

# WESTERN RECORDER

Faith, Hope and Love, these three

79th YEAR.

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Rev. A. E. Foote in the *Watchman* says of Haman, who was hung on the gallows he prepared for Mordecai, that he "well deserved Maranatha." We are surprised that the editor, a man well versed in Scripture and a scholar withal, did not cut that out. It would be well for Mr. Foote to invest in a dictionary or a commentary.

The *Standard* of Chicago in its issue of July 9 says that although it was supposed that the debt on the *Baptist Union*, the organ of the B. Y. P. U., had been paid, it proves that a new debt of \$13,000 has accumulated. It says: "It is impossible to make the *Baptist Union* sufficiently profitable to meet the expenses of publication and administration," and adds, "To go on piling up an inevitable debt is unwise—is dishonest."

The *Standard* thinks there is no prospect for such a revival of interest in the B. Y. P. U. as shall promise a sufficient income to pay the expenses of its organ, and in view of that fact makes suggestions as to what can be done. The most feasible of these suggestions, as it seems to us, is to change the *Baptist Union* into a monthly.

A new hall has been opened to the memory of Rev. Thomas Barras, who was pastor of the Baptist church at Peterborough, England, for more than 50 years. At the same time the church celebrated its 251st anniversary. The older church of George Street, Plymouth, which was constituted in 1630, has recently found interesting information in regard to Abraham Cheare one of its early pastors. He was in Exeter jail for three years, and was then sent to Drake's Island, where he was in prison three years and where he died aged 42. During his imprisonment on Drake's Island he comforted himself with the text, "Blessed be my God who hath brought me into bondage for His name's sake. This honour have not all his saints."

A warning in *Christian Work* says: "The truth is, the heart of mankind is hungry for spiritual sustenance." Oh no, it isn't. The heart of mankind is deceitful above all things and desperately wicked. The carnal heart is enmity against God. The unconverted would like to be comfortable in mind and conscience, but they do not desire the pardon of their sins and to conform their wills to God.

PRINCIPAL J. W. Dawson, in speaking of Haeckel's views, says, "Monism is not identical with pantheism, but is rather a sort of atheistic monotheism, if such a thing is imaginable." Pantheism is better than monism, then.

## An Angel's Gospel.

BY REV. A. C. DIXON, D.D.

"Thou shalt call his name Jesus; for he shall save his people from their sins."

We have the gospel according to Matthew, Mark, Luke and John, but in this text there is the gospel according to Gabriel. An angel is the preacher, and it is a gospel so full and complete that, if all the rest of the Bible were destroyed, we might be saved through the knowledge it imparts.

There are three great words. The first has only three letters, and yet it is one of the biggest words in the world. It covers all space and time since the fall of man. Its first letter is in the shape of a serpent, and the hiss of the serpent can be heard everywhere. The word translated "Sin" in the New Testament means primarily, "missing the mark." The figure is taken from archery. With bow and arrow in hand the archer shoots wide of the mark. So man has missed the mark; he has failed; he has fallen short of God's standard; now God would give him another chance through Jesus Christ our Lord.

But there is more in sin than simply missing the mark. It means disease, sorrow, death. Need we stop to prove that men are sinners? You can prove it from the dictionary. Put in one column all the words that mean something bad, and in another column all the words that mean something good and you will find that the bad words outnumber the good. Truth is always the name, while error can assume a thousand shapes. There seem to be more variations of evil than of good. You can prove by the daily papers that men are sinners. The great black headlines giving accounts of murders, divorces, and many forms of iniquity that ought never to be published are a standing evidence that sin abounds. We see the wastes that sin has made, the characters that have been ruined, the lives that have been wrecked, the happiness which has been destroyed.

And the angel informs us that sin is ours. "He shall save his people from their sins." You may have some doubt as to the ownership of your house, or hat, or coat, but there can be no doubt about the ownership of your sins. They belong to you. God is not to blame for them, Adam and Eve are not to blame, your neighbor, though he may have tempted you, is not to blame. Sin belongs to the sinner, and the need of the day is a real condition of sin. I sometimes fear that our churches have been filled with sinners asleep rather than saints awake. Our soft and sentimental preaching may rock the conscience to sleep in the cradle of love and sympathy. No thunder of Sinai has been heard, no thunderbolt of the law has struck, there has been no awakening to the guilt of an iniquitous life, but rather a deadening of conscience, and when the conscience comes to look, the peace of death that follows is taken for conversion.

Now Jesus saves us from our sins. Sin is the root, sins are the fruit. We may differ in opinion as to whether God destroys the root of sin, or simply destroys the fruit, but there should be no difference of opinion about the fact that he saves us from our sins. He may leave the appetite for drink, but he will give grace to overcome. There may be in us tendencies to evil, but God can keep us from the evil. Let us not be over-par-

ticular in our theological hair-splitting. The fact is that we may be saved from our sins through Jesus Christ our Lord. The sinful nature, which is as old as Adam, may remain with us, but it can be kept under the control of Divine grace. There was in a show window in New York an Egyptian vase with the label on it "made of clay 3000 years old." An expert standing before the window was overheard saying to himself, "yes, that clay is over 3000 years old, but the vase has been made only a few years." The old clay from the hills had been worked into this new shape. It is the old sinful nature that shows itself in new sins.

A greater word than sin is Salvation. He shall save his people from their sins. It is neither form nor reform. It means life entering our souls, and overcoming death. The method is simple. God has become manifest in the flesh, born of a virgin, living at Nazareth, tempted by the devil, preaching the truth, transfigured on the mount, betrayed, crucified, raised from the dead, ascended to heaven. The Mount Blanc amongst these mountains of fact is Calvary. The death of Jesus outshines in glory the transfiguration. The crucifixion was no incident. He came into the world as the Lamb of God. He died for our sins. "With his stripes we are healed." All the blessings that he brings us can be traced to the bloody scene on the cross. Sir John Hooker found on a barren island just one kind of English flower. It was little and beautiful and filled the air with its fragrance. He found on investigation that this little flower began to grow over the grave of an English sailor who had been buried there by his comrades years before. The seed, it is thought, was on the spades that were used in digging the grave, and from this grave as the center the flower spread until it covered the island. So from the death of Christ come all the graces that beautify character, and make his religion attractive. The name Jesus, given him by the angel, glows with infinite glory.

It is not a mere plan of salvation, it is a Saviour that we have; not a dry creed, but a living faith in a living friend. HE shall save his people—not IT. No church, nor ordinance, nor manipulation saves. We are to come to Jesus, "the mediator of the new covenant;" not to the mediation of Jesus, but to Jesus the mediator; not to the atonement, but to the Atoner; not to sanctification but to the Sanctifier. God pity the people who are dependent upon some thing for salvation. The thing that they depend upon may be a source of unrest and loss, but if they depend upon Jesus he will give rest and peace.

Yes, a glance at the havoc which sin makes in the individual life, in the home, in the state, ought to turn us from it with loathing, and when we truly turn from sin we may be certain that the Saviour is turning to us. He wants to save us from its effects, from its power, from its very presence. The hideous repulsiveness of sin is only equalled by the attractiveness of Jesus, and when these two forces are united how firmly the heart becomes fixed upon Christ.

Will you not call his name Jesus today? Will you not take him as your Saviour from every sin, and if you have been enthralled by sinful habit he can liberate you at a stroke. If you have become polluted in imagination, and taste, and conscience, his blood can cleanse and make whiter than snow. If you have become so weak in will that you cannot resist temptation, yield to him, and his Almighty

power will be exerted to strengthen and keep you.

"All hail the power of Jesus' name,

Let angels prostrate fall,  
Bring forth the royal diadem,  
And crown him Lord of all."

## Blood Atonement.

The fact that Christ died to save sinners is the central truth of the Christian religion. This is the one thing that is essential to the Gospel. It cannot be left out of the preaching if one undertakes to preach the Gospel. Nothing else will take its place or answer in its stead. Sweet and winning talk about God's goodness and grace will not suffice. Men must be told, as sinners, what has been done for their redemption, and why it is they may hope for salvation. It is a fatal defect in the work of any pulpit if the story of life through the death of Christ is omitted from the preaching that is given to the people.

This doctrine of atonement through the blood of Christ, the Lamb of God, is one of the most distinct and prominent elements in the Word of God. All the sacrificial system of the Old Testament looked forward and pointed forward to Christ on Calvary. The whole preaching and teaching of the New Testament emphasized the truth of Christ as the Savior who laid down his life, the just for the unjust, to save men from their sins. He who in his preaching insists that men are sinners, and that they have guiltily broken God's holy law, will be glad to present Christ as the atoning Savior, and will be absolutely driven to this. The one who omits all reference to the sinfulness of men will, in the same easy-going and half-way spirit, omit the preaching of the Cross as the only hope of the sinner.

This is one of the landmarks of the Gospel which no one has a right to remove. This is one of the divinely formulated shibboleths of the truth which every one who is in accord with the heart of the Gospel will not fail to frame aright and correctly enunciate. This is one of the infallible tests of the harmony of any man with the revealed Word of God. We cannot afford to grow so cultured and advanced in our philosophy as to discard this essential and supreme doctrine of the Gospel of Christ.

False teachers have been in the habit of using sacred words in a misleading sense. Thus Mrs. Eddy uses such words as Trinity, Atonement and Holy Spirit, meaning not at all what Christian people do when they use these words, and knowing that she does not. She is thus, to those who do not know her methods, misleading and deceptive. It is as if one should resolve to use the word "white" to designate black, or the word "woman" to designate man. Mrs. Eddy might just as truthfully say of herself, "I am a man," and explain to her followers that by the word "man" she means a person of the female sex, as to say she believes in the Trinity and explain in obscure passages that she means by this word some hocus-pocus arrangement of her system. People should use words in their accredited sense, and not as Mormons and Mary Eddy do.—Presbyterian.

We may pray for anything not wrong in itself with perfect freedom if we do not pray selfishly. But the answer to the prayer may be as it was to Paul, not the removal of the thorn, but instead a growing insight into its meaning and value.—James Freeman Clark.

## Has Easter Stolen From Sunday?

BY REV. H. T. MUNSIELMAN.

A recent article on "The Resurrection of Christ" opens with this sentence: "The glad message which every returning Easter best emphasizes is that Christ Jesus has abolished death and brought life and incorruption to light." In keeping with this sentiment the whole Christian world has come—or is coming—to associate the resurrection of Christ with Easter, and seems willing once a year to have a jubilee over his living Lord. For one brief day or so they are willing to believe that He is really living. True, Easter is of heathen origin, and has no Scriptural connection whatever with the resurrection. Christ never ordained it. The apostles never dreamed of it. The first and second centuries never saw it. Even a recent Catholic writer admits this. The church borrowed it for spectacular purposes, and since the Reformation it has been retained in Protestantism as a part of what may be termed "the rags of Romanism." Nothing was gained by its introduction and much was lost. Of this loss I write only of one line.

The apostolic churches early set apart a time of worship to celebrate the resurrection of their Lord. That time was the first day of every week, and not once a year. It was called the "Lord's Day." Whenever they met for worship on that day their very meeting declared the resurrection of Christ. So greatly did they grow to reverence it that in time it displaced the Hebrew Sabbath and became the Sabbath of the Christians. I am asked frequently, "Why this change? The Bible did not command it." There is only one answer. To start with, "the Sabbath was made for man." He needed it—needed it for two reasons, economic and religious. From the economic standpoint it matters not what day is selected. From the religious standpoint it is different—the day must have some holy association. It is not enough for man to rest on his Sabbath, he is to worship his God. The best way to gain this is to fill the day full of meaning for him. This is exactly what God did. He selected the seventh day—the day on which He celebrated the completion of His creative work. So when man met on the Sabbath day for worship he celebrated the truths that God made him, that "in Him he lived and had his being." It was designed to keep him in remembrance that every good gift of life came from the one God who made all things. Now under Christ the foundation truth is the same—the celebration of a completion. Here it is not the completion of creation, but of redemption. Man sinned. God loved him, and sent His Son to redeem him. The resurrection is the completion of the plan of redemption. Our faith is not in vain because "He was raised up from the dead." Now the redeemed soul must needs celebrate this fact. His love for Christ demands a time for it. To the early Christians it was a time of all times. "I was in the Spirit on the Lord's Day," writes John. On that day they declared the truth that their new life was through Him. They were alive because He was alive again forevermore. Here is the true foundation of the Christian Sabbath—the celebration of the resurrection of our Lord. Was not the change of days the fruit of the Spirit?

The chief purpose of Sunday, then, is to keep the living Christ before the minds of the people. Now is this so understood? Go into the average church and ask why we celebrate Sunday? How many will tell you it is the day on which Christ arose from the dead, and therefore we worship? What is the matter? Easter has come to mean that day. On that day there will be beautiful flowers, fine music, a large crowd and a special sermon. You will see people in the pew that have not been there for six months. For one day Jesus Christ lives and the people worship. There can be no doubt that the mass of Christians associate the resurrection of Jesus with Easter and not with Sunday. This I count a great and serious loss, for thus Sunday loses its meaning. Now, if you

destroy the meaning of a day it will die. The Fourth of July will never die in America because it is ever full of meaning to the American. Sunday will never die out as long as we preserve its meaning; but are we doing it, and is it not being desecrated more and more? If it loses its meaning, it will lose its hold on the people, and they will not hallow it as a day of worship. Already there is a cry of a falling away from church attendance. May not this be one of the causes?

Again, if it loses its meaning, and we celebrate only once a year the living Christ, will not the people lose sight of the truth that His eye is ever upon them? The strongest influence on Christian character is to believe in the presence of the loving Saviour and Lord. Shall we lose this by losing the meaning of the Sabbath?

In conclusion, let me plead for a real Sunday—one that means Christ's resurrection day. If we can get the people to look upon it as such, great will be the gains to our religion. With such a revival, Easter would sink into oblivion, for it would come to be meaningless. It would go out from us because it was not of us. Then we could say with truth: "The glad message which every returning Sunday 'but emphasizes is that Christ Jesus has abolished death and brought life and incorruption to light.'"

### Horrors Unutterable.

The steamer, General Shocum, named after one of the most intrepid and yet most cautious of the heroes of the civil war, by a disaster hardly paralleled in the history of steam navigation has covered with a blackness that can be felt the honor which its owners sought to bestow upon the memory of the general.

All signs point to carelessness, unpreparedness, and mismanagement. Fire and water, the former aggravated by motion through the air, united to turn innocent laughter into frantic shrieks of fear, pain and grief.

When calamities of a similar nature have occurred we have stated the underlying principles by which a rational belief in the existence of a loving and merciful Providence can be harmonized with such apparent contradictions as earthquakes, eruptions such as those of Mount Pelee, epidemics, famines, floods and tempests. On this occasion we will give our readers the opportunity of seeing how an editorial in *The New York Sun* faces the problem:

"That whole district now is in mourning. It has been afflicted as never before in its history. The Lutheran parish from which the ill-fated excursion party was gathered is of a simple and unquestioning religious faith, and there is nothing eccentric or sensational about its methods or in its tone. It is in a crowded neighborhood, and excursions such as that of Wednesday are a necessary relief to the many inhabitants of the district. This parish, moreover, was remarkable for the magnitude of its Sunday School and for the devotion to the religious principles on the part of both pastor and people.

"It is on such a community, of the very best among the whole four million people of New York that this terrible blow has fallen. No wonder that the critics of religion and the scoffers at its theory of an all-wise and tenderly loving personal God rise up with such bitter aspersions as those contained in the letter of our Brooklyn correspondent of yesterday. But they might as well inveigh against all the suffering, care, disappointment and torture to which the human race has always been doomed, great and small, and no matter whether Christians or Jews or heathen, before the advent of Christianity and not less since that advent, except so far as the progress of enlightenment has multiplied preventatives and ameliorations.

"Will the Lutheran parish of St. Mark's fall into decay because of its terrible loss? The more probable result will be a passionate revival of religion. The mourners will seek the consolations of religion in their affliction, and their faith will be in-

creased rather than diminished. The Brooklyn scoffer may tell them that the God they worship is a monster of cruelty and malignity, but they will bow before Him in humble submission. 'Thy will, not mine, be done,' will be the cry of their anguished hearts. It is not in times of prosperity and abounding health that the churches are crowded. It is in times of grievous depression like those of 1857. When human agencies are unavailing against suffering the mass of society still turns with faith and hope to seek succor from above. Religion continues dominant in the world, and human logic is still powerless to overthrow it."

On the next Sunday morning St. Mark's Lutheran church was attended by some two hundred persons. Dr. Holstein, former pastor of St. John's Lutheran church in Brooklyn, and a lifelong friend of the Rev. Mr. Haas, occupied the pastor's place. Suddenly as the service was about to begin there was a stir in the congregation. At the vestry door there was seen the figure of a man having his head and hands swathed in bandages. A whisper, "It is the pastor," was uttered by all. On the right he was supported by his brother, Dr. J. W. Haas, and on the left by his son. They went slowly to the first pew on the right side of the center aisle, and stood for several minutes in prayer. The sermon was omitted; on such an occasion it would have seemed like mockery. Dr. Holstein began the service by reading a poem written in 1688, under the title, "Who Knows How Near is My End?" He then read in the following order the whole of the fourteenth chapter of John, beginning with, "Let not your heart be troubled: ye believe in God, believe also in Me;" the thirty-ninth psalm, beginning with, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me;" the First Epistle of St. Peter, chapter five, verses six to eleven inclusive, in which are the words: "Casting all your care upon Him; for He careth for you. . . . But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen."

And the seventh chapter of Revelation, from verse nine to the end, closing as follows: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—New York Advocate.

SELF-SACRIFICE.—As one looks round upon the community today how clear the problem of hundreds of unhappy lives appears! Do we not all know men for whom it is just as clear as daylight that that is what they need, the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy—every man knows what these men need; just something which will make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests, to which they are tied.—Phillips Brooks.

"Glorious Praise has 300 of the Best Hymns of all times—35 cents.

## To Them Gave He Power

The radical error in the "New Thought" and "New Life" theories is that some eloquent and enthusiastic men and women are proclaiming it that they know all that is vital in Christianity. They do not believe in Jesus the Christ as "the power of God" (1 Cor. 1:24), but only in Jesus of Nazareth, as a teacher sent from God, who is to lead us in developing the latent possibilities of our nature. He is our model, our ideal. By imitating him we can become sons of God. But in John 1:12 we have a clear and emphatic statement which refutes all these theories. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And in the next verse the evangelist speaks of the exercise of this power by Christ as a birth.

Now observe that it is not said here that we become sons of God by receiving Christ's teachings or imitating his example, but by receiving him, by believing on his name. And the result is not from the development of some latent capacity in us, but from the impartation of power. And, further, this power is not said to be given by God through Jesus, but by Jesus himself, in his own right. He not only adopts us into the divine family, but enables us to become sons in spirit and life, as well as in name; new creatures in Christ Jesus.

Now imagine a prince royal going to a humble peasant and saying: "You trust in me, and I will make you a prince. I will not only give you a right to be enrolled as one of the heirs of the king my father, but I will also give you the culture appropriate to your high position." You would say to him at once, "How can you do this? You may be a son of the king, but that does not give you the power to make me one of his heirs and a joint heir with you. Only the king himself can do that." And then he adds: "But I am co-equal with the king. I have been crowned as joint ruler with him. All power is given to me." Believing this, you would trust in him, and if you found his promise verified in your experience, if there sprang up in your heart such a spirit of adoption that you could cry, "Abba, Father," then you would realize that your faith was not in vain.

Is not this the true and only test of the reality and value of Christianity? Its key-note is power, and the essence of that power is the divinity and the vicarious sacrifice of Christ. Chrysostom wrote in the fifth century: "The dearly beloved Son of God became the Son of man that he might make out of the children of men children of God." Yes, he came not to teach, but to "make," to transform our fallen humanity, not by the wisdom of his teachings, but by the attractive and regenerating power of his love, as revealed in his humiliation and suffering. He himself said: "If I be lifted up I will draw all men unto me." The Cross of Calvary has been the world's magnet for nearly nineteen centuries. But Christ's unique personality and sacrifice—Christ the divine offering himself to make atonement for our sins, that is the magnetism that attracts through that symbol. He says, "I will draw." He is present in and vitalizes the Gospel wherever it is proclaimed, and hence that Gospel is, and has been for sixty generations, the power of God unto salvation.—C. E. B. in Herald and Presbyterian.

During the Crimean war a hospital chaplain asked a dying soldier what he could do for him. "Nothing," replied the man. "I was a leader of wickedness in our regiment; I led all the young fellows wrong. Once a steady country lad joined us. I resolved to make him as bad as myself. I did it. In our last battle, he was shot dead at my side, while uttering an oath I taught him. Can you undo that for me, sir?" And with this burden on his conscience, refusing all comfort, he died. We cannot undo.

We've got to issue another edition of Glorious Praise. Have you seen it?

Reform Movements Prior to the Reformation.

BY J. C. GRIMMELL, D.D.

II.

EVIDENCES OF THEIR APOSTOLIC DESCENT.

In the opinion of Dr. Keller there is nothing more misleading than the endeavor to trace out a history of the sect or sects opposed to Rome from the minutes and pamphlets in her possession. Take for example the unwieldy manner adopted by Jacob Gretzer, a learned Jesuit professor, who, about the year 1600, in a reprint of Pasquetti-Reiner, says in the introduction: "We have here a correct sketch of the heretics in our times, especially the Anabaptists." Imagine also the Protestantism against which also the pamphlet was aimed classed in a heap with such hated company.

It has been held altogether in too light esteem that the men who, from the XII. century onward were termed "Waldensians" by their opponents, as well as the dangerous party which in the XVI. century received the odious name of "Anabaptists" most strenuously protested against the name applied by an ingenious derivation. They in either case simply styled themselves "Brethren," by which term the common people knew both the "Waldensians" and the "Täufer," or "Baptists." "When all these circumstances," says Keller, "are considered together with the fact which can easily be established that the term 'Anabaptist' was invented by the learned theologians of the XVI. century, then one cannot restrain the supposition that in this case all that was desired was a new name for a sect, which came from a party traceable throughout many centuries, during which in like manner received and wore off countless similar misnomers."

It is likewise a failure to attempt historical verity from the confessions of the "heretic." For were not these confessions in many instances written previous to the trial by rack, and then, during the most memorable tortures, submitted for an affirmative answer to the pain-caused victim?

That Peter Waldus was not the founder of the "sect" is clear from the records of the Synod held at Bergama, 1218, where the "Poor of Italy" claimed a history independent of Waldus, who flourished about the year 1170. These "Italian Brethren" are described as being with the "Armenian Brethren" of Lombardy, named after Arnold of Brescia, 1155. It was to the interest of their enemies to confine the origin of these sturdy martyrs to a recent date; hence the opprobrious name of "Waldensian," or "Waldensians," and "Arnoldists." But it must not be overlooked that, as stated above, Pasquetti-Reiner, about the year 1250, declares the sect so dangerous because of a longer duration than any of the others. "While in the absence of any positive ground that these 'Brethren' did not exist before Waldus and Arnold, their own traditions are entitled to weighty consideration."

Now why should it be strange to accept the declaration of these "Brethren," namely, that, during the time of the Synod of Bergama, about 1218, D. de, where worldly pomp was adopted by the Bishop of Rome, the faithful followers of Jesus should have withdrawn from such encroachments of anti-gospel vanity, when, even within the church, men like Bernard of Clairvaux, 1153, and Dante, 1321, denounce the base hypocrisy of worldly and Pope Eugene IV. in (of worldly conformity) than the art and the successor of St. Peter, but of the Emperor Constantine." Neander, Vol. VII., p. 195, quotes Bernard to Pope Eugene thus: "Who will grant me to me before I die the church of God restored to the olden days, when the Apostles threw out their net not after silver or gold, but to win souls?"

"It is accepted by modern research that in the XII. century 'Waldensianism' does not appear as something so new, but that preparatory development is not unattainable."

In Limborch's Liber Inquisitionis Tolosanae Amsterdami, 1667, p. 377, there is recorded from the year 1311 the Waldensians retain that poverty, even as Christ gave it to St. Peter and others. The chaplains and monks knew the meaning of the holy Scriptures well enough, and also the divine law, but they do not desire that the people should understand it, in order to establish their own power over the people, for if they, with clearness and without concealment, would teach the law of God as Christ revealed it, then would they not receive that which they require." When it is remembered that this is the confession of a woman—Jequenda texitur de Cumbe Rotger—the suspicion of a studied invention falls; but if it be taken into account that a like tradition is repeated throughout the different countries of Europe, wherever Waldensians were found, the probable root of the same will appear unmistakably.

Worthy of particular mention is the appearance of heretics at Cologne, as chronicled in the year 1180. The inquisitors state that they, quoting Mark 16:16, baptized adults. Many were burned, their names identifying that they went to death with calm and enthusiasm. "Probably there is no subject more obscure in history than the origin of the order known throughout Europe of the Beghards and Beguins, the names for the male and female members respectively. It has been claimed that they originated in the VII. century, and again by others in

the X. century. The first authentic mention of the Beguins occurs 1180, when certain requests to their superiors were made by wealthy persons in the Netherlands. From the XIII. century, as they occur frequently. They never received, very probably never desired recognition from Rome, and remained void of privileges by the church. The members of this order erected houses in which they lived under voluntary vows of celibacy, obligatory only for the duration of their sojourn in the houses of the Beghards or the Beguins. These "houses" were places of shelter, of work and of support to any oppressed, sick or poor, and were held up to the XV. century in high esteem by the people at large. About this time and later they seem to have given cause for scandal and were destroyed, a part turning over to the Franciscan monks, and a few remained upheld to this day in the Netherlands and in Belgium.

Dr. Keller calls attention to the fact that Waldensians and Beghards are frequently found together; that these "houses" were most numerous in countries where the Waldensians most abounded. In the advance of the inquisition for the suppression of the Beghards, we read the same description regarding their outward appearance of piety so readily applied to the "Waldensians," "Poor of Lyons," &c. And very significant it must appear to find similar institutions within the Waldensian Association since 1218. One of their fundamental principles was that within the "churches of Christ" there should be none to suffer want or be compelled to beg; the Waldensians held very tenaciously to this principle.

In an old chronicle of the Benedictines it is stated for the year 1176 that one of the famous "Beguins secularis," a certain Peter went forth into southern France, spreading "ungodly dogmas," and finding many adherents: "May this Beguin Peter have been Peter Waldus himself!" It is Dr. Keller's opinion, however, that the Beguin grew out of the Associations of the Waldensians. They are called "Paupers Christi," "Frates Apostolici," as are the Waldensians. These "houses" were called by the "Brethren"—"Houses of God" (Gotteshauser). Each one was divided into three parts: a chapel, a workshop and a common property. These were scattered throughout northern Italy, southern France, and Germany, Austria, Netherlands and along the coast of the North and Baltic Seas. Why the Waldensians, whose liberal hospitality is well known were frequently charged with practicing communistic tenets, may thus be readily inferred. "Behold here," says Dr. Keller, "the relative importance of Christianity for the solution of the vexatious problem, which must ever arise out of the unavoidable difference of wealth and poverty, of the strong and the weak, solved by this party upon the basis of their articles of faith. These men are entitled to honor, having as a body belonged to the first who, free from all side issues and mercenary motives, have proposed the great questions agitating the civilized world of to-day, called the social problems, nearer to their practical solution."

The Mental Meanderings of a Minister.

Strange things happen these days. Hard to understand some people. One is confounded as he listens to some men. He can't help thinking. Here's a case, for instance: "A man is an evolutionist. He knows all about how God made the earth and man. No doubt about it. The wonder is that every person can't see it as he does, for it is so evident. Indeed a man must be an old fogey so much about the method of God's creation and how little they know about the how of redemption! Strange isn't it that one is an open and the other a closed question? One can't help wondering how some men know so much about one thing and so little about another. Then there's hospitality to truth of which some talk so much. When a scientific conclusion knocks for admission they think un hospitable to truth if we do not open the door and invite it to the best we have. They say that we're prejudiced because we hesitate to entertain scientific findings, when they conflict with the teaching of the Bible, as we see it. It never crosses their minds once that they might be prejudiced against the Bible and biased toward science far more than they whom they accuse are prejudiced against science. They talk about impartiality to truth and at the same time a truth from written revelation could knock at their door a week before it received attention, providing it didn't give a scientific rap. They boast of hospitality to truth and yet are most inhospitable to the truth of the Bible. They parade their breadth and liberality, but show the narrowness and dogmatism of a fanatic and amusing, when one sits down and thinks of it. Strange days these. These progressive thinkers I can't just understand. They know so much about one thing and so little about another. They are so hospitable to some conclusions and so unfriendly to others.—A. B. Ackerman in Baptist Commonwealth.

I congratulate you on the selection and quality of hymns and general make up of Gleason's Psalms.—Rev. Hugh C. Smith, West Agassiz, Va.

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

BOOKS.

A Beautiful Possibility. By Edith Ferguson Black, author of "A Princess in Calico." 12mo, cloth. Attractive side and back stamps. Postpaid \$1.00; 90 cents net.

From the humble and lowly, not from the proud and rich, does the heroine gain the knowledge her heritage forces her to seek. Bred in a tropical home, in a land of sunshine and flowers, surrounded by luxury, with affectionate friends, and the closer love of a father, she knows not care, nor anxious moment, until the sudden and fatal illness of her father makes her leave the only home she has known, to reside in a northern city with her guardian and his family in their sumptuous but cheerless home. The last words of her dying father are a command she desires to obey, and she seeks until she finds. May the reader find also the love and comfort she found! Published by The Union Press, 1122 Chestnut St., Philadelphia.

The Interfering Son. By David Lyall, author of "Another Man's Money," etc. 12mo, cloth. Appropriate side and back stamp. Seven illustrations by Harold Copping. Postpaid, 90 cents; 80 cents net.

A story of love, interest, and with a purpose. A successful man, of lowly birth, endeavoring to obtain, through marriages of his sons and daughters with persons in higher stations of life and environment, that social recognition and position which his accumulated wealth will not give him. His efforts meet with the failure they deserve, largely because inspired love demands its right to exist and refuses to be set aside for the unwise and selfish purposes of an ambitious man, who in getting his wealth has lost affection for God and family. When reverses come, he realizes his folly and weakness, and with the help of the only man who would have turned against him, works to rebuild his fortune, but upon the broader lines of love and charity to all men. Published by the Union Press, 1122 Chestnut St., Philadelphia.

MID SUMMER MAGAZINES.

Bibliotheca Sacra. This sterling quarterly has some articles of permanent value. We wish especially to commend Dr. Abraham Kuyper's article on Biblical Criticism of the Present Day. We will ere long discuss at some length his view of inspiration. Dr. Scott tells of the Modern Jew, his Whence and Whither. Dr. Wylie says some timely and wholesome things on our Training Schools for Citizenship. Dr. Lindsay explains the philosophy of Thomas Aquinas, Louise Seymour Houghton argues aly that the Exodus of Israel from Egypt was 1423 B. C. Dr. Foster expounds Park's Theological System. P. H. Burchman makes a strong appeal to the new theology men to behave themselves. Dr. Merrins discusses the death of Antiochus IV. Herod the Great and Herod Agrippa I. Then follow the editorial notes and the notices of recent publications. Every number of this quarterly is a permanent addition to theological literature. \$3 a year; 75c a copy. Bibliotheca Sacra Company, Oberlin, Ohio.

The Atlantic Monthly for July offers a delightful lot of fare: Washington in Wartime, from the Journal of Ralph Waldo Emerson; Letters of John Ruskin, III.; St. Gaudens' Statue of General Sherman; The Common Lot, XXV.-XXVIII.; The Voice of the Sequoia; Literary Treatment of some timely and wholesome things on our Advertising; Francis Petrarck 1304-1308; Ipswich Bar; Why Disfranchisement is Bad; Ars Amoris; Mystery of Golf; Herbert Spencer, by William James; The Day We Celebrate; The Lift of the Heart; A Disappointed Soul; Massachusetts and Washington; Books New and Old; American Finances; Illustrations of Petrarch; The Contributor's Club. This issue contains articles so intelligent reader can afford to miss. \$4 a year; 35c a copy. Houghton, Mifflin & Co., Boston.

The Century devotes much space to the New West Point, and tells, with fine illustrations, what the intelligent citizen wishes to know about our great Military Academy. Then come the Eyes of Hawthorne; the Sea Wolf, XXII.-XXIV.; In the Nature of a Hero; the Conspirators; The Youth of Washington, by Dr. S. Weir Mitchell; Miss Clegg's Adopted; Rich Widow of Spanishtown; Centenary of Hawthorne, by T. T. Munger; Magna Charta of Japan; Topics of the Time; In Lighter Vein; Open Letters, &c. \$4 a year; 35c a copy. The Century Co., New York.

Scriven's Magazine contains the following: Journeying with Harvesters; Between the Writings; The Disfranchisement of the Negro, by Thomas Nelson Page; An Ill Wind; An Open Air Hymn; Harshships of the Campaign, Judith Liebostrum; Heraklitis, Maker of New Plants and Fruits; The Soldier of the Valley, VIII.-IX.; The Run on Bull Hill Bank; I Know not How or Why;

The Undercurrent, XIX, XX.; Olympea; The War of 1812, VII.; by Capt. A. T. Mahan; The Two Tides; David; The Modern College Cult and The Field of Art. \$3 a year; 25c a copy. Charles Scribner's Sons, New York.

Mr. Shaw, the editor of the American Review of Reviews, is a close personal friend of President Roosevelt. Hence it is not strange that the Review of Reviews for July is filled with laudation of the President and all he has said and done. As a modest man the President will not enjoy such excessive praise, but no one can doubt Mr. Shaw's sincerity in it. There is also interesting articles by Col. W. C. Gorges upon the sanitary problem in Panama, by Park Benjamin upon Battleships and Torpedoes, and many others.

Jim Bludso's Pety.

BY G. F. KACHES, D.D.

The daily papers and the magazines are filled with praises of men of the Jim Bludso kind. Their piety is not of the New Testament kind—a piety that has to do with saintly living but of that practical sort that simply does worthy things. John Hay has given a permanent place in literature to his Mississippi pilot, Jim Bludso. Here is revealed a rough, bad man, reckless of life, reckless of moral, but who has nevertheless stood fast to his post in time of danger, sacrificing his own life in saving others. The theology of the poem is that this steadfastness to duty, this heroic conduct in smoke and fire, makes atonement for a life that forgets God and the moral law. For others, a lifetime, or policeman, or soldier, or engineer uses at his reckless life, his piety is formed by the literature of the day that this man needs no saviour apart from his own sacrifice.

Jim Bludso has become a type of the strong, rough, unsaintly nature that need no atonement other than their forgetfulness of self in dying for others. Kipling has contributed to this prevalent feeling of literature, that it is enough to do things, strong enough to die, that a heroic way, for him is a pathway to the glorified life. This man had not much use for God in his daily life. He ignored the first commandment. The third commandment he hourly trampled upon. He feared a lifetime, or policeman, or soldier, or engineer uses at his reckless life, his piety is formed by the literature of the day that this man needs no saviour apart from his own sacrifice.

We may praise Carnegie for his five million-dollar fund for rewarding heroic deeds. We may join in words of commendation for men who, in the daily round of duty, stand by duty, even if that means death. But we must not forget that there are high and unchanging moral laws in the universe. We must not forget that God is holy; that his holiness will not overlook the saintliest of men with a sense of shame (Isaiah 6). We must not forget that there can be no happiness anywhere in the universe except through fellowship with God. Heaven is only another way of spelling holiness. Jim Bludso's kind of piety ignores utterly the need of a change, not the forgiveness of sin, salvation through Jesus Christ. It finds no place for penitence, a publican's prayer, a prodigal's return. It simply makes a pair of scales. On one side is an openly immoral life, openly, disregard of God and his laws; on the other side is put, at the close of life, an unselfish deed, and it vastly outweighs the other. There is no bad man anywhere who does not have, in this make-up, some worthy trait. Boss Tweed was generous in giving; Benedict Arnold was courageous; the rich farmer (Luke 12) may have been an upright man. The man who is not in harmony with God's character is a bad man. The man who is not ruled by God's moral laws can nowhere find peace. The man who controls himself as against God must find arrayed against him the moral forces of the universe.

John Hay's poem, in its implications and affirmations, is distinctly unchristian. It requires a new kind of New Testament to justify it. It empties of their meaning the distinct and abiding teachings of the Lord Jesus. Between a man and God's blessing there must be repentance, forgiveness, kinship of nature. There is salvation for bad men in God's way. To affirm salvation for a thoroughly bad life by one good deed at the close is to introduce an immoral element into literature. It is a poetical heathenism, not Jesus Christ's Christianity.—Journal and Messenger.

The great reason why we have so little good preaching in that we have so little piety. To be eloquent one must be earnest; he must not only act as if he were in earnest, or try to be in earnest, but be in earnest, or he can not be effective. We have loud and vehement, we have smooth and graceful, we have splendid and elaborate preaching, but very little that is in earnest. One man who so feels for the souls of his hearers as to be ready to weep over them will assuredly make himself felt. This is what makes him effective; he really feels what he says. This made Cookman eloquent. This especially was the charm of Sumner-bleff, above all men I ever heard. We must aim, therefore, at high degree of warmth in our religious exercises if we would produce an impression upon the public mind. Without an increase of our numbers, the very men we have now, if actuated with burning zeal for God, might work a mighty reformation in our country.—J. W. Alexander.

Sunday-School Lessons

SUNDAY, JULY 24.

JEHOSHAPHAT'S REFORM.

2 Chron. 19:1-11.

Motto Text—"Deal courageously, and the Lord shall be with the good."—2 Chron. 19:11.

Jehoshaphat was a worshipper of God and a hater of idolatry among his own people. But Jehoshaphat had not sufficient faith in God's power to maintain and to strengthen his kingdom, and he attempted to do it in ways which would be called good statesmanship in these days. He formed an alliance with Ahab, the wicked king of Israel, and married his son Jotham to Athaliah, the daughter of Ahab and Jezebel. Like her mother, she was a beautiful, brilliant, imperious woman, intensely wicked. And the after-history of Judah shows the terrible consequences of this marriage.

"And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem."—He had gone up with his ally Ahab, who wished to recover Ramoth-Gilead, a city east of the Jordan, from the Syrians. Micaiah had warned the kings what the consequence would be, and Jehoshaphat had sinned in going on to the battle in spite of this warning from God. Ahab was killed as Micah had said. And Jehoshaphat was unhurt though defeated. He returned in peace, that is the Syrians did not follow and harass his defeated army.

"And Jehu the son of Hanani the seer went out to meet him."—Hanani was the prophet who had rebuked Jehoshaphat's father. Jehu was the prophet who foretold the destruction of the house of Baasha. He went out to meet the king at the head of his army. It was an added humiliation to Jehoshaphat to be rebuked thus before his soldiers. "Shouldst thou help the ungodly and love them that hate the Lord?"—There were many seemingly polite reasons according to worldly wisdom, for the alliance with the larger kingdom. But these counted as nothing; God must be the only thought. These words should be pondered by many Christians in these days. "Therefore is wrath upon thee from before the Lord."—Through his own life, and in the life of his son the evil results of Jehoshaphat's sin of loving one who hated the Lord were seen.

"Nevertheless there are good things found in thee."—Good men cannot sin with impunity, nor can good deeds atone for evil ones. God rewarded Jehoshaphat's good deeds and punished his sins. "In that thou hast taken away the groves out of the land, and hast prepared thy heart to seek God."—Groves is a mistranslation of the translators. The word means a wooden image of Astarte, the goddess of the Phoenicians, as Baal was the god. Jehoshaphat had also lived a pure life, and had never leaned towards idolatry. When Jehu's father had rebuked Jehoshaphat's father for his alliance with Benhadad, Aah had flown into a rage and had imprisoned the prophet. His wiser son heeded Jehu's word and repented of his sin. "He dwelt at Jerusalem."—That is, he made no more visits to Ahab and presumably

Catarrh

Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should never fail of attention.

It is a discharge from the mucous membranes when kept in a state of inflammation by an impure, commonly scrofulous, condition of the blood.

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gave up his alliance with him. He devoted himself to his royal duties. Again as before he went through his kingdom to bring the people back from all idolatry and from all indifference towards or neglect of the worship of God. Beerseheba was on his southern border; the "hill country of Ephraim" on the north was a part of the territory of Ephraim which Abijah had conquered and annexed to Judah. "And he set judges in the land throughout all the fenced cities of Judah, city by city."—The cities with walls. In these courts were established. In a political reformation the most important thing is an honorable, upright and able judiciary. All the boys should grow up feeling that there is no more binding duty upon them than to see that their political party nominates the very best and bravest men for judges. Men who fear God and fear nothing else. "City by city," shows that the king did his work thoroughly. He went to each city and examined carefully to find the best men.

"Take heed what ye do."—No men need the power of thinking deeply and accurately as do the judges upon whom more than all others the security of our lives and our property depends. "For ye judge not for man, but for the Lord who is with you in the judgment."—God is watching them as they judge; He is also with them to aid them in their decisions if they sincerely desire to please Him. There is no stronger guard against temptation in all things than a sense of God's presence, the knowledge that he is watching us.

"Wherefore now let the fear of the Lord be upon you; take heed and do it."—The latter clause emphasizes the first. The great duty of all men everywhere is to fear God, especially must that fear govern men who are in positions of responsibility. The man who fears God will be just and upright; will strive in all his actions to please God. Pleasing God ought to be the supreme motive of every action of our lives. "For there is no iniquity with the Lord our God."—He does not tolerate iniquity and allow it to go unpunished. In their inferior positions as judges they must follow the example of the great Judge of all the earth. "Nor respect of persons."—A great man cannot sin without being punished by God. God cares nothing for the earthly position of men; He rules with absolute justice. Those whom he pardons are pardoned because their Substitute has suffered in their stead and not because God relaxes one jot or tittle of his law. Their debt has been paid to the uttermost farthing. "Nor taking of gifts."—Accepting bribes. The worst bribes are not always in the shape of money, but of promises of influence, &c. What a blessed thing it would be in any land if all who are in office would live according to these directions laid down by Jehoshaphat. And in a republic the voters are to be blame when such men are not in office.

Verse 8. On his return to Jerusalem, Jehoshaphat established a court of appeals. The judges heretofore had been all priests and Levites. Many of these were corrupt, many had gone into idolatry. Jehoshaphat added a lay element to the court of appeal. Each Israelite was the head of his family, and the families closely related made up the clan. The heads of the clans were the ones from whom these judges were taken. "For the judgment of the Lord and for controversies."—The first relates to matters which could be decided by the statutes in the law of Moses. The latter were ordinary civil suits. "Thus shall ye do in the fear of the Lord, faithfully and with a perfect heart."—With honorable sincerity and conscientiousness. They must not grow careless in their work. Lazy men may do more harm than wicked ones.

"And what cause soever shall come to you of your brethren that dwell in their cities." This shows that it was a court of appeals which Jehoshaphat was establishing. "Between blood and blood"—murder cases. If only our courts decided these cases in the fear of God how much smaller the number of murders would soon be! "Between law and commandment, statutes and judgments."—To decide what particular ordinance applied in a particular case.—Cambridge Bible. The

TUNING A PHYSICIAN

He Got Out, and Then in Tune.

If coffee has you, where your nerves demand it each morning you have a wreck ahead sure.

Think back for a year and notice the sick spells grow on you instead of getting less.

You are running into nervous prostration or some fixed disease absolutely certain, and when it suddenly takes full possession you will find nothing, absolutely nothing, in drugs that will heal you. Nature demands penalty for the daily hurt to the nerve centres by coffee, and you must pay the full price.

A physician of Cornwall, Ont., says of himself, "For years coffee was to me what rum is to the toper but I kept getting worse and worse in health.

I suffered from continuous nervous twitching, insomnia, restless, miserable nights, nerves all gone. Craving for coffee was intense but it put me lower and lower in health. Something must be done, so I tried leaving off the coffee and using Postum Food Coffee. The first trial wife and I were both disgusted for we were careless in brewing it, but we went carefully into the subject of preparing Postum and found we had only allowed it to brew about five minutes, and that won't make good Postum. So next time it was boiled full fifteen minutes after boiling began, then served with good cream and it was toothsome and delicious. That marked the beginning of my return to health. Now I sleep well, the old twitching has disappeared, and in short I am well again. My good wife has also been much benefited by leaving off coffee and using Postum Food Coffee. We have abandoned the old coffee for all time." Name given by Postum Co., Battle Creek, Mich.

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judges were to admonish the criminals as well as punish them, and show them how God would punish the entire nation if his commands were disobeyed and the courts allowed the guilty to go unpunished.

In all ecclesiastical cases, so to speak, Amariah, the chief priest, was to preside over the court. In civil cases Zebadiah should do so. And the Levites would be the officers to see that the judgment of the court was carried into execution.

CONCERNING THE NEGRO WORK.

A few words to the brethren concerning the work entrusted to me. As announced by Dr. Gray, I have become Field Secretary of the Home Mission Board. While it is contemplated that the field secretary shall supplement the efforts of Dr. Gray and advance the general interests of Home Missions in every way possible, his work is to have special reference to the larger efforts for the evangelization of the negroes. He comes to this work with confidence as to its fruitfulness and as to the support that he is to receive from his brethren, who have always been unflinching in their kindness to him personally and in their loyalty to every interest committed to him.

There are some things on which all of us are well agreed. One is, that our negro brethren have made very gratifying progress in their religious and church life. In the language of Dr. Broadus at Nashville in 1833, "The negro has done a great deal better than we might have expected under all of the circumstances." So true is this that a good brother recently cited the character of the negro ministry, the quality of the negro meeting houses and the state of the negro churches of his town as in his mind good and sufficient reasons why we ought not to undertake further help to the negro. There are many conspicuous examples of the negro's decided advancement in every phase of life, industrial, intellectual and religious. But over against this is the second fact on which all thoughtful men must agree. Our "brother in black" is yet in great need of the most intelligent and sympathetic help from us who in many ways have been more favored than he. No thoughtful person will allow the conspicuous examples of the negro's progress to obscure the fact that, in the great mass of negroes hundreds of thousands are yet unchristianized, and that of the negro Christians hundreds of thousands are yet far below the plane of intelligent, well-rounded Christian character. The best among them must be saved, and the saved must be cultured and developed in Christian character. A third thing that is manifest is, that owing to civic and industrial conditions past and present, this work is attended by some difficulty, such difficulty, perhaps, as does not attend any other phase of Christian missions as conducted by Southern Baptists. But loyal Christians, particularly loyal Baptists, do not allow difficulties to deter them from doing their Master's expressed will. And in this work, whatever

the difficulty, our orders are imperative; our duty plain.

It is the purpose of the Board to move as discreetly and wisely as the Lord shall enable us to do. The plan of work will, in a general way, embody the following points: (1) The effort will be directed to evangelization in distinction to education, leaving education to the Home Mission Society of New York, which has done and is doing so important and fruitful work in that field. (2) The work will be done through well-equipped, pious negro preachers, in whose support our white brethren will share with the negro brethren. (3) Bible conferences will be held in which the best available talent, both white and black, will be brought under tribute for the benefit both of negro preachers and laymen. (4) It is hoped that the work may ultimately result in a closer and more sympathetic relation between the white and negro pastors, and the white and negro churches in each community.

While the work may be broadly outlined as above, plans for so important a work cannot be wrought out in detail in a day. We are thinking and praying and counselling with our brethren. We shall move forward as the Lord may be pleased to give light and leading. The Board and the Secretary will welcome any suggestion which any brother has to make. Such communications may be addressed to me at Little Rock, Ark., and shall receive careful and respectful consideration. The secretary will visit, not only the meetings of the white brethren, both local and general, that he may put the work on their hearts, but also the negro meetings so that he may do directly a work among them, and also incidentally that he may be able to give intelligent advice about the selection of missionaries.

Personally, I may say that my acquaintance and relation with the leading negro Baptists, both in my own State and in the National Baptist Convention, are close and intimate, such I feel sure as to guarantee to me the fullest co-operation and support from the negroes. This, I take it, will be a point of vantage ground. From my white brethren I am sure I may expect unflinching sympathy and support as we move forward planning and prosecuting in this delicate work as the Lord shall lead us. From time to time, both through the Baptist press and by personal visits and word of mouth, I shall hope to communicate with the brethren concerning the work and to lay the burden of it upon their hearts as the Lord shall lay it upon my own and shall give me grace and power to do. A. J. BARROW, Field Sec.

Little Rock, Ark. THE LAND OF "BAPTIZO."

BY EVERETT GILL, D.D.

It is indeed a sensational experience to land at Piræus, and ride by rail across the Attic plain to Athens with the Greek language shouting to you from every billboard and business sign. We felt a sort of resentment that "Nestlé's Food" and "Singer's Sewing Machines" should dare speak to us in the language of Paul to the Romans. But then we were in the land of "Baptizo" and Mar's Hill, and we felt very much at home—we Baptists.

I had made up my mind to ask a few questions when we reached the home of "Baptizo," nor did I

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stagger in my determination. I opened up my interrogatory batteries on our native guide, as we were going by boat from ship to landing — "What does baptizo mean?" He looked at me with a doubtful smile, as if I were an American humorist asking "fool questions." Upon being reassured he replied, "To put down under water," illustrating with a gesture. Just then a sailor was letting down a bucket over the side of a ship, and one of us said: "Look there—is he baptizing that bucket?" "Yes, yes," he said, laughing.

On Sunday before Easter, before going up to the service on Mar's Hill, upon my insisting, three of us—Millard, of Baltimore, Brown, of Providence, R. I., and myself—employed a native Greek interpreter and had a lengthy and most interesting conversation with the Greek Catholic priest at a nearby church. We had been shown the baptismal fonts for children, large kettle-like vessels, holding some ten gallons of water, wherein the babies are immersed three times. We asked what would they do in case an adult desired baptism. The answer came quick, "Get a boggy barrel." From this priest we learned what we already knew that "baptizo" means only to immerse, and that the Presbyterians in Greece immerse when requested.

We then went up on Mar's Hill, and while waiting for the service to begin I fell into conversation with a very intelligent young Greek married lady, who could speak good English. I asked if Dr. Kalopathakes, the head of the Presbyterian Mission and Bible work (to whom I had a letter of introduction and whom I had met), ever administered immersion as baptism. She replied that he did. Fearing she might be speaking from hearsay, I said: "Are you quite sure?" "Oh, yes, I'm quite sure, for he immersed my baby." Then she added this illuminating statement that no native Greek would allow any other kind of baptism.

While in Smyrna, Dr. Riley, of Texas, and I were seeing the sights together. A native boy joined himself to us as a volunteer guide. He attended the Pedobaptist mission school there, and could speak fair English. I got out my battery again and let it go—"What does 'baptizo' mean?" Again came the downward thrust of the hand, that I was getting used to, and the reply, "To put down under the water." He seemed to know of no other mode, though I questioned him very thoroughly. One of the splendid Pedobaptist missionaries of Smyrna frankly admitted that they administered the ordinance by immersion or any way, and that it made no difference to them. And, from all I could learn they are compelled to administer immersion wherever the Greek language is spoken.

But the most interesting conversation I had on the subject was with a high Greek Catholic official. He traveled with us from Smyrna to Jaffa. I sought an interview with him and made an engagement. I took for interpreter my room-mate, a Presbyterian minister, who could speak German. Our guest was Dr. Agathangelos (good angel) Metropolitan Archbishop in Macedonia. He was one of the most charmingly delightful and highly cultivated gentlemen I have ever met. He is an alumnus of the University of Athens and a Ph.D., of Berlin. He is a native Greek, and knows his language as a Ph.D., of

Johns Hopkins or Oxford would know English. I asked my old question, "What does 'baptizo' mean?" He smiled the usual smile, made the usual downward thrust with his hands and said, "To put down under water." Then I asked, "Does 'baptizo' ever, under any circumstance, in any period of time from Homer to the present, mean anything else but immerse?" He emphatically said, "Never, never, never." I asked, "Does it ever mean 'runtizo'?" "No, no, no," he replied. Then speaking in broken English, he said: "Eet iss just like de English words 'go' and 'get.' 'Go' always means 'go'; and 'get' always means 'get.' But 'go' never means 'get,' and 'get' never means 'go.'"

After we left I said to my Presbyterian friend: "Well, what do you think now?" "That's a pretty strong case, I must say," he admitted. A native made a most suggestive remark to one of our party. He said he believed that but for one thing the Presbyterians would sweep that country, possessing as they do such splendid equipments and doing such noble work. But the fact that the Presbyterians endeavor to deceive (his word) them about one word made them suspicious about other matters. He believes that if they would openly espouse immersion that they could take the land. What

WRONG TRACK

Had to Switch.

Even the most careful person is apt to get on the wrong track regarding food sometimes and has to switch over.

When the right food is selected the host of ails that come from improper food and drink disappear, even where the trouble has been of lifelong standing.

"From a child I was never strong and had a capricious appetite and I was allowed to eat whatever I fancied—rich cake, highly seasoned food, hot biscuit, etc.—so it was not surprising that my digestion was soon out of order and at the age of twenty-three I was on the verge of nervous prostration. I had no appetite and as I had been losing strength (because I didn't get nourishment in my daily food to repair the wear and tear on body and brain) I had no reserve force to fall back on, lost flesh rapidly and no medicine helped me.

"Then it was a wise physician ordered Grape-Nuts and cream and saw to it that I gave this food (new to me) a proper trial and it showed he knew what he was about because I got better by bounds from the very first. That was in the summer and by winter I was in better health than ever before in my life, had gained in flesh and weight and felt like a new person altogether in mind as well as body, all due to nourishing and completely digestible food, Grape-Nuts.

"This happened three years ago and never since then have I had any but perfect health for I stick to my Grape-Nuts food and cream and still think it delicious. I eat it every day. I never tire of this food and can enjoy a saucer of Grape-Nuts and cream when nothing else satisfies my appetite and it's surprising how sustained and strong a small saucerful will make one feel for hours." Name given by Postum Co., Battle Creek, Mich.

True food that carries one along and "there's a reason." Grape-Nuts ten days proves big things. Get the little book, "The Road to Wellville," in each package.

a pity that so noble a band of consecrated workers should be so handicapped.

I thought it might be interesting in this connection to quote from one of the great doctrinal standards of the Greek Catholic church called the "Pedalion," sent forth by the authority of the Patriarch and Holy Synod: "The distinctive character of the institution of baptism, then, is immersion (baptisma), which can not be omitted without destroying the mysterious meaning of the sacrament, and without contradicting at the same time, the etymological signification of the word that serves to designate it. The Western (Roman) church, therefore, has separated from the imitation of Jesus Christ. She has caused all the sublimity of the external sign to disappear; in short, she is guilty of an abuse of words and of ideas in practicing baptism by aspersion, the mere announcement of which is a laughable contradiction."

Louisville, Ky.

DETROIT MEETING.

At 4:20 p. m., Tuesday, July 5th, twenty-one of us left Louisville for the Fourteenth Annual Convention of the Baptist Young People's Union of America, which met in Detroit July 6th to 10th. Nothing worthy of note occurred on the trip: The party reached Detroit on time the next morning, arriving at 7:25. Kentuckians are not usually behind, and this time we were fully to the front, for the arrangements for the reception of visitors were not all completed when we arrived, but soon things were working smoothly.

Detroit is a beautiful city. It is built around Cadillac Square, being fashioned largely after Washington, D. C. as a model. The principal streets are very broad and equally attractive, notably so are Woodward Ave. and Jefferson Ave., with their strikingly handsome church buildings and palatial homes. Evidences of business prosperity and up-to-dateness appear everywhere. The weather was all that could be asked, neither too hot nor too cold.

This is the second time that the Convention has met in Detroit, having held its second meeting in this city. The principal meetings were held in the Light Guard Armory which seats 4,000 people. The Convention opened Wednesday night with an enthusiastic evangelistic meeting conducted by Rev. A. C. Dixon, D.D., Boston. In a large measure this was the Convention's key-note, for evangelistic meetings have been held each day at noon at many different places in the city. A resolution was adopted that a fourth course of study be added, viz.: The Evangelistic Course. The first night the immense house was crowded. The second night the hall was filled very early. The meetings seemed to gather force with each succeeding meeting.

Thursday morning came the addresses of welcome. First, the Mayor of the city who gave a neat address. Then in behalf of the different denominations of the city, Dr. Morquie, rector of St. Joseph's Episcopal church spoke. This was a splendid, earnest, spiritual address and was highly commended. A large chorus choir of 400 voices added very materially to the pleasure of the Convention. The latest report was that more than 2,000 delegates had registered, going beyond their most sanguine expectations. Kentucky

was well represented on the committees, and on Friday night Dr. Carter Helm Jones made the closing one of three addresses of singular thoughtfulness and power.

The key-word of the Convention was Enlargement. The large attendance, large hope for the future, large enthusiasm and large plans showed the choice of that word to be a fitting one. The report of the Board of Managers showed a debt of something over \$14,000. Of this amount a few individuals gave over \$11,000, and the Convention body was yet to make its contribution.

It was decided to change the form of *The Baptist Union* to a monthly magazine, also to change its name. The new name will be "Service." Another change decided upon was to hold the Convention every two years instead of annually, as heretofore.

Saturday afternoon was given over to sight seeing and an excursion. Sunday was devoted largely to early prayer meetings, the filling of local pulpits at morning hour of worship and a great consecration service at night. This was a fitting close to one of the greatest and most helpful of all the meetings that have occurred during the thirteen years of the Convention's history.

DEEPLY SUGGESTIVE THOUGHTS.

By T. E. RICHLEY.

Ten days ago I borrowed "The Story of Yates the Missionary," by Chas. E. Taylor, and read it. I never had dreamed that its contents were so rich. Everybody ought to read it. I quote one sentence, found on page 114. Referring to the importance of supporting the mission cause, Dr. Yates, in a letter dated Shanghai, September 6th, 1856, says: "I tell you, my brother, unless you can rouse the ministry to a sense of their duty to a lost world, the millions of heathen now living are lost." This sentence embodies four thoughts tremendously suggestive. They are these:

1. The heathen are doomed without the gospel. Dr. Yates believed it. The Scriptures teach it. "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?" Yet this is man's only hope.

2. Dr. Yates was terribly wrought up on this subject. In the letter from which the above sentence is quoted he speaks of an inclosed article addressed to the pastors of the South, and adds: "It is long, but I cannot be short on such a subject. It has haunted me for years."

3. He had reason to be greatly exercised. Think of the import of the sentence quoted: "The millions of heathen now living are lost!" O, dear reader, think of what the loss of just one soul means! Think of one soul going down to the fathomless regions of endless and unutterable despair! Who can describe the awful catastrophe? What shall we say, then, of the loss of "the living millions" referred to by Dr. Yates? They numbered four hundred millions. Besides these, there were hundreds of millions in other lands. And since that time there have come upon the stage of action hundreds and multiplied hundreds of millions more. O! the stagger-

DEAFNESS BOOK FREE

HOW TO REGAIN HEARING.

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



The book contains information that will be of wonderful value to deaf people. It was written to honestly help all who suffer from Deafness, and it tells all about the cause, dangers and cures of Deafness in the plainest manner. It shows how the inner tubes of the ear get all blocked up, causing a loss of hearing, and explains the terrible ringing, buzzing, roaring in the ears and how to stop them. Fine drawings by the best artists illustrate its pages.

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ing thought of so vast a host being forever lost! The mind is overwhelmed with awe indescribable in contemplating it. No wonder that it "haunted" Dr. Yates.

4. But the pastors of the South, he thought, were not interested in the subject. One would suppose such a condition of mind and heart with any Christian, to say nothing of the Christian ministry, unthinkable. Yet it was sadly, lamentably true.

And now, what about the Christian people of to-day? Dear reader, what about your own mind and heart? Are you profoundly exercised on this momentous subject? If not, why not? Does the question never suggest itself to you whether one can really be a child of God and not be stirred with anxious longing for the salvation of the lost? I would, at least commend as worthy of consideration the admonition of Paul: "Examine yourselves whether ye be in the faith." Princeton, Ky.

DENOMINATIONAL CONTROL.

To the moderately well-posted Georgia Baptist this controversy is a thunder-storm in the valley, while she is in the sunshine at the top of the mountain above the cloud. Josiah Penfield gave to the Georgia Baptist Convention \$2,500; the Convention gave \$2,500; Mercer University was started; other legacies were given to the Convention. The educational plan in Georgia began with that. The plan has prevailed. Colleges for girls and other schools have been swept into it by the force of the current. Some schools and their endowments have been lost to the denomination because they tried a different plan. I do not know anybody who wants anybody but Baptists on a Board of Trustees for a Baptist school.

J. L. D. HILLIER.

**Fruit of the Palm.**  
Drake's Palm-Tree Wine, a tonic, laxative, unalloyed specific from pure juice of the wonderful Palm-Tree Fruit. Gives immediate relief and absolute permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Nervous Kidneys and Inflammation of Bladder. Secures five cents at Drug Stores for a large bottle, the usual dollar size, but a trial bottle will be sent free and prepaid to every reader of this paper who writes for it. A letter or post card addressed to Drake For Fruit Company, Drake Building, Chicago, Ill., is the only expense to secure a trial of Drake's Palm-Tree Wine. One small dose a day cures to stay cured.

GETHESEMANE.

He left them near and went a little on,  
And in the depth of that hushed  
silence,  
Alone with God, he fell upon his  
face,  
And as his heart was broken with  
the rush  
Of his surpassing agony, and  
death,  
Wrung to him from a dying uni-  
verse,  
Was mightier than the Son of Man  
could bear,  
He gave his sorrows way—and in  
the deep  
Prostration of his soul breathed  
out the prayer,  
"Father, if it be possible with  
thee,  
Let this cup pass from me." Oh,  
how a word,  
Like the forced drop before the  
fountain breaks,  
Stillth the press of human agony!  
The Saviour felt its quiet in his  
soul;  
And though his strength was  
weakness, and the light  
Which led on till now was sorely  
dim,  
He breathed a new submission—  
"Not my will,  
But thine be done, O Father." As  
he spoke  
Voices were heard in heaven, and  
music stole  
Out from the chambers of the  
vaulted sky,  
As if the stars were swept like  
instruments.  
No cloud was visible, but radiant  
wings  
Were coming with a silvery rush  
to earth,  
And as the Saviour rose, a glori-  
ous one,  
With an illumined forehead, and  
the light  
Whose fountain is the mystery of  
God  
Enalms within his eye, bowed  
down to him,  
And nerved him with a ministry  
of strength.  
It was enough—and with his god-  
like brow  
Re-written of his Father's mes-  
senger,  
With meekness, whose divinity is  
more  
Than power and glory, he return-  
ed again  
To his disciples, and awakened  
their sleep.

—N. P. Willis.

**Our Pulpit.**

THE GREATEST OF QUESTIONS.

BY J. G. GREENOUGH, M.A.

"Jesus asked them a question, saying, What think ye of Christ?" —Matt. 22:41, 42.

It was of the Pharisees that Jesus asked this question. He did not mean directly, at least, what was their estimate of Him; for these envious critics did not admit or believe that He was the Christ. He meant, what was their conception of the promised Messiah or Saviour? What sort of Christ did they read into prophetic Scriptures, what sort of Christ would fulfil their expectations and come up to their ideals? That was the question in its first intention. But we need not confine it to that immediate and narrow application. Our Lord Himself must have spoken it with a far wider outlook. He must have known then what we know now, that through all generations men would be asking themselves and

each other, "What think ye of Christ?" He who foresees that at least all men would be drawn to Him, must have foreseen also that long before that final consummation was reached or even distantly approached, there would be endless debate as to who He was, as to the ground of His authority, the nature of His attracting force, and what right He had to command the obedience, affection and adoration of men. And so it has been in fact. Jesus pronounced the riddle of all the Christian confessions which the human mind has been for ever asking and answering, and which remains yet the great mystery for which no sufficient answer has been found. All other questions come and go like changing fashions. This, like the Lord Himself, is with us always, even to the end of the ages. Questions arise in every century, in every decade, which are deemed of supreme importance, which divide nations and families, stir up wrath, tumult and faction, provoke sanguinary wars, kindle fires of hatred or impassioned loyalty and love; they shake the world as with volcanic force and fury for a day or a generation and then they die out like spent shot once flung hot from the mouth of artillery; so completely dead and buried that the world can hardly believe that it was ever vexed or agitated by them at all. This question alone retains perennial interest and force. Men are always discussing it, drawn by a fascination irresistible and a curiosity which never loses its novelty. On my study table to-day are five new Lives of Christ. With in our own memory there have been a hundred such lives written, one might almost say a thousand, in many languages, by gifted pens of believers and unbelievers, critic and worshipper, priest and layman, monk and Buddhist, by Strauss and Weiss, Hearn and Didden, Beecher and Farrar, and time would fail to name others—a whole library of books all giving one or other answer to this question. It is the inexhaustible theme which yields all manner of fruit and bears its fruit every month. It is the question which the human mind will never let alone until the whole world answers in its kneeling adoration: "Thou art the Christ, the Son of the living God, and the only life and light of men."

THE CENTRAL CERTAINTY.

What think ye of Christ?

1. It is the supreme question of theology, religion and life, so momentous and wide-embracing in its contents that it pushes everything else into the background, and even into comparative insignificance. For every other question which the devout mind can ask finds its answer suggested in the answer which we give to this. Every other doctrine which is of vital importance is expressly included or implied in the doctrine concerning the person and work of Jesus. I care not how much you may think of other things if I can only discover what you honestly think of Him. Never mind the Thirty-nine Articles or Shorter Catechism, or all the human creeds and confessions that were ever penned, if you can say with true ring of heart and voice, "I know whom I have believed, and that He is able to keep that which I have committed unto Him." If you can and do think of Him as the Master, Saviour, Judge, and ultimate Disposer of all souls and of yours, your other thoughts may

be left to shape themselves in that formative mould, and if they do not all run after one pattern they are none the worse for that. The debates which are always agitating the religious world may be regarded with perfect composure so long as they are carried on around this central place, and not within it. They are always of interest, but they are not worth the least bit of consecrated fury. If our impregnable fortress is unassailed and safe, why should we quake because the shots are whistling round the distant and, perhaps, useless out-works? I watch the Bible critic at his work without sharing in the alarm which he creates. I even thank him for his service so long as his knife does not touch the veracity, the unquestionable authority, the absolute infallibility of my Lord; but when his hands, dissecting the Gospels, fall on that I recollect with a shudder, saying, "Come not thou into my secret chambers, touch not Him whom my soul loveth." So long as nothing is taken from the full-orbed splendor and divinity of my King, let scholarship revise, correct, improve, build, or destroy as it pleases; there is nothing gone so long as all of Him remains; there is nothing left, if my trust in Him is once shaken, nothing left that is worth fighting for or living for. If I am not sure of Jesus in everything that He was, said, did, suffered and claimed to be, I am not sure of anything which makes the strength, substance, nourishment and upward look of a thoughtful life.

With surety in Him gone my present is a structure of sand, my future a mirage. The rewards of righteousness are problematic, the love of God a possible fiction, sin a theological invention, and forgiveness a figure of speech. There is no clue to the mystery of pain, and nothing but foolishness in the cross. The talk about man's dignity is stage mouthing, and the hope of immortality a vain glorious dream.

It is in the certainty of Christ that all these certainties hang, all the truths by which a strong man lives, all the hopes which make a sinful man brave to die. Jesus sits by the wayside, like the sphinx in the old myth propounding his riddle to all who pass by, which they must answer or die—not with the cold, stony face of the sphinx, but with the tender, anxious face on which the disciples looked. He puts this question to passing humanity and says, Answer it truthfully and it will illumine all things with light divine; answer it wrongly and all things are a chaos, with darkness on the face of them. It is the supreme question which determines all the issues of human life from the cradle to the grave and beyond: "What think ye of Christ?"

THE TOUCHSTONE OF UNION OR DIVISION.

2. The complete, reverent, undoubting answer to this question is our witness to the whole church and the world. It is what we call the evangelical witness, and, I may add, the witness of those Christian communities which are proud to claim and enjoy the liberty with which Christ has made us free. It is this question mainly, say, it is this question only, together with the answer we give to it, that draws us into holy fellowship, or forces us into some degree of separation from men, perhaps as true, earnest and devout as ourselves. Were it less than

that we could not justify our position.

Sharp division on minor matters of doctrine and church polity would be puerile and wicked.

It is only defensible when Christ Himself and our thoughts of Him demand it. In fact there can be no vital Christian union, no free, frank, whole-hearted union except among those who give substantially the same answer to this question, "What think ye of Christ?" (1) We must utter our kindly but emphatic protest against every estimate and conception of Christ which makes Him and His religion a creature of State policy, an adopted child of governments, and a suppliant at the feet of rulers and kings. We cannot consent to have His doctrines determined by parliaments or His faith defended by those who perhaps have no part in it. Nor do we think that His claims can be commended or His sacred person adorned by the golden chains or drapery of patronage which secular powers confer. He who despised the help of rulers and forced His way against principalities and powers by the simple might of His truth and priceless divinity of His beauty does not now or ever stoop to ask the support which He once refused. He marches on in the unassailed splendor of His spiritual armoury, and trusts in that alone for the final victory. That is what we think of Christ. We think He needs a free and independent church because He Himself is grandly free and independent of all except those who love Him.

(2) Again we must bear our testimony against every attempt to rob Him of His priestly powers, of His supreme, exclusive, unshared priesthood. In the cloudless heavenly light in which we view Him there stands no Moses or Elias, or pope or saint, human dignity of any degree claiming part with Him in the glory of His intercessory work. We see Jesus only, the one supreme and sufficient Mediator between God and Man. The keys of the church and the kingdom, of Hades and of death, are in His hands alone, and He will have no meddling medium coming between Him and the souls He loves. He claims the right of free and immediate access to every believing heart.

Speak to Him for He hears, and spirit with spirit can meet; Closer is He than breathing, nearer than hands and feet.

His presence is the permanent possession of faith, and not the intermittent grace which comes through trick of priest or manipulation of symbols, and it is part of His glory that by His indwelling Spirit He can be His own interpreter to every praying mind. That is what we think of Christ. He is the one highly-exalted priest who will have no other priest to help Him, yet makes us all priests and kings unto God.

NOT AN OPEN QUESTION.

(3) Further, it is impossible for us, however much we might wish it, to join hands in prayer and worship with those who speak doubtfully, ambiguously, or with bated breath of His divinity, His Godhead, His substantial oneness with the Father whom He reveals. Of course, we are not wanting in those broader sympathies and that larger charity which would draw us into close friendship with all good and true men; we readily accept their alliance in every battle that has to be

fought against social evils and national corruptions, and we thankfully recognize the moral elevation and spiritual culture of many gifted and earnest souls to whom Christ is only highest man. But we cannot, even in the name of charity, stultify our supreme witness and lower that name which stands far higher even than charity. The Incarnation is to us the transcendent mystery, the sublime fact and key-stone of the Christian system, without which the whole edifice has its foundation on sand. A human Christ, however, unique and splendid, if He were only human would be a fallible and untrustworthy Christ, whose mightiest "Verily" would leave us trembling and afraid. He built His church upon eternal and unshakable rock, and there is no eternal, unshakable rock in this shifting universe except Deity itself. We cannot leave that an open and debatable question. We cannot consent to any fellowship which would imply indifference to that fundamental truth. We must stand on common ground there, or we are compelled in all sadness to stand apart. That is what we think of Christ. He has all power in heaven and earth. He is very God, and while we pray for those who doubt it, they and we cannot with unreserved confidence and frank sincerity pray and name the name of Christ together.

CHRISTIAN, SOCIALIST AND LABOR CHURCH.

(4) One thing more. Our answer to this question takes in Christ in His manifold aspect as Prophet, Priest and King. As the great teacher He stands exalted in our faith higher than the highest human thought can go. As the great model and example of perfect unspotted human conduct we hold Him up beyond all praise in lowly adoration. But if that were all the Christ we knew, He would be no Christ to us. We believe with the Christian Socialist, and the Labor Church, that Christ came to teach men how to live and to do justly and to hate unrighteousness, that He came as the redresser of human wrongs, as the enemy of greed, covetousness, selfishness and oppression, that He came to proclaim sweet human brotherhood and a certain divinely-given equality among all men. We march with all Christian reformers so far, but wherever steps short there must part from us, because we go a great deal further. Our Christ was not the champion of a class, but the Saviour of all classes. He had compassion on the poor, but He pitied the rich also, and had at times a little moisture in His eyes when He thought how hard it was for them to enter into the Kingdom of God. And our Christ came, above all things, not to pull down and level up, but to save all men from those sins which are the root of every bitterness and the causes of all gross inequalities. If you see in Him only the Prophet, Teacher and Reformer, you do not see the Christ who is the grand object of our affections, the Person who has won our absolute trust, and the mighty power of God. We only find the fringe of our Divinity in the Sermon on the Mount and in those precious moral sayings of His. If it were all moral-ly, He would hardly be a more efficient saviour of the world than Buddha and Confucius. To us He is the great sin-revealer, sin-bearer, sin-destroyer, who came to redeem men from their iniquity, and who lives forever to carry out that



Editorial

MISSISSIPPI BAPTISTS.

The writer last week had a delightful visit to Meridian and Hattiesburg, Miss. In Meridian it was his pleasure to stop over night and to preach for the saints at the First church. They are a noble band, with a great pastor and a splendid house of worship. Dr. B. A. Venable has been pastor for ten years, and he has, under God rendered noble service. There are five other white Baptist churches in Meridian, viz., Forty-first Avenue, Pastor W. D. Boswell; Immanuel, Pastor G. C. Elliott; Fifteenth Avenue, Pastor G. C. Johnson; Seventh Avenue, Pastor B. J. Covington, and South Side, Pastor W. A. Roper. Just outside the city limits are Oak Grove church, Pastor Nathan Stone and Poplar Springs church, Pastor G. C. Johnson. Meridian is the most orthodox city we know. In a population of 22,000, half of them colored, there are 6 white and 7 colored Baptist churches. At that rate there would be over 60 white Baptist churches in Louisville. The great and good Dr. J. A. Hackett resides in Meridian, as does Elder J. R. Farish. The latter delivered a unique address before the Historical Society on the night before the Convention. He referred to Baptist history as glorious, but he devoted himself particularly to the need of making the right sort of history. Bro. Farish is in general favor among the Baptists of Mississippi, and he does much evangelistic work among them. His services are most acceptable.

MISSISSIPPI BAPTIST CONVENTION.

From Meridian this scribe went to Hattiesburg to attend the Mississippi Baptist Convention. Hattiesburg is a flourishing city of say, 9,000 inhabitants, and in 1880 that whole region was wild government land. Captain Hardy is the father of the city, and it is named for Mrs. Hardy. He located the place and has been an important factor in its upbuilding. It was specially fitting that he should deliver the address of welcome, which he did most happily.

Dr. H. F. Sproles was re-elected President, and Bro. Jennings and President Lowry (W. T.) were made Vice-Presidents, and Bro. J. P. Hembly, Sec'y. They have a corresponding secretary (W. P. Price) and a statistical secretary (Bro. B. A. Cooper) distinct from Dr. A. V. Rowe, the Corresponding Secretary of the State Board. The Convention has no money basis. Each church is entitled to one messenger and to an additional one for every 50 members in excess of 100. Each district association is entitled to one messenger for each 200 members in the churches composing it. There were 230 members reported at the opening meeting. Others came in later. Dr. W. T. Lowry responded neatly and fitly to the address of welcome by Capt. Hardy, and Dr. A. J. Miller conducted the opening devotional exercises.

The report of Secretary Rowe was inspiring. In 1900 \$7,635.51 was reported for foreign missions, now the amount is \$18,811.59. Now home missions got \$4,825.54; now, \$9,209.64. The amount for state missions reached \$16,000 with all the returns not in. The State Board appointed 118 missionaries, who reported 450 bap-

tisms, beside those baptized by pastors in connection with the labors of missionaries. There were 17 mission fields that became self-sustaining during the year and released the Board from giving further help. This is splendid. The Woman's Central Committee are in hearty co-operation with the State Board all along the line, and the women's missionary societies of the state reported for the year \$11,717.29 raised. For the support of old preachers and preachers' widows \$1,500 was raised. All the contributions reported, including church expenses, aggregated \$265,000.

Dr. H. C. Rossmore preached the Convention sermon from John 15:12, and his theme was loving one another. It was a strong argument and an earnest plea for brotherly love.

President Lowry reported Mississippi College in the most prosperous condition in its history—323 students, 39 of them studying for the ministry. Enlargement is absolutely necessary. This College is owned and controlled by the Convention, and it is a good object lesson of denominational control. Hillman and Blue Mountain Female Colleges were reported in fine condition.

The appeal of Pastor Derrick for Yazoo City church, recently destroyed by fire, brought \$8,240.35, which went beyond the amount hoped for. Just before taking this collection the body was led in an earnest prayer by Bro. W. A. McComb, and the result was accepted as an answer to this prayer. There ought to be more praying in connection with our collections.

The Baptist received due attention, and more than 100 pastors pledged themselves to special efforts to extend its circulation.

Missionary C. E. Smith, wife and daughter, from Africa, were presented to the Convention.

The claims of the Home, the Foreign and the Sunday School Boards were vigorously presented by Drs. Gray, Bomar and Van Ness, respectively. Dr. Gray, being on his native heath, surpassed himself. His relatives and his many friends present were particularly proud of him.

The claims of the Theological Seminary were well presented by Drs. Geo. B. and John H. Enger, both on their native heath.

The Convention is a noble body of earnest and able servants of God. Brotherly love and zeal for the Kingdom abound. Many special prayers for the absent, the sick and the bereaved were offered, and there is a unity of spirit that is admirable.

The Western Reconstructor fared particularly well. We thought that practically all the members of the Convention were already on our list, but the writer brought away 77 new subscriptions, and that, too without any cutting of prices, or any three months' trial, or any offer of premiums, or any special inducements. It is unfair to a state paper for a representative of a paper outside the state to come in and cut prices or offer special inducements. The writer was careful to insist that no one should take the Western Reconstructor at the cost of not taking the Baptist. There are some in every state who, for one reason and another, do not take their state paper, but we would not have a man's taking the Western Reconstructor made the reason for his not taking his state paper.

Our friend the Hon. George Hillier delivered the annual address at Mercer University at the recent commencement. There

are only five of the fifteen members of the class of 1854 now living, viz: George Hillier, Eden Taylor, Jesse Asbery, John H. Neals and L. L. Venable.

Judge Hillier drew a vivid picture of the condition of our country fifty years ago and a century ago. When Washington died at Mt. Vernon it was five days got the news—140 miles away. The Judge describes thus his going north in 1857: "We had to change cars and recheck the baggage on to an omnibus line through Augusta, and then recheck at Branchville, and the same thing at Kingsville. At Wilmington we changed and rechecked to a ferry boat across the Cape Fear River. On the other side we changed and rechecked to a train. We changed and rechecked at Weldon. At Petersburg we changed and rechecked into an omnibus line, which took us across the Appomattox, to a little twenty-mile railroad into Richmond, where we again did the omnibus act across the James and through the city to the Fredricksburg railroad," which took us to Aquia Creek, where we had to recheck and change into a steamboat, which took us up the Potomac to Washington."

It is hard to realize the difficulties of travel in our country "before the war." Indeed it was not till the early seventies that one could go from Richmond to Washington by rail. The first visit the writer ever made to Richmond, he went via Washington and had to take a steamer to Aquia Creek in order to get a train for Richmond.

Judge Hillier traced the various lines of the world's progress for the past fifty years, and spoke especially of the men of Mercer University during that period, e. g., John F. Hillier, Sanford, Willett, Dagg, B. G. Hillier, Crawford and Mell. The speaker went on to tell of the scientific (?) infidelity of 50 years ago, and of the gratifying change in the attitude of scientific men toward religion at the present day. Judge Hillier closed his admirable address with a good old-fashioned Baptist exhortation. The whole address is published in the Index.

In the recently published debate on the validity of alien immersion, by Drs. J. J. Porter and C. C. Brown, the position of Dr. John A. Broadus on this question is several times mentioned. Dr. Brown says (p. 109), "If I am not mistaken, Dr. John A. Broadus objected to alien immersion simply on the ground of expediency, and the meaning of that was that if he had endorsed it, the wrath of our Baptist Catholic brethren would have descended upon his head."

This does Dr. Broadus great injustice. He was not a man to occupy a false position through fear of consequences. He was ever ready to maintain what he believed on all proper occasions, and never for a moment would he have taught contrary to what he really believed. Had his position in the Seminary required him to be false to his convictions, he would not have remained in the Seminary for a day.

No, Dr. Broadus opposed alien immersion because he believed such immersion to be wrong, and not according to New Testament teaching. The writer was his pastor for nearly fourteen years—from May 1861 till he died in March, 1885—and over and over again talked with him on the subject. He opposed alien immer-

sion because he regarded it as contrary to New Testament order; and not at all because he was afraid of what some Baptists would do to him if he did not oppose it. To charge that Doctor Broadus was scared into opposing alien immersion by fear of anybody is to do his memory a great injustice.

"KEEPING one's mind open to new truth" has become a phrase to conjure with. Those who call themselves "advanced thinkers" never tire of using it at those whom they regard as "fettered by tradition." We are urged to adopt evolution, the "higher criticism" the new theology, of *éd omne genus*, under pain of being denounced as "traditionalists," "not open to ideas," "bound by the past," &c., &c.

Now, so far as we know, all those who talk in that fashion regard Herbert Spencer as a great philosopher. Certainly he is, par excellence, the philosopher of evolution, so that to adopt evolution practically means to become a Spencerian.

In his autobiography Spencer confesses his contempt for the opinions of others and his unwillingness to read a book whose author did not agree with him. When George Eliot asked him why there were no lines on his forehead, he replied: "I suppose it is because I am never puzzled." He was always cock-sure of everything. He said: "It has always been out of the question for me to go on reading a book the fundamental principles of which I entirely dissent from." And again: "Along with exposition of my own views there has always gone a pointing out of defects in those of others."

Quotations from him might be multiplied, but these will suffice. We recognize in these quotations the peculiar stress of Herbert Spencer to be the prophet of the evolutionists, the higher critics and the new theology men; for they, too, are always cock-sure of everything, they, too, refuse to read books that do not agree with them, and they, too, are fond of pointing out defects in the views of others. Only we think they ought to quit talking about open-mindedness and free thinking.

Dr. J. B. GAMBRELL comes out in the Baptist Standard in favor of having our denominational papers put under general denominational control. After speaking of the control exercised in other quarters, he says: "But our editors go scott free. They are where they can do us more harm than any equal number of men in the world and yet they are beyond our reach. They are the only possible bosses in the denomination. The history of the denomination will show with painful plainness that practically all our troubles have had their storm centers in newspaper offices."

Again, speaking of the present newspaper status, he says: "It is an invitation to ambitious men to start papers and build up personal followings. This is the curse of our denomination. There is no doubt that Diotrephes would have started a paper if printing had been known in his day."

We do not propose to discuss at this time the points raised by Dr. Gambrell. We note his article as a good sign, because it shows that some brethren, at least, are seriously considering our question: By what principles ought the number, location and person-

Dr. Gambrell's suggestion, Dr. W. Carroll, the present editor of the Standard, has a proposition to make in regard to that paper. We suppose he will make it at or before the meeting of the Texas Baptist Convention. If Texas can satisfactorily solve the newspaper problem, it will be a great achievement.

Editorial Varieties

Clinton College conferred the degree of LL.D. on Dr. R. D. Gray.

The B. Y. P. U. A. Convention will hereafter meet biennially.

The Japanese Government has appointed six foreign and six native Christian chaplains to the 1st, 2nd and 3d corps of the army.

Dr. R. A. Venable says it is heterodox for a man to give for his wife and children, because the individual is the unit, and each one should do his or her own giving.

There are no old maids in Japan. It is the custom of a girl's parents to arrange for her marriage. In case her parents are both dead, then her friends take hold and make the arrangements.

The ultimatum of the United States to the Sultan of Morocco was "Ferdinand alive or Mahal dead." The latter is the benefit who kidnapped the former, who is an American citizen. The Sultan produced Ferdinand alive.

The Prime Minister of Japan has addressed a communication to the Christians of the empire declaring in favor of religious liberty and deploring that any Christians have been made to suffer for their religion.

The Biblical Recorder last week entered on its 70th year. It published, without any note of dissent that N. C. Presbyterian's article in reply to this paper, on which article we commented two weeks ago. Does the Biblical Recorder occupy the Pedobaptist standpoint?

Glorious Praise is being highly praised by all who examine it. There is no rivalry between it and the hymnal the Sunday School Board proposes to issue, any more than between it and the hymnal already in use, issued by the Publication Society in Philadelphia. It is not a church hymnal, but a song book for Sunday School, devotional and revival meetings.

The "higher critics" profess to be greatly shocked that evangelistic people should regard them as the enemies of the Bible. They claim that they favor Bible study and desire the people to read and study the Scriptures. This is true, but at the same time they seek to destroy people's faith in the Bible as God's Word. They wish us to have and to read the Bible, yes, provided we do not take the Bible seriously. What they oppose is not people's having the Bible, but people's believing in it.

The Northern Baptist Anniversary next year will be held in St. Louis. It is proposed to have a special meeting after the Southern Baptist Convention and before the Anniversary, at which Baptists from all sections will be present, and a special programme presented. If anything like a conference is desired, let there be no special programme. Rather let certain times be given to certain topics and speeches be limited to ten minutes. A real conference is never a cut and dried affair.

The Baptist Argus reports approvingly by Dr. A. H. Strong as saying in a recent speech that there were no regularly organized Baptist churches in Great Britain before 1640, though there were persons holding Baptist sentiments before that time. We would respectfully call Dr. Strong's and the Argus' attention to the fact that there are now a goodly number of Baptist churches in Great Britain which date back beyond 1640. Here are a few of them, with the dates of their organizations: Hill Oke, A. D. 1622; Buxton, A. D. 1626; Bytham, A. D. 1629; Westborough, 1631; Walsden, 1632; Brighthelm, 1633; and Woburn, such A. D. 1639. And there are others. This information is taken from the British Baptist Year-book, and is official.



Family Circle.

ROCK ME TO SLEEP. Backward, turn backward, O Time in your flight. Make me a child again just for to-night!

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pain and shame that were coating down upon her helpless life

CHAPTER V. Of the long dreary days and nights that followed Drury's after-remembrance was always indistinct.

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thinking that if Dick came home he might object to the child's presence in the house and drive him back to his own wretched little bed.

"Shure an' he's afe enough where he is," retorted Bridget carelessly, as she scrambled to her feet and put on her shawl.

"An' now O'ra is bidding you good-night," she added, with a stupid grin.

And nodding her head from side to side, she stumbled out of the room and disappeared in the darkness.

(To be continued.)

THE DISOBEDIENCE OF LITTLE DUCKS.

Archie and Grace were waiting to go to a lawn party in the next yard. Peeping through the fence they could see the bright colored lanterns hanging from the trees, waiting to be lighted when it got dark enough.

"What makes it take so long to get dark?" sighed little Grace, smoothing down her clean white dress.

"Let's go and ask mother how long it will be 'fore we can go to the party."

On their way back to the house, the children came across the lawn sprinkler in the grass, throwing up bright drops like a little fountain; there was a soft wet place all round.

"Oh! ho," cried Archie. "Let's play we are little ducks out in the rain."

"Mother don't let us go to play in water with our clean clothes on," said the small woman, thinking of her party dress.

Then they stood and watched the pretty shower, wanting more and more to play with it.

"I'll tell you what we'll do," Archie cried, suddenly, and off he ran to the front hall, with Grace after him.

When mother next looked out the window she saw her disobedient little ducks in a wet mood. Grace was sitting under an umbrella, while Archie, kneeling in a puddle, was playing the lawn sprinkler on her in a big, wide stream.

And the next thing was two wet-eyed little folks in their night-gowns, peeping out of the nursery window at the red and blue and green lanterns scattering over the party they had just been disobeying.

But mother was helping them to bear their punishment by staying in the nursery, too, and telling them stories about ducks big and little.

For one thing, they found out that all little feathered creatures that God has made, they think mother when she says "chuck! chuck! or cheep, cheep!" they know what it means, those feathered babies, and do right away what she says.

"Don't they ever have to stay at home from lawn parties?" asked Grace, putting a shrewd little head down on mother's shoulder.

"No," said mother, laughing. "Their dresses are waterproof, and I think they have lawn parties all day long."—Sunbeam.

ONLY A WORD.

A young girl sat on the piazza of her home, her pale cheek and drooping figure telling of recent illness. She was watching the raking of leaves from the grass, and as the man passed near her with his rake she aroused herself from her languor to say:

AT THE NECKTIE COUNTER.

"Black necktie, if you please." Drummond, the salesman, stared across the counter at the speaker, as if his thoughts were in Egypt.

"What is it?" he said, at last. "Black necktie. Silk."

Drummond threw a box down. The customer opened it. "These are red—no! not silk," he said, quickly.

"Nobody wears black silk now," Drummond said, yawning and looking indifferently at the plain old man before him.

Then he took up the box and threw it back into its place. "Have you some of the kind I want?" asked the old man.

"No; that kind of goods went out years ago. We don't keep 'em," said the salesman, lamely.

"There are plenty of black silk ties," said Sanders, the man at the next counter.

"I know; but what's the good of bothering with an old black number like that? Methodist preacher, I'll bet five to one! but I was telling you about my cousins, the Harts. The three brothers all left the village and came up to town."

They had a railway box, one a banker, and the third a sugar man—all of them millionaires.

"A lucky family! How was that?" "They all had capital to start with. The man with capital wins out every time."

"Perhaps you have neckties—black silk?" the old man said to Sanders. He had been lingering near the counter.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half-amused stare at an evident customer, turned away to gossip and giggle with a sales-girl, Sanders anxiously took down box after box.

"I'm afraid I'm giving you a great deal of trouble," said the old man kindly.

"That's what I am here for," said the salesman, pleasantly. "I'm sure I shall find them."

The box was found at last and a necktie of the right width chosen, wrapped, and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the next week his services would no longer be required by Linton & Co.

Underneath the printed form were the words: "Ability as well as industry capital as well as money. You will fail, because you have neither."

"Who was the old bore?" demanded Drummond, in a fury.

"It was John Colton, the silent partner of the firm," said one of the men—Youth's Companion.

MAYBE HE LIKED IT THAT WAY. "I don't see that a man's got to put through or even help put through every reform movement he talks about about remarked Mr. Reynolds in a mildly judicial manner.

got kinder hot talking. Tany rate, he took off his hat to mop his forehead."

"Well!" questioned the audience, filling Mr. Reynolds' pause as he intended to be filled.

"His head was as bare as an' old's as a needed onion," Mr. Reynolds readily responded.

"That hair restorer might have been all he claimed it was. It might ha' been just the thing for our heads. I don't say it wasn't. But after we saw his head it would have been against common sense to take stock in him or his stuff.

"You see what I'm driving at, don't ye?" "Perfectly," replied the audience, politely and candidly.

CAN YOU?

"Sir," said a lad, coming down to one of the wharfs in Boston, and addressing a well-known merchant, "have you any berth on your ship? I want to earn something."

"What can you do?" "I can try my best to do whatever I am put to," answered the boy.

"What have you done?" "I have sewed and spilt all mother's wood for nigh on two years."

"What have you not done?" asked the gentleman.

"Well, sir," answered the boy, after a moment's pause, "I have not whispered in school once for a whole year."

"That's enough," said the gentleman. "You may ship aboard this vessel, and I hope to see you master of it some day. A boy who can master a woodpile and bridle his tongue must be made of good stuff."—Boys and Girls.

The proof of vitality, and the only proof, is growth.—Ex.

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Children Teething.

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

Sold by Druggists in every part of the world. Teething-syrup costs a bottle.

FEWS—PULPITS.

Church Pulpits of all kinds. Grand Organs, Solid Pipe Organ, etc. for Sale. Write for Catalogue. No. 1, 10th St. N. Y. C.

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Little Ones.

Little Ones.

THE PURPLE EMPEROR.

The purple Emperor dropped from the topmost branch of a big oak and flew out into the sunshine. He was the proudest of all the butterflies, and that was natural, because he was the most beautiful.

He begged his wife to join him as he frolicked about and spread his strong wings under the blue sky. But his wife would not leave her home on the topmost bough. She was minding the eggs she had laid there ten days ago.

"Our caterpillars will soon be hatched," she said, "and you know I must be here to look after them."

"I didn't know," said the purple Emperor crossly, and his purple wings flashed unkindly as he flew above her head, "and if you don't come I shall go and see the world by myself, and I shall not come back for a long time."

Besides being the handsomest he was also the crossdest of all the butterflies, which was a pity. His imperial wife, however, was never very sorry when he went from home. He was in truth very selfish. He never allowed his neighbors to come and see him, or enjoy the view from his own oak branch; and he was always quarreling with the butterfly strangers who stopped upon the wing to wish him good-day.

"The honey in the flowers will be sweet this morning," said his wife, quite good-humoredly, for she was not easily disturbed by her husband's crossness; "you will have a splendid game beyond the wood."

"You do not understand me," said the purple Emperor loftily. "I do not intend to look for honey out in the big world, or to waste my time in playing near the wood. I know of something much better—across the grass where the harebells grow, down the big hill. It is a pity you are so stupid, and sit all day on your branch."

And his wings shone more splendidly than all the purple raiment that was ever worn, as he flew away over the harebells, to the top of the big hill.

There a little brown moth flew away up from a plainain leaf and fluttered respectfully before him and began to speak. But his Majesty was very haughty this morning and would not listen.

"Do not hinder me," he cried; "I am on my way to the pool at the bottom of the hill, where a dainty meal awaits me; I cannot stay to talk to a common moth."

"I do not want you to talk to me," said the brown moth kindly; "I only want to tell you of the boy who sits beside the pool with the great catching-net over his shoulder." But before the moth had finished speaking the Emperor was far out of reach of the friendly words, and was frolicking away to the pool at the foot of the hill, where the boy sat with the catching-net.

What a delicious meal there was in the pool! It was not there yesterday, but the great world, of course, knew the tastes of the purple Emperor and gave him what he desired.

"How greedy he is!" thought the boy on the grass; "how can he feed on such nasty things? I shall not want the net this time."

And he stepped quietly to the pool and took the purple Emperor between his fingers. Before the proudest of all the butterflies had recovered from his surprise, he was in the boy's killing bottle feeling very sleepy, and trying to remember what the brown moth had said at the top of the hill.—Little Folks.

HER FATHER'S HOUSE.

Here, Flossy, dear, sit up and drink this nice broth; it will make you feel better."

"I don't want any broth," said the little sick girl, without turning her head over on her pillow.

The mother set the cup down and bent over the bed anxiously: "Have you been crying, darling? Does anything hurt you? Tell mother what is the matter."

Flossy lips trembled and the tears brimmed over. "Oh, mother," she said, "I heard Mammy Zoe tell Aunt Dinah I wasn't long for this world; and I don't want to die."

"My dear child," mama said, drawing the little rumped head over to her shoulders, "you are getting well wonderfully fast; the doctor says you are entirely out of danger. What do you think 'mammy' knows about it?"

The little patient's face brightened and her appetite for broth came back at once.

"But, Flossy," said her mother, "I don't want you to feel that way about dying; now that you are getting well, let's talk about it a little."

"Oh, mother, dying is dreadful," said the child with a little shiver. "I won't know myself, hardly, if I haven't got this body."

"Jesus will know you," answered the mother.

"Yes, but it will all be strange, mother. I don't know what sort of a place heaven can be, without people like us. They'll just be ghosts, and ghosts are dreadful."

Flossy's mother could not help smiling a little at the child's idea of heaven, but she said gravely: "We do not know what heaven will be like, daughter, but we do know that it will be a delightful place, because the Bible tells us so. Now, suppose your father had bought a new house, and you were soon to move into it; suppose he wanted to surprise you, and so had not told you where it was nor what it was like, but had told you that it was in a more beautiful place, that it was a far lovelier house, wouldn't you be glad to move into it?"

"Oh yes," cried Flossy.

"Now, dear, that is just what dying is: it is moving into your heavenly Father's house."

"I do not think I shall ever cry about it again, mamma," said Flossie.—E. P. A.

The younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. At this, says the New York Press, the older man assumed the air of a patriarch.

"Never ask a woman to mend anything," he said.

"What would you have me do?" asked the other.

"Simply do as I do," was the assured reply. "You haven't been married very long, and I think I can give you some serviceable suggestions. When I want a shirt mended I take it to my wife, flourish it around a little and say, 'Where's that rag-bag?'"

"What do you want of the rag-bag?" asks my wife. Her sus-

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precious are roused at once. "I want to throw this shirt away; it's worn out," I say, with a few more flourishes. "Let me see that shirt," my wife says then. "Now, John, hand it to me at once." "Of course I pass it over, and she examines it. "Why, John Taylor, she is sure to say, 'I never knew such extravagance. This is a perfectly good shirt. All it needs is—' And then she mends it."

THE PAYING BUSINESS MAN... (Small text advertisement)

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ORDINATION.

On June 28, 1904, a council composed of the following brethren T. J. Duvall, J. J. Willett, D. F. Shacklett, W. H. Setser, W. H. Bruner and S. H. Tabb, and representatives of neighboring churches met in council with Salem Baptist church, Meade county, Ky., to consider the propriety of setting apart Bro. Judson Hickerson to the full work of the gospel ministry.

The council became organized by choosing Bro. D. F. Shacklett as chairman and S. H. Tabb clerk. The examination of the candidate was led by Bro. J. J. Willett. The candidate having given satisfactory evidence of conversion, call to the ministry and orthodox views of Scriptures, the church authorized the council to proceed with the ordination, and Bro. H. was duly set apart by the laying on of hands to the great work of the ministry.

Eld. T. J. Duvall preached a very appropriate, strong and helpful sermon from John 1:6 and 7. There was a man sent from God... that all men through him might believe.

The charge to the candidate was given by S. H. Tabb. The charge to the church was delivered by Bro. W. H. Setser. Presentation of the Bible by Bro. D. F. Shacklett, emphasizing the thought of making it the man of his counsel.

Prayer by Bro. W. H. Bruner, a very impressive and heart-felt petition.

Bro. Hickerson is a student of William Jewell College, and has been called to work in Missouri. He enters the work with glowing prospects of usefulness, concentrated, earnest and of good talents. We are hoping to hear good things from his labors.

May God lead him out into large places of usefulness that many may be won to the Lord Jesus Christ through his work. R. H. T.

THE PRESTRIDGE-CORBIN MATTER.

In the Western Recorder of June 23rd, I saw the name of J. N. Brock used in connection with some charges made against Rev. J. N. Prestridge. I was a member of the presbytery that organized the Corbin Baptist church. (My name is J. I. Brock and not J. N.) I think it just to all parties to give the facts in the matter.

First, I wish to say that Bro. Prestridge did not have articles of faith inserted in the constitution of said church which made it alien immersion and free communion; neither did he suggest such articles.

When the presbytery, which was composed of Elders J. N. Prestridge, R. A. Mahan, Wm. Cleveland and Deacon Wynne and myself, went aside to frame a constitution for the church, Bro. Prestridge produced a minute of the Mt. Zion Association which contained the articles of faith of said Association. Bro. Prestridge proposed that we organize the church on the first twelve articles, leaving out the rest. Bro. Mahan proposed that we add those to the twelve which left no uncertainty about the church being close on baptism and communion. Bro. Prestridge objected, and gave as his reason that if the church was organized under those articles she could not receive members from three-fourths of the blue grass churches, and they would be a source of trouble to the church as long as she retained them. At this juncture I pro-

posed that we compromise by organizing the church on the twelve articles proposed by Bro. Prestridge. Then the church could add such amendments to her constitution as she thought proper.

So it was agreed upon, and the church was duly organized on the twelve articles. I have been informed that the church afterwards added to her constitution the articles proposed by Bro. Mahan and objected to by Bro. Prestridge. These are the facts briefly, as I remember them.

Yours truly, J. I. Brock.

STATEMENT FROM ELDER R. A. MAHAN. In the organization of Corbin Baptist church, Bro. Prestridge came with a minute of Mt. Zion Association which had the last four principles marked off. I as pastor wanted the wording changed from Association to church and adopt them. Those two which referred to communion and baptism as close as. He said if they were adopted they would debar three-fourths (I think) of blue grass members should they ever wish to unite with Corbin. He also said they would always be a source of trouble and annoyance to the church.

R. A. MAHAN.

RECENT ADULTERATIONS.

BY PROF. WILHELM J. TESTER.

The majority of the people do not realize the extent of food adulteration, and even when they do, they are too frequently unwilling to pay the few extra cents for a well known brand, which by chemical analysis has been declared good. They will time after time be carried away by the gift of a dish or a cook book and then throw away enough spoiled material to have purchased a good article plus the so-called gift. It is also true, of course, that paying a high price for an article does not always insure its purity. But neither does buying an article of a well known firm always mean the highest price, and after a manufacturer has established a reputation for honest goods he seldom feels that he can afford to lose it. But in general, because of lack of scientific knowledge, people are at the mercy of the manufacturer.

Living in Iowa, which is unprotected by pure food laws, we undertook last year to investigate some of the products of the market. In order to obtain as great a variety as possible and to create an interest throughout the state, the pharmacy college of the State University of Iowa advertised that they would examine, free of cost, all samples suspected of adulteration which were submitted to them. This, as we thought, generous offer did not meet with the response we had hoped for, but enough samples were received to convince us that Iowa needs protection. True, some of the adulterations were harmless, as for instance a sample of orange marmalade sweetened with glucose which had been guaranteed to the grocer as pure. In this case the grocer wrote to the manufacturers, stating his suspicions. They requested him to submit a sample, which he did, and received a statement from them that their analysts had found nothing but orange pulp and granulated sugar, as they had claimed. He then sent them our report, and they at once acknowledged the fact that it contained glucose, but stated that it was a mistake of the shipping clerk in sending

the wrong brand, showing thus that they were sending to Iowa material that they knew her sister state, Illinois, would not tolerate. We also found that certain brands of extract of vanilla sold in Illinois and Iowa did not give the same analyses. They were all cheap flavors, but however cheap, we cannot afford to use deodorized wood alcohol to flavor our cakes and ice creams. Essence of lemon was found to be made of citrol instead of oil of lemon, and the manufacturer had not been guilty of using "freshly grated lemon peel" to color as the United States pharmacopeia directs.

One of the cleverest methods adopted for adulteration was observed in connection with a certain brand of flour shipped from an adjoining state. It met the demand for a low price, but the center of each sack contained a liberal amount of corn flour. The idea in placing it in the central part was so that it would not be found in sampling by the usual method, that is, by tapping the side of the sack with the half-round punch. Some buckwheat flour, purchased at the usual high price of pure buckwheat, was placed under the microscope and all efforts to find a single granule of buckwheat flour were in vain.

Every state should be aroused to the importance of the pure food movement and made to feel its responsibility for the good health of its citizens. When the state takes up the matter, the retail man is relieved of responsibility, for he will not accept goods from his jobber that do not measure up to the standard demanded by the law. The demand is then made of the manufacturer to furnish material that can be sold under the laws of the state. This then plunges him into difficulty, for almost every state has a different standard, and he could not begin to meet them all. All this certainly indicates that there must be a general, concerted movement on the part of the Federal government. Uniformity of standards and justice in application can never be brought about except by the much respected power of the United States law.—Sel.

GLORIOUS PRAISE.

The new hymn book prepared by Doctors of Music W. H. Doane and W. J. Kirkpatrick, universally acknowledged to be the most competent in the United States for such work, and published by Harvey & Burnett, has met with most popular and enthusiastic reception. Many leading churches all over the United States have adopted it. Many of the experts and leading critics of hymn books pronounce Glorious Praise the best adapted of all books for prayer meetings, Sunday Schools and Young People's Meetings and church service. Orders came so fast that we were not able to supply our customers, but now we have a large stock, and orders will be promptly filled. Besides the high character of hymns and music, it has more hymns and is better bound than any other book at same price now on sale. Prices, single copy by mail, 35 cts; per dozen, not prepaid, \$3.60; per 100 not prepaid, \$25.00. The book recommends itself. All we ask is for those who need hymn books to see Glorious Praise before ordering any other book.

A full-sized One Dollar package of Vito-Ore—the Ore of Life—will be sent on thirty days' trial to every reader of this paper who requests it. Send the offer made in this issue by the proprietors, The Theo. West Company of Chicago.

SUMMER RHEUMATISM



The idea that Rheumatism is strictly a winter disease, that comes from exposure or cold, is wrong; a spell of indigestion, torpidity of the liver, inactive state of the kidneys, or sudden cooling of the body when over-heated, being frequent causes of an attack. Rheumatism is due to an over-acid condition of the blood and bad circulation. As it flows through the body the blood deposits an acid corrosive sediment in the joints and muscles, and the circulation grows sluggish because of the constant accumulation of acid impurities, and when the system is in such condition Rheumatism is liable to come out at any time, winter or summer. It is hastened and provoked by exposure to cold, damp air, sudden cooling of the body when over-heated, a bad spell of indigestion, or anything that is calculated to further derange and depress the system; but these are only exciting and not the real cause of Rheumatism. It is in the blood, and when this vital fluid becomes overcharged with the acid impurities and is running riot in the veins, an attack is sure to come, whether in summer time or the cold, bleak days of winter. You are a slave to pain as long as the blood is tainted with acid. Liniments and plasters are helpful and useful, but it takes something away this demon of pain.

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I had an attack of St. Vitus Rheumatism in its worst form. The pain was so intense I became completely prostrated. Having heard of S. S. S. recommended for Rheumatism, I decided to try it, and after I had taken a few bottles I was able to hobble around an evening, and my next day I was free from the attack. S. S. S. cured me second and well. All the other medicines have left me, my appetite has returned, and I am happy to be again restored to perfect health.

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aches vanish, and the longed-for relief comes to the nervous, pin-tortured sufferer. S. S. S. contains no minerals, but is guaranteed purely vegetable. Write us if in need of medical advice, which is given without charge. Our book on Rheumatism, telling of the different forms and varieties of this pain-racking disease, is mailed free.

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FROM LEBANON, TENN.

Our church here is sorely afflicted. Within the compass of the past week two of its oldest members and most useful, highly honored and greatly beloved, have been called from their earthly labors and entered into the heavenly rest.

Deacon Seagraves was a native of the town, having spent his entire life in the place. He was a man of devout spirit and left his impress for good on all with whom he lived.

I rejoice to hear that we are to have the editor of the Recorder with us at the approaching dedication of the new house of worship of the Round Lick church on the fourth Sunday in this month.

in great numbers, representing every church in this entire section of country, and will give to the Doctor such a welcome as he has rarely ever been given in life.

Pastor Oakley expects to protract the meeting from that time, and is girding his entire strength and training his forces for the conflict.

J. M. P.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting, 1904.

- Simpson—Providence church, Aug. 2. Blackford—Roseville, Hancock county, Aug. 3. Bracken—Maysville, Aug. 3. Bethel—Auburn church, Aug. 9. Daviess County—Bethlehem church, Mulholland church, Aug. 9. Liberty—Salmon church, Aug. 10. Logan Co.—Bethlehem church, Homer, Aug. 10. South Kentucky—Rocky Ford church, Casey Co., Aug. 16. Shelby Co.—Burr's Branch, Aug. 18. Green River—Beaver Dam church, August 20. Gasper River—Carter's Creek church, Aug. 23. Landmark—Cow Creek church, Aug. 23. South District—Harrodsburg, Aug. 23. Barren River—Puncheon Camp church, Aug. 24. Campbell Co.—Alexandria, Aug. 24. Ohio River—Deer Creek church, Aug. 24. Cumberland River—Waynesburg, August 30. Ohio County—Bell's Run church, August 30. Lake's Creek—Liberty church, Aug. 30. Breckenridge—Goheen church, Aug. 31. Ten Mile—Ten Mile church, Napoleon, Aug. 31. Baptist—Lawrenceburg, Sep. 1. East Concord—Pineville, Sep. 1. Upper Cumberland—Upper Walker's Creek, Sep. 1. Central—Mackville, Sep. 6. Elkhorn—South Elkhorn ch., Sep. 6. Rockcastle—Livingston, Sep. 6. Union—Falmouth, Sep. 6. Bay's Fork church at Antioch, Summer Co., Tenn., Sep. 7. Greenup—Louisa, Sep. 7. Long Run—Pleasant Grove ch., Sep. 7. Lynn—Three Forks of Roanoke Creek church, Sep. 7. Owen—Carter's Fork church, Sep. 7. South Cumberland River—Sim church, 10 miles from Burnside, Sep. 7. Booneville—Riverside church, Sep. 8. Greenville—Union church, Breathitt Co., Sep. 9. Stockton's Valley—Clear Fork church, near Albany, Sep. 10. Boone's Creek—Kidd's church, Sep. 12. Freedom—Albany, Sep. 12. Crittenden—Grassy Run, Sep. 14. Nelson—Rolling Fork ch., Sep. 14. Russell's Creek—East Fork church, Metcalf Co., Sep. 14. Sulphur Fork—Sligo 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., Laintown, Sep. 16. East Lynn—Liberty church, Green Co., Sep. 21. Salem—Brandenburg, Sep. 22. Goose Creek—Paynes, Knox Co., Sep. 22. South Union—Pleasant Hill, Whitley Co., Sep. 22. Three Forks—Hazard, Sep. 22. East Union—Boston ch., Oct. 27. Concord—New Liberty, Sep. 28. Edmondson—Brownsville, Sep. 28. Goheen—Caseyville ch., Sep. 28. Severn's Valley—Middle Creek church, Sep. 28. South Concord—Fallowship ch., Sep. 28. Laurel River—State Lick church, Laurel Co., Oct. 1. Little River—Oak Grove church, Trigg Co., Oct. 1. Little Bethel—New Prospect church, Oct. 5. North Bend—Beaver Lick ch., Oct. 6. West Kentucky—Columbus, Oct. 6. Clover Bottom—Clear Creek church, Rockcastle Co., Oct. 7. Enterprise—Dawson, Liberty ch., Oct. 7. Mt. Vernon—Mt. Vernon ch., Oct. 7. North Concord—Salt Run ch., Oct. 8. Franklin—Frankfort, Oct. 10. White's Run—Cave Hill, Oct. 11. West Union—Primarily church, Oct. 14. Ohio Valley—Mt. Olive church, Union Co., Oct. 18. Blood River—Shaking Springs church, Oct. 18. Graves Co.—Little Olive ch., Oct. 28. If changes or corrections are desired, write to the paper. J. K. FURMAN, Secretary. Georgetown, Ky.



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ENDORSED BY PULPIT AND PRESS. It Pays Better.—Should be read by all Christians. Christian Gospel News, June 7, 1904.—Of all the books written on this subject, we have not seen any that we believe is so well calculated to put this matter in the right light as this one. May God bless and use it mightily for His honor and glory and to the warning and saving of multitudes! The Christian Herald, March 3, 1904.—The language is plain but never coarse and is entirely justified by the array of facts which he presents. The Christian Herald, June 20, 1904.—He ought to know, and claims that one who enters the ball room will be pretty sure to bring up at the other place. Gospel Herald, 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 maudlin agitators. Paper Cover, 25 cents. Liberal commission to Agents.

Baptist Book Concern Inc. 642 Fourth Ave., - - - LOUISVILLE, KY. Books, Stationery, Magazines, Colportage Headquarters

DEAR READER: You published in your minutes of the General Association at Campbellville, an account which is very distressing to any one who knows the truth of the matter. I refer to the attack on Dr. S. I. Ford. The whole story was dismissed of about fifty years ago by not only a committee of the best men of the denomination, but a church trial which scattered the unjust charges to the four winds.

My mother was a member of Dr. Ford's church and I was in Mrs. Ford's Sunday School class at the time. Both of us were interested in the publication of Grace Truman, many of the arguments of which had been talked over in the Sunday School class before they were introduced into the story. Some of Mrs. Ford's friends, myself among them, knew of the making of the book from the beginning, and had heard extracts from it while it was being written.

When the whole extraordinary trouble came up, with its preposterous charges of stolen papers, every Baptist in the city sprang to his feet. The church trial, at many sessions of which I was present, was conducted with determined and searching energy. Everybody who knew anything had an opportunity to tell it. It was felt that if the Baptist denomination had been wounded in the home of its friends, the guilty party should not escape. It was a long trial, and when it was finished there was a complete vindication for Dr. Ford. And it is a verdict that has been borne out and justified by years of glorious work that he has given to the service of the Master.

The success of Grace Truman called for further efforts of Mrs. Ford's gifted pen. Her works, founded chiefly on incidents in Baptist history, have been widely read and admired. One of them, "The Deacon's Blind Daughter," an complete story of the life and times of John Bunyan, ran

through many editions in America and England. Fifty years have gone by. In all that time Dr. Ford has been an acknowledged Christian leader. He has been a great worker in the pulpit and the religious press. Only recently East church honored him for faithful services in the past. And yet, when far down towards his ninetieth year, when he has just suffered the loss of a beloved and famous son—that noble and broken heart has been offered the cruel and unwarrantable blow of being arraigned on the charges proved false fifty years ago.

No writer, however good his intentions, should attempt to revive history unless he is sure of his facts. The paper presented to the Association was evidently intended to give a vivid sketch of that old conflict settled so many years ago. The writer should have known, as he might easily have done, that the trial resulted in the triumphant acquittal of Dr. Ford. The matter should be set right at once, as an act of simple justice to Dr. Ford, his family and friends. But beyond any mere personal consideration the integrity of Baptist history should be vindicated.

L. H. WOODBURY, Louisville, Ky.

He who is ashamed of a mean garment will be proud of a splendid one; he who, not content with a slender meal, is disquieted with the desire of a more sumptuous one would also intemperately abuse those dainties should they fall to his lot; he who bears a private and mean condition with discontent and disquietude would not abstain from pride and arrogance should he rise to eminence and honors.—John Calvin.

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### The Farm

and Household

Cornell Bros., of Millersburg, sold recently to Frank Barton 15 yearling makes at \$75 each.

Irvin Mays, of Mackville, bought a pair of two-year-old mare makes from Robert Horn at \$150.

In Mercer county a few days ago Mr. Robert Nave bought 30 mules from Bosta Bros. at prices ranging from \$55 to \$90.

Todd county farmers have organized and passed resolutions to hold their wheat until it is worth \$1 per bushel.

J. H. Rainey and son, Goff, of Bloomingdale, Clark county, attended Mt. Sterling Court. While there he sold a pair of mules for \$250, and one mule for \$125.

Grannis Bros. and Harvey Grannis have sold their cattle for export, to go September and November at 4-3-4 c.—Fleming Gazette.

M. H. Haggard sold to John M. Jones 30 lambs, averaging 91 lbs., at 5-1-2 cents. The lambs were the produce of seventeen ewes.—Georgetown Times.

Mr. Sam Wood, of Hiseville, delivered a lot of fat hogs to Laxarus, Altscheler & Co., last week at \$4.55. Goff & Summers and Lambert Moss bought a good many hogs in the Hiseville country last week at \$3.25 to \$4 per hundred.—Glasgow Times.

Anderson & Spillman, the local millers, have bought about a thousand acres of wheat at 80c per bushel, delivered at their mill near the depot. Gogar & Davis have already bought a number of crops of wheat, which is to be delivered to them at the Danville depot at 80 cents per bushel.—Danville Advocate.

Nearly every nation which has reached a high state of civilization has given national aid to the building of highways. Without National aid no general improvement of the roads all over this country can be expected; for it is not possible, nor is it just, for the rural population to bear the entire burden of taxation necessary for that purpose.

In our opinion the coming crop of tobacco will command a good price. Our judgment is based on the fact that the independent factories must have stock to run their plants, as the Continental this year, after the tobacco had left the hands of the producer, gobbled up everything in sight, leaving the independent concerns empty handed. Grant it that the Continental has sufficient stock to run without the present growing crop—which is not a fact, of course—that mammoth concern will not sit idly by and allow the independents to buy tobacco at a low figure, but will go to the market and buy, therefore the price will continue at a figure that farmers can afford to raise it for.

In a nutshell the situation is this: The independents must have this crop and have it early, and it is not the policy of the Continental to let them have it for nothing. Further, the Continental must have a goodly portion of the new crop to continue in business.—Carrollton News.

### ROTATION OF CROPS.

Much has been said about the benefits derived from crop rotation, but it is a subject which should always interest the farmer, and he needs to do more studying as to how in the best way to rotate. Some farmers have a regular five year (or any other number of years) rotation. They make a certain round in that time. I prefer to change to suit circumstances. I read to-day about a three-year rotation of potatoes, wheat and clover. They may all be had at one plowing. In a good potato country I should think this would be all right. But I should sometimes change to suit the occasion; for nothing is better for the soil than changing the crops. A soil which has exhausted itself in growing a certain crop, will many times grow a good crop of something else, as different plants have different requirements, and it is best to change often, the oftener the better, and not deplete the soil entirely. By rotating different crops and applying what manure is produced on the farm, we keep our land up to the best state of fertility. All plants do not draw on the soil to the same extent, and so gives a change and rest as we rest by a change of labor.

By rotating, each crop improves the soil and helps the succeeding crop. That is if rotation is practiced in the right way. Some people do not like some kinds of crops, because they think it injures the soil for future crops, and one crop which they object to is millet. Three years ago I had a piece of millet; the ground was plowed in June, a fine mess of green weeds was plowed under, and the ground fitted finely, harrowed five or six times, and millet was sown. It was only common ground, was rather well run in corn in preceding years. In September I harvested 24 loads from eight acres. It was then that some said that this piece of ground would not be worth anything for several years. As soon as the millet was removed I sowed timothy and harrowed twice, and ever since it has been the finest meadow on the farm. The millet did not hurt the ground, that I can see. In rotating different plants we change the feeding area in the soil, as many plants feed near the surface, but clover and such send the roots deep and bring plant food near the surface, and also get nitrogen from the atmosphere and store it in the roots. So if clover is plowed, all this increased fertility is used for the benefit of future crops.

In rotating we should always use clover whenever we can. It is the crop which counts in the rotation. It will pay farmers the best kind to sow more of it.

By rotating we are more apt to have less weeds and less plant diseases and insects which injure the plants; for this reason alone we should change. Soil well tilled is more free from these drawbacks than others. The way I like to rotate, is when the ground in a certain field is ready for another crop, to plant just what is best to suit the occasion, all things considered. Of course, I plan ahead, but often make changes as conditions change, and so I do not like to have any iron-clad rule to go by. At planting time we know better what we need than we do before, and should try to get it. Plan and manage as best you can and manage better every time you move over the ground. The main point in rotation is that it in-

creases the productive power of the soil—I call this the main point because I always consider it the greatest with me.—Cor. Epitomist.

### WEANING LAMBS.

Weaning lambs is something that is very seldom given any consideration by sheep breeders. Lambs are usually permitted to run with their dams until the latter object and then there is a weaning by the natural process. While this seems to be the easiest way to wean lambs, it is not considered the best, says the American Stockman. Lambs should be given every opportunity to do their best the first year, and a great deal depends on how much they are checked in growth at weaning time.

That there be no check in the growth of lambs at weaning time the matter should have some consideration that will keep them improving. By providing lamb creeps they will soon learn to eat some grain or ground feed. When the lambs are four months old they should be weaned. It is best for the ewes and also for the lambs. If lambs have learned to eat well, they should be given the same quarters they are accustomed to and the ewes should be put on dry feed and kept up. It will be better to have them put in a barn out of sight of the lambs or there will be more demonstration. By putting the ewes on dry feed and not very much of that the mothers will soon dry up. If giving the lambs the best pasture and access to feed all the time they will soon take to it and will receive but a slight check to their growth.

### HORSE STALLS.

There is such a thing as being too good to one's horse when it comes to making stalls. Naturally one might think that the wider the stall, the more comfortable the horse would be. But the wider stall may be more dangerous after all. The horse is more apt to try to roll in a wide stall and is more in danger of getting fast than he would be in a narrower stall. A medium width is best.

Then, dark stalls are unhealthy. Light is a great foe to foul germs. Just as much sunshine as possible should be let into every stall where a horse is confined.

The sight of many good horses has been prematurely injured by dark stalls. Constantly staring at a blank wall would sooner or later affect the sight of any one, man or beast.

The drainage of the stall is often overlooked. Liquid manure will soon become rank and putrid if allowed to remain under the horse. Plenty of bedding should be used to absorb all this liquid.

No nails should be allowed to protrude into the stall far enough for a horse to get against them. Look out for these.

A couple of hooks, one on each side of the stall and high enough to be out of reach of the sides and back of the horse are handy to hang the lantern on when cleaning the animal before daylight or after nightfall.—Farmers' Home Journal.

Sawdust is turned into transportable fuel in Germany by a very simple process. It is heated under high steam pressure until the resinous impurities become sticky, when pressed into bricks.

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Items of Interest

News the World Over

Dowie has had a hard time in his great trip. The Australians mobbed him; the French laughed a little but paid no attention to him whatever, not even going to hear him. Then he went with a great flourish of trumpets to London. He sent some of his bodyguard in their white uniforms in advance. But of his stay in London the Daily News says: "No retribution could have been more just, more sudden or complete. He was here for less than 53 hours, and most of the time was spent in vain search for shelter. He came up Saturday morning bubbling over with patronizing importance. He fled on Monday under an assumed name and the protection of the police which he, in his fear, thought necessary, although there was no real need for it."

The British government appoints the commander of the Canadian army. This has been Dundonald, a distinguished general, but who has all the proverbial British arrogance. He drew up a list of officers he wished appointed to command the new regiment and sent them for approval to the Cabinet. One name was struck out, and Lord Dundonald made a speech denouncing Mr. Fisher, the Cabinet Minister, for cutting out that name. The Canadians revere this arrogance with great indignation.

The Premier, Sir Wilfred Laurier, in the Canadian Parliament, thus answered Lord Dundonald: "We are not accustomed to being dragged in this country. He must learn that this is a responsible government, and that when he sends recommendations to the Council it is the right of the Ministry of Militia, if he does not approve of them, to strike off any name." Dundonald's recall is demanded, and it is to be hoped a man of more wisdom will take his place.

Holland and Denmark have made a treaty in which they agree to refer to the Hague tribunal every difference which they do not succeed in settling by ordinary diplomacy. This is the first treaty covering every cause of dispute which has been made. It is to be hoped this example will be followed by other nations.

The Examiner tells of a father whose son was hated at college, the name of the college not being given. The father has sued the college for \$10,000 damages on the plea that he entrusted the land to the college for his protection, and that the college betrayed the trust. If he recovers damages, raising what comes to a speedy close for the college will then find it is possible to stop it.

The behaviour of well-dressed women in New York City some months ago was so much denounced in the papers it was hoped the disgraceful scene would not be repeated. Then a recent crowd of women striving to church to be married, the groom being an English lord. A mob of well-dressed women stopped the carriage, crowded around it, insisted on handling the dress and veil of the bride and behaved like hoodlums.

A young couple of Philadelphia were married last week, and in order to have a quiet wedding went to a country church. But a mob of women attacked and overcame the men who were guarding the church door, and not only made free with the clothes of the bride, but tore the decorations to pieces for hours. At length the church was closed by the police, but with much difficulty. Such mobs need to be arrested and fined.

The average crop of potatoes in Germany is 55,000,000 bushels; 20,000,000 of these are used to make alcohol. This alcohol is used in street lamps and in chandeliers, being cheaper than gas. It is used also for heating and cooking purposes, and in motors with oil and water. The use of it is rapidly increasing. It is a pity that all alcohol is not used for such purposes instead of to sadden men's brains.

Some time ago at a big medical meeting in London, Prof. Koch, of Germany, took the ground that tuberculosis or consumption is caused by a germ of the same disease in man and not communicable to man. Lord Lister seems when he finished, and while supporting it differ from their distinction and good, could not find Prof. Koch's report satisfactory. Afterwards a commission was appointed consisting of distinguished physicians to investigate, and they have made a report to the effect that Prof. Koch was wrong, and that bacteria tuberculosis is communicable to man.

DEATHS.

For actual obituaries see lowest on obituary column of 100 weeks ago. We charge one cent a line for all over 100 words. In-voice bills are sent weekly. We will be glad to send you at once what the charge will be. Unless the money accompanying notice, it will be brought down to 100 words.

LAWRENCE. Martha C. Lawrence, wife of Rev. G. H. Lawrence, of Smallhouse, Ky., passed from this world to the home of the redeemed, June 14, 1904. She was the daughter of J. T. Moxley. Was born Dec. 8, 1837; professed hope in Christ, 1854, and was baptized by her husband. And her hope in Christ was the anchor of her soul in the hour of death. While her physical life was ebbing away under the chilly hand of death, her spiritual life brightened and strengthened under the power of the spiritual life through Jesus Christ. She expired here as if being happy, while death was putting his chilly image upon her face. W. P. BENNETT.

BENNETT. Sister Gabriela Bennett, wife of R. H. Bennett, departed this life June 30th, 1904, having lived to the age of 36 years and one day. As the disease advanced she expressed great desire for her husband's conversion. God gave her this desire, and she honored Him in return with a consecrated being and a devoted life. Her latter days and death were victorious. With a clear mind, she made arrangements for her own funeral; said many soothing and comforting words; made her pastor see "the gates" stand ajar for a sinner "saved by grace." Calmly, sweetly and submissively she accepted her Father's will as expressed "place" in "Father's house," where there is room for those left and so all a house of "many mansions." Shall we all assemble there? What a glorious possibility! J. T. Lewis Pastor.

LASTUTTER. Mr. John Lastutter was born at Great Creek, Switzerland county, Ind., May 26, 1817; was married to Miss Delilah Robertson in Indiana, October 1, 1837. Ten children were born to them, three sons and seven daughters. He died at his home and was buried in the First Baptist church, Nashville county, Ky. Little Mary had been a sufferer for several months, and had been given all the attention that loved ones could bestow. The sweet baby face is missed, but God knows best and will care for his own. In this and we commend the bereaved one to Him who death all things well, and who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." A. J. FORNER, Pastor.

Southville, Ky., June 27. "Meantime, though you may have made yourself necessary, possibly even indispensable, you are never to mention wages. You can afford to wait, for that is a matter that will take care of itself. By and by there will be a vacancy on a rival paper. See reporter, you see, and you will see the bearer of one, and you will be offered the place at current wages. You will report this good fortune to your city editor. He will offer you the same wages, and you will stay where you are. After that, when higher pay is offered you on another paper, you need not take the bait. The religious employer is willing to keep you at a like price." The young fellow was not looking for such instructions as these, but he kept his promise, and he got the place he applied for. Inside of thirty days he was on the regular staff of the paper. How good the regular offered him a place, with a salary attached, of course. He followed Mr. Church's orders, and was offered the same salary by the paper with which he was connected. He stayed. His salary was raised occasionally, and now he is editor of a daily paper in a Southern State.—Unknown.

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Newport, Ky., Feb. 22, 1904. Mr. Henry Burnett, Mgr. Baptist Book Concern Louisville. My Dear Bro.—The Doctrinal Library has become an inspiring factor in our church life. It furnishes just the information for which so many yearn. In a quiet, unostentatious, yet positive way, it makes intelligent, loyal Baptists and prepares them for a wise defense of "the faith once for all delivered to the saints." It also works wonders among those not Baptists. An honest reader usually finds it imperative to change his church affiliation. From a blessed experience with the Doctrinal Library, I cheerfully commend it to others. Fraternally yours, C. M. THOMPSON.

Cincinnati, Feb. 15, 1904. Baptist Book Concern, Louisville, Ky. Dear Bro. Burnett: Yours of 12th inst. received. I have circulated at my own expense placing the books where I thought they would do most good among our people more than 200 copies altogether of such books as the "Young Professor," "Baptist Why and Why Not," "Life of Yates," "Grace Truman," "Theodostia Earnest" and "Hissem Star Book," besides a number of tracts. I believe this literature to have been most helpful in confirming our people in the faith and practice of the Baptists, and as well a stimulant to their missionary zeal and effort. While I have given the books away, I believe the Library plan a good one, and should be pushed. Many other books could be added aside from those named, and if well circulated such Library would be especially helpful on fields where the pastor has but little time for visiting among the membership, as is the case with me. Use any part of this letter you see fit if it will help along your "Library Idea." Yours fraternally, A. LOGAN VICKERS.

Louisville, Ky., Feb. 19, 1904. The Baptist Book Concern, Louisville, Ky. Dear Brethren:—I desire very much that my people be rooted and grounded in the truth. Nature hates a vacuum, and if we are not supplied with the true, the devil will surely furnish the false doctrines. I deem it my duty, therefore, to see to it that not only the truth be taught from the pulpit and by house to house visitation, but that the church or Sunday School purchase good, clean religious books, setting forth the great doctrines for which the Baptists stand. Your doctrinal books are being used with much satisfaction, and I heartily commend them to those who desire that their people "earnestly contend for the faith which was once delivered unto the saints." Very truly yours, GEO. W. CLARKE, Pastor Southgate St. Baptist Ch.

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Items of Interest

From the United States

The Democratic National Convention met in St. Louis. While it was not an uneventful in talking, when it came to voting it almost settled the nomination of William H. Taft...

The Prohibition party nominated Rev. Silas Swallow, of Pennsylvania, for President and Gen. W. Carroll, of Texas, for Vice-President.

The delegate to the Democratic Convention who was the center of attraction was William J. Bryan. But while it was evident from the first that the Democrats enjoyed his marvellous eloquence...

George F. Watts, one of the most distinguished of English painters and sculptors, has died of leucemia. He was born in 1817, and when only twenty years old had shown his artistic genius...

Kentucky lost one of her best loved sons when Gen. Joseph H. Lewis died on the 6th of his lance near Georgetown. He was one of the heroes of the war...

Dr. James K. Young, a prominent Philadelphia surgeon, has operated upon a child whose leg was paralyzed. He cut out the dead part of the nerve in the leg and grafted in a living nerve on the other side of the leg.

Two College Presidents, Raymond of Union College, and Reed of Dickinson, in their address on commencement occasion, took a similar line. They pointed out "the passing away of popular control in our politics, the increase of power of the 'machine,' and the perils of another revolution."

SEPTICEM CURED

Many of our readers troubled with rheumatism, neuralgia, sciatica, etc., will be glad to learn that the cure has been discovered. It is a simple, natural, and safe remedy...

The Simplon Tunnel under the Alps has been completed. It is over twelve miles long, and the difficult construction was enormous, but it had been completed in six years.

WORLD'S FAIR VISITORS

The underground can furnish most rooms in its own home, or in houses near by. The number of visitors from each country, cars and restaurants connected, J. C. Armstrong, 202 Broadway, New York.

Among those whose names have been put in the American "Hall of Fame," there is not a single Roman Catholic nor a single scoffer.

Dr. T. E. Converse, after thirty years' service, retires from the Christian Observer, retaining his interest. He has earned a rest.

The News-Democrat of Paducah is very much pleased with "Drury," the story of Mrs. Kollston which is running on our family page. The News-Democrat thinks "the story is an interesting one and is written in a style which is decidedly attractive."

TWO IMPORTANT ANNOUNCEMENTS

1. By agreement with the other two Boards and the Woman's Missionary Union, we will not provide this year any assistance for the Southern Baptist Convention...

2. We are having frequent inquiries and orders for the Vitae-Ore, and the price has been raised. It is a natural, hard, adamantine, rock like substance...

WORK AMONG THE NEGROES

Work among the negroes is not a new thing with the Baptists of the South. The Southern Baptist Convention has always recognized and emphasized this work, and carried it forward to a greater or less degree.

The work will still have its delicate features and its difficulties. Plans for so great a work cannot be matured in a day. Time and caution will be necessary for this.

The Home Mission Board carefully considered the problem, and brought to the Convention, at its last meeting, a plan mapped out, in a general way, which the Convention unanimously approved.

At the same time a commission was appointed whose duty it is "to meet the Home Mission Board and counsel with the Board in enlarging and perfecting our plans. The Board has selected Dr. A. J. Barton as assistant, or field, secretary, to lead in this work.

Let us, one and all, co-operate with the Convention in this advance movement. Let us give to the Board and Bro. Barton our prayers and support. Let us trust God and have confidence in our brethren to whom this work has been committed, and things will be brought to pass with which God will be pleased and of which we may rejoice.

JAMES P. EAGER.



for health? Have you been BEATING ABOUT THE BUSH, first trying one remedy and then another, following the lead of others no wiser than thou, only to find that the game will not come within your range? THE PLACE TO HUNT FOR rabbits is where rabbits ARE KNOWN TO EXIST. THE PLACE TO HUNT FOR health is where HEALTH HAS BEEN KNOWN TO BE FOUND.

YOU ARE TO BE THE JUDGE!

SENT ON 30 DAYS' TRIAL BY MAIL, POSTPAID. Read Our Special Offer

WE WILL SEND TO every subscriber or reader who writes us, mentioning the Western Recorder, a full sized one Dollar package of VITAE-ORE, by mail, postpaid, for one month's treatment, to be given to you this one month's time after receiving the receipt on truthfully saying that you have done him or her more good than all the drugs or dopes of quacks or good doctors or patent medicines he or she has ever used. Head this over again carefully and understand we ask our tax only when it has done you good, and not before. We take all the risk, you have nothing to lose. Vitae-Ore is a natural, hard, adamantine, rock like substance...

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IT WILL DO AS MUCH FOR YOU I cannot express my gratitude for the great and lasting good that Vitae-Ore has done me. I had been taking medicine ever since October, 1902, when I was first stricken down with my disease, a complication of Liver, Kidney and Bladder disorders. I took several different kinds of patent medicines, but none did me any good. My husband then called a doctor. He came a few days, but he did not know how near death's door I was. He then called in a more doctor, the best that country afforded, and one of the best men in the West. He gave me temporary relief. I dragged along all last year, never leaving the bed. In the fall I grew worse and again went to my physician and he treated me about eight weeks. I was almost ready to give up. I did not know how near death's door I was until a neighbor told me after I began to get better. Some one of our neighbors advised me to send for some Vitae-Ore on trial, but I told my husband not to help me with it, as I thought nothing could help me. I then sent for the treatment with my consent, and I now consider it the greatest favor that ever befell me. One month's trial package has saved my life. I think I can safely say that I would have been in my grave to-day had it not been for this Vitae-Ore. I have only taken the one trial package, but I feel that I am as truly well as I ever was. I weighed 150 pounds, but now in only five weeks' time I weigh 110 pounds. I could not give the medicine for all the medicine in the world, and I am not inclined to let the world know what I have to say about Vitae-Ore. I am willing to do all I can to help its cause.

NOT A PENNY UNLESS BENEFITTED

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pain, ill and disease which have defied the method of good and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what it may be, by sending to us for a package. ADDRESS

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Table with 2 columns: Date and Amount. Includes: Total sales of new crop to date, 1904, 56,254; 1903, 71,506; 1902, 80,128. Rejections this week, 1904, 236; 1903, 200; 1902, 533.