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Faith, Hope and Love, these three.

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## Luther on Baptism.

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

Much has been written and considerable confusion prevails regarding the doctrine and practice of the great Wittenberg Reformer respecting the ordinance of baptism. Few subjects occupied his attention to a greater degree and on few subjects did he write more frequently or diffusely. In the Erlangen edition of his works the subject-index to the sixty-five volumes of his German works alone covers over nine pages. Of course it would be impossible in an article like the present to give anything like a complete exposition of his many-sided teachings regarding the act, the subject, and the efficacy of baptism. But a few statements taken directly from his works will probably interest some readers.

As is well known Luther laid such stress on his doctrine of justification by faith alone that he was not willing to allow even infant baptism that he prized so highly and advocated in season and out of season to neutralize its influence. He maintained that the newly-born infant, by virtue of the prayers of the church and the special grace of God, does exercise faith and receive baptismal cleansing through faith in Christ. Yet he did not always feel perfect assurance on this point. In an epistle (De Wette, 2:126 onward), referring to the faith supposed to be infused in infants at baptism, he writes: "But this is a question concerning fact not concerning right (*de facto non de jure*); for we cannot dispute whether the church ought to believe that faith is infused in little children, since it (the church) has complete (*in totum*) power not to baptize infants, nor is there a passage of Scripture which compels it (the church) to believe this as there is in respect to the other articles."

"This" in the last sentence is somewhat ambiguous, as it may refer to infant baptism, the more immediate antecedent, or to the infusion of faith in infants at baptism, the more remote; but as the efficacy of infant baptism depends, according to some of his statements, upon the exercise of faith on the part of the infant, the reference of "this" is not very important. Elsewhere he speaks of the word as being "of such virtue and grace, that at the moment it strikes the ears it infuses the Spirit within," and he expresses the opinion that the infant as being more passive and not occupied with other things, is a better subject than an adult for the infusion of the Spirit.

As regards the act of baptism Luther expressed himself very clearly in a sermon preached in 1519. "Baptism is called in Greek *Baptismos*, in Latin, *Mersio*, that is, if one plunges anything wholly into the water, this act corresponds with the word. And although in many places the custom is never to plunge and dip the children at all into the baptistery, but one only pours water upon them with the hand out of the baptistery; yet it should so be and would be right, that, according to the meaning of the little word baptism, one should sink and dip the child, or whoever is being baptized, entirely into the water and then draw it out again; since also without doubt in the German language the little word *tauf* is derived from the word *tief* (deep), so that one sinks deeply in the water what one baptizes. This also the significance of baptism requires; since it signifies that the

old man and the sinful birth from flesh and blood are to be entirely drowned by the grace of God, as we shall hear. Therefore, one should satisfy the significance and give a right perfect sign (that is, administer the ordinance in such a way as perfectly to correspond in form to the thing symbolized).

Again: "Baptism is the external sign or separating mark that sunders us from all unbaptized men, in order that thereby we may be recognized as a people of Christ, our Captain, under whose banner (that is, the holy cross) we steadfastly contend against sin. Therefore, must we see three things in the holy sacrament, the sign, the significance, and the faith. The sign consists in the fact, that in the name of the Father, the Son, and the Holy Spirit one plunges the man in the water, but does not leave him in it, but draws him out again.... So must both parts be in the sign, the dipping and the drawing out."

"The significance is a blessed dying to sin and resurrection in God's grace, so that the old man, which was conceived and born in sin, is there drowned, and a new man born in faith comes forth and rises up. Thus St. Paul (Titus 3) calls baptism a bath of the new birth, so that one is newly born and renewed in that bath."

After quoting and expounding the passages in John 3:5 seq., regarding birth out of water and spirit, which he unquestioningly applies to baptism, he proceeds:

"The dying or drowning of sin does not take place completely in this life.... The sacrament or sign of baptism takes place quickly....; but the thing signified, spiritual baptism, the drowning of sin, continues while we live, and is first completed in death.... Therefore is this whole life nothing else than a spiritual baptism without intermission even until death. And he who is baptized is condemned to death, as if the priest should say when he baptizes him: "Behold, thou art sinful flesh; therefore I drown thee in God's name and condemn thee to death in that name in order that with thee all sin may die and be buried." He next interprets Romans 6 in a way familiar to Baptists.

The drawing of the candidate out of the water signifies that "we are raised up from death, from sin, from every evil thing, pure in body and soul, and then live eternally."

The question then arises as to the utility of baptism, seeing that the putting to death of sin is a life-long process; and he seeks to show in several paragraphs that it is essential to one who would lead a Christian life in that it encourages him with the assurance of ultimate victory, and guarantees to him the divine mercy and forgiveness.

## What Must I Do To Be Saved?

In one sense we can do nothing for our own salvation. In another and very important sense, however, we can do a great deal, and if we do not do it, we shall remain lost forever. Even the infinite goodness of God will not undertake to save those who disregard his conditions and persist in indifference and disobedience to his revealed will.

In the sense of doing what is meritorious, and thus procuring for himself salvation, the sinner is helpless. At this point he is entirely incapable of accomplishing anything effective. Here at-

tempting to do anything is deadly. He is guilty before the law. He is defiled by sin. He must realize his lost condition as a preparation for accepting the mercy of God in Christ Jesus. Until he comes to know and feel himself sin-stained and condemned and helpless, he will not give up his confidence in himself and look to Christ as his only hope. To try to make himself just before God were presumptuous. It were effrontery. It would bear all the marks of insanity if it were not altogether based on sinful ignorance.

But while the sinner can do nothing meritorious, he can do what is appropriate. While he cannot do anything to merit salvation, and make himself just and righteous in the sight of God, he can accept the salvation wrought out for him by Christ, and he can appropriate to himself the justification that is freely offered to all who do believe on Christ as their own personal Saviour. The infinite mercy of God in Christ is pressed upon the sinner for his acceptance, and it is unbelief, and not humility, that prompts him to say that he cannot believe and be saved. If under any form of delusion whatever, be that delusion one of a false philosophy or a morbid sentimentalism, he puts away the salvation procured for him and offered to him by Christ, he will go down to eternal death and ruin, and no specious plea will rescue him, when it is too late, from the consequences of his unbelief.

The one who is sick may not be able to prescribe the proper remedy for his disease, but he can permit the physician to examine him, can tell him how he incurred the sickness, and can take the remedies that are prescribed for him. The sinner cannot provide for himself salvation, but when Christ offers pardon, he can accept it; when the fountain is opened for sin and uncleanness, he can wash and be clean; when the ransom price is paid by the Redeemer, he may accept freedom from the debt of sin; when Christ stands before him ready and willing to bless him, he can bow in penitence and faith before him; when the door of grace is opened and God invites him to come in, he can enter and can have the blessed experience of a soul that has found eternal welcome to the Father's home of love.

The simple, practical truth of the gospel is that the sinner to whom the gospel invitation comes can accept and be saved. Moreover, he must accept or remain lost and undone forever. Besides all this, it is his duty to obey God, in repenting of his sin, believing in Christ, and accepting salvation; and the neglect of this duty is the one sin that exceeds any other and all others in deadly power to destroy. We are to allow no sophistries to excuse us from simple obedience to God when he commands us to repent, believe and be saved. It is our duty, for God commands it. It is possible for us, or he would not have commanded it. Unless we obey, there is no hope for us in the universe of God.—Herald and Presbyter.

How happy home might generally be made but for foolish quarrels or misunderstandings, as they are well named! It is our own fault if we are querulous or ill-humored; nor need we, though this be less easy, allow ourselves to be made unhappy by the querulousness or ill-humor of others.—Sir Joseph Lubbock.

THERE has been much said in England of the few men present at the preaching in the ritualistic churches. A reporter of the *Daily News* went to hear Canon Holland preach. Holland is a fine speaker and his congregation was large, but women largely predominated. In one long row the reporter counted 27 women and six men. In Spurgeon's congregation the men were the most numerous.

THE same reporter went the next week or two afterwards to hear Rev. J. H. Jowett. He is not as distinguished a writer as Canon Holland, nor probably as eloquent a preacher, though he stands very high and rightly. The service was simple and the singing hearty and congregational. There was no ritualism. The house was filled, the number of men, especially of young men, large.

A NUMBER of leading laymen have been preaching sermons in London, at St. Paul's. Mr. C. F. G. Masterman preached upon the subject, "Do We Believe?" He said the correspondence in a newspaper showed a hidden note of weariness in the world. People now-a-days did not face the realities of life. They did not disbelieve the Resurrection, they disbelieved life. Politics, Art, Literature were all sterile, and social forces were slowly gathering to an upheaval which would strain civilization to its utmost. The atmosphere in which belief was created was lost; man was too complacent.

THIS indicates that cultured laymen are more pessimistic than are the preachers, but he went on to show that a recovered belief in the awful nature of sin would create an atmosphere of belief. They must concern themselves about sin, and then they could look for a mighty revival.

THE *Western Christian Advocate* has grave doubts in regard to ministers advertising their subjects, and adds: "Let the people come to church to worship and listen to the truth. Let them be persuaded that whether or not they know in advance what the sermon is to treat of, they are to be fed on true spiritual food. And let the minister not worry because he does not get into the papers as often as some horn-blowing brother."

THE *Times* says truly: "What the age really wants is not new development, but more preaching the Gospel. And we need more of the old-fashioned training from babyhood onwards in the Bible. Sinful men want to hear about the love of God in Jesus Christ, about the atoning sacrifice and the means provided by Christ for bringing the penitent to a state of grace and reconciliation."

## QUESTIONS ANSWERED.

By Senex.

I have two sets of questions in regard to two cases in which I am asked if the sister churches behaved courteously as becometh Baptist churches. One brother requests that I publish the statement in full. If I did it would fill all the space the Recorder allows me.

Two brethren, say A and B, accused another, C, of falsehood. They went to the discipline committee with the charge. Committee decided unanimously that C had told no falsehood in the matter. A and B said they would call for their letters if Bro. C was not arraigned before the church. I judge from the wording of the question, though it is not so stated, that I have come across a new thing under the sun, at least new to me. I gather that a Baptist church has a committee on discipline and that the committee alone is allowed to bring in charges. I hope I am mistaken. A brother has an inalienable right to rise in church meeting and bring a charge against another brother. Of course the church can refer the charge to a committee afterwards, but no committee has the right to prevent any brother himself not under discipline from bringing in a charge.

Brother C, hearing of the charge of falsehood the two brethren were bringing against him brought the matter before the church. At a special meeting the accusation was thoroughly investigated and it was proved to the satisfaction of the church that Bro. C was innocent. As the two brethren refused to accept the decision of the church and to withdraw their charge, they were excluded from the church by a unanimous vote.

A sister church, near by, at a regular church meeting, where there was only a very small vote (which showed the brethren were derelict in their duty of going to the business meeting) elected A assistant superintendent of the Sunday School and B organist. And did this over the protest of the minority. The minority was right. It was an unjust reflection upon the membership of the church that there was no brother in the church who was capable of acting as Assistant Superintendent. To pass over a brother in the church for the sake of taking an excluded member of another church was unkind and un-Baptistic. For Baptists never show such partiality for outsiders. It looked like an intentional slap at the sister church, and that the majority were so eager to slap the other church they did not stop to consider the insult they were guilty of towards their own members in electing an outsider. So far as the organist was concerned, that is another matter. Unless the organist is also leader of the choir, that is, unless he chooses any of the hymns, Baptist churches frequently employ men of other denominations or of none. Organs were unknown to the Apostolic churches, and there are no directions in regard to organists in the Word of God. Their work is mechanical like that of the sexton. Organ playing requires a knowledge of music such as few men have. And while a church should always give the preference to a brother who is a fine performer on the organ; it is a matter of little moment who plays or who blows the bellows.

The brother goes on to say that A declined to act as Superintendent, went back to the church and made a most manly and Christian acknowledgement. He declared his conviction that he had wronged C by his charge of falsehood, begged the brother and the church to forgive him, said the church did just right to exclude him and asked to be restored. It was a most noble confession which did him great honor, and I know it gave him a higher place in the love of his brethren than ever. It reminds me of a saying I heard when I was a child. Speaking of church discipline an old brother said: "Nothing shows the difference between the sheep and the goats more plainly than exclusion. Turn out a sheep and he bleats around the fold till he gets back. Turn out a goat and he kicks up his heels and away he goes." This brother A is evidently a sheep and a good one. For acknowledgement of wrong-doing and asking forgiveness is a very hard thing for an unregenerate heart to do.

The second church showed some regard for Baptist usage and some consideration for its sister church in not receiving these men into its fellowship. Therefore, as the one who was appointed Superintendent declined and has returned, my advice to the first church would be to take no action. The only thing open to it to do, if it felt some action was necessary, would be to send a kindly letter of remonstrance. The majority which took action was so small it is probable the majority of the whole church regrets it, and will so express themselves privately as time passes on.

The other case is too complicated. Three churches and an Association are involved. I wouldn't read all that long communication over again this hot weather unless I was forced to do it. So nearly as I gathered the facts in one hasty reading, a church excluded its pastor, and then several members who sided with him and would not acquiesce. Another church asked the first to call a council and it refused. But it did ask a large number of leading outside brethren, including the Moderator of the Association, to go over the records, and upon examination they decided the church had done right. It seemed from some sentences that the pastor was not granted a trial and an opportunity to speak in his own defense. Now, as nearly as I have the facts in mind, if the charge against the pastor was of some crime, such as adultery or fornication, and the proof was clear, the church did right to exclude him speedily, without any trial. But the proof must have been morally so clear as to leave no reasonable doubt in their minds. The church in such a case was exactly right to refuse a council. The church did all and more than she was called on to do when she showed the proof privately to the Moderator of the Association and the other brethren whom she called in.

Now I do not know what the charge against the pastor was. The very fact that it is not mentioned in a long communication makes one fear it was one of those terrible sins which require prompt expulsion. And this alone would justify the church in her refusal to grant the request of her sister church for a council.

In the case of the brethren and sisters who were excluded not for any sin, but because they were angry at the action of the church, and spoke unadvisedly with their lips in their wrath, I think the church ought to have agreed to hold a council. And also, of course, in the case of the pastor, provided the charge against him was not a criminal one and the proof morally conclusive. Or she might have written a letter to the church which asked for a council in regard to receiving the excluded brethren who were only guilty of anger and of insulting the church, setting forth just what these brethren did and said, expressing a willingness if they were penitent and would acknowledge they had acted and spoken wrongfully and ask the pardon of the church to restore them to its fellowship and grant them letters if they wished letters.

Let us hear, oh, let us hear to-day, the Shepherd's voice, and as he knows us in our sin, so let us go after him in his sacrifice. Let us claim that inspiration, that ennobled confidence, that comes of being truly with him. Folded thus in his personal care, and led by the calling of his voice, for which we always listen, let us take his promise and follow, going in and out and finding pasture.

## Bright Spots and Blurs in Socialism's Programme.

BY CLINT J. W. TRIEM, LL.D.

As a world-power in politics the Socialists have recently developed a voting strength of eight millions. This is significant when we remember that these voters come from the middle classes, the vital energy of any nation. In these United States they polled 600,000 votes at the last presidential election, a seven-fold gain in four years. If they continue to increase in the same ratio, in less than ten years they will sweep the country. If they are in the right, we have reason to look forward to the future with bright anticipation; if in the wrong, there is a real ground for apprehension and a real incentive to earnest opposition.

Socialism is not easily defined, for two reasons: First, it is wholly unscientific, moving in a realm as unreal and disorderly as that which Alice in Wonderland confronted. It does not define individual rights, neither does it declare the limits to which the state may go in its wholesale upsetting of the social and political realms. Second, Socialists themselves have not clearly defined the system to their own satisfaction, the doctors among them being wholly at a disagreement, and often bitterly antagonistic to each other.

Four elements may be declared to be fairly definitive: First, the common ownership of the means of production; second, the common management of these means; third, the distribution of annual products of industry by common authority; and fourth, private property in income. For a motto they take Paul's precept: "If a man will not work, neither let him eat."

The claim of Socialism that the idle man is morally a thief cannot be gainsaid. He receives but gives nothing in return. He becomes a cumberer of the ground when he consumes more than he produces, whether he be rich or poor. Morally, wealth is opportunity to serve, and ethically no man lives unto himself.

To state an evil and to remedy it are two vastly different things, and Socialism has yet the difficult task before it of demonstrating that what it has to offer is a panacea for our ills, upon which no system has a patent.

There are few men to be found who think their ability or their labor is appreciated under present conditions. Among teachers, for instance, one labors for \$500, another for \$1,000 and a few for \$5,000. Under the new conditions all would receive the same amount, and none more than the man digging in the ditch. What assurance have we that the teacher will be any more satisfied than the ditch-digger is now?

And more, remove the "recompense of the reward" and what power will cause the man with the spade to lay it down and toil through the college and university for a decade, to throttle every impulse of a vigorous youth, in order that later on he may hand over to the state the fruits of a thankless toil?

The whole scheme of Socialism is impracticable, so long as men are no wiser or better than now. Conceive if you can any set of men sufficiently wise not only to settle the exact means and measure of production, but to choose from the vast multitudes each man for his particular work. And it would not do to leave this to each man's volition, for under these new conditions who would choose to be the city's scavenger? Aristotle, Julius Caesar, Shakespeare and Newton were massive men, but all of them were ignorant of the art of making shoes, and it seems likely that none of them would have been satisfied with an appointment as cobbler.

The fundamental weakness of Socialism is that it forgets or ignores the originating element of all production—the thought of men. Here strength through combination is impossible. A thousand men pulling in unison are physically a thousand times stronger than one man, but any one of a thousand men thinks no

stronger because of reinforcements. The divine order of creation was first a thought, then creative energy. That is always the order of production. Freedom of thought and will are essential, and the results of an attempt at subordination may be seen in the results of slavery in this country, and the worst type of it in Russia.

The one thing essential to the success of socialism would make our present order equally successful, and that is the regeneration of the human heart. The good man needs no law. Love enthroned would instantly usher in universal prosperity. Socialism not only ignores this absolute need of a new heart, but seeks to displace the agencies actually bringing to pass so glorious a consummation, and in their place set up its weak and decrepit philosophy.

I am for any system, whatever it may be named, that will exalt my country and bless my fellow-men. But I am as decidedly against any system that merely points out sorrows it cannot heal. So long as hope springs in the heart almost any obstacle may be overcome, but seen through the somber mantle of despair, mole-hills become mountains and men give up the battle on the eve of victory. This is an age of social reforms and I have faith in my fellow-men.—Interior.

You complain, member of our aristocracy, that the poor man does not know how to economize, that he spends his nights in the time of prosperity at the tavern, drinking beer, and hence, in dull days, he must seek the door of charity; that he is idle and will not work. But be honest with yourself, and ask who teaches him these things? When he drinks his beer out of "schooners" he is only imitating you, who sup your wine from golden goblets. Who taught him to be idle? With the tongue you eulogize the workman, but by your daily action you proclaim labor to be an ignoble thing; and the laboring man, deaf to your eulogies, follows more and more your example. "Give me leisure, too," he cries. "If you will not give it to me, I will take it." Is not this the meaning of those cries and threats which fill our modern life? Your leisure class is succeeding in making the world believe that work is not a thing to be desired. "The people have begun to suspect that one particular form of this past misgovernment has been, that their masters have set them to do all the work, and have themselves taken all the wages. In a word, that what was called governing them, meant only wearing fine clothes, and living on a good fare at their expense. And, I am sorry to say, the people are quite right in this opinion also. If you inquire into the vital fact of the matter, this you will find to be the constant structure of European society for the thousand years of the feudal system; it was divided into peasants who lived by working, priests who lived by begging, and knights who lived by pillaging; and as the luminous public mind becomes gradually cognizant of these facts, it will assuredly not suffer things to be altogether arranged that way any more; and the devising of other ways will be an agitating business; especially because the first impression of the intelligent populace is, that whereas, in the dark ages, half the nation lived idle, in the bright ages to come, the whole of it may."—Ruskin.

A gentleman in a Northern town met a young woman who had formerly been a servant in his house, and in a peculiar way said to her: "Why, haven't you got married yet?"

"No, sor."

"Well, I thought you would have been married before now."

"Oh, no, sor; but thar's two waddin'."

"Two!" he exclaimed. "Why, you don't mean to marry two, do you?"

"No sor."

"Then, who are they?" he inquired.

"Why," she replied, naively, "the two that's waddin' is the parson and me!"—Inland.

### The Denominational Paper and the Denominational School.

By J. W. CONGER, D.D.

It is not necessary to speak especially about the influence of the press. It has made every throne in the world totter. Where the Christian press and the Christian school have carried to the masses free thought and popular education, there anarchy, despotism, religious persecution and prosecution, doctrinal error and falsehood "have hidden their unshapely forms under a thousand disguises."

Civilization antedated both the press and democracy, but democracy and civil and religious liberty have found their chief advocate and defense in the press.

Our Baptist press and schools are an expression of the estimate placed upon education and knowledge as auxiliary to the more immediate need of the churches in preaching Christ. Our Lord's last words placed emphasis upon the intellectual element in his gospel of good news. Man's intellect must be impressed if his soul is saved. The mind must be informed, disciplined and educated, if the truth is to have strong devotees and advocates. The same voice that gave the command to love and to believe gave also the command to know. Ignorance is sin, and we are under solemn obligation to remove it. Hence our papers and schools.

The denominational paper fills an ennobling function in being the recorder and critic of the important acts and utterances of our great men. In giving such knowledge it is largely a liberalizing and a civilizing force. What travel and actual intercourse do for the few, the newspaper does for the many. To become interested in the miscellaneous affairs of other people, in the drift of public opinion, in the intellectual and moral struggles of the day, is to become cosmopolitan and humane. If "one touch of nature makes the world akin," what must be the effect of the interchange of thought and sentiment made possible by the press. So from the standpoint of news alone the modern religious press is a wonderful moral factor. In speaking of the broadening and liberalizing power of the press, of course it is implied that the truth is its inspiration. The school is largely dependent on the paper to give the news of its workings, its struggles, its achievements and its needs.

The paper should be the unifying power of the denomination. It is the medium through which the co-operation of the workers of the churches may be secured. When true to its mission, it makes the religious world simple, organic and sympathetic.

President Elliott, at the close of his twenty-fifth year as President of Harvard University, when asked what had been his leading aim, replied, "To secure co-operation." There is no word in the English language more highly charged with what is vital in human destiny. Paul plead for it. Modern civilization is largely the result of it. We are having marked industrial co-operation. We should have more co-operation along ethical lines in support of all classes of eleemosynary institutions, but especially do we need religious and educational co-operation. The editor should be conscious of his commanding position as a social factor, influencing every form of human endeavor, reflecting his spirit and aim in the life and in the conduct of the people and, in turn, drawing inspiration and help from every other department of denominational activity.

No longer is the editor of a good religious paper the personage described by Toqueville more than thirty years ago, "standing at the window bawling at the passersby with his sarcasm and criticism." He is rather the helpful, inspiring, invigorating agency behind all our denominational enterprises. We cannot see how the institutions of society, the church, the school, the family, and the economic order could exist, and much more, how they could co-exist, and the present order of civilization continue, without the vigilance and power of the press in unifying our people.

Again, I think the good denominational paper should be the forum for the champions of divergent views. This means a fuller grasp of the truth which makes us free, and freedom gives self-possession and conscious power. It is to be hoped that more and more the denominational press, without departure from courtesy due to other phases of our denominational work, will discuss frankly and freely and more largely all problems of denominational education and instruction. It should not simply report reforms. It should combat that which is superficial and misleading and champion that which is noble, worthy and true. The search for commendable things should not degenerate into flattery of the undeserving. It ought to prepare the way for larger service in inspiring a taste for study and the love for universal instruction and a loving knowledge of God which alone can make a people free, great and happy. I believe there is more power for peace and liberty and progress in the "silent speeches of the free and fearless press" than all other agencies, but only as the press is fearless for truth and faithful to its highest purpose, aggressive, positive and prudent, are these influences potent and profound.

This is an age of transition in our school work, of experimentation, of testing along lines of methods, of affiliation, correlation and federation. The subject matter of the curriculum as to the place and amount of Bible study (whether elective or required) the questions of Child Psychology and Adolescence; of administration; the relation of secular and Christian schools; the relation

(theoretical and practical) of the school to the denomination; and just how far-reaching should be denominational control; the personnel of the faculty, and an hundred other live questions, look to the press as the forum for full and free discussion.

The press should be the "standard bearer rather than the camp-follower" of the religious host. It should gather and circulate the material by which public opinion shall be moulded and serve as the herald of the leaders of our religious army.

It should be active in diffusing among its readers the best thought and practice of the best minds of the nation. It should extract from tentative views and opinions that which seems to be of permanent value. The school and the religious public should join hands with the religious editor, in helping him in his missionary work of bearing aloft the Baptist standard among the people.

One reason so many are not interested in Baptist ideas is, their powers have not been trained to think on these subjects. They learn to think business, because they persistently study and practice business. There is no other way for them to become interested in what makes for the higher life of the soul other than to think and study the life and the proper aids by constantly and persistently presenting our denominational views. When the school and the paper realize their full function for the home in holding up our standard, and the children shall have become active citizens, they will be both willing and able to read what they cannot now read with interest, because their education in the past in school and press has done so little for them to assist in their religious thinking.

The paper edited solely for the promotion of selfish interests can hardly be considered religious or educational, notwithstanding its claim. There must be some religious aim, some motif which gives character to the paper and reveals the editor's conception of his mission. No religious paper should survive long if it puts its personal, selfish interests first. A paper without a great religious purpose to hold up, in its integrity, the standard of the denomination in its history, its doctrine, its polity and its institutions should die, no matter what its journalistic powers otherwise may be.

The denominational paper, as standard-bearer, should point the way to better things in denominational education. It ought to uplift all along the line. It ought to inspire its readers with lofty ideals and an abiding faith in the elevating power of honest educational effort.

The paper and the school are both educational and help to stir profoundly the depths of popular religious life, and when this is done there comes a period of large and fruitful activity. Without the "unusual enrichment of the soil, the sudden and affluent fertility never takes place." W. H. Mabie says: "If the English people had not been charged with an outpouring of national spirit strong enough to invigorate English life from the Strand to the Spanish main, the great drama of Shakespeare and his fellow-craftsmen would not have been written." "Formerly a few men and women wrote the books of the world. They were the voices of a silent world. As we listen, we seem at first to hear no other words but theirs, but, as we listen more intently and patiently, these persistent tones seem to issue from a world-wide, inarticulate murmur—they are no longer solitary—they interpret that which lies unspoken in the countless hearts." So the truly great editor to-day is a seer, the interpreter of the unexpressed religious strivings of the masses. The vague, unclarified and almost unconscious longings of the masses are made definite and intelligible, and pass from the realm of uncertain belief to knowledge—through the discriminating editor. "Life has always a new word to utter, a new form to fashion."

A strong teacher has said: "Once the parent, then the teacher, then the preacher was the world's great mentor. These still remain potent, but not any of them, not all of them combined, can so guide the world as a rightly managed and inspiring press. It teaches the teachers."

The pen is as sacred as the tongue. The flesh and blood of the one is not more holy than the metal of the other. The pen is more potent. "Paul's written epistles to the Romans was just as much preaching as was his address before Felix. His tongue reached tens and hundreds; his pen millions and hundreds of millions."

I do not undervalue the force in personality, in presence, in oratory; but personality, presence and eloquence are possible to a pen in the hands of a master. There are written words that burn and breathe as well as spoken ones. "The chief power of the paper is in the frequency with which it reaches its readers, the permanency of its ends and the great distance those words are carried. The paper is being made more and more the teacher, the preacher of the world."

The denominational paper and the denominational school being founded for the definite end of promulgating and emphasizing the interests of the denomination, the editor and the teacher should fitly represent in their beliefs and lives the denominational teaching. This is not narrow dogmatism or bigotry, but consistency. The denomination negatives what it affirms in the college and paper, if it employ an indifferent man or unbeliever. It means unity and harmony of denominational forces, if the teaching, both direct and indirect, conserve the interests of the denomination. Consistency demands that those supported by her funds and patronage should work constructively and positively for the denomination. The schools at first were chiefly organized and fostered by and for the ministry. No less in the interest of the ministry to-day, but

more for the laymen. The power of the pulpit is not less; but the power of the pew greater. Hence the denominational school and the denominational paper are needed to-day to strengthen the pew.

The denominational paper is forced to give larger recognition to the demands of the denominational school, because the secular press gives emphasis to the claims of the State institutions. The denominational press is dependent for its continued life and sphere of activity upon the loyalty of its constituency, and as the school figures, perhaps, most largely in the denominational life, the paper should therefore give prominence to the school.

In our denominational economy the paper is logically the forerunner of the school. It is the peculiar function of the paper, rightly understood; to awaken and quicken an interest in the school. It should lead in the great denomination-all life. It naturally precedes all other denominational organization and hence should reflect the best thought and the purest sentiment and the best methods of the denomination. The school supplies the material for the building of the denominational paper. It prepares the editor, the contributors and the readers, hence the two go hand-in-hand in their benign service. In fact the paper is, in a certain sense, a denominational school. The modern system of giving a student university instruction in the home is but imitating the educational process conducted by a well edited newspaper. No paper can become a great institution that has not the school behind it; and the school can hardly become very prosperous without the paper behind it.

The relation of the school to the press is controlling and creative. The standard of literary excellence of any given time is largely determined by those classically trained in the school. Christian zeal and effort are more wisely controlled and directed by those who have had institutional training.

Thirty-five years ago there was hardly a college-bred man in the publishing business; to-day all of them are college-bred. Minds familiar with the world's best literature, and these come from the schools, will keep the literature of the press from a low level.

The sub-structure of a successful career in journalism must be laid in the school; its super-structure in the actual experience in the newspaper office. The school furnishes the tools with which the editor works; the paper furnishes comparative data by which the school sees its defects and corrects them. The paper, by its advocacy of the school, enlarges the patronage and thus increases the power of the school; the school, in its evolution of intellectual and spiritual power, creates a sympathetic atmosphere for the paper. The paper supplies in the educational process, by its weekly visitation, the elements of knowledge and inspiration; the school adds to these, by its daily supervision, the elements of discipline and personal sympathy which influence character and culture. The paper is extensive both in content and destination; broad both in informing knowledge and in the number of people reached; the school is intensive in method and in aim—narrow both in the range of the subject matter taught and in the comparative number reached. The paper is the educational agency of the majority; the school the educational agency of the minority.

In concluding, may I express the hope that we will utilize all the growth in wisdom, power and character, which we have gained, in the effort to make evident the supremacy of divine law, the authority of righteousness, the sovereignty of the family and the state, each in its sphere, and the headship and lordship over all of the Son of God. All that any of us possesses of good is not too precious to be laid upon this altar. May I join the joy of what the editors have been to the Baptist Colleges of the South, in their struggles and adversities, to the hope of what they, in their vigor of moral purpose, are yet to be to them. Their continued increase in power, character and denominational loyalty, and their faithfulness to the teaching of the Word will be largely due to the benign agency of the press.

He who would work for God must walk with God. We must share His thoughts and wishes, be in line with His purposes, and in submission to His will. Passion for souls is a *sine qua non* to God's fellow-workers. If we are God's fellow-workers, it will seem like blasphemy to introduce other than the best for His service. C. H. Spurgeon had said, "The best of the best should be given to the best of the best." Our best was that which was most hearty. On the gravestone of a Macgregor was inscribed, "He did his best for the old name." So should we do. It behoved us to see well to our motives and to our methods. As to motives, there must be none of self. Ah, there was the rub. Self must die, yet it was the very last thing that self did.—T. Spurgeon.

There is a far better message for us to-day than any message of our seeing Jesus Christ. There is the great, splendid truth that our God is a God whose eyes are upon our lives. Who is looking over all the world and under whose gaze the ways of every one of us lie all open and exposed; and we can get no greater blessing than just to realize that our lives are to be lived forever more with the eyes of that glorious face looking down upon us, with the consciousness that every hour, and every day, and every night the eyes of our Father are guarding round about our ways.—Robert E. Speer.

When answering advertisements please mention the Western Recorder.



## 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 American Monthly Review of Reviews opens with a fine picture of Gen. Maximo Gomez. The usual ground is well covered, the articles of special interest being: Bonaparte at the Head of the American Navy; John Paul Jones and Our First Triumphs on the Sea; The Conquest of the Pole; Argentina, the Wonderland of South America; How Niagara is Harnessed; Why Norway Has Separated From Sweden; The Norwegian View-point; The Swedish View of the "Revolution;" Freight Rates; La Follette Railroad Law; Street Railway Fares; New Mortgage Tax in New York, and Some French Books American Women Ought to Read. \$2.50 a year, 25 cents a copy. Review of Reviews Co., New York.

Rudyard Kipling has not been of late a frequent contributor to magazines. The August Century will contain a story by him, a tale of Americans in England called "An Habitation Enforced." The story is said to be an unusually long one for Mr. Kipling, so long that the Century editors were minded at first to print it in two numbers, but it was decided to let it all appear in the Midsummer Holiday issue.

#### Paying the Price.

That was a dazzling offer which Satan made to Jesus of Nazareth when he said, "All these will I give Thee." The kingdoms of the world, with all the glory of them, were at the feet of our Lord, according to the terms of the temptation. But there was one condition. He must pay the price—"If Thou wilt fall down and worship me." Many a poor soul has been duped into the snare of a similar bargain.

Not far away from this spot there lived a man, a few years ago, who, although he was at liberty in one sense, in another sense he was in a prison. Fetters of appetite were on his soul. He could not do as he would. He had no will to speak of. Nearly every day he was under the influence of strong drink. He loathed the habit, and tried to escape from it many a time, but he was weaker than a child. He was not only a prisoner but a slave. For many years he paid the price of the gratification of his early indulgence. It was an awful price—a shattered nervous system, a weakened mind, a lost soul.

The millionaire who secures his treasures by dishonest dealing pays the price of his gold. There seems to be short cuts to wealth in these days, but usually the way is hard. The offer is dazzling, and the glory of wealth is enticing, but O the price! "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." This is the price.

One of the brightest young men that ever entered Yale University was powerfully awakened during a revival of religion, and for several days was on the verge of giving his heart to God. After a severe struggle he yielded to the dazzling offer of the tempter, who promised him the glory of the world. The voice that called him was silent henceforth. Brilliant as this young man was, his career was dark. He rose to fame and sank to infamy and died in disgrace. He paid the price. When we contemplate the career which was opened before him in the kingdom of God, and consider what he might have become and accomplished, we tremble at the thought that he paid it all over for the gratification of an unworthy ambition, and was cheated out of life.

The price of a godly life may seem high, but it is not. The price of liberty is the blood of patriots, but was ever blood better spent? The price of the advancement of Christianity was the blood of the martyrs, but how could they have made a better investment? Tyndale paid a large price for the privilege of giving England the Bible, but who shall say that the price was too high? It is safe to do right at any cost.

If we could but understand it the highest things and the best are offered to all without money and without price. Grace is free. The gift of God is eternal life.—New York Advocate.

Truth is a thing immortal and perpetual, and it gives to us a beauty that fades not away in time, nor does it take away the freedom of speech which proceeds from justice; but it gives to us the knowledge of what is just and lawful, separating from them the unjust and refusing them.—Epictetus.

Truth illuminates and gives joy; and it is by the bond of joy, not of pleasure, that men's spirits are indissolubly held.—Matthew Arnold.

When ordering song books don't forget to send for a sample copy of "Glorious Praise."

**Sunday-School  
Lesson**

**MANASSEH'S SIN AND REPENTANCE.**

SUNDAY, JULY 30.

2 Chron. 33:1-13.

Motto Text. — "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

Ahaz was a most wicked king, his son Hezekiah was one of the best. His son Manasseh again was, if possible, worse than his grandfather. The truth probably was that the busy kings left the training of their sons chiefly in the hands of their mothers. Hezekiah's mother, judging by her name and her son, was a good and able woman. Manasseh's mother was named Hephzibah, and this indicates that she was a beauty. "Manasseh was twelve years old when he began to reign and he reigned fifty and five years in Jerusalem."—He was born three years after the sickness of his father which would have been fatal but for his prayer and God's answer. Busy about his kingdom, Hezekiah pious as he was, neglected his duty to his son. This worst of all the kings of Judah, that is, in the early part of his life, was the one who had the longest reign.

"But he did that which was evil in the sight of the Lord, like unto the abominations of the heathen whom the Lord had cast out before the children of Israel."—Which had so angered God that their cup of iniquity was full and he cast them out. Manasseh and Judah were as vile and more wicked, for they sinned against greater light. "For he built again the high places which Hezekiah his father had broken down."—These high places on the hills had been devoted to the worship of idols, therefore Hezekiah destroyed them. "He reared up altars for Baalim and made groves."—The word translated groves means wooden statues to Astarte, the Phœnician goddess of love, and the vilest orgies were connected with them. Baalim is the plural of Baal, the male god of the Phœnicians. He was worshipped under differing aspects, hence the plural is used. Worshipping the sun and moon and stars was a new idolatry Manasseh introduced from the East.

"Also he built altars in the house of the Lord,"—a height of blasphemous defiance of God from which many of the most idolatrous kings shrank. Most of these kings were very "liberal." They suffered the worship of God to go on although they worshipped idols. To such heights of wickedness did this son of the pious Hezekiah reach.

**Economy**

Is a strong point with Hood's Sarsaparilla. A bottle lasts longer and does more good than any other. It is the only medicine of which can truly be said 100 DOSES ONE DOLLAR

"And he built altars for all the hosts of heaven in the two courts of the house of the Lord."—The sun, moon and stars were worshipped with altars on which incense were burned. These altars were usually placed on the house-tops. The outside court in Solomon's temple was for the people, the inside one where was the great brazen altar was for the priests.

"And he caused his children to pass through the fire in the valley of the son of Hinnom."—This valley was that of the Kidron, east of Jerusalem, where the temple of Moloch was situated. There was a colossal image of Moloch in whose arms the children to be sacrificed were placed. Some say this image was heated red hot, but it is more probable that the children were rolled from the arms into the fire below where they were burned to death. And one or more of Hezekiah's grandchildren died thus at the hands of their own father!

All the other heathen practices in the way of fortune-telling &c., Manasseh also was guilty of. There seems to have been a studied desire on his part to do all he could to show his defiance of God.

"And he set a carved image, the idol which he had made in the house of God."—Not content with having placed there altars of the worship of the sun and moon, he put in the wooden image of Ash-toreth, the goddess of love, whose worship was the worst of all the heathen uncleanness. And this he did in the house of the pure and holy God, the temple in which He had promised to dwell forever. Such daring blasphemy none of the other wicked kings had ever been guilty of. The other kings can be compared to sinners who have never made a profession of religion. Manasseh was like the Christians who are guilty of secret sins, who cherish idols in their hearts.

Verse 8. This promise of God to Israel was conditioned upon their obedience, as are all God's promises. Yet men who have not obeyed make bold sometimes to claim the promises. The commandments were not grievous. But all obedience is distasteful to the heart of man which is deceitful above all things and desperately wicked.

"So Manasseh made Judah and the inhabitants of Jerusalem to err and do worse than the heathen whom the Lord had destroyed before the children of Israel."—

Evil rulers are a fearful curse to any land. Their influence is so great. Jeremiah, Zephaniah and Ezekiel tell us of the terrible state of things which was in Judah. Manasseh was not content as the other idolatrous kings were with worshipping idols and letting the people worship the true God if they preferred. He killed those who clung to God in such great numbers, we are told in Kings, that he filled Jerusalem with blood. The tradition is that among those he murdered for their faithfulness was the aged prophet Isaiah, and that Manasseh had him sawed asunder with a wooden saw to prolong his agony.

"And the Lord spake to Manasseh, and to his people: but they could not hearken."—Spoke through his prophets. God was very patient with this son of Hezekiah in spite of his awful wickedness. When he would not hear the prophets God sent a sore punishment on the king. But he sent it in mercy to lead him to repent-

ance. Judah had had peace with Assyria for twenty years under the reign of Eserhaddon, although the peace was purchased by paying tribute. But God turned the Assyrians against the wicked king and nation. Manasseh was taken captive, no doubt after defeat in battle. "Among the thorns" is a mistranslation, meaning "with hooks." When Eastern kings wished to punish and humiliate the kings they conquered they were in the habit of putting hooks in their nostrils and leading them about by means of them. "And bound him with fetters."—Of bronze, double ones, the Hebrew says, that is, on both hands and feet.

"And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers."—His repentance was very deep and very sincere. Can we doubt that Hezekiah's prayer for his son came up for remembrance before God? God heard his prayer and forgave his sins, and Manasseh returned to his kingdom a thoroughly changed man. He spent the remainder of his life in trying to undo the evil he had done. But alas! Men are more easily led into sin than into right doing, and Manasseh could not restore things to the state they were.

The vilest sinner is not beyond the pardoning grace of God.

One of the great needs of the day is to arouse the dormant energies of the church. Too many of its members are asleep, and others are only half awake. Latent powers fully evoked mean success along all lines of Christian effort. A revival of religion is of little account unless it brings to the surface the fullest exertions of all the membership in a given congregation. When all begin to realize what is expected of them and every one goes to work to the utmost of his gifts, graces and activities, conversions follow, and the kingdom of Christ not only flourishes, but makes its greatest and most lasting impression upon the world.

**Comes A Time**

When Coffee Shows What It Has Been Doing.

"Of late years coffee has disagreed with me," writes a matron from Rome, N. Y., "its lightest punishment was to make me 'logy' and dizzy, and it seemed to thicken up my blood."

"The heaviest was when it upset my stomach completely, destroying my appetite and making me nervous and irritable, and sent me to my bed. After one of these attacks, in which I nearly lost my life, I concluded to quit and try Postum Food Coffee."

"It went right to the spot! I found it not only a most palatable and refreshing beverage, but a food as well."

"All my ailments, the 'loginess' and dizziness, the unsatisfactory condition of my blood, my nervousness and irritability disappeared in short order and my sorely afflicted stomach began quickly to recover. I began to rebuild and have steadily continued until now. Have a good appetite and am rejoicing in sound health, which I owe to the use of Postum Food Coffee." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," found in each pkg.

**A SIGNIFICANT STATEMENT**

"The miserable wrecks of manhood and womanhood one meets every day once had a chance almost equal to the best."—Bishop Potter.

This clipping is as significant as it is remarkable, that Bishop Potter, assuming said Potter to be the Potter of subway saloon fame, should venture to remark that "the miserable wrecks of manhood and womanhood one meets every day once had a chance almost equal to the best."

I should like to ask, what "chance almost equal to the best" has the boy who accompanies his parent to the subway saloon, and there learns to acquire a taste for that particular brand of whiskey so popular in New York City, and known as "consecrated whiskey," or Potter's "red eye?" Many a small boy or girl of to-day are doubtless acquiring in New York City the taste for liquor because of the so-called respectable saloon having been opened by so distinguished a personage of the church life as "me Lord Bishop," whose interest in the welfare of the "mixed multitudes" is shown, that he is willing to assist in the creation of an atmosphere in a bar room, and lend the weight of his presence at and assist in the dedication of the rum shop. I have before me the notice of the local papers that "refer to the Doxology being sung, accompanied with music and the clink of the glasses while the tipplers drink to each other's health." Surely a man who aspires to be in the line of "apostolic succession," and of the "valid ordination," must look with supreme satisfaction at his surroundings in that rum shop, and recall his attitude toward the same whilst exercising his office of a Bishop of the Protestant Episcopal church.

In view of the interest manifested toward the liquor traffic by "me Lord Bishop," the National Liquor Dealers' Association, in convention assembled at St. Louis commended Bishop Potter for his action in dedicating the subway saloon. The rum dealers evidently think well of Dr. Potter. He received rich encomiums from them, but what will the Lord Jesus say to a professed servant who is evidently more concerned about the pattern and shape of the candle-stick than he is about the light of the candle?

What do the "miserable wrecks of manhood" think of "me Lord Bishop" receiving such favor and from such sources as the "Nerve Distilling Company," who publish broadcast a letter to the effect that they (the Nerve Distilling Company) are sending him a case of the "well-aged product," and the "goods" were expressed to the Bishop's address, Lafayette Place, New York, as an "evidence of our friendship and esteem for one of the cloth who has the manly Christian spirit to advocate the doctrine set forth in the golden rule, of live and let live."

A group of young men and women were met coming up from New York Bay last August by a Sound steamer, and on passing the young men raised their bottles and shouted, "Hurrah! Hurrah for the Bishop. He's a jolly good fellow." On reaching the Battery, New York City, that same evening, a group of young girls were found helplessly drunk. A venerable old gentleman, attracted by the sad and disgusting spectacle, ventured to speak to the girls, with shame, shame, when one of the poor drunken "wrecks" sauntered over and took hold of the aged man by the arm and said, "We are all right; we're full of Potter's red eye. Say, Mister, Mary is full of consecrated whiskey. She is all right," and then with leering laughter she tottered away.

The Bishop attempted to support his position toward the liquor saloon by referring to his "Anglican Brethren" of the so-called "historic Episcopate," and their attitude toward the rum business in Great Britain. But Dr. Potter failed to inform the American public that the clergy of the Established Church of England are said to be the largest owners of the brewery and distilling companies stocks of England, and further that the Church of England receive 10 per cent of all the proceeds of the rum traffic of the British Empire; and, further, that the church and ecclesiastical commissioner, were the owners of an immense number of properties that are engaged in the saloon business; and further, church wardens are very often saloon keepers and "open up shop" between "church hours."

Dr. Potter certainly must have great sympathy for "the miserable wrecks of manhood and womanhood one meets every day, who once had a chance almost equal to the best," when we consider his remarkable attitude toward the subway saloon and his dedicatory services.

I am yours, etc.,  
JOSHUA E. WILLS.  
Baltimore, Md.

**MRS. TILLIE WILLIAMS.**

The wife of the Rev. Dr. Wm. Harrison Williams of blessed memory, died on the 14th inst. at the home of her son-in-law, the Rev. Dr. W. J. McGlothlin, 1937 First St., Louisville. She was 60 years of age, and ill only a short time and her death was unexpected. Her husband was the editor of the Central Baptist for many years, and was greatly loved by all who knew him. Sister Williams was a model Christian, and took an active interest in all denominational enterprises. After the death of her husband, for years she edited the Home Department of the Central Baptist. She is survived by six children: Mrs. J. T. Long, of St. Louis; Mrs. McGlothlin, Mrs. Everette Gill, of Rome, Italy; Mrs. Andrew Johnson, of St. Louis; Miss Bessie Williams, of Louisville, and William H. Williams, of Springfield, Ky.

The body was taken to St. Louis where the funeral services will be held at the William Jewell College, the Rev. Dr. Green officiating. The burial will take place at the Belle Fontaine cemetery, St. Louis. W. P. H.

We greatly enjoyed a call at our office of Prof. L. W. Doolan, of Waco University. He is making a fine record as a professor, and as Kentuckians we are justly proud of his achievement. He is spending his vacation at his mother's elegant Shelby county home at Einchrille. On Sundays he supplies the pulpit of McFerson Memorial church during the absence of Dr. Hamilton. H.

He is always with us: clouds only conceal; they do not banish Him.—The Christian.

**A HINT TO THE MANAGERS OF MISSIONS.**

To the Editor of the Columbian Star:

The Bethel Female Baptist Society has existed for nearly four years, and consists of about 24 members, who have furnished for the Carey Station, and the Valley towns, various articles of cloth and clothing, estimated at upwards of \$150.00.

I fear that our Society will decline, in consequence of the tardiness and difficulty of transporting our contributions to so great a distance, and (perhaps, there may be some neglect in giving us the necessary information, when the articles arrive at the place of destination. It would give us pleasure to see the Indian youth clothed in our manufacture, and pursuing the paths of science and of industry; but as this is impracticable, we expect at least, to hear that our bounty has been received and applied to the use intended.

Our first contribution, in the year 1822, was sent to the Carey Station; but owing to the great distance, and perhaps, to the removal of the Station, which took place about that time, the box of clothing did not arrive in less than 12 months, and nearly 18 elapsed before we heard of their safe arrival. Yet, notwithstanding this delay, at our next yearly meeting, we made up another box of clothing which was destined for the same place; but before an opportunity offered an agent from the Valley towns visited us, and represented the claims of that station in so pressing a manner, that we determined to send our contribution to that place, which we did in the fall or winter of 1824, and also again in 1825, but we have yet received no information of the arrival of either of the boxes. This will have a paralyzing influence, and unless the business can be managed in a different manner, our Society will probably remain inactive.

Would it not be better for an agent to be sent regularly once a year, who could collect the bounty of the different societies, and convey it direct to the Station, rather than depend on chance as at present? The number of Female Societies to contribute clothing might be greatly enlarged, provided some suitable person would undertake the task. Then Societies might be arranged in convenient circuits, and the time of contributing so fixed that the agent could go from one to another as regular as a Methodist preacher goes round his circuit.

There is very little opposition to the missionary cause within the bounds of our Association; and indeed, it is most wonderful, that there should be opposition in any quarter amongst professors of religion; for we should suppose that an attentive observer must see that the fields are already white to the harvest. Yet, now, as formerly, some are saying, there are yet four months before the time of harvest.

Yours, etc.,  
FRANCES J. PENDLETON,  
Christian Co., Ky., June 25, 1826.

"I shall find another channel for my article," wrote the author of a rejected contribution.

"That's right," was the answer of the courteous editor; "the English channel would be an excellent place for it."—Chicago Journal.

**THE AMERICAN BIBLE LEAGUE, AND HIGHER CRITICISM.**

The American Bible League, which has been holding meetings in various cities, is a long-delayed organized protest against the work of destructive critics. Destructive critics include two classes: those which are destructive and avow it, and those which are destructive but declare they are constructive. Those of the former class are bold to audacity, and have more faith in their own theories than would be needed to accept the most superstitious religion ever set before the human race. Destructive critics who constantly declare that they are constructive are not so bold in expression, but are often fully as presumptuous and self-confident as the others.

We are glad that the American Bible League was formed. We have observed the reports of those who have participated in this city, and have witnessed with pleasure more moderate language than that in which some indulge, on their private account, in speech and publications.

The great thing to be accomplished by the truly conservative body of the Christian Church is the settlement of the rights of general scholars who class themselves as "non-experts," or are so classed by those who class themselves as "experts." Neither blindness nor mental stagnation can be enforced upon the Church; every attempt to do so arouses the principle of individual rights, and in a large number exaggerates it.

Personally we should be as willing to submit our faith to the Pope as to a syndicate of self-appreciating, mutual-admiration experts. A Pope does not radically change in his own administration, and when one knows that an order will not be modified he can intelligently adjust himself.

Early in 1866, we made a tour through Georgia, Alabama, Mississippi, Tennessee, and Louisiana. Between Baton Rouge and New Orleans we fell into company with a man who—according to his own account and the recognition of his companions—had served as Confederate provost-marshal in New Orleans. He denounced Benjamin F. Butler in picturesque language, availing himself of many perverted theological expressions. We did not reply nor make any set-defense of Butler; but when he showed signs of moderating we asked whether from the New Orleans point of view, there was anything good at all in Butler. "Well," said he, "we liked him better on the whole than we did Banks, who succeeded him." "How is that?" Said he, "When Butler was here (here he made another attack on Butler) if he said he was going to do a thing we knew he would do it, and adjusted ourselves to it. But when Banks would declare his intentions, some Northern preacher or Negro politician would come along and have a talk with Banks, and he would change, and we never knew for long what he was going to do."

We have steadily read the books of the higher critics and those who oppose them, have observed the changing attitudes of many of the higher critics, and have been interested to see how many, young and old, anxious to be counted among the "Experts,"

fell into line with certain leaders, and how, when the leaders of destructive higher criticism corrected themselves and acknowledged their errors (an occurrence which has actually taken place several times), their followers immediately readjusted themselves and were as confident as ever.—N. Y. Advocate.

The resurrection of Jesus was not complete when he was enabled to come out of his tomb. His ascension was only his resurrection continued. Those precious forty days upon the earth when they wondered was he spirit, or flesh and blood, was only the way station where he tarried to leave orders in his upward flight. It was simply a necessary delay in his home going, a brief interruption in his celestial journey for his disciples' good. Did God lift our loved ones out of the under world of death and restore them to our embrace again, we would ask no more, and pronounce him supremely good. O ye of little insight into life's enigma! The upper room of God's mansion is preferable in every way to the lower room of earth. He never elevates us best until we are lifted up into the nearer light of his face, lifted into the realization of the eternal day.—Rev. Robert MacDonald.

**Changed Husband**  
Wife Made Wise; Change in Food.

Change of diet is the only way to really cure stomach and bowel trouble.

A woman says: "My husband had dyspepsia when we were married and had suffered from it for several years. It was almost impossible to find anything he could eat without bad results.

"I thought this was largely due to the use of coffee and persuaded him to discontinue it. He did so, and began to drink Postum Food Coffee. The change did him good from the beginning, his digestion improved; he suffered much less from his nervousness, and when he added Grape-Nuts food to his diet he was soon entirely cured.

"My friend, Mrs. ———, of Vicksburg, (my former home) had become a nervous wreck also from dyspepsia. Medicines had no effect, neither did travel help her. On my last visit home, some months ago, I persuaded her to use Grape-Nuts food. She was in despair, and consented. She stuck to it until it restored her health so completely that she is now the most enthusiastic friend of Grape-Nuts that I ever knew. She eats it with cream or dry, just as it comes from the package—keeps it in her room and eats it whenever she feels like it.

"I began eating Grape-Nuts food, myself, when my baby was two months old, and I don't know what I should have done without it. My appetite was gone, I was weak and nervous and afforded but very little nourishment for the child. The Grape-Nuts food, of which I soon grew very fond, speedily set all this right again, and the baby grew healthful, rosy and beautiful as a mother could wish. He is two years old now and eats Grape-Nuts food himself. I wish every tired young mother knew of the good that Grape-Nuts would do her."

Names given by Postum Co., Battle Creek, Mich.  
There's a reason.

**KIND WORDS**

We don't believe any other paper can have so many kind and appreciative readers as the Recorder has. We are deeply grateful for their loving words. We are still more grateful for their prayers. If the Recorder is sound in the faith; if it is courageous and unceasing in standing by the old Baptist principles and practices; if it has not only held its own but advanced in its subscription list during the last five years which have been so hard on religious papers, it is due, under God, to the prayers of its faithful and loving subscribers.

We are thankful to say there has been a turn in the tide which ran strongly against religious papers for some years. Men are rousing from their indifference. All over the country the thoughts of the people are turning towards religion, and the saints are praying that this may be the precursor of a great revival. And in turning to thoughts of religion, they are turning to the religious papers. And a prominent advertising firm said not long since that the awakening of interest in religion had made the religious papers again the best advertisers. Our clerk who receives the mail sent up to the editor the following letters, all of which came in one mail. And every mail brings similar ones. God bless our noble brethren and sisters. We omit the name and address of the first letter because his state paper would not relish his joke about the reason why it may be best for him to stop the Recorder.

DEAR RECORDER:  
Enclosed find currency to pay my subscription to your paper. I guess you had better discontinue it as I find it is undermining my love for my state paper. I have certainly enjoyed its visits and the above is the only fault I find with it. I think I should subscribe to the ———, but I find myself inclined to read your paper first when they both arrive from the post office at the same time. With best wishes I remain  
Yours truly,

DEAR RECORDER—  
I don't see how I could get along without it, as it was in my father's family before I was born fifty-four years ago, and has been in ours ever since, thirty-six years, so I feel that our home wouldn't be complete without the weekly visits of the dear old Recorder. I remain  
Mrs. B. S. BURTON,  
Bonham, Texas.

DEAR RECORDER—  
Inclosed find money order for amount of \$2 subscription price of your paper, which I am due you. I consider it a most valuable paper. Yours in Christ,  
G. T. Row,  
Saline, La.

DEAR RECORDER:  
You will find inclosed a check for subscription for this year to your paper, which I have been taking for half a century, and which I have always enjoyed and hope to take while I live.  
Yours respectfully,  
Mrs. M. A. WILSON,  
Ducker's Station.

God sends all kinds of weather to the soul which He would develop in His likeness.—Exchange.

**THOROUGHNESS.**

REV. F. E. MARSH, D.D.

Among the many saints who have been noted for their thoroughness in the service of God was Nehemiah. He was thorough in everything he undertook. There was no half measures with him. He was all aglow, and always on the go. Difficulties did not daunt him, nor opposition haunt him. He seems to say without saying it.

"Let come what will, I mean to bear it out,  
And either live with glorious victory  
Or die with fame, renown'd in chivalry."

He is not worthy of the honey-comb  
That shuns the hive because the bees have stings."

He would have no half-heartedness, nor would he allow any compromise for one moment. He was angry when he saw some of the Jews had taken usury from their brethren, and insisted upon them restoring what they had taken. He would not tolerate the alliance of Eliashib the priest with Tobiah, and his making him comfortable in the house of the Lord. He therefore cast forth all the household stuff of Tobiah out of the chamber. He rebuked the people for their selfishness in not supporting the Levites in the Lord. He raised the ringing voice of his testimony against the Sabbath breakers, and with the strong hand of determination he shut the gates of Jerusalem in the faces of those who would sell their merchandise on the Sabbath, so that they found themselves outside of the city, and he also threatened that he would lay hands on any who would further desecrate the Lord's day. He reviled those who had contaminated themselves and disobeyed the Lord by taking wives from the heathen, and reminded them how Solomon had been led astray by "outlandish women." He prayed against those who had defiled the holy garments of the priesthood; and with swift feet chased one of the relatives of Eliashib, who was son-in-law to San-Ballat the Horonite, and was not satisfied till he could ring out a clear note of testimony, saying: "Thus cleansed I them from all strangers and appointed the words of the priests and the Levites, every one in his business" (Neh. 13:28-30). The same must hold in relation to the child of God. The hesitancy of half-heartedness, the vacillation of compromise, the unequal yoke of an unholy alliance, the nauseousness of lukewarmness, are things which God will not tolerate.—Bible Student.

MRS. STEESE'S BABY  
Cured of Terrible Eczema by Cuticura and Skin Made Clear as a New-Born Babe's.  
"My little daughter was covered with sores and her face was terribly disfigured. I called in three doctors, but she grew worse. Neighbors advised Cuticura, and before I had used half of the cake of soap and box of ointment the sores had all healed, and my little one's skin was as clear as a newborn babe's. I would not be without Cuticura again if it cost five dollars, instead of 75 cents, which is all it cost us to cure our baby."  
—Mrs. G. J. Steese, 701 Coburn Street, Akron, O.

'Tis the joy of my life that his love is so great.—M. E. Sangster.

GOD IN ALL.

O Lord, how full of sweet content  
Our years of pilgrimage are spent!  
Where'er we dwell, we dwell with  
thee;

In heaven, in earth, or on the sea.

To us remain nor place nor time;  
Our country is in every clime;  
We can be calm and free from  
care

On any shore, since God is there

While place we seek, or place we  
shun,

The soul finds happiness in none;  
But with our God to guide our  
way,

'Tis equal joy to go or stay.

Could we be cast where thou art  
not,

That were indeed a dreadful lot;  
But regions none remote we call,  
Secure of finding God in all.

—Cowper.

Our Pulpit.

NEW TOKENS OF ANCIENT  
LOVE.

BY C. H. SPURGEON.

"The Lord hath appeared of old  
unto me, saying, Yea, I have  
loved thee with an everlasting  
love: therefore with lovingkind-  
ness have I drawn thee."—Jer.  
31:3.

It is said that, when the stars  
cannot be seen, during the day,  
from the ordinary level of the  
earth, if one should go down into  
a deep well, they would be visible  
at once; and, certainly, it is a  
fact that many of the brightest  
of God's promises are usually  
seen by his children when they  
are passing through some of their  
darkest experiences. As surely  
as God puts them into the fur-  
nace of affliction and trial, he  
will be with them in the furnace.  
I do not read that Jacob ever saw  
the angel of the Lord until that  
night when, by the brook Jabbok,  
"there wrestled a man with him  
until the breaking of the day;"  
but, then, the westling Jacob met  
the wrestling angel foot to foot.  
I do not know that Joshua ever  
saw the "Captain of the Lord's  
host" until, outside the walls of  
Jericho, his Divine Leader ap-  
peared unto him. I do not know  
that Abraham ever saw the Lord  
until, as a stranger in the plains  
of Mamre, he manifested himself  
to his servant in the form of a  
traveller and his friends needing  
hospitality and refreshment. It  
is in our most desperate straits  
that we often have our most joy-  
ous revelations. John must go to  
"the isle that is called Patmos"  
before he could have the won-  
drous Revelation that was there  
given to him; it was only on that  
barren, storm-girt rock, shut out  
from the world's light, that he  
could find the sitting darkness in  
which to view the glory of heaven  
undistracted by the shadows of  
earth. The message of our text  
was given to Jeremiah in a time  
of deep distress; it was meant to  
be helpful to the Lord's people in  
their greatest desolations. That  
being the case we may use  
it in a three-fold manner;  
and view it first as  
an answer to many complaints;  
secondly, as teaching some exceed-  
ingly valuable doctrines; and,

thirdly, as a stimulant to self-  
examination as to our state before  
God.

Now, brothers and sisters, is  
not this our complaint sometimes,  
that we read in the Bible of what  
God did of old, but we see noth-  
ing like that nowadays?

What is God's answer to this  
complaint? Let each believer  
hear him say, "I have done for  
thee as great wonders as ever I  
did for Abraham, Isaac, or Jacob.  
I have wrought for thee miracles  
as matchless as when I brought  
Israel up out of Egypt, or led the  
chosen nation through the wilder-  
ness into the land of Canaan. Did  
I break the power of Pharaoh?  
Have I not crushed the might of  
Satan? Did I divide the Red sea  
for Israel to pass over? Have I  
not made a pathway for thee,  
through many a tumultuous sea,  
so that thou hast gone over dry-  
shod? Did I feed the people with  
manna in the wilderness, and  
have I not fed thee—not with  
bread alone, but also with the  
words which have come forth out  
of my mouth! Did I cause Moses  
to lift up the brazen serpent, that  
they might be healed when they  
were bitten by the serpents; and  
have I not lifted up the Son of  
man, that whosoever looketh unto  
him may be cured of the serpent-  
bite of sin? Did I bring them in-  
to Canaan, and give them rest;  
and have I not said to thee, 'There  
remaineth therefore a rest to the  
people of God'? Did I drive out  
the Canaanite before them, and  
give them possession of the land;  
and have I not driven out thy  
sins, and will I not, by my Spirit,  
purify and cleanse thy whole life?  
Did I give them prophets after my  
own heart, and have I not given  
thee shepherds who have fed thee  
with knowledge and with under-  
standing? Did I give to them, at  
last, King David to sit upon his  
throne; and have I not given to  
thee great David's greater Son  
and Lord, to be the King of thy  
heart, and to rule over thy entire  
being? Did I give them Solomon,  
and a temple, and riches and  
glory; and have I not promised  
to thee heaven, and greater riches,  
and glories, and splendours than  
anything I ever gave to him when  
he ruled over Israel?"

I feel sure that, if you will look  
into it carefully, your own experi-  
ence will prove to be far more  
wonderful than anything which  
God did of old, so that you will  
have no reason to say, "The Lord  
appeared of old unto our fathers,  
but he is not now with their chil-  
dren."—We are apt, sometimes, to  
think that natural miracles are  
greater than spiritual ones; for  
instance, that the dividing of the  
Red sea, as recorded in the Book  
of Exodus, is a greater miracle  
than the forgiving of sins, as re-  
corded in the Gospels; but, if  
you will weigh these two things  
in the balances of the sanctuary,  
you will at once see that the spir-  
itual miracle is infinitely greater  
than the natural one. It is an  
easy thing to shut the mouths of  
ordinary lions; but it is a great  
deal more difficult to shut the  
mouth of the roaring lion of hell,  
who goeth about seeking whom  
he may devour. It is a very sim-  
ple matter for the omnipotent  
God to make a world;—he speaks  
and it is done;—but to remake  
an innumerable company of  
his creatures who have be-  
come debased, and spiritual-  
ly dead—this is indeed, a  
work only comparable to that  
which he accomplished when he  
"brought again from the dead our

Lord Jesus, that great Shepherd  
of the sheep, through the blood of  
the everlasting covenant." God  
made the world without any suf-  
fering, but he could not redeem  
even one soul without agonies un-  
known. At the close of the six  
days' work of creation, God could  
say, of everything that he had  
made, that it was very good; but,  
on the cross, the Saviour could  
not say, "It is finished," until his  
very heart had been broken with  
anguish and reproach. God could  
rejoice over the works of his  
hands, and his delights could be  
with the sons of men; but, after  
man had fallen, God could not  
lift him up again without sighs,  
and groans, and bloody sweat,—  
yea, death itself, the death of  
deaths, "the death of the cross."

Therefore, let none of us, in  
these days, say that the former  
times were better than the pres-  
ent ones, or that God has ceased  
to perform his mighty works. He  
has done as much for us as he  
ever did for our fathers; so let us  
praise and bless his holy name,  
and laud and magnify his deeds  
of grace. We, as a church, per-  
haps, are apt to think that we  
must not expect great things from  
God in these times. Why not—  
I pray—why not? Did not God  
give tongues of fire, and send his  
apostles forth to preach the Word  
to the people of every clime un-  
der heaven; and is it not possible  
that, from this time forth, the  
Church of Christ may take great  
strides like a giant instead of  
creeping like a snail? Why may  
not the army of the cross march  
onward—

"From victory unto victory"—

instead of being so frequently re-  
pulsed? Is the Church of Christ  
always to be like a little stream,  
in which you may see the pebbles  
lie? No; let her be like Kishon,  
the mighty torrent that swept  
away the hosts of Sisera and Ja-  
bin, and let her carry off the le-  
gions of darkness into the depths  
of despair. Let God but arise  
in his might, and wondrous works  
such as he did in the days of  
Huss, and Luther, and Calvin,  
shall be done again. The thun-  
der-claps of Whitefield and Wes-  
ley shall reverberate again. God  
can make all his ministers to be  
flames of fire if so he pleases. He  
can once more arouse his Church,  
scatter all her foes before her, and  
enrich her with the spoils of the  
holy war. We have not fallen  
upon evil days, beloved. We may  
be feeble, but our God is not. The  
light may be dim just now, but  
the sun is not dim. What if the  
winds do not always blow with a  
hurricane force? They are but  
slumbering for a while, and will  
awake with all their wonted vig-  
our, and drive the chariots of the  
sky at resistless speed. What if  
the ocean should seem, just now,  
to be sleeping in its briny bed?  
Before long it will respond to the  
psalmist's invitation, "Let the sea  
roar, and the fulness thereof." If  
the stars should be, for a little  
while, hidden from your gaze;  
they will soon pierce through the  
darkness; and, once again, shall  
ye behold those eyes of heaven  
peering down in mercy upon you.  
God can speedily renew to you all  
the manifestations of his pres-  
ence. Ebbs shall be followed by  
floods, winters by summers, and  
our present indications of a state  
of death shall give place to signs  
and tokens of a glorious life. Say  
not, complainingly, O Church of  
God, "The Lord hath appeared of  
old unto me;" but rather rejoice

and revel in his comforting as-  
surance, "Yea, I did appear of  
old unto thee; for I have loved  
thee with an everlasting love:  
therefore with lovingkindness  
have I drawn thee."

I have thus explained how I be-  
lieve our text was intended to be  
used.

Now we will look at it as teach-  
ing some exceedingly valuable  
doctrines.

And, first, I believe that it  
teaches us the doctrine of effectual  
calling: "With loving kind-  
ness have I drawn thee." No one  
ever does come to the Lord un-  
less the Lord himself draws him;  
he cannot come, and he will not  
come. Christ said to the mur-  
muring Jews, "No man can come  
to me, except the Father which  
hath sent me draw him," and to  
those who sought to kill him, be-  
cause of his miracles on the Sab-  
bath-day, he said, "Ye will not  
come to me, that ye might have  
life." That is the sternest blow  
against free-will of which I know;  
what a free-willer can make out  
of that text, I cannot tell. He  
says that any man can come to  
Christ, yet Christ said to some,  
"Ye will not come to me;" and  
both observation and experience  
prove that this is still true. Never  
yet did a soul come to Christ till  
first Christ came to it. There are  
some, who think that the doc-  
trine of effectual calling means  
that God forces men to repent  
and believe against their wills—  
a more absurd and unscriptural  
notion than that, could hardly be  
mentioned. God does not drag  
men to heaven by the hair of their  
heads. There is a wide differ-  
ence between physical force and  
spiritual force. God does not  
save an unwilling man, but he  
makes him willing in the day of  
his power.

We may not be able to explain  
all about this great mystery; yet  
we may firmly believe—in full ac-  
cordance with the laws which reg-  
ulate human minds, and without  
at all violating the free agency of  
his creatures—that God knows  
how to persuade men, ay, and how  
sweetly to "compel them to come  
in," that his house may be filled.  
There is a sort of compulsion, you  
know, which one exercises by ar-  
gument. The force of logic, or  
the spell of eloquence—we all ac-  
knowledge. In this way, the un-  
derstanding is overwhelmed. The  
mind at first resists, and says, "I  
will do so-and-so;" but you bring  
argument after argument to bear  
upon it until, at last, it yields,  
and says, "I am compelled to do  
it;" yet it acts willingly, freely,  
and not without pleasure. The  
understanding has been enlight-  
ened, that acts upon the rest of  
the powers of the mind, and thus  
the man is influenced, we may  
even say compelled, without any  
violation of the fact that he is  
free. So, the Holy Spirit en-  
lightens the understanding, by  
bringing the truth to the mind;  
and, through that truth, leads the  
soul to see certain consequences  
that follow from it; then, the un-  
derstanding being enlightened,  
the soul, with full consent, comes  
to Christ. The Holy Spirit does  
what you and I cannot do; for he  
acts directly upon the will. We  
cannot do that except by phys-  
ical force; and, even then, the will  
is not really changed; for, if a  
man resolve that he will not do a  
certain thing, but you afterwards  
compel him to do it, I question if  
his will is actually conquered.  
But the Holy Spirit knows how to  
apprehend my Lord Will-be-will

—as Bunyan calls him—put him  
in irons, and lead him away cap-  
tive. There is still the will, but  
I can hardly say that it is put  
into fetters, for it was in fetters  
before; but it is so changed and  
assimilated to the will of God,  
that it is really free in its love  
of holiness. It seemed to be free  
before, but it was a slave to evil  
passions. Free-will is a slave by  
nature; but when Christ comes,  
and (as some would say.) fetters  
it with the golden chains of love,  
then the will becomes free indeed.

Thus I have shown you how the  
Holy Spirit acts upon the will;  
and he can also act upon the  
heart, which is, perhaps, an even  
more important part of the man.  
When a man truly loves any ob-  
ject, he is always willing to do  
anything in furtherance of that  
object; and so, when the Holy  
Spirit shows to the mind's eye  
the beauties of Christ, his suffi-  
ciency and adaptation to the needs  
of the soul, the heart begins to  
love Christ. Where the heart  
goes, the will must follow; espe-  
cially if it be led by "My Lord  
Understanding, the Lord Mayor of  
Mansoul," according to Bunyan's  
"Holy War." So though no soul  
ever comes to Christ without be-  
ing drawn to him, yet let it al-  
ways be understood that such  
drawing is in perfect accordance  
with the laws which govern hu-  
man minds, and that the Spirit of  
God thus acts without, in the  
least degree, violating the free-  
dom which God has given to men.

The text says that God draws  
his people "with lovingkindness."  
Yet it is quite certain that the  
Holy Spirit makes use of the law  
of the Lord in drawing men to  
Christ and salvation. The thun-  
ders of the law, the terrors of  
judgment, the stings of con-  
science, and the pangs of death  
are all employed for this purpose;  
but they are all tempered and soft-  
ened by the lovingkindness of the  
Lord. In every instance, you will  
find that it is his lovingkindness  
that gives the finishing stroke,  
even with those who are driven  
to Christ by that stern peda-  
gogue, the law. The prodigal set  
out for his father's house from a  
sense of need; "but when he was  
yet a great way off, his father saw  
him, and had compassion, and  
ran, and fell on his neck, and  
kissed him;" so that the last  
steps he took towards his father's  
house were taken with those kiss-  
es still warm upon his cheek, and  
his father's welcome still musical  
in his ears. Rightly do we sing—

"Law and terrors do but harden  
All the while they work alone;  
But a sense of blood-bought par-  
don

Soon dissolves a heart of stone."

And when that sense of blood-  
bought pardon comes to the heart  
the law's thunders are all hushed,  
and the heart is won for God.  
The Master came one night to the  
door of a man's heart, and knock-  
ed on it with the mailed gloves of  
the law upon his hands; the door  
creaked and shook, but it did not  
open, and the man put up against  
it all the furniture he could find,  
to keep it from opening, crying  
all the while, "I will never be  
forced to yield." So the Master  
turned away, for a time; but, by  
and-by, he came back, and, with  
his own soft hand, using most  
that part where the nail had pen-  
etrated, he knocked again, oh, so  
softly and tenderly! This time,  
the door did not shake; but,  
strange to say, it opened, and  
there, upon his knees, the once-

unwilling host was found, waiting to welcome his Divine Guest. He said to him, "Come in, come in; thou hast knocked in such a way that I can no longer resist thee. I could not think of thy pierced hand leaving its blood-mark upon my door, and then of thy going away homeless, thy head filled with dew and thy locks with the drops of the night. Come in, come in; thou hast won my heart, and I yield to thee, thou blessed Lord and Saviour." It is so, I believe, in every case; lovingkindness wins the day. What Moses, with the two tables of stone, could never do, Christ does with one touch of the finger of his mercy.

This is the doctrine of effectual calling as I see it in the text. Do you all understand it experimentally? Can each one of you say, with Dr. Doddridge—

"He drew me, and I follow'd on, Charm'd to confess the voice divine?"

If so, may he continue to draw you until, at last, he shall draw you from earth to heaven, and you shall sit down at the marriage supper of the Lamb, to go no more out for ever.

I see in the text the doctrine of eternal love. Why has the Lord drawn his people to himself? Because he loved them "with an everlasting love." To some good people, the word "election" sounds almost like blasphemy. If "predestination" is mentioned, they think it is something dreadful. Yet that doctrine is in the text, and you cannot get the idea of "predestination" away from the word "everlasting." The reason, and the only reason, why any man is ever drawn out from the world, and brought to Christ, is to be found in the eternal love of God. There is nothing more, naturally, in that man than in any other man; indeed, in many cases, he is worse than others. If salvation had been the reward of merit, he would have been left out. There is, by nature, nothing in man to win the heart of Christ. What form, what comeliness is there in human nature in his sight? Shall blackness win the heart of him who is without blemish and without spot? Shall loathsome leprosy be attractive to the Divine Being? Shall deformity so charm the eye of Jehovah that he shall love it? It cannot be; the only reason for God's love to us is that he will love us. From that fountain of his own dateless love springs our effectual calling, and everything else that comes to us.

Read the text another way, and it will teach us a third doctrine. The word "everlasting" looks not only backward, but forward. "I have loved thee with an everlasting love;" that is to say, "I have drawn thee because I intend to save thee to everlasting. I would not have called thee by my grace if I had meant ever to leave thee to perish. I would not have begun the good work in thy soul, by drawing thee with lovingkindness, if I had not intended to bring thee to my glory at the last." O beloved brethren and sisters in Christ, love without beginning is indeed sweet, but there is a still more luscious sweetness in love without end! It will do us good to dilate a little upon this wondrous truth, nor shall we need to draw much upon our imagination in doing so. I can readily picture the time when this dark hair of mine shall be silver

ed over with grey, and the sunlight of heaven shall begin to whiten my brow; ay, but God's promise is, "Even to hoar hairs will I carry you: I have made; and I will bear;" even I will carry, and will deliver you." It needs no great stretch of imagination to look forward to the time when the old man will have to lean upon his staff, and those that look out of the windows shall be darkened, and the grasshopper shall be a burden. Perhaps it will be the lot of some of us young people to grow old together; if so, may we grow ripe as we grow old! But, if we are the Lord's people, we shall be able each one to say, as infirmities increase upon us, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." Then we look forward to that silent chamber, where friends will stand by our bed, and whisper, "He cannot last long now." Whether we shall hear them say it or not, we cannot tell; but "we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Now the last moment comes; the death-sweat is on our brow, the death rattle is in our throat; yet David's words are fulfilled in our experience: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Now my soul has stretched her wings; she has left mortality behind, to—

"Soar through tracks unknown;"—

but still she sings,—

"Rock of Ages, cleft for me, Let me hide myself in thee."

In due time will come the great day of judgement; but—

"Bold shall I stand in that great day, For who aught to my charge shall lay? While through thy blood absolved I am From sin's tremendous curse and shame."

Now the drama of Time is finished. Eternity has come, and we shall be "for ever with the Lord." The sun has spent his fire, the moon has paled her feeble light, the elements have been burned up with fervent heat, the stars have shut their eyes in eternal blindness, and the universe dissolves as the billow's foam sinks into the wave that bears it; but, still, our Lord's words describe the joy of his people: "the righteous into life eternal." Oh, that precious everlasting love of God, always ours, because with lovingkindness he has drawn us!

There is a thief, over there, who wants to steal away this doctrine from me. He has been borrowing the old-fashioned burglarious instruments of dead men—the pick-locks of Arminius, and the centre-bits of Mr. Wesley,—a good man, but one who was on a bad errand when he tried to take this choice and comfortable doctrine from the children of God. Yet I do not care what any of them may say or do, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,

shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If we are in Christ, there is one thing which should make us feel very safe; if anything could ever divide us from the love of Christ, we should have been divided long ago. Suppose that our troubles could do it; then, it would have been done long since, for we have had a sea-full of them already. Yet, in six troubles, the Lord has been with us; and, in seven, he has not forsaken us. Suppose that sin could do it; then, brethren, it would have been done in the first hour after our conversion. I must certainly make my sorrowful confession,—

"If ever it could come to pass That God's own child should fall away, My fickle, feeble, soul, alas! Would fall a thousand times a day."

If the Lord had ever meant us to fall into hell, we should have gone there years ago.

"But," say some, "perhaps we may meet with strong temptations." Yes, probably we shall; but we never meet with a temptation stronger than the arm of God can enable us to overcome. Others say, "But perhaps we may backslide." Yes, I know we may; but, if we do, the Lord will say to us, even then, "Turn, O black-sliding children, for I am married unto you." Yet others say, "But perhaps we may make the Lord angry with us." Yes, I know we may; but I also remember how he pleaded with those who did so in the olden day: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man."

This is a question about which we need not dispute here, for I do not suppose that there is one member of this church who ever entertains a doubt about the truth of this doctrine. We sing, over and over again,—

"Did Jesus once upon me shine? Then Jesus is for ever mine;"—

and we delight to repeat that confident assurance of Toplady, whose own end was so joyous because of his enjoyment of this precious truth,—

"Yes, I to the end shall endure, As sure as the earnest is given; More happy, but not more secure, The glorified spirits in heaven."

III. I was to have concluded my discourse by considering our text as a stimulant to self-examination as to our state before God; but our time has gone, so I can only ask this all-important question,—Men and brethren, have you any part and lot in these things of which I have been speaking? Are you the objects of eternal love?

"That is just what I should like to know," says one; "can you tell me?" Well, I cannot climb to heaven, to read the roll of the redeemed, nor can I tell you of a way to go up Jacob's ladder, to read it for yourself; but there is a way of knowing whether God loved you before he made the world, and whether he will love you after the world has ceased to be. It is this,—has he drawn you

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with lovingkindness? Examine your hearts, and see. Have you felt your need of Jesus? Has that need constrained you to pray to him? Has that prayer been answered by your being enabled to put your trust in him? Have you been drawn away from the confidence in which you once boasted? Have you been drawn away from the love of your old sin? Have you—to sum up all,—been made a new creature in Christ Jesus? Then, never doubt your election, and never doubt your glorification. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." What art thou at, Mr. Unbelief? Thou

art trying to separate glorification from calling; but thou canst never do it, for God has joined them together so securely that neither death nor hell can break the bond that unites them: "whom he called, them he also justified: and whom he justified, them he also glorified." May we all be there, among the heavenly birds of paradise—

"And vie with Gabriel while he sings,  
In notes almost divine"—  
of love without beginning and of favour without end! Amen.

Patience, humility, and utter forgetfulness of self are the truly royal qualities. Thos. Hughes.

Exactness in little duties is a wonderful source of cheerfulness. —F. W. Faber.

**Editorial**

**SPECIAL NOTICE.**

To WESTERN RECORDER subscribers who attended the Mississippi Baptist State Convention at Tupelo, and paid their subscriptions. The small blank book containing the names and amount paid by each is misplaced, and I am unable to enter credits. All who paid me are requested to write stating amount paid so that credits may be entered without delay. I also request those who subscribed, and did not pay to send me their names in order that they may be entered on our list.

W. P. HARVEY,  
Care Western Recorder, Louisville Ky.

The strongest desire of the regenerated man is to become holy. God demands this of His children, saying: "Be ye holy for I am holy." The converted soul longs for God that it may be holy crying out with David: "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God."

But alas! how many of us are sadly disappointed in our aspirations. Our progress is so slow that we become discouraged and moan with Paul: "O, wretched man that I am, who will deliver me from the body of this death?"

How may we attain unto this holiness? Many mistakes are made as to the way, hence there are so many failures. These mistakes are often the result of false teaching. Some teach that we can obtain it by effort and agonizing struggles. These self-efforts may make us more moral and upright in our outward life, but cannot make us holy within. They will just put a strain upon us that we cannot bear and soon we find out that we have failed in becoming holy. No one ever becomes holy in this way. Others teach that it is obtained instantaneously by an act of consecration and faith. Some by this act of full surrender and strong faith have obtained a great spiritual uplift, and supposed that they have at once become entirely sanctified, but as time passes they discover their mistake. True holiness never was and never can be so obtained. All human efforts at consecration and faith to become holy thus result in depressing failures.

Again, it is taught that it is attained by concentrating efforts upon eradicating sins one by one as discovered. Life is too short to perfect holiness in this way. These sins return after being apparently rooted out. This mistake arises from wrong views as to the nature of true holiness. It is not simply negative, but also positive. Holiness is becoming Christlike in character. It is not simply a vessel emptied and cleansed, but one filled after cleansing. These mistakes have been made by honest and sincere Christians and always bring disappointment. True holiness is something done for and in us by the Holy Spirit upon conditions. It is a gradual work. The character of Christ is day by day wrought in us. We are gradually conformed to the image of Christ. The Apostle Paul beautifully

explains the way: "But we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord." Thus constant communion with Christ will perfect true holiness. The constant indwelling of the Spirit develops us in His image. No one ignorant of the Bible can be holy.

The longer we live the more we see the truth of a remark we once heard Dr. Tiberius G. Jones make. He said that every regenerated man is at heart a Calvinist whatever his head may be, and every unconverted man is at heart an Arminian.

We saw a good illustration of the truth of this some years ago. At a meeting of the Southern Baptist Convention, Dr. Lasher was among the visitors, and was appointed to preach on Sunday morning at a Methodist church. The church was a small one as respects numbers, but strong in the quality of its membership. We went with Dr. Lasher and found a congregation largely composed of middle-aged men and women.

When he began to preach it was not long before he was preaching the strongest Calvinism. All the great doctrines of grace as held by Baptists were clearly and ably set forth. First and foremost, the sovereignty of God—the rock foundation of our theology. Final Perseverance, total depravity, salvation by grace alone, and even unconditional election from the good pleasure of God were all there.

We felt so sorry for Dr. Lasher. We were sure he had misunderstood the denomination to whose members he was preaching, and that he thought he was in a Presbyterian or Baptist church. For he is incapable of accepting such a courtesy, and then instead of preaching such evangelical truths as were held in common, to antagonize the whole system of theology which is distinctly Methodist. We knew he would be very sorry; but what apology would be sufficient to cover the case we could not see.

Sitting in the rear of the church we could only see that the congregation were listening intently, but the expression on their faces we could not see. But that the expression was one of indignant amazement, we did not doubt.

At the close of the sermon, the larger part of the older members of the congregation crowded around him, shaking hands and thanking him for his sermon! Some thanked him with tears, saying they had seldom heard a sermon which did their souls so much good. Others were grateful for the strength it conveyed. They begged him to come again and preach just such a sermon.

Going home we told him what we had thought as he was preaching, and he said he had not forgotten he was in a Methodist church, adding, "Did you not notice that I was careful to avoid the theological names of the doctrines? I did not use the words 'election' or 'final perseverance of the saints.' If I had they would have been offended. But converted hearts rejoice in those doctrines of grace."

Dr. Jones' words were confirmed. We never heard the faith of the Calvinists more strongly, clearly and ably set forth than in the grand sermon of Dr. Lasher.

Mr. Max Bass finds an unexpectedly large engagement on his hands. He is the general immigration agent of the Great Northern railroad. There are no better settlers than the Dunkards, the German Baptists who hold to trine immersion. In order to induce them to turn their footsteps towards Dakota, Mr. Bass some years ago offered to give each baby born to Dunkard settlers in that part of the West in which the Great Northern was interested a solid silver spoon as a birthday present.

Ten years ago the first baby was born to Elder Peters, and was named Max Bass Peters. So soon as the announcement was made to him, Mr. Bass sent the spoon and a letter of congratulation. There were at that time only a dozen families of the Dunkards in Dakota. Elder Peters was a poor man then, but his farm is now worth \$30,000. These first settlers were so much pleased with the country and the spoons, that their reports have brought their brethren in largely increasing numbers. The Dunkards are devoted to each other and to their religion. And when their families increase they like to have their children settle around them. This has caused many who were living in the more Eastern states to go to Dakota where land is more abundant and cheaper.

The babies have increased in number in what must seem to Mr. Bass geometric ratio. Last year there were 200 new Dunkard babies, and each received his or her spoon. One mail brought Mr. Bass seven letters announcing births. Although it was not specified that the children should be named for him, yet the conscientious parents seem to think it is due to the spoon-giver to name the babies after him. The children are named Max Jones, for example, Bass Jones, Max Bass Jones, Bass Max Jones, even the girls receiving the name.

Mr. Bass says he loves children and is delighted to think that so many sturdy little Germans bear his name. The spoons have not yet become too great a burden on his resources, but when the children come too fast for him, the Great Northern will take his place. There are now 25,000 Dunkards, and 6,000 more are expected in North Dakota this year. Mr. Bass says of them: "The Dunkards make splendid settlers. I have never known a lawsuit among them. They do not drink nor gamble, attend their churches regularly and have established schools. They are hard-working men and exceptionally thrifty."

Among their principles is the duty of the young to marry only in their own denomination. The Dakotas will be strong Baptist states in the course of a few years. If all the immigrants from Europe who come to this country were like the Dunkards, it would be a blessed thing. Much interest has been taken in this spoon-giving of Mr. Bass, and he hears many jokes upon the number of his namesakes.

The Herald and Presbyterian gives an account of a church supper held by the ladies of a church of 100 members. These ladies had more knowledge of business and of "loss and gain" than many exercise at least.

Fifteen ladies baked a cake each, costing one dollar apiece. That is, the materials cost a dollar. Ten others gave one dollar

each to furnish ice cream and lemonade. They worked hard for two days, arranging the supper and cleaning up the next day.

They kept an account of the number of those outside the membership who bought tickets at 25 cents each. There were 28 in all, bringing in \$7. Members of the church bought tickets, but they would all have contributed that much if they had been asked. Twenty-five dollars expended, nearly three days' work including the cake-making—and \$7 in return!

A CORRESPONDENT of the Pacific Presbyterian, when in London, visited the publishing house of Passmore & Alabaster, which publishes Spurgeon's sermons. One sermon is printed every Thursday, and before the doors are opened the people are lined up on the outside waiting to buy the sermons. All classes of people are among these who wait, learned and unlearned, high and low, and thousands are sold over the counter. This is a most blessed sign of the times.

It having been asked why men do not go to church, Dr. K. B. Tupper replies they do go, and gives evidence of it. The largest congregation in Boston is Dr. Henson's, and in it men predominate. So they do in the two largest congregations in Brooklyn, one Baptist and one Congregational; one of the largest in New York City, the three largest in Philadelphia, one of these being Baptist, and the largest one in Chicago.

This is high praise to Hanover College which we find in an exchange: "It is not afflicted with the insatiable appetite for new things which makes dull and unprofitable all things familiar. Faith in the good of all that has been, and belief that it must contribute to the best of all that shall be are Hanover characteristics, and it is observable that no Hanover man ever winces in the least at the intimation that his school is old-fashioned. Rather it is received as an eminent compliment."

The London Freeman has been looking into the records of some of the old Baptist churches. The church to which Bunyan had preached in 1690 cautioned the brethren that "no one must take part in the singing but such as could sing with grace in their hearts." It is sinful to sing in God's worship unless you can say all the words you speak from your heart.

A PRESBYTERIAN writing to the Interior on the subject of church singing, says: "A hymnal lately noticed in a Baptist church was very much smaller than the average and had mostly the grand hymns which have never been sung out. There were many of the best gospel hymns scattered through." We think that must have been "Manly's Choice."

In speaking of charities that pauperize and therefore do harm, a speaker said at the meeting of the British Medical Association, "Charity frequently lessens self-reliance. The sterilized milk depots which had been opened in London had tempted mothers to cease to nurse their own infants." And the mortality among hand-fed infants is eight times as great as that among suckled infants.

**Editorial Varieties**

All who knew her will regret to hear of the death of Mrs. Mary M. Williams, for all who knew her loved her. She died in this city on Friday morning after an illness of several weeks. She was the widow of Dr. W. H. Williams, who was editor of the Central Baptist, and a man of rare character and talents. Mrs. Williams was a beautiful character of high intellectual ability, as she showed by her literary work. She was a member of the McFerran church, and was most active as a Christian. She leaves several children, among them Mrs. W. J. McGlothlin, of this city.

All of our readers will join us in thanking Bro. W. W. Garnett for having sent us a copy of the letter of Mrs. Pendleton which is published on another page it is a most interesting letter and most valuable also as showing us something of missionary work nearly eighty years ago.

The Dothan Daily Sittings, of Dothan, Ala., says the Baptist church of that city, by a unanimous vote, have offered Pastor S. H. Campbell a four months' vacation and a trip to the Holy Land next Spring. The church offers to pay all expenses, and the vote was not only unanimous but most hearty. Brother Campbell is one of the finest men in our ranks of younger ministers. All who know him love him for his high character, and honor his ability.

A real Russian of high degree, Prince Wolkonsky, after a tour in this country, said in Boston: "New York first asks a stranger, 'How much are you worth?' Philadelphia, 'Who are you?' Boston, 'What do you know?' Chicago, 'How do you like Chicago?' We wish he could tell us what Louisville asks first."

The National Baptist gave a most admirable illustration of the senselessness of Pope's line. "He can't be wrong whose life is in the right." It says this "is much as though a person should say no matter what rules you practice in arithmetic, no matter whether you make two and two amount to four or five or six, only so as you do the sum right and bring out a correct result."

Editors, printers and proofreaders will enjoy two anecdotes which are told of Lord Palmerston, when prime minister. He wrote on a mispatch, "Reading Mr. R.'s handwriting is like running pen knives into one's eyes." Those who have had occasion to read much bad manuscript, and know the sharp pains that shoot through the eyes, will endorse the accuracy of his comparison.

On another occasion he wrote this sharp rebuke on a dispatch: "A dispatch must contain much valuable matter to reward one for deciphering such handwriting as this—which can only be compared to iron railings leaning out of the perpendicular."

When a trial was called in Chicago, the judge asked, "Who appears for the defendant?" A lawyer arose saying, "I do; I am Stephen A. Douglas." "Who for the prosecution?" asked the judge. "Robert E. Lee," replied a lawyer, coming forward. Judge Hall smiled and said, "I am more than glad to meet you, gentlemen, your names are quite familiar to me."

The Albany Argus tells of a church letter which was once given to a brother whose piety was not what it ought to have been but who had done nothing to subject himself to discipline. The letter said the brother was a member in "good and regular, but by no means high standing."

This sneer might have been expected in a secular paper. We regret to find it in a religious one: "A politician offers \$5 to a missionary who replies, 'You know the heathen are very sensitive as to whose money saves them.' It is God who is sensitive, not the heathen."

Bishop Potter of New York tells this story. A friend of his was present at a dinner party of young ladies in Washington City, when one of the guests said of a fish that it was like the widow's cruse of oil. A questioning look went the rounds and inquiry proved that not one of the young ladies had ever heard the Bible story. Alas for their parents when they see the Judge!

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PROGRAMME. The following is the programme of the Missionary Rally and Sunday School Meeting of Russell's Creek Association, to be held with Greensburg Baptist church, Saturday and Sunday, July 29 and 30, 1905: Saturday, 10 a. m.—Call to order by Chairman of Board. Devotional Exercises. Organization. The best method of raising money for missions.—W. T. Underwood, W. W. Ingram. What is a Missionary Baptist and why should he be especially interested in the cause of Missions?—B. W. Penick, E. D. Maddox. Does contributing to missions impoverish or enrich a church?—W. S. Dudgeon, A. W. Curry. To what extent should Baptist churches co-operate with and encourage the interdenominational Sunday School Union?—J. S. Gatten, H. C. Wood. Elements of a good Sunday School teacher.—W. H. Graham. Sunday morning, July 30, 9:30 a. m.—The apostolic model in missionary work.—J. P. Scruggs, W. B. Cave. 11 a. m.—Missionary sermon.—Dr. J. G. Bow. 3 p. m.—Sunday School Rally. 8:00—House to house visitation.—J. Shreve Durham. Voluntary discussions will be called for on each subject introduced. This meeting is centrally located, and we will have with us Dr. J. G. Bow, Secretary of State Board. It is desired that it be made a general Missionary Rally of the Russell's Creek Association. And it is to be hoped that there will be a large attendance, and that every one will come prepared to say something upon the various subjects discussed. It is not expected that those on the programme do all the speaking they merely lead off in the discussion, then all present should feel free to speak. E. D. MADDOX, E. F. TUCKER, B. W. PENICK, Bro. W. L. Brock pastor at London, Ky., called at our office while in the city. We rejoice that Bro. Brock is doing a splendid work in this important field.



MISS ZUDIE HARRIS.

Miss Zudie Harris is the daughter of Mr. Theodore Harris of Louisville, Ky., President of the Louisville National Banking Co. Miss Harris has an international reputation as a musician. She is said to be the most accomplished pianist in the world. She is a celebrated musical authoress. She is the only woman in the world who has written a piano concert with orchestra. For six years Miss Zudie has been in Europe giving concerts with the most celebrated singers of Europe. The German and French papers write of her performances in most enthusiastic terms. She returned home a few days ago and talks most interestingly of the advance of American musicians and students in Europe. Many of the principal operas in the German and French cities are headed by Americans. Miss Zudie does not expect to return to Europe, but in the fall to give a series of concerts in America, commencing in Louisville, Ky. We regard Miss Harris as a musical genius. She is a Baptist, a member of the Chestnut Street church in this city, of which her father is and has been an honored member for nearly fifty years. We predict for her a great and successful future. W. P. H.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. M. P. Edwards: Yoke of Christ; Man's conception of the finite. Chestnut St.—Pastor Weaver: The fullness of Christ; The righteous and Wicked. One received by letter. East.—Pastor Wilson: Power of the church; The drawing back from the cross. Twenty-second and Walnut—Pastor Cree: Digging again the wells of the fathers; Great Salvation. Clifton—Pastor Foster: The power of God; The secret of the Lord. Third Ave.—Pastor Ransom: The love of God in Christ Jesus; Christ's prayer for unity. East Meade — Pastor Greathouse: Glorifying in the Lord; Bro. J. E. Johnson: The good man. Parkland—Pastor Taylor: The Parable of the pounds; Baptism for remission of sins. One baptized and two received by letter. Immanuel—Pastor Watts: A faithful saying; The church member's profession and duty. Portland—Bro. L. S. Musser: Living unto God. LaGrange—Pastor Johnson: Mores' choice. Pastor offered his resignation. Marydale—Pastor William: Joshua's choice. Southgate St.—Brother Bayles: Paul's ambition; A man sent from God. Franklin St.—Pastor Jenkins: A picture of the world's Redeemer; Seeking the Lord while he may be found. Pewee Valley—Pastor Bennett: The great salvation.

German—Pastor Janzen: A joyful report; Compelling love. Four received for baptism. Highland—Bro. H. D. Allen: The Lord's supreme gift. Highland Park—Pastor McDaniel: Formation of Christian character; The growth of sin. Twenty-sixth and Market—Pastor Reed: The church; Retribution. Ormsby Ave.—Bro. I. C. Underwood: The risen life; Setting thy house in order.

OTHER STATES.

Pastor E. Lee Smith writes from Birmingham, Ala.: "We entered our new house of worship the 25th ulto. It will be a twelve room house and will be quite handsome when complete, and occupies the most prominent corner in West end, on Tuscaloosa avenue and Hawkins street. We were crowded out of our old house by our large audiences. Have had 14 additions to our church in two weeks. Mrs. Smith organized the Sunbeams with 12—now has 112. Good W. M. S. and B. Y. P. U. also 'Pastor's Helpers.' To God be all the praise." Pastor C. Smith writes from San Angelo, Tex.: "Please change my Recommendation from San Angelo, Texas, to Brady, Texas. Asking that correspondents will take notice that I have accepted the pastorate of the Baptist church at Brady." Pastor J. P. Williams writes from Silver Creek, Miss.: "Bro. T. T. Martin has been with me two weeks. One week at Providence, where we had fifty-eight members for baptism and one by letter. At Silver Creek we had forty-five members, twenty seven for baptism. God blessed his word to the salvation of many souls. The Baptist cause does not suffer where Martin goes. He will be at Prentiss till the 22nd inst. Then at Florence till the 30th. I greatly esteem the Recorder." Pastor W. A. Whittle writes from Evansville, Ind.: "I am thankful to report that my work here is moving on nicely. Much better than three or four years ago. The city is growing fast. We have now a population of 80,000 and the prospects are that in five years more we will have 100,000."

J. A. Reiser has been called to McDonald Church, Atlanta, Ga., and has accepted the call. We congratulate the Church. Bro. Walter E. Wilson has been set apart to the full work of the Gospel ministry by the Forest City Church, N. C., of which he is now the beloved pastor. The meeting at Leland, Miss., resulted in 10 additions to the church, 14 by experience and baptism. Pastor Mahoner, Vicksburg, Miss., assisted by Bro. W. J. Bolin, La., held a meeting in which 13 came into the church, all by experience and baptism. Pastor Rice, Huntsville, Ala., closed his meeting with 21 received for baptism and 7 by letter. The church at Bonne Terre, Mo., closed their meeting with 37 additions to the membership. The great revival at Cardwell, Mo., is still going on, 113 additions. The majority of the membership of the Methodist church at that place united with the Baptist church and have been baptized. Alton, Mo., O. H. L. Cunningham pastor, has been blessed. 24 additions to the church. 19 received for baptism, and the church promptly moved up from half time to full time preaching.

DESSERTS

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THE TERM FOR BAPTISM IN CHINA — A LITTLE HISTORY.

The early translators of the Scriptures into Chinese, not wishing to make the Bible witness to the Baptist position, and yet not one of them willing to face the scholarship of the world and make it mean sprinkle or pour, tried to find a compromise term and so used the word shi li—the washing ceremony. Yet, strange to say, not one of those who so dodge the question ever do anything for their candidates that remotely resembles washing. I saw a Presbyterian "wash" a member. He had him kneel by a table on which was placed a bowl of water, and the minister dipped his fingers into the water and then placed them on the man's head. I doubt if one drop of water reached his head. I sometimes ask them if they would like their washermen to so wash their clothes or their dishes. All the Bible societies in China use shi li. The passage in Luke 16:24, where the rich man prays that Lazarus may dip the tip of his finger in water is put into Chinese by tsan, meaning to dip. In John 13:26, "to whom I shall give sop when I have dipped it," is translated by pa, to soak. In Rev. 19:13 "a garment dipt in blood" is translated by ren, to dye. In the two first instances the Greek has a form of baptizo and "re-baptismenon" in Revelation is in brackets. The Chinese term for which Baptists have always contended is Chin, and Dr. R. H. Graves was appointed on the Wen li Committee, and an English Baptist of the Chinese Inland Mission on the Mandarin Committee. These additions are about finished in a tentative version, to be finally agreed upon and made permanent probably at a General Conference in Shanghai in 1907. The Bible Societies have printed and circulated these tentative additions and have paid travelling and incidental expenses of the committees, but not their salaries. In the meantime we Baptists are under the necessity of handling the shi li version of the Mandarin edition. We have for two or three years been considering the question of securing an edition with our term for baptism. Last July a large committee of American Baptists were in Shanghai and considered this matter. The Bible Societies deny our right to make use of the "Union Version" of the Conference of 1890, and even some of our chicken-hearted Baptists insisted that they had a right to object and consider it as a kind of patent of theirs. I contend that they have no such right for the following reasons: (1) The work is being done by the direction of the General Missionary Conference of 1890, of which Baptists were as much a part as any other denomination. (2) Baptists are on both the committees making the translations. (3) The Bible Societies are with public money only printing the work of the Conference Committees. We not only have difficulty about the term for baptism, but there is a wider and fiercer controversy about the word for God and Holy Spirit. A large party, led by some leading English missionaries contend violently for shang li for God and Sheng Shen for Holy Spirit, while a good minority are conscientiously contending for Shen or Chin Shen for God and Sheng Ling for Holy Spirit. The word Shen, which the one party use with the word Holy for Spirit and the other with or without the word "true" for God is the term by which all their idols are indicated. It is the general term. It seems to me so out of place to call the Holy Spirit by the term they use to designate their visible gods, while with the addition of Chin, "true," it seems quite appropriate for God. Ling is the word for human spirits. Baptists are pretty well united in the use of Chin Shen and Sheng Ling. The Bible and Foreign Society will not print Scriptures with Chin Shen and Sheng Ling. The American Society will, but for several years they have not kept them much in stock. We Baptists mean soon to have our own Scriptures, through one of the old societies, if they will yield to our terms, but if not, then through the Baptist house at Canton. Money is already provided by individual missionaries to make a small edition to begin with. Are there no Baptists in the home land who feel moved to aid liberally in this work so as that we shall be unhampered? The Bible and Foreign Society say that if they make us an edition it would only be for our private use, not for putting on the market for all. Think of these societies that exist for the purpose of giving the Bible to the world lending themselves to prevent a true translation!! It is gratifying, however, to know that the Bible and Foreign Society did last year agree to print the Telugu Scriptures by transliterating the term for baptize with the note in the

margin, "otherwise to immerse." Some of the difficulties of the term shi li here is that it entirely obscures the deep meaning of that beautiful ordinance to which Christ submitted and commanded to all his followers; it conveys the notion that the "washing ceremony" has something to do in cleansing their sins, and gives rise to much nasty talk in connection with the administration of the ordinance. The untaught Chinese thinking that candidates are stripped, taken into the river and washed by scrubbing! We have just recently baptized the first women ever baptized in this region, and we found that it was a very great cross to the women because of the notions they knew were in the heathen minds on the subject. May our Baptist people soon make it possible for us to sell Scriptures in China that represent what we believe to be the truth. Yours fraternally, G. P. BOSTICK. Po-Chow, Au Hwei China, May 30.

DEAR RECORDER: Inclosed find \$2 to be added to my subscription account. I have taken the paper since my graduation in the Seminary in 1884, and I always enjoy the strong meat which it brings me. I send my copy to an Ohio sister, she sends it to a Missouri niece and she sends it to her brother. I wonder how many copies of the RECORDER do as much service as this one does. Respectfully, F. M. MYERS. Sunbury, Ohio, July 10. [We would like to hear from others whose RECORDERS are thus circulated.—Ed.]

We see it going around in the papers that the Southern Baptist Convention will likely meet in Baltimore next spring, to be followed by the meeting of the new General Convention, and that by the Northern Anniversaries in Washington. If that be done, where will be Richmond's hope of having our Convention meet there in 1907, at the time of the Jamestown Exposition? It has been tacitly understood that the City on the James was to have this meeting of the body. But it will certainly not meet in Baltimore one year and Richmond the next. For our part, we hope the committee appointed to select the place of meeting will not consent to have our Convention dancing attendance on another body—especially a body in which a mulatto was applauded to the echo by many Northern Baptists for saying that he was a typical American, neither white man, Negro nor Indian, but a mixture of all three.—The Christian Index.

Pastor W. F. Staley, Wilkesboro, N. C., was aided in a meeting by Bro. R. L. Furdom.

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**Family Circle.**

Stories for the Young and Old.

**"A FAMILY CIRCLE BROKEN."**

BY ALBERT NISBET.

A wife, a mother, fond and true,  
Whom God hath called above,  
Made home the dearest place of all,  
With her tender care and love.

Oh, how she's missed more every day,  
As time rolls swiftly on;  
Her voice, her smiles, so full of love,  
Are now forever gone.

A vacant place, a vacant chair,  
A cloud of gloom and sadness,  
Are all within the homestead now  
Where once was joy and gladness.

'Tis a family circle broken  
That earth's skill cannot mend,  
For one has gone to be with Christ,  
Her best and surest friend.

**THE APPLE BUTTER BOY.**

BY LISCHEN M. MILLER.

His hat had seen better days, but still shed the rain. He wore a man's coat with the tails cut off and the sleeves turned up, and his blue denim overalls were frayed at the hem and wet to the knee. An object at once pitiful and grotesque he seemed at first as he presented himself at my door that drizzly November morning. But a second glance convinced me that he was far from the need of commiseration, this sturdy little ten-year-old, for health glowed on his cheek and hope gleamed in his eye.

"Don't you want some apple butter?" he asked, with a smile which revealed two rows of white, even teeth. I did not want apple butter. I do not like it, and I said so as politely as I could, and smiled back.

"I brought some in a glass for you to see what it is like," he said, still confident, as one having faith in the superlative excellence of the conserve which he offered for sale.

Involuntarily I took the napkin-covered jelly-glass, which his chubby hand held out. "Taste it," he advised. "You'll like it, sure."

No woman with an organ anywhere resembling a heart could have wantonly dimmed with disappointment the radiant expectation that illuminated his happy little snub-nosed, freckled face; therefore I tasted and pronounced it good, as it no doubt was. I am not a judge of apple butter.

"How much do you want?" he questioned eagerly. "I didn't want any, but I hadn't the temerity to say so in the face of such genial confidence. I hesitated however. "What is the price?" I asked.

"Only twenty-five cents a gallon." "You may bring me a gallon," I said. He looked disappointed. "Better take two," he urged. "Only half a dollar for two whole gallons."

"I am afraid I could not use two gallons," I objected. "Oh yes you can. That much of this apple butter won't last no time at all. You can eat more'n you think you can, it's so fresh. We've got the kettle on now, boiling it down."

We finally compromised on a gallon and a half, and he departed, leaving me to wonder helplessly what on earth I was going to do with that much apple butter.

Before I had solved the problem to my satisfaction the soft spat, spat of bare feet on the veranda warned me of the delivery of my purchase. He brought it in a wooden pail because, he explained, "tin makes it taste," and it was still smoking hot and spicily fragrant. I ransacked the pantry and storeroom for jars to hold it all, and Marmaduke—he said that was his name, and he would be ten his next birthday—helped me to empty the pail.

Later, when I reported my investment to the head of the family and asked to be advised as to the best means of getting rid of it, I was laughed at.

"Why don't you give it to the neighbors?" he said, when I had succeeded in convincing him that the situation was serious.

I tried the Browns, who lived just around the hill, with the largest jar. Mrs. Brown smiled. "It's awfully kind of you, but we have recently bought a great deal more than we can ever use."

"Then he came here, to," I exclaimed. "Marmaduke? Yes he came here, and—I don't know why I did it, but I bought about three times as much of his apple butter as I wanted."

Nothing daunted I carried my jar to

the McIntoshes, who lived across the road. They, too, had invested heavily in Marmaduke's apple butter. In fact it developed that scarcely a household in all our suburb had escaped, and I gave up trying to be generous and set my six quart jars away on the top shelf, in the darkest corner of the storeroom, resolving to forget their existence.

I was away from home during the winter and did not see Marmaduke again till one March morning just before Easter. He came to the door to ask if he might pick lilies in my back yard.

"I want to sell 'em to the church to decorate with," he explained.

The back yard extends to the top of the hill, half a mile away, and he got the permission he asked for.

Later he wanted to work in the garden. "I can do your hoeing for you," he declared. "I can come up after school and on Saturdays." But this time I was firm.

"Hoeing is too hard for a boy of your size," I said, but I let him help in other and lighter tasks, and we grew to be quite good friends. I even went so far as to lend him books, which he read and then talked over with me as we worked.

"What do you do with your money?" I ventured to inquire one evening as I handed him the quarter of a dollar he had earned splitting kindling wood for the kitchen stove.

"Save it," was his reply. "I've got twenty dollars in the bank. I tell you what, I've seen hard times. It makes a chap mighty careful how he spends his money when he has to work for it himself. Steppathers don't do much for a fellow except to give 'im board and clothes."

It occurred to me that if the board matched the clothes, this particular stepfather could not be accused of lavishness. Marmaduke must have caught my reflection, for he hastened to add, "I've got a better suit than this one, that I wear to school, but it's got to do for Sundays, too. This is plenty good enough to work in. I take care of my things; got to. Tell you what, I ain't always goin' to be poor. Some day I'll have just as good a time as them chaps you read about in books."

With the advent of the first warm days of spring my apple butter bugbear became active again. I do not know whether it is the nature of that conserve to resent not being eaten, or whether it is peculiarly susceptible to springtime effervescence, but I do know that the behavior of this particular gallon and a half of apple butter compelled me to carry it out, jar by jar, and bury it deep in a hole behind the hen house, where, for aught I can say to the contrary, it may be fermenting still.

Scarcely, however, had the burial rites been concluded when the author of all my woes appeared with another installment. This time he brought it, with confidence, in a glass half-gallon jar, and I heroically paid him fifteen cents for it, and as soon as he was out of sight, took it out and interred it beside the rest.

Within a week my apple butter boy was back at my door. This time he was soliciting subscriptions for "The Ladies' World."

"I'm doin' it after school," he explained, "so I don't lose any time. You pay me ten cents cash, and you get the paper for three months."

He handed me his book of subscription blanks and I glanced through it. The name of every woman I knew in that part of town was inscribed therein.

"They're all takin' it," he said jubilantly. "It's worth the money. Here's my pencil to write your name down with."

I wrote my name and hunted the required dime out of my workbasket, and sent him on his way rejoicing.

"What sort of a publication is the 'Ladies' World?' I don't remember ever to have seen a copy," remarked the head of the family when I told him about it that night after dinner.

"I have not the slightest notion," I replied. "I never heard of it before."

But I took the opportunity to question my neighbor, Mrs. Brown, on that point the next day.

"Oh dear me! I don't know," she sighed wearily. "Mr. Brown declares that that boy could sell me gold bricks and wooden nutmegs, and I guess he could."

"I won't go as far as that, but thus far he has not tried to sell me anything and failed in the attempt."

"Marmaduke," I said to him the other day when he came up to bring me some lettuce which he proudly assured me he had "raised" in his own garden and for which he would accept nothing in return, "what are you going to do when you are through college?"

He glanced down at his bare toes. He goes barefoot out of school hours to save his shoes. "I don't reckon I'll go to college," he said after a brief sil-

ence. "For a fellow that has to work it takes too much time."

"You will certainly go to the high school."

"Yes, I'll have time for that, I reckon. You see I ain't just made up my mind what I'm goin' to be when I grow up. I think I'd like to be like that fellow that's give us our library buildin', I don't know how you pronounce his name, my teacher she calls him one way, and Professor Betun calls him something else. Then other times I'd rather be a railroad magnate or Mr. J. P. Morgan, or the Standard Oil man."

I was alarmed at these purely mercenary aspirations. "Don't you ever want to be Governor of Oregon, or President of the United States?" I asked.

"No, there ain't enough money in it. Why the President has to spend all he gets makin' a show. I read about it in the papers. No President in mine. I'm after the cash."

Really, it was appalling, such an avaricious spirit in one so young. It was clearly a duty to remonstrate.

"There are better things to work for than money," I said tritely. "It makes a man sordid and selfish to be always thinking of dollars and cents."

"Yes," he agreed, "but when you've got plenty of 'em, you can stop thinkin' about 'em."

"But suppose you had as much money as Mr. Rockefeller or Mr. Morgan, what would you do with it?"

He looked at me, his big brown eyes dancing with the joy of anticipation. "I'd hunt out all the widders and the boys with stepfathers, and I'd give 'em all the good times and fine clothes and things they wanted. And I'd build a home for poor old horses that's too wore out to work, and one for the dogs that nobody wants and that gets took up by the dog-killer. And—and I reckon," a note of pathos in his voice, "my mother wouldn't have to make no more apple butter to sell if I had all that money."

I had no more to say. Marmaduke's heart is sound enough without my sermonizing. And I am glad now I bought that apple butter.—Interior.

**THE DOCTOR'S STORY.**

"I had won a reputation as a veterinary surgeon and had a telegram from P. T. Barnum. I'd been down there once or twice to his stables, and he had a good deal of faith in me. The dispatch was:

"Hebe has hurt her foot. Come at once!"

"Hebe was a favorite elephant—a splendid creature, and worth a small fortune. When we got out of the cars Barnum himself was there, with a splendid pair of matched grays. He eyed me very dubiously. I'd forgotten you were such a little fellow," he said, in a discouraged tone. "I'm afraid you can't help her." His distrust put me on my mettle.

"Mr. Barnum," said I, getting into the carriage, "if it comes to a hand-to-hand fight between Hebe and me, I don't believe an extra foot or two of height would help me any."

"He laughed outright, and began telling me how the elephant was hurt. She had stepped on a nail or bit of iron, and it had penetrated the tender part of her foot. She was in intense agony and almost wild with pain.

"Long before we reached the inclosure in which she was, we could hear her pitious trumpeting; and when we entered we found her on three legs, swinging the hurt foot slowly backward and forward, and uttering long cries of anguish, such dumb misery in her looks—poor thing!"

"Her keeper said: 'Don't you be afraid, sir. Hebe's got sense.' "But I own that I felt rather queer and shaky as went up to the huge beast.

"The men employed about the show came around us curiously, out at a respectfully and eminently safe distance, as I bent down to examine the foot."

"While I was doing so, as gently as I could, I felt a light touch on my hair. It was as light as a woman's; but as I turned and saw the great trunk behind me it had an awful suggestiveness."

"She's only curling your hair," sang out the keeper. "Don't mind her."

"I shall have to cut, and cut deep," said I, by way of reply. He said a few words in some lingo which were evidently intended for the elephant's understanding only. Then he shouted with utmost coolness, "Cut away!"

"The man's faith inspired me. There he stood, absolutely unprotected, directly in front of the great creature, and quietly jabbered away to her as if this were an everyday occurrence."

"Well, I made one gasp with the knife. I felt the grasp of my hair tighten perceptibly, yet not ungently. Cold drops of perspiration stood out all over me.

"Shall I cut again?" I managed to call out.

"Cut away!" came the encouraging response.

"This stroke did the work. A great mass of fetid matter followed the passage of the knife; the abscess was lanced. We sprayed out the foot, packed it with oakum, and bound it up. The relief must have been immediate, for the grasp on my hair relaxed, the elephant drew a long, almost human sigh.

"It must have been a year and a half after this that I was called to Western Massachusetts to see some fancy horses. Barnum's show was there. You may be sure that I called to inquire for my distinguished patient."

"Hebe's well—and hearty, sir," the keeper answered me. "Come in and see her, she'll be glad to see you."

"There she stood, the beauty, as well as ever. For a moment she looked at me indifferently, then steadily and with interest. She next reached out her trunk, and laid it caressingly, first on my shoulder and then on my hair—how vividly her touch brought back to my mind the cold shivers I endured at my introduction to her!—and then she slowly lifted up her foot, now whole and healthy, and showed it to me. That's the sober truth!"—Our Dumb Animals.

**A NEWSBOY'S BANK.**

He was very little and his clothes were ragged and his hands red with cold whenever he came spinning around the corner and paused before the handsome house across the way. One funny thing about it was that he never came on pleasant days, but I grew accustomed to see him take up his position and call his papers while the snow whirled around him and the wind tried its best to take him off his feet. At last I became curious, and determined to find out why he never came when the sun was shining and everything looked bright. I had only to beckon to him, and he hurried across the street with a cheerful "Here you are! A Record, did you say?"

A moment later I had him before the grate, and his eyes resembled those of a great mastiff as the warmth penetrated his shivering body.

"It's terribly cold," I began.

"Yes, rather; but I've seen it worse," was the answer.

"But don't you find it hard selling papers this weather?" I continued.

"Ye-es, sometimes; then I hustle over there as fast as I can," nodding at the house across the way.

"Why, do your papers sell more readily in this neighborhood?"

"No," with a disgusted sniff at my evident lack of business intuition; "scarce ever sell one here."

"Why do you come, then?"

"Do you want to know the real reason?"

"Yes, indeed," I replied earnestly.

"Well, one day—pretty near a year ago, I was most done for; couldn't sell any papers, and was about froze, and if I'd known any place to go, I would have crawled off somewhere and give it all up. While I was thinkin' of all this, a couple of fellows passed me, and one of 'em says, 'He's richer'n Ceresus now, an' to think he was a beggar only a few years ago.' 'A beggar!' says 't'other fellow. 'Yes, or what amounts to pretty much the same thing—a newsboy—and I've heard him say dozens of times that nothing but pluck and the grace of God would ever have brought him through.' 'An' his house is in the next street, you say?' 'Yes, we go right past it.'"

"I followed 'em till they came to the house over there, and while I stood looking at it something seemed to say to me that, if that man could build a house like that when he'd begun by being a newsboy, I could too. Then I wondered over what the men had said. They'd gone on out of sight, and I said over and over, 'Pluck and the grace of God.' Then I made up my mind I'd got the pluck all right, and I'd ask over and over for the grace of God. I didn't just know what that was, but every time I was alone I'd just say what I could remember of the Lord's Prayer, and finish up with 'An' give me the grace of God.'"

"If you'll believe it, I begun to get along right away. I'm saying money now to go to school with, and whenever I get discouraged—it's always on stormy days, you see—I just come in front of that house and think it all over, and say, 'Pluck and the grace of God' over to myself a few times."

Ram's Horn.

Wherefore, let us learn to hold our peace, and refrain from censuring the ways of God. My God! do Thou Thyself instruct me when to speak and when to hold my tongue.—Christian Scriver.

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"And white frosted cakes, Dorothy, with baked apples in the little pink saucers—" Milly sighed blissfully.

"I will come early, Milly," said her little cousin, positively, "and I guess that I will wear my white frock with the bows. Mother said I might."

"Dorothy!"  
"Yes, mother."  
"Now, dear, do be careful. Put on your hood and run down to the store and get a spool of blue silk for me. Be sure that it matches."

"Yes, mother," and Dorothy, looking in her red coat and hood not unlike a flighty red-bird, was off like a flash. Dorothy knew what her mother meant in her caution to her to be careful, and she pouted a little as she ran down the narrow street.

"I know that I am not always careful," she whispered to herself, but I do not think that it is nice in mother to be always reminding me of it."

"What can I do for you, Miss Dorothy? A spool of silk? What color, please?"

But Dorothy hardly heard him. She was searching everywhere for the scrap of silk which her mother had given her. She was quite sure that she had tucked it in her mitten. And then she took the next wrong step.

"I guess that it doesn't make any difference," she said in a low-very low voice.

"I guess that it doesn't either," said the man pleasantly. "I have only one shade of blue."

How dreadfully ashamed Dorothy felt as she walked home!

"Why, Dorothy, what a long time you have been gone, child! It is almost dark. Did you get the thread. Run along and get your bread and milk, dear. It is growing late."

But Dorothy was not hungry. She scarcely dared breathe while her mother opened the little package. When she did so, she did not say anything, however. So Dorothy decided that it was all right after all. After supper she had to play with Betty-Baby until bedtime, while her mother sewed.

"It is very late, Dorothy," said her mother next morning. "I sat up so late last night that I overslept. I wish that you would take Mrs. Watson's waist hime. She will want it for the reception this afternoon, and that is why I was in such a hurry last night to finish it. You will find the bundle on the table. Yes, you may take Betty-Baby if you like."

Two hours later, Dorothy's mamma called her. "Come here, Dorothy," she said in a strange voice. "I have something to show you."

Dorothy's little cheeks grew hot. Her mother was holding Mrs. Watson's waist up to the light. It was a light blue silk waist stitched with lavender. "Dorothy, what shall I do to help you to remember to be more careful," her mother said. "I trusted to your eyes, dear, and after night I could not tell the difference. And now Mrs. Watson is disappointed and offended, and I will be obliged to

do all the work over again." It was a very forlorn little voice that answered her. "I am truly sorry, mamma."

"I don't like to punish you, little girl. Can you not think of some way by which mamma can help you?"

"I am sorry, mamma, and I will stay away from Milly's party if you think that it will help me to 'member."

And this is the true reason why Dorothy and Betty-Baby stayed away from the party with the little frosted cakes and the baked apples on the little pink saucers. But she was never quite so careless again.—Christian Observer.

A PAUSE IN THE PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at his grandmother's knee, "if I should die 'fore I wake—"

"I pray," prompted the gentle voice; "go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear round in the mornin'." But 'if I should die 'fore I wake'—why, I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice, with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

THERE WAS ANOTHER SIDE

If difficulties show what men are, the optimistic newsboy described by the *New York Times* is fairly sure to prove a conqueror in the difficulties of life.

He had only one leg, but he had been hopping about on his crutch selling afternoon "extras," and when there was a lull in the business, owing to a falling off in the crowds passing through City Hall Park, he sat down on the steps of the city hall for a brief rest.

"How did you lose your leg?" I asked.

"Cable-car," he said, with the street urchin's characteristic economy of words.

"Too bad!" I remarked.

"Oh, might have been worse," the boy replied. "The company paid the doctor and gave my mother eight hundred dollars. That paid all our debts and left us five hundred dollars in the bank; an' it's all there now, 'cept forty dollars we had to take out when mother was sick. An' I sell more papers than most of the boys, just 'cause I carry a crutch. There's one of my customers now."

God gave us his word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us his own purpose, and our duty and chief end.—James Scott.

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- 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, Wassiots, 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. Greenup, 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, Ballardsville, 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.

YOUR FIRST LOVE.

The letter of the Apostle John to the church in Ephesus is of peculiar interest. It is the only letter to any one of the seven churches of Asia to which any epistle of Paul was also addressed. This unique fact gives an opportunity for a comparison of the views of the two writers concerning the Ephesian Christians, which is of great interest. The chief characteristics of the members of the church in Ephesus are outlined by John briefly and clearly. Twice over he praises their labors and their patience, and the fault against which he warns them is that they have left their first love.

The character of the city itself supplies a ready explanation both of these virtues and of this defect. Ephesus was a great and wealthy city. It was devoted to display and pleasure, and at the same time was fanatical in its loyalty to its special deity. How clearly the pride and headstrong spirit of the Ephesians appears in the riot raised against the preaching of Paul, when the populace rushed with one mind to the great theatre and wildly cried out for the space of two hours, "Great is Diana of the Ephesians." It is evident that in such a city and among such a people a Christian church would be maintained with difficulty. This was plainly the fact, and it explains the points of John's letter.

The Ephesian Christians had fought and struggled against the strong tides of material worldliness which buffeted them and threatened to sweep them away. They had stood firm against the fierce bigotry of the idolatrous city, and for this John commends them. But in the fierceness of their contest something of the freshness of their first love for Jesus had been lost. It was not that they had been turned away from Christ, the object of their love. Their faithfulness to duty proves that this was not the case. But the steady strain of their contest with the mighty powers of evil had dimmed their enthusiasm. They had become devoted to duty in a somewhat mechanical way. Under the circumstances they deserved great praise for their faithfulness and their immense and long-continued labors and endurance; but John desired for them that they should again enjoy the stimulus and consolation of the convert who has just found peace and joy in believing in Jesus.

Re-read the epistle of Paul to the Ephesians in the light of this conception, and see how it glows with new warmth and vitality. It is the most deeply spiritual and exultantly hopeful of the epistles of Paul, and it has usually been inferred that he wrote to the Ephesian Christians in this strain because they were themselves spiritual and hopeful. But Paul's motive was far more in accordance with the spirit of Christ than that. He wrote to the members of the church in Ephesus those glowing and joyful and uplifting words, because they of all others most needed them. They were depressed and almost discouraged by the vast mass of worldliness and idolatry by which they were surrounded. They had made a brave and faithful struggle against almost overwhelming odds. They needed encouragement; and Paul exhausts the resources of language in his effort to convey to the Christians of Ephesus the richness and splen-

dor of their inheritance in Christ Jesus. At the very beginning in the first chapter he piles phrase upon phrase in resounding and inspiring succession to set forth in some adequate measure the wealth of the Christian in receiving. "All spiritual blessings in the heavenly places in Christ." And he goes on with matchless fervency and rhetoric in his effort to make the down-hearted but determined Ephesian Christians comprehend "the breadth, and length and height, and depth, and to know the love of Christ, which passeth knowledge," and so to inspire to new gladness and courage their spirits deadened by the constant fight against evil.

The experience of the Ephesian Christians is not unusual. In all times and never more than at the present day, there is a tendency to drop from the freshness of hope and courage with which we begin the Christian life into a grim and determined, but almost hopeless and joyless fight against sin and the evils of the world. We have no thought of giving up or forsaking our Lord, but sometimes we wonder

"Where is the blessedness I knew When first I saw the Lord."

In such a condition read again the letter of Paul to the Ephesians. It was written for Christians who were in the same state. It was written for you. Catch a new glow from dwelling on the "exceeding richness," the unspeakable glory of your blessing and privilege as an heir of God, a joint-heir with Christ to an inheritance incorruptible, undefiled and unfailing, and feel again the joy and strength of "your first love."—Watchman.

DEAR RECORDER:

The General Association of Kentucky, held at Russellville, Ky., recently certainly was a very inspiring session. Have just read a report of it in the dear old WESTERN RECORDER, which is always replete with good articles written by able pens. It has always been pronounced as one amongst the best Baptist papers in the United States, and I verily believe it is the truth. It has borne many names and had numerous editors, yet with its changes it has retained its good name. When I was young my grandfather, Deacon John Weathered, took the paper and I read it, and have been a reader of it over sixty years. I have still much love for the dear old banner that has waved so gracefully over the land bearing its messages of truth. Several of its editors I have known personally. The present one I have known from infancy: his father and mother were my teachers in the long ago, and I had ample opportunity to take baby Tommie in my arms and caress him, as I always loved children; he shared my affection. I am happy that I have been spared to see him in the zenith of his usefulness and popularity as a minister of the gospel. May the Lord grant him many years to labor in his vineyard.

M. N. WOOD SUMMAR, Westmoreland, Tenn.

The Southern Pacific will make very low rates to California and the West from Sept. 15 to Oct. 31, 1906. 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.

EDITORIAL CORRESPONDENCE.

Generally when the writer takes a trip of any importance, he is favored by the company of a number of ladies, and this is as it should be. Men should not go off and take extensive trips by themselves. Recently Mr. John Davis, of Louisville, joined a party of ladies who went to Europe, he being the only man in the party and the ladies numbering 17. This was beyond the ratio of 16 to 1. We can imagine the charming time he is having and will have. He promised to keep a special diary of the journey, and we are sure it will be very interesting reading.

Accompanied by Mrs. Eaton Mrs. Lou Monks and Mrs. Belle Giles, the writer left Louisville July 3d for a tour to the Northwest, including Alaska. Delay of the train caused us to miss our regular connection in St. Louis; but we managed to get on a special train of Epworth Leaguers going to their Convention in Denver. So we were surrounded by Methodists. The writer was mistaken for a Methodist preacher. One elderly lady sat down by me and opened up on the present conditions and needs of Methodism. Before she had proceeded far I startled her by telling her I was a Baptist. "Why," said she, as she arose, "I thought of course you was a Methodist." Thus a man is judged by the company in which he is found. But I proceeded to run up my Baptist colors and the mistake was not repeated. I found these Methodists pleasant traveling companions and I formed several charming acquaintanceships.

I was struck by the zeal for Methodism. They talked, not offensively, but enthusiastically about the Methodists, about Methodist achievements and Methodist prospects. Nearly every one of them seemed to be a "Methodist and a half," and there was no sign of any disposition to pare down Methodist claims or to silence "Methodist brag." I liked that. When you are anything, be it with all your soul. There is here a lesson for Baptists.

The wreck of a freight train delayed us, so that we reached Pueblo nine hours late, and bidding adieu to our Methodist friends, who went on to Denver, our little party gave ourselves up to the guidance of Pastor D. D. Forward, who has done under God, such a fine work in Pueblo. He was pastor in Shelbyville, Ky., where he wrought well and was greatly beloved, until the state of his health required him to seek a dry climate. He seemed to be as well as ever, we were glad to see. He showed us special kindness which was appreciated.

Leaving Pueblo next day, we passed through the Royal Gorge, of which there have been so many attempts at descriptions and as many failures. Imagine nine miles of enormous cathedrals, built by Titans for the worship of Archangels—but I will not attempt a description, not wishing to add another to the failures.

Our next stop was at Salt Lake City, which I have more than once had occasion to describe in the WESTERN RECORDER. What especially struck me was the extent to which Great Lake is drying up. When I was there a few years ago, the water came up under the Pavilion and persons bathed between the Pavilion and

the water's edge. Now the water has receded fully a quarter of a mile and the proprietors have been obliged to build a long arm to the Pavilion, to accommodate bathers. This drying up, no doubt, comes from the fact that much of the water from the streams that feed the Lake has been drawn off for irrigation. What makes the water so salt, when only fresh water runs into the Lake, is the same mystery one observes when standing by the Dead Sea. Thousands of tons of salt secured by evaporating the water on the salt flats, are shipped away every year.

Brigham Young's mark is over all one sees of Salt Lake City. A leading Mormon told me that only four of Mrs. Young are now living. There were 26 of her, originally. There was recently held a reunion of Brigham Young's descendants and more than 500 were present.

From Salt Lake City to Portland is a run of 32 hours, if the train is on time. We made it in 37. Instead of Epworth Leaguers, we had the company of many doctors and their wives on the way to the meeting of the American Medical Association in Portland. We found them, too, very pleasant companions. The Governor of Wyoming and his staff, were also on board. They filled the dining car and they sat so long, keeping the rest of us waiting, hungry and impatient, even after they were through eating, that I venture no description of them, lest it should be biased by the recollections of discomfort.

What immense distances they have out here! For example, from looking at the maps I had the idea that Seattle was only a short distance north of Portland—but lo! the distance turned out to be greater than that between Louisville and Nashville.

We sail in the morning on the Dolphin, for different points in Alaska, expecting a voyage of thrilling interest. A short time before his death, Dr. J. P. Boyce made the trip to Alaska. Hearing him glowingly describe the trip led me to resolve to take the journey whenever the occasion offered. It did not offer till this summer.

T. T. EATON,  
Seattle, Washington,  
July 10th, 1905.

**LITERARY.**

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

The Baptist Review and Expositor for July is at hand. The contents are A Study of the Second Gospel, by Prof Henry C. Vedder, of Crozer Seminary; The Higher Rationalism, by Rev. H. C. Mabie, D.D.; The Bible and the Church of the Euphrates, by W. T. Whitley, LL.D.; The Essence of Christianity, by E. M. Poteat, D.D.; Some Contemporaries of Moses, by J. Hunt Cooke, D.D.; The Relation of the Believer to Christ, by Rev. C. E. W. Dobbs; Scholasticism or the Evolution of the Latin Theology, by Rev. W. R. L. Smith, D.D.; The Scientific Spirit, by Prof. F. W. Moore; "Gladstone as John Morley saw him," by Rev. L. O. Dawson, and a large number of book reviews.

**ODDS AND ENDS.**

BY GEO. B. EAGER, D.D.

We hear much now-a-days of the treatment of cancer by a combination of radium and the X rays, which they call "Liquid Sunshine." The method has been pronounced in some cases extraordinarily successful. Perhaps in no single case has so much been done to render this treatment famous, or to attract public attention to it, as in that of President Harper, of the Chicago University. What the papers have had to say about his case has caused him to be flooded with letters of inquiry from people suffering like him with cancer or some kindred troubles, seeking light and relief. What the sequel may be in this celebrated case, or in others under similar treatment, time only can reveal, but this much is certain, the mysteries and therapeutic possibilities of radium are by no means exhausted. A late cablegram announces that scientists are much interested in the claim made by Prof. Burke, of the Cavendish Laboratory at Cambridge, England, that he almost certainly has demonstrated the possibility of spontaneous generation under the action of radium. He placed radium in contact with sterilized bouillon in test tubes, and after a day or two produced minute globular cultures. Subcultures were then made and a high-power microscope revealed distinct indications of the growth of the aggregation, suggesting vitality.

Prof. Burke is said to be modest in putting forth his preliminary statement, but of one thing he is sure, that the end is not yet. Of course, quacks and charlatans will find in these suggestions of the mysterious powers of radium and in the credulity of the people a splendid field for their operations, and will not be slow to exploit them in the interest of their love of notoriety or their greed of gain; but this should not cause the lovers of science or the friends of suffering humanity to turn away in scepticism or disgust. Many great scientists and physicians are convinced that in the discoveries already made in the realm of radiant matter we are on the threshold of yet more wonderful discoveries and achievements.

*How to Study the Bible.*

R. A. Torrey's little book, "How to Study the Bible for Greatest Profit," 65 cents by mail, is well worth commending. He was asked in "no end of letters" for explicit suggestions as to how to study the Bible. He had attempted partial answers at numerous summer gatherings of college students and before ministerial conferences and Young Men's Christian Association Conventions, but a fuller answer for a wider audience seemed imperative, hence this newest contribution to a subject of perennial interest and importance. In discussions full of helpful hints and suggestions, largely from experience, he considers the study of the Bible by individual books, topical study, biographical study, the study of types, the study of books in groups, the study best suited to Christian workers, etc., devoting the last chapters to "fundamental conditions" for most profitable Bible study. It is sure to be of service to a host of readers. It is well to remember, how-



One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

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ever, that in studying the Bible you will meet many questions which, strive as you may, you cannot answer. There are old questions and new. There are criticisms by men of great learning that would cut up by the roots all trust in the Old Testament or the New as giving us a revelation from God. Well, suppose, as Dr. Osgood said to a company of young men lately, that the whole world of learning would say that the Bible is only man's work, and yet that Christ says it is God's word, who is right? Whom shall we follow in deciding such a question? Before God in heaven in what way are we to attain unto the highest, truest learning possible to man? Is it not by faith in Christ as the Son of God, and faith in this Book as the Word of God? It is only by studying the Bible trustfully and sympathetically, with prayer for constant guidance from above, that you can attain to that knowledge which Christ counts highest, by storing, not the mind only, but the heart as well, with the grace and wisdom of its wonderful words of life. As the great Apostle to the Gentiles, the most learned man in spiritual things that the world has ever known, has said: "Take heed lest there be any one that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the ways of the world and not after Christ, for in him dwelleth all the fulness of the godhead bodily" \* \* "in whom are all the treasures of wisdom and knowledge hidden."

*A Colossal Mistake.*

Former Foreign Minister Delcasse, of France, when asked lately for his opinion of the course of France in accepting an international conference on the Moroccan affair, is reported to have said: "To go to a conference is a mistake—ah! such a mistake!" Alliance with Great Britain, he said, was the thing to have sought, for Great Britain holds indisputably the empire of the sea. "In case of war, Great Britain would be surely with us against Germany, and then what would the infant fleet of Germany amount to? What would become of her ports? Of her commerce? Of her merchant marine? It would mean annihilation. That is the real significance of the present exchange of visits of the British and French squadrons. An understanding between these two Powers, and a coalition of their navies would create a naval war machine so powerful that neither Germany nor any other Power would risk conclusions upon the sea. It is the sea which it is necessary to command to-day, and the war in the Far East has conclusively demonstrated it."

Be that as it may, this far he is right, not every question at issue between nations, or parties, or classes, can be settled by "conference." Events are making that clearer day by day. As men are, a conflict sometimes seems necessary to teach mutual respect. It was so with Mother England and the infant Republic of America.

It was so with blustering Russia and little Japan. It has proved so occasionally with organized labor and organized capital. For out of such conflicts, deplorable as they may appear and be in many respects, there come, sooner or later, mutual recognition, new alliances and new co-operation in larger enterprises for the common good. As things now are, it is a mistake to think that every question can be arbitrated. Force is the only argument which will convince some people and some "world powers" to-day. There are still "irresistible conflicts" that must be fought out. But just because each party to such a struggle has its "rights," there is a certainty of ultimate peace. Yet for the same reason there can be no "fight to a finish." Both sides, it has been well pointed out, whether consciously or not, represent fundamental rights which no temporary defeat can finally destroy. Despite the utterances of extremists, this is becoming the working hypothesis of the world, in church and state, in politics and economics. Out from the storm and stress of to-day will issue the peace and co-operation of to-morrow. For more and more warfare is waged on a higher plane, and more and more it will lead to mutual respect and such a recognition of each other's rights and the rights of humanity at large as no fire-eaters or interested agitators can disturb. Even the prince of Peace said, "I came not to send peace but a sword."

### Pimples

Every night just before going to bed, wash the face with hot water and Glenn's Sulphur Soap and you will get rid of pimples.

Glenn's is the only sulphur soap that contains enough pure sulphur to make it a specific for skin diseases. Insist on having the genuine.

## Glenn's Sulphur Soap

25c a cake at all drug stores, or mailed on receipt of 50c. by The Charles N. Crittenton Company, 115 Fulton Street, New York.

### 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 giants 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 beauties of nature. The usual deterrents to such needful 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 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 \$4.35, 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.



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**H. C. TOWNSEND,**  
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## The Farm

and Household

Oscar Walker, of Springfield, sold to Lawrence O'Daniels a 2-year-old mule for \$80.

Mr. George Kirk, of Linwood, Madison county, Ind., bought of Braddock Bros., Hancock county, Ind., a 15 1-4 hand, 3 year-old jennet at \$100.

Cynthiana mills are paying 90 cents for wheat. Several crops have been bought. — Cynthiana Democrat.

R. B. Hutchcraft sold to Jonas Weil 297 slop fed cattle, which have been at Payne's distillery at Maysville, at \$1.60.

In Clark, Col. H. P. Thompson has 90 acres in tobacco and over 80 in navy beans, and both promise an immense yield.

Dan Peed, of Paris, has sold his tobacco purchases to Louisville parties; 126,000 pounds at 12 cents and 260,000 pounds at 15 1-2 cents.

Warren Dennis, of Scott, shipped a carload of lambs, for which he received \$7.80 for tops. He also sold 20,000 pounds of wool and 150 tons of hemp.

John S. Talbott, of North Middletown, Bourbon county, delivered to David S. Gay, at Winchester 2800 bushels of bluegrass seed, sold at 72 1-2 cents.

George C. Graddy, of Versailles, sold eleven head of yearlings in New York last week for \$2,350, an average of \$250 per head.

Major King sold to Guilfoyle, of Montgomery county last week, a mare mule colt for \$97.50.

S. K. Hodgkin shipped last week from Winchester two double-deck loads of lambs to Jersey City. Also a car load of 180 lb. hogs to Cincinnati.

H. C. Nunneley, of Winchester, bought in Montgomery and Bourbon counties 15,000 bushels of wheat at 90 cents.

Of the five million farms in the United States three millions produce corn. The average price cost of growing an acre of corn in America is \$5.

English Anderson sold and delivered in this city last week to Whaley & Boardman a double-deck of lambs at 6 cts., said by good judges to be the best bunch of lambs in the county.—Mt. Sterling Gazette.

Kansas farmers will need 25,000 men and 2,240 teams to harvest their crops, according to a report made by the Superintendent of the State Labor Department of Kansas to A. B. Jamison, Superintendent of the Free Employment Department of Missouri. The harvest including the threshing, will last about sixty days, and the wages will, it is said range from \$1.75 to \$2.50 a day.

In Mercer Smock Bros. have threshed out forty acres of their new wheat crop, and it yielded them 30 bushels per acre, good quality. They have 300 acres more to thresh, which they consider just as good as that already sacked.

### VARIETIES OF CORN AND CORN CULTIVATION.

A recent series of corn experiments at the Tennessee Experiment Station are described in a bulletin, and the following conclusions arrived at—conclusions which the farmer would do well to consider before selecting his seed corn for this year or deciding on methods of cultivation.

1. The best average yield of corn for four years were made by Hickory King with 46.87 bushels, Champion White Pearl with 43.41 bushels, Improved Leaming with 42.13 bushels, Early Leaming with 41.51 bushels and White Rockdale with 41.66 bushels.

2. The smallest per cent of cob to dry ears was shown by Hickory King, 13.09, the largest per cent by Large White Flint, 25.07; Yellow Creole was a close second with 23.78, and Improved Leaming-third with 19.76 per cent. The variation in the per cent of cob may amount to nearly 10 per cent. The cob is by far the poorest part of the crop, being innutritious and indigestible, and the breeder of corn should strive to reduce the per cent of cobs to a minimum.

3. Of the varieties grown for 3 years, Wisconsin Early White Dent made on an average the largest yield, 43.52 bushels per acre; Reid's Yellow Dent was a close second with 43.11 bushels; and Virginia Horsetooth third with 42.30 bushels.

4. For light uplands Hickory King is certainly one of the best varieties that has been grown to date. Other varieties are Early Leaming, Iowa Gold Mine, 100 Day Bristol, and Golden Beauty.

5. For soils of medium fertility, such as second bottoms and rich uplands, Coke's Prolific, Virginia Ensilage and Virginia Horsetooth are all excellent varieties. Probably the best of these is Coke's Prolific. There is one drawback to it in that the stalk is somewhat weak, a defect that can be corrected by selection.

6. For rich river bottom Huffman is one of the best types. It is a hardy variety, growing a large stalk containing a high per cent of indigestible matter and a large per cent of cob.

7. The common practice of planting 5 feet each way and one stalk to the hill is not compatible with the best yields. To show the importance of planting closer than is commonly done the following statement is presented: 100 acres of Hickory King planted at 48 inches would have yielded 500 bushels more grain than if planted at 54 and 1,000 bushels more grain than if planted at 60 inches.

8. The importance of selecting corn is shown by the fact that there was a variation of 7 to 19 days in the dates of ripening and from 9.8 to 14 tons per acre in the yield of green crop and from 54.65 to 68 bushels of grain per acre with ears of Coke's Prolific corn planted in single rows. Coke's Prolific is a well established variety, yet the results obtained from planting single ears show remarkable variation.

9. In a general way corn planted on soils of moderate fertility will respond to the use of fertilizers, particularly to phosphates and potash. Corn loves a soil well supplied with vegetable matter and this can generally be supplied through the medium of farmyard manure or green crops more cheaply than in a commercial form.

10. In tests to compare the effect of fertilizers on Hickory King and Coke's Prolific corn some remarkable results are noted. It seems that Hickory King did not respond freely to the use of fertilizers, whereas Coke's Prolific gave greatly increased yields, as much at 22.10 bushels with farmyard manure, 20.9 bushels with lime, and 18.31 with a complete fertilizer, consisting of 100 pounds of nitrate of soda, 150 pounds of acid phosphate and 50 pounds of mutriate of potash. These facts explain why farmers sometimes fail to secure satisfactory results with the use of fertilizers, as varieties seem to vary widely in their capacity for utilizing the same. — Progressive Farmer.

### OATS AND COW PEAS FOR FORAGE AND SOIL IMPROVEMENT.

It will soon be time to sow cowpeas, and it may be interesting to some of your readers to know of my experience with oats and cow-peas as forage crops and renovators of worn-out land.

Some years ago I began improving a run-down farm in Onslow county (N. C.) on which there was a portion of one field too poor for anything; but to keep it from growing up I directed it to be sown in cowpeas, two bushels per acre, which did not get large enough to hide a rabbit. The object of seeding so heavily was to shade the land and have a greater number of tap roots to go down and draw on nature's saving bank (the subsoil) for potash to bring to the surface.

In October they were plowed under with six pecks of oats per acre, which did not get large enough to cut, but were plowed under with cowpeas about the 10th of June. Then these were plowed under with oats in September which grew high enough to cut, and were followed with peas which were cut in September. These two crops were continued without any fertilizer until the land would produce at least four tons of feed per acre, the oats growing breast high and the peas so thick they were difficult to cut with a mower.

Brethren, it is nearly time to sow cowpeas; devote some of your poor cotton land to these valuable forage crops and make your land rich and quit buying hay.—E. Porter in Progressive Farmer.

Speaking of the increased acreage of tobacco, it is not likely to go much above the natural increase in consumption. Some put the excess of ground planted at 15 to 20 per cent to above that of last year. Whatever it may be all is planted that will be, and it lacks a great deal of being safely classed as a "big crop." It must yet pass through the periods of weeds, drought, worms, hail, houseburn and freezing, all or any of which may reduce the yield very materially. In this section some fields have been abandoned to the grass on account of excessive rains preventing cultivation, while other fields will be greatly damaged before they can be cleared of weeds. A clean patch of tobacco is the exception and not the rule this year. True, the present outlook indicates a bigger crop of tobacco than that of 1903 or 1904, but, even at that, will it be an over-production? We think not.—Dover News.

### BURN AIR-IT'S CHEAP LIKE IT!

Consumes 295 Barrels of Air to 1 gallon of Kerosene. Puffy fuel, burns like gas, hottest fire, won't explode, never back and fuel bill. No coal, wood, dirt, labor—no wick, no valves, easy operated, handsome, durable. 6 1/2 x 4 1/2 inches, baked, quick work, cool kitchen. 18000 Herri-son Wickless, Valvesless Oil-Gas and Air Burner sold 1 month. AGENTS WANTED—\$40 W-Kit. GREAT TEST MONEY MAKER. Guaranteed, all sizes, sent anywhere, 68 sp. Write, FREE prospectus, 50 day trial offer. Address only after: World Mfg. Co., 5809 World Bldg., Cincinnati, O.

### 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. Caddall 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 18, 1905

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### BLICKENSBERGER 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 BLICKENSBERGER TYPEWRITER CO., No. 343 Fifth St., Louisville, Ky., or The Baptist Book Concern, 648 Fourth Ave., Louisville.

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Best Cough Syrup, Tastes Good. Use in time. Sold by druggists.  
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# HIMALYA

(THE KOLA COMPOUND)  
The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

## HAY-FEVER AND ASTHMA can be CURED.

Dr. W. H. Kelley, 317 2nd St., Newport News, Va., writes Jan. 23d, was a hopeless invalid and was cured of Hay-Fever and Asthma by Himalya, after 15 years' suffering. Dr. S. B. Swoboda, of Hill City, Kan., writes Jan. 23d, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Dr. H. L. Gleson, 116 Morris St., Philadelphia, writes Jan. 13th, Doctors did me no good, but Himalya cured me. Dr. W. F. Campbell, Barboursville, W. Va., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 13th, 1905, I never had an opportunity to recommend Himalya, as it cures me of Hay-Fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

### Items of Interest

News the World Over

When Admiral Evans went on a call on board a Japanese battleship he found the captain in command a Japanese who had been his servant on his flagship. Investigation showed that the many Japanese mess-boys, &c., on board the U. S. warships who have made such fine servants, have been graduates of the Tokio naval academy, and even younger officers in the navy. They learn eagerly everything about warships. The Japanese are certainly a wonderful people. That they intend as soon as they can to drive the white men out of the yellow man's two countries is evident. And in going that far, they have right on their side.

An appalling record of deaths and injuries due to automobile accidents has been made in New York and vicinity since the beginning of the year. As yet the only punishment meted out to the guilty drivers of the cars has been fines, and that in nominal amount. It is to be hoped that just as railroads have been brought by law and the death rate to do away with grade crossings, a fresh menace is not to be introduced in the form of recklessness in the driving of motor cars.

President Roosevelt wrote a letter to Secretary Metcalfe in which he declared himself indignant at the way in which the Chinese travellers were treated in Boston by the Inspectors who are under Secretary Metcalfe. Metcalfe replied most courteously, saying in substance that he had only carried out the law and he had sworn to execute the laws of the land, that he and no one else except Congress had any right to alter the law. It was a letter to be proud of. Too many officials high and low, forget it is their sworn duty to execute the laws whether they like them or not.

It is a terrible thing for a nation when corruption finds a place in its army or navy. Spain found that out a few years ago, and Russia is learning it now. Therefore England may well be appalled at the disclosure just made in the report of Sir William Butler. Many officers have been found to have been in collusion with contractors, the whole amount involved being more than \$30,000,000. The officers who have been caught in cheating the government are many, how many more are involved time will show.

A Chinese poster has been put up in Hilo. It says the Chinese Government proposes to retaliate on the United States for its exclusion policy and that the Government at Peking will issue an order against the purchase of American goods with a penalty for a violation of the order and will proceed to have Americans who enter China flogged at the port of entry and charged \$5 per head.

China is clearly within her rights if she takes such action. The United States simply cannot allow the millions of Chinese to come here and swamp the country. Only two courses are open—to fight, conquer and annex China, or to stay out of her territories. The yellow race has an inalienable right to keep out white men just as the United

States has to keep out the Chinese. The steamship Advance from Panama reached New York City with the dead body of S. Y. Hirsch, Gov. Magoon's Secretary, who had died of yellow fever. Among the passengers was G. G. Maclock of this city who has been Dock Inspector there. He says, "Things are very bad at the Isthmus. The dead train runs from Colon, a mile and a half to the cemetery sometimes 14 times a day and sometimes with 4 coffins at once. In fact, there is so much yellow fever about that they keep ten graves always ready."

After so long a time Senator Mitchell, of Oregon had his trial and was found guilty. The jury added a recommendation to mercy, and this may save him from going to jail. It is difficult to see what grounds there were for the recommendation. If there was doubt of his guilt the jury would not have condemned him. His position and education make his guilt all the greater.

#### HORSFORD'S ACID PHOSPHATE

Cures Nervous Disorders  
Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

#### A Few Selections from Glorious Praise

To Give You an Idea of Its Value

- Abide With Me
- Abiding and Conkling
- A Blest Eternity
- Alas! and Did My Saviour
- Bleed
- All Hail the Power
- All Taken Away
- All the Way My Saviour Leads Me
- All to Christ I Owe
- Amazing Grace
- At the Cross
- Blessed Assurance
- Blessed Be the Name
- Best Be the Tie
- Close, Close to Thy Cross, O Christ
- Come, Great Deliverer, Come
- Come, Thou Fount
- Draw Me Nearer
- God Be With You Till We Meet Again
- Graven On Thy Palms
- Heavenly Sunlight
- Heirs of a Mighty King
- He Leadeth Me
- He Saves Me
- Hills of My Saviour
- Hiding in Thee
- Holy, Holy, Holy!
- Holy Spirit, Faithful Guide
- Home Over There
- How Firm a Foundation
- I Am Praying for You
- I Am Satisfied
- If the Saviour Journey with Me
- I Know That My Redeemer
- Liveth
- I Love Thy Kingdom
- I Love to Tell the Story
- I Need Thee Every Hour
- In the Cross of Christ I Glory
- I Want to Go There
- I Will Sing the Wondrous Story
- Jesus Lover of My Soul
- Jesus Saves
- Jesus, Saviour, Pilot Me
- Jesus, My Pilot
- Keep Your Heart Singing
- Labor On
- Lead, Kindly Light
- Leaning on the Everlasting Arms
- Let Jesus Come Into Your Heart
- Life Through the Crucified
- Light of My Life
- Loyalty to Christ in All Things
- Make Me a Blessing Today
- More Holy Would I Be
- More Love To Thee
- Must Jesus Bear the Cross Alone
- My Faith Looks Up to Thee
- My Saviour First of All
- Nearer My God to Thee
- Never Alone
- Never Will I Cease to Love Him
- No, Not One
- One Blessed Hour With Jesus
- One More Day's Work for Jesus
- Onward, Christian Soldiers
- Our Hurden Bearer
- Precious Name
- Rescue the Perishing
- Rock of Ages
- Safe in the Arms of Jesus
- Saviour Thy Dying Love
- Say Yes to the Spirit
- Show Pity, Lord
- Some Day the Silver Cord Will Break
- Some Sweet Day By and By
- Stand Up! Stand Up for Jesus
- Sunlight
- Sweet Hour of Prayer
- Sweet Peace, the Gift of God's Love
- Take My Life and Let It Be
- Tell Me the Old, Old Story
- The Best Friend Is Jesus
- The Comforter Has Come
- The Hour of Prayer
- The Hour We Spend With Jesus
- The Mother's Goodby
- The Palace Gate of Prayer
- There is Peace
- There is Power in the Blood
- 'Tis the Blessed Hour of Prayer
- To the Work
- Tread Softly
- Trust and Obey
- Turned Away from the Beautiful Gate
- What a Friend We Have in Jesus
- When Love Shines In
- When the Roll is Called Up Yonder
- Will You Come to the Cross? You May Have the Joybells.

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## Young People's Songs of Praise

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### GETTING RID OF A CARE.

A Christian woman whose husband was despondent and almost in despair, so that he was ready to give up life itself, because everything was against him, came downstairs one morning with a gloomy countenance, and even her husband was surprised to find that the one that always upheld him was in deeper despondency even than himself. He immediately began to try to console her and asked what it was that had so distressed her. She refused all his encouragements and told him it was no use, she had given up all hope for she had just had a dream that God was dead and all the angels were going to His funeral. Her husband tried for

a while to talk her out of her foolish fears, telling her that God could not die, and that it was only a dream. She suddenly changed her countenance and her tone and said, "My dear husband, I will believe you, but why don't you believe your own gospel and cease to act as if God were really dead." He was not slow to see the point of her sharp lesson and immediately confessed the sin of his doubts and fears, and said, "I see that I have been believing in God without trusting Him." Oh, how many there are who do believe in God and would argue strenuously against the idea that He could die or fail, but they are not really putting the weight of their troubles upon Him. We shall surely have our troubles, but

the time to trust is just when things are darkest. "It's easy enough to be joyful. When life goes by with a song, But the man worth while is the man that can smile When everything goes wrong."

## Children Teething

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays all Pains, Cures Wind Colic, and is the best remedy for Diarrhea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

Items of Interest

News the World Over

The boycott of manufactures from this country which has been begun in China has had effect, at least in those parts of the country to which the Chinese do not go and which wish to sell their goods in China.

The revelations of corruption in the Department of Agriculture in Washington City are most humiliating. One man had made \$73,000 by unlawful practices, and others are involved.

An English doctor writing to the London Daily News says lockjaw can be cured by putting patients into as hot water as they can endure without injury.

One of the most discouraging things, take the meaning of it and the position of the man who has sworn to execute the laws, is the utterance of Secretary Taft in an address at Miami University.

Some years ago a naturalist, Leopold Trouvelot, received from Europe some gypsy moth eggs and let them fall from his window in Medford, Mass.

Justice Brewer, of the U. S. Supreme Court is one of the ablest of the judges and one of the strongest of Republicans, but he is not a Roosevelt worshiper.

Justice Brewer also said: "I cannot see how any right-thinking American could do else than suppose the annexation of the Philippines. If we could only honorably lose them, sell them or abdicate the control of them, it would be a great blessing to this country.

On Monday night the great stone passenger depot of the L. & N. was burned. The fire started in the books and papers stored away in the third story.

blowing as it was in the evening all that end of the city would have been burned. There were no injuries to persons; some of the firemen had very narrow escapes.

A MOUNTAIN TRIP.

The State Board met July 4th and organized by re-electing all the old officers: Dr. J. M. Weaver, President; Dr. B. A. Dawes, Recording Secretary; Rev. J. P. Jenkins, Assistant Secretary; Dr. W. P. Harvey, Treasurer, and J. G. Bow, Asst. Treas. and Corresponding Sec'y.

July 5th I left for the mountains. Preached at Jackson Wednesday night. Good congregation. The work is moving grandly here. Pastor W. H. Setzer has already baptized several. Additions are frequent, good outlook, hopeful enthusiasm manifested at all the meetings.

Bro. A. S. Petrey met me at Jackson and we started for Dwarf in Perry county, 31 miles up Troublesome Creek. Twelve hours on the road, but was hindered one and a half hours by two pouring rains.

Preached at Dwarf Thursday night and Friday morning. This is one of Pastor Petrey's churches. They have a good congregation, good house (the State Board aided in building it), small membership and much material. Bro. Petrey is doing here a fine work.

Friday we went to Hazard, county seat of Perry county; caught in two big rains. Wet? Yes, I think so. Bro. Petrey lives at, or nearby, not in Hazard, preaches here three Sundays, has a splendid church building and a fine brick school house, capable of accommodating hundreds of pupils. A solid, lasting work has been done here.

Preached here Saturday night, Sunday morning and Sunday night. We have here a church under way. Promised \$75 from the Board and raised over \$200 besides to complete the building. Bro. Petrey agrees to give them one-fourth of his time until other arrangements can be made. They called and accepted. Now, brethren, let the funds come in for the building. There are numerous plans where houses can be built and the work established if the Baptists of the state will only give us a few hundred dollars to put into these important places. Why will you not help in this urgent matter?

Returning from Hindman at the rate of two and a half miles per hour, we reached Jackson in time for our appointment there on Tuesday night. Home Wednesday night.

J. G. Bow, Cor. Sec.

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

FOR SALE—Farm of 180 acres located in Jefferson county, Ky., 11 miles from Louisville. Fertile soil and good buildings. Belongs to non resident and will be sold cheap. Address Chas. F. Hill & Co., Tyler Building, Louisville, Ky.

WANTED—Situation as Kindergarten. References of the highest order. Address Margaret J. Scott, Big Spring, Ky.

WANTED—Position.—Experienced gentleman teacher invites correspondence. Address Z. K., this office.

WANTED—We buy and sell real estate wherever located; also secure loans on good collateral. Address Charles F. Hill & Co., Tyler Building, Louisville, Ky.

WANTED—You to let us start you in the millinery business. Write for information. We sell to dealers only. David Baird & Son, Louisville, Ky.

FOR SALE—The best Shirt Supporter in the market. Over 1,000 sold last month. Lasts a life time. Price 25 cents, stamps or silver. Address R. B. Willson, 526 Third St., Louisville, Ky.

WANTED—The afflicted to know that my Persimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—We are now booking orders for fall delivery of strawberry plants. Price 25 cents per dozen. Special prices on large lots. Address Meadowbrook Fruit Co., 305 Tyler Building, Louisville, Ky.

WANTED—A refined Christian lady with discriminating taste and rare business judgment desires to do the shopping for the readers of this paper. Correspondence solicited and satisfaction guaranteed. Address Lady Shopper, care Western Recorder.

THE MOST IMPORTANT DIFFERENCE.

DEAR RECORDER:

After examining with some care the "Statement of Principles and Methods of Work" of the "General Association of Baptists of the United States of America," tentatively organized at Texarkana by our "Landmark" brethren, and comparing them with the Constitution of the Southern Baptist Convention, I am impressed with the idea that there are no such radical differences as should prevent the whole Baptist people of the South from working together harmoniously, except the single matter of the "money basis" of representation.

There may be more boards and more secretaries, maybe with larger salaries than necessary in the Southern Baptist Convention. I doubt not others know better than I do about these things. But should the work of our "Landmark" brethren grow to great dimensions, I think they would find the application of the principle already adopted in the above article. Hence I cannot see why harmony might not yet prevail.

R. T. BRUNER, Owensboro, Ky., July 13.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Lynn Association, to be held with Lucas Grove church, Hardin county, Ky., July 29, 30, 1906:

Call to order—9 a. m. Devotional Exercises by Pastor. Does the Bible teach that this earth will be the final home of the Saints of God?—R. A. Cave, H. B. Hornback, W. R. Gaddie and W. R. Wooten.

The Duty of Christians in regard to the Whiskey Traffic—J. W. Chatten, E. M. Miller and J. A. Atherton, W. E. Walsh and S.

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