

WESTERN RECORDER

Faith, Hope and Love, these three

7th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 4, 1904

NUMBER 35.

Published Weekly
 THE BAPTIST DOCTRINE
 (Incorporated)
 68 South Ave. (Opposite Postoffice), Louisville.
TERMS OF SUBSCRIPTION.
PRICE.—For 12 months, \$3.00; after three months, \$1.00; for six months, \$1.50. Single copies, 5 cents.
ADVERTISING.—Rates of payment is shown in about two weeks from the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.
POST-OFFICE ADDRESS.—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.
SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

ARRAS speaking highly of the Sunday Schools, the *Congregationalist* adds words which parents will do well to remember: "Home training is our hope for strong and well-matured Christians in the generation to come. We must not for a moment admit that the priestly responsibility of the father and mother for instruction and direction of the spiritual life of their children has lapsed."

This various censuses which have been taken in several cities of the attendance at church have shown that the men do go to church in much larger numbers than some alarmists would have us believe. There are found to be more men in the Protestant churches than in the Catholic ones, and the largest attendance of men was found in the non-liturgical churches. We hope Baptist preachers who long for the flesh pots of "daps and seasons" will make a note of this fact.

Rev. JOHN ALDIS, of Beckington, England, is well and retains his faculties at 96 years of age. He is one in whose wisdom Baptists have long had confidence. Deacon Thomas Olney consulted him in regard to calling the young Spurgeon, saying, "All who speak to me about him speak against him." "Yes," Aldis replied, "and so do those who speak to me about him; but when they tell me what the young man says I am impressed with its truth and originality. I advise you to give him a day at Park-street." Deacon Olney took his advice, and that one day convinced Olney and the church that Spurgeon was the man for them.

Dr. CAMPBELL MORGAN is preaching in the Westminster Congregational church, London. This is in a down-town section and the church has been greatly run down. But Morgan always draws a crowd and a crowd of men. The reporter of a London paper went to hear him. He reports the service simple to severity. Four hymns, two prayers and a sermon. "There was no ritual, no adroitious aids to worship," says the reporter, "yet a service that was instinctive with life to the last 'Amen,' a service that bowed every heart in solemn reverence at the feet of an unseen King, sitting upon an invisible throne."

This is another illustration of the fact brought out by the religious censuses which have been taken in the cities. The men go to church where the service is simple and there is no ritual. Why preachers should ever try to "caricature the service in the best of this fact is a mystery.

Faith leads up the cross, love binds it to the soul, and hope keeps it to the end.

Christ's Prayer in Gethsemane.

BY MERTON.

In the garden of Gethsemane Christ was drawing near to the awful scenes of Calvary. His last Passover had been celebrated. He had instituted the ordinance of the Lord's Supper to continue until His return. With His disciples He passes out of Jerusalem over the brook Kedron into the garden of Gethsemane. Amid the dark shadows now gathering thick about Him the great conflict with the powers of evil commences in earnest. Satan and his emissaries have here concentrated their forces. With three of His disciples, Peter, James and John, He leaves the body of His disciples and with the three goes deeper into the shades. Then He leaves these three and goes alone into the gloom. As He meets His fierce enemies His soul becomes "exceeding sorrowful even unto death." The awful conflict was crushing His humanity. In His awful agony blood exuded from the pores of His skin. In His fear and grief He prayed: "Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done." And being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground. Thus He prayed most earnestly but with perfect submission to His Father's will. Now from what "cup" was He seeking relief? Was it from the sufferings of the dreadful night in the city fast approaching? Surely not, for we are told that He hastened to meet them, knowing that they were in the purpose of God. To Him these sufferings were a part of His atoning work, and He was anxious not only to do but to suffer His will. Was it from the agonizing death of the cross soon to occur? Surely not, for He voluntarily and gladly met this. He was glad to reach the cross as that would end all His work and sufferings on earth. Was it from bearing the sins of man? Surely not, for He knew that this was essential to the salvation of man. He came for this very purpose, to "seek and to save the lost."

What then was this cup that He so feared and desired to be removed? It was, as I believe, from physical death then and there. His humanity was falling and the great work of atonement was not yet accomplished. His strength was almost spent. His heart was literally breaking. He feared that He might die before the work for which He came was done. Paul, I think, refers to this in Heb. 5:7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he was a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." This was the "cup" that He prayed to have removed. God heard and answered by sending a bright angel to strengthen so that He could live to reach the cross: "And there appeared an angel unto him from heaven strengthening him." Thus, as always, His Father heard and answered Him. He Himself said that His Father always answered His prayers. He did here. To every thoughtful, loving Christian this garden scene is sacred and full of blessed lessons leading to conversion.

Here we are impressed with the unparalleled love of Jesus for the men of this world. He voluntarily suffered as no being ever suffered that He might atone for man's sin. Well may we exclaim with Watts:

"O for this love, let rocks and rills
 Their lasting silence break,
 And all harmonious human tongues
 The Saviour's praises speak."

This wonderful sacrifice was for His enemies: "But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us." Surely this love was beyond a mother's, the greatest the world has ever seen. It is a love of deepest condescension, of the highest degree. John, in his rapturous joy, calls upon all to "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Such love challenges the admiration of heaven's inhabitants: "Which things the angels desire to look into."

This garden scene also demands of all believers full consecration to Him and His cause. Such love calls for all our talents, time and labors. What an ingratitude would he be who was found withholding from Him under these circumstances! No baser ingratitude could be found in the world:

"If there be a crime
 Of deeper dye than all the guilty train
 Of human vices, 'tis ingratitude."

As the Christian stands in trembling awe looking with tear-filled eyes at this prostrate Saviour sobbing in the garden he feels as never before the tie that binds him to Him. In the fulness of his gratitude he exclaims:

"I'm thine, O Lord, and thine alone.
 I'm thine by every tie;
 By duty's claims, by love's glad choice,
 For thee to live or die.

"There's not an angel blest in heaven
 So bound to thee as I;
 To them thy love its gifts has given,
 For me love's self did die.

"Ye men and angels, witness now
 Before the Lord we speak;
 To him we make our solemn vow
 A vow we dare not break.

"That long as life itself shall last,
 Ourselves to Christ we yield;
 Nor from his cause will we depart,
 Or ever quit the field."

Thus the constant viewing of this scene of an agonizing Saviour in our behalf will have more influence in keeping us constant and zealous in His service than anything else.

Again, we are impressed by this garden scene with the awful doom of those who meet and bear the penalty due their sins. Here the burden of sins almost crushed the Saviour. Will they not forever ruin the impenitent sinner? Sin kills beyond the grave. Listening to the sobbings of Gethsemane no one can think lightly of the iniquity and enormity of sin. None can say that God is too good ever to punish the sinning creatures of His hands. Surely if He smote it so terribly in His Son when He voluntarily assumed it, He will not spare the sinner. To the Christian in the future the cross will be seen with adoring gratitude, but to the sinner it will glitter in angry justice. That cross so full of hope here, there will be the sinner's condemnation. Rather than see

Him or the cross then the sinner will cry: "Rocks and mountains fall on us and hide us from the Lamb." They would rather be buried beneath mountains of rock than meet the eye of that Saviour in the day of judgment. Then all hope is lost. Then shall be heard the awful cry: "The prayers of Jesus, the Son of God, are ended!" Christian reader, let us love Him and ever manifest that love in a life fully consecrated to Him and His cause. Are you yet a sinner? Surely if this suffering Saviour will not melt your heart in contrition it is hard indeed.

"When thy mortal life is fled,
 When the death shades o'er thee spread,
 When is finished thy career,
 Sinner, where wilt thou appear?"
Re-pent, believe and live!

MAMMON IS THE ENEMY. Religion has more to fear from the acquisitions that unite the churches to the world than from the inheritance that divide the churches from each other.

"United to heaven in our creed; united to the world in our conduct," are words that fairly represent the meaning of the theory that a new heaven and a new earth are to be created by the organic union of two or three churches.

It was righteousness escaping from the collective creed into the individual conduct that fought the beasts at Ephesus.

It is righteousness bearing the fruits of love, joy, peace and self-sacrificing integrity in the individual lives of believers that will do more to regenerate a sin-cursed world than all the spectacular talking bees that can discuss organic union.

Salvation does not come by shouting, and righteousness, either in church or state, is not to be established by talk. The tendency of this degenerate age is to talk, talk, and do not much else.—Sel.

The idea that education is in itself a morally uplifting power has taken deep root in the American mind. To hear the panegyrics on the public schools one would imagine that all that is necessary to make people good is to educate them. No more conclusive disproof of this has been given than the observations of Mr. S. Hall Young in Alaska. He says: "One thing that impressed me was the futility of a mere secular education to safeguard a life from moral failure and ruin. I knew many college bred men, some of them educated in Oxford and Cambridge, or in Yale, Harvard, Princeton, who are now saloon keepers, bar-keepers, superintendents of a faro table or the mere hangers on and stokers for saloons and gambling halls. The worst savages I have ever known—the most filthy, hopeless, irreclaimable savages—were educated college-bred men from Christian communities."

Wait on the Lord in humility of heart, that thou mayest daily feel the change which is wrought in the heart and conscience by the holy, eternal, ever-living Power; and so thou mayest witness, "that which is born of the Spirit, is spirit." And then thou wilt feel that this birth of the Spirit cannot fulfil the lusts of the flesh, but will be warring and fighting the good fight against them; and thus, in faithfulness to the truth, and waiting upon the Lord, thou shalt witness an overcoming, in his due time. Oh, the conquering faith, the overcoming life and power of the Spirit!

Self-conquest is the greatest of all victories.—Plato.

QUESTIONS ANSWERED.

By SONS.

A brother says he wrote a question a month before and I had not answered it therefore he thought I had not received it. His question was in regard to the exposition of a verse of Scripture. I wish he could see my drawer! Questions in regard to matters of discipline I try to answer promptly, unless I have recently answered a question covering the same ground. But I am often a year behind on questions of exposition. Here is a question I have had on hand for more than a year. There were other questions from the same brother which related to church action and those I answered long ago.

This question is, "Whom does the elder brother in the parable of the prodigal son represent?" I suppose the thought in the brother's mind is in regard to whom in our times the brother represents. For it is perfectly plain that in the parable as spoken to those who heard it the elder brother represented the Pharisees and scribes who murmured because "this man receiveth sinners." It was in answer to their murmuring that he spoke the three parables given in the chapter.

The Pharisees held justly that these sinners were lost and guilty souls. They were their brethren, the seed of Abraham and not Gentiles. Yet they were angry because the Lord called them to repentance, changed their hearts and made them good men. The Lord holds up before them a triple mirror in two parts of which the contrast between their behavior and that which is natural and usual among men is shown; and in the last and strongest of the parables they are shown the meanness of their conduct in the character of the elder brother. They were angry because lost men were found and restored. Yet when only a sheep was lost the shepherd went forth to rescue it, and when he had succeeded his friends and neighbors rejoiced with him.

And this joy was for the rescuing from a death of suffering in the wilderness an animal without a soul. How strong the contrast with their behavior!

The second parable is in one sense stronger. The money would not suffer as the sheep would do. But the woman valued it sufficiently to search with all care and diligence for it. And her neighbors rejoiced in her joy. But while in heaven there was joy over a sinner that repented, these Pharisees so far from rejoicing were murmuring! These sinners whom the Lord had saved were nearer to the Pharisees than sheep and coin. They were, as I said, the seed of Abraham, their own brothers. Yet were they murmuring because these men were giving up their sins, and becoming good men. Their conduct was well represented by the elder brother in his pitiful meanness and hardness of heart.

The elder brother is a type of those who are indifferent to the salvation of souls; who sneer at the ones who are laboring for their salvation, and who think of the cost to themselves. They have no joy when the lost are found and those dead in trespasses and sins made alive. They do nothing for their salvation. Every man who reacts this and who is doing nothing for the salvation of those nearest to him may see himself as the angels see him in this elder brother. It is especially true of those who are near—children, relatives, business associates, neighbors, employees, servants. These are the ones whom God has placed within our influence, and bound to us with ties more or less close. He does not hold us responsible for their salvation, but he does hold us responsible for doing all we can to lead them to repentance. Our duty in this thing will cost us not the price of a fatted calf and the best robe, but time and thought and prayer and patient striving. When we refuse to give these—wherein are we nobler than that elder brother?

"A brother claims to have belonged to a Baptist church years ago and afterwards joined the Presbyterian church and later the Methodists, and preached their doctrine for a number of years. He now comes to the Baptist church and asks for membership with them. What steps ought the church to take in the case?"

The brother does not say whether this wanderer asks membership of the church to which he had previously belonged and from which he was excluded, or to some sister church. If his application is to another church, the thing for that church to do is to tell him to go to his old church with his repentance for his straying and his request for forgiveness and restoration, be restored to their fellowship and get a letter to the church which he wishes to join. Baptist churches are usually long-lived, and it is not probable the church has become extinct. It is treating a sister church in a most unbecomingly way to receive an excluded member without requiring him to go and be restored to her fellowship. Moreover, requiring this is a good test of the sincerity of a man's repentance. To say that a man is sorry to strangers or to those who did not know the circumstances of the exclusion is much easier than to beg forgiveness from the old church. And the fact that a man is not willing to go to his old church for restoration gives strong reason to believe his repentance is not deep and sincere.

But if his application for membership is to his old church which excluded him, the church would do well to examine him thoroughly. She must be well satisfied as to the sincerity of his penitence, and his present strong faith in Baptist doctrine. There is strong presumption against his having been a regenerated man in the beginning, as he has shown himself so unstable. Therefore it would be well to have him relate his experience of grace. If convinced that he is a child of God and that he is now a Baptist, the church should restore him to her fellowship, but should not ordain him to preach. He has shown himself too easily blown about by every wind of doctrine for the ministry.

Spurgeon's Pastors' College.

EXTRACT FROM ADDRESS BY DR. NICOLL, EDITOR OF "BRITISH WEEKLY."

It has been my privilege during the past year to travel much more in the country than usual, and I have come more into contact with Nonconformist ministers and their work; and wherever I met a pastors' college man, I felt I was all right, as I knew I had got a staunch man, and a lover of the gospel. (Laughter.) I love very much the name of Pastors' College, and I am firmly convinced that Nonconformity in the coming days will have to take special care of and pay loving attention to this institution, and any like it.

WE HAVE BROUEN VERY WELL WITH THE BAPTISM OF FIRE.

There is great value in an institution like this which gives men the training for direct Gospel preaching to the people. I like the Pastors' College also for this—because the very name of it lays stress on the fact that we must never forget—that the primary qualifications for the Gospel ministry are spiritual. I am not going to speak against learning, culture, or intellect. Far from it, I wish we had more. But it is the spiritual that comes first. What does the name "Pastors' College" mean? I think, first, it means that the pastor is not a sheep, but a leader. Dr. Dale said almost the best thing about Mr. Spurgeon that I ever knew. He said Mr. Spurgeon always spoke with a full sense of his own free justification before God. How true this is! He knew that something had happened to him, that he had been loosed from his sins in the blood of the Lamb, and that he had been delivered from this present evil world and translated into the kingdom of God's dear Son. He knew it, and you could hear it in every tone of his voice. I have heard sermons in which the minister has invited his people to join him in the rough climb over the rough road. He has said, "We will comfort one another, and see if we can together traverse it." But the

true pastor leads his people like a flock, and though he may be almost overcome by discouraging clouds of confusion, yet at the back of all and at the end of all there is something he knows. "We know that we have passed from death unto life." And there is another thing about the Pastors' College which is very clear to me. It is recognized that the true pastor has what Spurgeon had in so prominent a degree—a zeal for souls. Do you know I never could distinguish between a zeal for Christ and a zeal for souls, but I rather think they are the same thing. An intense love for Christ means an intense love for souls, also. At any rate, Mr. Spurgeon had this love for souls. How often on Saturday night, during my ministry in Scotland, when the sermon had been prepared and laid upon the table, but my heart was cold and faint, I have gone to a volume of Spurgeon's sermons, and after I have read through five or six, I have at once wanted to preach. My lips were on fire. On going to the library of a minister I always look to see if it contains any volumes of Spurgeon's sermons, and I have often presented ministers with these volumes, for they give you a feeling that every time you stand up to preach, you may, by the blessing of God, speak

SOME WORD THAT WILL CHANGE SOME HUMAN LIFE FOR EVER.

a feeling that you may never have another chance, a feeling of urgency, a feeling that procrastination is the thief of eternity; and that is what is wanted.

And when I say, "Now, repent," I know that is the word of the Gospel. Believe is the word of the Gospel. These are the old words of evangelism, by which Whitfield and Wesley reanimated the people—"Repent, believe, and be comforted now." What have we been doing to allow such a misconception of the Gospel to arise among the working-classes? They say to us, "You ministers preach about a happy life to come, but we want a happy life now; we can not wait for the hereafter." Do not we preach that? If we do not, we have missed the meaning of the Gospel. For how does it read? "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall have everlasting life." Have it now; have life! I may go to the richest in the world, and the most weary, and say, "If I can give you rest, what will you give me?" and the answer will be "Take all and everything." John Stewart Mill, when a young man and a great reformer, awakened suddenly to the great truth that if all his reforms were carried people would be no happier, and it made him unhappy. And the literature of to-day is pessimistic and melancholy. We say to the people, "We will give you life;" and is there anything men covet more than life? What would we not give to be filled again with the fire and buoyancy of years ago? And this is what the Gospel provides now. We can say to the people, "You came in here weak and wounded by the load of circumstances, and we give you that elixir of life which will show you how the Spirit can transmute circumstance, and make you more than conquerors through Him that loves you." I do cherish a dream that the day will come when every time the preacher stands before the toilers of London, and everywhere, he will say, "We have something for you now, the greatest thing that can be given." And the Gospel is more than an escape; it is the grandest of all opportunities. It pleases me to think that these things are remembered in the Pastors' College and among its students. There is another thing about the true pastor. He not only calls the wanderers home, but he watches for souls as one who must give an account. And I have another dream; it is that the day will come, and I think it is nearer than it used to be, when Christian people will find it natural and interesting to talk to each other about the things of God, the things of the soul, the great salvation, and their divine help against the world, the flesh, and the devil. These things will yet be to them more interesting than anything else.

THAT DAY WILL COME

A day when the minister will not merely talk to the people about their ailments, or about the politics of the day, but will ask, "How has it been with you?" That is a delightful phrase, I love it: "The Lord's dealings with the soul." And the minister will ask, "What have been the Lord's dealings, or the devil's dealings, with you?" When the day comes to pass that these questions are the chief concern and are felt to be infinitely the most interesting, we shall see souls growing, and the church strengthened as never before. I am sure, gentlemen, if you who are young are faithful to Christ, and to your tutors, you have a great work before you. You will have your trials. Did you expect to live without trials? But you will be upborne if you keep near and live in communion with Christ through the Holy Ghost. The most memorable dying words that I can recollect as ever having been spoken by a minister, were these, "I have had many messages from the Spirit." If you can say that when your life story is over and told, and when the book comes to be sealed with the last clasp, it will be well with you indeed—"I have had many messages from the Spirit."

Living Sobriety, Righteously and Godly

The Christian has a past from which he has turned, in repentance and gratitude, under the impulse of God's regenerating Spirit. The apostle reminds us that that past is not a lovely thing to contemplate, and that there is a distinct difference between the old life and the new.

The Christian also has a future to which he looks forward with kindling hope and expectation. It is the blessed hope and the bright appearing of the Lord Jesus Christ. Here in this present life he stands, denying ungodly lusts from which he has turned, and anticipating the bright and beautiful things of a golden and glorious future. These words tell us how one should live, practically, just now and here.

First, he should live soberly. This may refer to his thoughts. He should have sober-mindedness, taking a sober, grave, thoughtful view of life. Alas that so many are giddy and frivolous, living without any proper view of life and its responsibilities. It is especially important that one's mind should be well-balanced. As a man thinketh in his heart, so he is. One can not have a grave and well-poised mind without showing it in his words and actions, and, on the other hand, he who is shallow and giddy and frivolous and worldly in his thoughts will show it in his daily life, as sweet waters will flow from a sweet spring, and bitter waters from a bitter spring.

But again, he should live righteously. This has reference, of course, to the words and actions of the outer life. They should be in accordance with God's holy law. They should be right and good. Before God, and in reference to him, they should be obedient and reverent, and conformed to his holy commandments. He who thus lives before God will also strive to live as he ought to with his fellow-men, and will treat them justly and honorably and kindly. He will keep the Golden Rule. He will do to others as he would they should do to him. He will love his neighbor as himself. He will do good and not evil. God's revealed word is the standard of right and righteousness, and to this he will conform his life.

He will live godly. He will try to be like God. No ordinary measurement, or example, or companionship will be sufficient. He will talk to God and walk with him, and will be much with him, and will become like him, as one friend comes to be like the one who is his close associate. In his interior life he will seek to be like God. In his words he will speak in accordance with the revealed thoughts of God. In his life he will keep God's word and thus show that he is his follower.

It is a great thing to live as one should. It is the test of character. In our daily life we show what manner of spirit we are of. If we are the children of God, we will reveal our high-born character by royal life.—Harold & Prashley.

History of Georgetown College.

BY ARTHUR YAMAS, PH. D.

A college may be defined as an organized society of teachers and students, meeting together for purposes of study, in buildings maintained and equipped for these uses, by a corporation chartered for the purpose. There is sometimes some confusion in the popular mind as to which of these three things is the real essence of the educational corporation with its Board of Trustees, its legal powers and property rights, or the buildings and apparatus with their romantic associations, redolent ever of the dreams and fancies of youth, or, finally the constantly assembling and dissolving assembly of professors and pupils—the college itself, with its ever changing personnel, but an unchanging spirit.

Surely all these things, and more besides, are essential to a college. The organized society which constitutes the vital principle of the college must be controlled and supported and guided, and the material equipments must be provided and maintained by a corporation of wide powers and large resources in order to make possible an educational institution of permanence and power.

THE CHARTERS AND CORPORATIONS.

The history of Georgetown College has centered about three charters, each of them creating a distinct corporation, and yet all of them closely interwoven in their legal relations with each other, and the college.

First.—There's the charter of 1829, creating a corporation called "The Trustees of the Kentucky Baptist Educational Society," a corporation which is still the kernel and governing body of the whole institution. These trustees were named in the charter, and given the power to reappoint themselves by filling vacancies in their own body—and in general, all the powers and privileges granted to any other academy of learning in this state. Their right to own property, however, for some reason was limited to an amount, the annual income from which would not exceed \$50,000. According to this charter, these trustees were themselves the corporation, or rather they were made the agents of a fictitious educational society which had not yet come into existence.

SECOND—CHARTER OF 1851.

In 1851 an amendment was secured to the charter of 1829 which was in effect a new charter, and created a new corporation, called the "Kentucky Baptist Education Society," composed of all who have paid, or shall hereafter pay into the treasury of the college, the sum of \$100.00; and gave to this new corporation the exclusive power, if they choose to exercise it, to elect the trustees who constituted the earlier corporation. This amendment therefore sought to create a Kentucky Baptist Education Society which would be only pre-supposed in the earlier charter; and yet it did not alter or abridge in any way any of the powers or the authorities of the original charter, save only the manner of their election.

THE STUDENTS' ASSOCIATION.

The third charter about which the life of the college has grown is the document which created the Students' Association of Georgetown College. This charter was secured in 1876, and formed a corporation of old students who may hold and control property quite apart from the college corporation, but who may use their property for no other purpose than to endow professorships, and otherwise assist education in Georgetown College.

WESTERN BAPTIST THEOLOGICAL INSTITUTE.

This is the proper place to mention that in 1853 Georgetown College became closely connected with an entirely separate corporation called the Western Baptist Theological Institute of Covington, Ky.

This institution had been running for several years at Covington under a charter of its own, as a theological seminary with some sorts of college work attached, for the purpose of preparing its students for their theological studies. It had good buildings and grounds at Covington, and other funds besides, but its Board and Faculty became hopelessly and bitterly divided on the slavery controversy, and in 1852, having split into two irreconcilable camps, the anti-slavery party left, over head and shoulders, carrying with them all the valuable items of the anti-slavery tract possession of the grounds and buildings, which, under the provisions of their charter, could not be used for any institution outside of Kentucky, but they were compelled to suspend operations for several months. In 1853 they moved the institution to Georgetown, and for more than thirty years it was operated in connection with the college of the "New," and the "old," the liberality of Doctor Dudley, the trustees decided to go into voluntary liquidation, and turn over to the college, the remnant of their property, together with their rights and obligations.

THE BUILDINGS AND GROUNDS.

The buildings of the college, like its chartered corporate life, are the result of a long and arduous struggle, and the result of the ever changing personnel, but an unchanging spirit. The buildings of the college, like its chartered corporate life, are the result of a long and arduous struggle, and the result of the ever changing personnel, but an unchanging spirit.

of a site, by the citizens of the town, to secure the location of the college. In 1840 the present Recitation Hall was commenced, the first building ever erected by the college.

Paulling Hall, that is, the old part of it which constitutes the rear of the present edifice, was built very early, but we are unable to discover the date. It was mentioned in the catalogue in 1846, and may possibly have been built before the death of Isachar Pawling, which occurred, according to Spencer's History of Kentucky Baptists, in 1832. In 1839 the Eastern half of the campus, nearly ten acres, was sold to the college by Alexander Offutt, for one hundred dollars per acre. In 1853 the college bought the building near the campus, now occupied and owned by Rev. T. J. Stevenson, and turned it into a dormitory, called "Judson Hall." This building, however, seemed to be ill adapted to the purpose, and in 1859 the property was sold to Professor Rucker, and was afterwards, for a short time, the seat of the Female Seminary. In 1857 the corporation sought for a President, residence, the grounds and Southeast part of the building which is now known as the "Old Seminary," and in 1869 the larger and newer part of that building was constructed for the use of the Female Seminary of Professor Rucker. This building was not converted to its present use until 1895. In 1869 the grounds to the south of the campus, and the building now owned by Mrs. Dudley, was purchased for a President's residence, and the present residence of the President was erected on a part of these grounds in 1889. The present academy building was built about 1861. In 1879 the new front was built to Paulling Hall with money secured by the ladies of the Baptist church of Georgetown, under the leadership of Sarah Thomas and the late Mrs. Jas. F. Robinson.

This large chapel building in which we now meet, was built in 1894, and the beautiful Rucker Hall across the street, in 1895, transactions so recent that their history need not be recounted.

THE COLLEGE LIFE.

But charter and buildings, however essential and important, cannot, as has been already said, alone make a College. These are the shell—the vital part of the institution remains to be traced.

The life that has gone on, in and around these buildings, and under the overarching sphere of the legal documents—the ever-flowing and ebbing tide of young humanity—the more permanent and frequently vanishing figures of presidents and professors—of trustees and officers that have given form and shape and substance to the work and play carried on upon the campus—these constitute the flesh and blood of my subject, the history of the College.

The first ten years of this story are wrapped in mystery—a mystery which my researches have been unable to dispel. It seems, however, that they were years of trouble and turmoil and confusion.

There was a contest over the location of the College, between Georgetown and Versailles, and the former had secured the prize by a gift of \$6,000. This together with \$20,000, the municipal gift of Isachar Pawling, constituted the sum total of the funds of the corporation during these early years. The young institution encountered grave difficulties from the beginning of its career. There was litigation in the courts over its property, there were faction and strife in the Board itself. These were the years of the mighty conflict and upheaval among the Baptists of Kentucky, caused by the preaching of Alexander Campbell, and there was a contest between the two parties for the possession of the young institution of learning.

During this contest there was founded here at Georgetown in 1826 by the Disciples party an institution called Bacon College, named in honor of Lord Bacon, the purpose of which was to aid them in their struggle for this seat of learning. During these years the college was secured by the College three distinguished Presidents—Dr. Wm. Staughton, who died on his way to Georgetown, Dr. Joel S. Bacon, who served for only two years, and Dr. B. F. Farnsworth, who served only a few months. For a part of the time the College was run as a private enterprise, and part of the time was in a state of suspended animation. By the guiding hand of Providence, there came to the College, in 1838, duly elected as its president, a master spirit, a born leader of men, a man, who if opportunity had offered could have been famous as an Empire builder, or founder of nations! This was Rockwood Giddings, a young pastor of Shelbyville, whose administration of the College lasted a little more than one year; and yet he, together with Isachar Pawling, were really the founders of Georgetown College, as far as that honor can be awarded to any two men. Frail of body, delicate, almost effeminate of countenance, he possessed a soul that seemed in some strange way to gain the ascendancy over all with whom he came in contact. He undertook great things, and yet he undertook nothing that he did not accomplish.

As soon as he became acquainted with the dissident elements of the College, under the leadership of his ardent spirit, the policy of discord was heeded—no faction of the Board resigned and a harmonious reorganization was effected. The litigation was settled. The followers of Alexander Campbell gave up the struggle for a College at Georgetown, and in 1839 removed Bacon College to Harrodsburg. Dr. GIDDINGS then turned his attention to the education of the world he could not make a College without endowment and buildings. He threw himself at once into the great task of raising an endowment, and asked the Southern-born and disaffected Baptists of Kentucky, only about 60,000 in number, for \$100,000.

Such was his estimate, his ideal, his aspira-

power over the hearts and pockets of his brethren, that in eight months he had gathered together in good notes \$80,000—a truly wonderful achievement considering the time at which it was accomplished. As far as I have been able to ascertain, it was Dr. Giddings also that we are indebted for the general plan of the old college building called "Recitation Hall." Together with Dr. J. E. Farnam, his classmate at Waterville, Maine, who he had induced to come with him from Shelbyville to Georgetown in 1838, he drew the plans for this noble old edifice, so simple and sincere in its architecture, so pure and classical in its outline, that it stands now, and a beautiful monument to his memory. This is not the place for suggestions, but I will venture to remark that I hope some day to see built to the south end of Recitation Hall an Ionic portico like the one at the north end, and then the old building rededicated and renamed "Giddings Hall," in honor of the first really effective president of Georgetown, whose untimely death destroyed the frail body of the great young president. In October, 1839, he fell in the pulpit while preaching, and was carried back to his old home in Shelbyville, only to die in a few days. The one year of Dr. Giddings' administration had transformed the College. When his successor came to Georgetown, he found an institution with a harmonious Board, with no competition in the town, with a commodious building under construction, and with a fairly ample endowment for those days, in the form of notes and subscriptions. This successor was Dr. Howard Malcolm, one of the most distinguished and eloquent preachers who ever labored amongst the Baptists of Kentucky—a man of a versatile mind, of splendid scholarship, widely known as an able young preacher. Dr. Malcolm was an ideal College president. But the panic of 1840 swept away a large part of the Giddings endowment, by destroying the solvency of those who had promised it, and Dr. Malcolm, in spite of his broad culture and brilliant intellect, was greatly hampered by lack of funds. Nevertheless, the annual catalogue of students, which began to be published in 1846, shows a small but capable and efficient Faculty, consisting mainly of Prof. J. E. Farnam and Prof. Danford Thomas and the President, a goodly number of students, coming from various states, and a well organized course of instruction, for that time. There is a general atmosphere of good, honest, sober work about the catalogues of this period that speaks well for the educational ability of the President and his Faculty. But the close of Dr. Malcolm's administration was marked, and his resignation caused by a reverendness of dissections in the Board, and among the students and public.

(Concluded next week.)

Lovable Christians.

BY THOMAS L. CULVER, D.D.

There is no line of enology in the Bible that is more to be envied than this single line, "the disciple whom Jesus loved." The original possessor of this precious encomium was John the evangelist, and the inspired writer of five wonderful books of Holy Scripture. There is a very false conception of him in many minds, as if he were a mild, effeminate person, lacking in all the robust qualities of an athletic manhood. On the contrary, he was peculiarly bold and energetic in an outspoken manner of "no-nonsense" thunder. He was a man of flaming zeal for his Master's glory, and of red-hot hatred for everything false and wicked. And yet he was the author of those three marvellous love letters which have the effusive sweetness of the pressed honeycomb. There seems to have been a peculiar inner sympathy between Jesus Christ and his favorite disciple; he penetrated more fully into his Master's mission, understood more deeply his Master's character, and partook more of his Master's spirit than any other of the twelve. He was the planet that rode nearest to the sun. That leaning on the breast of Jesus" at the paschal supper had a meaning in it; it meant that John's heart drew so strongly to Christ's heart that their outward embrace was as natural as the kiss of a husband and a wife.

John might have sat for that portrait which Paul afterwards painted when he described the Christian character as possessing "whatsoever things are honest," and then adds as a finishing touch, "whatsoever things are lovely and are of good report." This word "lovely" does not occur elsewhere in the New Testament. It signifies what is dear to any one, and the phrase, "things of good report," signifies that which wins admiration and approval. We might paraphrase the expression, and render it—"be lovable; so live as to win converts to your Master." Every Christian is, or ought to be, a representative of Jesus Christ before the world. He has been well styled "the world's Bible"—and is about the only Bible that thousands ever look at. It should be the aim of every follower of Christ to be a living epistle, not only legible but attractive to all who study him. Is this always so? Is the religion of every good man and good woman truly lovable? We fear not. Some men's piety has quite too much of the flavor of the "Old Adam" still lingering about it. Others sour their religion with the acidity of censoriousness, and their conversation is a never-ending series of "thou'st," "thee'st" and "how'st" talk with their neighbors. They are hopelessly prejudiced against some of the best people of our acquaintance. A fly has been dropped by these censorious dyspeptic into every part of fragment edictment, and a church has been left by their uncharitable tongues on the faintest scraps. There is quite too much lemon and too little sugar in the composition of such people

to make them agreeable to anybody. Only half converted themselves, they convert no one else.

Somewhat akin to those are a class of knotty and crabbed Christians whom everybody respects, and almost nobody loves. In my early ministry I had a most conscientious and godly-minded officer in my church, who rigidly practiced whatever things were true and whatsoever things were just and whatsoever things were honorable. He was honest to a farthing and devout to the very core. I never knew him to do a wrong deed, and I scarcely ever knew him to do a pleasant one. There was a deal of good, solid, and most excellent meat in him, but no one liked to prick his fingers in coming at it. The rugged old chestnut-burr Christian might have been a great power in the church; but even the children in the street were afraid to speak to him; and so he went sturdily on his way to heaven, praying and working and growing as he went, reminding me constantly of his famous countryman, Thomas Carlyle. If there had been a few drops of the Epistle of St. John distilled into him, he would have made a grand specimen of a Christian, and probably he has become sweeter and mellower by this time in the warm atmosphere of Heaven. That good man did more than make a mistake; he committed a sin by destroying a large part of his influence for winning others to Christ. As a soldier has no right to wet his powder or to blunt his sword when he goes into battle, so no Christian has a right to make his religion offensive when he might make it attractive. His personal influence is a trust and a talent which he is bound to use for his Master. "He is a trust and a talent which he is bound to use for his Master." He is a trust and a talent which he is bound to use for his Master. He is a trust and a talent which he is bound to use for his Master.

A lovable Christian, therefore, is one who hits the golden mean between a very good natured laxity on the one hand, and a very creditable moralness on the other. He is sound and yet sweet; he is all the sweeter for living much in the sunshine of Christ's countenance. He never incurs suspicion or contempt by compromising with sinful propensities, nor does he repel people by doing a righteous act in a churchly or bigoted fashion.

Who are the best loved people in the community? I answer unhesitatingly they are the unselfish. They are those who have drunk deep of the spirit of Jesus Christ. They are those who have the most effectually cut that cursed cancer of self out of their hearts, and filled its place with that love that "seeketh not its own." This beautiful grace sometimes blooms out in the most unexpected places. It was illustrated by the poor lad in the coal mine when a fatal accident occurred, and a man came down to relieve the sufferers, and the brave boy said to him, "Don't mind me; Joe Brown is a little further down, and he's a most gone; save him first!" There are enough "Joe Browns" who are lower down in poverty and ignorance, in weakness and in want than we see, and Christianity's first duty is to save them. It was to save sinners from sinking into the deeper pit of hell that Jesus died on Calvary. He who stoops the lowest to rescue lost souls will have the highest place in heaven. Will it not be those unselfish spirits who will have John's place up there on the Saviour's bosom and will be "the disciple whom Jesus loves"?—Commonwealth.

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

Lippincott's for August has the following contents: Social Logic; Maude Roosevelt; The Farm Child; Lullaby; Paul L. Dunbar; Moods and Memories; George Moore; The Southern Honey Locust; Lillian C. B. McAllister; Old Home Week in Bohemia; Eleanor A. Hallowell; The Highway; Louise Driscoll; The Sacrifice of Nabla; Seumas MacManus; Southern Moonlight; Clinton Scollard; Home-Sick; Cora A. M. Dolsen; Iachia; A Tale and Tour; Maud Howe; The Religion of the Wood; Aloysius Coll; Appendix B; Vincent Harper; A Piute Tragedy—'or Comely; Emanuel Lissner; A Ballade of Bal Bulmer; Frank Roe Batcher; "Marooned"; Mary Moss; Moods; Blanche T. Heath; According to Lady Moyle; Barroness von Hutten; Entranced; Frank H. Sweet.

The August Atlantic contains a powerful and instructive paper, which will surely attract attention and create discussion, upon Unpunished Commercial Crime (the way of the rich man in eluding the law), written by George W. Alger, author of the recent much-talked-of Atlantic paper on Moral Overstrain. Bliss Perry contributes his striking tribute to Hawthorne, delivered at the late Bowdoin College Centenary Celebration. Two interesting travel papers are Tutuila, an interesting and informing paper upon our Samoa possessions by President David Starr Jordan; and A Seaboard Pilgrimage by Cornelius Weygandt, who leads us to the former habitat and to the spirit of the times of Gilbert White, the world-famous naturalist. John Rankin's delightful letters to Professor Newton continued in this number, and Robert Herrick's powerful serial novel, The Common Lot, is completed.

Sunday-School Lessons

SUNDAY AUG. 14.

ORADIAH AND ELIJAH.

1 Kings 18:1-18.

Matth. Tenth.—I, thy servant, hear the Lord from my youth.—1 Kings 18:12.

And it came to pass after many days that the word of the Lord came to Elijah in the third year.—In the third year of his stay with the widow of Zarephath. The drought had been going on for three years and a half, but Elijah had been hid on the brook Cherith for about a year. This period of inaction would have been hard for Elijah had it not been that he knew it was God's will.

Go, show thyself unto Ahab.—To Ahab Elijah had made the announcement of the coming drought; to Ahab he was to tell of the relief which was coming.

Ahab and Jezebel had only been hardened by this punishment, how much Israel had benefited we do not know. But God had shown his power and the impotence of Baal. Elijah promptly, and we may be sure very gladly, went to obey his God. Facing Ahab was dangerous, but Elijah was an entirely brave man, and besides had faith in God's power of protection.

And there was a sore famine in Samaria.—Even the capital city where the king lived suffered greatly. Wheat could be brought from other countries, but with great difficulty and at a high price. Besides the wealth of this pastoral people consisted in flocks and herds which had perished, and they had little money with which to buy grain from other nations.

And Ahab called Obadiah, which was the governor of his house.—An office corresponding with that of lord high chamberlain. Obadiah's name "means servant of Jehovah." That he feared the Lord greatly shows he was not ashamed of his religion, nor yielded in the least to idolatry, and feared not the wrath of Jezebel. Ahab was not so far lost in his subservience to his beautiful and imperious wife as to allow her to interfere with his able and honest prime minister. Nothing but exceptional ability and integrity could have made the devout Obadiah safe in that place. There is no justification for accusing Obadiah of concealing his religion. He was as open as Daniel was and as fearless. And like Daniel, he was invaluable to the king.

For it was so when Jacobol out of the prophets of the Lord (1 Kings 18:10, 14).—Thus she defied God who had caused the drought. There were large "schools of the prophets" in those days where young men were trained in the law. "Hid them by fifty in a cave."—Either for convenience in feeding them, or for safety. For if Jezebel discovered one body of them, the other would be safe. Thus Obadiah proved his faith by his works.

Go into the land unto all fountains of water and unto all brooks.—The fountains were the places that in ordinary times were used for filling the brooks from the streams from the mountains which were torrents in the winter or spring and dry in the summer. They must neglect no place where it might be possible to find water. For it grew was

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best.

Blood Medicine.

to be found anywhere it would be where there was still water. "To save the horses and mules alive that we lose not all the bones."—Many of these were dead, the flocks and herds of sheep and cattle had no doubt been the first to perish.

So the king and his high officer divided the land between them, and went personally, not trusting the search to their subordinates. By going alone is meant that they did not go with each other; both were accompanied with a train of servants.

"As Obadiah was on the way, behold, Elijah met him."—The great officer prostrated himself in reverence before the prophet. Elijah was the representative of God and the wielder of His power, and Obadiah revered him as such. He could scarcely believe his eyes that it was Elijah whom he saw, and hence his question, "Art thou that my lord Elijah?"

"And he answered him, I am: go tell thy lord that Elijah is here."—Elijah speaks abruptly and briefly, the Hebrew being more abrupt than the English. It is not cowardice which makes Obadiah speak of his own danger rather than Elijah's. For he felt sure "Elijah" would protect Elijah, but the fate of the prophets whom Jezebel had killed made him less sure that God would see best to protect his own life. And Obadiah, conscious of his integrity and faithfulness, could not understand how Elijah would deliberately send him to death, when his death would accomplish no good purpose.

"As the Lord thy God lieth, there is no nation nor kingdom whither my lord hath not sent to seek thee."—As Elijah had said it should not rain except according to his word, it is most likely that Ahab hoped to torture or to bribe him into stopping the drought. So determined was his search that when the governments of the surrounding countries assured him Elijah was not in their countries, he required an oath from them.

"And now thou sayest, Go, tell thy lord, Behold, Elijah is here."—Obadiah was surprised; he did not doubt that Elijah knew of Ahab's most diligent search for him, and he could not understand the prophet's action. The only result which would be accomplished, so far as he could see, would be that Ahab in his fury would kill him. "As soon as I am gone from thee that the Spirit of the Lord shall carry thee whither I know not."—Knowing Ahab's hatred of Elijah, Obadiah thought God would not leave his prophet in the power of the king, but would hide him in a place of safety, as He had hidden him for the last three years. And Ahab, not believing Obadiah's story of having seen Elijah, would kill his minister for making sport of him.

But I thy servant fear the Lord from my youth.—Living in the most corrupt of courts, Obadiah had held fast his integrity. That he began fearing the Lord in his youth, and had no evil habits to struggle against added greatly to

his strength.

"Was it not told, my lord, what I did when Jezebel slew the prophets of the Lord?"—It was not cowardice which made Obadiah unwilling to carry the message to Ahab. He had braved the danger of Jezebel's discovering how he had thwarted her. To die in saving the servants of God, whom Jezebel wished to kill, was a very different thing from dying, and leaving behind him the reputation of lying to his king. Yet this would be his fate, if he told the king "Elijah is here," and Elijah was not there. It is right for a brave man to fear a disgraceful death.

Elijah shows by his answer that he appreciated the reluctance of Obadiah, for he swore the most solemn of oaths. "As the Lord of hosts lieth before whom I stand."—Stood as a slave ready to obey on the instant any command of his Lord. After that solemn pledge Obadiah knew Elijah would remain, and he went immediately to find Ahab.

BUNCH TOGETHER

Coffee Has a Curious Way of finally Attacking Some Organs.

Alls that come from coffee are cumulative, that is, unless the coffee is taken away new troubles are continually appearing and the old ones get worse.

"To begin with," says a Kansan, "I was a slave to coffee just as thousands of others to-day; thought I could not live without drinking strong coffee every morning for breakfast and I had sick headaches that kept me in bed several days every month. Could hardly keep my food on my stomach but would vomit as long as I could throw anything up and when I could get hot coffee to stay on my stomach I thought I was better."

"Well, two years ago this spring I was that sick with rheumatism I could not use my right arm to do anything, had heart trouble, was nervous. My nerves were all unstrung and my finger nails and tips were blue as if I had a chill all the time and my face and hands yellow as a pumpkin. My doctor said it was heart disease and rheumatism and my neighbors said I had Bright's Disease and was going to die."

"Well, I did not know what on earth was the matter and every morning would drag myself out of bed and go to breakfast, not to eat anything but to force down some more coffee. Then in a little while I would be so nervous, my heart would beat like everything."

"Finally one morning I told my husband I believed coffee was the cause of this trouble and that I thought I would try Postum which I had seen advertised. He said 'All right,' so we got Postum and although I did not like it at first I got right down to business and made it according to directions, then it was fine and the whole family got to using it and I tell you it has worked wonders for me. Thanks to Postum in place of the poison, coffee, I now enjoy good health, have not been in bed with sick headache for two years although I had it for 30 years before I began Postum and my nerves are now strong and I have no trouble from my heart or from the rheumatism."

"I consider Postum a necessary article of food on my table. My friends who come here and taste my Postum say it is delicious." Name given by Postum Co., Battle Creek, Mich.

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

OLD RIP AWAKE AT LAST.

BY C. C. BROWN, D.D.

Old Rip must really get up and wipe the dust and cobwebs from his eyes, and, if any good comes from the rude awakening, the denomination will have to thank my Brother J. B. Searcy, who has nudged me in the ribs and jerked me about on the hard floor until sleep is no longer a possible thing!

It seems that while this old Rip was asleep, he played havoc by writing a tract in behalf of the work of the American Baptist Publication Society, which said paper Dr. Rowland had the temerity to send out "over the territory of the Southern Baptist Convention." This was a large mistake, and I will correct it in the next issue of Dr. Rowland, provided he comes to a second issue. He should have laid the tract away among the archives of the Society for the benefit of posterity. In his dense ignorance, he did not know that this aforementioned territory is sacred ground, set aside for the use only of Southern Baptists, and no commodities from the North are to be admitted, except upon pain of expulsion from the synagogue.

"It will not be necessary at all for Mr. Rip Van Winkle to notice in detail Bro. Searcy's specious pleading. In fact, if I merely convince that I am awake, I shall have accomplished my purpose. To convince him that I am right and that he is in error, does not enter as a factor into my thought. Such a thing would belong to the long-ago age of miracles. His knowledge of the facts in the case, and of the history of the beginning of the Southern Sunday School Board, runs away back to Noah and Japhet and the saints of that day; and, being so ancient, it must be well established and never to be destroyed. So, please do not think I am writing this article with a hope of converting Bro. Searcy. My one aim is to show how things appear in the present to an Old Rip just awaked, and then the valiant readers of this paper can compare things as they are with things as they used to be.

I have not used a word in my tract derogatory to the Nashville Board. I did not say its products were poorly made, badly edited, improperly bound, trashy in composition. I have not intimated that its officers were men of whom I stood in doubt. I did not do so much as suggest that it was charging too much for its literature. I could have said these things and many more much easier.—I am greatly gifted in saying vile things. I do not know a man my equal in this one line of business; but I held my spirit in leash, and merely confined my argument to another department. A part of this argument I must repeat for Bro. Searcy's benefit. The men who sought to convert me to the Southern Board idea used the arguments which I outlined in my tract. I am not guessing. They used these arguments, and I can give names and places, and in some instances, dates. They told me of Dr. Stiller's heresy, of the Negroes who wrote for the Society, of the awful fact that the Society's publications taught the worship of Grant and Lincoln, and, worse still, that sometimes we Southern men of royal blood were denounced by its publications as "rebels." These things did not reach me mediately, but directly. I recall now two brethren who were virtually in arms, red in the face, and furious in the spirit. I recall another who took

me aside at a meeting of our State Convention—took me privately aside—took me behind the church—to tell me of the wiles Dr. Griffith and his coadjutors were perpetrating. And while we all admire the valor and chivalry of our doughty Southerners, it does appear a little odd to Old Rip that a majority of the brethren Bro. Searcy names have been noted among us as the leaders and representatives of the "Southern idea." And yet Old Rip asked, in a serious sort of way, too, to believe that nothing sectional entered into the founding of a "Southern Series" of Sunday School literature. I am half of mind to go back and take another up of twenty or thirty years, and give my subconscious self a chance to work on and absorb this idea. If Bro. Searcy believes it, I have only to say, "Great is thy faith, but greater thy credulity!"

We are told—all this seriously, too—that Drs. Broadus and Manly and the giants of that day which was theirs—conceived this Southern Board, and really began it in 1863. The Board was not born to meet an exigency, but because great minds hurried it on to birth. Bro. Searcy takes or mistakes me for a frog, and is trying to chuck buckshot down my throat so as to overload me. Surely if I could get full of this idea—that the Southern Board is the mighty legacy of our best forefathers—then I should be compelled to lie still, and never make another leap towards any light that might appear. But what are the facts? 1863 stands in the burning focus of the years. Blood and fire and thunder and human hate and pious anathematizing of brother by brother were then all the rage. The war between the States was then at white heat. We had no salt, no sugar, no coffee, and no Sunday School literature for our children. We remedied the deficiency as well as we could. We boiled salt out of the earth in our smokehouses, we used sorghum for sugar, we parched wheat and oats and potatoes for coffee, and we set up a diminutive paper in Greenville, edited by a South Carolinian, to supply the need so sorely felt in our Sunday Schools. The makeshifts for coffee, sugar and salt passed away when the war was over, but the doctrine was sent widely abroad that "Kind Words can never die." And so it passed from one stage of existence to another, until multitudes of the best men in the South came to wish that Kind Words would learn how to die in order that unkind words might follow suit. That Dr. Broadus, in 1863, foresaw the establishing of a publishing house such as we have, and was laying the foundation in helping to issue Kind Words, is merely a dream of the dreamers. I believe I'd rather just lie in a dreamless sleep, like Old Rip's, than be awake all the time, and become the victim of waking dreams, as seems to be the case with my Brother Searcy. However, I believe in religious liberty, and am free to admit that he has as much right to dream as I have to lie asleep. I humbly hope that neither one of us will impinge upon the rights of the other.

But, after all, my poor little tract, sent forth upon Southern territory by that wretched man in Philadelphia, has wrought no evil. The Nashville Board has the land and the sea and the clouds. My Brother Searcy himself says ninety per cent of all the Southern schools now patronize it. Will he glean the corners of the field,

in violation of Scripture, and seek to win the remaining ten per cent? Can he not be merciful enough to leave this for the fatherless and the widow? The reiteration of this ninety per cent statement by the Nashville friends has put me into a state of mind inexpressible and indescribable. I get sleepy over it. If I should tumble over in my chair some day and sleep too profoundly—sleep out aloud—please remember I am a victim of this ninety per cent solution. Dr. Rowland, in sheer mercy to me—knowing my habit of sleeping—has come in with an antidote, and says of the 20,000 schools in the South, he is sending supplies to 9,000. When I reach for two pads of paper and a couple of pencils to work out this problem in higher mathematics, so that I may adjust both Frost and Rowland, I am strongly tempted to coil up for another nap, and let the slow-going years solve the problem. But relief comes in upon a breeze that blows through my window. A Nashville House saint tells me that a large part of the schools supplied from Philadelphia are negro schools. This looks reasonable, but before I can compose my crooked limbs, I am reminded of the fact that when the Negro House was started in Nashville, some of our brethren suddenly grew large-hearted and pious towards them, and did all within their power to aid them. It was magnanimous to look upon. I was suffused, and took another nap. O my eyes were heavy with delight, for I saw the disinterestedness of the whole movement. The raucous cry was in the air, "Help the poor negroes! Help the poor negroes!" And then an evil genius crept out from its den and said, "Yes, that is the best method of striking a telling blow at the Philadelphia House." But now I am suddenly jerked to one side by a strong-armed brother who tells me that the blow aimed did not land, and that Dr. Frost really is supply ninety per cent of the Southern schools, and the nine thousand, or forty-five per cent, supplied by Dr. Rowland are negro schools. This brings me great relief, for I was in a state of perplexity. I was trying to make it appear that the Rowland forty-five per cent and the Frost ninety per cent, when added together, would make a hundred per cent. Bro. Searcy will pardon me if my head gave way under a little thing like this. But it did, and I went to sleep.

But, seriously, am I called upon to believe that either one of my brethren has told an untruth? I have no such idea. Some schools get their lesson periodicals at one house and their papers at another. Each school that sends an order to Nashville or to Philadelphia is enrolled as a patron of that house. Hundreds of schools divide their patronage, and so it is made to appear that some one has told an untruth. The only thing I object to is the *ad ostendendum* method of him who says "Everything is coming our way! You had better come also, or you will be very lonely out in the big woods all by yourself!" This, too, when I know the brother is honestly mistaken.

The publication of books and papers is a purely business venture, just as the making and selling of pianos is. The Southern Convention has no more right to require me to purchase its material than any other Southern business house. This fact is patent and lies open upon the surface of things. But it is strengthened by

the other fact, that, at the Birmingham meeting, and in those resolutions, we were told we could do as we pleased without being accused of disloyalty. I do not purpose to be disloyal to my brethren, but I require also that they shall not be disloyal to me. It is no worse for me to break my faith than it is for them to break theirs. And yet when they ring the changes on "our" series and "our Southern publications," and when a Kentucky editor says, that even "to commend the Philadelphia series is to criticize the Southern Convention, and that any one who criticizes any Board of the Southern Convention criticizes the Convention, and is not a Baptist," I am in a strait betwixt two. I don't know whether to go back and take another nap, or just remain awake and confess the truth, that I am mixed up with a great religious despotism. I really believed in my soul that my brethren would keep the faith which they avowed at Birmingham, and would issue a Sunday School series to stand upon its merits as a matter of merchandise. I did not know that any one was off to one side making a lash to rip the hide of the recalcitrant, or building a juggernaut to roll over the dastard who dared to say that he believed the brethren at Philadelphia were good and true men, and were issuing periodicals just as full of merit as any in the world. I remember the bars in Dr. Broadus' tones that May day in Birmingham. He declared before us all, and in the hearing of high heaven, that we could do as we pleased. It was never for a

WELL SPOKEN

A Chat About Food.

"Speaking of food," says a Chicago woman, "I am 61 years of age and was an invalid more than 14 years.

"Was 5 years in the Presbyterian Hospital on diet most of the time. Had an operation for dilated stomach, a very serious operation performed by a famous physician.

"After the operation of course the doctors ordered Grape-Nuts as the most nourishing food, and easiest of digestion. That's how I know the stomach will digest Grape-Nuts when it will absolutely refuse all other kinds of food. It has also done wonders for me to brighten up and strengthen my nerves and made me feel a desire to live, for I can enjoy life. What seems so strange to me is that I have never tired of this food since, but like it better all the time. I find it especially good in any kind of soup or broth.

"I have a sister who is an invalid from indigestion and she has been greatly benefited by Grape-Nuts which she eats three times a day and a bowl of milk and Grape-Nuts just before going to bed, in fact she lives on this food, and I also have two nieces who used to be troubled with indigestion but used Grape-Nuts with grand results, and so I could go on and name many others who have been helped in the same way." Name given by Postum Co., Battle Creek, Mich.

Grape-Nuts food is used by hospitals and physicians very largely, for no food known is so easy and perfect for complete digestion while at the same time it is a concentrated form of nourishment of the highest grade and the stomach will handle it when everything else is refused.

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

moment intimated that if one of us should chance to say a word about some other publications, he would be set down as a traitor to the Southern Convention. I verily thought to myself that I had just come upon a fresh and glorious emancipation, and henceforth could do as I pleased. It grieves me to find, upon my first awakening, that in all this I was mistaken. I must not abuse anything that is issued by the Nashville House. To that I agree, and that one thing I am doing. I have never breathed a syllable against its editors nor against anything it has sent forth. But when I am told I must not say a word in advocacy of another series, and that I must not have any opinion on any other subject of this kind, then I can only bow my head, and say to Brother Searcy and his helpers, "Pull on your juggernaut! For the privilege to think and act for myself, I am willing to make any sacrifice." I'd rather not live than have to be dead and unthinking while alive! I am Christ's freeman, and until He blots out my brain and makes it impossible for me to think, I propose to think for myself. If I think one way, and, through fear of my brethren, act another, then I am a hypocrite and am not worthy of a place among the true men who are followers of Christ. Christ who died for putting his thoughts into actions.

[The name of this "Kentucky editor" should be given. -W. R. CORDELL.]

DEAR RECORDER.—

From numerous letters of inquiry, I think it desirable to make a statement as to the present status of the Woman's Training Department in the Seminary. As a matter of fact, the Training School Department for Women occupies exactly the same position as before the meeting of the Southern Baptist Convention. No change whatever was made by the Convention, save that it cordially recommended the Training School Department of the Seminary to women who are preparing for mission work and desire such training.

The work of the Training School is quite prosperous. Forty-eight young women took courses in the Training School last session. Through the gift of a Christian woman of Louisville we were able to add a special training class for women exclusively, which was conducted by Dr. Carver during last session, in practical mission methods. This class will be continued next session. It seems probable that we will be also able to affect an arrangement whereby certain medical training can be given in a special class for women by professors from medical schools in Louisville. This has not yet been perfected, but prospects are good for it.

A special course of study has been planned for the women who come to us, including the Old and New Testament English courses and those in Systematic Theology, Biblical Introduction, Missions, and Ecclesiology. All classes are open to the women. These are simply recommended. A two years' course would enable the student to cover these branches.

All young women coming to us for courses should bring letters from their churches recommending them to us as students. Board can be secured in the neighborhood of the Seminary at prices ranging from \$3.00 to \$5.00 per week. There are no Seminary fees of any kind. Books usually cost \$12.00 to \$15.00 for the ac-

sion. It will be easy to calculate the expenses for a session of eight months on this basis.

We hope at a later date to have a home for the ladies who come to us as students, in charge of a matron. The Baptist women of Kentucky, and many women from other states, are much interested in this enterprise, and will doubtless provide this home some time in the near future. I find there are many workers among the Baptist women of the South who are very anxious to see the Training Department of the Seminary made thoroughly effective in every way.

If there are those who desire to extend financial help to the young women who come to us, we will be glad to administer such funds carefully and economically. The Seminary has no fund for aid of women students at present.

I shall be glad to correspond with any ladies who desire to take the courses in the Training School.

E. Y. MULLINS.

Rev. L. Johnson, of Walton, Ky., has written an interesting history of Ten Mile Church and Ten Mile Association. The history will contain half tone pictures of the author, and also of Elders David and James Lillard, J. W. Lee, Joseph Ambrose, and sketches of other pioneer Baptist ministers. The history will be ready for sale by the time Ten Mile Association meets. Price 25 cents. Bro. Johnson needs no words of commendation among those who know him.

W. P. H.

There are many things in which economy is all-important and very becoming, but let it not be practiced at the mercy-seat. God calls for the fullest and most frequent out-pouring of heart and of need, and promises the largest and most blessed returns to the suppliant. The times require the most earnest and pressing suits at our command. The church's condition demands the presence and power of the Holy Ghost, and the man who has regard to her interests must not restrain prayer. Preceding the Pentecostal baptism the praying band was not sparing in entreaty. One and all continued for days in spiritual wrestling with the God of all grace and might. We cannot to-day dispense with the prevailing Israel. Never was there a louder call for individual, family and public supplication. The more power we have with God, the happier and the richer the resultant benefits.

Paul's tact was a bold, not a timid quality. Among the cultivated and corrupt Corinthians, he resolved to preach only the simplest Gospel, "Jesus Christ, and him crucified." To be "all things to all men" never meant to him to yield one syllable of truth or soften one commandment of righteousness. The more we study Paul's winsome tact, the more we see the rock of conviction that backed it. —Exchange.

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you desire to get one of the sample bottles "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

It has ever been the glory of Christianity that it recognizes in its appeal the depth and height of human nature. The comment on the preaching of Christ was: "The common people heard him gladly." And they heard him gladly for at least the one reason that he looked upon them all as possessing eternal capabilities and capacities. The sinful woman at the well was only one of thousands in being able to profit by the greatest possible truths. — J. E. Russell.

POTTER COLLEGE.

FOR YOUNG LADIES. BOWLING GREEN, KY. Pupils from 37 states, 20 teachers. Best modern equipment. Appointments the very best. Health record unsurpassed. Recommended by leading men of U. S. Good for religious address. REV. H. P. CARROLL, President.

Roanoke College

Salem, Va. Courses for degrees; also a Commercial Course. Also Faculty Library 25,000 volumes; working laboratory; good moral influences; six churches; no bar-room. Healthful mountain location. Very moderate expenses. Send for literature. J. A. HORNBERGER, President.

THE PATTERSON-DAVENPORT SCHOOL

A school of the highest grade for boys. Faculty unsurpassed. NEW ASSEMBLY ROOM, GYMNASIUM, and play grounds with modern equipment. Graduation admitted to Harvard, Yale, Princeton, Pennsylvania, Cornell, Lafayette, Pa.; Lehigh, Williams and other colleges. Write for catalogue. 2010 Third Ave. LOUISVILLE, KY.

VIRGINIA CHRISTIAN COLLEGE

1. Location: Suburbs of Lynchburg— "Care free" — minutes. 2. Building: Elegant architecture, 120 rooms. 3. Grounds: 56 acres, 20 acres original forest. Fresh and mineral springs—beautiful campus. 4. Principles: The school is co-educational, Christian and non-sectarian. 5. Terms: Board tuition free, heat and light \$125 to \$150. Address: J. Epperson, President, Lynchburg, Va.

ASSOCIATION LETTERS!

Blanks for churches to fill in, and send to the Associations.

2 For 5 Cents.
25c Per Doz.

BAPTIST BOOK CONCERN
LOUISVILLE, KY.

Dropsy CURED! Gives Relief! Sufferers! Removes all swelling in 8 to 10 days. Offer a permanent cure in 30 to 40 days. Not treated with medicine. Not surgical. Fairly. Write Dr. H. M. Green's Sons, Philadelphia, Pa.

S. ORSELLE, AGT.
PITTSBURG, KENTUCKY.
ANTHRACITE COAL
JELICO, and W. VIRGINIA ARE ONE.
Office: 20 Fifth Street, LOUISVILLE, KY.

PRAYER FOR REVIVALS.

Revive Thy work, O Lord!
Thy mighty arm make bare;
Speak with the voice that wakes
the dead,
And make thy people hear.

Revive Thy work, O Lord!
Disturb this sleep of death;
Quicken the smoldering embers
now
By Thine Almighty breath.

Revive Thy work, O Lord!
Exalt Thy precious name;
And, by the Holy Ghost, our love
For Thee and Thine inflame.

Revive Thy work, O Lord!
And give refreshing showers;
The glory shall be all Thine own,
Thy blessing, Lord! be ours.
—Albert Midlane.

Our Pulpit.

OWL OR EAGLE.

BY C. H. BURGEON.

"I am like an owl of the desert."—Psalm cii. 6.

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."—Psalm ciii. 5.

In the 102nd Psalm the believer likens himself to an owl, and in the 103rd Psalm, in almost the parallel verse, he is compared to an eagle. What a blessing it is that the saints of God, in the olden times were moved by the Holy Spirit to write down their experiences, and what a mercy it is that they wrote them out fully! They have not given us miniatures, but such as full-length portraits. Especially was this the case with David; again and again he draws himself to the very life. Possibly, if left to himself, he would have omitted from his autobiography some of his faults and failings, as well as the grosser sins of his life; but he was under the guidance of the Spirit of God, and therefore he has shown us his true self, infirmities, iniquities and all that he was.

This, I say, is a great mercy; because, if it were not for this fact, we might have supposed that these gracious men, of the olden time, were not subject to the same infirmities as ourselves, and we might have concluded that we were not the Lord's people, "for, surely," we should have said, "God's true people never wandered as we wander, never failed as we fail, were never downcast as we are, and were never on the borders of despair as we sometimes are." But we turn to this blessed Book, and we find that the saints of God described in it, were very much like the saints of the present time. The sea of life is rough to us, and it was rough to them; their vessels leaked then, and ours leak now, as they did then, and spiritual navigation was, in their day, very much what it is to-day. This must ever be a cause of consolation to us, and also a means of direction, for, seeing that they fought and struggled as we do, we can examine their methods to discover how they gained their victories; and, having the same sort of enemies to deal with, and the same divine assistance at our disposal, we fly for help and strength where they found it. The same means which they used so well in overcoming their adversaries. If God had changed, that would have altered matters for us; but, since he is still the same, and deals

with his children after the same rule of grace, we are both comforted and instructed as we read how he delivered his ancient people. I hope it may be so while we are meditating upon our two texts.

I. To begin, then, the saints of God have differed the one from the other. One mournfully hoots, "I am like an owl of the desert;" and another, stretching his broad wings, cries, as he mounts towards heaven, "My youth is renewed like the eagle's."

The trials of God's people differ. All of them feel the weight of his rod, but they do not all feel it alike. There are some believers whose path is comparatively smooth. In temporal things they are well provided for; they have good bodily health, the members of their family are spared to them, they seem to travel along a very easy way to heaven. But there are others, to whom the getting to glory is like crossing the Atlantic in a storm. They have wave upon wave; all God's billows sometimes seem to go over them. Divine wisdom arranges our lot, but our lots are not precisely alike. I do not doubt that there is a more equal distribution of happiness than we sometimes dream; still, there are differences, and those differences are very conspicuous, here and there, among Christians.

Still, I think a great deal more is to be set down to constitutional temperament than to any of the outside things. I know some of my dear brethren who, if they were very poor, would still be happy. Indeed, I have seen them very sick and ill, but they have still been joyful. I have gone with them to the grave-side, but they have rejoiced in the Lord, even there. They could not help doing so; there seemed to be a fount of joy in them, like water in a well that springs up continually. On the other hand there are some brethren;—I will not say there are many here; still, there are some;—who could not help grumbling wherever they might be. If they had the fat of the land upon their table, it would not quite suit their appetite; they would prefer an admixture of bitter herbs. I do believe that there are some Christians whom God himself will never satisfy until he takes them to heaven. They seem to have a soul that utterly disdains to be content, and shows its greatness, I suppose, in continually feeling that nothing is quite good enough for it. That is a dreadful constitution for any man to have; perhaps it is his liver that is wrong; or, more likely, his heart; but there is no doubt whatever that physical disease has a great effect upon constitutional temperament; and some sad folk are rather to be pitied than to be blamed for the dark and sombre view which they take of everything around them.

I incline to think, however, that we must not lay too much stress upon such things as these; but that the main difference will be discovered in another direction. Some saints have more faith than others have; and very much in proportion to their faith will be their condition of heart and mind. Such saints, having more faith than others have, will also have more zeal for God, more conscientious observance of his commands, more complete devotion to his will, more self-denying consecration to his service; and where there is much of all these things there will be more joy than there can be in any other condition of

heart and life. If you are a true believer in the Lord Jesus Christ, yet are slack in serving God, you shall get to heaven, but you shall have very little heaven on the way there. But if your faith rests, like a trustful child, upon the omnipotence and immutability of God; if you, simply and implicitly, rely upon the atoning sacrifice of Christ; and then, out of love to your Lord, are fired with a sacred devotion to be used to Christ's glory, your peace shall be as a river, and your righteousness as the waves of the sea. God in his all-wise sovereignty may send you various trials which cast you down; but it is according to the gracious rule of his kingdom to give the sweet reward of his presence to his obedient children. He says to us, as he did to his ancient people, "If ye will walk with God as Enoch did, you shall have the joy which doubtless beamed from Enoch's face, beaming also from yours."

II. But now I have to remind you that saints differ from themselves at different periods. They are not at all times what they are sometimes.

I feel morally certain that David wrote both the Psalms, for there are very similar expressions in both of them. Anyone who has studied every verse and letter of the Psalms with diligent care, as I may rightly claim that I have done, gets to feel as if he knew the tones of David's voice, and could tell which is Asaph's and which is David's; and there is, to my mind, a Davidic ring in this 102nd Psalm quite as surely as there is in the 103rd. If it is so, then it was David who one day said, "I am like an owl of the desert," and the day after said to his own soul, concerning his God, "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's."

It was the same man in different moods; and, brethren, we know, experimentally, that the children of God have these various moods.

First, notice the contrast here—a contrast which I have verified, and so have you, if you are a child of God. Here is a man under a sense of sin; he has discovered that he is a lost soul. The arrows of God drink up the life of his spirit, and his self-righteousness is smitten and withered. He can not bear company and gaiety, nor even the common joys of life, so he gets away alone and pines and cries, "I am like an owl in the desert." The most dreadful verses that he can find in the book of Job, or the Lamentations of Jeremiah, exactly suit his case. This is how he talks to his God: "I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down." But see what happens when the Lord Jesus Christ manifests himself to that poor guilty sinner. He looks at Christ upon the cross—it is a trembling look, and his eyes are half blinded by his tears, and by the mists arising from his doubts and fears; but he does look to Christ, honestly and sincerely, and trusts him with his soul. Have you seen the change that such an experience works in a man? Now he is not like an owl any longer. His sin is completely forgiven; in a moment he has passed from darkness into marvelous light, from bondage into liberty, from death unto life. Now, like the eagle, he stretches his wings, and mounts aloft into the glorious sunlight. Ask him whether he is like an owl now,

and he will say, "God forbid! Why should I be?"

See how the man walks now! Before his feet seemed like lead; now they appear almost as if they were winged, like the feet of the fabled messenger of the gods. Now the man runs along the path of duty. He delights in his God; he loves him, he adores him, he triumphs in him, and boasts of the Lord Jesus Christ as his Saviour. All this change is sometimes wrought in a single hour; in a single moment, the sackcloth and ashes are taken away, the loins are girded with the garments of praise, and sorrow is changed into overpowering bliss. There you have one example of the contrast between the owl and the eagle's spirit.

And, afterwards, in the Christian life, you may see the same difference. Here is a believer in deep trouble. Christians have a promise that they shall have trouble, and that is one of the promises that God always keeps; "In the world ye shall have tribulation." Now see the Christian in the time of his tribulation; sometimes he is bowed to the very earth under it. If you want an example, look at Job—covered with sore boils from head to foot, sitting among ashes, and scraping himself with a potsherd, his children dead, his property destroyed, his friends—the few that remained—miserable comforters to him. Watch him a little while, till the Lord returns to him in mercy; and he gives him twice as much as he had before, and "blessed the latter end of Job more than his beginning." So it is, often, with the people of God to-day. If they do not receive temporal prosperity, they get spiritual blessings that are more valuable by far; and so, up from the ashes God's Jobs still arise; from the willows they take their harps again, and—

"Loud to the praise of love divine,
Bid every string awake."

because the Lord has dealt so graciously with them. So you see that the same men may be like owls in their time of trouble, and like eagles in their day of deliverance out of it.

Here is another contrast. From the 102nd Psalm, we learn that the believer in his trouble, had forgotten to eat his bread; but, in the 103rd Psalm, we are told that the believer, in his joy, has his mouth satisfied with good things. There are some persons who fall into spiritual trouble through neglecting the means of grace. You say that you are very depressed in spirit, that you have lost your evidences, and are brought very low. Brother, let me ask you some personal questions. How long is it since you were at a prayer meeting? How long is it since you were at a week-night service? How long is it since you left off the habit of carefully reading daily a portion of God's Word? How long is it since you enjoyed conscious fellowship with the Lord Jesus Christ? I asked a Christian man—as I believe him to be—that question, some time ago, and he shook his head and said, "I wish you had not asked me that question; for, alas! it has been many a month since I could truly say that I have had any such fellowship."

If that is the case with any of you, do you wonder that you are like an owl of the desert? If a child never goes to his father, to get a good word from him, is it any wonder that he doubts whether his father loves him? What wife would live in the same

house with her husband, and yet never speak to him by the six months together? It would be a shame if she did act like that; yet here are some of us, with Christ always near us, living on without speaking to him, or having fellowship with him. Well may such a person be like an owl of the desert; but let a man begin diligently to attend the means of grace, let him be much in private prayer, let him seek fellowship with Jesus, and he will soon shake off his mourning, and forget his sorrows, and up again into the clear air he will mount, like the eagle, on wings renewed by God.

The last point of contrast is this. The owl is a bird that is afraid of the light; it loves the darkness, and therefore it loves not the sunshine; but the eagle is not afraid of the sun, he even dares to stare into the face of the great father of day. There are also some Christians who appear to be afraid of the light. They have a little, but they do not want too much.

I have heard of a good man, who would never read at family man, who never read at family prayer that chapter about Phillip and the eunuch. There is, in that chapter, a good deal of light upon the subject of believers' baptism, and that man did not want to read about it, for he was afraid of the light. Others will not read those passages, in the Epistles, which speak of election, predestination, particular redemption, final perseverance, and similar great truths that are revealed by the Holy Spirit. Such people say that these doctrines are too Calvinistic, so they do not read about them, for they do not want to see too much light. I know Christians—at least, they profess to be Christians—who, in various matters, are like the owl of the desert; they do not like the light. But the true-born child of God wants the light; he cannot have too much of it. He delights to do his Lord's will. He saith of everything he doeth, "If it is not according to God's Word, I desire to be undecieved concerning it; and if there be any truth, taught by the Holy Ghost, which I have not yet received, I desire to receive it, and to sit down humbly at Jesus' feet, to unlearn all I know if it is wrong, and learn whatsoever he would have me learn." Let us pray to God to give us the unblenched eagle eye which is glad of the light, and to take away from us the sleepy eye of the owl, which only sees in the darkness.

III. My last point, for which I have only a minute or two left, is this—The Lord alone can change spiritual sadness into spiritual gladness.

No hand can heal a broken heart save the divine hand that made it. The minister's words cannot heal your wounds. The Holy Ghost alone can pour in the true balm. The ancient question was, "Is there no balm in Gilead; is there no physician there?" The answer is—No, there is none. There is no balm in Gilead; that is not the place to look for it. There is no physician there; if there were, the health of God's people might be recovered. But it is not recovered in Gilead, and never will be. The only true balm comes from Calvary; the only un-failing Physician is he who has paid for his Father's sinners, yet who hears the cry of all who call upon him in truth. He alone can turn the owl into an eagle, but he can do it. He understands your case, for he has passed through an experience exactly

similar to yours. He has not only walked the hospitals—that is an unusual thing for a physician to do—but he has himself lain on the bed in the hospital. Christ took upon himself our sickness, and bore our sorrows, and even our sins were caused to meet upon him when he hung on the accursed tree, as the Substitute for all who believe in him. You have, therefore, the best of physicians to heal you; so, sin-sick soul, look to him! If thou hast only an owl's eyes, yet turn them into Christ, and he will change them into an eagle's eyes. If thou art only as the owl of the desert, resolve that thou wilt see no light but his light; for, then, his light will surely soon come to thee.

Remember, O ye mourners, that there is one Person of the ever-blessed Trinity, who has been pleased to consecrate himself to the work of comforting tired and troubled souls. As Christ has redeemed us, so the Holy Spirit comforts us. He is the Comforter, the almighty Comforter. As God himself has become the Comforter, what case of sorrow can be thought to be hopeless? Of old, the Lord said, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted;" and our Lord Jesus Christ, after going back to heaven, has sent us the Holy Spirit to be our Comforter; and the Holy Spirit uses the very best medicine that can possibly be compounded. Do you ask, "What is that?" Christ said to his disciples, "He shall take of mine, and shall shew it unto you." What medicine can ever be equal to the things of Christ? O poor owl of the desert, if the Spirit of God shall come and visit thee, as he will, and reveal the things of Christ to thy soul, thou wilt then spread thy wings like an eagle, and mount aloft into the heavenlies in Christ Jesus!

With one more remark I will close my discourse. Whenever a soul is cast down by God, there is a reason for it, and that reason is love. When the Lord kills, why does he do that? When he wounds, why does he do it? Here is the reason, given in his own words, "I kill, and I make alive; I wound and I heal." You must first be stripped by God if you are to be clothed by him; you must be emptied if you are to be filled; you must be uprooted if you are to be transplanted; you must become nothing if Christ is to be your All-in-all. Is not this Christ's usual rule, that he cuts down the green tree, and makes the dry tree to flourish? The Virgin Mary truly sang, "He hath filled the hungry with good things; and the rich he hath sent empty away; he hath put down the mighty from their seats, and exalted them of low degree." Destitute, empty, broken, crushed, wounded, dead—you are just the sort of people Jesus came to save. He came into the world to save sinners; to seek and to save the lost; so you, being lost, are the most suitable objects for the display of his love. I am sent to preach the gospel to the broken-hearted, to minister consolation to the afflicted and tried, and to tell of the opening of the prison to them that are bound. Not to those who are satisfied with their own righteousness, but to those who know that they are sinners. Do you possess a Saviour. You, who can fall no lower than you are, unless you sink into the lowest hell, are the very persons to be objects of divine regard. Your proximity to God's opportunity

to bless you. To you, who pine, and sigh, and cry and say, "We are like the owls of the desert." Is this message of mercy proclaimed, by the voice that soundeth even in the wilderness. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Bankrupt sinners, come and learn how all your debts have been discharged! Wounded sinners, come and be healed by the great Physician! Ye, and even to you who are dead, and in your graves, the Lord saith, "Live," and ye shall live, even as the Lord Jesus said to Martha, "He that believeth in me, though he were dead, yet shall he live." The Lord grant you grace to look to Jesus, that the owl's eyes may now be turned into eagle's eyes, and the owls of the desert into eagles, for Christ's sake. Amen.

A DOLLAR PAPER.

BY DR. WILLIAM ASHMORE.

"But we want a dollar paper." So say a great many people. And they are found in all denominations—Methodists and Presbyterians and Baptists and dwellers in Mesopotamia, and where not? We want a good religious dollar paper. There are plenty of secular papers for a dollar; why can't religious editors do as well as secular editors?

All right, dear member of the household of faith. Now, if you can only get somebody to carry on "a dollar paper," and meet all the bills of a dollar paper, and make up all the shortages of a dollar paper, or, in other words, if you can find some sacrificing Baptist willing for the good cause to make a two-dollar outlay for one-dollar return, just hunt him out and bring him on. We would n't like to see him.

But do not some of the secular papers do that? Seemingly they do, but in reality they do not. Men of the world do not make bricks without straw; catch them doing that! The price they charge for the big issues does not pay for the paper they are printed on. It is the advertisements that pay. First of all, they print every day a huge number of papers, a hundred thousand, or two hundred thousand, or even three hundred thousand at a time. Because there are so many readers, therefore people who have anything to sell, run to them to be advertised. In one morning they make ten to twenty or thirty thousand people know that they have some sort of an article to sell that "no family ought to be without." Out of that number they hope to get one hundred customers, so they are willingly to pay roundly. And pay roundly they do, for if you note their head lines, you will see the papers charge ten cents a line, and even twenty-five cents a line, for certain other things. Everything has to be paid for. If a man dies, a bare mention of his death will be put in "free;" but if a word of explanation goes in, then "down with the dust," or they won't touch it. Thus, "Died, John Smith, of Malden," that's much is free; but if you add "much lamented" or "funeral on Thursday" then fork over a half a dollar, or John Smith will not be "much lamented." No wonder they can make it go, and send out a dollar weekly made up of the type matter already set up and

paid for already half a dozen times over. What these people get for deaths, marriages and births alone would support the family of a Baptist editor in style genteel.

Now take your "pen in hand" and work it out for yourself. Take up a big daily and count up the lines which pay ten cents and twelve cents and twelve and a half cents and twenty cents, and you will get some idea of the enormous profit that comes from their advertising. Now and then you will see half a page of one of these big Boston dailies all taken up with the advertisements of just one firm, which has paid a skilled scribe to arrange the material so as to strike the eye most effectively. For that half page "one insertion" the publisher charges one thousand dollars. So people say who are in the business. Do you wonder that some of these papers have made a profit of a quarter of a million in one year?

Come back to our religious papers. They have no such rush of readers. You don't see boys crowding their offices to get the first issue, and then rushing like mad down the street screaming out, "Here's your Transcript;" "Here's your Herald;" "Here's your Globe;" "Russia Bottled up in Part Arthur;" "Merger declared illegal;" "Big fire in Pancauke Town;" "Prize fight in South Boston;" "Teddy O'Keefe knocked out by Teddy O'Keefe in sixteen rounds." But if you are asking for a religious paper, you need not be in a hurry. They will not be all gone before you get there. People do not hunger for religious news as they do for secular. The editors of these papers are hard-working men. I have studied them and their ways. They work like galley slaves. They have gone as far as possible to solve the old Pharaonic problem of how to make bricks without straw, and yet we demand that they furnish us and our families "a dollar paper"—a two-dollar paper for a one-dollar bill.

Let the household of faith learn to show piety at home and be just at the same time. Let us be willing to pay our two dollars—it is worth it. We want to know about the kingdom of God outside of our own meeting house; we want to know what other churches are doing; we want to know what great things are stirring the denomination, and the whole Christian world, especially in these last days when the providences of God are developing on the double-quick. If we have not paid up, let us pay at once; if we have not subscribed, let us do it now. "We want a two-dollar paper."

When Providence closes all doors to your feet but one, angels could bring you no clearer evidence that this is the door through which the shining purpose of God for your feet, leads. You should enter it, even in moments of gloom, with full confidence; for it is the doorway of duty, and the avenue to light.—Rev. I. Mench Chambers.

TO GOLDEN CALIFORNIA.

Best way is via MISSOURI PACIFIC RY through scenic Colorado and Utah, returning via IRON MOUNTAIN ROUTE or vice versa. Cheap round trip rate from St. Louis to San Francisco or Los Angeles, \$47.25, includes Excelsior Tourist Con- cierge and Sovereign Grand Lodge, I. O. O. F., September month. Liberal stop overs in scenic Colorado. Tickets on sale Aug. 15 to Sept. 15. Limited October 22, 1904. This fare includes hotel, Pullman sleeping car, and breakfast. For full particulars, apply to TRAIN PERSONNEL CONDUCTED to San Francisco, Knight Templar Conclave. From San Francisco, via Colorado, etc. For itinerary of the trip, descriptive list, literature, map, etc., consult Ticket Agents at address E. T. G. Matthews, T. F. A. Room 301 Norton Bldg., Louisville, Ky.

3000 Spencerian Graduates Are Doing Well

Two hundred Spencerian students are now getting ready to take two hundred good positions which they couldn't get without a business education. They try to work "up" when you can jump "up". We give you a start—better than any other school in Louisville. Get the proof.



MAKE MONEY AND DO GOOD

By selling books that everybody wants, they have already had a sale of over

HALF A MILLION.

It makes comparatively little difference whether you have had experience as an agent or not. Fairly represented, THE BOOKS SELL THEMSELVES.

Agents Making From 20 to 30 Dollars Per Week.

A little girl 13 years old, made \$7.50 in one day. A crippled boy made \$40.00 in two weeks. A man made \$12.50 in one day. Another \$31.00 in one week. Another \$40.00 in eight days. Another \$127.00 in fifteen days, and other agents have had equal success.

GREAT INDUCEMENTS. Write S. B. Shaw, Publisher, 218 W. Chicago Ave., Chicago, Ill.

The Singular Actions of Consistent Christians

(or the Nonsuch Professor in His Meridian Splendor)

"Is a singular book with a singular title but its every line is a gem" INTRODUCTION BY THEODORE L. CUYLER D.D.

It was written nearly a century since by Rev. William Secker, but had been lost sight of. Dr. Cuyler re-introduces it to this age.

\$1.00

"This is a wonderful book. At whatever page you open it, your eye lights upon pithy aphorisms that combine the sententiousness of Benjamin Franklin with the sweet, holy favor of Samuel Rutherford."—Theodore Cuyler.

"One of the most remarkable books it has ever been our good fortune to get hold of."—Central Baptist.

"Every page sparkles with wit and wisdom."—The Standard.

"It is the juiciest book we have gotten hold of in many a day."—Western Recorder.

"It is scriptural, rare and epigrammatic, a single sentence often has enough in it for a whole day's meditation."—Presbyterian Quar. Review.

"There are few such books in the world, every sentence is a gem."—Lutheran Evangelist.

"It is a remarkable book. Every page is adorned with aphoristic beauties."—Northwestern Christian Advocate.

"We wish we could persuade every Christian young man to read the book from cover to cover."—Young Men's Era.

Published by FLEMING H. REVELL COMPANY, New York Chicago Toronto

Baptist Book Concern, incorporated

Books Stationery Magazines Colportage Headquarters

642 Fourth Avenue Louisville, Ky.

C. & O. ROUTE.

Cheap Excursions for 1904. Arrange Your Vacation to Suit these Dates.

\$16.00 Round trip. First and best of the season to ATLANTIC CITY, Cape May and other Jersey Coast Resorts. THURSDAY AUG. 4th. Stop-over at Philadelphia, Baltimore and Washington on return trip. Through Day Coaches and Sleepers to Atlantic City without charge.

\$12.00 Round Trip. Popular excursion to OLD POINT COMFORT, SATURDAY, AUG. 13th. Fifteen days limit, good for stopovers in the mountains.

The famous resorts of the VIRGINIA MOUNTAINS are most convenient to Louisville: are but 12 hours' ride by either a day or night train. Solid Vestibuled Trains, Dining and Sleeping Cars.

R. E. PARSONS, D. P. A., Louisville, Ky.

Editorial

We are living in a fast age. The rush of business and pleasure gives little time for thought and reflection. Even among the majority of Christians little or no time is given to meditation of a religious character. The consecrated child of God in every age has enjoyed sweet meditation about God and heavenly things. The Psalmist exclaims: "My meditation of him shall be sweet: I will be glad in the Lord." To meditate is to think deeply and quietly upon any subject. Religious meditation is quiet thinking upon religious subjects. It is thinking about God, His being self-existent and eternal and infinite in every perfection; upon His glorious attributes, omnipotence, omniscience and omnipresence; upon His wonderful nature, love and tender mercies.

"Spirit! whose life sustaining presence fills
Air, ocean, central depths, by man untried,
Thou for thy worshippers hast sanctified
All place, all time! The silence of the hills
Breathes veneration;—founts and choral hills
Of thee are murmuring;—to its inmost glade
The living forest with Thy whisper thrills,
And there is holiness in every shade."

Meditating upon such a Being fills the soul with adoring gratitude. Contemplating the wonderful plan of redemption, Christ's birth, life, death and resurrection; the Spirit's office work of conviction, regeneration and development; all this thought upon is sweet indeed.

Then thinking upon all the future glories to be revealed and enjoyed, the splendid home to which we are going, the fellowship with all holy intelligences. How sweet and comforting such meditation! There are many and profitable benefits resulting from such meditation. It breaks the power of the world over us. To one thus meditating upon these glorious subjects, the evil influences are powerless. It increases our gratitude to our Heavenly Father. As His mercies and blessings come before the mind our thankfulness is aroused, and we are sweetly drawn deeper and deeper into communion with God. It fills the soul with peace and restfulness. The storms of life all subside and peace like a mighty river floods the spirit, and life becomes a continued psalm of praise. Of such the Psalmist says: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life." It robs death of its terrors. By its death becomes only the pearly gate through which we enter upon endless pleasures. Anticipation of the bliss awaiting us beyond drives away all fear of death.

"Papa, writing of the consecrated child of God coming to this hour writes rapturously:

"The world recedes; it disappears! I see'st me on my eyes! my ears with endless diapason ring;
Lend, lend your wings! I mount!
I fly!
O grave! where is thy victory?
O death! where is thy sting?"

This meditation is sweet to us as the holy society in heaven. The soul sitting in "heavenly places with Christ Jesus" gradually becomes more like Him, rejoicing in "growth in grace." O Christian, how much you lose in time and eternity in the neglect of this sweet meditation! "Take time to be holy," and do not let earthly things rob you of this precious privilege. By this heavenly bliss begins on earth and the capacity for joy in heaven is enlarged.

The Spirit has many ways of reaching the souls of His elect. Dr. L. W. Munhall, one of the professional evangelists whose praise is in all the churches he has aided, and over whose procedure the old and godly saints do not shake their heads, relates this incident: One of the leading citizens, president of a large bank, was sitting alone on his veranda one summer night. His house was on an abrupt hill one hundred feet high, at the head of the main business street of the city.

All at once, he heard a clear voice, as coming from the skies, say, "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." He was startled and sprang to his feet, walking around the veranda, but he could not find where the voice came. Again he heard the same words, and the voice seemed to come from the heavens above him.

He with a man devoted to the world, with no thought of religion. But he was startled and spent a sleepless night facing his startled conscience and his God. The next morning he told his son, who partly explained the mystery to him. The night before Dr. Munhall had preached in a large church. When the meeting was over, he felt an impulse to go down into the business part of the city even at that hour and preach on the streets. He told his plan to the congregation, and asked them to go with him, which they did almost all golar.

He took his stand on a corner a half a mile from the home of the banker. There they sang "Jesus, lover of my soul" and "Rock of Ages." Dr. Munhall took for his text John 3:16 and repeated it at the top of his very clear voice. The tall business houses acted as a sort of speaking tube and carried his words to the ear of the man on the veranda.

The strange thing was that he did not hear the singing. Had he heard that, he would have known there was preaching somewhere and would not have been so roused by the words of the text. The gentleman went to his office in the bank, but the Spirit and his sense of guilt went with him. At last he asked his son to bring the preacher to the office, and when Dr. Munhall came, he greeted him with that question which so delights a Christian, "What must I do to be saved?" Dr. Munhall pointed him to the Lamb of God who taketh away the sins of the world, and explained to him how the Son had died in his stead, and that if he would trust his patient soul to the merits of the atoning blood, God would pardon his sins. They prayed together and soon the banker was rejoicing in the sense of being forgiven. There were twenty clerks and so many customers in the bank, and he went out to them in his joy, told them how God had pardoned his sins and begged them also to seek forgiveness. The will of the Sovereign Spirit in saving His

elect is seen clearly in this case. He moved Dr. Munhall who had preached twice that day to go down to that street; He moved the congregation to go with him at that hour of the night, and placed the banker alone on his perch. He moves in his own way, and in His own time.

The Holy Spirit saved another of His elect ones in a similar way, many years before. In the early days of Spurgeon's preaching he had agreed to preach in the Crystal Palace. He went the day before to the Palace to test his voice, and standing in the place from which he was to preach, he spoke that same verse. So far as he knew, he was the only one in the Palace at that hour.

Some days afterwards a man presented himself for membership in Spurgeon's church. In giving his experience, he said that one day he was working on some repairs in the Crystal Palace when a voice spoke from the roof above him saying, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." He saw no man; he was alone in the place. And these words coming to him in such a manner had convicted him of sin and carried him to the foot of the cross.

It seems that Heaven would be heaven enough if its only joy was to tell and to hear of the marvels of grace wrought by the Spirit in the salvation of His elect.

Dr. Bascoe has magnanimously suggested a way in which these old fables which wish an infallible Bible "from coverlid to coverlid" can get one. The freedom of difficulty in his plan is an admirable proof of the doughty Professor's great abilities and his reasoning power.

He suggested that wherever Moses or Stephen or Paul or Christ has made a mistake that some "great modern scholar" erase the error and put in the place the correct word or name or date. Dr. Briggs' modesty prevents his offering to do this work himself.

Thereupon, the papers, with scant reverence for the infallibility of the mighty modern scholar who knows what Moses ought to have said and didn't, have been reminding the Professor of some changes which would surely have been made had this admirable plan adopted from the expert raisers of bank checks been employed by the last generation.

"Great scholars" of a certain ilk would have changed the name Cyrenius, as written by Luke, having discovered by their infallible scholarship that Cyrenius was Governor at another time than that mentioned by the Evangelist. But they would have been forced to restore the name by the discovery that Cyrenius was twice governor.

The statement that Belshazzar was king in Babylon would also have been removed. For did not the profane historians declare that Nabonidus was king when Babylon was destroyed? And the statement would have been restored by the further discovery that he was regent in Babylon, ruling while Nabonidus was in the field at the head of the army.

Many such things would have been altered by the great scholars only to be replaced by that great one, each within, the impossible space, which permits in turning up in the East tablets and inscriptions that overthrow their theories.

It would be entirely safe,

though irrelevant, to offer those men who insist that the Bible contains errors, and who are confident of their own wisdom to correct those errors, to adopt the Bible as amended by them so soon as all the higher critics will agree upon the amendments, and continue unanimous for ten years. It is said Thomas Jefferson tried to be unanimous with himself in regard to what he considered true in the New Testament, and tried in vain. He took the New Testament, cut out what he considered wrong and fixed up what was inspired with great complacency. The next year he went over his work and found it necessary to take out some of the things he had left in, and restore some he had omitted. Every year he found changes he must make. This may not be a true story of Jefferson, but if it be a fable, it has a moral of easy application.

In replying to our editorial on its attack on Baptist polity, the *Argus* says "Brother Duke afterwards took back" the language we criticized. It was in the *Argus* of June 30th that Mr. Duke's language appeared as follows: "But when that freedom is allowed to degenerate into bigotry and selfishness, into that narrow-minded individualism which refuses to consider the claims of the Baptist church as a whole, it is time, in my judgment, to review and readjust our polity to meet the new emergencies of a progressive age." Here he wants to change our polity so as to avoid "the bigotry and selfishness" into which our present "narrow-minded individualism," in his opinion, leads us, and so as "to meet the new emergencies of a progressive age." This is his last deliverance on the subject, and there is not any taking back there. His hostility to Baptist polity is unabated.

What the *Argus* really did say, in its issue of April 7th, was: "No batch of churches and district associations, unbound together, can to-day go rambling along singly to any victory worth the name." And a little farther on, in this same editorial, the *Argus* says: "If some one should ask the *Argus* how this compact and conquering organization is to be effected without impairing the freedom of the individual, the *Argus* would refer the question, as it does now, to the calm and prayerful judgment of the denomination and to the denomination's God. He and they can settle it."

Here is what the *Argus* last week claims it said in that editorial: "The *Argus* said in the editorial quoted, in reference to the settling of our problem of eliciting, combining and distributing our means and talents, that it refers the question 'to the calm and prayerful judgment of the denomination and to the denomination's God. He and they can settle it.'" Let the reader note the vast difference between what the *Argus* did say and what it claims it said. And it went immediately on to say: "The *Argus* feels that a part of its mission is to press upon the Baptists of the world the importance of this matter, [i. e., the matter of effecting "this compact and conquering organization" — Ed.] and to press for a decision regarding it, for a prompt and wise decision. This is one of the main questions we wish the Presbyterian Conference to discuss, and to discuss until it is settled." Italics ours. The *Argus* can take back what it said if it so wishes, but there is no doubt as to what it did say.

Editorial Varieties

A man in Pennsylvania was recently sued for breach of promise. He entered the plea that the promise was made on Sunday, and according to law contracts made on that day are not binding. The court sustained his plea. This will increase the amount of popping the question on Sundays.

Crematories are not working their way as was prophesied. There has been only one in England—at least we have never heard of another—that at Woking. And the number of bodies cremated last year was but little more than half of those the year before. And the whole number was a mere nothing in comparison to the burials.

Prof. Hyde, of Bowdoin College, has been making an investigation of the earnings of men who have been ten years out of college. He found the average income of physicians, \$4,887; lawyers, \$4,577; journalists, \$4,521; bookmen, \$3,758; bankers, \$3,718; ministers, \$1,558. These men were all college graduates.

The sad news of the death of Mrs. B. B. Bailey reached us last week just after the paper had gone to press. We had heard on Saturday that she was quite low. We hoped her precious life would be spared. She was of most lovely character, and her death is a sore affliction to all who knew her. For all who did, loved her. Our deepest sympathy is to Dr. Bailey, the light of whose life has gone out.

We are glad we have a higher opinion of Baptist preachers than the *Argus* possesses. It thinks it might be well for them to dress in a "clerical garb" of some kind in order to guard them against the temptation of doing wrong! A man who needs to be kept from sin by the cut of his clothes has no business in the ministry.

The editor of the *Interior* says he himself attended a commencement at "one of our higher institutions of learning in the past year at which prizes were distributed for a whole series of athletic victories, but not one word was uttered by any speaker, on the stage or off of it, regarding any history, scientific or literary study in his school curriculum." The *Interior* ought to give the name of the institution that parents might make a note of it, as a place not to send their own.

The *Interior* says that worldly men have great respect for the week-night prayer meeting—in others, and gives an illustration. One of the largest business firms in Chicago sends a correspondent to recommend a man for a very responsible and lucrative position. The reply was, "A Wednesday night on his way to prayer meeting at precisely a quarter to eight. I like the looks of that. Shall I inquire further about him?" The question is a positive one, a salary the young man never dreamed of receiving.

President Hall, of Clark University, in a speech before the National Education Convention, made this statement: "By special study it was established that the rate of birth in this country reduces the rate of both marriage and offspring." He added that barely three-fourths of the male and one-half of the female graduates marry, and those that do have few children. The strange thing in that such a statement should be made by the President of a University. Then, he wish to deter students from coming!

We like to read of such churches and such pastors. Dr. Edward Reble has been pastor of the Congregational church of Greenfield, N. H., for more than sixty years. He is now 88 years old, and this is the only church of which he has ever been pastor. Recently a number of the church members have been so old that for sixty years was asked in regard to his preaching and answered, "It grows better every year."

They are waking up in the East to the fact that they are leading down the children in the public schools with no more church influence than a watermelon heavy stone. In New York City Commissioner Grant suggested Mrs. Ford as an agent in obtaining the funds for the schools. She recommended that many special institutions be established and more time and attention be given to the common school system. Of course, the school children will be better off, but the parents are making the school's mistake by giving money to support it.

Family Circle

Stories for the Year and the Week

YOU CAN NEVER TELL.

You can never tell when you need a...

Like an arrow shot from a bow...

Typed with his pencil or ballpen...

You can never tell when you do an act...

Each kindly act is an arrow dropped...

And shelter the brows that toll.

You can never tell what your thoughts...

As a writer than carrier down.

Each thing must create its kind...

Whatever went out from your mind...

THE CHEERFUL WINTERS.

By ANNE FARWELL BROWN.

"I wish I could help, too!" sighed...

One afternoon Tommy, delivering a...

"Oh!" cried Mrs. Winter, "we shall...

"You help us, Philip dear, by showing...

"If we could only have kept the pony...

"No, only a little to the church box...

"The lady did not answer for a moment...

"Little old-people, little mamma, lit-

Tommy gasped. "Oh! of course he...

that he may choose to do as he wishes...

"Tommy's eyes were on the ground...

"Wait and see what Philip says," answered...

But of course she knew what he would...

So a few weeks after that one morning...

As Philip sat staring about him at the...

Such pleasant work for clever fingers!

And how Tom and Edna and David...

It was a happy Christmas after all.

That addressed to Mrs. Winter contained...

Tommy was a little boy, the smallest...

But the best present of all was the one...

"What dear, smart little helpers I have!

Little old-people, little mamma, lit-

Tommy gasped. "Oh! of course he...

THE RINGMONT.

AN ANNUAL COLUMN.

The big clock on the staircase had the...

Tommy's eyes came. "Oh, yes, we would...

So a few weeks after that one morning...

As Philip sat staring about him at the...

Such pleasant work for clever fingers!

And how Tom and Edna and David...

It was a happy Christmas after all.

That addressed to Mrs. Winter contained...

Tommy was a little boy, the smallest...

But the best present of all was the one...

"What dear, smart little helpers I have!

Little old-people, little mamma, lit-

Tommy gasped. "Oh! of course he...

Tommy gasped. "Oh! of course he...

mother's ring." He spoke very gently...

He lifted her face and kissed her tenderly...

It gives us great pleasure to announce...

Rec. P. F. West, the noted Evangelist...

To prove to you beyond doubt its wonderful...

Hotel Albert, Corner 116 Street and Edinboro Place...

Children Teething Mrs. Winslow's has been used...

PEWEE-FULFURS Good Goodness of all kinds...

THE WINTER COMMON BELLS

Children Teething Mrs. Winslow's has been used...

PEWEE-FULFURS Good Goodness of all kinds...

THE WINTER COMMON BELLS

Children Teething Mrs. Winslow's has been used...

PEWEE-FULFURS Good Goodness of all kinds...

THE WINTER COMMON BELLS

JACOB A. R. CLARKE



GINSENG

Fortified in this plant. Healthy growth. Roots and leaves for sale. Grow in your garden. Free in the booklet and Magazine to GRAPE GROWING CO., DEPT. 12, JOPLIN, MO.

Illinois Central RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS—ARK.—New—first class line Chicago to ST. PAUL, MINNEAPOLIS and the Northwest. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service a la carte.

Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip Rates in effect on first and third Tuesdays each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Home-seeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McReile, F. W. Harlow, C. P. & T. A., Dir., Penn. Agt., 4th & Market, Louisville, Ky.

BEST CHEAPEST



Roll CHURCH ROLL AND RECORD.

SIZE 4 1/2 x 11 1/2 inches

THIS BOOK LEADS all others in the best and cheapest. CHURCH CLERKS who have seen it will have no other. It is convenient in arrangement and contains:

- Index of Order, Church Records, Confession of Faith, Alphabetical Index for Names and Addresses and 150 pages for minutes.
- 600 Lettering.

Bound paper bound in cloth, with leather back and corners—a durable binding. IF WILL LAST FOR YEARS. We will send it POSTPAID for

Only \$1.50.

This price includes twelve blank BUNCHED LETTERS.

BAPTIST BOOK CONCERN
 Catalogue Headquarters
 642 North Ave., LOUISVILLE, KY.

LEE E. CRALLE,

FUNERAL
 Supplies and Embalmers.
 60 N. Second Street—Jolo Bldg.

Stark's Funerals
Little Ones.

BABETTE'S PENNY.

Babette was only five years old; but, being a very bright little girl, she was trusted to go to the corner store two or three times a day on errands. Grandmother, who lived upstairs in Babette's house, did her own cooking, and she often needed things; and for her it was wonderfully convenient to have Babette so near.

"I really don't know what I would do if it wasn't for Babette," grandma would often say to Babette's mother. "She saves me so many steps, and she does my errands just as well as I could do them myself. When I tell her to buy long rolls, she doesn't forget and bring some other kind; and she never spills the cream nor loses the change."

Grandmother not only praised Babette, but she was in the habit of rewarding the little girl every day with a penny. As Babette was fond of chocolate creams and other sweets, it was very nice, she thought, to have a grandma upstairs. Usually the penny was given in the morning when Babette, who always had her own breakfast earlier with her father and mother, would run back to the store and buy her penny's worth of candy.

One morning, bringing in the rolls and cream, Babette found grandmother reading a letter which the postman had brought while she was at the store.

"Here, grandma, are the rolls and cream, and here is the change," said Babette.

"Thank you, dear," said grandmother absent-mindedly, without taking her eyes off the letter.

"Shall I put the things on the table," asked Babette, thinking grandma would look at her and give her the penny as usual.

But grandmother did not look. "Yes, dear, just set them down," she said. And Babette did so. She looked very serious now, waiting beside the table.

The woman who kept the store had that morning a new supply of candy, and Babette had set her hand on some delicious-looking nink "fudge." The little girl next door had told her that this new fudge was "splendid." And now, what if grandmother should not remember about that penny?

Patiently Babette waited until grandma had finished reading the letter. She hoped that she would remember the penny then. But grandmother did not remember. She put the letter away in a box and began to set her table.

Babette did not know what to do. She had been taught to act like a "little lady," and she was afraid it would not be nice to say, "O grandma, you forgot to give me the penny?"

"How is Evaline this morning?" asked grandmother.

"She's better, thank you," smiled Babette. Babette's dolls were a good deal troubled with headaches and sore throats and other disorders that real people have.

"That's good," said grandma, as if Evaline were as real as any one. "Give her plenty of fresh air."

Babette smiled. She wondered if grandmother would not think of the penny soon. Never before had she forgotten in this way. There was change in an empty jelly glass right before her eyes,

yet she did not seem to see it. And there was Babette waiting.

"Oh, dear, what if she forgets all about it?" thought Babette, lingering beside the table. Perhaps the pink fudge would all be sold before to-morrow morning. How Babette did wish that grandma would think of the penny! But she was not going to ask for it. No, indeed! She knew that would be rude. Not for all the world would she have that bad word "rude" applied to her.

Grandmother pushed her coffee-pot back from the hot part of the little stove to settle, and Babette knew that she would begin to eat breakfast. Poor little Babette was face to face with a new difficulty; for she could not run down stairs saying, "Thank you, grandma," as she usually did. To say, "Thank you for the penny," when there was no penny given, would be almost "a story," and Babette did not want to "tell a story."

Suddenly the perplexed little girl thought of a way to get out of her difficult situation. "Grandma," she piped out, and her heart fluttered anxiously, "grandma!"

"Well, dear?"

"Thank you, grandma," said Babette bravely, "thank you for the penny that you haven't given me yet!"

What a funny look came over grandmother's face then. "Bless you, darling!" she exclaimed, catching Babette in her arms and kissing her.

Babette was happy, for she knew that grandmother did not think her—Jane. And she got the penny.—Jane Ellis Joy, in Little Folks.

THE DOG AND THE RAVENS.

At Fort Apache, Arizona, there are a number of ravens, shiny black birds, much bigger than crows.

One day a dog took a bone out on the parade ground and settled down to gnaw it.

Two ravens flying by spied him and thought they would like the bone, too.

They went down and circled about the dog's head, talking to each other all the time. Every now and then they would make a dash at the bone, but whenever they were within reach the dog snapped at them.

Finally one of the ravens lighted on the ground behind the dog while the other still flew about his head.

Then the raven that was on the ground went up close to the dog, seized the end of the dog's tail in his bill and gave it a hard pinch.

When the dog whirled round to see what was hurting him, the raven that was in front of him pounced on the bone and flew away with it, and the raven on the ground jumped quickly aside, spread its wings, and flew after its mate. The dog skulked home, knowing perfectly well that he had been outwitted.—The Sunbeam.

Peace and patience are the two golden keys which God leaves within our hands to unlock the mystery of pain. We handle them in the darkness of seeming night sometimes, and they admit us into the upper room of life, where we are given to see Jesus face to face.

When we are on the edge of our need, God's hand is stretched out.—J. R. Miller.

Oh Glorious Prizes—the best yet—25 cents.

World's Fair  **Low Rates Easy Payments**

ST. LOUIS 1904.

HOTEL EPWORTH
 IDEAL WORLD'S FAIR HOME

The only permanent brick hotel within walking distance of the World's Fair grounds. Beautifully located on the highest point of land adjacent to the grounds. Five minutes' walk from the north entrance. Magnificent view. Transportation facilities convenient to all points of interest in St. Louis. All modern conveniences. Rooms light, airy, clean and comfortable. Pure filtered water. Baths. Bathing physio-cian. Drug Store, etc. Large dining-room, where meals and lunches may be obtained at lowest possible cost. Service the best.

All those desiring to receive entertainment at Hotel Epworth may do so by sending \$2 for a Certificate of Entertainment, which will insure the holder the low rate of \$1.50 per day for excess days moderate. We advance our friends to apply at once.

EPWORTH HOTEL CO., St. Louis Mo.
 REV. C. R. CARLOS, D.D. President (P. R. St. Louis Dist. M. E. Church).

Enter School  **Southern Normal School, Bowling Green Business College, and National School of Photography.**

BOWLING GREEN, KY.

Business Teachers', Scientific, Clerical, Law, Commercial and Special Courses of Instruction. Catalogues and Journals Free. **POSITIONS GUARANTEED WHEN YOU GRADUATE.**

Address: **H. M. CHERRY, President, Bowling Green, Ky.**

BAYLOR COLLEGE, Belton, Texas.

This College has just closed its most successful year. Chartered in 1864. It is one of the oldest and best equipped colleges for women in the South. Course of study thorough and comprehensive. Mutual advantages equal to the best Eastern conservatories. Art, Elocution and other special ties of the highest order. Splendid South ern climate, mild winters. Send for catalogue. **W. A. WILSON, President.**

Clinton College

Our facilities for taking care of students are much improved. Our teachers are all tried and true. Both sexes admitted. Fall Term opens Sep. 5, 1904. For further information address **R. D. SWAIN, President, Clinton, Ky.**

Southwestern Baptist University.
 Co-Educational.

Located in the beautiful and progressive city of Jackson, Tenn., on three great trunk lines of railroads; renowned for beauty, culture, and religious character.

DEPARTMENTS: College, Music, Expression, Art, Law, Business, Theological, Preparatory. Faculty able and experienced. Instruction thorough; terms, exceedingly moderate. Special attention is devoted to teaching the Bible, and to the health and character of the students. Extensive improvements are now being made to the already happy surroundings. Two splendid dormitories, one for young men and one for young ladies. Three literary societies, with well-furnished halls. Jackson, with its newly-discovered, wonderful Electro-Chalybeate artesian well flowing 600,000 gallons a day, and free to all; perfect sanitation, abundance of freestone water, etc., is rapidly becoming a noted health resort. Next session opens Sept. 13, 1904. For catalogue and other information address **P. T. HALE, L.L.D., President, JACKSON, TENN.**

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.
 LOUISVILLE, KY.

Next session of eight months opens Oct. 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Frenshy Smith, Treasurer of Students' Fund. For catalogue or other information write to **E. Y. MULLINS, President.**

WARD SEMINARY FOR YOUNG LADIES
 NASHVILLE, TENN.

Fortieth year. Faculty 30. Seminary and Special Courses. College preparation. Boarding pupils limited to 100. An ideal Christian home. Complete appointments. Excellent sanitation. MB4, equable climate. For catalogue, address **J. D. BLANTON, L.L.D., President.**

THE Bryant & Stratton Business College

N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY.
 Book-keeping, Shorthand, Typewriting. Best apartment teachers, each one a specialist in his line. Write for beautiful book giving testimonials. School open all year, students can enter at any time. **E. J. WRIGHT, Pres't.**

MISSOURI BAPTIST SANITARIUM,
 919 Taylor Avenue, St. Louis.
 A well equipped, quiet, beautiful institution. Long Greenhouse, Lawn, well-lighted Billiard, Buggy Garage.
 Every scientific, hygienic and modern facility for the treatment of all chronic and curable diseases.
 Write for particulars to the Sanitarium, 919 Taylor Avenue, St. Louis, Mo.

MRS. L. H. CADWALLADER, Sup't. DR. L. H. CADWALLADER, Physician-in-Chief

MAYFIELD SANITARIUM 913 TAYLOR AVE., ST. LOUIS, MO.

An ideal place for those in need of the most efficient and careful attention in sickness. It has no superior in the west. Founded and maintained by Baptists. Thousands have been restored to health. Scores have found Christ within its walls. Beautiful, attractive, just the place for the sick and suffering. Reasonably reasonable for the excellent service given. Write for particulars.

DR. W. G. TYLER, General Manager.
DR. W. H. MAYFIELD, Surgeon-in-Chief.

Subscribe for the Recorder.

AN APOLOGY.

We deeply regret the publication of the recipes in last week's paper, and beg our readers' pardon. Brief orders have been given by the editor that any reference to wine or spirits of any kind shall be cut out of all recipes, and the order was not obeyed. We assure our readers nothing of the kind shall ever happen again, for the office editor will treat no one to read the recipes.

SECRETARIES' MEETING.

The annual meeting of the general and state Secretaries was held in Walnut St. church, this city, Tuesday and Wednesday of last week.

Dr. W. B. Crompton was made President and Dr. J. G. Bow, Secretary. Bro. Livingston Johnson led in prayer. Pastor Eaton offered a brief word of welcome.

The first paper was by the Rev. J. M. Newburn on "How may we secure more efficient co-operation among our people in mission work?" The divine will should be ours, and so we must study Scripture, and also learn from experience. The church is the unit in missions. There should be a consciousness of opinion and so a medium is needed, this medium is the secretary. A majority of our churches do not co-operate. This able paper was discussed by several of the brethren.

Dr. E. O. Ware presented a paper on "The necessity of co-operation between the State Boards and the Boards of the Southern Baptist Convention." He did not like the expression "organized work." It is "co-operative work." Baptists cannot be and ought not to be organized. Individualism is fundamental. State and general boards are needed to secure efficient co-operation, to prevent waste and confusion. The Home and the Sunday School Boards have the same field as the State Boards. A most interesting discussion followed this most interesting paper.

At 3:30 p. m. came Dr. Crompton's paper on "The Secretary, in his office, on the road, in the field and his expense account." The secretary should have a fair education and should be in sympathy with all classes. He should be a good preacher, so as to be in demand in the churches. He should be a peace-maker, firmly orthodox, a business man, a good judge of men, a man of energy and enthusiasm, well posted on missions. His office should be the best in the city, well furnished. He should have a stenographer and book-keeper, should rarely work at night. Should read at night and should sleep eight hours. His correspondence is heavy and varied. He should fare well, should preach on other subjects besides missions, and should put others to work. He should publish all the items of expense. The subject was ably handled in the discussion which followed the essay.

Dr. W. C. Golden, of Tennessee, was appointed to discuss the question of the "Church Building Fund." He was absent, but the secretaries agreed that the subject was of such importance as to demand discussion. Accordingly J. M. Newburn, of Texas, was appointed to lead in the discussion. He said the importance could not be overestimated. In Texas there were probably 1,000 to 2,000 Baptist churches without houses of their own.

J. C. Bow, concluded the great importance of this work, and stated that he believed it should get the Baptists of the state to fur-

nish ten per cent of the money, that in most cases he could raise the balance on the field, in money, material and labor. The topic was further discussed by W. B. Crompton, S. F. Thompson and W. T. Amis.

The topic of the evening session was "Evangelists and Evangelism." Discussion was led by Dr. S. Y. Jameson, of Georgia. He presented some objections to the professional evangelist and some commendations, likewise to the pastor evangelist, but was rather in favor of the latter. Brief remarks were also made by T. T. Eaton, E. O. Ware, J. M. Frost and S. F. Thompson.

The committee on time and place recommended Kansas City as the place for the next meeting, and Wednesday before the meeting of the Southern Baptist Convention as the time. Report adopted.

Livingston Johnson, of North Carolina, discussed the topic, "How are we to supply our country fields with well equipped pastors?" Remarks were made by Bren Crompton, Ware, Thompson, Weaver and Jameson.

Dr. J. B. Gambrell, of Texas, was not present, but sent a paper on "The relation between churches and conventions." This paper, we understand, is to be published in the Recorder, and we forbear any comments.

One of the live questions was that assigned to and ably discussed by S. Y. Jameson, of Georgia, viz.: "Should Women's Societies contribute to all the objects fostered by the State Convention?" The speaker took the position that they should contribute to all the objects fostered by the State Conventions, otherwise they can not be developed as proper well-rounded missionary Baptists. He said the societies should be in harmony and union of effort and under the control of the church to which the society belonged. Others spoke in harmony with his views.

Wednesday afternoon was an open parliament for the discussion of various topics.

Bro. Crompton made an instructive talk on the distribution of tracts, books and papers.

Bro. L. D. Geiger spoke on the use of our papers in making reports and distributing information.

The envelope system was then discussed and recommended by Livingston Johnson.

The question of apportionment was discussed and indorsed by S. Y. Jameson.

Circular Letters were discussed and recommended by E. O. Ware and W. B. Crompton.

Mission Journals were discussed by E. O. Ware, J. G. Bow, S. Y. Jameson and W. B. Crompton.

Wednesday evening the topics were "Colportage," by Livingston Johnson, and "What can we do for the Negro?" by Dr. R. D. Gray. He said: "We can have a proper attitude toward the negro. We can live right before them. The Southern Baptist Convention set forth from the first as one of its great objects to help the Ethiopian. The Home Board is seeking to carry out these instructions."

The meeting was a delight to those present. Regret was expressed that so many of the secretaries were absent.

It is a belief in the Bible, the fruit of deep meditation, which has served as the guide of my moral literary life. I have found it a capital safely invested and richly productive of interest.—Goeths.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting, 1904.

- Bethel-Auburn church, Aug. 6. Davison County—Bethlehem church, Muhlenberg Co., Aug. 9. Liberty—Salem church, Aug. 10. Logan Co.—Bethlehem church, Hesse, Aug. 12. South Kentucky—Rocky Ford church, Casey Co., Aug. 16. Shelby Co.—Burr's Branch, Aug. 18. Green-River—Beaver Dam church, Aug. 20. Gasper River—Carter's Creek church, Aug. 21. Landmark—Cov Creek, Sep. 23. South District—Harrodsburg, Aug. 23. Barren River—Punchon Camp church, Aug. 24. Campbell Co.—Alexandria, Aug. 24. Ohio River—Daw Creek church, Aug. 24. Cumberland River—Waynesburg, Aug. 26. Ohio County—Bell's Run church, Aug. 26. Tate's Creek—Liberty church, Aug. 26. Breckenridge—Goshen church, Aug. 31. Tea Mile—Tea Mile church, Napoleon, Aug. 31. Baptist—Lawrenceburg, Sep. 1. East Concord—Pineville, Sep. 1. Upper Cumberland—Upper Walnut, Sep. 1. Central—Maskville, Sep. 6. Elkhorn—South Elkhorn ch., Sep. 6. Nashville—Nashville, 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 Bacon Creek church, Sep. 7. Green—Fork church, Sep. 7. South Cumberland River—Zion church, 10 miles from Burnside, Sep. 7. Booneville—Riverside church, Sep. 9. Greenville—Union church, Breathitt Co., Sep. 9. Stockton Valley—Clear Fork church, West Albany, Sep. 10. Boone's Creek—Kidville church, Sep. 13. Freedom—Albany, Sep. 13. Ottlandson—Grassy Run, Sep. 14. Nelson—Rolling Fork ch., Sep. 14. Russell's Creek—East Fork church, Mat-calf Co., Sep. 14. Sulphur—Slick 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., Callahan, Sep. 16. East Lynn—Liberty church, Green Co., Sep. 21. Salem—Brandenburg, Sep. 22. Goose Creek—Payson, Knox Co., Sep. 22. South Union—Pleasant Hill, Whitley Co., Sep. 22. Tipton—Harard, Sep. 22. East Union—Boston ch., Lot. Sep. 27. Concord—New Liberty, Sep. 28. Pimmondson—Brownville, Sep. 28. Goshen—Caneyville ch., Sep. 28. Severs's Valley—Middle Creek church, Sep. 28. South Concord—Fellowship ch., Sep. 30. Laurel River—State Lick church, Laurel Co., Sep. 30. Little River—Oak Grove church, Trigg Co., Oct. 4. Little Bethel—Oak Prospect church, Oct. 5. North Bend—Beaver Lick ch., Oct. 5. Kentucky—Columbus, Oct. 5. Clover Bottom—Clear Creek church, Rockcastle Co., Oct. 7. Enterprise—Denver, Liberty, ch., Oct. 7. Mt. Zion—Woodbine, Oct. 7. North Concord—Salt Guss ch., Oct. 8. Franklin—Frankfort, Oct. 10. White's Run—Cave Hill, Oct. 11. West Union—Friendship church, Oct. 14. Ohio Valley—Mt. Olive church, Union Co., Oct. 15. Blood River—Sinking Springs church, Oct. 15. Graves Co.—Little Obion ch., Oct. 20. If changes in these locations are desired, write to the papers. J. E. NUNBELL, Secretary, Georgetown, Ky.

SLEEPING VOLCANOES



A thin, vapory smoke, lazily ascending from its crater, may be the only visible sign of life in the sleeping volcano; but within is a raging sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger, and though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security; when the giant awakes with deafening roars, and they are lost beneath a downpour of heated rock and scalding ashes. Thousands of blood poison sufferers are living upon a sleeping volcano, and are taking desperate chances, for under the mercury and potash treatment the external symptoms of the disease disappear, and the deluded victim is happy in the belief of a complete cure; but the first of contagion have only been smothered in the system, and as soon as these minerals are left off will years ago. I can truthfully say I am entirely blame up again. Occasional scum break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper-colored spots, swollen glands, loss of hair and other degrading symptoms. Mercury and potash not only fail to cure blood poison, but cause mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the stomach and bowels. The use of S. S. S. is never followed by any such bad results. It cures without the slightest injury to the system. We offer \$1,000 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, it destroys every atom of the virus and purifies and strengthens the blood and builds up the general health. We will mail free our special book on Contagious Blood Poison, with full directions for home treatment. Medical advice is furnished by our physicians without charge.

Rev. Green, Ky., Mar. 24, 1903. Gentlemen: For over four years I suffered greatly from a severe case of contagious blood poison. I went to Hot Springs, staying there four months at a big expense. I then consulted physicians, who prescribed Mercury. Nothing did me any good; in fact, the treatment proved more harmful than beneficial. I mentioned my case to a friend, who told me that S. S. S. had certainly cured him. I at once commenced its use, and after continuing it for some time could find no trace of the disease whatever. This was about two months ago. I can truthfully say I am entirely blame up again. Occasional scum break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper-colored spots, swollen glands, loss of hair and other degrading symptoms. Mercury and potash not only fail to cure blood poison, but cause mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the stomach and bowels. The use of S. S. S. is never followed by any such bad results. It cures without the slightest injury to the system. We offer \$1,000 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, it destroys every atom of the virus and purifies and strengthens the blood and builds up the general health. We will mail free our special book on Contagious Blood Poison, with full directions for home treatment. Medical advice is furnished by our physicians without charge.



contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, it destroys every atom of the virus and purifies and strengthens the blood and builds up the general health. We will mail free our special book on Contagious Blood Poison, with full directions for home treatment. Medical advice is furnished by our physicians without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

"In Man there is nothing great but Mind."—Hamilton.

Georgetown College

The Oldest Baptist Institution of Learning in the South. Co-Educational. Up-To-Date.

Twenty teachers trained in leading institutions of learning, and rendered successful in the school of experience. Skillful instruction in Sciences, Languages, Literatures, Music, and Art, History and Philosophy. Right different courses leading up to the degree of Bachelor of Science, Bachelor of Literature, Bachelor of Arts, and Master of Arts. Terms equal to the best. Do you want education? SESSION OPENS SEPTEMBER 13. Apply to the President.

REV. J. J. TAYLOR, Georgetown, Ky.

BETHEL COLLEGE (INCORPORATED)

College, Classical and Scientific Courses, Academic Department for those who cannot meet entrance requirements. Able Faculty. Thorough instruction. Library and reading room. Laboratory equal to all demands. Beautiful campus of 50 acres. Athletic field, gymnasium, tennis courts, croquet grounds. Buildings contain all modern improvements. Electric lights, hot air heating, water supply and baths. Special attention to boarding department. Tuition free to ministers' sons and ministers. Expenses moderate. Next session opens September 1, 1904. For illustrated catalogue and information address WM. H. HARRISON, Pres.

University School for Boys. DAY AND BOARDING SCHOOL. Best prepared for FACULTY OF SIX MEN. Located in Harrodsburg, Tenn. and Tenn. HARRODSBURG, TENN. COLLEGIATE ATHLETIC FIELD. Tuition free to ministers' sons and ministers. Expenses moderate. Next session opens September 1, 1904. For illustrated catalogue and information address WM. H. HARRISON, Pres.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KENTUCKY.

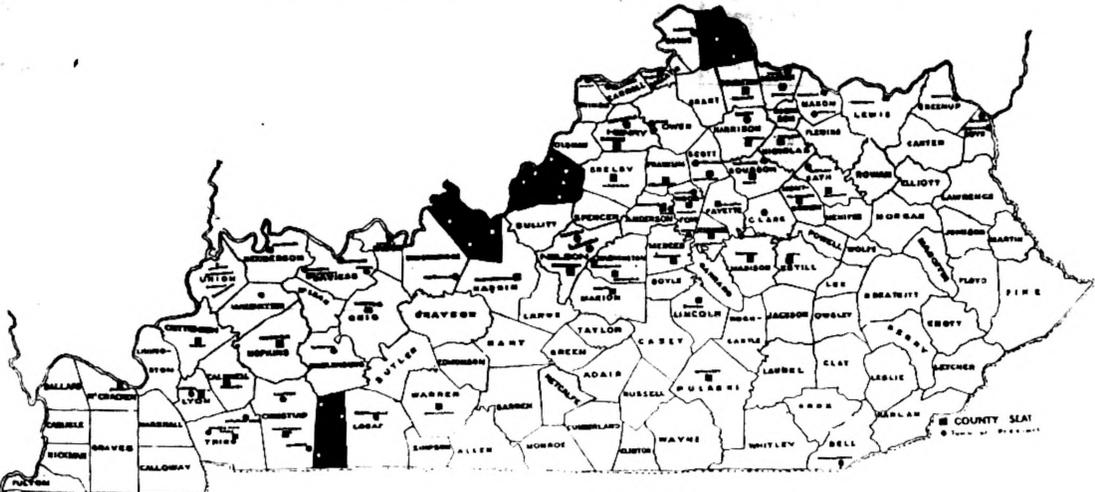
Select school for young ladies and girls. Thorough training under helpful influences. Write for information and a catalogue. Opens September 1st. EDWARD HARRISON, President.

BARDE & CASTLEMAN. Agents for... FINEST... COLUMBIA... LANSVILLE, KY.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it in cold, brine perfectly fresh and cuts almost nothing, can put up a bushel in ten minutes. Last year I set directions in over 150 families in one week; anyone will pay a dollar for directions when they see the beautiful pictures of fruit. At there are most every day. I have a great many more. I will mail sample of fruit and full directions to you. Write to me at once. (18) Second chance, which is only the second chance in the world. Write to me at once. FRANK C. GAY, 1000 N. 10th St., St. Paul, Minn.

HOW THE TEMPERANCE WAVE IS SWEEPING OVER KENTUCKY.



The light shows where Local Option is in force. The black where the sale of liquors is not restricted. "Men love darkness rather than light, because their deeds are evil." The storm centers of crime and pauperism are the black spots where the whisky traffic is licensed.

FROM S. B. BOARD.

Well, Philadelphia has been heard from again (Religious Herald, June 30th), and does not like the way the Baptists are conducting their affairs as represented in the Southern Baptist Convention...

But Dr. Rowland sends on his usual word, and, as usual also, "greatly regrets the apparent necessity for it," and then, as usual, again fails to tell his readers that the Publication Society has furnished both cause and occasion for the "necessity." I assure Dr. Rowland, with all good grace, that except for the two circulars recently sent out by the Society there would have been not even "a word" from me or others, and no painful "necessity" on him.

If the era of good feeling has come—and I am sure it has and that this is the great sweep of the stream (notwithstanding the occasional eddy that sets in from Philadelphia)—and the Baptists of this one country are "under one flag," marching with one great purpose, then why must we, in the prosecution of our mission, have read to us lectures charging sectionalism as our motive and mainspring? Of course, these charges will be repudiated, and we do so in the name of all that is required between brethren entrusted with great denominational interests.

shall abandon their institutions, send their money to New York or Boston, and even buy their periodical literature at Philadelphia. I "regret" that any one can even think of the Convention in its recent session so marvelous in spiritual power, uplift, and on-sweep, and raise the cry of "sectional literature" and "prolonging sectional differences."

Two men lived on adjoining farms and had great fellowship, both themselves and their families. Their farms yielded abundantly and were in excellent condition. They and theirs were noble examples of neighborly good feeling and helpful co-operation.

I greatly "regret" that Dr. Rowland has any trouble with his figures—several others are also puzzled with them. Indeed, he himself seems somewhat confused by them. Already three versions of them have been published, and a letter from him, a copy of which is before me, gives his figures by States. Sincerely I do not dispute his figures and will accept his explanation in part, but not his inferences and conclusions.

It is true, as Dr. Rowland says, some schools in the South use periodicals from both the Society and Sunday School Board, but not many and in a very meagre way. For example, here are two cases: An individual in one school gets a small club of one of the Society's periodicals; in another a single item is ordered from the Society; yet both schools are equipped for the rest with the Convention's literature.

The Negro Baptist Publishing House claims, as Dr. Rowland

says, to furnish periodicals to the larger part of the negro Sunday Schools, and he accepts their claim as the solution of his difficulty—being somewhat more generous with their statement than with the statement sent out by the Sunday School Board and its secretary. And I think he is right in admitting their claim, for, studied at first hand and near by it, it seems well founded.

But the Negro Baptist Convention is national and its Publishing Board draws support not only from the South, but also and largely from every State and Territory in the Union. The Negro Board, on the same authority as that accepted by Dr. Rowland, supplies more negro Sunday Schools in New York City than in New Orleans; in Philadelphia than in either Richmond on the James or Nashville on the Cumberland. And in his letter already referred to Dr. Rowland's figures by States disclose the fact that the Society has its largest "figures for orders" in the very States South where the negroes, because of local conditions among themselves, have succeeded least in getting patronage even on their plea for "race industry."

As to my statement for the Sunday School Board, I stand where I have always stood, knowing its correctness and not at all concerned to make my figures fit the figures at Philadelphia. The business is here in immense shape, visible, tangible, and on the rapid increase, coming from the growing spirit and purpose of co-operation of the Baptists of the South in making their own institution. Even some years ago, when our claim was only 80 per cent of the

Baptist Sunday Schools then reported, the question was raised as to its correctness in a meeting of the State secretaries. Dr. Gibson, since dead, said it was certainly correct for Georgia; Dr. J. E. White, then secretary for North Carolina, said we had 90 per cent of that State; Dr. Crumpton, of Alabama, and Dr. Rowe, of Mississippi, said we had 95 per cent in their States; Dr. R. H. Pitt has told me repeatedly, as I quoted in the General Association of Virginia last fall, that the Sunday School Board had practically everything in Virginia, and when his statement was referred to Dr. J. M. Pilcher, secretary of their Sunday School and Bible Board, he said that Dr. Pitt was certainly correct. But, dear me, why all this? Why be forced to use time and energy, which are needed for work that is pressing upon us, simply to meet Dr. Rowland's "regrets" and the "necessity" which he has created for his Society.

Moreover, I know what is being done here—what the Baptists of the South are doing in this part of their work—and shall not hesitate to make a record of it.

1. In the Convention Annual Dr. Lansing Burrows reports 1,409 Sunday Schools in the South. He makes no report of negro schools.

2. The Sunday School Board of the Convention has on its list about 90 per cent of the schools reported—that is, about 10,000.

3. The last Convention year showed marvelous advance in the Board's receipts, giving the noble total of nearly \$110,000, and June of that year, as in many previous years, gave the largest day, the largest week, and the largest month the Board had ever had in its receipts, making a record hard to break; and yet the June just past advanced far ahead of all its records of day and week and month, and the two months gone of the current year show an advance on the corresponding period of last year of nearly \$4,000.

4. I am hoping for one hundred per cent, when we shall pass beyond the region of controversy and misunderstanding, and when those on the outside will not force upon our people such matters as here compel their attention. I believe God will bring in this day. And now this final word: The reader knows whether his Sunday School is using the periodicals of

Philadelphia or of the Southern Baptist Convention. If the former, of course, I have no unkind word or thought concerning them, though I confess to an earnest desire that so soon as they shall see their way clear they will consent to stand in the column of the 90 per cent and press it on toward the 100 per cent.

In using the periodicals of the Convention one is supporting the Convention in this part of its work and in co-operation with a great people in building an institution that shall tell for the glory of God in the coming years. The work is moving with great power; God continues to be gracious in dealing with us; the people are turning more and more as they have seen the work grow in their hands, and are set with a purpose to move forward in this department of their work to the glory of God and for the building of His kingdom. More and more the Baptists of the South are consolidating at the double point of cooperation in their publication business and in fostering their Sunday School condition and power.

J. M. FROST.

Nashville, Tenn.

MILLERSBURG MILITARY INSTITUTE

Opens Wednesday, Sept. 7th, 1904. This is the best and safest preparatory school for boys in Kentucky. Boys given the comforts of a true home. Discipline and instruction thorough. Terms, \$25.00. Write for a handsome catalogue. MAJOR C. M. BERRY, Principal, Millersburg, Boone Co., Ky.

POSITIONS GUARANTEED. May pay tuition out of salary after course is completed and profits in excess. Induced by business men from Maine to California. Per Month, \$10.00. Address J. F. BISHOPMAN, Penn., other States.

BRADSHAW'S PRACTICAL ALGEBRA

NASHVILLE, TENN. ST. LOUIS, MO. P. I. Atlantic City, N. J. Philadelphia, Pa. Waco, Texas; Oklahoma City, Ok. T.; Galveston, Texas; Little Rock, Ark.; Ft. Scott, Kans.; Columbus, Ga. C.; Shreveport, La.; Kansas City, Mo.; Knoxville, Tenn.

Incorporated, \$25,000 capital. Established 1884. Members on board of directors. National reputation. Our diploma represents in business circles what Yale's and Harvard's represent in literary circles. No vacation; enter any time. Part or full course. Terms, \$25.00. Write for a handsome catalogue. HOME STUDY. Mathematics, Scientific, by mail. Money refunded if not satisfied with course. Write for prices of books and catalogues.

OPIMUM

MARY BALDWIN SEMINARY FOR YOUNG LADIES. Terms begin Sept. 5, 1904. Located in beautiful Valley of Virginia. Surrounded by beautiful grounds and modern apparatus. 750 students. Tuition and board from \$25.00. Terms catalogue. Pupils enter any time. Send for catalogue. Miss R. C. WALKER, Principal, Staunton, Va.

