

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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THE Welsh Methodist Calvinistic Synod has held its annual meeting. They reported the revival had made a marked change in the drinking habits of the people. The converts maintain their integrity in the matter of drink and the brewers are greatly worried.

In a meeting in England Rev. J. H. Jowett spoke of sonship. He said: "The impoverished condition of our Christian life began in a lack of appreciation of sonship. The first element of sonship is reverence. There can be no real sonship where there is flippancy at the core. Reverence did not impair service. Service without reverence is service which is apt to run into superficial waste."

THE Hanham Baptist church, near Bristol, England, was organized in 1658, and its first minister was Andrew Gifford. The house of worship was built in 1714. There is an older house of worship of the Warford church in Cheshire. The church was founded by some Baptists who were soldiers in Cromwell's army and were stationed close by. The present house was built in 1662, and is still in good condition.

At one of Dr. Torrey's evening meetings in the Strand, London, the rain was pouring down. A man was going by who had resolved on committing suicide that night, and he went in to avoid the rain. He was convicted of sin and found forgiveness for his sins, and he praised God for the rain which drove him in.

THERE has been renewed excitement in England upon the subject of persons being buried alive. This recalls a statement made by the N. Y. *Observer* some months ago. The *Observer* said that for fifty years or more it has been a custom of that paper to investigate every case of premature burial reported in this country. It adds: "Notwithstanding the details, often given with horrible particulars, we have never failed in a single instance to discover that the story was a fabrication without the least foundation in fact."

In one verse the Revised Version makes the assertion of our Lord's deity even stronger than does the Accepted Version. 2 Peter 1:1 is thus translated by the Revisers: "In the righteousness of our God and Saviour Jesus Christ." The Accepted Version is strong, but this is stronger.

THIS tribute is true: "A Calvinist is a man who believes. The world has never yet called him a jelly-fish. The key-note of Calvinistic faith is the supreme exaltation of God." The history of Calvinism is a history of heroism."

A Man in Christ Jesus—The Insignia of Christian Citizenship.

BY S. H. FORD.

The status of a believer in Christ is represented in God's Word by different figures. Peter speaks of the Begotten as "new born babes." Paul describes the believer as a child who knows but in part, and thinks as a child. He is compared to a servant, a soldier, a purchased bond-slave. But over and above these, he is called a freeman, a citizen, with the right, the privilege of access to the throne, and "fellow citizenship with the saints and of the household of faith." The insignia, the badge of this freedom, this manhood, this citizenship, this fellowship, with all the privileges and immunities it implies, is baptism—the emblem of Christ's atonement and triumph—His death and resurrection. It is putting on Christ in His own appointed ordinance—"for as many of ye as have been baptized into Christ have put on Christ" (Gal. 3:27), "buried within him in baptism wherein ye were also raised with Him" (Col. 2:12).

The imagery of the apostle alludes to Roman and Greek customs. "The child differeth nothing from a servant (slave), but was under tutors (guardians) and governors, until the time appointed of the Father" (Gal. 4:2). Then he asserted his high privilege as a man and a citizen. In doing this, the youth who had attained his puberty, assumed the "*Toga Virilis*." At the *Liberalis* in Rome, with *sacramentum* (oath) and solemn ceremony, he put on his citizenship and was henceforth a Roman. By this well known rule of custom, Paul illustrates the confession and profession of an obedient believer. He has publicly and formally put on Christ in the Lord's own appointed way. "For ye are all the children of God by faith (not baptism). For as many of you as (children by faith) have been baptized into Christ have put on Christ." (Gal. 3:26-7).

The admission of this obvious meaning of the apostle by the highest Pedobaptist authorities is refreshing.

Says Bengal: "Ye did in that very fact of being baptized into Christ put on or clothe yourselves with Christ; so the Greek expresses: Christ is to you the *Toga Virilis*—the Roman garment of the full grown man, assumed when ceasing to be a child."

"This," says Jemison, Fausset and Brown's great Presbyterian commentary, "proves that baptism where it answers to its ideal is not a mere empty sign." The ideal is the real, the Divine purpose and meaning. There can be no such ideal meaning or object in the baptism or sprinkling of an unconscious infant. None but a penitent believer can "put on Christ," and none other can be "baptized into Christ." Without the object or ideal, the act is a nullity.

The inspired apostle farther illustrates by this usage of the Romans, the declaration of a believer in and by his baptism, that he is free from the law as a task-master, which the law was, is to the unbeliever. "For before faith came we were shut up (kept inward.—R. V.) in prison under condemnation." Farther, "The law was our pedagogue, or had become our pedagogue, to Christ." "Schoolmaster" is a mistranslation and tutor is little better. The pedagogue was not a teacher. His duty was to guard, govern, rather than to impart instruction. He went with them (the children) to and from

school. Teaching was done by the preceptors. (See Dic. Rom. Antq.) "These pedagogues," says Parkhurst, "were usually slaves, imperious and severe." The law is fitly compared to such a slave-master from under whose control the believer is made free—driven or led by its hopeless demands to Christ, "the end of the law for righteousness to every one that believeth." The believer dies with Christ to the law. It slays him. He shows this in being baptized as dead. As dead, he is buried with Christ formally in baptism, from death and the grave he rises with Christ—puts him on. "If then ye be risen with Christ, seek those things which are above." The baptism of a believer is a *tableau vivant*—a living picture of his salvation.

Baptized believers who have voluntarily and publicly put on Christ in that divinely appointed action, let its memory be to you an ever voiceful call to live and labor for Him. "Be no more children tossed to and fro by every wind of doctrine." "Quit ye like men, be strong," "and having done all, stand"—you have put on Christ, walk worthy of your vocation, by which you are called. Live for Him as you shall live with Him in His coming kingdom and glory.

The Spirit of Worship.

Irreverence is one of the besetting sins of our age and land. It is one of the generally recognized principles, with great masses of our people, that we are too important and independent to have feelings of humility or reverence under any circumstances.

Our country is comparatively young. Our institutions are comparatively new. We have had a large material prosperity, and have attracted very considerable attention to ourselves by reason of our successes. We have been in an attitude of self-assertion. We have thought of ourselves as constituting the greatest nation in the world. We have come to live in an atmosphere of self-adulation. We have been tempted to think of ourselves even more highly than we ought to think, and we have more than once yielded to the temptation.

This has had its unhappy effect upon us even in the presence of the Almighty. They who assert their greatness too stoutly before their fellow-men will be in much danger of refusing to humble themselves even before God. For one to yield to this is to make a colossal blunder. The fear of the Lord is the beginning of wisdom. Reverence for God and for sacred things is a prime essential in a good character. The soul that is devoid of it is like an eye without sight, or an ear without hearing.

God has provided, in all the ages, for public worship, and he has arranged the appointments of the sanctuary so that they shall be impressive in their nature and in their influence upon the worshipper. Unwarranted touch was not to be on the mount that smoked, nor upon the Ark of the Covenant. Unclean hands were not to touch the vessels of the tabernacle or temple. Men were to put off the shoes from their feet on holy ground. Silence was to be the law of the sanctuary. Men were to be at least ceremonially clean when they came to worship. In the parable, the devout worshipper did not so much as lift up his eyes to heaven, and in the vision of the prophet the coal from the altar was laid upon his lips to make them clean.

Those who come to meet with God in

the ways of his appointment have a right to be unhindered in their sacred quest. They seek the Lord in his holy temple, and have a right to claim protection against the world that would intrude disturbing presence. The shallow whisperer, the rude and inattentive spectator, without power of attention, without regard for God, without self-respect, without care for the rights of others, sins against the laws of ordinary politeness as well as against the principles of piety and religion. Would that not only those who come to mock might remain to pray, but that all those, too, who come simply for social reasons, might be impressed by the truths of the majesty and holiness and glory of God.

There is but little good that can have access to the hearts of those who are not real worshippers. God will not be mocked. His enriching gifts are not for those who are not reverent before him. There have ever been those who have been ready to offer the sacrifice of fools and to come unto God's house with as little of the guise or spirit of worshippers as a horse that rushes into battle. How many attend divine worship with the spirit of worship in their hearts? How many come out of the house of God with the reverent look upon their faces that indicates their approach to the divine Majesty and their sense that they have been enjoying a distinguished and measureless honor? And yet we should retire from the sanctuary service with something about us to remind others that we have been with Jesus and have learned of him.—Herald and Presbyterian.

MISUNDERSTOOD BLESSINGS.—When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings.

A writer in the *Baptist Union* illustrates the subject in the following way: One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempest the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and notwithstanding all their efforts it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port, but for the fire we all had perished."

How little we know what a gain our losses will be to us. If we could see as he sees we should often thank God for our trials and losses. We see things not as they are, but as our fear interprets them, and so we often misunderstand our greatest blessings.

He wants us to have hope, but hope is impossible without faith. He wants us to love him supremely, but one cannot love a God he distrusts. He wants our obedience, but it is folly to speak of obeying one you deny. He wants our service, but no one will serve a God he discredits. Thus faith is back of all God seeks to develop in this life.—W. H. G. Thomas.

Bind together your spare hours by the cord of some definite purpose, and know how much may be accomplished.—Sel.

Union Meetings.

BY ALIQUIS.

It is becoming quite the thing for some of our churches and pastors to engage in union efforts, not only among themselves, but with pastors and churches of other denominations. It may appear a little behind the times for me to say it, but I seriously doubt the wisdom of the movement; especially as to other denominations. When a Baptist pastor and his church decide to hold a series of meetings, or a protracted meeting, the wise plan, it occurs to me, is for the pastor to call to his aid some competent pastor or evangelist and hold his meeting in the usual way. Of course he expects to have the assistance of the other pastors and churches of his own faith, if the meeting is held either in the country or in the city. He can also give a cordial invitation to all Christians to be present and assist in the work, so far as they can conscientiously do so. What better invitation can be given, and why is any other kind necessary?

Personally, my experience with union meetings, as such, has not impressed me favorably; I have been in several myself. The first was held in a church belonging to another denomination, where I preached occasionally. Being urged to hold a meeting there, I thought it nothing but courtesy to ask the pastor of said church to aid me. He did so. We had a good meeting, especially from his standpoint; but at the close he received most of the converts. At its close I was a wiser if not a happier man.

Not many years since I was aided in such a meeting in a small town by a very popular Baptist evangelist who insisted on my advertising beforehand that the meeting was to be a union affair. He came; the whole town seemed to be stirred. The evangelist (good at counting) counted about 75 or 80 converts; but at the close of the meeting it was found that many of those counted as converts had professed before, and some of them were members of other churches. The meeting did the Baptist cause but little good, and the other denominations that participated in the union affair got most of the converts.

Years ago, when I lived in a hustling Southern city, Rev. Sam Jones came there to hold a meeting. It was distinctly a union meeting, and in order to secure room it was held in a large warehouse. They had what was considered a stirring meeting. It was supposed that about two or three hundred people professed. On the closing night the evangelist first called for all who wished to join the Baptist church to come forward and front the congregation. About fifty or sixty came. He then told the Baptists of the city to look after them, and get them into their churches. The same request was made for all the leading denominations that had participated in the meeting. There was only one large Baptist church in the city. The pastor held a meeting soon after the evangelist closed, partly with a view of getting the Baptist converts into his church. The reaping was very light. He received only eight, and I doubt whether they were ever of much service to the church.

The same seems to have been repeated on a larger scale in your city recently. As to the motives of the brethren who got up your great union effort, I suppose they were of course sincere, and that they did what they thought was best; but I consider the meeting almost an entire failure however so far as benefitting the Baptist cause in your community. Many a meeting held in the ordinary way in the country or city church, without any beating of drums or parade of plans, has added more largely to our membership than that meeting added to all the Baptist churches of Louisville. These cases could be easily multiplied. It follows, then, on actual trial, so far as my observation goes, that Baptists have little or nothing to gain by such meetings, and often much to lose. Aside from this experience I offer these reasons against the union meeting plan:—

1. During their progress all controverted points are held in abeyance, and those who participate are hampered in their preaching, talks, prayers, etc., for fear of violating this understanding. For Baptists, some controverted points contain some of the most essential truths of the Gospel. What right has a conscientious Christian to enter into such an arrangement?

2. If we are just as liberal as we can be with other denominations, recognizing their ministers and members as entirely Scriptural in doctrine and practice, it puts us in a more awkward position when we draw the line at our communion service.

3. The bitterness engendered at the close of the union meeting, when some receive the lion's share and others are disappointed, often counteracts very seriously the supposed good accomplished by such an unusual display of brotherly love between the different denominations.

4. A compact that often ends in keen denominational competition; and at times opposition, is not as safe a promoter of real Christian fellowship as spontaneous sympathy and voluntary co-operation.

These are my opinions, honestly expressed. I am open to conviction, and would be glad to have some champion of the union plan to answer what seem to me to be stubborn facts.

A Word About Resolutions.

Now that the enthusiasm of good men has had time to cool a little, would it not be well to take a look back at some of the resolutions presented at the Anniversaries, and see whether they really are a credit to our meetings or to the persons presenting them. It is supposed that resolutions go on record as the deliberately formed and carefully expressed judgment of the body. It is assumed that the best intelligence has its share in the thought and in the expression of them. Let us look at some and see if they are really a credit to us.

"Resolved, that we call upon the United States Senate to expel Reed Smoot from their body as unworthy of membership." "The United States Senate to expel * * * from their body. Just what does that mean? Does that do honor to the man who wrote it? Does he give it that care which such a matter should have? Again, "to expel * * * as unworthy of membership."—Has the Senate any right to pass upon the worthiness of a member whose election is not questioned, and who has not been charged with any breach of the rules of the Senate? Does it do honor to the denomination to make such a request of the Senate? How much weight could any sane senator give to the opinions of a lot of men who seriously vote requesting them thus to organize the Senate into a company like a church to discipline men and turn out whom they dislike?

Another case: A resolution was introduced having the following among the "whereas" clauses: "Whereas, the Christian is called to act as a mediator between all classes of people. Resolved, that a committee be appointed * * * to bring about more harmonious relations between Christian people and workingmen, and they shall have power to bring any question of importance to the attention of the Baptist people, and to secure their support in behalf of such moral and reform measures." Here is an assumption that few will admit—"the Christian is called to act as a mediator between all classes of people." If that resolution had passed, what endless ridicule would have been put upon us!

Again: A committee appointed to "harmonize Christians and workingmen?" Pray, what do Christians get a living at? Are there any people better entitled to be called "workingmen" than the millions of Christians who make the best strength of every community?

Again: "Shall have power to bring any moral reform before our people, and secure their support." We cannot but wonder who can give such power to any committee.

And again: Has the Home Mission So-

ciety no limit to its aims? Is every "moral reform" a part of its business?

Now, it is not against the spirit or aim of these resolutions that this article is written. Both are good. But it is written to ask those involved whether, now that the cool air of their home has fanned their brows, they think such loose phraseology and such hasty thinking, was really worthy to be presented, and if it did not unworthily represent their own best thought? So it seems at least to—A BAPTIST IN STANDARD.

Perseverance of The Saints.

God has promised all who love him and serve him a blessed inheritance. He tells them much about its character, employments and possessions. They are to have everything suited to their immortal natures—riches, honors, joy and pursuits, such as angels have. All is the gift of a loving Father and the purchase of a self-sacrificing Saviour. Meekness for it comes through the Holy Ghost. Many Christians have reaped it, and for ages have shared in its joys and blessedness. Every day numbers are being gathered home. Multitudes are being daily fitted for it, and shall in due season partake of its felicities and activities.

Assurance is given, in advance, that nothing shall hinder the true and faithful from finally entering upon their everlasting and incorruptible heritage. They are "kept," or garrisoned, for its possession. As soldiers are guarded against danger in the strong and abiding fortification, so Christians are ensured by God against all foes. There are many forces and agencies at work to keep them out of heaven. Satan, the world and sin are doing their utmost to bring about this sad result. But Christians are protected against all assailants, and enabled to resist and overcome. The fortress is the everlasting God. It may be assaulted, but never destroyed. Divinity is invincible, and equal to all situations and periods.

All who believe in Jesus are "kept by the power of God," says the inspired Peter. If their security depended upon their own might, or wisdom, or effort, they would fail. Many persons seek to reach celestial glory in their own name and by their own strength, but do not succeed. The humble, diligent and trustful children of God know the futility of such endeavors, and are wise enough to take hold of divine grace and omnipotence, and so go on their way rejoicing until the crown is secured. Salvation is no uncertain accomplishment. Back of it is an exhaustless energy. God has promised it, and he is able to fulfil. Faith grasps the arm that moves the universe and abides unshaken amidst the fiery darts of the adversary, and rests confidently in the certainty of the heavenly glory.

If one desires further evidence of this Christian security, he has but to turn to our Lord's wonderful Intercessory Prayer. Upon the eve of undergoing his sacrificial death and of entering upon his throne, he poured out his soul to God in behalf of his people. He prayed as a successful Redeemer; as one who had a right to prefer requests; as One who had authority as Intercessor. He asks: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." He speaks of triumph, and would have one and all of his people obtain it. He tells of oneness of life, and fellowship and glory, and would have all of them partake of it. He would have God, himself and his chosen ones forever together in holy and blissful association in the heavenly kingdom. Christ's prayer was heard: "Him the Father heareth always." His supplication was in harmony with his Father's will. It was enforced by what he was and did. It comprehended all the means necessary to ensure the object intended.

Secure by virtue of the power of God and by the mediation of Jesus Christ, we, as Christians, may take comfort. We can anticipate our heavenly reward with joy and confidence. We can draw upon

it by the way. We can have prelibations of the approaching blessedness. We can "smile at Satan's rage," and hell's frown, and earth's attacks, and deaths gloom. We have a Father who calls us to his magnificent abode, and arranges for our happy and triumphant entrance into it. We have a Saviour who not only pleads for us, but who died for us. We have a Holy Spirit, who exerts his renewing and sanctifying grace on our account, and who makes us "meet for the inheritance of the saints in light." Under these inspiring considerations, we should address ourselves more manfully, vigorously and successfully to duty and the conquest of self and sin, and press on to the fruition of our blessed and glorious hope.—Presbyterian.

"A Large Room."

The Bible is crowded with large ideas. The thought of God is a tremendous thought. The salvation which He has provided for men is spoken of in the New Testament as a "great salvation." The promises of the Bible are "exceeding great and precious promises." The gift of God whereby all grace has come to men is an "unspeakable gift." The psalmist joins in this majestic strain when he sings of the mercies of the Lord, saying, "Thou hast set my feet in a large room."

There is nothing narrow or niggardly about the dealings of God with the children of men. "Return, my soul, unto thy rest," says the psalmist, "for the Lord hath dealt bountifully with thee." The Lord dealt bountifully with David in respect to intellectual endowments.

These are rich blessings, but he speaks of blessings richer still. "Thou forgavest the iniquity of my sin." "As far as the east is from the west, so far hath He removed our transgressions from us." We may not be able to say that the Lord has made us rich, or that He has put into our hands a scepter; but we can say He has taken our sins away. There is no monopoly of the spiritual blessings which the Lord has prepared for men. They are free for all. There is no limit to the bounty of his grace.

"Prove me now herewith, saith the Lord, and see if I will not open the windows of heaven, and pour you out a blessing that there shall not be room to receive it." It is not a meager shower, but a swelling flood which shall water, replenish, and overflow every believing soul. In our Father's house there is bread enough and to spare. There is enough of pardon, for He will abundantly pardon. Enough of peace, for your peace shall flow as a river. Enough of righteousness, for your righteousness shall be as the waves of the sea. Enough of joy, for the joy of the Christian is unspeakable and full of glory. Enough of grace, for the promise is, "My grace is sufficient for thee."

In one of his prayers for the Ephesians the apostle's great heart expands to take in the fullness of the blessing of the gospel of peace, and this is what he asks: "That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." "It pleased the Father that in Him should all fullness dwell; and of His fullness have all we received, and grace for grace." Surely the Lord hath set our feet in a large room.—New York Christian Advocate.

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The preacher himself must feel before he can make others feel. Let him tell the story of the cross with all vividness; let him expound atonement with all power; what then? Then he must make men love the Saviour who died, and abominate the sin atoned for. Can he do it? Not unless as he knelt down before the cross, his own soul had been swept by that love and that abomination. Let no man handle the myteries of God unfeeling.—The Interior.

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Elizabeth Burns the Baptists.

BY JOHN T. CHRISTIAN.

Elizabeth always conceived that her greatest safety rested in an alliance with Philip II, of Spain. It was an anomalous coalition. Spain was the most Catholic of countries; England the most Protestant. Toward the Protestants Elizabeth was always formal though she recognized that with them her crown was secure. Philip was at the head of the Inquisition, and Spain was the most ultra Catholic country in the world. Just previous to 1575, the relations between Spain and England became strained. English corsairs had visited the New World and had robbed Spanish possessions of enormous treasures. In reprisal English seamen had been tortured to death by the Spanish Inquisition. The Queen insisted that the deck of an English ship was English soil. "I assure you," said she, "it is a thing my father would not have borne, nor will I bear it, and unless your king takes better order with these men, I must imprison subjects of his in return." "Understand me," she continued, "you know the proverb—old wine, old bread, and an old friend." The French say our reconciliation cannot stand. Let the king and me prove the word false." (De Guyras to Cayas, January 1575. MSS. Simancas).

Elizabeth was anxious to do what she could to gratify Philip, and she took an opportunity of shewing him that the English for whom she demanded toleration, were not the heretics with whom they were confounded. Among the fugitives from the Flemish Provinces of Philip were some Anabaptists and these became the scapegoat for her diplomacy. "The propositions for which they suffered," says Froude, "with the counter propositions of the orthodox, have passed away and become meaningless. The theology of the Anabaptists may have been ridiculous, their theories of civil government mischievous; but they were not punished in the service of even imagined truth. The friends of Spain about the Queen wished only to shew Philip that England was not the paradise of heresy which the world believed." (Froude, History of England, vol. II, pp. 43-44).

Elizabeth when she stooped to strike preferred an humble quarry. The Anabaptists were "a canker never receiving cure without corrosive medicine."

The First Blood.

Elizabeth showed that she possessed the same cruel spirit that dominated Mary, and that when occasion required it, that she could burn men to death for their religious opinions. "This was the first blood-spilt by Elizabeth for religion, after a reign of fourteen years; and it forms, in the eye of posterity, a dark spot upon a government, hitherto distinguished, beyond that of any other European community, by a religious administration which, if not unstained, was bloodless." (Macintosh, History of England, vol. 3, p. 170). This Baptist church was composed of Flemish strangers. Froude describes them as "wretches abhorred in the eyes of all orthodox Anglicans." (Froude, History of England, vol. II, p. 26).

Now began the Anabaptists wonderfully to increase in the land," says Fuller, "and as we are sorry that any countrymen should be seduced with that opinion, so we are glad that (the) English as yet were free from that infection. For on Easter day, April 3rd, was disclosed a Congregation of Dutch Anabaptists without Aldgate in London, whereof seven and twenty were taken and imprisoned; and four, bearing faggots, at Paul's Cross solemnly recanted their dangerous opinions." (Fuller, Church History of Britain, vol. II, p. 506). (See Marius de Assigny, Mystery of Anabaptism, p. 368).

Some of the minions of the Bishop of London came upon this worshipping assembly at nine o'clock in the morning, when they had assembled to worship the risen Lord. They were immediately brought before the Bishop of London, Bishop Grindal had himself been an exile in the Bloody Reign of Mary, but it taught him no compassion. Upon the first examination of the prisoners there were present with the Bishop, Master Joris, James De Konick, John De Rode Macher, two members of the Council and a French clergyman. The name of this clergyman was Dr. De Laune, who was then the pastor of the Dutch Church, in Augustus Friars, London. As the poor Baptists did not speak English an interpreter was used to entrap them. The following are the only names of the prisoners which have come down to us: Joh Pieters, Heinrich Ter Woort, Gerrit von Byler, John von Straatam and Christian Kemela.

In Chains They Appear Before The Bishop.

The following account is given of their first appearance before the Bishop, by one of their number. "And because one of the prisoners seemed to take the lead in the conversation, they said: This is the captive—you shall no longer scatter your baneful seed in our country—and they seized him immediately. The bishop then showed them a letter, and said to them in a very surly tone, that the court had agreed that all of the strangers should subscribe the above four questions. The one that would do so should be at perfect liberty in the country, but all who would refuse should be punished with death; therefore, you may now choose. This cruel and unchristian ordinance alarmed some, so that on account of the weakness of the flesh, five of them fell from the truth, and refused to offer their bodies for the name of Christ. But instead of honoring the five apostates, they were scandalized and

exposed at St. Paul's Church, and were branded as having been deceived, and had to confess that it was the truth, and then to enter bail that they would unite themselves to the German Church, and thus become brethren." (The Chronicle of England, London 1615. p. 678. The Martyr's Mirror, pp. 915-931).

One of the prisoners, Gerrit von Byler, gives an account of the proceedings against them. He says: "We were placed before those lords, and their servants, who propounded four questions to us, to which we were to give either an affirmative or negative. These questions were:

"1. Whether Christ did not assume his flesh from the body of Mary?

"We replied that he is the son of the living God.

"2. Whether infants should not be baptized? "We cannot understand matters so, for we read nothing of it in the scriptures.

"3. Whether it was lawful for a christian to attend to, or discharge the duties of a magistrate's office?

"We replied, that our conscience would not suffer us to do so; but we considered the magistracy as a minister of God for the protection of the servants of God.

"4. Whether a christian was allowed to take an oath?

"We again replied that our conscience would not even allow us to do so, for Christ said, 'Let your communications be yea, yea, and nay, nay.'

"We then kept silent. The bishop said our misdeeds were very gross, and we could not inherit the kingdom of God. Oh! Lord avenge not. The bishop then remanded us to prison.

"A young brother who was first interrogated, boldly confessed the truth; and was on that account sorely accused, and led to Westminster, where he was imprisoned by himself. This caused us much grief.

"When we were all lodged in prison, came master Joris, and said, if we would join the church, he would set us at liberty—for these are the bishop's orders. But we contended valiantly for the truth in Christ Jesus—for he is our captain, and none else; upon him we put all of our confidence.

"On Whitsuntide morning, we were chained, two and two, and led before the lords. (This was the fourth time).

"When we were brought before them, they presented the same four questions, urging us to subscribe them—but we told them that we would abide by the word of the Lord.

"We were then remanded to prison, and fettered as before; the women were confined at Newgate, together with a young brother; but they were all released and transported. The young man, however, was tied to a cart and scourged, and afterwards whipped out of town.

"We were in the midst of thieves and malefactors. These the bishop and preacher worried, lest they might be corrupted by us and deceived.

"On Friday, two of our friends, Ter Woort and Pieters, were led out of prison to be executed. Pieters, as he went out, said, 'This is the way the prophets went, and Christ our Saviour, which was the case since the days of Abel.' Both were burnt at Smithfield, and thus offered themselves as a burnt offering to the Lord."

The Prisoners Write Letters.

These were evidently highly intelligent men, if humble and poor. In order that their position might not be misunderstood Pieters and Ter Woort wrote two letters explaining their belief. Some extracts will be highly instructive. They said: "We, poor and despised strangers, who are persecuted for the testimony of Jesus, desire that God may grant all mankind peace, so that they may live together in all godliness, to the praise of the Lord, and to the advancement of their soul's salvation.

"Since so many, both by writing and verbal statements, do us great injustice, accusing and charging lies upon us, I am constrained to present our belief very summarily.

"They do not speak to us, and do not in a mild manner enquire of us what our religious views are, as the scriptures teach—but they speak all manner of evil of us, so that they may increase our miseries and sufferings; and besides they have no compassion either on our distressed wives, or helpless children. We had to forsake our friends, our country, and our possessions, on account of tyranny, and fled as lambs from a wolf—only because of the pure evangelical truth of Jesus Christ, and not for uproar's or faction's sake, like those of Munster, whose views are an abomination, of which we have been slanderously accused.

"Who would like to be persecuted in a strange country, when he is already wretched and poor? therefore, says Christ:—'Whatsoever ye would that men should do unto you, do ye even so unto them—this is the law and the prophets.' Oh! that they would thus treat us. How soon would persecution cease—for Christ and his followers never persecute any one; but on the contrary, taught that we should love those who hate us, and pray for them who despitefully use us, that we may be the children of our Father in Heaven, who lets his sun shine over the righteous and the wicked.

"We seek no salvation in our works, as it is reported that we do, but we hope to be saved alone through the merits of our Lord Jesus Christ. Nor do we boast that we are without sin; but we always confess ourselves sinners before God. But we have to refrain from voluntary sins if we would be saved; such as adultery, fornication, sorcery, sedition, bloodshed, cursing and swearing, lying and cheating, pride, drunkenness, hatred envy; these are the sins that the scriptures declare who do them shall not inherit the kingdom of God.

"They also say, we refuse to hear the word of God, because we do not go to hear the preachers of the church. To this charge we would say: that we do not hear the preachers, is, because the word of God constrains us to do so; because they are people not fit to attend to the sacred callings of a gospel preacher; for Paul teaches Timothy, and says: 'The things that thou hast heard of me among, many witnesses, the same commit thou to faithful men, who shall be able to teach others; because if a man undertakes to teach or reprove another, he must be blameless himself.' Now, if the preachers were such as the apostles required, we would cheerfully hear them—we would be the first and the last in the church.

"We were also accused of not being subject to the magistracy, because we do not baptize our infants. To this we reply, we desire to submit to the magistracy in all things not contrary to the word of God. That we do not suffer our children to be baptized by the priests, is not done out of temerity, but we do it out of fear to God, because Christ commands believers to be baptized; for Christ's apostles did not baptize infants, but adults only, and those on their faith, and confession of their sins."

Here follows a number of very sensible paragraphs on the subject of infant baptism, in which these Dutch brethren reasoned just as Baptists do now. They refer to the writings of Origen, Luther, Platina, and others, for arguments against their opponents, and conclude: "If it had been the will of God that infants should be baptized, he would have commanded it to have been done. Christ would have been baptized in his infancy, as well as circumcised; but, as it is not the will of God, therefore did he teach them differently, and received baptism differently himself.... But they have stretched considerably, in bringing charges against us, saying, THERE ARE MANY THOUSANDS OF US. Our belief has not been so generally embraced; we are not treated so kindly as to induce the crowd to adopt our views. True, here and there you may find some secluded family, like the lily among the thorns—as the apple tree among the trees of the woods, bringing forth good fruit." (Benedict, History of the Baptists, pp. 311, 312).

The Confession of Faith.

It would be hard to find more beautiful sentiments than these. On April 8, 1575, an appeal of mercy was made to the Queen. Five of the prisoners signed a Confession of Faith which they sent to her. My copy is made directly from the original Confession and runs thus:

"Concerning our faith of Jhesus Christe or Saviour, we do (not onlie) beleve in his Incarnation or humanitye, but do esteeme him as an Antechrist, that doth deny that he is come in the fleshe. Therefore we do beleve in or hartes, and confesse wth or mouthe, that the eternall worde of God, wch hath byn from the beginning by God, the sune of God yee God himself, is become man in very deede, when the time was accomplished for the salvacion and redemption of men, that he is conceived by the holly ghoste, and through the power of the Almighty, and from the blessed Virgin Mary, ye seed but of the seede of David, that he is the printe of the body partaker the same fleshe and bloude; that the children be of in summa, that he is that Seed of the woman wch hath broken the head of the Serpent. And whatsoever the holly scripture doth attribute unto him, putting the onely hope of or salvacion in the deathe and rasurrection, but herein is onely the difference, that we can not as yet understand or finde in or conscience (to saie, that he hath taken his fleshe out of the substance of the flesh of Marye) seing we do not finde the word (substance) expressed in the scripture, but leave the consideration therof in the power & hedd counsell of God almightie.

"As for the baptising of children, we do beleve that the young children be in the state of salvacion, and do appertayne unto the kingdome of God. But seeing we can finde neyther example nor expresse comaun demet in the Scripture to baptisme them; we thinke that we oughte according to the institucion of Christe, to deferr their baptising untile such time as they can openly confesse their faith in the church of God, nevertheless we do not condemne the churches that are of the other opynion.

"Touching the magistrate we do confesse, that the office in itself is not onely necessary god and profitable; for the mainteyning of the common weale, but also ordayned of God, to the tission of good, and punishment of evil, wch hath not receyved from God the sword in wayne unto wch we do hold by Gods lawes, and conscience byndeth us to shewe all obedience and service, esteeming not to be or dewtie to enquire or judge any further on this behalf. But being pressed in or conscience with questions whether a magistrate maye be a Christian; we saie as Christ doth saie: Generally of all riche men. That it is harde before mens eyes, because many ympediments, nevertheless we do not in any wise dispaire thereof, because wch is impossible to men, is possible yea and easie unto God.

"As for swearing we do agree in that article with the Dutch Preachers that we dare wth the good conscience call to God wytnesse in confirmation of suche thinge, as we knowe well & are certaine of.

"These articles we do simply beleve as they are here wrytten, not allowing such conclusions or inconveniences as other do gather hereout. Beseeching most humbly her maiestie (according to her highnes discretion and goodnes) to consider the fynall difference, and for Christes sake to beare wth or infirmite being perswaded that if we could beleve otherwise in our conscience, we could wth all or hartes accepte and confesse yt. Thus

praying God moste humbly for her mais long lyfe, prosperous raigne, and everlasting salvacion, we do not doubt but yt shall please hir to shewe suche mercy unto us poor prisoners & stranger as (God) & hir math be thanked of, is already bestowed uppon or fellows.

per me heindreich terwoort
by my Gerit van byler
bij mij Jan Peters
bij mij hans von straatam
bij mij christian Kemela."

(Domestic State Papers, Elizabeth, vol. 103, p. 25. April 8, 1575).

These letters and Confession presents the opinions of the Baptists in a vastly different light to the garbled statements made of their doctrines by their enemies. They admitted not only the humanity of Christ but also defended his divinity. They were an orthodox, devout and God-fearing people. Further details must await another article.

Little Rock, Ark.

..Literary..

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

MAGAZINES.

The Bibliotheca Sacra. This sterling quarterly is in its 75th year, and it maintains its high standard. The articles in the July number are: An Ancient Story of Politics and Reform (Florence 600 years ago), Harry Huntington Fowers; Consecration, William H. Bates; Christocentric Theology, John Wright Buckham; Polytheism, Trithemism and The Trinity, Joseph E. Walker; Theology and Art, James Lindsay; The Hand of Apollon in the Fourth Gospel, George S. Rollins; The Negro South and North, W. T. DuBois; The Reason and Nature of Christ's Sufferings, Samuel W. Howland; The Ethics of Standard Oil, G. Frederick Wright; Notes; Notices of Recent Publications.

We note especially the articles on the Negro, on Christ's Sufferings, and what Dr. Wright says on Standard Oil. The price is \$3 a year, or 75c a copy. Bibliotheca Sacra Co., Oberlin, O.

The Century Magazine for July presents a notable series of articles: The Secession Movement in German Art, by Albert Kinross; Under the Rooking Skies, III., Frank Tooker; With Perry in Japan, John S. Sewall; The Chateau of Touraine, IV., Richard Whiteing; The Salute, Richard Burton; Jules of the Great Heart, Lawrence Mott; The Associated Press, IV., Method of operation; John the Baptist, John Finley; A Hard Worker, George S. Chappell; Hellen Keller with a Rose, Florence Earle Coates; Earthquake Child, Eden Phillips; The Lap 'O Land, Lucia Chamberlain; The Reading, John Vance Cheney; The Baby and the Camel; A Nevada Samaritan; The Electric Railway, Early experiments; The Future of Poland, David Bell Macgowan; Notable Women, The Late Princess Mathilde, Mme. Blanc; The Passing of Joseph Jefferson; Topics of the Time; Open Letters; In Lighter Vein. \$4 a year, 35c a copy. The Century Co., New York.

Scribner's Magazine. The mid-summer number is bright and breezy. A Victory Unforeseen, Ralph D. Paine; The Open, Elizabeth M. Thomas; Narrative of John Kilby (who was under Paul Jones) John Kilby and Augustus C. Buell; Moriturus, George Cabot Lodge; Le Notre and His Gardens, Beatrix Jones; Reprieved, Katherine Holland Brown; Taps; On Georges Shoals, James B. Connolly; Land of Tamalpais, Benjamin Brooks; House of Mirth, II. I.-III., Edith Wharton; Night Prayer, Elizabeth Gale Gilman; Fate of Francesco, Sophia Jewett; Escape of Wilkins, Arthur Train; Point of View; Field of Art. \$3 a year, 25c a copy. Charles Scribner's Sons, New York.

The Atlantic Monthly for July is a brilliant number even for the Atlantic. Here is its tempting bill of fare: Publicity for Express Companies, Frank Haigh Dixon; The Mob Spirit in Literature, H. D. Sedgwick; Any Man and Any Woman, Winfield Scott Moody; Some Results of the Eastern War, Chester Holcombe; Tenth Decade of the United States, III., Westward, by Sea and Land; One who Would not Spare Himself, Louise Imogen Guivey; Large Fortunes, J. Laurence Laughlin; The Coming of the Tide, XV.-XIX.; Outlook in History, William Roscoe Thayer; Camden, Alice Lena Cole; Book-Dusting Time, Martha Baker Dunn; Wordsworthshire, Thomas Wentworth Higginson; Favor of Hachiman, Alice Mabel Bacon; Criticism and Mr. Saintsbury, Ferris Greenlet; In Retreat, Agnes Repplier; Experiences of a Prison Chaplain, Clyde Ellery Ordway; Three Sonnets, William Ellery Leonard; About Laurence Sterne, Wilbur L. Cross; My Neighbor's, Beth Bradford, Gilchrist; Contributors' Club. \$4 a year, 35c a copy. Houghton, Mifflin & Co., Boston.

The stories in the *Repository* for June are very entertaining and wholesome. And good short stories are the hardest of all things to write. They are not stories written for the sake of the moral—such stories are usually tiresome. But the story itself teaches lessons without making them obtrusive. We especially like on this account "Some Good," written by Frank H. Sweet. (Additional literary on another page).

Sunday-School Lessons

SUNDAY, JULY 23.

THE GRACIOUS INVITATION.

Isa. 55:1-13.

Motto Text—"Seek ye the Lord while he may be found."—Isa. 55:6.

"Ho, every one that thirsteth." The gracious condescension of our God is infinite. He not only opened a fountain of life, but represents himself as standing like men in the market places calling to the passers-by. That God should provide salvation for sinful creatures is wonderful enough, but he goes further and urges it upon them. This thirst is the hungering and thirsting after righteousness. We know but little of the pain of thirst as it is known in the East. The invitation here is to those who are agonizing to enter the straight gate, earnestly seeking the pardon of God. An indifferent man is not thirsting for pardon.

"And he that hath no money; come ye, buy and eat."—Not one of Adam's race has one farthing of money which will pass current between earth and heaven. Our righteousnesses are as filthy rags. Nor is there any way to earn the money. Besides the gifts which God offers are too great to be bought at any price. God is no tradesman to bargain with men. His gifts are royal ones. "Yea, come, buy wine and milk without money and without price."—Water of life which is salvation, wine of gladness, milk which sustains and nourishes. This water never grows stagnant and muddy; this wine gladdens and stimulates but never intoxicates; this milk knows no curdling. And the supply is exhaustless.

"Wherefore do ye spend money for that which is not bread?"—The folly of sin is as great as its wickedness. There is no reason for giving our time and thought to worldly things while we neglect the great salvation. No man can give a rational answer to that question. "And your labour for that which satisfieth not."—Not only do pleasures, and honors and riches, if one gets them, fail to satisfy the conscience, but they fail to give happiness. The most successful men, as the world counts success are not the most joyful. This is true even in this life—and beyond is eternity with heaven or hell.

"Hearken diligently unto me."—The amazing condescension of our God in thus entreating men to seek their own interests. For He will lose no ray of His glory and bliss if they refuse to repent and be saved. Fatness denotes the richest food. Our Lord is the bread of life which alone can satisfy the hunger of the penitent

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes. It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitutes.

soul. He is also the giver of all delightful things. No good thing will he refuse to them that walk uprightly.

"Incline your ear and come unto me."—It is hard to keep from believing in utter depravity, when God begs his creatures to listen to him. It is infinite honour that he should condescend to speak to them, worms of a day crawling in the dust of one of his smallest planets. "Hear, and your soul shall live."—The souls are all dead in trespasses and sins; but by hearkening to the Gospel they shall live. For the Gospel is the sword of the Spirit. "And I will make an everlasting covenant with you, even the sure mercies of David."—The first covenant with the race had been broken, because man was left free and chose sin. The second for the elect cannot be broken, because of the irresistible grace given by the Spirit, and of the sealing of the covenant with the blood of Christ. The first covenant was between God and man; the second is between the Father and Son, and therefore no jot or tittle can fail. "The sure mercies of David" may mean even the mercies which David had experienced; or those which had been promised to him; or by David here may be meant the Son of David. The second is probably the meaning.

"Behold I have given him for a witness to the people."—Men needed an infallible witness like the Christ, who knew heaven and hell, man and his sin, the law and its penalty, the holiness, justice and mercy of God; and still more weak and blind and ignorant creatures need a leader and a commander such as we have in the Captain of our salvation.

Verse 5. A prophecy of the calling and salvation of the Gentiles. They shall come eagerly running to receive the pardon of their sins, because God had given them to his Son and calls them to his Son and calls them effectively. And by their salvation the Lord is glorified.

"Seek ye the Lord while he may be found."—Though he offers salvation without money or price, he must be sought by men. A man who will not seek salvation deserves to be eternally lost. "There is then a time when he can be found and when so, the man may afterwards find no place for repentance, though he seek it carefully with tears." "Call ye upon him while he is near."—God must not be trifled with—man must be saved in His time. The day of grace is not endless.

But there is only one way of seeking God; all others are insulting hypocrisy. The wicked must forsake his way, he must cease from his evil thoughts. Both his outer and his inner life must be changed. No matter how far he may have gone in sin, if only he will return he shall be pardoned all, abundantly pardoned. Ah, it needs to be an abundant pardon to cover all our sins.

"For my thoughts are not your thoughts."—Man is given to thinking God altogether such an one as himself. In a thousand ways even now we can see the difference between God's ways and thoughts and ours. Here the reference is specially to the freedom and greatness of his mercy in forgiving such guilty ones as we. Men would never forgive had they been treated as God has. His mercy is infinite, as much greater than man's as heaven is high above earth. "For as the rain cometh down, and the

snow from heaven."—According to the sovereign will of God, blessing whom He chooseth to bless, withheld when it seemeth to Him good.

"Returneth not hither"—that is, does not go back, defeated but accomplishes God's purposes to men. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void."—There is no promise which brings more strength and encouragement to God's people in days of darkness than this. God's purpose shall be accomplished. What He pleases shall be done though all His enemies set themselves against Him. I pity an Arminian when things look dark in the world and the churches. Thank God for the great comfort and courage in the doctrine of his eternal decrees.

"For ye shall go out with joy, and be led forth with peace."—Joy and peace will be the portion of those who have firm faith that the love of God will accomplish that which He pleases. No present darkness can dismay them. Even nature shall be transformed for them into rejoicing comrades. And God pleases a glorious day when sin shall be banished and there shall be a new heaven and a new earth wherein dwelleth righteousness.

"Instead of the thorn shall come up the fir tree."—Thorns and

Sire to Son

Boy Can Sometimes Learn From His Father.

When you catch them young enough you can usually make your sons profit by your own experience.

Afterwards, it's different. A lady tells how her son was made to profit by what his father had learned:

"My husband was always fond of coffee, and after his business took him frequently into a German community he drank it more, with the result that his kidneys became affected, and he suffered greatly with pains and despondency, till, as he says, 'coffee nearly killed me!' So he stopped using it, and began to drink Postum Coffee. It cured him; and in a very short time his kidneys resumed their normal functions, his pains were allayed, and the despondency which had nearly driven him crazy ceased to trouble him.

"My little boy, a year old, had suffered ever since he was weaned, from stomach and bowel troubles. He could not properly digest the milk he drank. It passed out of his bowels in hard lumps, sometimes large and again like small pellets, frequently producing diarrhoea, and then we would have to call in the doctor. But the trouble returned, again and again.

"We used to give him a taste of Postum Coffee occasionally, and as I saw that he relished it and realized how much good it had done his father, I began to put a little in his bottle of milk. The effect was so salutary that I gradually increased the quantity, till at last I used only enough milk to give it color. He thrived wonderfully on it. He is over two years old now, and his digestion is all right. Postum has made him uncommonly large and strong and healthy. I give him a bottle full four times a day." Name given by Postum Co., Battle Creek, Mich.

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

thistles are mentioned as the curse of Adam's sin. According to Isaiah 5:6 they were to cover the unfruitful vineyard. They represent a general state of misery and sin, while the fir and the myrtle typify the happy state of the righteous. And God shall be glorified in the salvation of His saints.

OUR WORLD-WIDE WORK.

The great Convention of Kansas City has gone into history. We there reviewed the past and laid our plans for the future. We have proposed to do greater things for God. He has blessed us temporally and spiritually, and we have said that we must do more for the millions who know not His love. Last year we sent out fifty men and women whom we felt that God had called to the work. No one not intimately acquainted with the workings of the Board has any idea of what was involved in selecting from the many who applied these fifty new workers, and sending them out, oftentimes with children, to the far-distant fields. Besides those who have already gone, we have about fifteen more under appointment, who hope to sail soon for the foreign fields. Others still are applying. We especially need just now several strong men for the great work in Japan. Let us pray God to send them forth.

Receipts.

Last year our contributions went up to \$283,415.88, and the Committee on Items of Special Interest at the Convention in Kansas City, said in their report that it "would be necessary" for the Board to receive \$400,000 this year to enable it to meet the regular obligations and furnish the equipment necessary." The delegates at the Convention enthusiastically pledged their states for a large increase this year. Up to the present time, the following amounts have been received:

Texas	\$6,012.35
South Carolina	2,726.24
Georgia	701.66
Kentucky	611.44
Mississippi	580.80
North Carolina	473.11
Maryland	251.10
Alabama	228.23
District of Columbia	88.49
Florida	84.57
Tennessee	66.34
Virginia	60.35
Oklahoma	49.06
Indian Territory	42.75
Arkansas	30.00
Missouri	21.92
Louisiana	14.20
Other Sources	2,079.77
Total	\$14,122.41

Our expenditures run up now to about \$1,000 a day, so that it can be seen that we are getting much in arrears.

Enlargement.

The Board is depending on the brotherhood, and so has authorized some of our missionaries to build much needed homes in foreign lands. It is necessary for these workers to live in sanitary homes, so that they can have health and strength for the important work. We are also establishing Theological Training Schools to prepare native men for the new churches which are springing up. Over one hundred of these men are now being trained in seven different theological schools, and in the near future the number of these students will likely be increased to two hundred or more.

We must train a native ministry. Hospitals are also being built for our medical missionaries. Without the hospitals they cannot give proper care to the thousands of suffering, who come to them for treatment. Besides this, in the hospitals they can proclaim God's Word to these suffering ones.

Never in all history have we had such opportunities at home and abroad for sending out the glad news of salvation.

Making Plans.

If we make the great advance which is proposed, churches must have systematic plans of giving. In every church there ought to be one or more mission committees, and it is very important that the chairman of such committee shall be an earnest, consecrated worker. A missionary pastor with a first-class missionary committee, can bring great things to pass for God.

Praying for Souls.

Our people will rejoice to know that from the foreign fields come tidings of hundreds of conversions. Let us constantly pray to God that this year may be marked for the outpouring of His Spirit on our workers at home and abroad. While we are giving of our children, and giving of our money, let us earnestly plead with God for His blessings on the work, and beseech Him that His Spirit may work mightily for the conversion of lost souls.

And while our people are praying for other departments of the work, let them not forget to pray for their brethren who have this work in charge.

Yours fraternally,

R. J. WILLINGHAM.

Richmond, Va., July 1.

DEAR RECORDER:—

The following resolutions were unanimously adopted by the Woman's Missionary Union at Kansas City:

Resolved, That we recommend to the prayerful investigation of our sisters all over the Southland the work now being done at the Theological Seminary at Louisville, and the desirability of sustaining a home for the young women who may avail themselves of the training offered, in order that we may be prepared to decide at our next meeting whether the W. M. U. shall undertake the work of sustaining the Home.

Resolved, That we hereby express our appreciation of the generosity of our sisters of Kentucky in the work they have done in providing a home for those young women who have already been in training at the Seminary, and recommend that all sisters who feel that the object is worthy, render such assistance as they may be able.

The Central Committee of Kentucky heartily endorse the above resolutions as expressing their interest in the home for the Training School for Women, in connection with the Southern Baptist Theological Seminary, and their sympathy and co-operation with the Executive Committee who have charge of the work.

Mrs. B. G. REES,

Rec. Sect'y. pro tem.

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

GOD'S WORD.

God's Word is living truth. It is given under his inspiration. It is a rule of faith and practice. It is a divine directory to man. It bears upon all life's relations. It has precepts to be obeyed, warnings to be heeded, and promises for the present and the future life to cheer and to animate.

To draw from it rich blessings much depends upon how one receives it, or uses it. It may be treated with such disrespect as to lose all spiritual benefit of its perusal. We have a striking illustration of this in the contemptuous and daring king of Judah. He did not like its contents as Jehudi read it in his ears. After three or four leaves of it had been read, he "cut it with the penknife, and cast into the fire that was on the hearth, until all the roll was consumed." Those who respected God's truth plead with Jehoiakim not to do so wicked an act, but he would not hear them, and sought to inflict vengeance upon those who honored the Holy Scriptures. But judgment soon came upon the contemner of God's law, and he learned that he was a fool to trifle with its warnings and to seek its destruction. The Jehoiakims have been more or less numerous in all generations. Too many today fail to esteem the Bible as sacred and do not accept it as their life-chart. It must be received as from God, and read with reverence and attention, to prove beneficial to the mind and the heart.

God's Word is to be widely circulated. It is for all-mankind. It contains the Gospel of the Son of God. It is the source of true knowledge about God, and the way of life. The commission of our Lord to his disciples, and through them, to his church, individually and collectively, until latest periods is, "Go ye into all the world and preach the Gospel to every creature." Divine truth and the living ministry are the ordained evangelizers of the race. Missionary enterprises lie near the heart of all who recognize the Bible, with its Gospel agencies, as the means of the world's conversion. The call to forward movements is being responded to. The Bible is being translated into all languages, and wherever it comes into vital contact with the people, it results in changed lives, transformed characters and humanizing and Christianizing institutions. Those who receive it in its educational, spiritual and saving power enjoy favors of a temporal and religious nature of the most inestimable value.

A personal and tremendous responsibility follows a reception of God's Word. In it he sets before us "life and death, good and evil." It requires love to God and obedience to "his commandments, and his statutes and his judgments." Compliance with its requisitions obtains his favor and blessing. Disobedience invokes his displeasure. A choice must be made. As one makes it, he is blessed or cursed. All who own the precious gift should act wisely and becomingly with reference to it, and so use it that they may prospered in body, in mind and in soul, here and hereafter.—Exchange.

MONEY TO LOAN

On Farm Land and Life Insurance Policies. Can give the best of reference. Any communication will be promptly and confidentially considered. The Sayers Life Agency Co., Cincinnati, O.

A BAPTIST OPPORTUNITY IN LOUISVILLE.

BY E. Y. MULLINS, D.D., LL.D.

The Baptists of Louisville, Ky. in past years have made commendable progress. Foundations deep and broad have been laid for a great future. We of today may realize that future, provided we prove faithful to the spirit and ideals of those who labored before us and into whose labors we have entered. The rapid growth of our city in recent years warns us that as a body of Christ's people we must quicken our pace if we are to meet the increasing demands made upon us by the new conditions.

The most urgent necessity which confronts us at this time is the erection of suitable houses of worship for several of our churches which are prosecuting successfully their Christian activities amid communities teeming with population, but which are unable to provide alone the houses required by their work. For two or three years past this has been a subject of earnest thought and prayer by some of our brethren who were familiar with the condition and needs. At a recent meeting of the Baptist Pastors' Conference the subject was presented and a discussion followed in which the opinion was unanimously expressed that the time has arrived for united action on the part of Louisville Baptists. A vote was passed by the Conference, appointing a committee, whose duty it should be to take such steps as might be necessary to bring this matter to the notice of the churches in a form which would enable the latter to act with intelligence, and also to urge upon the churches the importance of the crisis which confronts us in our Baptist development in Louisville.

This committee, as a first step, called a larger meeting of pastors and laymen for further conference. This resulted in the appointment of an executive committee to devise plans and report at as early a date as possible. The executive committee consisted of the following: E. Y. Mullins, Chairman; J. B. Marvin, Theodore Harris, George W. Norton, C. C. Early, Carter Helm Jones, T. T. Eaton, J. M. Weaver, R. W. Taylor, W. W. Hamilton, Trevor H. Whyne, B. A. Dawes, A. D. Knox, A. W. Elwang, Lee E. Crable.

The executive committee instructed the chairman to appoint sub-committees to visit the various churches and fields which have outgrown their accommodations, whose duty it should be to obtain accurate data as to the location, membership, needs and prospects of these bodies, and report as soon as possible. By means of sub-committees the executive committee obtained detailed and definite information from all the fields which needed assistance.

At a second meeting of the executive committee reports were heard from these sub-committees of such nature as confirmed them in the conviction that the time had arrived for united action in aid of at least a number of these churches. It was found impracticable, however, to proceed without a carefully wrought out plan. Accordingly the chairman was instructed to appoint a committee of seven to gather all necessary information, work out a plan of co-operation, and make recommendations as to churches to be aided. To this committee of

seven were referred the reports of committees who had visited the fields. The committee had several meetings, addressed communications to the pastors and churches needing new buildings, and submitted the following report and recommendations of the executive committee.

"At a meeting of the Executive Committee on Church Extension it was voted as the opinion of the Committee that the following churches should be aided by the denomination in erecting houses of worship, the cost of the churches to be as indicated:

- Logan Street Church, \$12,000.00.
- Parkland Church, 15,000.00
- Southgate St. Church, . . . 12,000.00
- 26th and Market St. Ch. 20,000.00

It was also voted as the opinion of the Executive Committee that the denomination should undertake to furnish two-fifths of the cost of the building in each of the above cases, except in the case of the Southgate Street Church, and in that case should undertake to furnish one-half of the cost of the building, the congregation in each case raising the balance; and in the case of the Marydale Mission and the Ormsby Avenue Mission the same proportion of contribution by the denomination be followed."

The committee of seven consists of the following: C. C. Early, Chairman; George W. Norton, Theodore Harris, Franklin Miller, Trevor H. Whyne, R. W. Taylor, E. Y. Mullins.

Some of the reasons for urging upon the attention of our churches the work of raising the above sum in aid of these churches and missions are as follows:

1. The growth of the churches themselves. In every instance the existing houses of worship are totally inadequate to the needs.

Wanted to Sleep

Curious That a Tired Preacher Should Have Such Desire

A minister speaks of the curious effect of Grape-Nuts food on him and how it has relieved him.

"You will doubtless understand how the suffering with indigestion with which I used to be troubled made my work an almost unendurable burden, and why it was that after my Sabbath duties had been performed, sleep was a stranger to my pillow till nearly daylight.

"I had to be very careful as to what I ate, and even with all my care I experienced poignant physical distress after meals, and my food never satisfied me.

"Six months have elapsed since I began to use Grape-Nuts food, and the benefits I have derived from it are very definite. I no longer suffer from indigestion, and I began to improve from the time Grape-Nuts appeared on our table. I find that by eating a dish of it after my Sabbath work is done, (and I always do so now) my nerves are quieted and rest and refreshing sleep are ensured me. I feel that I could not possibly do without Grape-Nuts food, now that I know its value. It is invariably on our table—we feel that we need it to complete the meal—and our children will eat Grape-Nuts when they cannot be persuaded to touch anything else." Name given by Postum Co., Battle Creek, Mich.

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

Sunday Schools and congregations have outgrown their accommodations. The two missions, both of which are prosperous and located at important points for future growth, are without houses. They now meet in rented halls.

2. At Logan Street, Southgate Street, and Twent-sixth and Market Street, the houses are old and dilapidated and unattractive, too warm in summer and incapable of being properly heated in winter. At Parkland the chapel now used for worship occupies the rear of a beautiful lot, but is entirely too small. The membership of the church has recently been largely increased. The community is a prosperous one with several attractive houses of worship owned by other denominations. The Baptists have an excellent opportunity to lead in the religious life of the community if provided with a suitable house of worship. The following statement indicates somewhat more in detail the needs in the various fields:

Southgate Street Church (Rev. G. W. Clarke, pastor), membership between 500 and 600; Sunday School 325, average 208 last year. Located on Southgate Street between 15th and 16th. Church has bought and paid for a lot 90 x 162 1-2 feet on 18th street near Kentucky—cost \$1,000.00. The property in the community has recently been released from litigation, so that it will develop rapidly.

Twenty-sixth and Market Street Church (Rev. R. E. Reed, pastor), membership something over 600; Sunday School between 250 and 300, averaging over 200 in attendance. Very dense population. Church has a lot about 100 x 200 feet, worth fully \$5,000.00. Church growing rapidly.

Parkland Church, (Rev. J. A. Taylor, pastor), membership about 350. Recent increase of about 33 per cent. in membership. Growing rapidly. Located on Catalpa street between Dumesnil and Woodland. Many new houses being erected in neighborhood. Sunday School about 180 in attendance. Recently subscribed for building \$4,650.00, about half of which was given by new members.

Immanuel Church, formerly the Logan Street Church, (Rev. T. J. Watts, pastor), membership 450; Sunday School 350, average attendance 225 last year. Present location on Logan street between Kentucky and St. Catherine. Church has bought and paid for a lot 80 x 167 1-2 feet, corner of Clay and Oak streets, costing \$3,000.00, and now proceeding with foundations of their new building, corner stone of which will be laid July 16th. Total cost of building in contemplation is \$25,000, but the portion now in process of erection, which is to be the Sunday School section with twenty-one class rooms, is to cost \$12,000.

3. The growth of Louisville emphasizes the importance of denominational expansion. During the decade from 1890 to 1900 the population of Louisville increased 27 per cent. To-day the ratio of increase is even greater. Dense populations surround all the churches named in the above recommendations. We must adjust ourselves as a denomination at once to the conception of a larger Louisville.

4. A fourth reason for prompt action is the critical situation in these churches. They must go forward or at once begin to lose

ground. They cannot go forward without better houses of worship. They cannot provide these houses for themselves unaided by their brethren. Hence I would accentuate the fact that, as a denomination, we face an important crisis in our history in Louisville.

5. Again, the future is full of promise for all these churches when properly provided with facilities for work. We may expect that all will develop into strong and splendid bodies, full of zeal and good works, and develop factors for righteousness in our city and the world.

6. By a joint effort such as is proposed we may have the privilege of undertaking an inspiring task, of stimulating each other to love and good works. We may thus signalize and illustrate our Baptist unity, and through our efforts enable the world to see that, as advocates of the truth as revealed in Christ, we are willing to attest by the deed of sacrifice the word of our Christian profession, and above all we shall thus glorify the Master and Redeemer, whose we are and whom we serve.

DEAR RECORDER:

Yesterday closes our first year's work with this church; there was one addition by letter, one by experience and baptism. During the year about 60 have been added to the membership of the church. In subscriptions and contributions about \$3,000 have been raised for all purposes. At a single service frequently there have been as many as 500 and more in attendance; but this hot weather makes the congregation look rather lonesome, sometimes.

We are hoping to spend August in Kentucky. There is quite a warm place in our hearts for the "Old Kentucky Home," and for the many brethren and sisters with whom we were so pleasantly associated in former days. The memory of those days will ever be fragrant.

This town, though one of the oldest in this state, is on quite a "Western boom." You can look in any direction and see new buildings going up. Three new stone buildings at our State Normal are under construction, three other stone buildings have been completed. Including grounds, equipment, etc., the plant is worth, according to a statement by its president, one-half a million dollars. They have had during the year about 700 pupils. The Catholics also have two college buildings here, one male, the other female. Street cars and sewers will be installed this season. The population is also rapidly increasing.

Fraternally,

THOS. J. DUVALL.

Cape Girardeau, Mo.

ECZEMA FOR EIGHT YEARS Felt as if Burning Up From Itching and Pain. Speedily Cured By Cuticura.

"Cuticura cured me of a terrible eczema from which I suffered agony and pain for eight years, being unable to obtain any help from the best professional treatment. My scalp and face were covered with sores, and I felt as if burning up from the itching and pain. Cuticura gave me relief the very first day, and made a complete cure in a short time. My head and face are now clear and well." (Signed) Miss Mary M. Fay, 75 West Main St. Westboro, Mass. (Adv.)

THE DIES IRAE.

Day of wrath! O day of mourning!
See fulfilled the prophets' warn-
ing,
Heaven and earth in ashes burn-
ing!

O what fear man's bosom rendeth,
When from heaven the Judge as-
cendeth,
On whose sentence all dependeth.

Lo, the book, exactly worded,
Wherein all hath been recorded;
Thence shall judgment be award-
ed.

When the Judge his seat attain-
eth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be plead-
ing,
Who for me be interceding,
When the just are mercy needing?

Think, kind Jesus, my salvation
Cost thy wondrous Incarnation;
Leave me not to reprobation.

Faint and weary, Thou hast
sought me,
On the cross of suffering bought
me;
Shall such grace be vainly
brought me?

Righteous Judge of retribution,
Grant Thy gift of absolution
Ere that reckoning day's conclu-
sion. —Sel.

Our Pulpit.

DILIGENT SEEKING.

BY REV. ALEXANDER MACLAREN, D.D.

"...He is a rewarder of them
that diligently seek him."—Heb.
11:6.

The writer has just been credit-
ing Enoch with faith; and then he
seems to have remembered that
there is nothing said in Genesis
about the faith of Enoch. So he
sets himself to show that Enoch's
story necessarily presupposes the
existence of such faith, and he
does it in this fashion: "Enoch
walked with God." Well, then,
Enoch must have come to God
and been near Him; and no man
will ever come to God who does
not believe two things: one, God's
existence, and the other what
they call nowadays God's moral
government." That is to say, that
He is not an idle God, but that a
man gets what he wants if he
wants God. So, says the writer,
that is faith; and there will be no
religious life and vigour which is
not animated by the assurance
that the efforts of the religious
life are not in vain. If a man
thinks that he will not obtain the
satisfaction of his heart, the
quiet of his soul, the enlighten-
ment of his understanding, and
all the other blessings which he
longs for from God, he will never,
with any earnestness, go after
God. The measure of your belief
that you are going to realize sat-
isfaction from it, will be the ex-
act measure of the earnestness of
your religious life. Hope is the
very spring of it, and all they
who have ever lived lofty lives of
union and devotion have been
men who were as assured that
God had "never said to any of
the seed of Jacob, 'seek ye Me in
vain' as they were of their own
lives. I believe that one reason
for the feebleness of the Christian
life of so many professing Chris-

tians to-day is that they do not,
at the bottom of their hearts, be-
lieve they will get the good gifts
which they may seem to them-
selves to be asking. "He that
comes to God must believe that
He is;" that is plain enough; and
it is no less plain that, with like
vividness of faith, he must be-
lieve that "He is the rewarder of
them that diligently seek Him."
We have here brought before us
the seeking man and the reward-
ing God.

I.—The Seeking Man. What is
it to seek God? It is a very com-
mon phrase in the Old Testament,
and it evidently stood, first of all,
as expressive of the mere outward
act of going up to the Temple and
performing the ceremonial wor-
ship, there was a constant pro-
cess of elevating and spiritualiz-
ing going on. And to "seek the
Lord" very soon shook off all these
local and material associations,
and became the general expres-
sion for the whole effort of the
devout will, feeling, and desire,
aiming at fuller communion with
Him. "Seeking the Lord" must
be, first of all, a wish. Do we
want God? That is the crucial
question of all. Should we know
what to do with Him if we had
Him? Is there any sense of
blessedness arising in our hearts
at the thought that we may pos-
sess Him? Do our aspirations
and longings go straight up to
Him? Ah! brethren, most of us
need to say, "Very faintly, Lord!"
The vines that go trailing along
the ground bear bunches not a
tenth part of the size, nor a hun-
dredth part so sweet, as the clus-
ters that grow upon those that
are trained upon espaliers, and
high above the low earth in which
they still may have their roots.
So these hearts of ours, with all
their hungry longings of various
kinds of satisfaction and delight,
if they creep trailing along the
earth, are sure to yield less sat-
isfying and less abundant fruits
than if they climbed. And our
hearts will trail along the earth
unless we are constantly doing
the vine-dresser's work and train-
ing them upwards. If we are go-
ing to "seek the Lord," the very
phrase says to us plainly enough
that the first step towards it is to
want Him, and there is the weak
point of much of our professed re-
ligion.

But then there must be not only
desire, but a corresponding disci-
pline and cultivation of the whole
inner man. What about people
that never connect Him or His
will with any one of their duties;
that go about their ordinary busi-
ness because it is their business,
because they did it yesterday, be-
cause they are going to do it to-
morrow, because they do not
know anything else to do, because
they are paid to do it; but who
never once think that these trivial
daily occupations, this job in the
kitchen, or at the desk, or in the
shop, that that is God's will, and
is to be done connecting it with
Him, with reference to Him, and
using it as a ladder by which we
can climb up to Him. Brethren,
if we do not aim straight for Him
through all the complications and
efforts of our daily life, then all
our duties are wrongly done; and
all our joys and our blessings are
a curse which will eat into our
bones as if it were fire. Enjoy
nothing without Him; link every-
thing with Him; make a continual
effort, straight away through all
life, to bring back vagrant
thoughts, and to fasten them upon
Himself; shoot brief arrows of in-
spiration and exclamation into the

heavens. Seek God by the dis-
cipline of the inner man, and by
the regulation of the outward life.
And let the wish which must un-
derlie all the search express it-
self in, and have power over, the
whole of the activities of every
day.

And there is one word more to
be said—the men who rightly seek
will not only desire and follow
the appropriate course of conduct
in the regulation of themselves
and the hallowing of their lives,
but they will be careful not to ne-
glect the plain ways appointed by
God for finding Him. And there
is no mystery about these. What
about your prayers? What about
your reading of Scripture, and
your familiarity with it? It is
vain to say that we are seeking
after God if the answer to these
questions be not satisfactory.

Notice, further, that little word
in my text—which is even smaller
in the Greek, for it is only a cou-
ple of letters there, but it makes
all the difference. "Them that
diligently seek." Languid religion
is no religion. Occasional search
is bound to come to nothing. "If
thou seek her as silver, and dig
for her as for hid treasure," says
the book of Proverbs, then thou
shalt find her. You and I have
never been at the gold-fields, but
we have read stories of the mad-
ness that seized the diggers, and
how eagerly they laboured at their
claims, regardless of health, care-
less of sleep or food, sparing time
for nothing, in order to turn over
all the yellow mud, on the chance
of finding a grain or two of gold.
Is that how we seek for Him? A
diligent search is necessary, but
how many Christian people of
this generation keep their dili-
gence for their business, and their
bank-books, and expend but fitful
and languid labour on their religion?
They are all heat on Mon-
day; they scarcely keep awake on
Sunday. The one occupation is
form, the other is reality. Down
the one channel there goes a
trickle of water, and the weight
of the river pours round by the
other arm. "Diligent in busi-
ness?" Yes, but the "diligence in
business" too often puts out the
"fergency of spirit."

"The Lord is the rewarder of
them"—and of them only—"that
diligently seek Him." Why should
he give Himself into the hand of
a languid desire which could not
grasp Him if He did, so nerveless
are the fingers and so pulseless is
the wrist? Why should He? He
gives just as much of Himself as
we desire, and a languid seeker
gets a maimed God.

But notice, further, that this
search is a search that goes
straight to its object. There are
two different kinds of seeking in
this world. The one is the seek-
ing that does not know where the
thing is that is sought for, and the
other is the seeking that knows
exactly where it is. The needle
seeks the pole when it goes trem-
bling round, and will not stop till
it is fixed in the right direction.
The migrating birds seek the
south by an instinct that carries
them straight across ocean and
continent to the very place where
they set out to go. The roots seek
the water when they go direct to
it from the base of the great stem.
And we are to seek God, knowing
exactly where to find Him, and
that is in Jesus Christ, His Son.

And now a word as to
II.—The Rewarding God. God
is the reward and the rewarder.
For the best reward of search is
finding what was sought, and He
Himself, by the act of His own

love, bestows Himself upon the
heart that seeks Him. As certain-
ly as if a man puts his thirsty lips
to the end of a water pipe and
sucks, the water will come out of
the reservoir, so certainly does
God flow into every heart that de-
sires Him. He desires so much to be
found of us that it is as sure as
His being, and as sure as our ex-
istence, that if we desire Him we
shall possess Him. And that pos-
session will, as I have been say-
ing, be in the exact measure and
degree of our longing after Him.

These are very threadbare, old-
fashioned truths, dear friends.
Ah, yes; but if we believed them,
and lived by them—why, we
should not know ourselves; and
the world would not know us, and
the Church would be a different
thing.

Do you desire God? Then seek
Him. And if you seek Him, any-
thing incredible or impossible is
more likely to happen rather than
that you should not possess Him.
"I have never said"—no, and
Thou wilt never say—"to any of
the seed of Jacob, Seek ye My
face in vain." And the finding of
Him which belongs to earth will
be, as it was in the case of Enoch,
the pledge and the prophecy of a
more complete finding of Him in
heaven. Enoch "was not" found
by the men that sought him, be-
cause he had more completely
found the God whom he sought.
And so it will be with us, if we
will.—Bapt. Times and Free-man.

APOSTOLIC CHRISTIANITY AND FOREIGN MISSIONS.

From an address by Dr. A. Good-
rich, chairman of the Congrega-
tional Union of England and
Wales, in the Chronicle.

We all recognize that at the
death of Jesus Christ the apostles
had not come into the complete
knowledge of the Christian truth.
Then, did they, on the day of Pen-
tecost, suddenly break away from
Jewish prejudices and at a bound
leap into the full realization of
Christianity as we now possess
it? No! the Holy Spirit led them.
He did not at a stroke transport
them over the vast distance lying
between their knowledge at the
resurrection of Christ and their
knowledge at the close of the New
Testament canon.

During the ten to twenty years
following Christ's resurrection,
the Christians regarded them-
selves as a sect within Judaism.
They attended the temple ser-
vices. Like other sects within Ju-
daism, they met together within
the precincts of the temple for
fellowship. They had no thought
of breaking away from Judaism;
it did not, in those early days,
occur to them that Christianity
was to absorb Judaism. They were
called the sect of the Nazarenes.
Judging from his recorded speak-
ings before the vision of the sheet,
Peter had no conception of Jesus
Christ being at once fully preach-
ed to the Gentiles. His belief,
it would seem, was that very ran-
idly the Jewish people would be
converted to Jesus as the Mes-
siah, and that not till then was
any direct advance to be made to
the Gentiles.

How did the Holy Spirit lead
the Christian church out of this
Judaistic stage into the large
place of the supremacy and uni-
versality of the Christian faith?
The answer is, by inspiring the
Christian church with foreign mis-
sionary zeal; i.e., by leading Peter
through the vision of the sheet,
and, above all, by leading Paul

to preach the gospel to the Gen-
tiles. Through this missionary
zeal the church came to see that
not waiting for the conversion of
the Jews or the second coming
of Christ, the Gentiles were to be
invited into the kingdom freely,
without their submitting to cir-
cumcision; that instead of Chris-
tianity being a sect within Juda-
ism, it was at once the fulfillment
and the abolishment of Judaism.
This doctrine, as we know, was
gall and wormwood to the Juda-
istic party in the apostolic church-
es; they violently opposed it;
then the Spirit of Christ, the mis-
sionary spirit, triumphed alike
over Judaizing Christian and un-
believing Gentile. God granted
repentance unto life to the Gen-
tiles. Thus, by its zeal for For-
eign Missions, the apostolic
church came, and hence the uni-
versal church has come, into the
full realization of the contents of
the Christian truth. The mission-
ary spirit was the form, under
which, according to Christ's prom-
ise, the Holy Spirit led the church
into all the truth.

This passage of church history
is very significant. It suggests
that missionary zeal is of the very
essence of the Christian faith.
"Sit down, sir," said Christian
ministers to young Carey, when,
in the beginning of the nineteenth
century, he broached Foreign Mis-
sions to them. "Sit down, sir,"
said the older Christians to Paul
when he first stood up for Foreign
Missions. But to say to Foreign
Missions, "Sit down," is to say to
Christianity itself, "Sit down."
Foreign Missions are not an en-
terprise which we Christian be-
lievers, according to our fancy,
may or may not enter into; and
still be consistent Christians.
Apart even from the express com-
mand of Christ, the essence and
founding of the Christian faith
constrain to an universal mission-
ary spirit.

And this piece of church his-
tory, falling upon certain objec-
tors to Foreign Missions, grinds
them to powder. "Convert the
heathen at home," say some mod-
erns, "then go abroad."—That is
precisely what the Judaistic
Christians of the first ten or twen-
ty years of Christianity said:
"Convert all the Jews, then go to
the Gentiles." Half-converted
Jews said that yesterday, and
half-converted Christians say that
to-day. Suppose the apostolic
church had acted upon this non-
Christian parochial policy, where
would Christianity be to-day? If
existent, it would be the sect of
the Nazarenes within the pale of
Judaism. In this light, not to
preach the gospel to every creat-
ure means not merely lack of zeal
for Christ, but a lack of common
understanding of the elements of
Christianity, or a lack of ordinary
rational consistency between our
knowledge and our conduct.

Another objection. "Men of an
enlightened understanding," says
a certain scholar, "well know that
the Supreme has imparted to each
nation the doctrine most suitable
for it. He therefore beholds
with satisfaction the various ways
in which he is worshiped." Or in
language not quite so high and
mighty, though equally self-com-
placent, a Chinese said to a zeal-
ous missionary: "Our Joss, your
Joss; your Joss for you, our Joss
for us; all very good Joss."

But these enlightened gentle-
men, Chinese or other, do not say,
as in consistency they should say
"Our science, your science, all
very good science; our junk,
your junk, all very good junk."

Had the apostolic church said to the religions of Asia Minor, of Greece, of Rome, "All very good religions for them, Christianity is for us," we should have had no Christianity to-day. Why, even Judaism, infinitely superior to any pagan religion, the Holy Spirit bid the missionary zeal of the church convert. Christianity does not despise other religions, but is the light of the world before which those stars must pale and pass. The first chapter of the church's history demonstrates that Christianity is not one religion among many, not a particular religion for a particular people, but the universal religion for all peoples.

Then we see that in taking her gospel to the Gentiles, to foreign peoples the apostolic church found the gospel. Reacting upon the church, its missionary zeal revealed to the church the nature and vastness of its inheritance.

SUPPORTING THE GOSPEL

BY REV. CHAS. E. JEFFERSON, D.D.

It brings a new significance and solemnity into Christian discipleship when one comes to see that the Christian is up to the measure of his ability responsible for holding up the Christian religion in the world. If Christians do not support the gospel, it falls to the ground and is trodden under the feet of men. If they support it languidly or slovenly, it seems to the world a trifling and useless thing, to be scoffed at and passed by on the other side. No matter how many New Testaments or church edifices there may be in a town, the gospel in that town is impotent unless supported by men and women whose hearts have been opened to receive it.

The Christian revelation is mighty and prevails only when the church adorns the doctrine of God its Saviour. The world invariably judges the power of Christ by the strength of his church. If his church moves like a mighty army, pulling down strongholds and casting out demons, men are ready to acknowledge that Christ is Lord indeed.

There is a feeling abroad among thoughtful observers that there is to-day a creeping paralysis of the nerves of individual responsibility in many of the members of our churches. Men and women in discouraging numbers do not carry on their heart the weight of the church's welfare. In many a congregation strong men are passing away, and the cry is, Where are we to get men to take their places? Death is removing the pillars. The word pillar has held its place in Christian speech from the day in which Paul applied it to Peter and James and John down to the present hour. It expresses as no other word does what we feel to be an indispensable feature of the Church of God. We need men to hold things up. As Tennyson says, "On God and Godlike men we build our trust." Such men are both ornaments and supports. They give to the church stability and beauty also. Without them the church crumbles into ruin, the gospel losing its grip on the heart and conscience of the community. That so many churches are just now lamenting the lack of pillars is ominous and worthy of consideration.

What is there in our atmosphere which seems to be eating out of men's hearts the sense of personal responsibility? The same phenomenon is found every-

where. It meets us in the realm of politics. One of our wisest men has said that it is the duty of the people to support the Government, not the duty of the Government to support the people. But an increasing number of Americans are anxious to be supported by the Government.

These political recreants are akin to the ecclesiastical tramps and leeches. There is an increasing number of people, at least in our cities, who are ever ready to receive from the church and seldom willing to give to it. They conceive of the church as a benefactor whose beneficence they have an inalienable right to enjoy. If it is willing to give them what they want they will call it a divine institution, but if it cannot minister to their comfort or advancement they will shake off the dust of their feet against it. One class of these people want free baths and soup, another class want anthems and sermons; but as for supporting the gospel neither class has so much as thought of it.

One wonders sometimes whether the pulpit has not over-emphasized the duty of the strong bearing the burdens of the weak (the weaker brother, like Alexander the coppersmith, has done us a lot of mischief) and whether this constant hustle of churches after people, coaxing them and teasing them and bribing them to come and enjoy the good things prepared for their especial benefit—now a lecture and now a concert, and now a supper, and now an excursion, and now a "short" sermon—all without money and without price—is not breaking down some very wholesome and valuable instincts in human nature and creating a feeling in the minds of many that the Church of God exists primarily for the benefit of people who like to get something for nothing. When such persons unite with the church—as they sometimes do—they not infrequently lie back to be waited on and coddled, adding nothing to the fighting strength of the Lord's army and giving infinite trouble by spasmodic sulking and intermittent fallings from the ranks.

That this sense of personal responsibility is not in many quarters so robust as it ought to be is evidenced in many ways. Church attendance shows it. Public worship is an essential feature of Christian life. It is a means of grace to the faithful and also a spectacle to the world. It is of the greatest importance that public worship should be full-toned and vital. The entire Christian community on the Lord's Day renews its vows of allegiance to him. On this day it confesses him before men in forms expressive of thanksgiving, aspiration, penitence and praise. The confession should be enthusiastic and unanimous and emphatic. Every man who takes part in it is contributing to the support of the gospel. Every man who stays away without cause is making it more difficult in his community for Christian ideals to prevail.

The question is often asked, What is the matter with the church? What is the matter with our missionary societies? What is the matter with our preachers? What is the matter with our Christianity? One answer is that they are not enthusiastically and adequately supported. Give the gospel the support which it deserves and demands, and the Word of the Lord will in every community run swiftly and be glorified. Increase the volume of life

and devotion in all the channels of our manifold activities, and many a good cause now stranded will be carried into the desired haven.—Congregationalist.

MY WORK FOR 25 YEARS.

I write this for the benefit of young preachers that are like myself called of God and not of men to preach Christ's Gospel. Sermons preached, 5,998; professions, 1,198; baptisms, 567; money received, \$2,011.50. These converts are not of the modern evangelistic kind, deluded for hell, deceived after this order, Do you believe that Jesus Christ is the Son of God? Are you willing to quit your meanness? Do you love God and God's people? Many have been deceived with this question, taking a natural love for the spiritual love. Be baptized and wash your sins away, giving this passage a literal interpretation. How do you feel? You look better; just go and shake hands with the pastor and the good people. Join some church, join the church of your own choice, sign this card and give it to the pastor next Sunday. I have always preached the repentance of the Bible, that leads to the saving faith or trust in God that produces a conscious salvation. I have always told the seeker never stop short of this conscious salvation. May God forbid that I should delude the people into an awful hell. The pastors have baptized a good many of my converts. I never have waited or preached for a stipulated salary. I have gone just like John the Baptist, Jesus Christ and the apostles; renouncing all error, preaching the "one Lord, one faith and the one baptism;" suffering no public collections, or, rather, in the language of Paul, "I preach the Gospel of Christ without charge, that I abuse not my power in the Gospel" (1 Cor. 9:18).

Though I have traveled a great deal, having been into nine states, I do not owe any one a dollar, I never bought anything on credit in my life, and for twenty-five years I have given my whole time to preaching the word, and yet commenced preaching without any money. I do believe if God calls a man to preach, and if he will go, not for popularity, that he may please everybody in order to get everybody's money, but just to please and honor God, that God will use the devil for his support rather than to let him suffer. Beside the 5,998 public sermons that I have preached, in the language of a truthful preacher of myself, I have preached more out of the pulpit than I have preached in it. I have also written and had printed 8,000 religious tracts, and will just here in conclusion say that I will have 2,000 new tracts by the first of July, 1905. The title of the pamphlet is "The New Birth, and how it is obtained." I will sell the tract for 5 cents each. Though I have sold hundreds of my tract on "The Church" for 10 cents each, I will sell the balance for 5 cents each. I have also a tract entitled "Salvation, Then Baptism." I will sell this also for 5 cents each. Send to me 15 cents for these three tracts, and you will never regret it. Address me

G. H. DOBBS,
Gallatin, Tenn., June 28.

Art thou a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee.—John Bunyan.

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Editorial

ANOTHER father in Israel has fallen. On the evening of the 6th of July, 1905, the noble spirit of Dr. S. H. Ford entered the Paradise of God. In his eighty-seventh year he laid down the cross and wore the crown. For long years he had battled for the truth as he gathered it from the Word of God.

Rev. Samuel Howard Ford, LL. D., was the son of Thomas H. Ford. He was born in Missouri, we believe, 87 years ago. He was licensed to preach in 1840; attended the University of Missouri and was ordained in 1843 at Bonne Femme church in Boone county, Mo. He became pastor at Jefferson City, Mo. Two years after of the North church in St. Louis; two years afterward of the church at Cape Girardeau, Mo. From there he went to Louisville, Ky., and became pastor of East Baptist church of that city. In 1853 he was associated with Dr. John L. Waller in the editorship of the *Western Recorder* and *Christian Repository*. At the breaking out of the war between the States, Dr. Ford went to Memphis, Tenn., where he preached for some time.

For two years he was pastor of the St. Francis Street church, Mobile, Ala. At the close of the war he took the pastorate of the Central church of Memphis, Tenn., where he preached for several years till his health failing he resigned. Here he was instrumental in building a splendid house of worship and in increasing the membership from 75 to 450. He received the honorary degree of LL. D.

During the war he was intensely Southern, and it has been said that he was a member of the Provisional Confederate Congress, but this is a mistake; he was offered a place in Jefferson Davis' Cabinet, but declined.

Dr. Ford was a brilliant writer and eloquent speaker. He was in controversy at various times with Alexander Campbell, N. L. Rice and Bishop Spaulding. He was a Greek and Hebrew scholar and well read in literature. He was Calvinistic in his theology. He was a firm and uncompromising Baptist. He was the agent of leading multitudes to Christ. He passed through great and bitter persecutions. For fifty years he, with his talented wife, edited the *Christian Repository*.

Last June we saw him at the General Association of Baptists in Russellville, Ky. He seemed in usual health and vigor. His prayers and speeches before that body were full of vigor and fire. He was a magnetic speaker and swayed his congregation at will. We talked of the future, and he rejoiced he should soon reach the home of eternal rest.

Farewell, dear brother, you now rest from your labors and your work do follow you! May the Lord comfort the bereaved wife and children.

An Eastern paper gives a touching example of President Harper's kindness of heart. When the report of his great improvement under the "liquid sunshine" treatment went over the country, many afflicted with that terrible disease wrote to him asking if he was really better, and for information in regard to the treatment. Although doing work which

would stagger four strong men in perfect health, he took time to answer each sufferer himself, telling him all and expressing his sympathy. The whole country, in fact, the civilized world, has been listening for the results of the treatment of President Harper. Partly on account of the distinguished sufferer, and partly on account of the thousands of cancer patients over the world. Nothing has been more earnestly hoped and prayed for than his recovery.

If he can be cured, no cancer is hopeless under this new treatment. He had been operated upon a year before and his trouble found to be cancerous. At the second operation in February, the great surgeons found the disease had progressed too far for them to cut away the diseased portions. They pronounced the cancer hopelessly malignant and gave him less than a year to live. If the new treatment saves him it will be the greatest event of the century. No wonder the world is watching eagerly, hopefully, prayerfully. When it was said the cancer had decreased from eighteen inches to seven, there was great rejoicing. But it has been a source of fear that the great surgeons who operated have kept an ominous silence. Oh, if Mc Birney would only speak out saying he thinks his great patient will recover what joy it would send over the world!

THE WELSH REVIVAL.

As is always the case where the Spirit of God is doing a mighty work, Satan is on hand to discredit it. He is trying his old tactics in Wales, in which he endeavors to injure the work by leading men who are engaged in it into excesses. Wild fantasies are a favorite weapon with him. The "jerks" and similar manifestations in connection with the mighty revival started by Whitfield which swept over this country are an example of Satan's devices. Like the evil spirit which entered into the boy whom the disciples could not cure. The superstitious and the hysterical we have ever with us. And on such occasions they are sure to be strongly in evidence. That they are honest and sincere only makes them stronger to do evil by leading men to sneer and to believe that God is not in the work.

Some have seen visions; some insist that balls of fire guide them from place to place. Some declare they hear the Spirit of God speaking in an audible tone. Many of these persons are pious and sincere. But they do not see the visions any more than Luther saw the devil that night in the castle when he threw his inkstand at the fiend. That Luther believed he saw the devil is unquestionable, but his nerves were overwrought from his long vigil, his hard study and his anxiety. Luther was an exceptionally strong man, physically and mentally. If he had hallucinations, it is not surprising weaker and more nervous men have them.

Satan has had little success in his efforts in Wales. The work of conversion goes on undiminished. And that the conversions are genuine is evident. Some of them have now been tested for months. The converts have joined the churches by the thousands. One writer well sums up the visible results:

"This remarkable work of grace has completely changed the whole current of things. When you see saloons empty, theatres forsaken,

theatrical companies coming in on one train and leaving by the next; when you see boxing booths closed; people paying long standing debts; Christians reconciled to one another; colleges revolutionized; streets ringing with the songs of Zion instead of oaths, curses and blasphemies; newspapers bringing out Special Revival Editions; and when you hear judges and magistrates acknowledging that the fewness of the cases they have to try is the result of this great Welsh Revival, you are forced to one conclusion, viz., that it is the Spirit of God marching in triumph through the land."

What were the causes of this mighty work? The one great cause is the sovereign will of the Spirit who goeth where He listeth. But so far as human instrumentality had anything to do, the credit belongs to the Welsh mothers.

Religion was at a very low ebb in Wales. But the mothers were faithful. They made their children memorize the Scriptures till, as the *London Times* expressed it, Wales was saturated through and through with knowledge of the Bible. They also had their children memorize the strong old hymns which are full of the vicarious atonement. The men might be wicked, godless, criminal, but they knew the Scriptures and the hymns and believed them. Very many have been saved by the hymns. All the Welsh, old and young, high and low, knew the hymns and could sing. And they sang as if they believed the words with all their hearts. When the Holy Spirit convicted the worst of sinners, the man had a thorough knowledge of the way of life.

Gather all the men of any town in the United States together, and how many of them could sing without a hymn book "Show pity, Lord," or "There is a fountain filled with blood?" How many of them could repeat from memory the Scriptures which can make men wise unto salvation?

Will the mothers of this land take the great lesson of the Welsh revival to heart?

Pius X. has issued an encyclical letter which again shows the wisdom of the papacy. The Catholic hierarchy obeys the first part of the command, "Be ye wise as serpents." We are sorry that too many Baptists never realize that they are just as much commanded to show the wisdom of serpents as they are to show the harmlessness of doves.

The Pope commands all the Catholic priests from the cardinals down to systematically teach the laity the doctrines of the Catholic church by thoroughgoing use of their catechism. He laments the prevailing ignorance of divine things and attributes to that "a constantly increasing corruption and depravity."

The Pope is right in saying there is a lamentable ignorance of divine things. Time was when you could ask a man of ordinary intelligence with only a common school education, "What is justification?" and he could have answered you. And in the same way similar questions about any of the great doctrines. He might hold wrong views on many points, but he had his belief and could give his reason for it.

To-day take the first fifty men you meet and it is doubtful whether you would find one who could give any answer to that question. Yet they were in Sunday Schools for years. But they

were not taught the catechism. The pope is wise. Train up a generation of Catholic children in that Catholic catechism teaching them thoroughly as he commands, and the power of the Catholic church will be increased one hundredfold. Train up a child in the doctrinal way you wish him to go, and it will be exceedingly difficult in after years to get him to depart from it.

The Lutherans are gathering their children very generally into their church schools. One church in Chicago had a school with 800 children. These are taught the three "Rs," of course. But they are carefully trained in the Lutheran catechism as well. A Northern Presbyterian layman some few years ago offered to give a Bible to any child connected with their congregations who would learn the catechism and proof texts and recite to the pastor or an elder. We saw it stated months ago that 3,000 Bibles had been given to children who had done this.

The denominations are showing wisdom. The clear-cut definitions of the catechism are of incalculable value in mental training. A prominent politician said he cared nothing for religion but he had his sons carefully and thoroughly taught the shorter catechism, for he had noticed in a long life of varied and wide experience that the men whose minds were trained on that were accurate thinkers who amounted to something in the world.

The pope goes on to say that eloquent and able preachers are well enough, but they are not so important as the priest who teaches catechism. The *Congregationalist* comments on his encyclical: "The pope is quite right in affirming the need of a teaching priesthood and a religion with a spinal column. Where he errs is in ordering the catechism of the Council of Trent to be taught." And a Presbyterian exchange suggests getting the Pope to come over and exhort Presbyterian pastors on the subject of catechetical instruction.

The Associations in England have been holding their yearly meetings. The reports in the greater number are most encouraging. In Kent and Sussex Associations the churches reported 548 baptisms, while there were 423 the previous year. The churches of the Devon and Cornwall Association last year reported a loss of 106; this year a gain of 128.

Gloucestershire and Herefordshire Association has 41 churches. These reported a decrease of 59, but the secretary said the statistics were made up on Dec. 31, and since that date many churches had had large accessions. Monmouthshire Association had had 900 baptisms. The highest number of baptisms ever reported before was in 1894. Then the number was 393.

But the great good news came from Wales. The churches of Cardigan and Carmarthen had received 2,500, and 40,000 had been added to all the churches in Wales. Our brethren have great cause to thank God and take courage.

A New York paper says that a publisher issued an edition of 20,000 copies of a "Natural History." The book was a failure, very few copies being sold. He then changed the name to *The Hand of God in Nature* and the whole edition was sold in a short time.

Editorial Varieties

Dr. R. H. Pitt, junior editor of the *Religious Herald*, in nearly seventeen years has only once been absent from his desk as long a period as two weeks. He now goes to Europe for two months. He says it is hard for him to get away, but they felt it imperative that the *Herald* should have a representative at the World's Baptist Congress, as it was in the *Herald* the Congress was first suggested and pushed. We are glad he is taking a rest. Few editors have worked as hard and done as able work, and he has earned his vacation. He leaves the paper in strong and able hands, those of Bro. J. W. Mitchell.

There have been many amusing examples of apologies which made matters worse. Among them was that of two ladies who at the opening of a picture exhibition were looking at Helen of Troy, painted by the distinguished painter, Lord Frederick Leighton. Lord Leighton was standing by, and one of the ladies said to him, not knowing him, "It is a horrid picture." He replied, "I am sorry for I painted it." "Oh," said the ladies, "you must not mind what we say. We are only saying what everybody else says."

Verily the world do move—the question is, which way? Michael Murphy, evidently an Irishman, but none the worse for that, an athlete coach, has been secured by the University of Pennsylvania. He is to have the title of Professor, the life use of a handsome house and a salary of \$5,000 a year. The average Professor who teaches the out-of-date classics, mathematics, &c., has less than \$2,000. This is a wonderful century.

We read an anecdote which carries a lesson some preachers and many Sunday School teachers need. A city preacher had occupied a country pulpit, and some one asked an old farmer how he liked the sermon. He answered evasively, when the questioner said, "That preacher has made a deeper study of Biblical history and geography than almost any other minister in the country." The farmer answered, "I expected to hear something of the way to heaven, and I only learned the way from Jerusalem to Jericho."

G. K. Chesterton, celebrated as a writer of literary essays, often indulges in satire and veiled humour. This has led to the expression of a doubt whether he has any firm convictions. His reply is, "I should like to state at once, for the benefit of those particular people that to me the only perfect pleasure in life is the pleasure of fighting for what one passionately believes."

Some years ago in Canada we read a book which gave the results of an investigation some English medical experts had been making in regard to the centenarians in Britain. They found these had violated every law of health known among men but one. Some had drunk, some had smoked, some had eaten too much, some had never exercised, &c. But invariably they had been early risers.

We recalled this statement when reading the account of Canon Nicholl, of Streatham in England. He has been rector of the church for 60 years, and is now 95. Asked in regard to himself, he mentioned taking a cold bath every morning, sleeping with his windows open, and that he had always been an early riser.

The *Religious Herald* says that the Trustees of a Southern Baptist College has ordered the treasurer to burn over thirty thousand dollars in old bonds and subscriptions which have never been paid. The *Herald* adds: "The time will come when something will be done with people who subscribe to good causes and never pay their subscriptions. Their bonds may not be burned, but what will become of them?"

At the meeting of the British Medical Association, Dr. McCleary, a physician of prominence, said something which will horrify modern fadists. He was brave enough to insist that education is not everything, and to declare, "There appears to be a tendency to have education on the brain."

This is true of others than the German theologians of whom it was written. Notator said in the *London Freeman*: "These Germans are funny fellows. Their reason for adopting a new doctrine appears to be based, not so much on evidence, as that it is contradictory to the opinion of some one else."

ward for prayer each night. Cardwell is a new town on Cotton Belt R.R., and contains many manufactories."

The First church at Pelzer, S. C. closed a fine meeting with 24 received for baptism and 6 by letter. Bro. A. D. Woodle pastor.

The new meeting house of the saints at Pleasant Grove, Va., has been set apart to the worship of God, Bro. D. W. Key preaching the dedication sermon from Ps. 146:1, "Praise ye the Lord."

Sixty or more were received into the fellowship of the church at Bessemer City, N. C., by baptism and letter, as a result of their meeting.

Greensboro church, Ga., has enjoyed a gracious revival. Seven have been received for membership and others are coming.

The revival spirit at Rutledge, Ga., affected all denominations, 70 were added to the Baptists, 49 of which were by experience and baptism. All business houses were closed at each hour of service.

Lakeview church, Texas, closed their meeting with 23 accessions, 11 by experience and baptism.

Pastor I. M. Crutcher held a meeting at Thurber, Texas, in which 17 united with the church.

The saints at McComb City, Miss., are in a happy frame of mind. 70 accessions to the church, 46 by baptism. Pastor J. H. Lane was assisted in the meeting by Bro. D. W. Basdell.

Pastor Arnold, Sparta, Ga., closed his meeting by baptizing 9 happy converts into the church. More are to follow.

The new meeting house at Cross Timbers, Hunt county, Texas, has been set apart to the worship of God. Pastor Barrett preached the dedication sermon from Luke 19:13, "Occupy till I come."

WHAT ARE "MISSIONS"?

We, the Central Committee, Woman's Mission Societies of Kentucky, believe with all our hearts that the mountain schools of Kentucky, as at present conducted, are mission work, and for this reason alone we have urged upon the societies the importance of providing funds for their support. Our contributions to the Foreign and Home Mission Boards include gifts to schools and hospitals, and under the general title, State Missions, have been comprised sums sent us for "missionary pastors" (which we forwarded to the Board of State Missions), City Missions and Mountain Mission Schools. In some cases we have not received the cash, but only reports from societies of money sent by them for these objects. Since the Home Mission Board undertook the care of Mountain Schools, in this and other States, all funds placed in our hands for this work have been sent through the above Board at Atlanta, Ga.

E. S. BROADUS, For the Central Committee.

MISSISSIPPI BAPTIST STATE CONVENTION.

This body met at Tupelo on the 5th inst. Tupelo is a city of 4,000 inhabitants. The citizens are enterprising and progressive in material development, and they are noted for their high moral and religious character. Pastor R. A. Kimbrough was host, and never have I known hospitality more lavishly dispensed. No messenger or visitor was allowed to go to a hotel, even for one meal. All doors, irrespective of denomination, were thrown wide open. It was my pleasure to enjoy the hospitality of Bro. H. E. High and wife. In company with others I dined with Private John Allen, the chief citizen of Tupelo and that section of Mississippi. His fame for all that is commendable is national. He represented his district in Congress for many years, and finally declined the honor. We call attention to the excellent report of the proceedings of the Convention by Dr. I. P. Trotter, of Hattiesburg, Miss. W. P. HARVEY.

DEAR RECORDER: I send you \$4, and please set my date up for another year. Although I am old (was 85 my last birthday) and my eyes are dim, yet I succeed in reading the Recorder. I have been accustomed to having it in the house since my childhood, being a subscriber myself for many years. I feel I cannot do without so good a paper so long as I can see to read it. May God spare you long to send out so good a paper to the world. Yours fraternally, MRS. MARY HARDESTY, 1023 Vernon Ave., Louisville, Ky.

TEXAS NOTES.

Dr. T. J. Walne died suddenly at his home, Dallas, Texas, July 1st. He expected to preach in the First Baptist church on Sunday, the 2nd inst. He was buried in Dallas July 3rd. A good, faithful and useful man has passed away.

Pastor A. J. Fawcett closed a good meeting in his church, Farmersville, Texas, July 2nd. Eight were baptized, 2 approved for baptism and 2 joined by letter.

Bro. J. A. Mansfield, after a successful pastorate of two years, resigned the care of the Merti church June 18. A. J. FAWCETT.

ORDINATION.

The Lord gave us a very gracious service at our church at Trezevant, Tenn., last first Sunday in the ordination of our much appreciated young brother, Spurgeon Wingo, to the full work of the ministry.

It was our pleasure to have with us by invitation Bren. W. D. Powell, of Milan, and S. C. Hearn, of McKenzie. Bro. W. H. Hughes also, whose membership is with us, was at home, and had a part with us in the ordination. Bro. Powell, who is given to such, delivered a very fine sermon, after which Bro. Hearn led in the examination of the candidate, which was entirely satisfactory both to the church and council. The church then authorizing, we proceeded by prayer, led by Bro. Hughes, and laying on of hands by the presbytery. The charge was then delivered, and a copy of the Bible presented by the writer. The congregation sang "Take my life and let it be consecrated, Lord, to thee," during which the church and council extended to the candidate the right hand of encouragement and fellowship. Benediction by Bro. Wingo. Bro. Wingo enters his life work, which is full of great promise, with many hearts going up in prayer for his success. J. E. SKINNER, Pastor. Murray, Ky., July 3, 1905.

DEAR RECORDER:

Permit me to tell, through the columns of the dear RECORDER, of the pleasant occasion the missionary ladies of the Franklin church participated in on the 26th ult., at the residence of Bro. McGlothlin, celebrating both his and his wife's birthday (her's was on the 24th and his the 26th), and presenting a missionary quilt. Invitations were sent to all the church to come and bring a box of edibles. At 5 o'clock, the appointed time, the beautiful lawn in front of Bro. McGlothlin's home, was filled with a delighted throng of men, women and children, eager to give pleasure to pastor and wife together with each other. Mrs. Maggie Meguiar was chosen to present the quilt, which she did in a few well chosen words, intended to impress her hearers and prove that it was indeed a work of love, after which snowy white linens were spread on the grass and a sumptuous and elegant menu was interspersed and partaken of with much repartee and zest.

Evan Roberts has recovered his health sufficiently to go on with his preaching. He began a meeting at Ucheldra Park. Crowds went to hear him, the number being estimated at 10,000 at each meeting. But they evidently went from curiosity. The hardness was immovable, the preaching had no visible effect. After a week's preaching, in which the hardness remained, while Roberts was preaching on the necessity of realizing the terrible evil of sin, he broke into sobs praying, "O God, bend this people." In a few moments one thousand at least were sobbing loudly and four thousand were praying. There were many converted that night.

MERIDIAN COLLEGE CONSERVATORY.

Attention is called to the advertisement of the Conservatory of Music in connection with the Meridian Female College, Meridian, Miss. This conservatory is said to be the largest in the entire South, having enrolled over four hundred students in the different branches, and having a great master musician graduate of the Royal Conservatory of Leipzig at its head. In connection with this conservatory is the largest private female college in the South. It is considered one of the safest colleges for girls in all the land. The location is healthy, the rates reasonable. See advertisement in this paper. For catalogue write J. W. Beeson, A.M., Meridian, Miss.

The corner stone of the new building of Immanuel church, Louisville, Thos. J. Watts pastor, will be laid Sunday, July 16th. C. H. Jones, D.D., will deliver the address.

DEAFNESS BOOK FREE

HOW TO REGAIN HEARING

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

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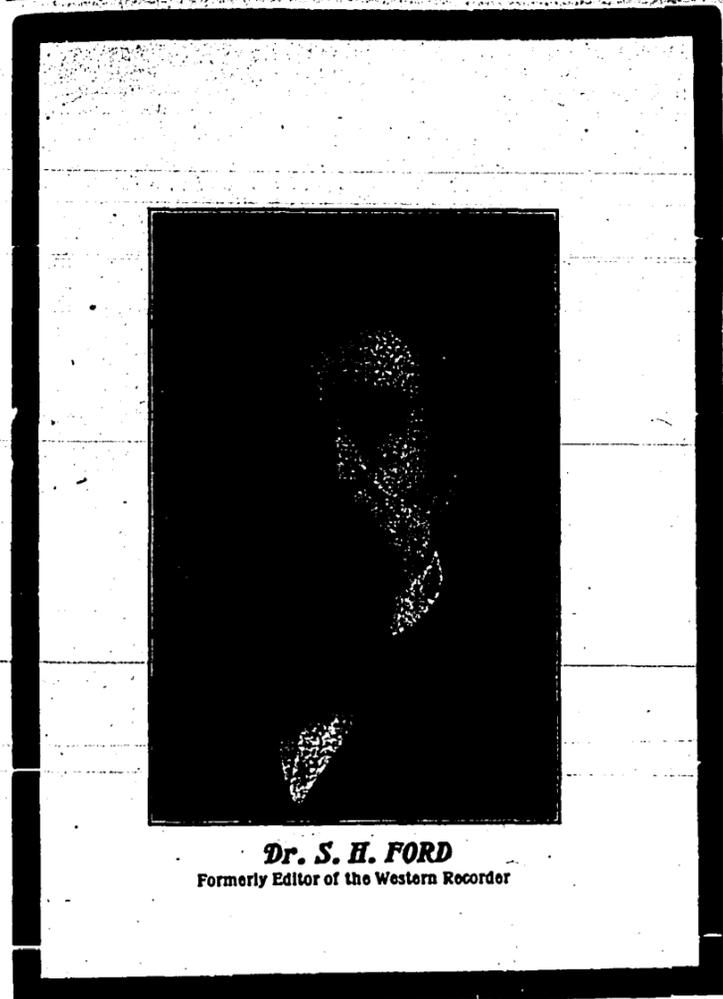
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YOUR CHANCE TO SEE CALIFORNIA

The Southern Pacific will make very low rates to California and the West from Sept. 15 to Oct. 31, 1905. Write to-day for advance information to Chas. S. Fee, P. T. M., Dept. G., Southern Pacific, San Francisco, and ask for illustrated California books; 10 cents each, 3 for 25 cents, 4 for 30 cents, and all different.

Recently several of our most prominent laymen have died, among them Deacon Tom Gill, of Clay Village, a school mate of the writer at Georgetown College. He was a man most highly esteemed by all who knew him. Recently Dr. Drake, of Mt. Sterling, after a long and useful life, was called to rest; and Judge French, of Winchester, after a long illness, died. He was a representative citizen of the highest and noblest type. Deacon Davis, a pillar in Mt. Pleasant Association, also answered the call. Such laymen will be missed, but our loss is their eternal gain. H.



Dr. S. H. FORD Formerly Editor of the Western Recorder

THE STATE.

Pastor Wm. McMillan writes from Catlettsburg: "Will you please state that I have resigned the pastoral care of the church here, to take effect not later than the first of October."

A letter from Blackford, gives us the information that in the local option contest there last week the Pros were victorious by 10 majority. In a letter to this effect, Eld. Cheaney, of Texas, now of Kentucky, is given the credit for the victory.

Pastor B. F. Swindler writes: "Concord Association meets, Sept. 27, 1905, and not Sept. 20, as you have it in your last issue of July 6."

OTHER STATES.

Pastor R. C. Pender writes from Bowie, Texas: "On June 11 I began a meeting here which closed on July 2nd. Pastor J. B. Riddle, of Whitewright, Texas, helped me for nearly two weeks. He is a splendid Gospel preacher of the old school, and the work done by him here will be revealed only in eternity. Bro. W. R. Chandler, state evangelist, was with us for a few days, and did us much good. Several resident preachers, Brethren, James, Haggard and Abernethy, were heart and hand in the work, as well as the organized work in this state. Many conversions resulted, with 42 additions to the church, 31 of them by experience and baptism. I have one of the best churches in the state, the members are working together, and earnestly, and God is blessing us. 'All praise to Him who reigns above.'"

Bro. Edgar L. Morgan writes from Gainesville, Ga.: "At work among the churches of Northeast Georgia, speaking on world-wide missions. Bro. R. D. Hawkins, known to many, is my comrade and pilot in work. Our missionary party will probably set sail for China Sept. 20 from Seattle."

Bro. H. H. Pearce writes from Robert Lee, Texas: "This is to let you know that the first church is having a good meeting. Pastor J. C. Johnson is doing all the preaching. Fifteen accessions so far. The meeting is growing in interest."

Pastor J. W. Hartpence writes from Litchfield, Ohio: "Please change my paper from Edison, O., to Litchfield, O. I have accepted and commenced as pastor July 1st of the church here, thirty miles from Cleveland, but permanent resident population and good outlook for service for the Master. Cheerful and earnest reception."

Bro. M. V. Baird writes: "Eld. R. D. McKinnies, missionary for Black River Association, is in the midst of a glorious meeting at Cardwell, Mo. About 120 accessions up to date, and the interest is still great. From 100 to 150 for-

AMONG THE Churches.

Walnut St.—Bro. Henry D. Allen: The choir of Christian graces; The face of Jesus Christ.

Chestnut St.—Pastor Weaver: Lessons from the rent veil; Blessings resulting from believing God.

East.—Pastor Wilson: Christian fellowship; Christian possessions.

Southgate.—Bro. W. H. Bayles: The Christian in his arena; The story of a Christian.

Third Ave.—Pastor Ransom: Numbering our days; Sowing and reaping. Preached at Orphans' Home in the afternoon.

Clifton.—Pastor Foster: The power of the Word; Consecration service in the evening.

Immanuel.—Pastor Watts: The drawing church; The cure of Naaman.

Oakdale.—Pastor Mohler: The ideal Christian's attitude toward the world; New sin brings new sorrow.

East Mead.—Pastor Greathouse: Contrast between the godly and the ungodly; Bro. Cheaney: Temperance. Two baptized, one received for baptism.

Parkland.—Pastor Taylor: Stewardship; Quest for eternal life. One received for baptism.

Pewee Valley.—Pastor Bennett: The unanswerable question.

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A new church has been constituted at Pleasant Hill, Jack county, Texas. Nine joined by letter and 2 by statement.

Family Circle.

Stories for the Young and Old.

MY GUEST.

The day is fixed that there shall come to me
A strange mysterious guest;
The time I do not know, he keeps the date,
So all I have to do is work and wait,
And keep me at my best,
And do my common duties patiently.

I've often wondered if that day would break
Brighter than other days,
That I might know, or wrapped in some strange gloom,
And if he'd find me waiting in my room,
Or busy with life's ways,
With tired hands, and weary eyes that aye.

But he will come, and find me here or there,
It does not matter when,
For when he comes I know that he will take
In his these very hands of mine that ache
(They will be idle then),
Just folded maybe, with a silent prayer.

Yes, he whom I expect has been called Death,
And once he is my guest,
Nothing disturbs of what has been or is;
I'll leave the world's loud company for his,
As that which seemeth best,
And none may hear the tender words he saith.

As we pass out, my royal guest and I,
As noiseless as he came;
For naught will do but I must go with him,
And leave the house I lived in closed and dim;
It only bears my name,
I've known I should not need it by and by.

And so I sleep and wake, I toil and rest,
Knowing when he shall come,
My Elder Brother will have sent for me,
Bidding him say that they especially
Have need of me at home,
And so I shall go gladly with my guest.

—Selected.

MELVILLE.

BY SALLIE CAMPBELL.

(Continued from last week.)

"I will tell her the whole. Tom deserves it, if she does not."
She told Miss Jolina listened with a countenance that relaxed. When the time for comment came, she almost smiled.

"It was hard to believe that Tom would put off such work on his sister," she said.

Melville's own stern young countenance relaxed. She looked at Miss Jolina Perkins with the first distinct emotion of approval that she had ever experienced toward her. And she even felt a little twinge at her conscience when she realized that it was her first.

"Miss Jolina is glad!" she reflected. "She is glad that Tom should be justified. She did not like to suspect him. Who would ever have dreamed of such a thing!"

Abruptly Miss Jolina began to speak. "My brother was younger than I was. Our parents died early. He loved me better, I think, than he did any of the others, though his heart was warm to all the world. I loved him supremely; I don't know whether I cared for anything else. He was a very unusual lad. Everybody said so. Tom has made me think of him more than any other person ever has."

"Melville looked with wonder at the transfiguring light that grew in the faded eyes and softened the sharp face.

"Arthur used to say," continued Miss Jolina, "that I had a better mind than his. It was not true. But he was slower. I was older. I helped him. I was determined that he should get on. What a future we used to plan for him! By and by, at no wish of mine, it came to be a paragon that filled in the picture. 'You will live in it with me, Jolina,' he would say, 'and be good to me, as you have always been.' Sometimes I would answer, 'Yes, until you bring your bride home and she turns me out.' 'She will never do that. You will like her. We shall both like her. She will be a nice little thing,' Arthur would

say, 'but she won't be you, Jolina. I need not have been jealous of her,' ended Miss Jolina harshly. "Arthur never brought a bride home. He died when he was twenty."

Melville longed to utter words of pity and comfort; but none came.

"Everything else went afterward," said Miss Jolina. "But none of it has mattered much. Every other trouble has been smaller."

She turned away from Melville into the house. In an instant she was back again; her familiar face, from which the unfamiliar look was disappearing, was thrust near to the girl's startled one, as she muttered:

"It would have hurt me for Tom to have failed toward his sister. He is like Arthur. Sometimes he is very like him."

She went now finally. Melville followed her.

"I must tell her something," Melville urged upon herself, impatient of her own silence. "I do sympathize, but I don't know how to say it."

Aloud she began, "I am sorry, Miss Jolina." Then she paused helplessly. "And," she added, the thought coming with a thought of her grandmother that flashed through her mind, "and God is."

She could find nothing more, though she waited an uneasy moment in hope of it.

"How stupid I am!" she scolded, on her way to the carriage. "So blunt and—obvious. Miss Jolina goes to church every Sunday."

Melville was very quiet for the remainder of the journey, while the boys chatted together or refrained from chatting according to the humor.

They were just departing, with a bag of cookies and another of apples, when Melville was overtaken with a fancy.

"I misjudged Miss Jolina. Perhaps even Mrs. Bowles may be misjudged. It is possible that she cares for something else than loaves and fishes."

A single, deep hearted, cardinal rose was blooming on a bush by the gate. Melville broke it off carefully with a long stem and handed it to Billy.

"Take it to your mother, please," she said. "If she is not feeling well, it will be something bright for her to look at."

She did not understand Billy's odd change of expression or the wave of color that rose under the freckles of his commonplace boyish face. She thought of it later more than once.

The next evening after supper when she went out into the shed, the latch of the door lifted and Billy Bowles stood in the moonlight.

"Probably," thought Melville, "his mother has sent him to change the rose for corn meal."

"I've got to ask somebody something," Billy began without delay. "I didn't know who it would be. But it had to be somebody. So—I thought I'd ask you."

He looked straight into her eyes with frowning intenceness.

"Most likely you'll laugh at it," he said defiantly. "I'm expecting you to do that. It would sound funny to anybody, I suppose."

"What is he getting at?" questioned Melville. "It can't be a domestic loan, or he would arrive, as he has often done before, without preliminaries or shame."

"Just the same," continued Billy. "I won't give up for fear of amusing folks. I stepped over tonight to talk to you, because—"

"For the first time he hesitated. His glance fell and he shifted in his place as he stood. "Nobody," he ended briefly, "ever gave a flower before in our family but you."

Melville sat down on the kitchen steps and pointed to a seat beside her.

"Tell me," she said. "Let us talk." Talk they did for a good hour and more. When at last Billy went away, Melville was full of excitement.

"I must think it all over. But I am sure that I could help him. It is so very interesting. Fancy a Bowles with ambitions,—high ones! It is really dramatic, unless," with a touch of doubt, "it is melodramatic."

But she remembered the determination in Billy's eyes and in his voice. She shook her head and the doubt passed.

When Billy had gone home and all the house was quiet, Melville lay awake, planning great things in the moonlight.

"If he should be President of the United States some day and I had helped it, it would be very gratifying. Or if," was the last thought of all, "he should go out as a missionary to China, it would be much more gratifying."

The next day was Sunday. With Miss Jolina and Miss Bowles both to distract her, Melville found it difficult to keep her attention fixed on the sermon. Her glance strayed often to the seat under the gallery where Miss Jolina's severe outline was discernible in the shadow of a pillar.

"Would it be possible," she speculated, "to interest her in something outside of her own immediate, dreary self? If she would get an object like Billy Bowles, it might be her salvation."

There was perhaps a touch of complacency in Melville as she broached the idea. But it was quickly swallowed up in protest against a second that followed on its heels.

"Ah, no! Billy is mine!—my own! Besides Miss Jolina wouldn't have him. And Billy wouldn't have her!"

She turned her mind hastily to the sermon, in time to hear the good old pastor quote, "Be ye kindly affectioned one to another in brotherly love; in honor preferring one another."

And that night her last thought as she lay awake in the moonlight, was, "If anyone wishes to be kindly affectioned to Miss Jolina Perkins, let them give her a job. I am afraid I must prefer her in the honor of starting Billy Bowles to China. There are Bowleses many. Maybe one of the girls would let me teach her how to wash dishes. And I will try to keep on being acquainted with Billy."

Miss Jolina listened stonily while Melville unfolded her suggestion in regard to Billy.

"Are you too busy to give this boy instruction yourself?" she asked dryly at the first pause.

Melville was tempted to "say some little nothing and walk out." But she thought better of it.

"Oh no, I am not too busy!" she answered. "I should love to teach him. But—"

Too late she saw the astonishment in Miss Jolina's eyes and realized that her speech was not happy.

"Dear me!" she groaned. "I was never meant for the diplomatic service! What am I going to do now, I wonder!"

What she did was to confide to Miss Jolina, as she had never confided to her grandmother or Tom, the story of her aspirations.

"It worries me to idle along and put a pint of living into a quart of living-time, so to speak. It can't be meant. Providence choose my circumstances, and therefore this must be the place for me to find things to do with my might."

Melville was forgetting Miss Jolina. She was thinking aloud.

"My neighbors must need me. Tom is my neighbor, and Billy Bowles is."

"And I am," said Miss Jolina. There was an instant's silence. Then Melville spoke out boldly,

"Yes, you are, Miss Jolina. I offered you Billy because I am trying to be neighborly all round, not because I was putting him off on you. I consider him a chance. But—"

"Thank you," interrupted Miss Jolina. "I will teach him."

"I don't know," debated Melville, as she walked home, "whether her thanks were intended for crushing sarcasm or came from her heart. I can't get over the idea yet that it is a queer place for them to come from."

At that moment Miss Jolina was murmuring to herself, "She said that God was sorry for me. Is he? He knows that all my hopes for Arthur were worldly, that I gave up with bitter resentment. He knows that I was jealous of his love to Him. Has he pitied me through the lonely years, in spite of all? Will he let me help this other boy better than I did the dead boy who was the heart of my heart, in God's place?"

Billy Bowles was dismayed when he learned that Miss Jolina Perkins was to be his tutor. It was proof of his purpose when finding that "it was her or nothing," he yielded to the inevitable—on trial. At the end of a week he reported to Melville:

"She's a grand teacher! She's grand! She's better than any of them that's ever been at our schoolhouse, by a long ways. I kind of hoped you'd be my teacher. But I guess," said Billy, frankly, "Miss Perkins is better than you."

"It is plain," concluded Melville, after this expression of opinion, "that dishwashing is my field of instruction."

But no Bowles desired to be a pupil in the art. One was willing to learn how to make paper lamp shades, however.

"Very well," said Melville. "Let us take the longest way round then by all means. It may turn out to be the shortest way to make a housewife of Florida Bowles—especially if there isn't any other."

A year passed. Tom said to Melville, "Something has happened! Dick Griswold has been invited to spend a fortnight this summer in the woods with the professor that we went to hear that time—and to bring me along!"

"How nice!" said Melville.

"Nice! Why, my dear girl, he is the biggest man in his branch in the country!"

"But his branch is creepy things."

"Oh, Well!" argued Tom conclusively. "And do you realize if I hadn't gone with Dick, he would have been asked without me? I never have felt quite easy as to what Sir Galahad would have thought about me in the pig transaction. But he would have thought highly of you."

"Not he! I was outside of my sphere; maidens ought to ride on pillion. Don't you disturb yourself. The day when that little pig went to market was the day when this little pig got under the barn door, to speak autobiographically. Tommy, don't you notice what a busy person I am getting to be?"

"Do I! Does Miss Jolina ever talk to me, or grandmother, or the Bowles family, jointly and severally? Do I ever talk to them?"

"Really," said Melville, "it rushes me tremendously to get all my living done!"

—Interior.

EARNING MONEY FOR MOTHER.

BY LOUISE W. DANIELSON.

"Mother, Mary wants some money to pay the paper boy," said little Katherine, as she ran into her mother's room one morning.

Mrs. Walker opened her purse. "I haven't a cent of change," she said. "Tell him he'll have to wait till next week."

Katherine walked slowly down stairs with a sober face. Poor mother, not to have a single cent! She would give her some from her bank. But the bank was empty. Though she shook it hard, there was not a sound. At last a bright thought struck her. She would earn some. One day when nurse took her down town, she saw a little girl, no older than she, selling flowers on a corner. There were lovely roses in the garden.

Nurse was busy with the baby; mother was upstairs; Mary in the kitchen. She slipped out and began to pick the roses. The sharp thorns hurt her fingers, but she managed to pick a handful. Now where should she stand? She walked a long way up the street before she found a corner that suited her.

Soon two ladies came by.

"Buy my flowers," she called, as she had heard the little flower-girl do.

"Why, what a pretty little girl," said one of the ladies.

"And she is very well dressed, though her skirt is torn and dirty."

Katherine looked down. Her dress had caught in the thorns and was not very clean.

"How much are they, dear?"

"Five cents."

The lady gave her a bright nickel, and went on.

She stood on the corner until she was very tired, but sold only one more. At last she started for home and met nurse, who caught Katherine by the arm and hurried her home, scolding her all the way.

"Where in the world have you been? and just look at your dress, clean this morning! I've hunted everywhere for you and was dreadfully frightened, but I don't tell your mother."

As they were just going into the nursery, they met mother.

"Why, what is the matter, Katherine?"

The little girl burst into tears. "You know you said you hadn't any money," she sobbed out, "so I thought I'd earn you some, and I sold flowers on the corner like the little girl I saw down town, but I made only ten cents. Here it is."

"Why, my dear, mother didn't mean that she had no money, but that she had only bills. You were very thoughtful to try and help mother, but next time ask nurse or mother before you do such a thing. Now give me a kiss and let nurse put on a clean dress."

If you should look in the top drawer of Mrs. Walker's desk, you would find a little jewel-box, and in it, on a piece of pink cotton, are two five-cent pieces, which she keeps as a great treasure, because they were earned for her by the loving hand of her little girl.—Exchange.

SERVICE AND AUTHORITY.

One one occasion during my very young manhood, I had occasion to ask the governor of one of the far Western states for his help in a matter of great interest to me. He gave me his assistance at the cost of a large outlay of time and attention, and in a spirit of once so gracious and so sympathetic as to win my life-long gratitude. When the matter was finally concluded, I expressed my regret that I had caused him so much trouble. I have always remembered his reply: "My boy (he was a venerable man), when I accepted the office of governor, I agreed to be the most helpful man in the state; and that is what I am here for." Service and authority belong together.—L. A. Banks.

Painkiller

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Summer tourist Excursion rates are also available to the many Summer Resorts in the different sections of the United States and Canada.

Little Ones.

A TRUE STORY OF A PARROT

I have often heard my mother tell of a pet parrot that her step-mother owned. Grandma had no children so she petted her bird and her negroes. Polly was the bird's name and she would say, "Polly wants a cracker," just as plain as any one. She told on the negro woman for stealing the cracklings which grandma had put away to make soap. You know in those days people made lye soap; they could not buy soap like we do and it required a great deal of labor too.

It made the women very angry with the bird, for they liked the cracklings to make bread with, so one of them threw scalding water on Polly, which caused all the feathers to come off the head. Grandma tried every way to find out who did it, but for once, Polly was very shy and would not talk. But one day a strange gentleman was there and he had a bald head. After he had been there for some time Polly perched herself on the back of his chair and screamed out. "Ha! ha! ha! so you have been telling on the negroes." You can imagine what a laugh it caused. Then grandma knew that they had tried to kill her bird.

Grandpa wore white felt hats and it was Polly's delight to whet her bill on them. Sometimes he would start to put his hat on and would discover it had no brim. Polly had cut it off as well as if you had done it with a knife.

One day grandpa told the head man to drive the stock to water as all the wells at the barn were dry. When they would get the stock nearly to the avenue gate, some one would scream. "Sick him, sick him," and of course every dog would come and the stock would run back to the barn. They looked in every direction to find out who could be so mean, but could see no one, so after several attempts they had almost given up in despair, some one spied Polly sitting on the gate post. There was one of the women for whom she had a special dislike. Her name was Charlotte. But she liked one woman and would kiss her when she saw her, so one day Charlotte begged her to kiss her, and he put up her bill as though she would, but instead of kissing her she caught Charlotte's thick lips between her bill and with all the coaxing and scolding grand-

Ex-Chancery Clerk Cured of Cancer—Six Others Cured Also—Strong Endorsement For the Combination Oil Cure.

Williamsburg, Miss., June 8, 1904. Dr. D. M. Eye Co., Indianapolis, Ind. My Dear Sirs—Thanks to you and your most wonderful treatment, I have been cured for more than 18 months, and have recommended your treatment to six others, who had cancers of from one to ten years' standing, and all are cured and are today praising the name of Dr. D. M. Eye and his wonderful medicine. Oh, that the afflicted everywhere would try it and be convinced. I would just love to travel and tell it to every one who has cancer, were I able to do so, of my own accord, to tell them what you have done for me and others of our country. I am hardly not satisfied when so many good people believe. Do you know, so many people look upon your advertisements as one of the many snark nostrums that are about over the land, and will not try it for fear of being duped? I can tell you that I have been cured from all who have been cured here. I was the Old Chancery Clerk of this county at the time I took your treatment. In any way I can serve you, my benefactors, command me. Yours truly,

R. NORWOOD, Ex-Chancery Clerk. All forms of cancer and tumor cured by soothing, balmy oil, which soothes and ministers to the cure. Write for free book to the Home Office, Dr. D. M. Eye Co., Drawer 508, Indianapolis, Ind.

ma could not make her let go her hold till she had a piece of the woman's lip.

She disappeared one day and was never again seen, but grandma always accused grandpa of killing her, as he often threatened to do so when she would spoil a new hat for him, or ruin the door or window facing. The old house still stands, but you can see where Polly picked the windows.

ALICE OR HILDAH, WHICH?

"I chose them myself, Hildah. And they're fine. Fine enough for the daughters of a millionaire!"

"That's the very reason why I don't like them, Alice. Papa works hard. He can't buy us things like these. And it's only while we're here, visiting Aunt Edith, that we can wear such finery."

"Well, if Aunt Edith is willing to buy it for us, what's the use of worrying? Go ahead! Take all you can get. That's my motto."

Hildah leaned one knee in a chair and looked at the showy hats upon the bed. "Of course, you will do as you please, Alice. But, if you don't mind, I'll ask Aunt Edith to exchange mine. I haven't a gown that will go with it. And I can't let her buy everything for me. One fine thing calls for ten more. Grandmamma used to say that, and it's very true. I never thought of it so much until since we've been here."

"Do what you like; but I'm here for all I can get. What's Aunt Edith going to do with all her money? She might as well spend some of it on us. It's easy to see that you don't care for nice things. Now, I do."

"I like pretty clothes, too. But I would rather spend some of the money in other ways—though I can't tell her so."

"Then take it any way you can get it. Go ahead! Little goosie-girl!"

"It might spoil me to go back. We are here for only a month, Alice."

"Make the most of the month, I say!" was Alice's prompt reply. During the days that followed, Mrs. Wyndham studied her little nieces well. Near the end of their visit, she wrote to her sister; and this was a part of what she said about them in the letter:

"Of the two, I love Hildah the more. She is gentle, sweet; has no vanity, and would be a great comfort to me. Mr. Wyndham, who is very nervous sometimes, on account of his severe study, loves her also. She is a great source of enjoyment to him. We would like to take her with us to Florence, for the winter."

"We are not asking you to give her to us—though nothing would make us happier—and even if we were, her little heart is too loyal to be won away from you. But you have other children. It would bring happiness into our lonely lives, could dear little Hildah be loaned to us for a part of the time?"

To this plain, simple letter, the mother and father gave a pleased consent. When the little girls knew of the matter, Alice said:

"I don't see why Aunt Edith chose you. You're not a bit the kind of girl to be with rich people. You don't care half enough about having handsome things. I don't understand it."

"Neither do I, dear. Not a bit. You are the one who should go. Not poor little simple I. There must be some mistake. I'll go and see if there isn't."

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Nashville, Tenn.

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And she did. But Aunt Edith said: "No, dear; Mr. Wyndham and I want you because you are a sweet, natural little girl. Nothing seems to spoil you. And while we love Alice, too, we want to have you near us. You do not tire us. And you are a rest to your uncle. There! is it settled? If so, kiss me dear!"—Epworth Herald.

DO DOGS TALK?

Stray and Jack were very near neighbors and fast friends; they often took long walks together, going off for miles and calling at every house.

Stray was a medium size Newfoundland, with good, mild, honest eyes, and a fine glossy black coat, while Jack was a small-sized terrier.

Not long ago a family came into the neighborhood, bringing with them two bulldogs, about the size of Jack. One day Jack thought he would make a friendly call on the new neighbors, but he was not well received; they soon got into a quarrel, Jack was badly bitten and came home crying piteously. Stray heard him cry, and came to see what was the trouble. He licked Jack's wounded shoulder and tried all he could to comfort him; then he went and found the right dog (passing the other); he put his nose down close to his, and seemed to say something that made his hair stand up straight on his back, and then gave him a good shaking, and sent him home howling. Stray then came trotting back to tell Jack, and if a dog ever laughed, Stray did, while telling Jack how nicely he had punished his assailant. — Our Four-footed Friends.

"Were we to write the mercies of God our libraries would not hold the records. Were we to write our gratitude to him a very small diary would suffice."

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DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

AUGUST.

- Simpson, Shady Grove, 1.
 Blackford, Chestnut Grove, 2.
 Bracken, Flemingsburg, 2.
 Bethel, Pembroke, 8.
 Daviess County, South Hampton, 8.
 Liberty, Edmonton, 9.
 Logan Co., New Friendship, 15.
 South Kentucky, Middleburg, 15.
 Shelby Co., Waddy, 17.
 Green River, Caney Creek, 19.
 Gasper River, Sandy Creek, 22.
 South District Burgin, 22.
 Barren River, Freedom, 23.
 Campbell Co., Wilmington, 23.
 Franklin, Frankfort, 23.
 Ohio River, Blooming Grove church, 23.
 Ohio Co., Pleasant Grove, 29.
 Tates Creek, Scaffold Cane, 29.
 Union, Willow Creek, 29.
 East Concord, Wassiotia, 29.
 Breckinridge, Cloverport, 30.
 Ten Mile, Clark's Creek, 30.
 Baptist, Glen's Creek, 31.
 Upper Cumberland, Middleton church, 31.

SEPTEMBER.

- Cumberland River, Pleasant Point church, 2.
 Central, Bethlehem ch. 5.
 Long Run, Pleasant Grove, 5.
 Rockcastle, Mt. Pisgah, 5.
 Bay's Fork, New Mt. Gilead, 6.
 Elkhorn, Mt. Pleasant, 6.
 Greepup, Summit ch., 6.
 Lynn, Millerstown, 6.
 Owen, Zion Hill, 6.
 S. Cumberland River, 2nd Union ch. 6.
 Booneville, Corinth, 8.
 Stockton's Valley, Cedar Grove, 9.
 Boone's Creek, Providence, 12.
 Crittenden, Pleasant Green, 13.
 Nelson, Cox's Creek, 13.
 Russell's Creek, 13.
 Sulphur Fork, Ballardville, 13.
 Warren, Jackson's Grove, 13.
 Irvine, Wind Cave, 15.
 Lynn Camp, Middle Fork, 15.
 2nd N. Concord, Salem, 15.
 Concord, Dallasburg, 27.
 East Lynn, Mt. Roberts, 20.
 Landmark, Drowning Creek, 20.
 Salem, West Point, 20.
 Freedom, Hopewell, 22.
 Goose Creek, Union ch. 22.
 South Union, Wolf Creek, 22.
 Three Forks, Bush Branch, 22.
 Edmonson, Holly Springs, 27.
 Goshen, Little Clifty, 27.
 Severns Valley, Sonora, 27.

OCTOBER.

- East Union, Pleasant View, 3.
 Pulaski Co., Burnside, 3.
 White's Run, English, 3.
 Little Bethel, Concord ch., 4.
 Little River, Cerulean Springs, 4.
 North Bend, Third church, Covington, 4.
 West Kentucky, Liberty, 4.
 Wayne Co., Monticello, 4.
 Enterprise, Fed's Creek, 6.
 Laurel River, Oak Grove, 6.
 South Concord, Taylor Grove, 6.
 West Union, Blandville, 11.
 North Concord, Swan Pond, 12.
 Clover Bottom, Clover Bottom, 13.
 Mount Zion, Corbin, 13.
 Ohio Valley, Audubon, 17.
 Blood River, Gilbertsville, 18.
 Graves Co., Chapel Hill, 25.
 Greenville, ———?

If corrections are necessary, please write to the papers.

J. K. NUNNELLEY,
 Statistical Sec.
 Georgetown, Ky.

THE TRAINING OF OUR BAPTIST YOUNG PEOPLE.

As the older and the younger in our great human family are placed together by the Creator, does it seem unnatural that the younger should be trained by the older? Believe as we may in regard to the matter, the fact remains that parents and guardians, or their substitutes, do train the young of every generation. Clear as sunshine is this fact. Down in the humblest hovel, in the primary school, in the shop, in the foundry, in the factory—everywhere, the older are in close association with the less informed for their training and instruction. Even that miracle of success, the "genius," has to serve his time under instructors. From the hand of his assiduous trainer the diploma is received, and then the disciples may press forward to heights far beyond any his preceptor attained, but the shining success has for its foundation that faithful early training. Go through all the walks of life and mark the prominence of the same principle.

Has it any place in the training of young Christians—of Baptist young people? If not, it must be either that young disciples of Christ need no training, or that their elders cannot give it.

Just so long as babes need nursing and training, that long will babes in Christ need spiritual discipline. And it may be added here for the sake of condensation as well as for truth's sake, that children left to themselves are as likely to get the most useful training as are young church members when separated from close association with Christians of more experience. Kept closely with wise and pious parents, and trained with them in all suitable Christian work, our young members reach the best results in our Master's service. Let it never be lost sight of that the Christian family at work is the best thing for both state and church.

Many young professors of faith in Christ, it may be said, have neither Christian parents nor near relations as associates, but such can find suitable families to co-operate with.

Nobody in this dangerous world where Satan's seat is, needs the aid of experience and guardianship more than the young disciple of Jesus does. Of his own class it cannot be had but in very limited supply; and even when he goes to the Bible for it, still the need of that wisdom which older saints have attained to is requisite. Perhaps some Baptist parents look on the modern Sunday School as a machine to do their home work for them, so far as the religious training of their children is concerned. Quite a convenience, truly! but the misfortune is that what the parent takes no interest in the children will soon neglect, and in the end despise. Remember, ye parents of our fold, that God is not mocked, and empty forms presented before him are mockery.

Surely if there is anything on this earth that is beautiful as light and more precious than gems, it is the Christian household trained and in training for the service of God. Tell your own conscience, my reader, whether you belong to such a family.

Roebud, Ark. W. M. D.

MISSISSIPPI BAPTIST STATE CONVENTION.

Promptly at 10 o'clock Wednesday morning, July 5, the above Convention was called to order in the First Baptist church, Tupelo, Miss. The house was full from the start. The *esprit de corps* was admirable. It helped to make this Convention one of the most charming of our religious gatherings.

The devotional exercises were led by Bro. W. A. McComb—a season of worship and spiritual uplift.

The committee on enrollment, with Bro. S. E. Tull, chairman, did its work in a most expeditious manner, saving a great deal of time to the Convention,—precious time. The associations of the state would do well to enroll messengers in somewhat the same manner.

The former officers of the Convention were elected without exception.—H. F. Sproles, President; W. T. Lowrey and A. E. Jennings, Vice Presidents; John P. Heneby, Recording Secretary; W. P. Price, Corresponding Secretary; S. G. Cooper, Statistical Secretary; J. P. Brown, Treasurer.

Visiting brethren were invited to seats: W. P. Harvey, representing the *Western Recorder*; A. U. Boone, Memphis, Tenn.; H. E. Cleaton, the Baptist Argus; Luther Little, Galveston, Texas, and Prof. W. E. Farar, Bethel College, Russellville, Ky.

A pleasing feature of the morning session were the words of welcome by the pastor, Rev. R. A. Kimbrough and "Private John Alen" and the response by State Senator Dunn.

Bro. W. A. Roper led the devotions in the afternoon—a spiritual and helpful beginning.

A word of greeting was received from our beloved Secretary, Bro. Rowe, who is on his way to attend the Baptist World's Congress at the expense of the Baptists of the State. The Corresponding Secretary was instructed to respond to this telegram.

President B. G. Lowrey presented a report on Temperance and made a ringing speech upon it. Three-fourths of the inmates of the penitentiary in Kansas are from the 25 counties bordering on other states, while only one-fourth of the inmates come from the 80 inland counties. 31 counties had no inmates in the penitentiaries, and 32 counties had no term of the criminal court because they did not have enough business. These are some important facts from prohibition Kansas. A good many brethren spoke on the subject.

The Convention enthusiastically adopted a resolution endorsing the action of the News-Scimitar of Memphis, in attacking the whisky business, and in advocating observance of the Sunday law, etc.

The Convention sermon was preached by Rev. J. E. Thigpen, of Magnolia. The house was packed to its utmost with a worshipful congregation. The preacher's sermon was characteristic of the man—sound, earnest, spiritual, practical.

Thursday Morning.

One-half hour's worship. Bro. M. K. Thornton, of Starkville, leader. The meetings are uniformly spiritual. Bro. Venable offered a resolution looking to purchasing our State paper, *The Baptist*. The resolution was

referred to a special committee to report later.

An encouraging report was made on the Orphanage by Bro. A. E. Jennings and J. L. Low. Bro. Jennings stated that the Orphanage opened up to him a line of Christian usefulness, and marvelously developed the liberality of the Water Valley church. There are 105 orphans in the Home. A hat collection was taken amounting to \$93.16.

Next came the report on Christian Education. Mississippi College is prospering as never before. There were enrolled last year 376 students, nearly 50 more than ever before. The endowment is near \$100,000. The question of making Mississippi College a co-educational institution was not presented to the Convention, as expected. We are not sufficiently united on the subject. President Lowrey was appointed by the Board of Trustees to take the field and collect \$75,000 for the erection of additional buildings. The Jennings family have given \$20,000 for a memorial building, and the General Education Board has promised \$25,000 on condition that the above \$75,000 is secured. We are enthusiastic for Mississippi College. Bro. Lowrey's address held the wrapt attention of the Convention.

The Woman's Work was well represented by Bro. W. J. Mahoney, chairman of the committee. An effort to separate the males and females in the report of the churches to the associations signally failed.

We are asked to give \$18,000 for Home Missions this next year. This will be 100 per cent advance. This will be only 17 cents for each Baptist in the state. Stirring speeches were made on this subject by Bren. Cochran, Solomon, Alexander, Harvey, McComb, A. J. Barton, field secretary of the Home Mission Board, made the closing address, speaking on the Negro Problem.

The Thursday night session was devoted to Foreign Missions. The house was full to its utmost capacity. Mississippi has advanced in Foreign Mission contributions, for the past two or three years, probably more than any other state. The report asks the state to give \$27,000 for this year. This is certainly asking for much. The able pastor of the Clinton church, P. I. Lipsey, read the report. Several helpful addresses were made, commencing with Bro. Lipsey and followed by Bren. Ball and Stone. The closing address was by our assistant corresponding secretary of the Foreign Mission Board, Bro. E. E. Bomar.

The paper question was referred to the State Mission Board.

The house was filled Friday morning. One-half hour was given to worship. Mississippi Baptists commence each session in the best possible way.

Bro. J. L. Johnson, Jr., read the report on Sunday Schools and Young People's work. Addresses were delivered by Bren. Johnson and I. J. Van Ness, editorial secretary of our Sunday School Board.

Bro. W. J. McGlothlin, who has charge of the chair of Church History in our Seminary, appeared before the Convention for the first time. His was one of the most stimulating addresses delivered. The state gave \$384.75 for the Students' Fund of the Seminary last year, while \$470 was paid to support Mississippi students. Some \$1,175 was forthwith

subscribed to the Students' Fund—twice as much as the state has given in years. It was done with an enthusiasm it was a pleasure to see.

Bro. Vernon Rowe, in the absence of his father, read the report of the State Mission Board. For all purposes the collection was \$99,240.89, as against \$76,874.73 last year, an advance of \$22,366.16. This is a most encouraging showing. Bro. W. P. Pierce stirred the audience by criticizing the churches for not giving more for State Missions than for Foreign or Home Missions. The last session of the body was opened with one-half hour devoted to prayer and song, and the reading of God's word, Bro. Beasley being the leader. The audience was perceptibly smaller.

The subject of State Missions was again taken up and discussed by the writer, Brethren Wesson, W. J. Derrick, O. F. Gregory, and J. S. Berry, and passed.

Two daughters of Bro. C. Z. Taylor, of Bahia, Brazil, and a daughter of Bro. Willson, of Cuba, and a son of Bro. Lumley of Africa, were introduced to the body. They are in school at Blue Mountain.

Bro. M. J. Johnston read the report on publications. *The Baptist* was most cordially endorsed and the people were urged to support it. It ought to be commended from our pulpits repeatedly. Our College, our State Mission Board, and our preachers can not get along without it. Bro. Bailey, our editor, made a sweet, spirited address with regard to *The Baptist*. "Upon the *Baptist* has depended the prosperity of the Orphanage College, and all our other institutions." Brethren W. P. Harvey, Potter, Jennings, E. E. Folk, and others also spoke on the subject. It appears that \$9,000.00 and more are due on subscriptions to *The Baptist*. Many pastors agreed to collect money from delinquent subscribers in an effort to gather in these subscriptions.

The subject of Sustentation was presented by Bro. I. H. Anding. We have no systematic plans for collections for this purpose. The hospitality of the church and community was truly royal. The pastor, Rev. R. A. Kimbrough, is loved the more because of his kindness to all.

A resolution was offered by Rev. W. J. Derrick looking to conciliating brethren who became aggrieved by something done by the Convention at Grenada, Miss., some years ago. A more striking evidence of the spirituality of this body has not been seen than that manifested in the discussion of this subject. The Lord was evidently present. The scene was touching when the resolution was passed.

Brethren G. S. Cooper, Bailey, Yarbrough and M. K. Thornton made touching references to our blessed dead—J. L. Pelligrew, Z. T. Leavell and J. T. Freeman.

The moderator was directed to appoint the chairman of the standing committees to report at the next session of this body. The closing exercises were in charge of Bro. R. A. Cooper.

Thus closed one of the most profitable, spiritual and harmonious meetings of Mississippi Baptists. We are to meet next year with the Baptist churches of Vicksburg. The date at present is July 4, subject to change if the officers of the Convention deem it best.

I. P. T.

NOTES FROM MISSISSIPPI.

The union meeting in Meridian, whatever it may have been in the way of attending crowds, fine singing, attractive preaching, money gathering and social amenities, was not, as a religious function, anything like a blooming success. One writer reported it to be "the greatest meeting ever held in Meridian." That could hardly be made to appear if an Ajax had measured it with an elastic tape line. Another sent it out that there were "300 conversions," to verify which no process has yet been invented. The meeting seems to have failed very largely to reach the churchless masses. Church members were there *en masse* and failed not to indicate it when invited to "stand up," thereby leaving only a small per cent of confessedly unconverted to respond to any appeal as interested persons. It was really painful, however, to observe that not a few of this latter—a large majority in fact—remained impassive to the appeals addressed to them. If there were 300 names taken and reported as converted, it was pretty clear that there was a great leakage somewhere, as it appeared at the last night of the meeting, and in response to repeated and earnest invitations of the preacher to those "converts" to be present and receive his parting counsels and advice, that little more than 50 showed up, and only half that number "stood up" in pledges to become members of churches. It is also a fact that not more than a score have actually joined any or all of the local congregations, and a further fact is quite as patent, that a large per cent of those whose names were taken, claimed that they "misunderstood the proposition." It is the opinion of many that a good work was done in the way of correcting some mistakes as to what true religion really is; also breaking some good people loose from certain evils of worldly conformity and toning up and strengthening the piety of not a few. I am not sure, however, but that our Baptist people "lost out" in the association, doctrinally, about all that was gained in the ethical sense. The logical conclusion of the preaching was that there are no such things as churches, but only the church, and all sects, denominations or societies of whatever nomenclature, were that church, and in all respects one as good as any other. I do not think it was a "union meeting" so far as the Baptists were concerned, that is, organically so, or in any sense by previous agreement, though I think most of the Baptist pastors attended and took more or less active interest and many of their people made interested members of the congregations and were found among the workers. On this account it could not be said of them that the meeting was in any sense a failure for the lack of their cooperation. The mention of some of the main characteristics of the meeting may help to account for the lack of a larger success.

1. There was a noticeable, even an oppressive, paucity of prayer. Those of us who have always believed that conversion and salvation are God's work through the Holy Spirit, and He being with God's people works with them, and that this working is in answer to prayer, could but remark and feel the depression caused by the absence of this all-important fac-

tor in any attempt at revival work.

2. While the preaching was fairly good to awaken and instruct the methods used to develop any interest that may have been awakened seemed to be for the most part inutilitarian and ineffective. There seemed to be very little effort to persuade men to "flee from the wrath to come," or real insistence on immediate action in becoming Christians. In a word, there was, as a rule, a sermon more or less to the point, an invitation to all church members to stand up and bow their heads in prayer, a further invitation to sinners to stand up to pray and be prayed for, a short prayer by the preacher especially for them, and then another invitation to the same parties to stand up and "confess" by saying, "I do," in response to the preacher's appeal to them to "accept Christ" as their Saviour, and that was the extent of it. The preacher insisted that the conditions of salvation were "belief in the heart and confession with the mouth," and seemed to put more emphasis on the "confession" than the "belief."

The machine-like methods by which things were run, the businesslike air of the principal conductors and their helpers and the constant and ingenious recrudescence of the "filthy lucre" element, along with apparently special efforts to remove all differences, whether sectional, social or religious, and a constant bid for popularity, made up a case of circumstance that left the devotional element small and real heavenly fellowship and helpfulness meager. It may be a proper thing to say that financially the meeting was no doubt a glad success. There were more or less of visitors, and they brought trade to our merchants, hotels, boarding houses and street railways. Also more or less relatives and guests from abroad and that touched up the fruiterers, grocers and market men, but perhaps above all the preacher and his associate fared the best. They were with us within a fraction of three weeks, and left us \$1,000 gainers directly, to say nothing of special gifts, profits on books, &c., &c.; and then—but enough, let us not speculate farther. If this is "modern evangelism," then it seems to be too Godless, spiritless and religionless to suit any but a commercialized people.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Edmonson Association, to be held at Brownsville, July 29, 1905:

Saturday, 9 a. m.—Song service and devotional exercises conducted by J. P. Brooks.

Why do you preach? When will you quit? M. W. Meridith, J. W. Webb.

Why so many denominations all claiming to be the church of Christ?—J. P. Brooks, P. Rountree.

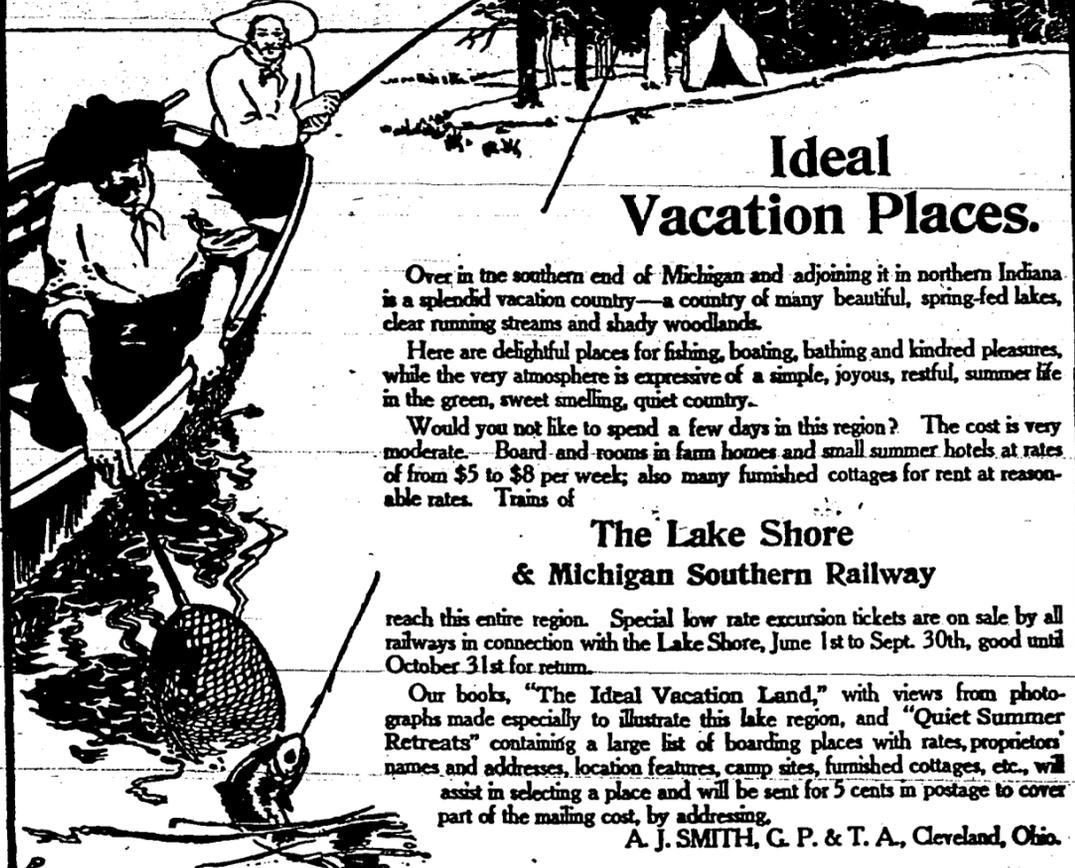
Can a Christian sin against God? If so, can he receive pardon?—J. L. Smith, J. T. Parsley.

Should we pray for rain?—C. W. Lindsey, J. R. Davis.

Explain James 5:14, 15.—C. A. Alexander, J. A. Roof.

How can we cleanse our elections?—J. C. Dorsey, L. P. Edwards.

S. T. GREEN,
WILLIS MERRATT,
MITCHELL VINCENT,
Committee.



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Vacation Places.**

Over in the southern end of Michigan and adjoining it in northern Indiana is a splendid vacation country—a country of many beautiful, spring-fed lakes, clear running streams and shady woodlands.

Here are delightful places for fishing, boating, bathing and kindred pleasures, while the very atmosphere is expressive of a simple, joyous, restful, summer life in the green, sweet smelling, quiet country.

Would you not like to spend a few days in this region? The cost is very moderate. Board and rooms in farm homes and small summer hotels at rates of from \$5 to \$8 per week; also many furnished cottages for rent at reasonable rates. Trains of

**The Lake Shore
& Michigan Southern Railway**

reach this entire region. Special low rate excursion tickets are on sale by all railways in connection with the Lake Shore, June 1st to Sept. 30th, good until October 31st for return.

Our books, "The Ideal Vacation Land," with views from photographs made especially to illustrate this lake region, and "Quiet Summer Retreats" containing a large list of boarding places with rates, proprietors' names and addresses, location features, camp sites, furnished cottages, etc., will assist in selecting a place and will be sent for 5 cents in postage to cover part of the mailing cost, by addressing,

A. J. SMITH, G. P. & T. A., Cleveland, Ohio.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Ohio County Association, to meet with Woodward Valley church, July 29, at 10 a. m.:

Devotional exercises and organization.

The importance and objects of the fifth Sunday meeting—J. H. Burnett, H. P. Brown.

11 a. m.—Sermon by Jno. T. Casebier.

Define the duties of deacons.—E. W. Coakley, G. H. Lawrence.

Duties of the church to her deacons and pastor.—L. P. Drake, L. W. Tichenor.

The importance of teaching and reading Baptist periodicals.—J. N. Jarnigan, James Stogner.

Sunday morning, 8:30.—Devotional exercises.

Song service in church work.—A. B. Tichenor, J. P. Miller.

Mission work a spiritual development.—O. M. Shultz, John T. Casebier.

The history of missions in Brazil.—E. W. Coakley.

The means and agencies that God uses to evangelize the world.—J. H. Burnett, J. P. Sandufer.

11 a. m.—Sermon, E. W. Coakley.

Does the Lord exempt any church member from giving to missions? If so, who and how?—J. P. Miller, S. T. Stephens.

Who should superintend and teach in Baptist Sunday Schools?—L. W. Tichenor, James Bilbro.

The duty of Baptists to union evangelistic work.

General discussion.

Everybody cordially invited to be present and take part.

JNO. T. CASEBIER,
H. P. BROWN,
L. P. DRAKE,
Committee.

CURE YOUR OWN KIDNEY
and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and without positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

BAYLOR COLLEGE ITEMS

Baylor College has just closed its most successful year. 418 students enrolled. 26 graduates. The Alumnae Cotage, an annex of Baylor, an institution to assist students of moderate means, is nearing completion. It will cost about \$30,000. At their last meeting, the board of trustees decided to erect another \$40,000 building on the campus. The ground will be broken soon. Miss Lilly Logan Kean, of Kentucky, has been elected director of the department of Vocal Music. She comes from one of the best families in Kentucky, and has studied in Cincinnati, Boston, Vienna, Paris, etc. Miss Laura H. Hyde, of Missouri, has been added to the literary faculty. After her graduation in one of the best colleges in Missouri, Miss Hyde took post graduate work in Chicago University, Cornell and Vassar. She is the daughter of Rev. G. W. Hyde, D.D., and is a young lady of excellent attainments. Our patronage is no longer confined to Texas, as we had students last year from Missouri, Kansas, Oklahoma, Indian Territory, New Mexico, Old Mexico, Louisiana, Mississippi, and Arkansas. If our climate and healthful location were sufficiently known in the North, we might expect many students from the older states. We would greatly welcome students from Kentucky, as we know they could do no better in the South or West. The completion of the Interurban Electric Railway between Belton and Temple is a great convenience to the College, and has increased our day patronage from Temple.

The Commencement Sermons of Dr. C. C. Coleman, of San Antonio, and Dr. P. E. Burroughs, of Temple, were delightful, inspiring and helpful. The address of commencement day, by Judge John C. Towns, of the Law Faculty of our State University, was characteristic of the distinguished jurist and excellent Christian gentleman.

The board of trustees, faculty and friends of the institution are planning for enlargement and higher efficiency.

W. A. WILSON.

THOMAS SPURGEON.

Every Baptist is interested in the work of this great son of a greater father. Hence our readers will be glad to read this extract which we take from an editorial in a recent number of the *London Daily News*:

To-day is "Founder's Day" at the Stockwell Orphanage, better known as "Spurgeon's Orphanage." The London public refused to dissociate the name of Charles Haddon Spurgeon from either his chapel or his orphanage. If you asked a policeman near the Elephant and Castle which was the way to the Metropolitan Tabernacle, he looked puzzled, and not until you added "Spurgeon's Tabernacle" to your question did the fog lift and the constable discover which building you wanted. The death of Mr. Spurgeon made no difference, for was not his son "carrying on the business," as the Cumberland man thought Wordsworth's widow would be when the Poet Laureate died? And right well Mr. Thomas Spurgeon has faced the great task which fell upon his shoulders. He has had to meet the altered conditions of London life—some of the best supporters of the Tabernacle have moved out of town, and strangers from other lands have not so frequently included a visit to "Spurgeon's" as an inevitable part of their programme.

Then Mr. Thomas Spurgeon had to suffer the sadness of seeing the Tabernacle in which his father's ministry had been conducted burned to the ground, and yet his courage has never faltered. The new Tabernacle, modernized in decoration and comfort, was opened triumphantly with a series of services which proved the universal regard for great life. A variety of speakers, drawn from all the churches took part in it. All the organizations of the work have been maintained, and the triple burden of care for the Tabernacle, the Orphanage, and the College has been borne bravely. Mr. Thomas Spurgeon has inherited among other gifts so similar a voice to that of his father that, if you close your eyes you might often imagine you were listening to C. H. Spurgeon again.

Eczema

Ordinary "medicated" soaps are nothing but soap and have no medicinal effect. Glenn's Sulphur Soap disinfects, heals eruptions, eczema and cures itching. One cake of this soap contains more pure sulphur than does a whole box of other "sulphur" soaps. You can be

Cured with Glenn's Sulphur Soap

50c. a cake at all drug stores or mailed for 50c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.

The Farm

and Household

Jones Engle sold to Joe D. Jones a five year old harness mare at \$1,865.

J. D. Duvall bought of Colby Conkwright a pair of extra five-year-old horse mules for \$350.

John D. Duvall bought last week of Sidney Tucker a pair of four-year-old mare mules for \$350.

J. Harvey Hunt sold last week to Gentry & Thompson, of Lexington, seven mare mules for \$1,310.

SOME WAYS OF USING CELERY. — GRAFTING MATERIALS.

Whatever other vegetables and appetizers may fail us in winter celery can always be counted upon, and it is only lack of knowledge of its possibilities that prevents us from having a variety of dishes prepared from this healthful and appetizing vegetable. Most of those who now prepare celery for the market, grade the vegetable into first, second and third qualities, and it is often possible to purchase stalks of celery having the roots attached, and from these a delicious salad may be prepared. These different grades command, of course various prices, and the use to which the vegetable is to be put should govern one's selection when marketing.

A great many fruit growers prefer buying stocks and selecting scions from bearing trees for grafting to buying the trees two or three years old from the nurseryman. There are many more who do a little grafting in the tops of old "natural" or on undesirable trees.

Those who have been doing a little in the line of grafting, and who have been using the old beeswax, resin and tallow wax, feel the need of a cheaper ingredient than beeswax. Beeswax has steadily advanced in price until the good, pure wax costs anything inside of a dollar a pound. The ordinary grafting wax, as is well known, consists of 4 lb. resin, 2 lb. beeswax and 1 lb. tallow. Though there are many other waxes on the market, this one seems to be the general favorite in most localities. A wax much cheaper, which has been used at the Massachusetts Experiment Station with the best of results, has paraffin substituted for the beeswax. The paraffin may be purchased at any grocery or drug store at not over 25 cents a pound. This wax is put together and heated in the same way as the wax made according to the beeswax formula. The wax made after this formula works as well or better than the common wax on either cloth, paper or string. For indoor work and for outdoor work it is to be preferred, in many respects to the old-style wax. The one difficulty with the wax seems to come from the fact that the paraffin does not run evenly, and after the ingredients have been put together one often has to add more resin or paraffin to make a harder or a softer wax, as the case may be.

The outside layers of a stalk of celery, except those of the first quality, are good for little as an appetizer, and should be set aside for use in a salad and in combination with other food ingredients, for celery lends itself to many pleasing combinations. The green tops should be carefully washed and dried, then hung away in a muslin bag for use in soup, stock and gravy making, and these same green tops, while still fresh, add much to the pleasing appearance and the flavor of almost any salad, be it made of fruit or vegetables. They are also useful as a garnish and the white tops just below the leaves, which are not edible may be split with a sharp knife, and the pieces curled over the edge of the knife, for use as a pretty garnish.

The very coarse layers of a stalk of celery should be cooked and served as cream celery, and this vegetable is excellent when prepared and served on toast exactly like asparagus. From 20 to 30 minutes is the time given for cooking celery; plunge it into boiling water, for, if it is brought to the boiling point in cold water, or left to cook over the fire longer than the time given, it becomes a tasteless and insipid vegetable, and those who partake of it declare that they do not care for cooked celery.

Any pieces of celery that are left over should be placed in cold water and kept in a cold spot till they are used, so that they will not wilt. Or, better still, wash and separate the celery as soon as it comes from the market, and then lay it in a coarse cloth directly upon the ice, and leave it there till serving time arrives. It will then be found crisp and white and perfect. A small stiff brush is essential for the proper cleansing of celery, and it is well to remember that cases of typhoid fever have been directly traced to improperly washed celery that has been served in boarding houses and institutions.

If the stalks of celery seem too wilted to serve in their natural state, a good way to make use of them is to chop them into coarse pieces and serve on small dishes with a simple vinegar dressing.

The familiar Waldorf salad affords another excellent way to make use of such parts as do not seem perfect enough to serve as an appetizer. To make this chop rather coarsely some English walnut meats, some pared and cored apples and the celery; fill into apple cases made by removing the inner part from ripe, red apples; mix the salad with a little mayonnaise dressing, and pour a spoonful of the dressing over the top, after it has been filled into the apples.—Vogue.

NEW INVENTION!

Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinet, finest produced. Everybody delighted. Enjoy at home for 50¢ each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000th pipe, purifies the entire system. Sells at \$10.00. Free trial. Write for details. Quaker Folding Vapor Bath Cabinet, 82 World Building, Cincinnati, Ohio.

HIGH UP IN THE TENNESSEE MOUNTAINS

from one to two thousand feet above the sea level are located many delightful Summer Resorts with the most picturesque surroundings, mineral waters in abundance, springs that never fail and pure mountain breezes insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inn to the humble farm house, where the charms of country life may be enjoyed to the utmost.

About May 10th the Nashville, Chattanooga & St. Louis Ry. will commence distributing a beautifully illustrated folder giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses with rates, etc.

Write for a copy before making your plans for the summer. Mailed free upon application to W. L. DANLEY, General Passenger Agent, N. C. & St. L. Ry., Nashville, Tenn.

CUT OUT AND SEND TO-DAY.

W. L. Danley, Gen'l. Pass. Agent, N. C. & St. L. Ry., Nashville, Tenn.

Please send me one of your Summer Resort folders as advertised in the Western Recorder.

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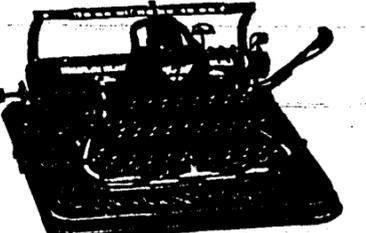
More Double Track

Writing in *The Raleigh Post* of yesterday, Mr. J. C. Caddell foresees the time when trains running between Greensboro and Charlotte will dash through a continuous city, and says that the next ninety-nine year lease of the North Carolina Railroad by the Southern will call for four tracks instead of one. So, indeed, it will; and this reminds us of the agreeable statement in the Washington correspondence of *The Post* of yesterday that a force of hands will to-morrow begin grading on the double track between Greensboro and High Point. It is a continuing wonder how the Southern Railway contrives to handle so many trains, passenger and freight, on a single track, between Greensboro and Charlotte, with so few accidents, and a continuous cause of congratulation to the alert and clear-headed train dispatchers. The Southern is a great system, the most effective developer of the South, and it has not undertaken its double-tracking policy too early. Think of the volume of its traffic fifty, even twenty-five years from now.—Charlotte Observer, April 16, 1905

To Obtain the Best Results USE THE

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BLICKENSERFER TYPEWRITER



Why pay \$100 for a typewriter when you can buy a machine for \$35 and \$50 that will do anything that a \$100 machine will do, and is more convenient, and, in many respects, superior to them and more durable. For full information address: THE BLICKENSERFER TYPEWRITER CO., No. 343 Fifth St., Louisville, Ky., or The Baptist Book Concern, 642 Fourth Ave., Louisville.

PISO'S CURE FOR CONSUMPTION

SOLD EVERYWHERE

SPEND THE SUMMER IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly the summer months; away from the heat, noise and dirt of the city amid the plants of the forest, breathing the pure air and with the best water and most wholesome food; who would not feel well under such circumstances?

The discouraged invalid and the fretful child show the healthful effects of such surroundings, and those in the best of health renew their youthful spirits when transplanted from wearisome business cares to the haunts of nature. The usual deterrents to such successful trips are poor transportation facilities, great expense and poor accommodations.

There are two places within easy reach of Louisville to which none of these objections will apply, and if the attractive features peculiar to each were as well known as they should be it could easily be believed that every individual in this city who is not inclined to expensive trips to the seashore or the Northern Lakes, would spend a portion of each summer at one or the other.

Drennon Springs, located one mile from the Kentucky River, meets most fully the desires of those who prefer comfort, health and rest to style and show. This place is reached via. Worthville and steamer, only four hours from Louisville. The ride of an hour and a half from Worthville to Drennon Springs, on the most beautiful stream in the interior of this great country, is an ever-remembered treat; at Drennon Landing a stage carries passengers to the Inn at the Springs. The waters from these several springs in their medicinal properties equal any in the world. The hotel, located in the midst of an extensive heavily-wooded park, will satisfy the most exacting guest; service and cuisine excellent, far better than your experience teaches you to expect at a summer resort; the cleanliness in evidence everywhere will strike the visitor with glad surprise, so unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such go there the environments are so delightful they cease to be disagreeable. Mr. W. L. Crabb is the manager of Drennon Springs. The round trip rate from Louisville to the Springs, including the river trip, is \$4.25, the charges at the hotel are very reasonable.

Differing in most respects from the place just described, Middlesborough is in another way as attractive, situated in the mountains of Eastern Kentucky, within a short distance of a beautiful lake offering fine sport for the angler, with numerous drives, walks, magnificent views from rugged mountain peaks, a cool, bracing, invigorating atmosphere this point appeals to the tired and house or office-worn man or woman with wonderful power. The "Middlesborough" is a hotel worthy of patronage of the large number of appreciative people who this season are spending their vacations there. Mr. W. W. Howe, the manager, has had many years' experience catering to the tourist at various resorts and the service provided at his houses is invariably of a high degree of efficiency. The rate Louisville to Middlesborough and return is \$10.75.

Full information as to Drennon Springs or Middlesborough can be obtained at the City Ticket Office, Louisville & Nashville R. R., southwest corner Fourth and Main Sts., Louisville, Ky.

COLORADO'S COOL RESORTS

BEST REACHED VIA

MISSOURI PACIFIC RAILWAY

"Colorado Short Line"

UTAH AND PACIFIC COAST

THROUGH PULLMAN SLEEPING CARS, FREE RECLINING CHAIR CARS, DINING CARS (MEALS A LA CARTE), ELECTRIC LIGHTS AND FANS.

For further information, address Company's Agent, or H. C. TOWNSEND, GENERAL PASSENGER AND TICKET AGENT, ST. LOUIS.

Mr. John S. Talbott, of North Middletown, delivered to David S. Gay last week twenty-eight hundred bushels of bluegrass seed, sold at 72 1-2 cents.

The new grain elevator, largest in the world, erected at Fort William, Ontario, by the Canadian Pacific Railway, has storage capacity for 6,000,000 bushels, with facilities to unload and store 38,000 bushels per hour, and load into ships at the same time at the continuous rate of 100,000 bushels per hour.

The Interior Journal says there are many ways to make a living besides working in the corn field. A man in Manitoba has a skunk farm. Last year, which was the first, he raised 400 and realized \$4 apiece for their skins. This year he calculates on killing 1,000. They cost very little to raise, and it is said you get used to the smell after a while. Most men would, however, die before getting used to it.

Kiddle Bros., of Island City, Oregon, have a hog that weighs 1,150 pounds and is still growing. The owners claim that the hog is the largest known, and they are probably right, as the hog shown at the St. Louis Exposition, which it was said, was the largest ever known up to that time, weighed but 1,100 pounds. Kiddle Brothers will exhibit their big hog in the stock show at the Lewis and Clark exposition.

Mr. I. S. Tevis sold to W. O. Bnitz, La California Ranch, Las Rosas, Argentine Republic, two 3-year-old 15-hand high jacks at \$1,200; also one 4-year-old combined stallion, "Prince Denmark," for \$500.

Mr. Jonah Cole, of Meador, bought a pair of year old mules of Alec Erwin paying \$150.

Jim Stevens, of Hiseville, sold to S. C. Pemberton, of Horse Cave, a pair of good mules for \$240.

In Clark county, Mr. Calloway Crawford sold last week to Elbert Hargis, of Jackson, a pair of mules for \$350.

Wm. McKee, of Harrison county, bought a mule colt in Cynthiana, recently for \$95. Good mules are selling high.

Mr. Charles R. Thompson bought for Gentry & Thompson, of Lexington, from Mr. S. H. Payne, of Payne's Depot, a pair of six-year-old mare mules for \$400.

The best layer in the flock is not always the largest and finest hen, as the best layers have something else to do besides grow big and fat.

Items of Interest

News the World Over

Rear Admiral Louis J. Allen, U. S. N., died at his home in New York City from paralysis, at the age of 65. He entered the U. S. Navy in 1859 and served during the war on the Adirondack. After the war he went to China. Moses P. Robertson died in Brooklyn last week. He belonged to an old Virginia family, and when the war broke out President Davis sent him to England to assist in the equipment of war vessels. He remained in England till 1875.

Secretary Taft did not add to his reputation by his ranting at Engineer Wallace. He said Wallace resigned because of "filthy lucre," he having been offered a position with greater pay. One would think Taft never heard of any official resigning to accept another position. Besides, the country will believe Wallace's denial in view of the fact that he gave up a position which paid a much larger salary than the United States paid him in Panama. He did this because he was ambitious to have his name connected with the great canal. It is evident, then, unless something happened to trouble him greatly, he would not have quit.

Glasgow, Scotland owns the street cars in that city. Mayor Dunne, of Chicago, sent for Mr. Darymple, of Glasgow, who has had the management of the cars and who has made a high reputation for knowledge, brains and integrity. He came to Chicago, examined all the conditions of the city thoroughly, and frankly advised against municipal ownership in this country. He said municipal control worked well in Scotland, but conditions here are so markedly different it would probably result in failure.

One reason which has been given in the North for favoring Japan in the present war in spite of the fact that the North owed Russia a big debt of gratitude for her course in the war against the South has been that Japan believed in the "open door." Japan has just ordered all the firms of white men engaged in business in Port Arthur to leave. This is not because Port Arthur is in any danger of attack. Japan is clearly within her rights. She has just as much right to close the door as the United States have.

But Japan has not the right to treat the missionaries in Korea as she is doing. Their funds for current expenses were in the Russo-Chinese bank in Port Arthur. The Japanese agreed, in the conditions of surrender, to recognize the bank as a private institution, but they seized, and are still holding, all books and papers belonging to the bank and the missionaries cannot get their money which was on deposit in the bank.

Mr. William Zeigler, the New England millionaire, who has done so much for Arctic exploration, died a few weeks ago, but his son is following in his father's footsteps. The Arctic steamer Nova Scotia, under the command of U. S. Champ, who had been Mr. William Zeigler's secretary, sailed for Franz Josef land on June 14, sailing from Tromsø, Norway, and two days after the Magdalena sailed for Greenland.

There are no snakes on the Sandwich Islands, and the people are resolved to keep them out. Recently a steamer brought a box of snakes, including rattlesnakes, to Honolulu which were intended for exhibition in the Zoo. Escapes from the Zoo were feared, and Collector Stackable killed all the snakes before they were allowed to be landed.

At the convocation of the University of Chicago it was announced that the gifts received during the year aggregated \$405,000. Of this amount, \$150,000 was a bequest from Elizabeth Keller, which is to be used for a new building. Mr. John D. Rockefeller gave \$238,332, but this was all to meet deficiencies in the expenses. One would think a University so heavily endowed might cut its coat according to its cloth and not have such large deficiencies.

The citizens of Little Rock, Ark., are erecting a monument to Catherine Lawson, a negro girl thirteen years old. A little white child had toddled on the track of the street cars, in front of the car which could not be stopped in time. Catherine sprang forward, threw the child off the track and saved its life, and was herself killed. Such a heroine deserves a monument.

DEAR RECORDER:

Please change my address from Hope Villa, La., to Frankfort, Ky., 302 Madison street. I enjoy reading the RECORDER very much. While I was down South it was a solace during the week, and a minister of great power on Sunday. May God bless the RECORDER's efforts, is the earnest wish of

Yours truly, B. W. HENSLEY.

FROM VIRGINIA.

Many of our Baptist brethren have gone to Europe, notably, Rev. R. H. Pitt, D.D., LL.D., editor of the Religious Herald, Rev. R. B. Garrett, D.D., Rev. E. Pendleton Jones, D.D., Rev. J. W. Porter, D.D., Rev. C. S. Gardner, D.D., Rev. Ryland Knight, Rev. Geo. B. Taylor, D.D., and others, besides ladies not a few.

Rev. C. C. Cox, well known in Kentucky, is supplying the pulpit of the Court St. church in Portsmouth.

There has been a great revival of religion in the Calvary church, Portsmouth, Rev. W. R. Haight, pastor.

Rev. M. A. Adams has resigned the churches at Eastville and Cheveton, and has accepted a field in Southampton, of which Newsoms is the center.

Rev. G. W. Cox has resigned the Burrows Memorial church at Lambert's Point, near Norfolk. He resigned on the eleventh anniversary of his pastorate of that church. There are two important churches in Richmond which are without pastors, or will be in a short time. Rev. W. T. Derieaux, D.D., has resigned the pastorate of the Venable Street church, and Rev. C. P. Stealey has resigned the pastorate of the Broadus Memorial church and has taken charge of the West Washington church, D. C.

Rev. John A. Barker, who some time ago resigned the church at Clifton Forge, has taken charge of Laurel Hill church in the Augusta Association, and Rev. Mr. Davis has been called to succeed him at Clifton Forge.

Rev. W. W. Sisk, who last spring resigned the Clopton St. church in Manchester, has taken charge of the field left vacant by the death of Rev. J. W. Ryland. The churches are Hermitage in Middlesex county, and Olivet in King and Queen county.

Last fall Rev. Willis Wayts resigned the Buena Vista church to become state evangelist. The Buena Vista church has just secured the services of Rev. F. P. Berkley to succeed Bro. Wayts. The acceptance of this pastorate by Bro. Berkley leaves Middleburg, in Loudon county, and Long Branch in Fauquier county, vacant. These churches constitute one of the best fields in Virginia.

The South Street church, Portsmouth, of which I am pastor, has just paid \$1,575 on its debt of \$2,500.

Rev. W. M. Vines, D.D., pastor of the Freemason St. church, Norfolk, is preaching a series of sermons on the "Gospel of the Poets," and Rev. C. S. Blackwell, D.D., is presenting the "Pilgrim's Progress" by the aid of stereoptic views. The churches of which these brethren are pastors are situated on the same street within three blocks of each other.

A. E. OWEN.

ORDINATION

A presbytery invited by Three Forks of Bacon Creek church met at their meeting house near Hammondsville, June 29, to ordain Bro. W. S. Shipp to the gospel ministry. There were present in the presbytery Elders W. T. Par-

rish, pastor, O. W. Bowles, of Upton, H. S. Bell, Buffalo, B. F. Hagan, Hodgenville, J. A. Hodges, of Bonnieville; Deacons J. H. Lobb, Bacon Creek, W. R. Waggoner, Bacon Creek, C. D. Highbaugh, Bacon Creek, H. T. Crump and C. E. Johnson, Boiling Springs, R. O. Tucker, Oak Hill, and Bro. W. McGill, Hodgenville.

Examination was conducted by Eld. B. F. Hagan; sermon was preached by Eld. S. C. Humphreys; the charge to the candidate was delivered by Eld. H. S. Bell, and Bible presented; the charge to the church by Eld. C. W. Bowles; ordaining prayer by Eld. J. A. Hodges, and benediction by Bro. W. S. Shipp.

A large crowd was present and Bro. Shipp passed the ordeal of the examination by Bro. Hagan and others with much composure, and showed himself familiar with Bible doctrines and sound in views of Baptist polity. He goes to accept two churches near Clarksville, Tenn. Bro. Shipp has taken a course at Bethel College, and under the training of a godly mother and influence of pious sisters, his brethren send him forth into the world with sanguine hopes that he will make a useful and successful minister of Jesus Christ. S. C. HUMPHREYS.

Lawyer: "Would you believe the sworn testimony of this man?"

Witness: "Certainly not, sir."

Lawyer: "And why not?"

Witness: "Because, sir, that man hates to tell the truth. He always did. We were boys together, and he used to cry when the teacher made him say two and two made four."

Lawyer: "Anything else?"

Witness: "Oh, yes. Once he was ill and described the symptoms so that the doctor prescribed for a sprained ankle when he was suffering from neuralgia in the head."

Lawyer: "That will do."—Tit-Bits.

You ask me what my hope is. It is that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his hope was. "Christ died for our sins according to the scripture." This is the hope in which died all the glorious martyrs of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible, and my hope is lost. With the law, without Christ, we are undone. The law we have broken, and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment there remains the unforgiveness past. "Without shedding of blood there is no remission."—D. L. MOODY.

The Spirit is the Comforter or giver of moral strength, and He is the Spirit of Truth, or giver of intellectual guidance. The two characters indicate processes which may not be kept apart. What is morally right is, also, in the last analysis, also intellectually true, and in the human experience there is a solidarity of the faculties, so that success or failure of one helps or hinders the rest. Doing right is a condition of thinking right. Being true is the pledge of seeing true.—Henson.

The greatest work has always gone hand in hand with the most fervent moral purpose.—Sidney Lanier.

Bethel College Russellville, Kentucky.

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BAYLOR COLLEGE, Belton, Tex.

Founded in 1845. 418 students enrolled last year. Oldest, largest and best equipped woman's college in the South or West. Mild winters, delightful climate, healthful climate. Send for catalogue. W. A. WILSON, A.M., D.D., President.

Rev. David Davies, of Brighton, is one of the ablest and best of all the Baptist pastors in England. He is distinguished for his piety and his good sense; what is called "levelheadedness." A writer in the Baptist Times and Freeman says of him:

"We are impressed by his sanity. He never loses his head. He never succumbs to sentiment. A company of ministers are discussing the need for more prayer in our churches. One of the number refers to the fact that our Lord sometimes spent the whole night in prayer, and suggests that they should arrange there and then, for an all-night prayer-meeting. Mr. Davies is appealed to. He appreciates the need for more prayer and sympathises with the desire to deepen the spirit of application in the churches; but as to praying all night, he would say what an old Welsh minister used to say to young converts who asked his advice about going into the ministry, 'Don't if you can help it.' The Master prayed all night because He couldn't help it. If He could have slept, He would have done so. The pressure of the world's sin and sorrow was, at that time, too heavy on His heart for slumber. If it keeps us awake, let us pray, but we shall not be following His example by arranging a week beforehand to stay up all night for the purpose. The all-night prayer meeting was not held."

A boy known to the Utica Observer, who had been ill, was allowed to go to a party on the condition that, if it rained, he should take a cab to come home. It rained, but the boy arrived drenched to the skin. "Why didn't you take a cab, as I told you?" asked the father, sternly. "Oh, I did, papa—I did truly," was the answer. "But I thought I would rather ride on top with the driver. It was great fun."

The Christian is the only full-fledged citizen. He is a citizen of his State, of the United States, and of the Kingdom of God. The higher loyalty confirms the lower.—Exchange.

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Take Horsford's Acid Phosphate Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

THE MARKETS.

LIVE STOCK.

Report for week ending July 8:
Extra good export steers... \$4 75a 5 00
Light shipping steers... 4 50a 4 75
Choice butcher steers... 4 00a 4 50
Fair to good butchers... 3 50a 4 00
Com. to med. butchers... 3 00a 3 50
Choice butch. heifers... 4 00a 4 50
Fair to good butch. heifers... 3 50a 3 75
Com. to med. butch. heif. 3 00a 3 50
Good to extra stock steers... 3 25a 3 50
Com to med. stock steers... 2 75a 3 00
Good to choice stock heif... 3 50a 3 75
Com to med stock heifers... 2 25a 2 50
Plain light mixed stockers... 1 75a 2 25
Med. to good milch cows... 25 00a 30 00
Plain to com. milch cows... 18 00a 20 00
Good to choice botogna bulls... 2 50a 3 00
Med to good bulls... 2 00a 2 50
Choice veal calves... 5 25a 5 75
Com to med calves... 3 50a 4 50
Choice to fancy milch cows 25 00a 40 00
Report for week ending July 1.

HOGS.

Choice pack and butch... 5 60
Medium packers... 5 60
Choice light shipping... 5 55
Choice pigs... 5 30
Light pigs... 4 75a 5 00
Roughs... 4 00a 5 00

SHEEP.

Good to ex. ship sheep... 4 00a 4 25
Fair to good... 3 25a 3 75
Common to medium... 2 00a 3 00
Bucks... 1 50a 3 00
Extra ship lambs... 7 50a 7 75
Best butcher lambs... 6 25a 6 50
Fair to good butch lambs... 4 00a 4 50
Common tall end lambs... 3 00a 4 00

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LEAF TOBACCO.

Following is report for week and year ending July 8, 1905.

Week. -Year.
Jan. 1 to date... 2,474 84,434
Year 1904... 1,741 70,863
Year 1903... 1,410 71,905
Year 1902... 3,268 104,336

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 74,330; 1904, 61,338; 1903, 76,499. Sales of new crop to date, original inspection, 1905, 63,831; 1904, 64,042; 1903, 63,851;

REJECTIONS.

Rejections this week 1905, 193; 1904, 301; 1903, 258.

Percentage of rejections to auction sales, 1905, 19; 1904, 35; 1903, 23. Rejections Jan. 1 to date, 12,433; 1901, 8,974; 1903, 12,424.

RECEIPTS.

Receipts this week, 1905: 1,934; 1904, 1,524; 1903, 2,007. Receipts Jan. 1 to date, 1905, 65,770; 1904, 57,332; 1903, 57,750.