

# WESTERN RECORDER

Faith, Hope and Love, these three.

79th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 22, 1904

NUMBER 42.

Published Weekly by  
THE BAPTIST BOOK CONCERN.

[Incorporated.]

403 Fourth Ave. (Opposite New Postoffice), Louisville.

## TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.00; after three months, \$1.50; after six months, \$2.50. Single copies, 5 cents.

REMITTANCE and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

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One of the points on which Kuenen attacked the infallibility of the Bible was Ezekiel's statement that Nebuchadnezzar conquered Egypt, which Kuenen declared a mistake. But the spade has come to the defense of Ezekiel and unearthed Nebuchadnezzar's own words which confirm Ezekiel.

Very often we see the statement that those are not the best Christians who go around with sad countenances and long faces as though the kingdom of God is a gloomy one. We have been young and now are old but have never seen such a Christian—have you? But all our lives we have heard these denunciations.

The best Christians are the ones who have peace and joy. Not jollity, not flippancy, but joy. For the best Christians do not forget that their Lord commanded them not to be of a sad countenance when they fasted, as the hypocrites were. We think it is high time that there was a ceasing of condemnation for the non-existent sad-faced man, and rebukes for the flippancy and irreverent.

Verily the world moves. The *Canadian Baptist* says that at a meeting held by the English Methodists in Lynton, Devonshire, there was a discussion upon the subject of baptism. And "the views of most of the speakers were strongly in favor of baptism after conversion."

There are inspiring words from Allen's "Mettle of the Pasture." "It is the high compulsion of the soul itself, the final mystery of final choice, that sends us forth at last to our struggle and to our peace. My own soul forbiddeth me," said Hector of old."

A hearty "Amen" to these words of the *Baptist Teacher*: "Unless a man believes that the denunciation with which he is identified holds more of vital Scriptural truth than any other, and on that account is better adapted to meet the wants of a sinning, sorrowful, suffering world, he has no business to belong to it. If he does believe that he ought staunchly to stand by it against all comers."

The *British Weekly* answers with spirit the sweet talk of some Episcopallians who yet sustain the Education bill: "There is a kind of spiritual blighting about love which is not an anything on the face of the spirit of true clarity. There is an element of mere syrup in the talk about brotherly affection which is incessantly obtaining when unaccompanied by the spirit of justice. We had rather have open war than this sticky-sweetness."

There is a truth in the saying that the

## Coming After Rain.

BY REV. THEODORE L. CUYLER, D.D.

One of the numberless touches of exquisite poetry in the Old Testament is that which describes the "tender grass springing out of the earth by clear shining after rain." The verdant grass-plot which gladdens the eye is the result of a double process—shower and sunshine. Both are indispensable. We find in this beautiful expression a type of our deepest and richest spiritual experiences. It is a type of the most thorough work of conversion by the Holy Spirit. Over every impenitent soul hangs the dark cloud of God's righteous displeasure; his Holy Word thunders against sin, and his threatenings beat like a storm of hail. Repentance and faith in Christ sweep away this cloud; the thunders cease; the face of the atoning, pardoning Saviour looks forth like a clear blue sky after a storm; for there is no condemnation to them who are in Christ Jesus. No two cases of conversion are exactly similar, yet in every thorough work of grace the darkness and dread which belong to a state of guilt, give place to the smile and peace of God in the face of Jesus Christ.

What is true in the beginnings of the most thorough Christian life is often realized in the subsequent experiences of the believer. Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the heavy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children. Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension, but the clear shining came when God approved his faith and spared the beloved son Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt. There are forty-one chapters of the Book of Job through which beats the tempest which smote the four corners of his house, but in the forty-second chapter comes the clear shining after rain, and a blaze of restored prosperity. The biographies of Elijah and of Daniel prove how light is sown for the righteous; and the eleventh chapter of the Hebrews is a meteorological record to show how faith paints rainbows on thunder clouds.

In our day God often employs stormy providences for the discipline and perfecting of his own people. He knows when we need the drenchings. Every rain drop has its mission to perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness and beauty as when it breaks forth after a deluge of sorrow; and many a Christian has become a braver, stronger and holier man or woman for terrible afflictions; there has been a clear shining after rain.

This principle has manifold applications. Sometimes a cloud of unjust calumny gathers over a good man's name; then strikes the air, and it pours falsehoods forty days and forty nights. But when the shower of slander has spent itself, the truth creeps out slowly but surely from behind the clouds of defamation,

and the slandered character shines with more luster than ever. The same storm that wrecks a rotten tree only roots the more firmly the sound tree, whose leaves glisten in the subsequent sunshine.

All ye children of God who are under the peltings of poverty, or the downpour of disappointments, or the blizzards of adversity, "think it not strange as though some strange thing had happened unto you." Millions have had the same experience before you. No storm ever drowned a true believer, or washed out the foundations of his hope. The trial of your faith will be found unto praise and honor and glory at the appearing of your Lord and Saviour Jesus Christ. Two things ought to give you courage. One is that our Lord loves to honor and reward unwavering faith. He permits the storm to test you, and then sends the smile of his sunshine to reward you. The countenance of Jesus is never so welcome and lovable as when he breaks forth upon us—a sun of consolation and joy after trials.

Long years ago, on a day of thick fog and pouring rain, I ascended a mountain by an old bridle-path over the slippery rocks. A weary, disappointed company were when we reached the cabin on the summit. But toward evening a mighty wind swept away the bank of mist, the body of the blue heavens stood out in its clearness, and before us was revealed the magnificent landscape stretching away to the sea. That scene was at the time, and has often been since, a sermon to my soul! It taught me that faith's stairways are over steep and slippery rocks; often through blinding storms; but God never loses his hold on us, and if we endure to the end he will yet bring us out into the clear shining after rain.

So it's better to hope though the clouds run low,  
And to keep the eye still lifted;

For the clear blue sky will soon peep through  
When the thunder-cloud is rifted.

## The Duty of Reconciliation.

BY REV. G. R. F. HALLOCK, D.D.

The duty of reconciliation lies at the very heart of religion. Because it is such hard duty many omit it and live either a poor, starved Christian life, or do not become Christians at all.

Outward acts do not constitute true worship. The Pharisees of Christ's time seemed intent only on the external act. They seemed to think, as do many people to-day, that if a man conformed to the external rites of religion he was fulfilling all requirements, no matter how much envy and hatred and secret malice he might feel toward some other man. But Christ told them plainly that it requires love in order to fulfill the law, that to obey is better than sacrifice; that it is of more importance to have the heart right than the act right, or that the act cannot be right unless the heart is right.

Lack of love to fellow-men is lack of love to God. Indeed, this is the great lesson Christ desired to enforce upon his hearers. He wanted men to know that it was a shame to say that they loved God, whom they had not seen, and not love brother men, whom they had seen. He would have us "put on love, which is the bond of perfectness." He says this is a first condition to having our prayers heard or our worship accepted. He declares that if a man has gone so far as to

bring his gift to the very altar, and then remembers that a brother has sinned against him, he should leave his offering and go and be reconciled.

If out of fellowship with others, it is our duty to seek reconciliation. We are not to wait for an offended brother to come to us. We are to go to him, seek him out and be reconciled to him. It is not enough to say that we are willing to forgive; that we do not hold malice and hatred. "If thou bring thy gifts to the altar, and thou rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Failure to do this stands in the way of many possible blessings to many people.

A noted evangelist relates that a few years ago he was holding a meeting where a large number were present, and he was urging every one there to put away every hindrance to an immediate personal transaction with God, in which the soul might find instant forgiveness. He says: "I saw a man leave his pew in a hurried, excited state, and go into the vestry. A messenger called two or three others to go into the same place. The man who first went shortly came back to his seat, and the others returned to the pews where they had been sitting. At the close of the sermon I inquired into the reason for the commotion. I found that there had been a former quarrel between the men—that the first man who went out was seeking peace with God, and could not find it until he had become reconciled to his offended brethren—and he had gone to seek reconciliation. He had gone into the other room, sent for the men, asked for forgiveness; it had been granted, for they were glad to be his friends again, and immediately on returning to his seat the God of mercy met him and blessed him there."

One of the notable features of Mr. Moody's preaching was the frequent emphasis he put upon the duty of restitution and reconciliation, and the many cases he had to deal with in which the required steps were taken.

A defaulter, on hearing Mr. Moody, put all he had left, \$950, into Mr. Moody's hands, met his employers, was forgiven, and both the man and his employers were blessed in yielding their hearts to God, while Mr. Moody prayed for them.

Failure in the duty of reconciliation and restitution accounts for the failure of many to find Christ, or to find the peace and hope so much longed for. This is often the reason why God does not accept our offerings, and we go empty-handed away from our devotion. We do not do what we ought to others; we cherish improper feelings, or refuse to make proper acknowledgment, and God will not accept such attempts to worship him.—Herald and Presbyter.

You have your cross, my friend. . . . There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and plainer truth to you and the vision of the world's redemption is growing more certain and bright, then you can be more than brave; you can triumph in every task, in every sacrifice. Your cross has won something of the beauty and glory of your Lord's. Rejoice and be glad, for you are crucified with Christ.—Phillips Brooks.

Selfishness is the microbe that sours the sweetest nature.

**Justice to the Noble Dead.**

BY T. T. MARTIN.

The following is in reference to J. R. Graves:

"It has also been charged that Dr. Graves believed that only Baptists would be saved. It is useless to enter here a denial, especially to those who ever heard or read a sermon from him. For the benefit of those not of this class, the writer, in the name of common justice, would enter a very positive denial, and respectfully request the proof. This charge has occurred in public print, and it is but simple honesty for those who have fathered the statement, to retract the libel or produce the proof."—*J. W. Porter in Western Recorder, Feb. 4th, 1904.*

Without waiting for any one to attempt to prove that our noble brother believed that only Baptists would be saved, let me give absolute proof that he did not believe it. Let the reader consider carefully the teaching of the following. It is the exact copy of one of the tracts I am publishing and widely circulating:

**THE SIMPLICITY OF BAPTIST FAITH.**

*By a Baptist.*

Introduction and Conclusion by T. T. Martin.

**INTRODUCTION.**

Baptists are a widely misunderstood people. Many think that Baptists teach that only Baptists will be saved; many think that they teach that only those who have been immersed, "buried with Him in baptism," Col. 2:12, will be saved; whereas, they have ever stood for the teaching that all Catholics, Protestants, Baptists and all who are on the outside of all churches, who repent and believe the Gospel, Mark 1:15, who really accept Christ as Saviour, as having died for their sins, 1 Cor. 15:3, who trust the whole of their salvation to Him, Rom. 4:5, are sure of heaven; proving their teaching on this point by the Scriptures, Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved," and John 6:47, "Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

But Baptists teach that, because Christ died for our sins and because we are made sure of heaven the moment we accept the Saviour, John 5:24; 10:28, 29, we should from love, from gratitude to Him for having suffered in our place for our sins, do just what He would have us do as to baptism and church membership, as well as concerning everything else He teaches; that we should not be careless about anything He has taught or commanded; that we should not trifle with anything He wishes us to do by saying, "It is not essential," or "Something else will do just as well." Hence Baptists believe that it is terribly wrong and misleading to say, "One church is as good as another," or "It does not matter what church you join." Church membership means that your influence is for the doctrines, the teachings of the church of which you are a member; and to be true to Christ, one should not lend his influence to any doctrine that is not taught by the Bible. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much," Luke 16:10.

No one, therefore should be a Baptist who does not believe what Baptists teach; and no one can be true to the Saviour who believes what Baptists believe and yet does not become a Baptist.

The simplicity of Baptist faith is clearly set forth in this little tract by a Baptist.

**THE SIMPLICITY OF BAPTIST FAITH.**

"It is sometimes said by inquirers after religious truth that the way is difficult; and is indeed in many things, this is true. But God makes the path of duty plain, and the difficulties in the way of finding the path have been put there by men. What may be said of the obstacles in the way of understanding the faith of the Bible, there is a simplicity in the Baptist faith that commends it to honest inquirers after gospel truth.

1. "Baptists hold that no one is a proper subject of Christian baptism and church membership who is not already a Christian. They are the only people that hold this view. This is simple and the Scriptures that teach it are plain and easily understood. We refer those who are inquirers, and are not familiar with the Scriptures, to the following passages: John the Baptist refused to baptize any except those who brought forth fruits meet for repentance, Matt. 3:8. Those John baptized confessed their sins, Mark 1:5. Those baptized under the immediate direction of Jesus were disciples, Ja. 4:1. Those who were baptized on the day of Pentecost were such as had gladly received the word, Acts 2:41. Those baptized at Samaria by Philip first believed, Acts 8:12. The inspired epistles to the churches were addressed to Christians; showing that the New Testament churches were composed of converted people: "Beloved of God, called to be saints," Rom. 1:7. "The sanctified in Christ Jesus, called to be saints," 1 Cor. 1:2. "The saints at Ephesus," Eph. 1:1.

2. "These were not made children of God by baptism, or by any other ceremony. It is clearly taught that none are the children of God unless they are believers, and that such already have the pardon of their sins. "He that believeth on the Son is not condemned," John 3:18. "He that believeth on the Son hath everlasting life," John 3:36. "Therefore being justified by faith we have peace with God," Rom 5:1. We learn, too, that faith and love are united in the same heart, 1 Cor. 13:13; Gal. 5:6. "We know we have passed from death unto life because we love the brethren," 1 John 3:14. He that loveth is born of God and knoweth God."

3. "That baptism was performed by immersion is clearly taught in the New Testament. Christ was baptized in the river of Jordan and came up straightway out of the water. See Matt. 3 and Mark 1. The Ethiopian eunuch went down into the water, was baptized, and came straightway up out of the water, Acts 8:38, 39. Those baptized were buried in the water and raised from it. See Rom. 6:4; Col. 2:12.

4. "The Lord's Supper is placed in the church to be observed by its members, all of whom have been previously baptized. None were, in the apostolic days, church members without baptism. The order in which the two ordinances were given and commanded, and in which they were observed by the Saviour and his immediate followers, clearly places baptism first. See Matt. 26:26; Luke 22:19, 20; Acts 2:42; 1 Cor. 11:23-26.

"We have in the Scriptures above referred to the leading features of Baptist faith in language that needs no comment. No theologian is required to explain their simple declarations, and it is only man-made systems that require lengthy explanations. Why do some Christians play into the hands of infidels by teaching that God presented his requirements in such obscure and ambiguous language that those required to obey Him cannot understand what He requires them to do? There are great mysteries in the Bible, but not in the commands of God to his children.

**CONCLUSION.**

Just a word, reader, before you lay this little tract aside. You shall one day stand before the King, 1 Tim. 6:14, 15, John 5:22. If you are unawed, unrepentant, you will be cast into outer darkness and there will be weeping and gnashing of teeth, Matt 22:13. Do not join with a haughty, godless world in meeting this statement with the keen curl of a refined sneer, for that haughty sneer was never yet seen on the quivering, pale lip of a dying man or woman. On the other hand, if you repent and believe the Gospel, Mark 1:15, if you really accept Christ as your Saviour, John 1:12, as the one on whom all your sins were laid, Isa. 53:3, then you are sure of going to heaven for Jesus Himself promised, "Him that cometh unto me I will in no wise cast out," John 6:37. But, reader, should you or any one else, saved, redeemed, made sure of heaven

through Christ's dying for our sins, 1 Cor. 15:3, treat lightly or carelessly our Saviour's will concerning baptism and church membership? Should family ties, or social ties, or political ties, or business advantage weigh more than tender, sacred love for Him who loved us and gave Himself for us, Gal. 2:20, and redeemed us to God by His blood, Rev. 5:9? Remember: Jesus Himself said, "If a man love me he will keep my words," and "He that loveth me not keepeth not my sayings," John 14:23, 24; and God's servant of old said, "Behold, to obey is better than sacrifice," 1 Sam. 15:22; and the Saviour said, "But in vain do they worship me, teaching for doctrine the commandments of men," Matt. 15:9. There was one who, facing his duty to the Saviour, asked, "Whall I do Lord?" Acts 22:10, who when he saw the Lord's will, said, "Immediately I conferred not with flesh and blood," Gal. 1:16; and there was another who "cared for none of these things," Acts 18:17. They represent two great classes to-day; with which class will you take your stand?

This tract has been recommended by the leading Baptist papers of the South. Not one has adversely criticized it. I have published it as simply written "by a Baptist." As a matter of justice to the dead, I must now give its author, J. R. Graves wrote that article on "The Simplicity of Baptist Faith." It was so clear in its statements that I decided, more than two years ago, to issue it as a tract, and wrote the introduction and conclusion to it. Not only has it had the commendation of the leading Baptist papers of the South, but it has been strongly endorsed by scores of our Baptist ministers, some of whom are noted for their scholarship and soundness in the faith. Among them I may mention Pastor R. A. Venable, Meridian, Miss.; J. A. Hackett, Meridian, Miss.; W. R. Gwaltney, Hickory, N. C.; J. H. Kilpatrick, White Plains, Ga.; President W. T. Lowery, of Mississippi College.

But aside from its commendation by Baptist papers and Baptist ministers, of whom I could give a long list, the article speaks for itself. Read it again. J. R. Graves wrote it and I publish it word for word as he wrote it. I gladly divulge its authorship that it may lead to doing justice to the noble dead.

**Murdering Ministers.**

Impossible! Where are such atrocities permitted? In Central Africa, in Turkey or in China? Not necessarily, but in this most civilized and Christianized land it may be in your own city or village—the fairest spot on earth in which to dwell. Perhaps before your very eyes, without your lifting a hand to prevent it, the most saintly and consecrated man of God you know, for whom you have the warmest affection and esteem, and who is giving his life for the good of his church and community, is being murdered, slowly it may be, but certainly as if it were done by a madman's rifle or a burglar's club.

"What do you mean?" one asks. "How can intelligent Christian people tolerate such cruelty?" Why, by simply building a church auditorium which echoes and re-echoes every word uttered in it. If there ever was a piece of diabolism in the material realm it is the church edifice constructed with a disregard of every principle of acoustics. It is in allowing the eye rather than the ear to rule in determining the style and construction of a house of worship.

To illustrate. A church urgently needs a new edifice. The old site or a plot of ground of limited or ample dimensions is procured for the purpose. An architect is employed to look it over, and adjust a building to it in which there must be all the modern improvements and conveniences. First of all, an auditorium must be constructed from every part of which there will be an unobstructed view of the pulpit, with an organ and choir gallery and baptistry conveniently located, an ample and properly related Sabbath School room, ladies' parlour, pastor's room, reading room and other rooms ac-

ording to the sum to be expended. The boundaries have already been marked for the outside limit of the building—so many feet in this direction, so many in that—and all these conveniences must be fitted into this space.

Of course there must be all the modern departments and appliances, and they must be crowded into the space prescribed by the size of the edifice or by the limits of the lot. What else can be done? The church must have all these rooms, and they must be fitted into the prescribed space, even if it kills everything that goes into it. The rooms must be had, and they must be made to fit. This has been decreed by the committee and by the architect. What else could be done?

Why, the very reverse of this order would be the only wise course to pursue. First determine upon the size and shape of the auditorium, and then make its dimensions conform to the laws of acoustics. Let these dimensions be rigidly fixed, and then build the walls to conform to them. By all means let God's people conform to his laws in building his house. It is easy to find church edifices, beautiful externally, pleasing to the eye internally, suited apparently in every way for a large and aggressive work, but into which neither pastor nor people care to enter because of the destroying and disturbing effect upon both so far as speaking and hearing are concerned. In constructing a church edifice, the exalted idea that this is a place primarily and solely for teaching God's Word, should be constantly kept in mind, and then the evil which has been a bane to the health and efficiency of so many ministers would be avoided.—*The Examiner.*

**Christianity's Best Proof.**

A goodly number of brainy Christians whose only hope for time and eternity is in the Christian religion, sedulously address themselves to the noble and delightful work of defending Christianity. The results of their indefatigable and scholarly investigations assume permanency in the form of well-executed, substantial volumes. It is well that we have such books; for they serve to confirm our faith, to strengthen the weak, and sometimes lead the unbelieving and worldly-minded to a saving knowledge of Christ. These works, valuable as they are, are not Christianity's best proof. That the natural sun exists needs no demonstration. The attempt to demonstrate that the sun exists would label one as a monstrosity. The power, the effect of the sun upon every object around, is sufficient proof or evidence of its existence. Even the blind man, who never saw the sun, feels the effect upon his body. All the subtle powers of logic would signally fail to convince the blind that the sun had no existence. And so, in like manner, Christianity's best proof is Christianity itself.

The true believer experiences in the depth of his soul the healing power contained in the wings of the inlustrous Sun of Righteousness; he realizes the pardon of sin; he has a well-founded hope of a happy immortality; he carries a peace, a joy, and comfort in his bosom such as the world, with all its wealth and glory, can never give.

The best proof of the genuineness of Christianity is what it has done for the betterment and uplift of the world, and what it is now doing. No mere legends or myths fabricated by human ingenuity could purify, ennoble and exalt humanity as Christianity does. What does infidelity, atheism or agnosticism do for the betterment and uplifting of the race? Every institution for the good of others is an outgrowth of Christianity. As the fruit grows the existence of the tree, the blood-red roses or fruit of Christianity prove its divine origin.—*Rev. W. Scher in Lutheran Observer.*

I consider *Glorious Prizes* one of the best selections in print. In both music and make-up, it is unsurpassed by anything with which I am acquainted.—*W. C. Golden, Sec. State Board of Tennessee.*

To Whom Should Baptism Be Administered?

BY RICHARD GARVIN, A.M., PRESBYTERIAN, ABERDEEN, SCOTLAND.

The ordinance of baptism is, in an especial manner, the ordinance of profession, by which the disciples of Christ should make themselves known to the church and the world, as believers in Him, and as devoted to His service; that it is the initiatory rite whereby professing followers of Christ may be introduced to the fellowship of the faithful; that it is emblematic of certain doctrines and privileges, viz., of the new birth or regeneration, of the purification of the soul from the pollution of sin, of the union existing between the Saviour and His people, and of their individual interest in His work, death and resurrection; and that it is intended to strengthen the faith of believers in the truths of which it is emblematic.

That the substance of Scriptural teaching on this subject can be stated correctly, may be seen by reviewing rapidly the texts referring to the ordinance. The words of the institution are: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

The import of this injunction it would seem difficult to misapprehend. Its plain and obvious meaning is that those to whom it was addressed were called upon to teach their fellowmen, everywhere, Christian principles by preaching the Gospel; then to baptize those who embraced these principles and openly submitted to Christ's authority, acknowledging the true God as their God; and afterwards to indoctrinate them in the laws and mysteries of the heavenly kingdom.

The early Christians thus understood and applied it. That the Apostles did so seems beyond a reasonable doubt. Under the leadership of their Master during the time that had elapsed since the close of John the Baptist's ministry, they had been sent out, in a sense, as Baptists, for Jesus himself baptized not by His disciples, and during that time, in their Lord's name, and for Him, they had "made and baptized more disciples than John." They had ever observed the order of baptizing those who had previously become disciples. They had never made an exception in favor of children incapable of learning. So far from doing so, they had, on one occasion, rebuked and opposed certain parents who had brought little children merely to be blessed by Christ. Although they were told that if they erred, yet nothing was added to induce them in the future to bestow the badge of discipleship on any so young and incapable of understanding the Gospel.

The commission of their Master was explicit enough, and conveyed to them an announcement for which they had been prepared. Calvin, the father of Presbyterianism, says, "Christ here enjoins that those who are submitted to the Gospel and professed to be His disciples shall be baptized." And the saintly Matthew Henry, the great Congregationalist commentator, writes: "Baptism was here appointed to be the inaugurating rite, by which those that embraced Christ owned Him." All others than those who can make such a profession, would appear, therefore, to be excluded from the ordinance by the very words of the institution. Christ enjoins them to teach before baptizing, and desires that some but believers shall be admitted to baptism. It would appear that baptism is not properly administered unless when it is preceded by faith.

That baptism does pre-suppose faith in its recipients, and is the occasion for their confessing it, is borne out also by those apostolic descriptions of it. "Ye are all baptized into Christ by faith, and ye are all clothed with Christ, so that ye are buried with Him in baptism, and ye are raised up with Him through faith in the word of God, even as we were raised up with Him through faith in the word of God." "Ye are all baptized into Christ by faith, and ye are all clothed with Christ, so that ye are buried with Him in baptism, and ye are raised up with Him through faith in the word of God, even as we were raised up with Him through faith in the word of God."

These and other declarations present us with a clear account of the nature and design of the ordinance of baptism. The declarations of the Apostles occur in connection with exhortations to godliness and a consistent Christian life. The reason for this association of baptism with holiness is, that, in submitting to the ordinance, Christians are to be reminded of the fact that where had proved, so far as by profession they could, their union with the Lord Jesus Christ; for they made use of an institution which symbolized their communion with Him, and had thereby identified themselves with Him and His cause. If they had been, then, what they had professed, they had died to sin, and must afterwards, as a matter of course, have lived unto righteousness. The argument would be strengthened if we could directly trace us to suppose that it had reference to those who, at the period of their baptism, were incapable of faith.

President Edwards says: "Baptism in the primitive church was used as an exhibition and token of the converts being visibly regenerated—dead to sin. The Apostle Paul does not mean that their baptism would be a special obligation to them, but that it was a public declaration to those who, at the period of their baptism, were incapable of faith."

The truth of these will be apparent to those who turn a just eye to the meaning of the phrase, "Baptism into Jesus Christ." The simple import of it, that in the use of this divine ordinance we are to have Christ and devotion to His cause put on Christ.

Moral Worth of the American College.

BY PROF. E. H. JOHNSON, D.D.

The American college has always aimed at a liberal education. If at the outset it looked to the needs in particular of Christian ministers, this did not narrow but broadened its provision for no one could be better trained in those days than it was meant that the minister should be. Too often he was illiberal, but his education was as liberal as could be provided.

And what is liberal in education? It is not in knowledge gained, nor, on the other hand in discipline secured, these are but means. Liberality of education is in the spirit of the education. That is, its aim is distinctly moral. There is no calling which does not tend to narrow a man, for every calling tends to rate all things by its own standards of value. The university is turning off bigots so far as it is turning off specialists who are only specialists, and the college used to turn off wide-minded and big-hearted men, so far as its education had the liberality to which it pretended.

Perhaps the contrast is seen at its sharpest in the difference of aim between a fixed curriculum and a scheme of optional studies. The curriculum used to insist on strengthening weak faculties, too elective system proposes to strengthen the faculties which are already the strongest. There the man, here the life-work, is kept in view. The difference is essentially moral. Prescription and compulsion are the red flag at which the modern educator makes his mightiest roar and fiercest rush. But all the while the director of the university's gymnasium is insisting that the weaker parts of the student's body shall be specially looked after; and those fine old Greeks had a serene, pagan appreciation of the symmetry alike in body and mind. Even Paul, with his weak presence and contemptible speech, seems to assure us, as well as he can, that Christianity is liberal enough to make him "all things to all men," and he proposes to Corinthian disciples a rule of life, just what college discipline proposes as aim of education: *advantage to be many.*

The persistent lines of study in a college curriculum are contributions as direct to morality as to mentality. This may not have been their purpose, but it is their result. Large room and large expenditure are now made for the study of things, but when a liberal college course and a technical training, and a lifetime devoted to physical science have done their best, that best in an effect in character, to wit, deference for fact. If we honor a Newton for his discovery, however brilliant, or for his learning, however vast, as much as we revere his mental honesty and flawless candor, we have not yet won for ourselves the scientific spirit.

Physical science is of course, inductive; but with however, strong contrast of process, deductive mathematics bear a similar moral fruit, when it trains a subject to reject the authority of any inference which is short of demonstration. It is more than as a subject, it is as a discipline in itself. To defer to such a difference between deductions is an essentially geographical estimate of ideas which is a logical estimate, which is a moral estimate, which leads even to a religious estimate. For, if the laws of thought mathematically prove aught as to things, things exist as proved. This means that to God, so made things and mind. Old Pythagoras, with many a temple pious as he is modern, has made an overlooked claim in offering his mystery of mathematics as a ladder up to the skies, a magical spell which lays heaven open, and shows the throne of God.

Philology, too, is of moral significance. When it handles an instrument of precision like Greek, it does no more than insist on exact transmission in reciting the truth-telling. This is its recognizable speciality even at its humblest, just when it makes a point of grammar and lexicon, so hated and scorned of our anti-humanists. To know with certainty, this is what science stands for; to infer infallibly, mathematics will hear to nothing short of this; to tell the truth, the whole truth and nothing but the truth as to all the facts of reciting the truth-telling. This is its intolerant of evasions or any cross-examiner, loyal to a veracious witness as any judge. They must have been linguists who framed that formula for the witness box.

Philosophy in any phase, from epistemology and ontology to logic and theoretical ethics, is ennobling. If the philosopher is outlandish as Diogenes, conceited as Hegel, inhuman as Schopenhauer, towering as Carlyle, that is his own fault, made glaring by his philosophy. To strike through to the basis of reality, physical or moral, to tell what man is, at least to know and to care for the radical questions about him, this is morally becoming, and doing this reason cannot stop short of God.

History is eminently a moral discipline. It is of all disciplines the most cautionary, the most restraining and the most broadening. It is the story of leading ideas, of leading men, of led peoples, the story of what part the people, the leader, the idea have in the outcome. It teaches wisdom on the largest scale, and shows how sane was Solomon in always rating the fool wicked. In its biographical form it provides for personality, and in its institutional for nationality. Only a child can separate experience and history in the expression of meaning. The elective system may cut it out, but a man-making curriculum could better spare anything else than the essential principles of history brought to light by essential events.

The fine arts may seem to stand but merge recognition at the old style college. But there is one set finer than all the rest, the only fine art that is every-day, that is the art of the student of letters. To this, it is the specialty of the most culture. And students in some form always

fascinate the American college boy. Well it may. No other art is so masterful as eloquence, no other so rich as literature. Esthetic might dispense with graphic and plastic art, if literature and oratory still pictured thought and moulded speech.

Let no one undervalue the service of the graces to character. The beautiful is a form of the good. How could we Americans have learned to revere the majesty in Washington's character if it had not been for the awe-compelling majesty of his bearing? If an ultramarine art of Dresden had become at all the accomplishment of a college-bred man, how can it fail to make for seamliness, decency and manliness in his spirit and in his ways!

The university is all for lectures and final examination; the college makes use of text books and daily recitation. But that world famed surgeon and brilliant teacher, Dr. W. W. Keen, has for years insisted on text books at "The Jefferson." One clearly knows only what one can tell. And only after a subject is pretty well known can lectures about it be taken in. It is a moral benefit to know what one will offer himself to the public as knowing. It may easily be a moral hurt to miss knowledge of vital matters. I asked two very able ministers what doctrine of eloquence was taught by their great teacher of that day, and neither of them could tell. His lecture, since published, show that the fault was not in the lectures, but in the lecture system. A failure like this is hardly short of immoral. What did those young men go to that lecture room for?

It is morally good to be able, like a good general, to keep one's wits and to be at one's best in a crisis. Physician, lawyer, clergyman, editor and teacher must be ready for that test. Off on valor is the better part of discretion. But when? Ah, this must be discreetly decided. No other discipline of school days so trains self-possession as the daily risk of reciting.

The ideal of the American college was embodied in its great college president. This PERKINS in a less prominent way in general, in his own person, was the making of our colleges and the making of our college men. The imposing personality of Elphelast, Nott, Wayland, Woolsey, Hopkins and Anderson, accomplished more in the way of tutelage than any lesson they could give in words. The list of the grand old time presidents is not short; but it has come to a pretty full stop, wherever the ideal of college education longer to be embodied. The university president of to-day is a promoter. He needs to be great. He amazes by his greatness; but it is as an organizer and promoter. This is all that he must be. Sometimes he is more. When he is more his heart has not let the best that the earlier type of college president included. But now the institution is the best, end-all and all. This is not to say that the university is worth less than is claimed for it, but it is to say that it does not and could not claim to do what the college did. It is also to say that the university is worth most, is even harmless, only when it does not crowd back, but follows the college. The man is first in value, and first to be looked out for. Sooner or later this will again be seen by all. Meanwhile it is hardly less than wicked for a leader to attempt to set this ideal lapse. He has no right to be so dull.

But there is one profession which cannot afford to miss the most liberal education. If theories hold their present course against Greek, philosophy and history, the old time pre-eminence of the clergy will come back. They will again be the only thoroughly educated class; because the computer and more restricted technical training for other callings, the more necessary that they who enter into all lives, and so lead all men, should understand the essentials of all other callings. He can minister to such as he can meet. He can perhaps bring them to his own ground, if he can feel at home on their ground. Let those who are jealous for the world learned professions mark this well.—Watchman.

The method by which God reveals to us Himself is given in the words of Jesus. "He that hath seen Me hat, seen the Father." Study natural law and let without the sovereign Ruler of the universe; look out into the stellar spaces and learn of the omnipresent and omnipotent God; meditate upon the designs and adaptations of nature and learn of an all-wise Creator; but if you would learn of fatherhood and all it means of love and sympathy, you must turn your eyes upon Christ. To see Him is to see God. To know Him is to know the Father. To refuse to know Christ is to refuse to know the Father. To know Christ is to know the Father. To know the Father is to know God. To all who refuse to know Christ, God is only Ruler and Judge. "To as many as received Him, to them gave He power to become the sons of God." Paul echoes this truth in the words, "They which are the children of the flesh, these are not the children of God." All men are God's offspring in the sense meant by the heathen poet from whom Paul quoted on Mars' Hill—that is, they are the result of a creative act. In that sense they sprang from God, and a study of the word translated "offspring" confirms this fact. But in no spiritual sense is any man a child of God until he has come into right relation with God through faith in the Lord Jesus Christ. "Ye must be born from above."—A. C. Dixon.

Be reserved, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, but not inaction; constant, but not obstinate; cheerful, but not light. Rather be sweet-tempered than a lawless and familiar rascal; rather be an intimate with very few, and with those few upon good grounds.—Pain.

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**..Literary..**  
All the books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., provided you send your address, upon receipt of the price.

**MAGAZINES.**  
The Century Magazine has been trying the experiment of omitting the index from the last number of the volume, but it has announced that, beginning with the October number, which ends the current volume, the index will be restored. Many magazine publishers have found that it is not necessary to print an index for the entire edition, but a small edition only has been printed, and copies have been sent to persons who desire to preserve their numbers in bound form. The publishers of The Century have found out that so many readers of that magazine bind the numbers that it has become necessary to include the index, as heretofore, in the entire edition.

**The Gift of Souls.**  
It must have been immeasurably comforting to the apostle Paul to be told by the angel of God that all of those on board of the ship were given to him, and that their lives were all to be saved. It was a great gift. He was highly honored. He must have felt more greatly enriched than if the ship and its cargo had been given to him to be his own.

It is a great thing to be a life saver. He who has been instrumental in snatching another person from death deserves to be honored by his fellowmen. Medals are given by governments to heroic men who have saved lives. Our firemen often do heroic deeds in carrying people from burning buildings. The life-saving corps, on the coasts of the oceans or lakes or rivers, save many every year from perishing. Our hospital workers, nurses and other nurses, physicians and surgeons are just deserving to be honored for saving from death very many who come under their care.

Our churches are, above all other institutions in the world, great life-saving organizations. This is what they are for. To them this work has been especially given by the Lord. It is not merely temporal death they combat, but eternal death. It is not the bodies of men simply that they would rescue, but their never dying soul. As far as the heavens are above the earth, and eternity longer and more important than time, is the work of the church greater and more glorious than that of any other body or organization in the whole earth.

It is a wonderful honor and distinction that has thus been conferred upon his followers by the great Head of the church. It is infinitely a greater thing to save men's lives than to destroy them. Some do not so estimate, but it is true nevertheless. Caesar and Napoleon are considered great by many people simply because they were successful in the carnage and devastation which they visited upon their fellowmen. If they were great at all it is because they did something else than shed blood. He who saves life and builds up the homes and the institutions of mankind, so as to make life safe and secure, is greater than any destroyer of men. But to be the means, under God, of leading men and women to a life of faith and salvation, and to a place in the eternal mansions, is a greater honor than that won by any commander on any bloody field of battle.

It is a great thing to win many converts. He who is able to win souls to Christ is a most blessed and useful and influential person. It is a great thing when thousands are converted to God, if their conversion is real and not merely in name. Sometimes people say they do not care for numbers. Let them remember that each one saved is a human soul saved for all eternity. The number of people saved from the ship was two hundred and seventy-six. Paul took great pleasure in writing out this number and telling us how many exactly were saved. Let us try to win as many as we can for Christ, that we may have many to rejoice with us through all eternity.—Herald and Presbyter.

**DWELLING IN GOD.**—The apostle says that whoever dwells in love dwells in God. Long before St. John was born the psalmist said, "Lord, Thou hast been our dwelling place in all generations." And yet again the psalmist sings, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The children of God dwell in tents, for in many generations, but even then they were not without a permanent dwelling place, for the Almighty was their refuge in the wilderness. We sometimes sing, "Nearer, my God, to Thee." But we may do better still. We may abide under the shadow of the Almighty. We may dwell in God. This is a safe dwelling place. The world is full of dangers. There are temptations, afflictions and sorrows. The psalmist speaks of "the strife of tongues." We know what it is. "The tongue is sharper than the sword. It pierces the spirit. A wounded spirit who can bear?" But in God the soul is safe. No temptation can surprise him; no sorrow can overwhelm him; no tongue of envy or slander can touch him. His outer life may be troubled. His reputation may suffer. But his life is hid with Christ in God, and nothing can by any means harm him.—E.

I recently ordered a number of "Glorious Praises" from your kind of my church and it affords me great pleasure to most heartily commend this collection of songs and hymns.—E. T. Moberly-Leland, Minn.

**Sunday-School Lessons**

SUNDAY, OCT. 2.

**ELISHA SUCCEEDS ELLIJAH**

2 Kings 9:19-29.

Motto Text—"Let a double portion of thy spirit be upon me."—2 Kings 2:9.

"And Elisha saw it."—Saw Elisha's ascension, which was the sign that a double portion of his master's spirit would be granted him.

"And he cried, My father, my father."—It is evident from Elisha's devotion that Elijah was a very lovable man. The stronger the character, if it be also tender, the deeper the devotion it receives. A noble man is stern and relentless towards sin, but kind and loving to the penitent and the good.

"The chariot of Israel, and the horsemen thereof."—Elijah was the strong defense of his people against idolatry, hence Elisha speaks of him thus. "What a wall of protection, this man was about the believers in the land! He was their champion standard bearer. More terrible was he to Ahab and Jesebel in his invincible armor than a whole host of Syrians and Philistines. He was the phalanx and bulwark of Israel." (Krammacker). Christians are to-day the defense of any nation. Ten righteous men would have protected Sodom and Gomorrah. Luther did more for Germany than all her armies.

"And he took hold of his own clothes and rent them in two pieces."—The common way of expressing grief. His grief was chiefly that Elijah was lost to Israel and he felt how illly he could fill the place of his great teacher. It was from the fall of Elijah's mantle that we have the common expression which says of a great man "his mantle has fallen" on such a one. "And he took the mantle of Elijah that fell from him, and smote the waters and said, Where is the Lord God of Elijah?"

Elisha begins his career with the miracle with which Elijah's had closed, thus showing to the sons of the prophets he had been chosen by God as Elijah's successor. There is no doubt in the question he asks. It is a prayer to the God of Elijah to come to his help. Elisha's duty led him back to Jericho. And wherever God calls a man to go he will open a way for him. If the way is not opened it is sure proof that the man is not called to walk in it. The fifty men who had gone out on the height to watch Elijah and Elisha as they went down to Jordan saw that the spirit of Elijah rested on Elisha, and they received him as their director and chief.

V. 16. This is a strange request. These men had known before the ascension that God would take away Elijah that day. Commentators differ in their explanations. Some think these young men were anxious to prove beyond the gaining of skeptical idolaters that Elijah had been translated. Others that they thought his soul had come to heaven but that his body would be left as a cast-off garment and they were anxious to find and bury it. Others that they thought the spirit had carried Elijah to heaven for a season, as Paul and John were afterwards carried, and that the prophet was returned to earth refreshed and strength-

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ened for his work and would be found somewhere alive and well. The latter explanation seems most probable. All which the Bible tells us is the fact of their desire to send. "Fifty strong men" — such as would be needed in searching the wilderness.

"And when they urged till he was ashamed, he said, Send."—Ashamed means that he gave up hope of persuading them the search would be useless. Lange says the Hebrew word frequently has this meaning. Persistency carried its point, but only to find the prophet was right. They ought to have known from the miracle worked at the river Jordan, by Elisha, and from his taking Elijah's place that Elisha knew his old master was gone from earth not to return. But they insisted till he yielded to importunity. We should be very careful before being persistent in wishing any prayer granted to be sure the request is a right one.

"They sought three days, but found him not."—Time enough to search the wilderness carefully for some distance from the Jordan. Their search confirmed their faith that Elijah had been translated to heaven in his body, and also increased their respect for Elisha. Elisha's rebuke for their refusing to take his word is a very mild one.

"And the men of the city."—The translation of Elijah would make them have more faith in the power of his successor. They come believing he can and will work a miracle to aid them.

"The situation of this city is pleasant, as my lord saith."—Being near the passage of the Jordan it was an important point for trade. "But the water is naught, and the ground is barren."—Naught is used in the sense of bad. It is evident all the trouble was caused by the water and that was known by the authorities. How often one thing destroys pleasure and happiness. All earthly things have their drawbacks. The city was a pleasant one—but. These men knew what to do to remedy the evil. They appealed to God through His prophet.

"Bring me a new cruse."—The Hebrew word is different from the one used in speaking of the widow's cruse. This means bowl. The cruse being new was pure from all former defilement. Salt is a purifier, but salt thrown in by other hands, even by the barrel full would have done nothing for the water.

"And he went forth unto the spring of the waters."—No doubt this is the present spring called Ain es Sultan, a large spring of water which is not very cold but is very agreeable to the taste. This spring is still called by the Jews, "The Fountain of Elisha."

"Thus saith the Lord, I have healed these waters."—This clearly shows that the salt was not the means whereby the healing was wrought, but only an outward sign to point to the work which was supernaturally performed. (Cambridge Bible). Even if salt had a tendency to make the water

better, the small amount Elisha had cast into the water could not have affected so large a spring. This water caused, it is supposed, much death among children.

The direct lesson which this incident teaches is God's care for the temporal welfare of his creatures. It illustrates those words of our Lord in regard to the falling sparrow. It is right to ask God to remove temporal troubles, if only we desire that He shall do as seemeth him best. And this healing of the waters encourages us to pray for earthly blessings.

The incident can be used as an illustration in spiritual things, but teachers need to use great care in spiritualizing. We have no reason for believing that salt was used, for example, as a type of the covenant blood, nor yet that the spring was a type of sin in an otherwise beautiful world. But yet the foul spring and its purification illustrates the sin of the world and its remedy.

**A STATEMENT FROM THE COMMISSION ON WORK AMONG THE NEGROES.**

The Commission of the Southern Baptist Convention on the Work Among the Negroes held a meeting at the call of the Home Mission Board in Atlanta, Ga., Sept. 8 and 9. While the Commission does not feel that it is its duty to make a report at this time to the denomination at large, it does feel that it is desirable to make the following statement:

I. In the prosecution of its work up to the present date the Commission finds the following facts:

1. The Home Mission Board in its Negro work is acting under instructions from the Convention and is carefully following those instructions both in the plan it is pursuing and in the employment of a Field Secretary to superintend the work.

2. The scrupulous care and supervision exercised by the Home Board over its appropriations to the Negro work is very apparent. It is so wisely done that no offense need be taken by the Negroes and no anxiety felt by the Southern Baptist Convention.

3. The Home Mission Board has careful regard for local conditions and in certain States, such as Virginia and North Carolina, is following the instructions of the Southern Baptist Convention in adjusting the policy of the Negro work in agreement with their State Mission Boards. It is a part of the fixed general policy of the Board to co-operate with the State Board wherever such co-operation is desired.

II. Such help as this Commission has been able to give the Board as to the various matters involved has been rendered by a very free and frank consultation with the Board. That it may be of yet greater service, each member of the Commission is charged with the duty of making diligent inquiry into all facts touching the Negroes' general condition throughout the South.

The Commission is hereby called to meet in Kansas City, Mo., on the day before the Southern Baptist Convention, to prepare its report in which all facts in its possession shall be laid before the Convention with as clear and comprehensive a statement of our obligations as Christians and Baptists to the colored race of the South as it is possible for the Commission to make.

L. O. Dawes, Ch'n.  
G. C. Coleman, Sec.

**PUBLIC CONFESSION OF INDIVIDUAL SINS.**

Much confusion exists about the kind of confession a penitent must make in order to secure pardon through Jesus Christ. Some persons think that the confession required in the Bible must be a public recital of all the bad deeds of which a person has been guilty from the time he was responsible until the time of the said confession; and they encourage such confessions. Not a word in the Bible will justify such a generalization; nor will an element in the moral aspect of the case justify it; nor is there a particle of common sense in the requisition.

Men should confess their sins to those whom they have injured, and make reparation; but they are not required to confess them in detail to the public at large. For every evil that a man has done he must be ready to make reparation, or the confession amounts to nothing. When sinners are asked to rise for prayer or to kneel at the altar among the penitents, those who go forward or rise, by their very act confess themselves sinners. If they have lived in notorious wickedness and are truly penitent, they will wish to have it known that they are repenting. According to the custom of the denomination with which they are connected, they will be willing to make confession; but the giving of details is wholly unnecessary.

We would not for a moment undervalue the vital importance of confession, but without hesitation deny the wisdom, the necessity, the propriety of people confessing detailed sins to a public congregation; or spreading anywhere the accounts of their bad conduct where the said accounts are not required by their relation to human beings, and especially where the narration of them can work only evil.

But when a person is found guilty of some particular sin and expelled from the Christian church, it is right and even necessary that he should be compelled to confess that sin specifically to the church before being received again; and a person who has committed notorious sins known to the congregation and the church before being received into full communion therewith, should be required to confess them specifically and to show that he has done what he could to make amends for them to those who were injured by them.

There are serious objections to the encouragement of persons of previously abandoned life to make public detailed confessions. "The Story of My Life" was told all over this country by an abandoned wretch, everywhere he went, and corrupted the imaginations and morals of innocent children in the congregations. By the undeciphering he was believed to be thoroughly converted or he would not have told all these things; the few that saw the ill-concealed gusto with which he thought and talked of his evil deeds and associations, and knew that he was either deceiving himself or was a hollow mockery, when they disapproved him and his unseemly revelations were charged with all manner of uncharitableness. But at last he was exposed, driven from this city in disgrace by an uprising of the community; was subsequently arrested in England; came back again to this country; tried "the story of my life" again in different places, and was again exposed.

The moment a "story of my life" man rises, a wise pastor will be on his guard. A truly repentant person hates the former days, wishes he could blot them from his mind, and if he ever refers to them he does it with a spirit of humility and a sense of humiliation, and economizes the details with such prudence that all can see and feel that a great change has taken place in him.—N. Y. Christian Advocate.

**GREENUP ASSOCIATION.**

The sixty-third session of this body convened with the Louisa church at 9:30 a. m., Sept. 7th. The Association was called to order by Rev. C. Wood, former moderator. "All hail the power of Jesus' name" was sung, and Rev. B. S. Akers led in prayer. The moderator read the 28th of Matthew, and Rev. Lawrence Dickenson, of West Virginia, led in prayer. After singing "Jesus, lover of my soul," Rev. Wm. McMillan led in prayer. Bro. Wood was re-elected moderator and J. B. Barbee elected clerk.

The introductory sermon was preached by Rev. Ryland Knight, of Ashland, from Matt. 28:19 and 21. The subject of the sermon, "The Original Creed of the Baptists," drawn principally from Dr. Dawes' sermon on the same subject. The sermon was strong, doctrinal and helpful. We believe the sermon will do great good in these parts.

The church letters were read by Bren. S. J. Bigg and A. J. Clere. Most of the churches were represented by letter or messengers. All but five report Sunday Schools. Louisa being on the extreme eastern border, the attendance was not large but representative, and the meeting was characterized by a deep sense of spirituality. One new church was received into the Association.

The reports on the various subjects, Missions, Orphans' Home, Ministers' Aid, Temperance, etc., showed marked improvement over previous years, and were faithfully discussed by the brethren. There are some noble men of God in this Association.

The visiting brethren were very conspicuous by their absence, only two being present. The Association is under many obligations to these two noble men of God, Bro. Lawrence Dickenson, of West Virginia, and Bro. A. E. Brown, Field Secretary of the Home Mission Board. Bro. Dickenson is in his element on prohibition, and Bro. Brown—well, he just captured the whole outfit, bag and baggage, in his speech on Home Missions. The Association will endeavor to put a strong man in the field as district missionary this year. A committee consisting of Bren. Wood, Knight and McMillan was appointed to select and arrange with the man.

A committee consisting of Ryland Knight, B. F. Caudill and J. B. Reynolds was appointed to investigate as to the propriety of establishing a school in Lawrence or adjacent county, the Association agreeing to pay \$100 toward the maintenance of said school when established. There is a growing sentiment in these parts that the Baptists ought to have a school somewhere in that great valley, and Greenup seems to have taken the initiative in the matter.

The Association meets next year at Summit, on the main line between Lexington and Catlettsburg. Brethren, come and see us; we need you. The Brethren were looked after by the writer.

Wm. McMillan...

**PHILOSOPHY AND INSPIRATION.**

BY GEO. YARDEN, PH.D.

A short while ago I was reading an address by Prof. C. O. Viguier before the Theological Faculty of the Free church of the Canton de Vaud. The lecture appeared in full in the *Revue de Theologie et de Philosophie*, published at Lausanne under the direction of Messieurs Daudiran, professor of theology and Astic Professor of philosophy.

Calling attention to the insidious and baneful influence of the German theology and philosophy on the Reformed churches using the French language, Prof. Viguier says: "It used to be said that philosophy was the servant of theology—*ancilla theologiae*. In modern times philosophy has mightily retaliated for this servile position formerly assigned to her. Since the 17th century the reigning philosophy of Germany has exercised on its theology a pronounced authority and a profound influence."

In evidence of this Prof. Viguier cites Hagenbach's *Die Kirchengeschichte des XVIII und XIX Jahrhunderts*: "It may be affirmed that a German Catholic having received a scientific education will much more readily agree on certain fundamental notions of theology with a German Protestant than will the Protestant with one of his French or English 'co-religionists.' Protestants and Catholics are like twin brothers who have been nursed at the same breast, though each has elaborated differently the nourishment imbibed."

It is beyond all gainsaying that one's early philosophical and scientific training gives direction, shape and color to one's thinking on all subjects. If it were not so, it would be an exception to the normal action of force. And here I have in mind a sort of challenging remark recorded by Mr. Morell in his *Philosophy of Religion*, a work of less general interest. I think, than his *Historical and Critical View of the Speculative Philosophy of Europe in the 19th Century*.

Trained as Mr. Morell was in abstract thought and scientific methods, it ought not perhaps to occasion surprise that he essays to bring within the limitations and grasp of his philosophy even the inspiration of the Holy Scriptures. On the wings of his recedite speculations he is unable to soar to the clear heights above, and thence with undimmed vision to look down and see that this written revelation of the Creator to the creature resists classification in any of the speculative or scientific categories of human philosophy. Not only do the contents of this revelation disclose its exceptional nature and therefore its exceptional attitude, but it proclaims its own uniqueness.

With a little irritation and much inconsistency this English philosopher asks, "Why should we be perpetually craving after a stiff, literal, verbal infallibility? And then with a categorical negative he thinks he has closed the whole matter: "We cannot infer that the books of the New Testament are verbally inspired any more than were the oral teachings of the apostles."

Infer? There is no need to infer. Though direct inference has at times the cogency of anodictic statement, whoever heard of allowing it to usurp the place of positive affirmation! Grant the in-

possibility of this inference, that verbal inspiration cannot be inferred. What then? Why verbal inspiration may, notwithstanding, be a divinely affirmed verity—as it certainly is.

"The words that I speak, they are spirit and life." "It shall be given you what ye shall speak." "The things freely given to us of God we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." What a mighty bulwark the negative clause here becomes to the positive. The Holy Ghost, to the utter exclusion of every other agency, taught the apostle the words which he spoke. Affirmation cannot be clearer, stronger.

Mr. Morell's philosophy of inspiration is defective not only in ignoring these positive utterances of verbal inspiration, but in denying the possibility of inferential proof to the same effect. For corroborative proof of the doctrine, may, I think, be gleaned from other statements of Scripture and from the common conception of the general contents of a divine communication to a race "perpetually craving after"—feeling after God if perchance He might be found.

We are not quite ready to hand over for dissection even to Christian philosophers this divine deposit, this precious treasure. There may be more things in heaven and earth than are dreamed of in the philosophies of any of these Horatios.

Besides, the oracles of God seem not to have had much use for this word "philosophy." It came in Paul's way once, and only once, and then he paid it a sorry compliment, guarding his readers not to let any man spoil them through philosophy. And the word "philosopher" does not fare much better. In one passage only it adorns the page of the New Testament, and that is where Luke recounts Paul's tilt with the Epicureans and Stoics in the market at Athens. It was there that certain philosophers encountered the apostle and deridingly asked: "What will this babbling say?" Well, the world has long ago and for aye judged on which side was the babbling.

**THE GREEK CHURCH AND BAPTISM.**

Dr. King, chaplain for several years to the British factory at St. Petersburg, had the finest opportunities of information, and had the goodness to avail himself and present to his countrymen in Britain an undisputed account of baptism as practiced by the Greek church in the Russian capital. He says: "Next in order comes baptism properly so-called, in which the Greek church uniformly practices immersion, undoubtedly the most primitive manner. In determining the precise meaning of a Greek word used to signify a Greek ceremony, what possible chance hath a disputer against whole empires of native Greeks? Let the illiterate, then, enjoy themselves, and recollect when they baptize by dipping they understand Greek exactly as the Greeks themselves understand it."

Greatly as the Greeks were divided in speculative opinions, and numerous as the congregations were, which dissented from the church, it is remarkable, and may serve to confirm the meaning of the word baptism, that there is not the shadow of dispute in all their history in favor of sprinkling. Because they were Greeks, they all thought to baptize was

to baptize; that is, to dip was to dip. They all baptized. The Greek church in all its branches held both the subject and the act of baptism as the first institution prescribed for four or five hundred years, losing the subject by degrees, but retaining the act to this day, through near nineteen centuries.

The Greek church, which now embraces Greece, Russia and other large regions of country, has always held that immersion was the only perfect and Scriptural baptism, and holds it yet. In the seventh century the Greek church embraced Greece, Illyria, Morea, Asia Minor, Syria, Palestine, Arabia, Egypt and numerous congregations in Mesopotamia and Persia. It still has its patriarchs in Constantinople, Alexandria, Antioch and Jerusalem. Some one hundred millions of people are under the rule of the Czar of Russia, the head of the Greek church. The public press has quite recently told us how the Czar had his own son and heir baptized in primitive style by immersion.

Moses Stuart the learned Presbyterian professor of theology, says: "The mode of baptism by immersion the Greek church has always continued to preserve, even to the present time. The members of this church are accustomed to call members of the Western church (church of Rome) sprinkled Christians by way of ridicule and contempt. The Greeks maintain that baptism by sprinkling is as great a solecism as immersion by aspersion, and their claim to themselves the honor of having preserved the ancient sacred rite of the church free from change, which would destroy its significance."

E. O. WHITE,  
Toronto, Sept. 10, 1904.

DEAR REORDERER:  
I am glad to see that you are enlightening your readers upon the subject of Catholicism.

It stand us in hand to awake up as Americans, as the Catholic church is the greatest foe against our free institutions. They are the foes of our Bible and our public schools, and no person can deny it that will read the history of the inquisition in Spain and Saint Bartholomew's massacre in France, and also of their burning John Rogers at the stake in Smith field, England, and of all of the other martyrs that were burnt at the stake and that were beheaded and were otherwise put to death for our Saviour's sake.

Yours in love,  
A. C. BARTON,  
Pueblo, Colorado.

DEAR REORDERER—  
The Little River Association of Baptists will convene at 10 o'clock a. m., Oct. 4th, 1904, at the Oak Grove church, Trigg county, Ky., seven miles from Cadiz. Cadiz can be reached by railroad either by way of Hopkinville and thence to Gracey, or by Princeton and from there to Gracey. Trains leave Princeton for Gracey at 8 a. m., 2:30 p. m. and 9:15 p. m.; leave Hopkinville at 6:40 a. m., 12:40 p. m. and 4:20 p. m.

B. W. MOREHEAD,  
Princeton, Sept. 14.

"THE WOOD ARE FULL OF DEER."  
A little leaflet bearing this title contains a lot of information in regard to the deer, small game, birds and fish in the Adirondacks this fall, and the shooting will begin at an early day.  
Send a few-cent stamp to George H. Daniels, General Passenger Agent, New York Central Railroad, New York, and he will send you a copy.

**FROM VIRGINIA.**

The Augusta Association has just closed one of the best seasons in her history. The Association met with the Laurel Hill church, Laurel Hill, Virginia. There were large crowds each day. The women held their special services in the grove which fronts the church building. So great were the crowds that preaching services were held in the grove for those who could not be accommodated in the house.

Dr. Charles Manly preached the introductory sermon, and then hastened back to his home in Lexington where he was to give his daughter in marriage on the next day to a prominent physician of his town.

Dr. M. L. Wood, of Staunton, was re-elected moderator and presided with his usual grace and wisdom.

The cause of education was ably handled by Prof. Gaines, of Richmond College. Among the many good things Prof. Gaines said none were better than this: "When you educate a young man you educate an individual. When you educate a young woman you educate a family."

The work of the Educational Commission—that of coordinating the Baptist schools and colleges of Virginia, was ably presented by Dr. A. B. Woodfin, of Waynesboro.

Dr. T. H. Ellett, a plain business man, as he styled himself, presented the claims for our Orphanage at Salem. Bro. Ellett has done much toward the establishment and support of this great work.

Sounds of refreshing showers were heard from as having visited the Covington, Neriah, Colliers town, Natural Bridge and Buena Vista churches.

Dr. H. M. Wharton has just closed a great meeting with Dr. A. E. Owens' church in Ports mouth.

Dr. J. J. Hall has resigned his splendid church in Portsmouth and goes to Fayetteville, N. C.

Bro. J. H. Taylor, who has served Laurel Hill two terms—the first for twenty five years, the last for seven years—has just resigned.

Brethren W. F. Fisher, J. M. Wilks, W. S. Leake and J. B. Craft are kept busy going up and down the state doing evangelistic work. This work is under the State Mission Board, but paid for by private individuals.

State Field Secretary Garland is a living witness to what can be accomplished by a clear-headed, thoroughly consecrated business man for God and Christ. His work is telling upon the State of Virginia. Never were there two better yoke fellows than Robert Garland, Field Secretary, and William Ellyson, Secretary.

Buena Vista church has recently closed one of the best meetings in her history. The fourth great meeting in succession. Her new building is about complete. It is one of the prettiest and most comfortable in the state. The report for the associational year is held by the board of deacons to be the best in her history. During the present pastorate of three years and eight months we have received two hundred and twenty-six members, one hundred and forty-

four were by baptism.  
There is not a family in Virginia that hails with greater delight the coming of the WESTERN REORDERER than that of the writer. It comes as a letter from home

bearing tidings from former friends and pastorates in Old Kentucky. May God bless them all.

It comes, too, as a mighty defender of the "faith once delivered unto the saints," the Baptist principles which Christ and the Apostle Paul labored so faithfully to establish and for which there is such a crying need to-day largely because of preachers and denominational papers who have no conviction, or who, if they have, it are afraid to stand and defend. I thank God for men who believe, men who live and men who preach their principles without fear or favor of man, whose sole aim and desire is to please God.

WILLIS L. WALES,  
MISSOURI LETTER.

The Rev. Judson A. Elliott, of Phoenix, Arizona, preached for Pastor Tate, Sunday, Sept. 11th. He was once pastor of William Jewell church, Kansas City, Mo. He is doing a fine work in Arizona, and the prospects are brighter than ever.

The Lick Fork church, four miles south of Sturgeon, Boone county, was dedicated Sunday, Sept. 11th, the Rev. Dr. J. C. Maple, Armstrong, preached the sermon.

The Baptists of the big county of Calloway, one of the largest in the State, recently held a convention of all the Sunday Schools in the county. The meeting place was in Fulton, the county seat. There are fifteen or eighteen churches in this county, with perhaps a membership of 2,000 or 2,500.

The 65th annual opening of the University of Missouri, took place Sept. 14th. Dr. R. H. Jesse, President, delivered the opening address. He predicts an attendance of 1,800.

Hardin College, Mexico, John W. Willson, President, opened, Sept. 14 under the most favorable conditions, and the outlook is quite promising. There is an enrollment of 350 young ladies. Dr. H. E. Truex, pastor of the First church, delivered the opening address.

The new pastor at Trenton, Rev. Mr. Benton, comes from Kentucky. He has made a fine impression at Trenton and throughout the North Grand River Association.

Word and Way says: "J. M. Frost, Corresponding Secretary Sunday School Board, Southern Baptist Convention, will be in Kansas City next Sunday, Sept. 18, and will be the guest of Dr. F. C. McConnell, Calvary church. Frost, according to predictions, has already come to Kansas City."

It is reported that the Baptists in Northwest Missouri are losing ground. This presents a question for the board of State Missions to consider.

Corresponding Secretary T. L. West says that \$8,000 is necessary to pay the Board out of debt, and only one month remaining until General Association meets (Oct. 17) when funds must be provided to pay off the missionaries. But Missouri Baptists are great and in the strength of God can do great things.

Jos. N. BARBER,  
Louisiana, Mo., Sept. 15.

FEED BABIES  
properly and they will be healthy and strong. The proper way to feed a baby, new to mother's milk, is by the use of Borden's Eagle Brand Condensed Milk. It offers the maximum of digestibility, thus avoiding the troublesome diarrhoeas and colics of infancy.

IF I FALL, I RISE.

BY JOHN STUART.

Not so because at thy distress  
An enemy is smiling;  
Or, when misfortune weighs thee  
down,  
He turns to sharp reviling.

The evil man is envious oft—  
With truthless tongue deriding.  
At him of proved integrity  
Who lives in God confiding.

Be not downcast because to-day  
O'erflows with bitter sorrow,  
Or if the prosperous man rejoice  
On still more bitter morrow.

For well the Father knows His  
child,  
And daily strength provideth,  
And when the only choice seems  
death  
The Red Sea still divideth.

The wise old prophet spoke aright  
Who said: "If I am falling,  
I shall arise, and gain new  
strength,  
Since God to me is calling."

Yes, though thou feel the darkness  
dense,  
And can but sit quiescent.  
Day dawn succeeds the longest  
night,  
Hope springs from prayer incessant.

So through life let Hope's bright  
star  
Each day bring sweeter pleasure,  
Let faith, which sees the things  
unseen,  
To thee prove priceless treasure.

—The Baptist.

**Our Pulpit.**  
DR. LORIMER'S LAST SER-  
MON.

FAITHFULNESS.

Faithful unto death. — Rev. 2:10.

We have fallen on poetic and sentimental times, on times when preachers are expected to be melodious, and when the public ear is only open to soft sayings and sweet sounds. No community seems particularly averse to truth, but alive to dulcet harmonies and the witchery of pleasant speech. Our pulpits are gently vocal with smooth words concerning Christian charity, Christian love, the grace of faith, and the splendors of hope. For one discourse on positive duty, we have a score on privilege; and for one on the inflexibility of obligation, we have many on the pliability of belief. The sharp, stern, moral aspects of religion are retired from the forefront of discussion, and the more æsthetic features are revealed to delighted thousands. So much is said about Christian freedom, independence and enjoyment that we quite overlook the law of right and righteousness which enters so fully into the teachings of our Saviour.

One unacquainted with Christianity would be likely to infer from the tone of modern exposition that its supreme aim is to beautify life, not to regenerate it; to adorn society, not to purify it. Even its Almighty Author is presented in such a manner as to leave the impression that the ethical forms a secondary and lower stratum in His character, that He is more emotional than upright, deciding His dealings by affectional impulses more than by right

convictions. We hear much of His love, His pity and sympathy, and but little of His rectitude, justice, and unwavering integrity. And yet, according to the Scriptures, the God of love is primarily and pre-eminently the God of righteousness, who, though He keepeth mercy for thousands, will not clear the guilty, and who, though He pardoneth the sinner, will not do so save through the intercession of Christ, who died, as the new version has it, "the righteous for the unrighteous." Equally faulty are the prevailing sentimental views of personal religion. Conscientiousness, principle, obedience, steadfastness in duty, are treated in the Bible as fundamental to discipleship. It is, of course, described as generous, loving, and sympathetic; but it is, first of all, devoted to the less pretentious virtues of honesty and fidelity. Hence the large place which the duty of faithfulness occupies in the Book. The Apostle Paul addresses two of his epistles respectively to "the faithful in Christ Jesus," and to "the faithful brethren in Christ." He urges Timothy to commit what he had received to "faithful men," for, as he says in his letter to the Corinthians, "It is required in stewards, that a man be found," not eloquent, nor attractive, but "faithful." Nor is this qualification exclusively important in the clergy, for our Saviour points out its indispensableness in all who claim to be His followers. In the parable of the "Talents," He pronounces this approval on the servants who were even loyal to their trust: "Well done, good and faithful servant. Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of the Lord." And in the Apocalypse the living and triumphant Redeemer exclaims: "Be thou faithful unto death, and I will give thee the crown of life."

It is natural for us to discriminate between different beliefs and duties, to regard some as of higher moment than others, and to ascribe to them various degrees of rank and dignity. Fidelity, however, considers them all as demanding recognition and honour. When Jesus condemned the Pharisees for their scrupulous attention to the lesser matters of the law, while they neglected the weightier, He was careful to add, "these they should have done, and not have left the others undone;" and the rule, impliedly, at least, is laid down that the great and the small, the essential and the non-essential, are of equal binding force. Faithfulness does not stand choosing between them, preferring one over the other; but with impartial love zealously embraces both.

The duties of a general officer may be more important than those of a subaltern, and the responsibilities of a sea-captain may be graver than those of a sailor, and yet who will deny the obligation of the inferiors to be as loyal to their trust as the superiors? Were we for a moment to admit that the obligation diminishes in proportion with the value and dignity of the service due, we should be encouraging general laxity and ultimate lawlessness. Yet there are those among professors of religion who practically, though perhaps unintentionally, subscribe to this pernicious doctrine. They decline to unite with the church, because that step is not as vital to the soul's welfare as trusting in Christ; or they refuse to submit to the baptism Jesus appoint-

ed, as they are pleased to regard the baptism of the Spirit as all-sufficient; they neglect attendance on public worship, the service of the Lord's Supper and the gathering in the Sunday School, as these duties are not to be compared with the more important ones of private devotion, spiritual communion and family religion. We might well ask, Who gave them the right thus to discriminate? It is certainly not conferred by Divine authority, and at best it is only a usurpation which loudly proclaims either their ignorance or their infidelity.

If they are correct, their large debts only should be paid, not little ones; contracts of magnitude should be kept, but not small ones; and leaders of grave commercial or political enterprises should be true to their trust, but careless when it assumes less imposing proportions. No casuist in his senses would commit himself to any such theory. It is thoroughly untenable and unsound. The law of Christ on the subject seems to provide against two extremes; against neglecting the more important for the less important; and against contemplating the less important in the fancied interest of the more important; and in both directions we find the law of faithfulness being constantly violated.

There are excellent persons in every community who err in contending for the microscopically minute, and who are oblivious to the claims of everything beyond. I remember a respectable clergyman taking me to task for preaching on the second advent of Christ, a theme of vast moment, while he had been spending weary days and hours in deciding a trifling question in Greek exegesis. I have known others to be inveterately intent against every kind of amusement, but generously charitable toward the more withering blight of evil-speaking and slander. Others there are who would exclude a fellow-member from the church on account of his failure to sympathize with some ceremony, as infant baptism or close communion, while they are ready to tolerate among them men and women of censorious, worldly spirit who are more attached to the rubric. And yet there are others who are circumspect in outward religious observances, but whose every-day business life in society is beneath contempt. They delight to extol free grace and the unmatched mercy of God; and well they may, for they have not the ghost of a chance to be saved by works. They will wrangle for hours about the act of baptism, apostolic succession, or something else of the same kind, while the weightier matters of the law are totally neglected. This inconsistency we all perceive at a glance and condemn; but there is similar, if not as serious an inconsistency committed by those who feel called on to exalt the sublimer verities of the Gospel by deprecating the more commonplace. They deem it necessary to undervalue ordinances and ordinary duties, that the grandeur of grace may be discerned. But the great truths of God's Word do not require the humiliation of the lowlier ones. They are like noble men, whose nobility is not enhanced by degrading others. In their own solemn worth they stand, and they can well afford that full justice be done their inferiors. What right have men to array as rivals what Christ has allied in fellowship? What

right have they to thrust the copper out of circulation on account of the gold? What right have they to cause the feet of the mighty to trample down the head of the weak? Faithfulness answers, "None;" and with heart of loyalty to every word spoken by Christ, with brow of reverence, and with lips of truth, faithfulness accepts His mandates, choosing not between them, and without partiality acknowledges their authority and bows to their requirements.

Jesus says, "He that is faithful, in a very little is faithful also in much;" that is, fidelity in affairs of comparative insignificance will educate the mind up to fidelity in graver concerns. This does not preclude the possibility of men who have been careless of ordinary obligations rising under the stress of circumstances and the impulse of sublime motive to a lofty ideal of duty and to the height of self-sacrifice in its discharge. Ordinary men have suddenly become heroes, and questionable Christians have become martyrs. Youths who never felt sufficient interest in their country to attend a political meeting were ready when the war began to lay their lives upon its altar. Pilots, who were not distinguished for attention to the ordinary claims of home or society, in a grave crisis remained at their post until relieved by death; and rough miners, who could not be credited with very high moral ideals, have not hesitated to go down into the mine, breathing foul gases, for the sake of rescuing stifling comrades.

We never can tell what humanity will do under peculiar circumstances. A man the other day permitted a child to drown, because, as he said, "It was none of his business." But the way to prevent such disgraceful exhibitions of cowardice, and to fit ourselves for the graver emergencies, is to seek the moral training which comes with fidelity to little things. We may be faithful on supreme occasions even if this is neglected, but we *will* be if it is scrupulously cared for. The reason for believing this lies in the habit of duty-doing because it is duty, which this devotion forms. A soldier who has been trained under fire gradually acquires such firmness, and such a sense of submission to command, that he will dash onward in the face of a blazing battery; and by a similar process the sailor is educated to invade the darkness of the stormy night, and mid-air wage that battle which is to decide the safety of ship and cargo. The business man who schools himself from the beginning to regard as sacred the smallest money trusts, will at last attain to that condition of mind where the largest cannot tempt.

In every stage of the moral life obedience prepares for obedience, and one act of rectitude opens the way for another. If the doctrine is accepted that right is right, and must be honoured, to whatsoever range of duty it belongs, conscience will be cast in its mould, and every exaction will be joyfully met. The subtle connection between our deeds which accounts for this growth in fidelity also operates in the opposite direction, and explains what we have frequently seen to be true, that one sin prepares the way for another. Evil habits beget evil habits; one betrayal of confidence makes a way for a second, and the second for a third, and so on through all

the dreary history of iniquity. It is the old story of the worm in the flower, the speck of corruption in the tree, the leak in the ship, the flaw in the iron, the break in the embankment, the steady progress from bad to worse, from Hades to Hell. But though moving in the direction of evil, nevertheless it illustrates the educating power of conduct.

That faithfulness to the claims of the ordinary and the unimportant prepares for faithfulness to the important and extraordinary may be inferred from the fact that in the former case there are lacking many stimulants to duty which are generally present in the latter. In fulfilling the commonplace obligations of life no encouraging words of praise are heard, and one supreme act of devotion will win more plaudits than an entire career of plodding rectitude. Indeed, such characters, instead of being commended, are censured by some for their lack of spirit, and their slavish conformity to a rigid, narrow system. Frequently they are ridiculed by the reckless—and ridicule is hard to bear, and at times, almost impossible to endure. The youth who entered on his business life with the most exact notions of duty has been swerved from rectitude by sneer and mockery when all other means had failed to move him. If he could only have seen the moral grandeur of his position, he would have been saved. But that is just what he usually does not see; and what heroes, martyrs and reformers most likely know will be seen by an applauding world when they measure strength with their powerful antagonists, and pour out their blood in sacrifice for the right, or for the truth. Some one has spoken of the nettles cares of life, and of the corroding of daily trials, and we can all of us understand from experience how difficult it is steadily to pursue the monotonous path of duty with these tormenting and wearing us away. If, under circumstances such as these, where there is neither inspiration nor sense of elevation, what the hand finds to do is done, done sternly, because it ought to be done, how easy would it be for such an one to stand undismayed and unaffected in the presence of a great crisis, and with the consciousness of an immortal award awaiting the issue, grapple with its problems and overcome its difficulties. Thus, then, fidelity in the lower ensures fidelity in the higher.

As for myself, and recalling how near I stood a few weeks ago to the end of life, my sincere ambition is when that end shall come and I am laid away at rest, to be worthy of this epitaph:

"Faithful unto death."

Greater honour than to inscribe on this perishing stone fulsome eulogies on the dead man's eloquence or liberalism. Eloquence is only a gift, faithfulness is a virtue; liberalism is merely good-natured indifference—most common among men who find it a task to think—but faithfulness is steadfastness and loyalty.

How different will be the lot of believers and unbelievers—the children of God, with no full conception of happiness awaiting; the other the children of the wicked one, and with no idea of the misery sure to be the portion of such! How exceeding is bright to the true Christian is the prospect!

**THE PROBLEM OF THE CHURCH IN SMALL TOWNS.**

BY REV. CALVIN DILL WILSON.

The most important changes in the conditions of the church in small towns can be set forth briefly by contrasting the circumstances of the present with those of forty or fifty years ago. At that period, a very large majority of families of every class was attached by membership or attendance to some church; at present a considerable per cent of families of the more comfortable class and a large per cent of those of the working people are without any church connection. Once there were relatively few men or women in health and not superannuated who did not attend religious services regularly, and commonly twice on Sabbath; now, at least half of the men and a large number of women have ceased from attendance on public worship, or are so irregularly present as to not to count among church-goers. Children generally were taken by their parents to the morning services as well as to Sabbath School; now it is exceptional to see a pew occupied by parents and children together. The children attend the Sabbath School and possibly the Young People's Society, but are largely absent from the church services. It was a very rare thing to find, in a town, a pronounced unbeliever in Christianity; now every community has many professed sceptics who, whether they scoff profanely or not, openly proclaim themselves agnostics or positivists.

The Sabbath was almost universally observed as a holy day; now, by many it is no more regarded than any other day; for them its sacredness is gone, and it carries no meaning, no inspiration. There was no Sunday excursions, no Sunday newspapers, no Sunday games or outings; now these, common on the Lord's day, entice and secularize a vast number of people, many of them being those whose names are upon church rolls. Family worship was at least a very common observance; grace was said at the tables of half the people, and a religious newspaper was found in the households of a majority of church members; now family worship is exceptional; in numerous households a blessing is never asked at the table unless a minister happens to be present, and relatively few religious papers are taken. It was part of respectability to attend church, and social standing was imperilled without this observance; now, social caste depends no longer, or to a small extent, upon church relationships. Church going was looked upon as a duty; now it depends, at least among the superficial and careless, upon the whim of the hour. With a large per cent of church people, it rests no longer upon a sense of responsibility, but upon the interest of the sermon or the attractiveness of the preacher. Religious fervor and enthusiasm were general; the "burden of souls" was upon the community; but spirituality has markedly declined.

This religious decay has not been unaccompanied by moral deterioration. The sense of sin is perceptibly weakened. Social occasions are less seldom practiced upon either men or women. The sense of duty is lessened. The love of pleasure has grown to large proportions. Social ties are relaxed. The moral tone is distinctly lower than even a few

years ago. Church discipline for offences is almost unknown. Parents are not as strict as formerly in closing their doors against leprous visitors.

Many are willing to give their money to support the church, since they believe that in a general way it is a good and useful institution, but they do not feel any obligation to attend public worship or to unite with the church or to cultivate their own spiritual life. A spirit of crude independence, a love of supposed modernness, an impatience of wise and wholesome restraint, are found in certain classes. Attendance at the evening service has notably fallen off. The old-fashioned revivals, that once aroused whole communities to religious fervor, are almost unheard of. The social life that once centered about the church now finds other diversions.

Trolley lines, railways and telephones have made the towns suburbs of cities. A spirit of materialism, a craze for money-making as the chief end of life, has seized the people. Card parties, with prizes, attract and absorb many. The love of the theatre, without discrimination as to character of plays, allures and heats the imaginations of large numbers of church people. Social struggling absorbs the attention of many, and diverts them from all other aims. So-called solid books are in favor only with the few; novels provide the only reading of a large number. Many have adopted a purely sentimental view of God, and they think that somehow, whatever they do, they will be all right in this world and the next. The customs, ideas, ideals and beliefs of many of the people are unsettled, floating, yeasty and chaotic. The towns, once semi-rural, have not yet become metropolitan. The churches are affected by the mental and moral condition of the people.

On the other hand, we would not be thought to take an entirely pessimistic view of the situation. There is another and brighter side: The churches contain a strong constituency of solid Christian people, observers of the Sabbath, students of God's Word, righteous livers, fervent believers, liberal contributors to the Gospel at home and abroad, readers of missionary literature and those acquainted with Gospel progress. These have family worship, ask the blessing of God at every meal, read a religious paper weekly, study the Sabbath School lesson and either teach or sit in a Bible class. The consistent, earnest, devout part of the churches is commonly made up of the most influential, reliable and substantial men and women in the community. The towns are leavened by these; they are the salt and the light morally and spiritually; they are the "saving remnant," the seven thousand in Israel. They are the serious-minded, the idealistic, the religiously impressionable, and they stand for all that is best in human life and human nature. Without them, the life of our modern towns would be in a most deplorable condition.

What will be the outcome of these changing conditions? Will worldliness increase and engulf the church? Or will it decrease, moderate, and mean? The trend of events seems to indicate the latter. The sound part of the church is strong enough to resist all unfavorable forces and in some degree to modify them. The heart-hunger, the desire for peace, the instinct of religion will cause

many to return to the church. The church will more and more aggressively attempt to arouse the people to a sense of their higher duties. It will emphasize sin and conscience, and make its appeal to the ethical sense. It will show the people the dangerous tendencies of their carelessness and neglect. It will more and more fearlessly expose evil.

There will be a higher standard of Christian living; pretence and hypocrisy will be expelled and those that remain in the church will be the sincere and devoted, who will attract those who have lapsed by the beauty and purity of their Christian lives.

The church will aim to cultivate religious life in the family, where its life has begun. Pastors will more and more exhort their congregations to restore family worship. A good part of the regeneration will come from the personal touch of reinvigorated pastoral work. The sermons have loomed up as too important, and pastoral work, to a degree, has been neglected. The work will have to be done from the other end Presbyterian.

A mechanically moved corpse is a poor substitute for a living personality, but it will answer just as well as a mechanically moved church will for the living body of Christ. There is form and motion, possibly good form and motion, in the corpse and the church, but there is absolutely nothing which meets the demands upon man or upon the church. The voluntary and central elements, intelligence, affection and will are wanting in the corpse, and equally wanting in the church. Another by his machinery determines for the corpse all its movements. There is neither affection nor will belonging to it. Hence it cannot be commended or blamed. If, in like manner, others determine what the members of the church shall do, there is an unmeaning round of actions ground out. The performance may be good, as a spectacle, yet an utter abomination before God, who looks on the heart.

Rush and hurry characterize the age. A fast pace is set. Results are demanded at once. The disposition is to discount slowly developing processes. The plodder is depreciated. But, after all, speed and push are not everything. Success real and permanent is largely dependent upon steadiness of spirit and continuance of effort. Patience and perseverance win victories now as in the past.

Your daily duties are part of your religious life just as much as your devotion.—Henry Ward Beecher.

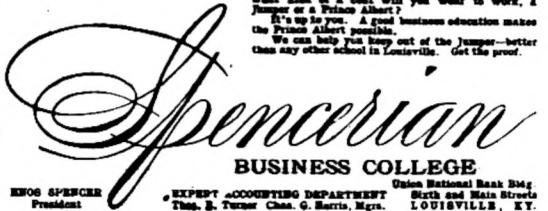
**DEATHS**

**BENNETT.**  
August 30th, 1904, Mrs. Melville Glenn Bennett died at her home in Smithland, Ky. Mrs. Bennett was an excellent Christian, devoted to the church of her faith. A devoted wife, a loving child and sister, a true friend and a thoughtful neighbor, which made her a person to be admired. As a member of this organization and as its secretary, she was faithful, consistent and dutiful; therefore be it

Resolved by the "Women's Missionary Society" that in her death this organization has lost a valued and valuable worker, each member thereof a true friend, her husband a fond and affectionate wife, her mother a dutiful child, society a charming and valuable member, the church an earnest Christian worker and the world a noble, true woman.  
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Miss CORIE GRABHAM,  
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# Editorial

THE S. C. Baptist thinks that the writer's opinion as to how the place of the meeting of the Southern Baptist Convention should be settled, was changed by the action at Nashville. He was on the committee that recommended Fort Worth as the place of meeting next year. Our contemporary is mistaken as to the facts in saying "the Convention sat down on the wisdom of that committee." The Convention did nothing of the kind. What happened was that the representatives of Fort Worth withdrew their invitation, while the matter was pending. The writer believes that had it come to a vote, the Convention would have adopted the report of the committee. But the Fort Worth brethren "sat down on the wisdom" of themselves—that was all.

Our contemporary asks: "If the Convention had voted to please the committee, that is to go to Fort Worth in 1905, would Bro. Eaton now favor the appointment of a committee with supreme power?" Most certainly he would favor the appointment of a committee, but whether he would favor their having "supreme power" would depend on the conditions. He favored this long before the Nashville meeting, and what happened there has not changed his opinion in the slightest degree.

So long as the Convention had free entertainment it was well for the place of meeting each year to be settled by the body's accepting this or that invitation. But now that we have to pay our way, the case is very different. It has become a business matter that cannot be settled to the best advantage either by a committee or by the Convention during a session. Even in the last case, provision had to be made to change the place from Kansas City to some other point under certain conditions. A great many considerations are to be taken into account in settling such an important business matter. A committee appointed Friday to report not later than Monday cannot get at the case as they should get at it to reach a wise decision. The committee, or a representative, should visit the cities competing for the meeting, and fully investigate the whole situation, learning just what is the best that can be done. The expenses of this committee should be borne by the people of the city that secures the meeting.

It is worth many thousands of dollars to a city to secure a meeting of the Southern Baptist Convention on the pay plan. This money comes out of the pockets of the brethren, and hence they all have a personal interest in the matter, as well as a general interest. Other conventions have been wiser than we. The Northern Baptists, as well as other denominations and various orders manage this matter more wisely than do we Southern Baptists. For example, the citizens of Louisville had to give \$30,000 to secure the recent convention of the Knights of Pythias. See what it cost Chicago and St. Louis to get the national Republican and Democratic Conventions respectively.

While we would not, in any way, make merchandise of our Convention, yet we would like to see our brethren use some business judgment in handling a business matter. If brethren object to leaving the decision to a wise com-

mittee of their selection, then let such a committee be appointed a year in advance, who will look carefully over the field and have their report ready at the session of the body a year before the given meeting. But since no question of doctrine or polity or policy is involved, we are willing to give a sensible committee "power to act," just as we so often do in our church meetings.

BARRIERS are receiving a vindication from an unexpected source. In the *Freeman's Journal*, the leading Roman Catholic journal in America, the Rev. C. J. Kluser is publishing a series of historical articles in which he tells of the persecutions Baptists received at the hands of the Reformers. The Reformers complained (and the complaint is still made) of the persecution they received from the Roman Catholics, and now Catholics are showing that Protestants treated the Baptists with equal severity.

Because Protestants denied the mass, repudiated the authority of the Pope, &c., they were persecuted to the death by the Roman Catholics. And now the Catholics tell how because Baptists denied infant baptism and the authority of the state in religion, &c., they were persecuted to the death by the Protestants.

Because Baptists practiced immersion they were punished by drowning in Switzerland. Zwingli acting on the principle—*Qui immergit mergatur*—they who immerse again shall be immersed. Those who insisted on the immersion of believers should be immersed to death. The edict, among other things, declared: "We enjoin and command that obstinate Baptists shall be drowned without mercy and thus be delivered from life to death." This edict was dated March 7th, 1526. Felix Manz was drowned in Lake Zurich in the following January.

SEVERAL of the papers are discussing the question of denominational ownership of denominational papers. Dr. J. M. Carroll, supported by Dr. J. B. Gambrell, favors the general state body in any given state, owning and controlling the paper (or papers) in that state. It is claimed and denied that if a state convention owned the denominational press in a given state, the solution of our paper problem would be at hand. Some see great advantages and others see great disadvantages in this proposition.

We do not care as yet to enter into this discussion, but we are glad the brethren are thinking so vigorously along this line. Good is sure to come of it. We do not think, however, that simple state convention control would be a complete solution. Many years ago Jesse Mercer owned the *Christian Index*. Finally he bought a lot of new type for the paper and presented the whole outfit to the Georgia Baptist Convention. The Convention accepted the gift with thanks, and turned it over to the State Board to manage. The history of this movement is of special interest. The frequency with which they changed editors is striking. After carrying on the *Index* with great difficulty for a number of years, the Board insisted on being relieved of the responsibility. In their report they say that the management of the *Index* had caused them more trouble than all the other matters committed to them. The paper was sold and since that time it

has been owned by private parties.

In Florida the *Baptist Witness* has passed under the control of the Florida Baptist Convention. In Texas, too, there seems a probability that the Hon. Geo. W. Carroll will turn the *Baptist Standard* over to the Texas Baptist Convention. We will watch these experiments with interest. They will give us additional data for reaching intelligent conclusions on the paper problem. What is needed is light, and whatever throws real light on the subject will be helpful and will be welcome. Florida and Texas may succeed to-day where Georgia failed years ago.

Our question, however, goes deeper than the matter of ownership and control:—"On what principles ought the number, location and personnel of our Baptist papers to be determined?" Even were our papers under the control of our state conventions, there would still remain to be determined the proper principles according to which the papers should be conducted.

THE committee of the Baptist Union in Great Britain, who evidently think there is more interest on the subject in this country than there is, have laid down certain points to be observed in holding the proposed Pan-Baptist Conference. One is that the name be "Baptist World Congress." Another is that the meeting be held in the City Temple, London. This is a Pedobaptist house of worship, while Spurgeon's Tabernacle is a large building and is a Baptist house of worship. Cannot Baptists furnish their own place for such a meeting? If not, then it were well to postpone the meeting till they can.

Another point is that the control be in the hands of the British Baptists, though others are allowed to make suggestions. This does not strike us favorably. We think others should have a voice in the control.

Still another point is thus stated: "That the discussion of the relation of baptism to communion and church membership shall be excluded from the platform of the Congress." This leaves the door wide open to attack the authority and inspiration of Scripture, the atonement, the deity of Christ, church independency and other fundamentals. Open or close communion and open or close membership alone must not be discussed. The way is open for Mr. Wilson to "place all we value in the crucible."

THESE are Northern Presbyterians in every Southern state except Louisiana, while there are Southern Presbyterians in only one Northern state—Indiana—and only 60 of them there. In Maryland and Missouri there are more Northern than Southern Presbyterians. The name is true of the District of Columbia. The Cumberland Presbyterians are most numerous in Tennessee, where they have 40,372 members, while the Northern Presbyterians have 6,033 and the Southern, 18,794. Texas comes next with the Cumberlandians, where there are 20,798, as against 21,806 Southern and 3,296 Northern Presbyterians. In Kentucky there are 8,244 Northern, 19,585 Southern and 17,618 Cumberland Presbyterians. The last are much more numerous in the South than in the North, though in Illinois they have 15,005. They outnumber all other

Presbyterians in Tennessee, Texas and Arkansas. They report no figures for New England, New York, Delaware, District of Columbia, Michigan, Minnesota, Maryland, South Carolina, West Virginia or Wisconsin. In North Carolina they have 115, in Georgia 517 and in Florida—135. In New Jersey there are 40 of them.

"Our Civil War gave us several new religious sects which still continue, for Presbyterians, Methodists and Baptists are still divided, North and South."—*N. Y. Independent*. We are greatly surprised to see such an editorial statement in the *Independent*. It is as badly off on religious history of our country in the past century as it was off on Baptist history in the 17th century, a few years ago. The divisions between Northern and Southern Presbyterians, Methodists and Baptists were not at all results of the Civil War. These divisions took place years before that war. The Baptist division took place in 1845, and the Methodist, the same year.

So far from these divisions being results of the war, they were among the important factors in bringing on the war.

BISHOP POTTER'S saloon is rapidly going the way of all saloons. The *British Weekly* in an editorial on the subject says there is no rule against "treating," that "boys less than fourteen years old are supplied with liquor," and that on the day this saloon was visited "the bar was crowded with visitors drinking all sorts of alcoholic liquors that might be wanted, beer, whisky, gin, brandy—all of them, and all of them presumably of what is called good quality—that is, full strength, not diluted with water." The *Weekly* closes its deliverance as follows: "It is shocking to think that the Doxology, with all its sacred associations, should have been sung under a Bishop's auspices in such a place." Shame on Bishop Potter! Shame on everybody connected with that blasphemous grog shop!

IN the *Christian Repository* for February, 1853, is an article from C. D. Kirk in which he says: "The first religious newspaper published in America was the *Wesman Recorder*, in Chillicothe, Ohio, in 1814."

IN the *Christian Repository* for May, 1853, Dr. J. M. Peck addresses an open letter to C. D. Kirk, who was then publishing the *Wesman Recorder*, and in that letter Dr. Peck says: "I had one volume (1819) of the *Recorder* of which you make mention. It was Volume V, proving its first issue was in 1814, as you state."

Is it not then true that when the *Banner* consolidated with the *Western Pioneer* and took the name *Wesman Recorder*, they simply went back to the original name? At any rate, here are two reliable witnesses, testifying that the *Wesman Recorder*, under whatever name, started in 1814. According to that the paper is now ninety years old.

THE Rev. Harvey Beachamp, S. S. Secretary of the Arkansas Baptist Convention, has issued a tract (10 cts.) on "The Graded Sunday School, full of practical suggestions. He would have Primary, Intermediate, Junior and Senior departments, with prescribed courses for each. Sunday School workers will find this tract suggestive and helpful. But we would ask—what of the pupil who

has completed these courses? When the pupils are graduated, shall they leave Sunday School? We do not think people should ever pass out of Sunday School till they go to Heaven.

# Editorial Varieties

The World's Rest Day Congress meets in St. Louis, at the Fair, Oct. 11th to 14th. A great occasion is expected.

We hear that an epidemic of small pox has broken out in Zion City. It is not Dr. (t.) Dowie, the Restorer, the Healer, &c., &c., equal to the occasion?

They are establishing a Baptist missionary training school in Texas. We do things in Texas. Our life-long friend, Dr. R. C. Buckner (one of our Old Guard) is the leader in the movement.

No, of course the Boards are not "bosses," nor have they any authority over the denomination. They are servants for Christ's sake, and they are gentlemen having the right to be treated as such by those they are appointed to serve.

Ohio is the stronghold of Methodism. Yet the Methodists have only 7,000 members in Cincinnati, while the Baptists have over 10,000 in the much smaller city of Louisville. And there are not one-fourth as many Baptists in Louisville as there ought to be.

We publish this week Dr. Lorimer's last sermon, and it is certainly the very sort of a sermon with which such a ministry should close. It comes like a clarion call to duty. It is the great preacher's farewell message to his brethren. Read it, and see that your neighbor reads it. Let us resolve with new purpose and new faith in God to be "faithful unto death."

We had a delightful visit from the Rev. and Mrs. J. F. Ray. They were recently married, as we announced, in Mobile, and are now going to Japan as missionaries. They sail from San Francisco, Oct. 1st, in company with a number of other missionaries. This is a noble and a consecrated couple, just the sort of people to send as missionaries. We should ever send our best.

Very few of the Pedobaptist papers, in speaking of the recent "christening" of the infant heir to the Russian throne, mention the fact that the child was immersed. The *Outlook*, however, tells it right out, and says "he received the complete immersion in the warm water of the font at the hands of the Metropolitan of St. Petersburg." We commend this to our neighbor, the *Christian Observer*.

Spurgeon's library is to be divided. Those books which are of special denominational interest are to be preserved in the Baptist Church Home. A selection will be given to the Pastors' College and another selection is to be loaned to ministers. Thus many of the volumes are to be distributed among Spurgeon's old students. Some Americans were negotiating for the purchase of the entire library, but it has been arranged for the books to remain in England.

Some of the Boers, who were captured during the Boer war and carried to St. Helena, and when offered a return to South Africa on condition that they took the oath of allegiance to Great Britain and refused to do so; some of these Boers were sent to the Bermuda Islands. All efforts to induce them to take the oath having failed, they were released anyway, and friends are sending them back home, though they give no assurance that they will take the oath on their arrival. Such unshakable steadfastness, even though wrongly directed, is rare in this world.

A friend has sent us an interesting historical document. It is "A Tract for the People of Kentucky, by A. Campbell, of Bethany, Va." It bears no date, but internal evidence indicates it was written in 1849. He appeals to Kentucky "because in it the first great impulse was given to the cause of an evangelical reformation, of whose advocates and membership she has the greatest number, residing in any one State in the Union." The tract is an appeal for the moral abolition of slavery, and for the adoption of a constitutional provision to that effect. It is a very interesting document from several points of view.

### Do You Suffer With Asthma?

If you do, you will be interested in knowing that the Kola Plant, a new botanical discovery found on the Congo River, West Africa, is pronounced an assured cure for Asthma. Most marvelous cures are wrought by this new plant, when all other remedies fail. It is really a most wonderful discovery.

Mr. E. Johnson, Sr., a prominent citizen of Grand Forks, N. Dak., writes, "I tried twenty physicians and changes of climate without relief, but was completely cured by the Kola Compound after fifty years suffering. Dr. W. H. Vail, an eminent physician of St. Louis, Mo., writes that he tried Himalaya on several different cases of Asthma with satisfactory results in every case. Mr. William Borchers, Amosco, Ohio, writes, "I suffered with Asthma twelve years until the Kola Compound cured me. Mrs. W. E. Murgitroyd, North Chatham, N. Y., writes, "I suffered for several years with Asthma and could get no relief until I used the Kola Compound which cured me. Hundreds of similar letters have been received by the importer, copies of which they will be pleased to send you."

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1166 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the WESTERN RECOGNIZER who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

## AMONG THE Churches.

### LOUISVILLE.

Walnut St. (Third and St. Catherine) — Pastor Eaton preached on "God's care for sparrows" and on "Hating evil." Protracted meeting begins Oct. 2nd.

Broadway—Pastor Jones spoke on "Called to be saints" and "Christ receiving sinners." Two joined by letter.

Chestnut St.—Pastor Weaver's subjects were "Heeding the Master's call" and "The Christian's earnest desire." One baptized. The chapel at Eleventh and Jefferson to be erected at once.

East—Pastor Gill's themes were "The valley of dry bones" and "A saving look."

McFerran Memorial—Pastor Hamilton's topics were "Burning bush" and "An Old Testament revival." One baptized. Committee on Sunday School curriculum appointed. Sunday School rally every night next week.

Twenty-second and Walnut—Bro. E. E. Bomar preached on "Missions outside the commission" and Pastor Croe on "The names of sin." Five received by letter and one for baptism. Eight cottage prayer meetings each Tuesday night.

"Clifton — Pastor Foster spoke on "Leading to the Lord" and on "Deliverance from sin." One baptized.

Franklin St.—Pastor Jenkins' topics were "The hope of our calling" and "Prepare to meet thy God." At 3 p. m. he preached at the Masonic Home.

Hazel-wood—Pastor Athoff spoke on "Self-righteousness."

Highland—Pastor Dawes preached on "Giving and receiving" and Bro. E. E. Bomar on "Missions." Two joined by letter.

Logan St.—Pastor Watts spoke on "Hid treasure and pearl of great price" and on "Virtue, liberty and patriotism."

Parkland — Pastor Taylor preached on "Incentives to fidelity" and on "Teacher sent from God."

Southeast St.—Pastor Clark preached on "Job" and on "Homes." One baptized and two joined by letter.

Twenty-sixth and Market — Pastor Reed spoke on "The worker's assurance" and on "A useless fear." One received by letter and one for baptism. Bro. Bernard will aid in a meeting beginning Oct. 2nd.

Ormsby Ave.—Bro. J. M. Jones spoke on "The healing of the Gadarene demoniac."

Van Buren St.—Bro. Fyfe spoke on

"Receiving and giving" and on "Saving faith."

Portland (colored)—Bro. J. W. Warder preached on "Saving grace."

Pewee Valley—Pastor Bennett reported a fine rain.

Hope Mission—Pastor Bruce reported a good week. Increased attendance.

Pastor Jones was the speaker of the day, and he told of his vacation. He told of the use of a vacation to a preacher and to a church. The pastor should not be idle during his vacation. A noted pastor gave as a reason for preaching during his vacation that he found it easier to preach a poor sermon than to listen to one. The speaker related instances of special good done through his vacation preaching, as they have been brought to his attention. Summoned by telegram to the bedside of his wife who was very ill by the seashore, the speaker fell in with Judge Muir, with whom he had a sweet season, and the Judge soon died suddenly after Dr. Jones paid a fine tribute to Judge Muir, and also to John D. Rockefeller, Sr. and Jr.

Bro. W. E. Powers was at the Conference and he made a good talk on Christian experiences.

Bro. W. P. Bennett was also at the Conference, and he made a pleasant talk on ministerial work.

### THE STATE.

Pastor W. H. Smith writes: "I began preaching two Saturdays and Sundays in each month to the Monticello church, six miles from Rochester, December, 1903, since which time we have received 38 by experience and baptism, 8 by letter and 5 have been restored to the fellowship of the church. We have just had a most successful meeting resulting in 33 baptisms, 5 restorations and 1 by letter. Besides the 33 baptisms yesterday (Sept. 11) we had two weddings—Mr. Claud Wilson, of Olive Hill, Ky., to Miss Verena Yates, of Rochester, and Mr. C. D. Lawson, of Olive Hill, Ky., to Miss Anna V. Davis, of Monticello church. These are all noble young Baptists."

Bro. J. W. Parsons writes: "I have just closed a good meeting at Drip Rock, Jackson county, with 58 additions, and another at Bethlehem, in Madison county, with 15 additions. I pray God to bless all our efforts."

Pastor C. A. Neagle writes from Drayton, Edmonson county: "On the 23rd of August Bro. C. H. Dorris, of Gallatin, Tenn., came to us and began an out-door meeting which lasted eighteen days, during which we had an old-time revival of 'old-time religion.' Bro. Dorris has endeavored himself to our people as few have ever done before, and we take great pleasure in recommending him as an earnest Christian man who is not afraid to preach the whole truth."

Pastor A. T. Wolford writes: "I have just closed a two weeks' meeting with Mt. Hebron church, Garrard county. The meeting resulted in 29 additions, 28 for baptism and 1 by letter. The RECOGNIZER has many strong friends among the members of this dear old church."

Pastor J. B. Hunt writes: "On August 28 we began a series of meetings with Sonora church, Chesterfield county. The Lord blessed the meetings, and 29 were added to the church by experience and baptism. Bro. Geo. W. Clarke, of Louisville, did the preaching and 'shunned not to declare the whole counsel of God,' earnestly, simply, boldly, and God graciously blessed His truth. These are a noble people, exceedingly kind to their pastor and his family and the condition and outlook of the church is the best we have enjoyed in the present pastorate."

Pastor O. J. Cole writes: "Our meeting at Olivet, near Paducah, closed Aug. 4th. Bro. McNeely, of Paducah, did the preaching to the delight of all. The Lord graciously blessed us. Blinded confessed faith and 7 united with the church, with more to follow. Large conversions and the Christians greatly revived."

Pastor W. T. Martin writes: "The Lord has given us two good meetings. On the 22nd of August we began a series of meetings at Mt. Pleasant church, Anderson county, which continued 12 days. Pastor J. H. Burdick, of Mt. Eden, did the preaching. The Lord blessed the preaching of His word and answered the prayers of His people. Five were added to the church, 4 by experience and baptism and 1 by letter. The church was greatly revived. Bro. Burdick is a good gospel preacher and won the hearts of the people. On the 6th of September we began a series of meetings with Fellowship church, Anderson

county, which continued 11 days. Pastor H. T. Vincent, of Long Run, was with us and did the preaching. The Lord blessed us above that which we had faith to expect. Twelve were added to the church, 7 by experience and baptism, 3 by letter and two restored. This is the second meeting that Bro. Vincent has held with this church, and he has greatly endeared himself to the hearts of this people."

### OTHER STATES.

Pastor Weston Bruner writes: "I closed my work at Calvary church, Richmond, Sunday. It was a sad and farewell indeed. God had richly blessed the work there, more than 100 accessions within the last year. The people showed me great kindness and affection for which I am profoundly grateful. Sunday, Sept. 18, I begin my work with Fifth church, Washington, D. C. I hope I may have the prayers of all my Kentucky friends that God will enable me to do the great work which is possible there. Change paper to 6th and E St. S. W. Washington."

Pastor H. L. Chumbley, Richland, Ga., closed his meeting with 20 received by experience and baptism and church greatly revived.

The Eastman church, Ga., received into her membership 8 by baptism and 6 by letter as a result of a meeting. Bro. H. M. Massey is pastor.

Bro. S. R. C. Adams held a meeting at Union and Nichols churches, Ga., resulting in 10 additions, 9 by letter.

Bro. Sid Williams held a meeting at Ducaun, I. T., resulting in 55 additions to the church.

The Hico church, Texas, were aided in a meeting which resulted in 29 additions to the membership.

Pastor W. R. Eep, Indian Creek, Texas, closed his meeting with 10 accessions.

A two weeks' meeting in the Henderson church, Tenn., resulted in 13 additions to the fellowship of the church, 9 by experience and baptism.

Pastor A. P. Moore, assisted by Bro. E. D. Sims, held a week's meeting in the Cane Creek church, Tenn., which closed with 10 additions to the fellowship of the church.

The Ayden church, N. C., has set apart Bro. J. H. King to the full work of the Gospel ministry.

The Lee's Summit church, Mo., has set apart its new house for the worship of God.

Pastor W. W. Mabry held a meeting in the Brookville church, Ga., of which he is pastor. There were six additions to the fellowship of the church, all of them boys from 13 to 17 years old.

The Bethel church, Chesterfield county, Va., has set apart Bro. S. P. Devault to the full work of the Gospel ministry.

### MARRIED.

By the editor of the WESTERN RECOGNIZER, at his residence at 8 p. m., Sept. 14th, Miss Inez Flack and Mr. Samuel Thom as of Henry county.

By the editor of the WESTERN RECOGNIZER in the parlors of Walnut-street church (Third and St. Catherine Sts.) at 9:15 p. m., Sept. 14th, Miss Tillie S. Schell and Mr. Horace Hays Still, both of this city.

We extend heartiest congratulations.

### FROM BAYLOR.

As a matter of news and as a friend of mine and of Baylor University, you will be pleased to hear that a \$250 cash fellowship in Economics has been secured by my department of History and Political Science from the "Reliance Life Insurance Company" through its state agent, Dr. J. B. Cranfill. He offers this cash premium to the one doing the best research and class-room work in this department.

Dr. Cranfill has always been a firm friend to the denomination and of Baylor, and in his new role as the hustling manager of a great insurance company, he does not forget his old friends.

Baylor has just had the largest opening in its history. The outlook in my department is especially gratifying. I have been to obtain other fellowships of like character and by means of these opportunities offer to young men of brains and industry both to win honors and to pay their expenses while at Baylor, and to attend the best class of students from all over the South.

## New and Attractive Styles for Fall in Ladies' and Misses' Suits, Coats and Skirts.

We are now showing the Advanced Ideas in styles that have been accepted by the highest authorities as "THE CORRECT" things for the coming season.

- New Fall Suits, in all the latest styles, short or long coats, kilted skirts, plain or fancy mannish materials; great assortment to select from **\$25.00**
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- New Fall Top Coats, 45 inch, made of fine covert cloth and fancy mixtures; variety of styles; \$8.50 to **\$35.00**
- Ladies' fine Kilted Walking Skirts, black and colors; also mixtures; beautifully kilted and tailored; made of cheviots, Panama cloths, storm serge and mannish mixtures; \$7.50, \$10.50 and **\$12.50**
- Children's School Referees, 4 to 6 years, blue, red and brown; extra values **\$2.98**
- Children's "Buster Brown" and "Peter Thompson" style Dresses, made of beautiful materials, blue, black and brown, 6 to 16 years; \$5.00 to **\$10.50**

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Dr. Doolan has arrived and taken up his work in the Theological department, and is everywhere meeting with a warm and hearty reception. Blessed be the tie that binds together Texas and Kentucky.

May you and the RECOGNIZER live long and prosper, and may your shadow never grow less, is the hearty wish of Your friend, B. H. CARROLL, JR. Waco, Texas, Sept. 15, 1904.

### ONE OF THE OLD GUARD.

Mrs. Catherine D. L. Stone, the wife of Judge Stone, who lived in Hawesville, is in her ninety-third year, and makes her home with her son, James E. Stone, Jr., 1619 Second St. Louisville. She is a native of Nelson county, and when a young lady attended school in Bloomfield, taught by Elder Spencer Clack, who became editor of the Baptist Banner, and afterwards the name of the paper was changed when Dr. John L. Walker became editor after consolidating with the Western Pioneer, of Altoon, Ill., to its present name, the WESTERN RECOGNIZER. Sister Stone is an honored member of our "Old Guard," having read the Baptist Banner and then the WESTERN RECOGNIZER for over seventy years. H.

### ALL EYES ON THE SOUTH.

With an enormous cotton crop ripening, the largest fruit crop in its history and prospects for a great yield of corn, the South is reasonably sure of a prosperous fall and winter. Twelve million bales of cotton is a conservative estimate at this writing. The price for fall months is really better than we could expect.

Peaches brought into Georgia alone nearly three million dollars, and the South's melons and vegetables have netted two or three times as much. The South's cotton will give us half a billion dollars and there will be very little corn to buy next winter.

In the West corn prospects are fine, but wheat will be 20 per cent short. So the West will barely hold its own.

In the East, the presidential campaign and a slow iron and steel market are depressing general business. Last winter the South's cotton money went a long way to divert a general panic. Now it looks as if the South will again furnish the money and the prosperity for the nation.—The Railroad Record and Common Carrier, August, 1904.

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Geo. J. Burnett, Pres. Glasgow, Ky.

### DEAR READER—

Inform the brethren that Sever's Valley Association meets at Middle Creek church, six miles north of Hodgenville, nine miles east of Elizabethtown, twelve miles west of New Haven. Visiting brethren had better come to Elizabethtown and change cars for Hodgenville. We meet Sept. 28th; available conveyance from Hodgenville. W. J. PUCKERTY, Pastor. Toneyville, Ky., Sept. 19.

The South Side Baptist church, Birmingham, Ala., (Dr. A. C. Davidson, pastor) has ordered 240 copies of *Glorious Praise*. This best of gospel song books is rapidly gaining popular favor.

The Southwestern Baptist University at Jackson, Tenn., has had the greatest opening in its history. The dormitory for young men is rapidly filling, and the rooms in Lovelace Hall, the young ladies' dormitory, are all occupied. It will be necessary to erect an additional dormitory to accommodate these patronage. Dr. P. T. Hays, the new President, is greatly encouraged. Already there are students from eleven different states.

Funny Circle.

People You Meet.

BY W. A. BROWNE.

Are you a child complete? If you are, you surely meet. Every day upon the street...

THE CAPTURE OF KAVANDISH.

BY HEATHER E. BICE.

(Continued from last week.)

Mr. K. peering from the lofty heights... "And Bahram, that great Hunter—the Wild An Stamps over his head, but cannot break his stamp."

The Baldwin apartment being reached up with much haste... "How do you like it?" asked Kavadish... "You're a very wicked and no doubt dangerous man."

leath and fell upon James Van Ness Kavadish with every little essence of dynamite... "Well, I shall reserve to myself the privilege of retiring into my shell, at my convenience."

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FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana.

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. McBride, F. W. Harlow, C. P. & T. A., Div Pass Agt., 4th & Market, Louisville, Ky.

Little Ones.

THE ROMANCE OF TWO OWLS

Romeo and Juliet died recently at a road house in the Bronx, says the Brooklyn Eagle, and there is much sorrowing there. Romeo and Juliet were a pair of owls. They lived and loved together and in death they were parted but a short time.

Last March a dead tree up the hill beyond Bronx Park was blown down. The boys passing the spot soon afterwards discovered a big owl blinking its great eyes vacantly at the wreck of the tree, which proved to be also the wreck of its home, for the boys found two of the oddest looking nestlings, consisting mostly of eyes and mouth, among the ruins of trunk and branches.

They took the two queer little birds away with them, the old one making no protest, although they were plainly its own. The owlets were purchased by proprietor of the road house, and it was a wise investment, for their short but interesting career brought many dollars to his till.

The young birds were well cared for and grew and thrived. When they were large enough to look out for themselves they were placed in a cage and soon became great favorites with the old customers of the place and attracted many new ones.

They were a source of constant amusement, not only because of their grotesque appearance, but also of the avidity with which they accepted things edible from the hands of their admirers, to say nothing of the unmistakable adoration they had for one another. For this last reason the owner of the owlets named them Romeo and Juliet.

Mice seemed to be their favorite choice in the food line, and if two mice were put in the cage at the same time each would take one. If one mouse was larger or plumper than the other, the male owl invariably took the smaller or the scrawny one, thus giving plain evidence of his gallantry and his consideration for his mate. If there was only one mouse in the cage, Romeo would divide it, and never failed to give the larger and presumably the choicer portion to Juliet.

The affections between the two birds seemed to grow stronger daily, and the manifestations of it were an ever-pleasing sight to the many people who were constantly around the cage. Whether liberality of feeling was responsible for the calamity that befell Juliet one day is not known, but just after putting away a particularly fat mouse that Romeo had gallantly parceled out to her from a pair that some one had brought in for their dinner, she gave an uncommonly large and solemn blink and tumbled off her perch dead as a stone.

A moment Romeo, who had bolted his mouse, sat on his perch, gazing down at his prostrate mate, his eyes open to their widest extent. Then he seemed to realize what had occurred.

He dropped down to the side of Juliet, creased her feathers with his beak, and showed the greatest distress. He continued this for several minutes, and then apparently awoke to the fact that it was all useless.

He returned to his perch, where he sat for an hour gazing down at

his dead love, refusing to pay the least attention to anything that was going on around him. Then he dropped to Juliet's side again. The bottom of the cage was covered deep with sand. Romeo drew his dead mate over to one corner of the cage, and with his beak and feet threw sand upon her until she was covered out of sight by a mound. Then he went back to his perch.

He persistently refused to eat or drink. He would not get off his perch, but sat gazing sadly at the mound below him. On the morning of the second day after the death of Juliet they found Romeo dead at the side of the mound. The Presbyterian.

WHAT A BOY DID.

Jamie Pettigrew was the smartest boy in our class. He was a praying boy, and we all liked him the better for that. Willie Hunter was a real good fellow, too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class.

Examination day came round, and we were asked such a lot of puzzling questions that, one by one, we all dropped off till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent; and Willie took the prize.

I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at losing the prize, he seemed rather to be mightily glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could." "Of course I could," he said, with a light laugh.

"Then why didn't you?" I asked. "He wouldn't answer for a while, but I kept pressing and pressing him. Till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said, "how could I help it? There's poor Willie—his mother died last week, and if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Sunday School Advocate.

"Mix," read the unfortunate man, laboriously conning the cook book with one eye, the while he kept the other fixed on little Theobald, to see that he did not swallow the eggbeater; "set on a hot stove; don't stir. Mix!" he repeated in a hollow voice; "set on a hot stove! Don't stir! I can endure to wash the beds, sweep the floor and cook the baby—er—er—well, my meaning is obvious—while the wife of my bosom is away attendin' convocations and concatenations of the Exalted Daughters of What-d'ye-call-it; but when it comes to following that formula literally I must beg to be excused. I am merely a henpecked husband, not a Casabianca nor a salamander."

There won't be much room at the top of those who reach it are half as big as they think they are.

If a man or a machine is unable to accomplish a task it should be turned over to a woman with a hairpin.

Buy Glorious Prizes.

Garland Stoves and Ranges. The "Garland" is pre-eminent in every point of material, workmanship, strength, beauty, service, convenience, economy of fuel. But one quality, and that the best. Sold by first-class dealers everywhere. The "Garland" Gas Range Has No Equal. Manufactured only by The Nicholson Stove Company Detroit Chicago Largest Makers of Stoves and Ranges in the World.

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OVEN ASSOCIATION.

This body assembled with the Oney Fork church, at Rockdale, on the 7th of September, and was called to order by the former moderator, Dr. G. R. Lee. After reading the letters by Pastor J. S. Bannell, the writer preached, by special request, the introductory sermon about that text on the last clause of the 26th verse of the 12th of John. Then Bro. G. W. Obanion was unanimously chosen moderator and F. M. Godard clerk.

The letters brought some encouraging facts as to mission contributions and other denominational benevolence.

On the first day Prof. Pulliam, of Georgetown College, ably represented our educational interests. On the second day, Dr. Harvey dropped down from Elkhorn, and told us many things about the Western Recorder, so charming the people that he carried off several new subscribers and renewals. Dr. G. W. Young was in evidence and appeared at his best, which all know means much—very much. Bro. Geo. H. Cox made a fine appeal in behalf of our much-neglected Ministers' Aid Society, and received material aid. The Orphans' Home had a say and the people responded.

This Association, while composed of three or four very large churches, have a number that are quite weak and small in numbers, and being comparatively a young fraternity, has never been well organized, and with few pastors and services only once a month, Christian development has been slow.

Bro. Lewis N. Thompson is to preach the next introductory sermon at Zion Hill, a new church, near Corinth, Grant county, Great crowds attended, and it is to be hoped that good will come from the meeting. Fraternally, J. W. Waldrop.

SULPHUR FORK ASSOCIATION.

This body held its 79th annual session with Sligo church. This is a venerable and a vigorous church. Bro. W. E. Powers was pastor for 27 years. Bro. J. T. Sampson is now pastor and he has a strong hold on the community. Bro. Sampson is moderator of the Association and he was duly re-elected. All the officers were also re-elected, viz., J. T. Satchwell, assistant moderator; Wilson D. Crabb, clerk; Dr. W. J. Morris, assistant clerk, and J. T. Wilson, treasurer.

The attendance was good and the hospitality of the community was abundant.

The sermon was preached by Bro. J. S. Chilton on "Salvation." It was a clear setting forth of Bible teaching. He divided his remarks under four heads: I. The moving cause of salvation—the love of God; II. The meritorious ground of salvation—the sacrifice of Christ; III. The justifying principle of salvation—faith, not works. Under this head he told the nature of faith, and IV. The manifestations of salvation—active obedience in the ordinances, in church life, in personal character, and in missions.

All the usual subjects received due attention. Dr. G. W. Young made one of his ringing speeches on "Immortality," which elicited much enthusiasm. Bro. W. E. Powers was present and added much to the interest of the meeting by his wise and pithy utterances.

New interest was kindled in the Ministers' Aid Society under a

powerful appeal from Judge Morris. The Judge is one of the state electors on the Parker and Davis ticket.

It was decided to hold the meeting next year at Ballardsville. This scribe greatly regretted that he could not remain-but one day at the meeting. This Association has Articles of Faith that give forth no uncertain sound. They are stalwart Baptists.

GOOD AT POINTS.

There is such a thing as partial goodness. We are told that almost every man has some good spot. This one may swear, but he is generous. Another may drink, but he is sociable and kindly disposed, when sober. A third is sharp at bargaining, but he provides handsomely for his household. A fourth is counted a rogue by society, but boon companions sing his praises. Here is a man whom those who do not understand him regard as a gruff and surly fellow, but underneath the rough exterior beats the warmest and tenderest of hearts which those who know him best loudly extol. There goes the politician, whom the press denounces as the vilest or most corrupt of men, yet he is continually doing favors for others and shows at times a disposition to befriend and help those even who give him the hardest blows, or pass upon him the severest criticisms. Thus in all the circles of life, and under ever varying conditions, men, as a rule, exhibit some commendable point, however open to condemnation they may be in other respects. It is wonderful how many pride themselves on their bits of goodness, or boast of their special excellencies.

But a partial goodness is not enough. The law calls for completeness of character and conduct. God is not satisfied with a single virtue. Goodness extends to the thought, the motive and the activity under all conditions and relations. Life has a two-fold aspect—the man-ward and the God-ward. In both aspects the call from on high is for perfection. The entire decalogue must find constant recognition and exemplification. We cannot free ourselves from the binding and exacting nature and extent of the Moral Law. Our duties to society may be met with considerable exemplariness, but they cannot avail if we neglect and repudiate the obligations of worship and service which God requires of us. We may be more or less correct in our department, but if we overlook and ignore the spirituality of the Scriptural requirements, we are far from the standard of excellence that is acceptable to him with whom we have to do. We may be good citizens, and worthy parents, and the best of neighbors, yet be poor Christians. We may, as church members pay promptly our pew rents, be quite regular in our attendance upon the house of God, give fairly well to benevolent objects, and help on the ordinary work of the sanctuary, yet we may be prayerless and unspiritual and without abiding grace. What is wanted is not a piety that shows itself in mere specific acts, but that comprehends a full surrender to God, a complete performance of duty in all life's relations and an abiding identification of God. We must not be content with anything short of a Christ faith and a Christ life. Jesus must be our justifying and sanctifying righteousness. We must be under the dominion of his truth and grace

Mr. Geo. H. SPRINGER, of 258 Washington St., Boston, Mass., is constantly in receipt of letters from leading clergymen and laymen commending very highly his individual communion services. Mr. Stephen Moore, a manufacturer, and one of the best known and most highly respected Baptist laymen in New England, recently wrote Mr. Springer as follows: "The Immanuel Baptist Church of Newton, has used your Individual Communion service for about two years. I am sure there is no loss but rather a gain in the beauty and spiritual significance of the ordinance when the mind is not distracted or dispelled by the thought of impure conditions in the celebration. The mechanical arrangement is a marvel of convenience and cleanliness, and economy of weight seems to have been wonderfully attained by skillful designing and the use of the one metal that is so perfectly adapted for its use. No church should hesitate a moment in adopting it for both spiritual and sanitary reasons. You are conferring a great blessing upon our church by introducing the service, and none who know its merits will be long without it.—From a recent issue of the Christian Endeavor World.

The above item should prove of interest to any church interested in the Individual Communion Service (and they all should be). Full particulars may be had by addressing Mr. Springer at above address.

at all times and under all circumstances. We must seek to measure up to the requirements, not only of the Decalogue but of the Gospel. We live under the new dispensation, and more is required of us than under the old. We an joy more light and greater privileges, and so must do our utmost to obtain a robustness of Christian character, a rugged and virile exhibition of the gracious principle, a ripeness of noble, manly and worthy living, and a stalwartness of holy and blessed service. We must get away from the conceits and shams of a partial righteousness into the pure, invigorating and elevating atmosphere of truth, grace and holiness, where we can realize the highest and completest ideals, both from the human and the divine side.—Selected.

DEAR RECORDER—

After a two months' rest in the delightful climate of Colorado, I have entirely recovered from the ravages of a long seige of typhoid fever. I now take up my work in Missouri again with gratitude to God and with renewed determination to give the best of my strength to the cause of evangelism.

While in Denver it was my pleasure to meet often my old friend, C. M. Thompson, the new pastor of the Calvary Baptist church. I heard him preach a number of times and always with profit. Bro. Thompson has the best house of worship among the Baptist congregations of the city. He has a united and loyal church ready to follow his leadership. His power is already being felt in Denver. How I wish we had a C. M. Thompson in every city in this country!

It was my pleasure also to meet O. L. Brounson, of Loveland, so well and favorably known in Missouri and Kentucky. Brounson has one of the best pastorates in Colorado, and he is one of the best men I ever knew.

I also met Joshua Gravett, of Galilee church, Denver, and E. G. Lane, pastor at Boulder. These two brethren are recognized as among the leading men in the State.

With O. M. Thompson at the Calvary church, Joshua Gravett at Galilee, E. G. Lane at Boulder, O. L. Brounson at Loveland, and many other good men in the state, I predict a forward movement for the Baptists of Colorado.

J. H. Daw.

DEAR RECORDER—

Please be kind enough to allow me to announce in your columns that the next session of the Seminary will open on Saturday, Oct. 1st, at 10 a. m., in the chapel of Norton Hall, on Broadway, near Fourth Avenue, Louisville, Ky. The first meal will be served in New York Hall at supper the day before Sept. 30th. It is very desirable that all students be present at the opening exercises, 10 a. m., Oct. 1st.

Each student should bring an ordination or license paper or a letter from the church of which he is a member, recommending him as a student for the ministry. Ladies who expect to enter should also bring letters from their churches recommending them to us as students.

All inquiries as to railroad rates should be addressed to Mr. R. P. Smith, New York Hall, Louisville, Ky.

Very sincerely yours, &c., E. Y. McLEANS.

WEST UNION ASSOCIATION.

The West Union Association will convene with Friendship church, near Paducah, Oct. 12th, instead of Oct. 14, as published. This was a mistake of our clerk. Those coming by rail will get off at Paducah and take a street car for Wallace Park, and conveyance will be furnished there to the church, provided you let me know when you are coming.

T. B. ROUSE, Pastor.

Lone Oak, Ky.

MINISTERS' MEETING.

The following are the assignments for the Ministers' Meeting at Gum Grove church, Christian county, Ky., Oct. 28-30, 1904:

The relation of the Old and New Testament Scriptures—J. R. Kennerly.

A Model Sunday School—W. B. Fitzgub.

Hindrances to Ministerial Success—T. T. Powell.

Will any of God's children be lost? If not, why not?—M. M. Hall.

The Duty of Christians in regard to the whiskey traffic—E. O. Slaughter.

Scriptural design of water baptism.—A. B. Dorris.

Will sinners ignorant of Christ be lost? If so, why?—J. R. Ford.

Results of neglecting God's commands—J. E. Bruce.

Scriptural qualifications for the Lord's Supper.—J. P. Clevenger.

Do the Scriptures favor the unity of God's people on earth?—F. M. Welborn.

The influence of Baptist principles upon the world.—A. C. Dorris.

State of the soul after death—E. W. Moss.

F. M. WELBORN, A. B. DORRIS, J. R. KENNERLY.

RUPTURE CURED.

Many of our readers troubled with ruptures will be glad to learn of the existence of a perfect cure. After a thorough investigation on our part, we highly recommend R. Bouchard's Compound, St. Louis, Mo., as a reliable and honest cure. They are members of the unexcelled quality of their R. B. Compound, and offer it as FREE TRIAL to everyone who writes for it. We feel certain to publish the following notice of our good friends: I am an old Methodist preacher, a member of the Little Rock Conference, am 60 years old, I have been severely ruptured on my right side about 18 years. During that time I used almost all the remedies that I could get, but all failed. Recently I bought your Medical Compound, I used it according to your directions, and my ailment has been entirely cured, and I am sound and well. Your medicine was a great boon to me; yes, it was a real God-send. For that I have given you a testimonial greater than I shall ever be able to give. Ever your true friend, (Rev.) JAMES H. CLARK.

A Notre Dame Lady.

I will send you, with full instructions, some of the most effective cures for the cure of Leucorrhoea, Discharge, Painful Periods, Stomach and Bowel Disorders, Dropsy, Deafness, Neuralgia, Rheumatism, Pains in the back, and all Female Troubles. If you desire to know more, send 15 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Sumner, Box 212, Notre Dame, Ind.

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Our age is fast losing its sense of justice in its exaltation of charity. We should not have less of love but more of law. Judgment has its place as well as mercy. A distinguished jurist put the matter squarely the other day when he said: "You ministers talk a great deal about the law of love; why not speak more often about the love of law?" That pointed inquiry has a deep meaning and a wide reach in its relations both to human and divine law.

# TORMENTING RHEUMATISM

Columbus, Ohio, May 20, 1904.

Six years ago I had a severe attack of inflammatory Rheumatism. I was laid up in bed for six months, and the doctors I had did me no good. They changed medicines every week and nothing they prescribed seemed to help me. Finally I began the use of S. S. S. My knee and elbow joints were swollen terribly, and at one time my joints were so swollen and painful that I could not close them when opened. I was so bad that I could not move knee or foot. I was getting discouraged, you may be sure, when I began S. S. S., but as I saw it was helping me I continued it, and to-day I am a sound well man and have never had a return of the disease. S. S. S. purified my blood and cured me of this severe case of Rheumatism after everything else had failed. I have recommended it to others with good results.

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### MULES FOR FARM WORK.

I will undertake to show some of the advantages that the mule has over the horse. To begin with, the average period of service of the horse, as given by veterinary authority, is about ten years, beginning at the age of three; and although some horses last considerably longer than this, there are quite as many that fail before completing their thirteenth year. The average period of service of the mule is nearly or quite twenty-five years. He sometimes begins to fail at twenty years old, and in other cases remains as good as ever until nearly thirty. Few of his race are worth much after that age. One mule, then, in his lifetime, will ordinarily do the work of more than two horses, at an expense each year from 25 to 30 per cent less in keeping.

Another important consideration is that the mule thrives best on dry feed and grain unground. The reverse suits the horse best, as his feed should be all chopped or ground. His diet should be light and moist, and corn is unquestionably injurious to him, especially when he has to bite it from the cob; but corn is the mule's favorite food—it never appears to have any ill effect upon his system, and nothing is better adapted to his needs than dry hay, if it is good and sweet. This is an item of some consequence. When the saving of the miller's toll—never less than one-eighth—and the time and labor of going to mill are all reckoned up, it will make the aggregate difference between the horse's keeping and that of the mule seldom less than 40 per cent. The cost of wintering a mule is computed to be ten dollars less than that of a horse. This great saving in feed, taken in connection with his readiness to labor, his comparative freedom from disease and the number of years he will work, makes the calculation largely in favor of the mule as a trusty and valuable servant.

Not only is the mule much better adapted than the horse to the performance of the labor of the farm, but he does better in drawing heavily loaded wagons on the road, and is especially preferable for the movement of machinery, as his movement is much steadier than that of the horse. The mule is also much less susceptible to disease, and when he does fall ill the trouble is said to yield much more readily to treatment than with the horse. Another and no less important fact is, he is much less liable to bone ailments, such as ringbone, spavin, splint, curb, etc.; his eyes are unquestionably stronger than the horse's eyes; mules very seldom lose an eye, except by accident.

In purchasing a mule the buyer will hardly expect to find a blemish, and if he should he will not hesitate to purchase, as he would were he buying a horse with the same kind of a blemish. Again, the mule is convertible into cash at any time from birth to old age, and a dead mule is such a rare thing that the question arises—what becomes of all the old mules?—Country Gentleman.

strychnine to do the work, and say nothing." In all these cases I advise the dog-proof nest. So I will take it for granted that some reader of *The Progressive Farmer* has had eggs sucked by his neighbor's dog (never his own). So I will describe the dog-proof nest which I have used for many years, and never had an egg sucked from one of them.

Take some plank 3-4 by 12 inch, and some 3-4 by 10 inch. Saw a piece from the 12-inch plank 3 1-2 feet long for the bottom or floor; also five pieces from the 10-inch plank three feet, eight inches long. This is for the front and back.

To put it together, nail one of the 12-inch pieces across the bottom, piece at the centre and on either side of this middle piece, then nail on the end pieces. Now, put on the 10-inch stuff, one on back and the other on front, and you have two nests made except the cover and the sawing out the spaces for the hen to get into the nest. Now saw out of the front 10-inch plank a 5 x 7-inch space near each end. This is for the hens to enter. Then saw out the same space off the back end of the two first 12-inch division planks, leaving at least two inches at bottom not sawed out. Now the hen goes in at front near the end and turns toward the centre, and through the second space into the nest next to the centre plank. So this makes two nests, one on each side of the centre piece, the first set up. Now put two 10-inch pieces together in such a way as to shed water for a cover, and the two dog-proof nests are made. It is best to saw off the back ends of the two 12-inch pieces before placing them in, as it will be easier done.

This makes two nests which you can put down in the chimney corner and no dog will get your eggs. By the front and back being only ten inches wide, it leaves a two-inch space at top to give light and air to the hens. You can make single nests, double nests or long rows of ten or twelve. These nests will save your eggs out in the grove or anywhere you wish to have them. You see the dog has to put his head into the nest before he can get the eggs. You see his neck is not long enough. This nest will save your eggs from the dogs until you go for them, and the doctor's bill for setting the broken legs or arms of your wife or girls from a fall while scrambling in the stable loft for eggs.—H. F. Freeman, in *Progressive Farmer*.

Every farm is incomplete without a "family orchard" and fruit garden.

Spraying, fertilization, pruning and tillage will often bring up old, neglected, moss grown orchards to a thrifty and profitable condition.

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The wild vines of the Mississippi States have evolved in company with the phylloxera, and it is among these that the most resistant forms are found.

Each year makes me a greater admirer of the Columbian raspberry, says the editor of the *Rural New Yorker*.

The Anjou is the greatest bearer of any pear on the farm, rarely missing a year, says a New York farmer.

Glorious Fraise is having a wonderful sale. Send your orders at once to the Baptist Book Concern, 642 4th Ave., Louisville, Ky.

### HOW TO KEEP DOGS FROM BREAKING UP YOUR HEN NESTS.

Often when I am traveling through the country I am asked by my friends for a recipe to "Some dog," they say, "has destroyed nearly all the eggs my wife has set this spring, and has broken up two or more setting turkeys; so please give me enough

## The Farm

and Household

One of the first things to be done on a stock farm is to improve the pasture.

It is very desirable to put the early lambs to maturity as soon as possible.

The greatest profit in agriculture lies in keeping every acre actively producing.

Young and growing animals require a food which will make muscle rather than fat.

E. W. Bedford sold to Hibler Bros. 45 hogs, averaging 399 lbs., at 6c.... L. Joseph sold last week to Mr. Phelps of Muir, 99 head of cattle at 5 1-2c.—Paris Kentucky.

Carlton Lambert sold to John McDaniel eleven head of extra yearling cattle at 4 1-4c straight. Mr. Lambert made a purchase recently of a fine crop of tobacco at 12 1-2c.—Carlisle Mercury.

A small flock of sheep can be kept with but small expense, and whether wool is high or low, the check their wool brings in the spring is about clear profit, to say nothing of the feasts of roast lamb and mutton chops the table has held during the year. Then the increase sold, whether as dressed meat on the local market or as live sheep to be shipped, will bring quite a snug sum. It is hard for us to conceive of a farm upon which a small flock of sheep will not pay.—Prairie Farmer.

A woman in Butler county, Mo., is very proud of the fine income from her dairy, which she manages herself. She sells milk for ten cents a gallon, and butter for 25 cents a pound. During the last year she has sold 2,190 gallons of milk and 1,439 pounds of butter. The total receipts for the year were \$587.75, or an average of \$48.25 per month. The record is particularly remarkable in Missouri, where the dairy cow has never been given the chance and encouragement she deserves.—Winchester Democrat.

In milking the hands do not need to be wet. The habit of wetting them should be abandoned, as it is practically impossible to keep the hands moist without using the foam on the milk as a source of moisture. The milker may imagine that by merely touching his fingers to the top of the foam no injury comes to the milk, but the habit had better be abandoned in the interest of cleanliness. We think, however, that some of our writers overdraw the matter when they talk of milkers dipping their fingers into the milk. The inference is that the fingers of the milkers reach the solid milk. The writer has never seen a case of this kind. According to the writers referred to, the milkers dip their fingers into the milk and convey it to the teats of the cow so much of the milk that the latter drips from the teats into the pail and oozes out from between the fingers in milking. Whoever saw a case of this kind. If the hands were to be moistened at all, pure water should have to be kept near for that purpose. This is impracticable. Therefore let us put aside the practice of moistening the teats at all and milk with dry hands.—Farmer's Review.

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**Items of Interest**

News from the World Over.

Some of the decisions of the Treasury Department in regard to the classification of things for duty to be collected are puzzling to the outsiders. They have decided that frogs are poultry and snails wild animals. Just now they are puzzled over radium. If it is a precious metal it comes in free, if it is "a crude metallic mineral substance" it must pay 20 per cent duty. In view of the fact that a pound of it is said to be worth \$2,000,000, one would think it the most precious of metals.

The Germans are paying dearly for the bargain the party in power has made for Catholic votes. The Prussian Diet has passed a bill by which Catholic schools are to have part of the public funds. The school boards are to be composed of Lutherans, who are the state church, and Catholics. Other religious bodies are shut out! The Catholics in this country are demanding that their schools shall receive money from the public funds, and unless Protestants wake up and watch the politicians of both parties better than they are doing, the Catholics will carry their point.

We have already noted that England has shut Protestant missionaries out of a large territory in Africa, and that the British ruler of India has interfered with the Sikhs from becoming Christians. Christian England! Yet papers which denounce Russia have no word of indignation, are silent as the grave. Russia at least does not shut out men of her own Greek church from having any of her territory, but England shuts out all Protestants from parts of hers.

Now it is reported that the British authorities in Natal, South Africa, have forbidden the native pastors from preaching where there is no white missionary. There's freedom of religion and freedom of speech for you! The Africans have been striving to make their churches independent and self-sustaining, and one would think they ought to be encouraged in it.

Is there anything in rubber which makes the traders in it fends in human shape? We have been hearing for a long time of the terrible atrocities committed in the Congo Free State by the Belgians who are after rubber. And now the Waitchaman says that in South Africa a rubber company, desirous of getting rid of the natives in certain rubber forests, gave them poisoned drink. God is not dead.

Elizabeth Carpenter talks very plainly to the bustling, strong-minded sisterhood. She says: "If women in industry mean an Amazonian virago, clamoring for woman's rights, or even a too ambitious worker insisting upon an equal rate for power within purely masculine limits, all honest men, and women, too, will be glad to discover that she has been and still is a 'frightful failure.' Every time a woman belittles or scorns the supreme duties of wife and mother, she is a falling blow at the progress of the human race, and she deserves the heaviest punishment."

It would seem that the refuse is going to prove of more value than the products. So crazy valuable things are gotten out of coal tar, cotton seed, or worth much, corn stalks make cellulose. Jacob Smith has been at work with the refuse of the pulp mill at Muskegon, where each mill produces thousands of tons of pulp annually. He mixes this refuse with crude oil and forms a new fuel which burns without kindling wood, leaves no clinkers and makes an intense heat. It has more heat value than willow wood or coal, and can be supplied at half the price of coal.

Concerning the Sultan's diplomatic victory over Mr. Lelachman and Mr. Hay, the *Christian Work* says truly, "Meanwhile a very successful, able ruler and astute diplomatist in that absolute ruler and courteous conventionalist, Sultan Abdul Hamid. The papers in other countries are very much given to boasting of the way in which the Sultan has been brought to terms, whereas the diplomats of nearly all the countries are but babies in the hands of this man who is as able as he is wisest. Little he cares for newspaper blarney so long as he really wins."

Before the war began the Japanese learned all about the usage of every Russian gun, and immediately afterwards they had one of longer range than where. In the naval battle Admiral Togo had guns that carried seventy for eight miles. That was the reason he could destroy the Russian ships with slight injury, or none at all to his own.

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over the words, and vary in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**McDAVITT.**  
After a lingering illness of several months, Bro. Thos. S. McDavitt was called to his reward Aug. 30, 1904. In his death Spencer county, Ky., has lost a most honored citizen and Elk Creek church one of her most faithful and beloved members. Bro. McDavitt was 57 years of age, and had long been a power for good in his church and community. As an officer in his church he, in a most unassuming manner, did his work nobly and well. Like God's servant of old, he loved the courts of the Lord's house and rejoiced in seeing peace and prosperity within her walls.

For some months before the end came he realized that the evening was drawing nigh, but that hour brought to him no fear of death, and to his pastor he whispered and said: "I have no pain, but Jesus is with me, but I long to pass over the river and be at rest." A devoted husband, a kind, loving father, a noble Christian was he! For many years he had been a most appreciative reader of the *Recorder*, and thought it surprised by no religious paper of the day.

After the funeral services, conducted by the pastor, the remains were laid away in the beautiful cemetery at Elk Creek, Ky. May the great Comforter, the deceased wife and son in their time of deepest sorrow. To them and other relatives we again extend our heartfelt sympathy.

EDWARD J. POLSON.

**RILEY.**

On the 11th day of Aug., 1904, in the 44th year of her age, after an illness of four months, Mrs. Annie B. Riley was released from her suffering to join the redeemed of the Lord in the better land. Her professed faith in Christ as her personal Saviour when she was fifteen years old, and was baptized into the fellowship of Danaburg church, Owen county, by the Rev. J. B. Wheatley. She was married to J. S. Riley, March 11, 1879. Her husband, two sons and two daughters survive her. Her eldest daughter, Nellie V., is happily married to Mr. B. F. Altint, a young banker of Tennessee. Her eldest son, Leslie, is a full graduate of Georgetown College and has been chosen to a professorship in the Baptist College at Arkadelphia, Ark. The two younger children are at home with their sadly-bereaved father. Sister Riley was a most devout Christian and an earnest church worker. She was deeply interested in every department of Christian service. The Sunday School was a sacred delight to her. She loved God's Word—to her it was "more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." She delighted in the worship of God; her soul went out to Him in prayer; she made melody in her heart unto the Lord. She was one of the most helpful auditors to whom I ever preached. She greatly relished the Gospel of the Son of God. She was a wise and loving mother, a good wife and an obliging neighbor. She rejoiced with those who did rejoice, and wept with those who wept." She bore her long and severe suffering with Christian patience. She said I have no fear of death, but would be glad to remain with my family longer." She was ready to go when God called her. Her last words were: "My hour is up," and she entered that "house not made with hands eternal in the heavens." There she rests from her labors and her reward is given her. Good-bye, dear sister, until we meet in our Father's house "over there."  
J. S. GARRON.  
Campbellville, Ky.

**UNDERWOOD.**

James Durrett Underwood died unexpectedly in his office at Lebanon of paralysis of the heart, Sept. 7, 1904. He was a son of Rev. Thomas Underwood, of blessed memory. Our brother had lived in Lebanon about ten years, and had won the highest esteem of all our people for his worth as a citizen and a Christian. He was prompt at all the services of his church, was regularly at the prayer meeting, and was valued as the pastor of the Sabbath school in the Sunday School. He left a widow, the daughter of Prof. S. A. Chambers, and two sons, 15 and 10 years of age. He left three brothers, Rev. W. T. Underwood, of Taylor county, George and Samuel of Missouri. Two sisters survive him, Mrs. W. R. T. McFarland, of Taylor county, and Mrs. W. D. Ford, of Nelson county.  
A. G. CHAMBER.  
(See obituary on 7th page).

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Religion in Homes—F. B. Meyer	net 1.00
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The Modern Crisis in Religion—G. C. Lorimer (this last book)	net 1.00
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A Young Man's Make Up—Vance	net .75
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