fine school well located. Let us support it.

This is a great country in many respects, especially in agriculture. The capitalists are coming here and locating. Railroads are being built in every direction. I live within 15 miles of a dozen different railroads. Oh, if the Baptists just had as deep a hold on this country as the world! If we just had this rich country evangelized, what it would mean in future years to Baptists! We need \$500,000 to pay the way of the Gospel here for a few years, then it would all be paid back in a short time. Pray for us. W. M. RICHMOND. Oran, Mo., June 28.

ORDINATION.

Eld. D. G. Sloan has been for several years an influential minister in the M. E. church. He is now some fifty years of age. Last fall at a meeting held by Eld. W. R. Davidson at Eden church, in Pulaski county, he publicly declared himself a Baptist, and laid down his Methodist arms. Recently he joined the Baptist church at Eubanks, and was baptized by Eld. W. R. Davidson, in the presence of many witnesses. On Sunday, June 26th, 1904, according to previous call, a presbytery met at Eubanks church for the purpose of examining Bro. Sloan in view of his ordination. The presbytery was composed of the following brethren: Dr. H. E. Cleaton, of Louisville; Eld. W. E. Davidson, of Shelby City; W. G. Tilford, of Middleburg, and the deacons of Pleasant Point, Waynesburg and Olive churches. A close examination was led by Dr. Cleaton, and the presbytery reported favorably. Dr. H. E. Cleaton preached the ordination sermon from Judges 6:34, which was followed by ordination prayer by W. G. Tilford, and laying on of hands by the presbytery. W. G. Tilford delivered the charge to the church, and Eld. W. R. Davidson presented the Bible. Motion to adjourn. The Lord's Supper was then observed by the church, after which a song was sung and Bro. Sloan pronounced the benediction.

A deep feeling of solemnity reigned throughout the entire service. May God's blessings attend Bro. Sloan, and may His providence crown his labors with success wherever his lot may be cast, and God forbid that he shall be one of those unfaithful servants who having taken hold of the plow looks back, but that he may war a good warfare. W. G. TILFORD.

DEAR RECORDEE:

Allow me space for a brief summary of our mission work in Daviess County Association. During seven and one-half months' work we had an increase to the churches of 177 members, 113 of whom have been for baptism. One practically dead church has been revived and have called a pastor. In our last meeting we organized an arm of this church of 30 odd members and raised \$325 for a chapel. (It looks a little like this child will swallow its mother). As the outcome of a meeting at

Seven Hills an arm has been organized under the Third church, Owensboro, a pastor secured and regular preaching begun. Another church has been so revived that we hear strong talk of a new \$2,500 building.

Added to this God has given us victory over the sinners in Calhoun and Runney. It was through our mission work that this fight was put on foot. Calhoun is the county seat of McLean county, and this will make the county prohibition, with one floating saloon on the extreme western edge excepted. We are confident his days are numbered.

Last, but very important, our work has more than paid its own way. All expenses, with \$50 over, have been paid. So under God mission fields have been turned into missionary fields. The Board in self defense has been forced to put the second missionary in the field, as it would not do to come to the Association with a full treasury. From him we hear good reports, so it may take the third man. Our Association for God and the truth, is our motto. E. B. FARRAR, Missionary.

Dr. Howard G. Bow, son of J. G. Bow, D.D., Corresponding Secretary of the State Board of Missions, has moved his dental office from 338 West Market to 634 Fourth Avenue, between Walnut and Chestnut Streets. He is one of the best dentists in the city, and he has neat and elegant quarters.

THE MARKETS.

Table with market prices for various goods including Choice to prime ship steers, Med. to good at.p. steers, Choice butcher steers, etc.

Table with market prices for HOGS, SHEEP AND LAMBS, and LEAF YUAGER, including Choice pack and butchers, Medium packers, etc.

The following is the report for the week and year up to July 2, 1904:

Table comparing sales with previous years for TRANS SALES, showing Total sales 71 new crops to date, 1904, 56,254; 1903, 1,200; 1902, 98,125.

REJECTIONS. Rejections this week, 1904, 226; 1903, 290; 1902, 533.

RECEIPTS. Receipts this week, 1904, 1,791; 1903, 1,907; 1902, 2,400.

THE BEST TONIC

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

Good blood, good appetite and good digestion are the foundation stones of good health. S. S. S. supplies all these, containing as it does ingredients for the purification of the blood and also well-known tonic properties, making it the ideal remedy in cases where the blood has deteriorated, the stomach disordered and appetite has failed. S. S. S. being a purely vegetable compound, leaves no bad after-effects, like the strong potash and mineral remedies, which we had on the stomach and nerves. A course of S. S. S. now will fortify the system, and the impurities that have accumulated through the long winter months are more readily and promptly thrown off, and the warm weather finds you in good physical condition, instead of weak, run-down, tired and debilitated, with no appetite or energy, as is apt to be the case where the system is neglected and nature left to take care of herself. If you need a tonic and appetizer, you will find S. S. S. the best. Medical advice without charge to all who write us about their case. THE SWEET SPICES CO., ATLANTA, GA.

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Owned and Controlled by the Baptist Education Society. A College for Young Men and Young Women. Chartered in 1828, 70th year, 20 instructors, 12 departments, including Music and elocution. Attendance last session 267. Situated in the heart of the Bluegrass Region, the most beautiful and healthful country in the world. Accessible by three lines of railroad. Buildings new with all modern improvements. Children of active ministers of the Gospel and young men who give evidence of a call to the ministry are given free tuition. Next session opens Tuesday, September 6, 1904. For catalogue or further particulars, apply to J. J. TAYLOR, D.D., President.

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Next session of eight months opens Oct. 1st. Excellent equipment; able and progressive faculty; wide range of theological study. It helps to pay board, write to Mr. E. Prunty Smith, Treasurer of Students' Fund. For catalogue or other information write to E. V. MULLINS, President.

Items of Interest

News from the World Over.

Another fatal disaster comes quickly after the burning of the Gen. Slocum. The steamer Norge which was bringing 800 Swedes and Danes to the United States, in the fog got out of its course and struck on a reef off the Scottish coast. The steamer filled rapidly and only 130 escaped in the boats. Many acts of heroism are reported and no shameful deaths.

The war news of the week has been a series of reports of naval battles brought by an intelligent Chinaman, all of which have been contradicted afterwards. It is reported that Kurapatkin and Kuroki have both retired from their most advanced positions, owing to the setting in of the rainy season which makes the roads impassable. For some time the fighting will be at Port Arthur and on the sea.

Cuba has suffered from the worst storm of ten years. The hurricane did the most damage in and around Santiago. One day 14 inches of rain fell in five hours. Rivers suddenly overflowed, mines were flooded and dead bodies swept out to sea. 150 houses were destroyed in Santiago and 100 were killed in the city. 14 persons were killed at El Caney and 60 at El Cobre.

No far in the East the war vessels have received the most injury when the enemy were not firing at them. The latest naval disaster was the collision of two Japanese steamers, the Yamakita and the Kasuga, in which the latter was sunk. They were on their way to rescue the survivors of the transports which Admiral Skrydloff had sunk.

Every now and then those days the Independent makes us rub our eyes and read again in order to be sure we are seeing aright. In speaking of the Nicomac disaster it advocates local laws and officers, saying: "In this instance we see ample proof of the inadequacy and even the dishonesty of Federal inspection." In view of the fact that the local officers are Tammany men, no wonder such a statement from the Independent astonishes.

The hull of the Gen. Slocum has been raised, and all the bodies found which were on that spot. The total number of bodies is now 117. There are still many missing but every day more of them are found, and the number of dead will not exceed 1,000. This makes it the worst disaster which has happened in this country. The revelations before the coroner's jury add to the blackness of the guilt of the officers.

Every day or two adds to the proof of the great advance in danger in times of profound peace which the new war vessels make. The old wooden and sail ships fought great battles, but they had no such record in peace. Yesterday it was an English warship that blew itself up. To-day it is a Russian. An incendiary boat, moored in the Neva river far away from the war caused 21 deaths. And it is reported that at Constat, also far from the war, one Russian ironclad rammed another.

The king of England has paid a visit to his nephew, Emperor William of Germany at Kiel, where William was having a naval review. One of the things was a boat race of men from the German warships. The sea became rough, many of the boats capsized and their crews were thrown into the water. Several of the men were rescued, but the most of them were drowned.

Ion Perdicaris, whose name indicates that he was a naturalized citizen of this country, ran away with a married woman thirty-four years ago, and since then has lived in Morocco. As he was rich, a warrant carried him off for ransom. Whereupon Mr. Hay made a big fuss over this runaway criminal and sent a truculent message to the Sultan of Morocco after the French government had made arrangements for his return where they would be seized at the same time. The weakness of Boston characterizes Mr. Hay's course in the whole matter as a "bit of ridiculous stage play unworthy of the dignity of a great nation."

The Brooklyn Standard Union, a Republican paper with the most enthusiastic admiration of the President, says in regard to the plank in the platform which calls for the cutting down of Southern representation in Congress: "With thousands of Republican voters in the event of Republican success at the polls, that this gross anomaly and injustice will really be removed, and when the Southerners realize that fact there will be excitement enough to satisfy the most ardent lover of a good old-fashioned fight."

DISTRICT ASSOCIATIONS.

Time and Place of Meeting, 1904.

- Simpson—Providence church, Aug. 2.
Blackford—Easerville, Hancock county, Aug. 3.
Brackes—Mayville, Aug. 3.
Bethel—Asburn church, Aug. 3.
Davies County—Bethlehem church, Muhlenberg Co., Aug. 9.
Liberty—Salem church, Aug. 10.
Logan—Bethlehem church, Homer, Aug. 10.
South Kentucky—Rocky Ford church, Casey Co., Aug. 10.
Shelby Co.—Burr's Branch, Aug. 10.
Green River—Beaver Dam church, Aug. 10.
Casper River—Carter's Creek church, Aug. 23.
Landmark—Ow Creek church, Aug. 23.
South District—Harrodsburg, Aug. 23.
Barren River—Punchon Camp church, Aug. 24.
Campbell Co.—Alexandria, Aug. 24.
Green River—Deer Creek church, Aug. 24.
Cumberland River—Waynesboro, Aug. 25.
Ohio County—Bell's Run church, Aug. 25.
Late's Creek—Liberty church, Aug. 25.
Breckenridge—Goshen church, Aug. 25.
Tea Mile—Tee Mile church, Napoleon, Aug. 25.
Baptist—Lawrenceburg, Sep. 1.
East Concord—Pleasville, Sep. 1.
Upper Cumberland—Upper Waller's Creek, Sep. 1.
Central—Mackville, Sep. 6.
Elkhorn—South Elkhorn ch., Sep. 6.
Suck Creek—Livingston, Sep. 8.
Union—Falmouth, Sep. 8.
Day's Fork church at Antioch, Sumner Co., Tenn., Sep. 7.
Greenup—Louisia, Sep. 7.
Long Run—Pleasant Grove ch., Sep. 7.
Lynn—Three Forks of Bacon Creek church, Sep. 7.
Green—Casper's Fork church, Sep. 7.
South Cumberland River—Kim church, 10 miles from Burnside, Sep. 7.
Boonville—Riverside church, Sep. 9.
Greenville—Union church, Breathitt Co., Sep. 9.
Stockton Valley—Clear Fork church, near Albany, Sep. 10.
Boone's Creek—Kidville church, Sep. 13.
Freedom—Albany, Sep. 13.
Crittenden—Grassy Run, Sep. 14.
Nelson—Rolling Fork ch., Sep. 14.
Russell's Creek—East Fork church, Met. call Co., Sep. 14.
Suck Creek—Livingston church, Sep. 14.
Warren—Pleasant Grove ch., Sep. 14.
Irvine—Pleasant Point church, Clay Co., Sep. 16.
Lynn Camp—Indian Creek church, September 16.
Second North—Concord—Mt. Zion ch., Sep. 16.
East Lynn—Liberty church, Green Co., Sep. 21.
Maleus—Landsburg, Sep. 22.
Goose Creek—Paynes, Knox Co., Sep. 23.
South Union—Pleasant Hill, Whitley Co., Sep. 23.
Troy—Hamard, Sep. 23.
East Union—Boston ch., Oct. 5.
Concord—New Liberty, Sep. 28.
Edmondson—Brownsville, Sep. 28.
Goshen—Caneyville ch., Sep. 28.
Severa's Valley—Middle Creek church, Sep. 28.
South Concord—Fellowship ch., Sep. 30.
Laurel River—State Lick church, Laurel Co., Oct. 1.
Little River—Oak Grove church, Trigg Co., Sep. 4.
Little Bethel—New Prospect church, Oct. 5.
North Bend—Beaver Lick ch., Oct. 5.
West Kentucky—Columbus, Oct. 5.
Clover Bottom—Clear Creek church, Rockcastle Co., Oct. 7.
Enterprise—Denver, Liberty ch., Oct. 7.
Mt. Zion—Woodbine, Oct. 7.
North Concord—Salt Gum ch., Oct. 8.
Franklin—Frankfort, Oct. 10.
White's Run—Cave Hill, Oct. 11.
West Union—Friendship church, Oct. 14.
Ohio Valley—Mt. Olive church, Union Co., Oct. 18.
Blood River—Sinking Springs church, Oct. 18.
Graves Co.—Little Ohio ch., Oct. 25.
If changes of associations are desired, write to the papers.

RAPISTE YOUNG PEOPLE'S UNION OF AMERICA, DETROIT, MICH. JULY 7-10.
The International Convention of the above order will be held in Detroit, Mich. July 7-10, 1904. THE LOUISVILLE & NASHVILLE R. R. in connection with the C. & O. R. R. and Madison roads will sail through tickets to Detroit from Louisville at \$10.00 for the round trip. Tickets will be on sale July 6 & 7, and will return to Louisville on July 12. An extension of time of 15 days can be secured by depositing tickets in Detroit and upon payment of 25 cents. No time after better service or better schedule to Detroit than the ones mentioned. For further information, circulars, schedules, sleeping car reservations, etc. can be obtained at City Ticket Office, 8 W. Second and Main Sts., Phone 250.

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Ex-champion round dancer of the Pacific Coast, ex-president of the dancing masters' association of the Pacific Coast and formerly proprietor of the Los Angeles dancing academy.
Explains the NATURAL and NECESSARY Effects of Modern Waltzing and why Thousands of Girls are Ruined Every Year through its Influence.
PROF. WM. HOMES, ex-dancing-master, writes "This book is founded on facts."
PROF. A. T. SULLIVAN, ex-dancing-master, says "Waltzing is the spur of lust."
ENDORSED BY PULPIT AND PRESS.
A. Fay Mills—Should be read by all Christians.
Union Chapel 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 souls.
The Christian Herald, March 2, 1904.—The language is plain but never coarse and is entirely justified by the array of facts which are presented. He ought to know, and claims that one who enters the ball room will be pretty sure to bring up at the other place.
Rev. J. H. Jones, 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 many agitators.
Paper Cover, 25 cents. Liberal commission to Agents.

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DEATHS.

Continued on 15th page.

COMBS.

GROSS.

Wm. Mason Combs departed this life Sunday, May 29, 1904, in the 78th year of his age, at his home in the city of Jackson, Breathitt county, Ky.
The whole of his eventful life was spent in the county of his nativity. Being one of a family of 15 sons and daughters, born to his parents, the head of the family afflicted with total blindness and poor in this world's goods, William was at once confronted with the stubborn fact that it was left to himself to carve the way to fortune in reliance on his God. His parents were Baptists of the old French Huguenot stock, this son was raised up to fear God and keep His commandments. He was of a quick, even fiery temper, which was regulated by sound judgment and a clear head. His courage and energy knew no bounds, for his labors were really herculean. He served his county in various important public trusts and was invincible in a contest with any man before the people. He was a born leader of the people. His good sense and integrity and capability for the discharge of any office of responsibility was never questioned by the people and hence no one could lead him to any office in the gift of the people of Breathitt county. Therefore God gave him a large family, and he provided bountifully for their education and affluence in the world. A grown son whom he educated has been ten years a missionary to Japan.
"Uncle Billy" as the boys and girls familiarly called him, was an educated man in the highest and truest sense. Possessed with a big body and a massive brain, he did business on true business principles. Being a fine calculator, he kept his books fairly balanced, and his motto was to owe no one anything, but to love one another. Hence the poor and the orphan and the widow rose up to bless him, and their love and devotion to him followed him to the grave, as was shown by the thousand or more that crowded around his bier to do him honor and to pay the last token of esteem and love to one so long and so well known. Indeed the mighty God of nature, providence and grace lavished His manifold blessings upon him, for "Uncle Billy" was a man of God, as all who knew him will gladly testify, and that he is now with the blood washed in His font, may all imitate his virtues and cast the mantle of charity over his faults. We can't say any one of his many acts of beneficence, for his whole life was a life of good deeds done for the glory of God and the good of mankind. Having known him intimately for five years, and having made him a close study, I desire to make mention of him in this

public way "For truly a prince and a great man has fallen in Israel."
S. F. THOMPSON.

Stephen Gross died Feb. 20th, 1904; born Aug. 5th, 1812. Was twice married, his first wife being Miss Malvina Witholt. This union was blessed with six children, four sons and two daughters; one son and daughter preceded him to rest, Jacob, E. P. and S. A. Gross, and his widow, of Owen county, and Mrs. Harry Denney, of Tennessee, are left to mourn their loss. His second wife was the widow of Eld. Archie Smith, she being in her 73rd year. His crossed career of the face for five years, and was a great sufferer. He bore his afflictions with great patience. He united with the church in early life; baptized by his father, Edmond Gross; was a faithful member until death. He was a good husband, kind father and a great peace maker. Funeral services were conducted at Mt. Hebron church, Owen county, Ky., by the writer.
J. A. HENLEY.

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Three daily trains will be operated in each direction on the following safe schedules between Louisville and St. Louis:

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The equipment is brand new (just from the shops), of the most modern vestibule pattern and is as fine as on any train operating in or out of Kentucky.

The 8:30 train through without change of cars, will be composed of Pullman Observation Parlor Cars, Free Reclining Chair Cars, Dining Cars and high back seat passenger coaches.

The 9:00 p. m. train through without change of cars, will consist of Pullman Sleeping Cars, Free Reclining Chair Cars and high back seat passenger coaches.

The 7:00 a. m. train will have Parlor Cars, Dining Cars and high back seat passenger coaches.

The Dining Cars on day trains will serve meals a la carte—you pay only for what you get.

All trains will leave from and arrive in the Seventh Street Union Depot, Louisville, arriving at and departing from the magnificent new Union Station, St. Louis.

In purchasing your tickets to St. Louis or to points West, ask the agent for tickets via Louisville and the Henderson Route. He will have them in stock and will be glad to ticket you that way.

You will be satisfied in every respect with the accommodation and safe train service that is offered by this line, which has been named the official route for Kentuckians.

## The Farm

and Household

Wharton Bros., of Keene, bought of Merritt Woods 600 bushels of wheat at \$1.10 per bushel.—Woodford Sun.

Baughman & Allen sold 93 lambs out of a bunch of 96, which weighed 98 pounds, at 6 cents. This is the best crop we have heard of. Interior Journal.

Joe Bales bought from Tom Black 35 export cattle at 5 1/2¢; also 51 cattle from Alex Denny, of Garrard county, at the same price. Richmond Climax.

J. B. Kennedy sold last week to L. Joseph 23 head of fine cattle that averaged about 1,600 pounds. This was an extra choice bunch, and Mr. Kennedy received 6 cts. a pound for the lot. Paris Kentuckian.

Sheep dogs are thus trained in Texas: A pup is taken from its mother before its eyes are open and put to a ewe to suckle. After a few times the ewe becomes reconciled to the pup, which follows her like a lamb, grows up among the flock and no wolf, man or strange dog can come near the sheep, and the dog will bring them to the fold regularly at any hour in the day at which he is fed.—Exchange.

Few people realize how much agriculturists lose annually from the depredations of insect pests. It is estimated by government officials that the cotton boll weevil destroyed last year \$15,000,000 of cotton. The potato beetle cuts off \$10,000,000 yearly from the potato crop. The cotton worm has cost a loss of \$30,000,000 in a year. And in some years the Rocky Mountain locust has eaten up crops to the amount of \$155,000,000. Winchester Democrat.

A Lawrence county farmer is experimenting with alfalfa and he says that on high land and on the poorest points possible it does splendidly. W. T. Kane, of Fallsburg, is the gentleman who is making the experiment, and it would be well for our farmers to communicate with him and learn about this new feed. It seems that no matter how dry the location nor how poor the land, this grass flourishes and can scarcely be eradicated.—Grayson Tribune.

An exchange says the feature of the week was the high price paid for cattle, \$6.50 a hundred pounds in Louisville. The price was the highest of the year, and was for a prize carload of steers. The animals averaged 1,366 lbs. A number of other loads were sold at prices ranging from \$6.30 to \$6.45. The bulge in the price for cattle was 25 to 30 cents, \$6.25, also the highest price for the year. Reports from all sections of the range country are favorable, and barring some extraordinary misfortune in the way of drought or widespread ravages of grasshoppers, such as devastated so much range country last year, a big crop of fat grass cattle and sheep should be produced and marketed this summer. Reports from all ranchmen are unusually encouraging.

In my judgment Glorious Prairie fits a long-felt want.—E. T. Mobberly.

## SYSTEMS OF GROWING STRAWBERRIES.

Nearly every one who grows strawberries for home use or for market has his own ideas as to how the plants should be set out and cared for. If perfectly satisfactory results are obtained by the system already in use, it is well to be conservative about adopting a new method of culture; but few are ever perfectly satisfied, and any suggestions whereby desired results can be attained more nearly may be worth considering.

There are four general methods of growing strawberries: the hill system, the hedge row, the matted row, and the modified matted row. In the hill system, the plants are set out in check rows about 2 1/2 ft. by 2 ft. apart, and no runners are allowed to form. This continual clipping back concentrates the vital forces in the original plant, and instead of expending the greater part of its energy in reproducing new plants, it goes to developing fruit crowns of great strength and vigor. Everything that will aid in this development should be supplied in liberal quantities. Plant food and moisture are two of the most essential requisites. Aim to grow plants with such a multitude of crowns that a bushel basket will not cover them. This system is of special value when one desires to grow extra large fancy berries of high color and quality. It is more generally used by amateurs than by commercial growers; still, this is no reason why it should not be commercially successful for a fancy trade. For the home garden there is no better method, as the best berries are none too good for the family. It is quite important to make a wise selection of varieties. For not all stool up equally well. Marshal, Parker Earle and Brandywine are excellent for this purpose in locations where they succeed.

The hedge row system naturally follows, for it is really a modified hill system. The plants are set out in rows about 3 ft. apart and 18 to 24 inches in the rows. The first runners should be allowed to root, placing them so that they form a continuous row with the plants originally set. They should not be nearer than 4 to 6 inches for best development. After a row has once been formed, keep all runners off by a wheel disk attached to the hand or hose cultivator frame. Nearly all that has been said in regard to the development of the fruit crowns in the hill system applies here, the crowns developing amazingly when once the tendency of running to vines is checked. The hedge row system has the advantage of the hill system without entailing so much labor and expense. It allows one to cultivate right up to the plants, thus saving moisture and doing away with a certain amount of hand work. When the fruit is ripening, it is exposed to the sunlight, and size, flavor, firmness and color are obtained. Sample, Clyde, Haverland and Glen Mary are standard varieties that do exceptionally well grown in this way. When the merits of this system of culture become more generally known, the writer is convinced that the up-to-date commercial strawberry grower will adopt it, to the exclusion of others.

The matted-row system consists in setting the plants in rows 3 1/2 or 4 ft. apart, 2 to 2 1/2 ft. in the row, keeping off all runners for several weeks until the plants become established, then allowing

the runners to form until a space 18 in. to 2 ft. wide is covered. On strong soil and with abundance of moisture, large yields of medium grade berries can be obtained. This method is very generally practiced, probably because it requires the least care. Its disadvantages are many. After the matted row is formed, cultivation practically ceases, except in a very narrow strip, the plant-producing tendency is developed to the detriment of the fruiting strength, and vigorous crowns are few. The plants stand so thickly that in cloudy, wet weather the fruit is apt to decay, to lack flavor and color, and run small after the first pickings.

The modified matted row differs from the foregoing in the fact that after the plants have run so as to form a medium wide row, the rest of the runners are clipped off as soon as formed and also the weak plants—the row thinned out so that the remainder have a better chance to develop. It is a great improvement over the matted row, and fine berries can be grown.

The strawberry plant is a wonderful little organism, and it is only by carefully studying its behavior under different conditions and modes of culture that we are able to learn how to develop its various functions to suit our individual needs. G. A. Drew in Country Gentleman.

## POULTRY NOTES.

It is a very good plan to get some good brand of poultry food and feed your young ones on during the summer months.

Get your pen ready to raise a few ducks this summer. They will make a nice feather bed for you and are not much work if cared for in the right way.

All should have the brooding coops in good trim when hens come off with their little ones. Whitewash them inside and out. It will make them smell clean and sweet, and they don't look bad sitting in a poultry yard.

Don't let the lice bother your hen that is setting in the old shed yard. "A stitch in time saves nine." Very true; and the same thing is true in the poultry business. "Kill the lice in time and it will save the increase of a million."

A pound of chicken may not be as cheaply produced as a pound of beef, but the price of a pound of chicken will average twice as high as a pound of beef. The chicken business is just as large as the beef business. In France, where poultry is raised to perfection, chicken raising is equal to all other branches of stock raising combined.

## LIVE STOCK IN COLD CLIMATES.

Cold climates are as well suited to the raising of live stock as are temperate and warm climates. While herbage is more abundant in the warm climates and the winters are shorter, yet most of our farm animals do better in the cold climates than in the warm, and diseases are less numerous. Grass is a greater factor in the North than in the South, for climatic reasons.—Ex.

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At the tender age of fourteen she gave her heart to God, while a pupil in Stephen's College, Columbus, Mo.

Intentionally, to her pastor, her mind was brought to the ray of the morning sun.

Tenderness itself, even the crawling insect of earth she would not crush.

As, her pastor, to whom she was so devoted, needed no argument for her Christianity at her funeral.

Her life was better than all sermons. And oh, how we will sigh for the touch of a vanished hand.

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Oh, had I the power to paint pictures I would paint that death-bed scene, the most pathetic of all I ever beheld.

Services were conducted by her loving pastor, assisted by that noble, fatherly and sympathetic heart, Bro. A. J. Hess.

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In the cemetery we paid the last tribute of respect to our loved one, while a quartet of sweet voices in low, plaintive, tender melody sang "Asleep in Jesus."

Dear Florence, we will miss you in the church, societies and all departments of church work.

Her life was better than all sermons. And oh, how we will sigh for the touch of a vanished hand.

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Table listing book titles and prices: The Little Baptist (5,000 just issued) \$0.75, Grace Truman, Mrs. Ford .50, Theodosia Earnest, (2 volumes) 1.00, Behind the Scenes, Rev. F. M. Iams .50, Before the Footlights, Rev. F. M. Iams .50, Three Reasons, by Pendleton .75, Allen Immersion, A. C. Dayton .25, Faith of the Baptists, Br. T. T. Eaton 1.00, History of Anti-Missionism, B. H. Carroll, Jr. 1.00, Baptist History Vindicated, John T. Christian 1.00, Immersion (cloth) John T. Christian 1.00, Close Communion, John T. Christian 1.00, Baptist Why and Why Not .50, Why I Became a Baptist, Madison C. Peters .50, Pendleton's Church History, J. M. Pendleton 1.25, Distinctive Principles of Baptists, J. M. Pendleton 1.00, Baptist Principles Revert 1.00, The Baptist Principle, Wilkinson 1.00, Christian Doctrine, Pendleton 1.50, Short History of Baptists, Vedder 1.00, Mabel Clement, J. M. Salee .50, Total \$17.25

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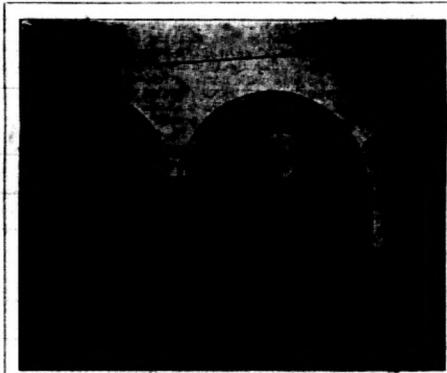
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The culinary department is under efficient

management, and the diet of each patient receives special attention. Diet rooms are located on each floor, and supervised by trained nurses under the physicians orders. Meals are served in the patient's room free of charge, thus each patient is shielded from the annoyance and burden of another's affliction. That the institution holds a strong position in the estimation of the medical profession is ample evidence of its usefulness, and assures its future. The Medical Staff is composed of eminent specialists in the various branches of surgery and medicine, of splendid reputation and wide experience.

Two well appointed operating rooms furnished with all the modern appliances and instruments required in most difficult operations which medical science has to deal with are at the disposal of the staff. That precious old song of the nineteenth century, "There's no place like Home," though true in the main, certainly does not apply to the place for the sick in the Twentieth Century. Sanitarium care is becoming more and more popular as people become educated to its great advantages, and see the marvellous results obtained. With constant attention from physicians who are always in the building, and with every change in the patient's condition noted by skilled nurses, hundreds of lives are saved

from an untimely termination by immediate and constant attention to the individual requirements of the case. "The Betts Hot Air apparatus, one of the best known treatments for rheumatism and arthritis." The X-Ray, which is proving to be one of the most marvels of modern discoveries in the treatment of what has heretofore been thought to be incurable diseases, is in the hands of a skillful operator, becoming a great factor in our work, and an invaluable adjunct in diagnostic investigation. Massage, baths of all kinds, electricity, rest-cure, and dietetic treatment are all employed under the most favorable conditions at the Sanitarium. Entertainments are frequently given by the Ladies' Literary Society which are much appreciated, as are also the flowers which they bring to brighten the rooms and hearts of the sick. Chapel services are held each Sunday afternoon with interesting addresses and delightful music. Our unique, easy running, rubber tired, ambulance, one of the finest in the country, brings patients from any part of the city or from Union Station free of charge when due notice is given by letter or telegram. Our man wears a cap on which is inscribed "Mayfield Sanitarium." Strangers in the city should telephone to the Sanitarium from Union Station in case they fail to meet him.