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Faith, Hope and Love, these three.

80th YEAR

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The Baptist of Mississippi says: "Our excellent reporter of the proceedings of the Southern Baptist Convention criticises advisedly some of the solos that were sung and says, 'there are times when solos are good, but that time never comes in the Southern Baptist Convention.'"

Dr. Emil Reisch, the German scholar, continues his lectures in London on the "Failure of the Higher Criticism." In his last he said "the higher critics merely raised dust in the highway so that others could not see. These critics had read ancient documents, but with an entire disregard of history. It was in the principal of the matter where they went wrong."

Dr. Reisch was cruel in saying these higher critics are ignorant. Why, they pride themselves on their scholarship! He declared, "They set up as learned men in a matter of which their ignorance was criminal, in that they knew nothing and would learn nothing of the principal point."

In speaking of Luke 9:50 and Matt. 12:30, Godet says: "At the present-day the former would apply to those who, while separated from us ecclesiastically, are fighting with us for the cause of Christ; while the latter would apply to men who while belonging to the same religious society as ourselves, are sapping the foundations of the Gospel. We should have the sense to regard the first as allies, though found in a different camp; the others as enemies though found in our own camp."

Bullinger, who was a bitter enemy, and who was a contemporary, tells some interesting things in regard to the Baptists in 1527. He says there were those called "Apostolic Baptists" who spent their time in going through the country preaching the Gospel. Bax says of these: "The effect on their hearers caused by their words glowing with enthusiasm was oftentimes startling. It commonly required but a few hours to found a congregation. Having baptized a sufficient number of persons to constitute a nucleus, the Anabaptist apostle would take his staff in hand and journey farther to the next village or homestead."

Rev. W. B. Nicolz of London says, "Mr. Spurgeon was a great expositor, but he did not believe in going through a book systematically. He considered it of real importance that the text should come to the hearers as a surprise. He also thought that guidance was given to him in the choosing of his texts."

The Divine Christ.

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

"Before Abraham was, I am," "This is the true God and eternal life." "Christ who is over all, God blessed forever." "He that honoreth not the Son honoreth not the Father who hath sent him." "Whosoever denieth the Son, the same hath not the Father."

Jesus Christ claimed that he was "the Son of Man." There had never been before him in the world such a Son of Man. His claim was not that he was a son of man, nor the son of a man, but The Son of Man, of all men, of the human race, of humanity. "There is something," says F. W. Robertson, "exceedingly emphatic in that expression, Son of Man. Our Master is not called the Son of Mary, but as if the blood of the whole human race were in his veins he calls himself the Son of Man. There is a universality in the character of Christ which you find in no other man. Translate the words of Christ into what country's language you will, he might have been the off-spring of that country. Date them by what century of the world you will, they belong to that century as much as to any other. There is nothing of that personal peculiarity which we call indiosyncrasy. There is nothing peculiar to any particular age of the world. He was not the Asiatic. He was not the European. He was not the Jew. He was not the type of that century, stamped with its peculiarities. He was not the mechanic. But he was the man. He was the child of every age and every nation. His was a life world-wide. His was a heart pulsating with the blood of the human race. He reckoned for his ancestry the collective myriads of mankind. Emphatically he was the Son of Man.

Now was there anything in the environment of Christ to make out of him such a world-wide Son of Man? Just the contrary. He was raised in a mountain village, and village life tends to make men narrow. Travel may correct this tendency, but Jesus did not travel out of Palestine. Born of the tribe of Judah, and, having a legal right to the throne of David, we would naturally expect him to share the narrow bitter feelings of his Jewish kindred, and like them chafe under the loss of national glory. On the other hand, he shares none of their narrow feelings. He teaches them a lesson in brotherly love by condemning their priest and Levite for passing by on the other side, while he praises the hated Samaritan who stops and helps the wounded man. All through his life there was a conflict between his universal sympathy and the narrow bigotry of his people. Jesus was not Jew enough for the Jew, nor Roman enough for the Roman, nor Grecian enough for the Greek. They all rejected him, because he belonged to all alike, and refused to belong to either exclusively. The forces at work in the world at that time did not produce such a man. He evidently brought into the world this new idea, which we find through revelation to be native to the world from which he came.

Jesus also claimed that he was the Son of God. The high priest said to him on his trial, "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said." The high priest understood this answer as decidedly affirmative, for he at once rends his clothes, ex-

claiming, "He hath spoken blasphemy, what further need have we of witnesses?" When Pilate wanted to let him go, the Jews cried out, "We have a law, and by our law he ought to die, because he made himself the Son of God." One of the charges flung into his face on the cross was that he said, "I am the Son of God." Thus the enemies of Jesus testify that he claimed to be the Son of God. And his friends who were closest to him and best knew his mind admit the claim. "I saw and bare record," says John, "that this is the Son of God."

And Jesus claimed that he was God. As the Son of Man, he was truly man; and as the Son of God, he was truly God. He was not A but The Son of God. It is evident that his friends and enemies understood him as claiming that in being the Son of God he was God. Jesus makes the claim so clear that it seems to me no candid mind, knowing his claim, can doubt it. Listen to these words: "He that hath seen me hath seen the Father." Again: "He that seeth me seeth him that sent me." Many men before and after Christ have tried to demonstrate the existence of God. Jesus made no such attempt. His mission was to manifest God in his own person. His claim confirms the message of the angel. "They shall call his name Emanuel, God with us;" and Paul shows that he had caught his true meaning when he wrote, "God was manifest in the flesh." He claims identity of divine nature with the Father in the words, "I and my Father are one." In many places he calmly claims attributes which none but God can possess. He declares that he is eternal. To the cavilling Pharisees he said, "Before Abraham was, I am." As a man he prays, but in one of his prayers we see a flash of his Divinity. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." And with this eternity of nature, he declares that he has equal honor with the Father. "The Father hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. He claims to be omnipresent as to place and time. "Where two or three are gathered together in my name, there am I in the midst of them." "Lo, I am with you always, even unto the end of the world." He claimed that he had power to forgive sins. And his enemies were right in their question, "Who can forgive sins save God only?" He claimed to be able to work miracles, even to the raising of the dead. "As the Father raiseth up the dead and quickeneth them, even so the Son of Man quickeneth whom he will." To an unprejudiced mind there can be no shadow of doubt as to the fact that Jesus claimed to be God. And those nearest to him who knew him best admit and press this claim. John crowns him Creator of the Universe. "All things were made by him and without him was not anything made that was made." "We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." After Jesus had stilled the tempest on the sea of Galilee "they that were in the ship came and worshipped him saying, of a truth thou art the Son of God." His receiving their worship proves that he claimed to be God; their giving their worship proves that they gladly admitted his claim. Paul's "Christ who is over all, God blessed forever." (Romans 9:5) was the true Christ.

Found At Low Tide.

BY REV. C. A. S. DWIGHT.

A stroller along a sea-beach when the tide is out will be apt to find many curious objects which are hidden from the sight at flood tide. It may be he will discover a mangled tern, shot in wanton sport by some cruel marksman, a pretty periwinkle shell with the shrinking animal still in it, a worn, ball-like pebble attrited by the waves and sands, a mass of leathery kelp which seemingly might make the fortune of a shoemaker, a sadly suggestive piece of wooden wreckage from some ship whose voyages are forever over, a bit of driftwood from some tropic clime, or mayhap a delicate nautilus, or Spanish man-o'-war, driven afar by unkind winds from its home on the bosom of the Gulf Stream. Many and various are the scattered tokens of the storms and the tides, the flotsam and jetsam of the restless deep, ever tossing its offerings at the foot of the overhanging cliff or the sage-grass ed sand dune. And of these wafted wreckages the most numerous and the rarest will be found at low tide. When the sea is out the stroller will secure his harvest.

It is largely so in life. Life has its ebbs and flows, its low and high tides. Human experience seems to a great extent made up of alterations of gaining and giving, of finding and losing, of strengthening and weakening. Now the flood of health and hope and faith and feeling runs in strong flood, and again vigor and virtue seem to weaken with the receding ebb. Prosperity abounds, and again adversity disheartens. Even the Christian believer cannot escape all such experiences of accelerated and retarded motion. The wise way for him to do then is to catch fish on both runs of the tide. Ebb tides have their advantages as well as their disadvantages. There are spiritual values that emerge from the ooze of ebbing pleasure that are never discoverable while the tide of gayety and glee runs full flood. There are suggestive reminders of higher truths which come to light when the receding waters leave on the beach the shells which seem to sigh of a far-away shore. When health goes heaven comes; when earthly pleasures die away, the face of Jesus is revealed. The law of spiritual compensation runs its credits against the expenditures of worldly value.

Make the best and the most then of the reflux currents of life. There is much of blessing to be found at low tide. Paul, that man who cruised for the Cross up and down the Aegean and the Mediterranean, and had often stood on the sea beaches, as at Assos or Troas or Neapolis, may have been thinking of the same thing when he said, "When I am weak, then am I strong," which meant, When I have least then have I most. Watch for the providential gifts and blessings which wait the soul's quest when worldly dependencies wane and vanish away, since many of these may be the flotsam and jetsam of eternal, shoreless seas—portents and promises of that holier, happier sphere where the tide runs always flood and the fogs and tempests never come."—American Messengr.

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart.

QUESTIONS ANSWERED.

By Senex.

"Every now and then the papers and magazines in talking on mission subjects refer to 'Ko San Ye,' or the 'Ko San Ye movement.' Please explain what they mean." My knowledge is but fragmentary, but I will give it. Ko San Ye is a Karen who was an elephant driver. His wife and child died and the grief drove him crazy. For a long time, some accounts say for years, he lived as a hermit in the woods.

He is a man of great personal magnetism, a man who like Dowie and Schweinfurth, can make men completely subservient, men who in everything else appear to be sensible. It is probably hypnotism, a thing not understood in these days, though its effects are unquestionable. But by placing him in the same class I am far from meaning that he is such a character as Dowie or Schweinfurth. They illustrate the power over men.

While a hermit, he was thought to be a very holy man by the Karen heathen, and his fame was noised abroad. It was reported that he could work miracles, but in no account of him which I have seen did he claim to work miracles. He seems to have been always a modest man, intent upon doing right as he saw the right. But the reports drew men to him and those who came became devoted followers of him.

Ko San Ye, in what year I cannot say, obtained a grant from the government of 20,000 acres of waste land about one hundred miles from Rangoon and fifteen miles from a railroad. Here he founded the village of Padoplaw, where about 300 families of his followers reside. But great crowds come on pilgrimages to this village. Some of them think he is so holy that to go and receive his blessing and give him money will give them good luck. There is a tradition among the Karens that the founder of their race is to return to earth at some time, and that his coming will be the beginning of a great blessing to the Karens. And those who come feel the magnetic power of the man and become his adherents.

At first he was a Buddhist. Buddhism is a religion of salvation by works, and a work of the greatest merit is to build pagodas, and he built two or more. Having heard of the Christian religion, he went to Rev. David Smith of the Shwegyin Mission and asked to be taught that religion. He stayed a month with the missionary and made repeated trips afterwards. But when he proclaimed himself a Christian, the wise missionary was very careful to test his regeneration, and it was at least three years from the time of his first coming before he was received and baptized. He was baptized in his village of Padoplaw with more than 100 of his followers who were converted.

He believes in large buildings, and the people contribute the money gladly. At Padoplaw he built a house of worship at a cost of Rs. 80,000. When it was done he had the missionaries dedicate it to the worship of God. He has built similar buildings in other places, and has in still other places put up large bamboo booths for preaching. I read in some missionary magazine that where he goes crowds flock round him and he says to the missionaries—for he tried always to get one to go with him—"I am a decoy to call these people in—preach to them." After having spoken briefly to a crowd, he will say of the missionaries, "These are my teachers. I listen to them and so must you."

The missionaries have had the wisdom to use the greatest caution in baptizing his followers. These would ask for baptism by the tens of thousands if they thought it would please their adored Ko

San Ye. They baptize only after they have watched the converts for months and are convinced it is love for God and faith in their Saviour which moves them and not merely love for Ko San Ye. Yet in one town alone in three months they found 900 to baptize.

In spite of the devotion of so many followers this wonderful man remains humble, unselfish and unostentatious. His followers would lavish money on him personally, but he will only have it for his buildings, his work and the entertainment of the thousands who come from a distance to see him. He lives plainly, dresses plainly, and speaks briefly. His chief delight is in prayer, and his visitors report that a visit to him is a continual prayer meeting.

Whereunto this thing will grow, no man can say. He is only about fifty years old, and every year sees him more humble, more self-forgetful, more anxious that his countrymen shall become Christians. From all which I have read, this marvelous man, a born leader of men, with his great magnetic power, is a devout and godly man and is doing great good.

"Should the deacons constitute any part of a council called to ordain a brother to the ministry?" If the brother wishes to know whether it is necessary that the deacons belong to the presbytery, it is not. A presbytery would be a true one without any deacons in it. But if he wishes to know whether it is right to have deacons in the presbytery I answer, yes, most emphatically. I think it would be decidedly best to have no presbytery to set apart brethren to the ministry which is not composed partly of deacons. And a presbytery composed entirely of deacons would be a correct one. Every church is sovereign. The most essential thing about men's entering the ministry is their election to the office by the church. The church has an absolute right to set apart men for the ministry without calling in any outsiders. If a church has an ordained minister in its membership, he is called on to be one of the presbytery. I believe this is an invariable custom. But the ordination would not be invalid if the church showed him the discourtesy of ignoring him and making the deacons the presbytery.

It is better, of course, to invite the pastors of sister churches to places in the presbytery, but not to invite so many as to exclude all the deacons of the church itself. It is not necessary to give the reasons why it is better to have representatives of other churches, for they will occur to every one. But the church is sovereign and can set apart to the ministry herself.

"Ought the hands to be put on contemporaneously with the ordaining prayer, or after as a distinct formality?" Either is right. As a general thing, I believe the hands are placed on the head during the prayer. In Acts 6:6 it is said: "When they had prayed they laid their hands on them," indicating that the hands were placed on their heads after prayer. Sometimes near the end of the prayer the hands are placed on the head. Dr. Pendleton always insisted that the two things were to be done separately. First the prayer, and then the laying on of hands. But I think the decision in regard to that may well be left to each presbytery.

In the catalogue of vices none occupies a meaner place than envy. The man who suffers it to get a firm hold upon his moral nature degrades his own manhood. It fills him with an unholy discontent, and sours his spirit until he becomes a misanthrope, hating others for their prosperity, and destroying his own enjoyment of what he has by dwelling enviously upon the larger possessions of his neighbors. It can only exist in a morally degenerate heart, where hatred abides and all uncharitableness. It cannot co-exist with love, for "love envies not." No envious man, therefore, can be a Christian, for "he that loves not knows not God."

Minor Moralities.

BY NOLAN R. BEST.

The moral law of God is an absolutely perfect standard, gauged not to our defects and weaknesses but to exact right. God is not like an earthly father, who can afford to overlook some small things in a child's behavior that are not precisely good. For while our heavenly Father is kinder of heart toward us than our earthly parents at the best can ever be, he has a responsibility which no human being carries—he must uphold the moral order of the universe. If ever in the least thing imaginable the Lord God, called an evil deed as good as a good deed, or even made excuse for it, then all the foundations of right would be gone in a moment.

Yet "Jehovah knoweth our frame; he remembereth that we are dust." The impossibility of our keeping the law of right perfectly, God knows even better than we, and for his great pity's sake he must provide a way to save us from the consequences of our sins without himself apologizing for our sins. And we all know how he did it and at what tremendous cost—by giving his Son to die for our sins, allowing him to receive such punishment as we deserve, and offering us forgiveness for the sake of the merit that is in him. That salvation we obtain without any reference to our goodness, but only with reference to our faith.

But this fact does not relieve us from the duty to give serious attention to the "minor moralities." The true spirit of gratitude, when we find how freely and willingly God forgives us, will make us anxious to claim just as little of his forgiveness as may be possible. A child who tries to draw a picture soon finds that he cannot draw any line precisely true, but if he has the right sort of ambition to excel, that fact will cause him not to draw carelessly, but more carefully in order that his faults may not appear more glaring than is absolutely unavoidable. Moreover, we are under obligation to attend to the little details of morality, because just as much as the great principles of right and wrong—perhaps, in the aggregate, even more—these little things go into the making of our characters.

Our greatest difficulty about the minor moralities is to distinguish the right and wrong in apparently insignificant actions. It was impossible for God to write in a book a catalogue of all the sins to which the deceitful human heart is given; there are too many of them. And so the Bible must necessarily lay down the broad general laws of right and wrong, and leave us to decide what is for better or for worse in many specific circumstances. We should not say, indeed, that we are left alone to determine these things of our own wisdom, for the Spirit of God comes to us especially to guide us in this. But nevertheless, there may often be times when we are uncertain whether a contemplated act is right or wrong. Paul himself experienced that uncertainty and left us his rule in such cases—not to do the thing as long as he was in doubt about it; to hold to the plan of doing only what he knew was right (Rom. 14:23).

There are dozens of passages in the Bible which could have been made the Scripture lesson for this topic. Nearly every chapter in the epistles has some hint of the idea, for the apostles were always applying religion to everyday affairs. The passage in Hebrews which is cited to us here mentions such homely virtues as hospitality, sympathy, contentment, testimony to God's mercies, generosity and submissiveness to authority, as marks of the Christian. And finally, the ideal of perfection "in every good thing" crowns the whole of the exhortation. Evidently the apostle would have been pleased with the motto of the medieval artist: "Trifles make perfection but perfection is no trifle."—Interior.

E. B. Meredith says "Glorious Praise" is the coming book for popular singing.

The Joy of the Cross.

To the selfish, pleasure-seeking worldling, nothing seems more improbable than that there should be joy in self-sacrifice. Self-gratification is what he desires. Personal self-advancement, ease, success and pleasure are what he most desires. For these things he seeks. But Christ tells us that the best joy of life comes from subordinating ourselves to the will of God and in serving our fellow-men in order to their good.

The mother's life is a cross, from one standpoint. She makes her life a continual service to her child. Her rest is broken. Her hands are busy. Her days are closely occupied. She makes it the constant law of her life to do what the child requires in order to its health and well-being. She becomes the servant. She takes this place in love. There is joy to her in the cross. It is a cross after all. She must forego many pleasures and privileges. She must confine herself much more closely than she would if she were not a mother. But she finds joy in it. She is following in the line of her heart's best and holiest instincts. There is joy even in the cross.

The Lord Jesus Christ found joy in his life of lowly Saviourhood. In the expectation of bringing many to salvation, he endured the cross and despised the shame. It was not easy to endure what he did. His whole earthly life was a trial. He endured the contradiction of sinners. He was even in uncongenial surroundings. His heart was pierced by unkindness and ingratitude many times before the Roman soldier pierced it with the spear. His brow felt the thorns of pitiless and rude treatment long before the crown of thorns caused the blood to trickle down his face. He became the servant of men. He suffered and died for sinners. It was a heavy load he carried. Yet he found joy and gladness in it. He was saving men. Were it not for this, men must all perish eternally in their sins. His death was for the life of the great multitude. Yet it was a cross, heavy, severe, terrible. But, though it was a cross, it brought joy to his heart, because he was the Saviour, whose heart was full of infinite love for men.

The true child of God has this experience, or what is akin to it, all through his life. He does the will of God, notwithstanding his human nature may rebel, or may prompt him to another course. In doing God's will he finds the best joy of life.

The spiritual life is contrary to the dictates of the flesh. It is on a higher plane. It is even at cross-purposes. The flesh must be crucified. The life of passion must be slain. The life of worldly pleasure must be conquered. One may not run the course of the world and yet be a child of God. One may not serve God and mammon. One may not walk the broad way and the narrow way at the same time. It may be some sacrifice for one to keep out of the company that is flocking the road way, but there is joy in his heart when he does so for the sake of Christ, and walks the way of faith and obedience. The peace of God which passes understanding fills his heart and mind. —Herald and Presbyter.

Human happiness and misery, we find, are largely an affair of what people are saying to each other. When we remember we can make hell or heaven by our words, it is amazing we are not more careful of them. Indeed, the taming of the tongue has hardly yet begun. St. James went further (there had evidently been a hot time of it in Jerusalem circles just then) and declared: "The tongue can no man tame." There was, in his view, and we believe he was right, nothing for it but God. The work, we say, has yet almost to begin. We are in an age of torpedoes and of eleven-inch guns, but the tongue still bears the palm for sheer destructiveness.—Jonathan Brierley.

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Union of Congregational and Baptist Churches.

BY E. O. WHITE.

HISTORY CRIES, "BEWARE!"

When Baptists discuss union with Congregationalists, history cries aloud, "Beware!"

The first instance on record of the union of Baptists and Pedobaptists in England is the case of a church formed by Mr. Hubbard in Southwark, London, 1616, and of which John Canne, Samuel Howe and Stephen Moor were Baptist pastors. In 1640 the Broadmead church, Bristol, was composed of Baptists and Pedobaptists, with John Canne, pastor. In 1645 the learned Henry Jessey was the Baptist pastor of a church in London composed of Baptists and Pedobaptists. In the year 1650, holy John Gifford was the Baptist pastor of a church in Bedford composed of Baptists, Congregationalists, Presbyterians and Puritans. The first four pastors of this church were Baptists. John Bunyan was pastor from 1672 till his death in 1688. During these years he planted many churches in Bedfordshire and the adjoining counties. The present state of these churches show the model on which he formed them as open communion Baptist. The Bunyan church, Bedford, and the Union church, Luton, are the two largest, the former with 1,200 and the latter 1,100 members. (During the seventeenth century, in the years between 1616 1688, mixed communion churches with Baptist pastors laid a broad foundation for future builders of churches upon the mixed communion plan.

During the eighteenth century union churches had some able advocates. The eloquent Robinson, of Cambridge, in 1771 published a treatise on "The general doctrine of Toleration, applied to the particular case of Free Communion." The terms "Strict Baptists" and "Latitudinarian Baptists" were now first used to denominate the two sections of close and open communionists.

In the nineteenth century the great Robert Hall, of Cambridge and Leicester, in 1815-19, championed the open communion party with his transcendent eloquence. The midland counties of England, under the weighty influence of Bunyan, Robinson and Hall, became the stronghold of the open communion Baptists and such they remain until this day.

After an experience of nearly 300 years with open communion, what do we behold? Perhaps we can best see the results to the Baptist denomination by instituting a few comparisons.

If we take counties in England in which "open communion" Baptists have predominated, and compare them with other counties in which "close communion" has prevailed, we shall be able to judge the tree by its fruits.

From Dr. Rippon's Register, 1790, and the Baptist Union Report, 1843, we get the following: Seven counties in which many churches practice free communion, viz., Bedford, Oxford, Gloucester, Somerset, Dorset, Devon, Cornwall, in 1763 these counties had 47 Baptist churches; in 1843, after an experience of 80 years, the number of churches had increased to 234, a gain of something more than two each year, with a gain of only 80 baptized members each year in the seven counties. These are figures full of eloquence.

Contrast the above with seven counties in which all the churches are strict communion, viz., Durham, York, Norfolk, Suffolk, Stafford, Salop, Monmouth, in 1763 these counties had only 30 Baptist churches; in 1843 they had increased to 291 a gain of upwards of three each year, with a gain of 325 baptized members each year in the seven counties. Nearly twice the increase in members each year over the increase in the free communion churches.

Passing over 54 years, from 1843, we will see the report of these 14 counties in the Year Book of the Baptist Union of Great Britain for 1897. The seven free communion counties report 259 churches, with 28,259 members.

The seven strict communion counties report 419 churches, with 51,040 members. These figures speak with force and gravity.

The report from the ten midland counties over which the teaching and influence of the great apostles of free communion, Bunyan, Robinson and Hall, extended, shows that in 1897 the baptisms in the 302 churches were only 1,119, or less than an average of four baptisms for each church for the year.

The report for the same year from ten English counties in which strict communion prevails, shows that in the 527 churches there were 3,069 baptisms, or 60 per cent more than for the ten free communion counties.

In four Welsh counties in which close communion predominates, viz., Carnarthenshire, Glamorganshire, Pembrokeshire and Monmouthshire, 509 churches report 3,824 baptisms. Say 8 baptisms in this year for each church, or twice the average in the ten English midland counties where free communion prevails.

Surely evidence can scarcely be more decisive than that which it has pleased the great Author of salvation to furnish in the history of the churches to prove the utter groundlessness of the charge of the great Robert Hall and others, that "strict communion is an obstruction to the progress of Baptist sentiments as to the ordinance of baptism, and extremely injurious to the general interests of truth." Instead of obstructing, it has tended greatly to promote the observance of believers' baptism; that, on the other hand, the renunciation of this practice and the consequent union of Baptists and Pedobaptists in one body, is manifestly an obstruction

to the spread of our sentiments on baptism, and tends to the disuse of that ordinance altogether. In the Bunyan church, Bedford, with its 1,200 members, years may pass without the baptismal waters being ever troubled.

The history of free communion in Baptist churches cries aloud, "Beware" of union churches.

How to Maintain the Christian Life.

BY REV. THEODORE L. CUTLER, D.D. LL.D.

Every creature on this earth is dependent. All vegetation depends on the soil beneath it. Shut up the most stalwart in a cell without food or water, and in a few days he is a corpse. No one can keep alive his own body by sheer self-sustenance; and God's word declares that "none can keep alive his own soul." Some members of Christ's Church commit the grievous mistake of trying to live on a past experience. They believe that they were once converted, and that is enough; they think that they were once "born again," and, having confessed Christ, what more shall be asked of them? I have known hundreds of bright babies that are sleeping soundly in Greenwood or Mount Auburn to-day. To attempt to keep up a Christian life on first experience of conversion is as absurd as for me to try to live on the milk fed to me in the nursery over four-score years ago. Am I alive now? That is a most pertinent question for every professed Christian to raise. If I am alive, how shall I keep so? How shall I grow?

1. The first source of spiritual life is good food and the better the digestion, the stronger do we become. Some Christians die of starvation. They surfeit the inner man with secular stimulants of all sorts—with spiced books of fiction, with "light reading" that is mere syllabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated from this sissy diet. Now, all the athletic Christians, all those who can carry heavy loads do thorough work, and stand a long pull—are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested or it will be of little use to you, and your daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found and I did eat them, and they were the joy of mine heart," said the old-time saint. Every growing Christian is a ruminating animal; he chews Bible truths and nutritious sermons, and wholesome books and other such provender, as the cow chews eth her cud. One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast-for-your-soul, and in the strength of it you may go through the whole day. A soldier is never in so good trim for battle as after a sound sleep and a square morning meal. It is not easy to fight or march on an empty stomach. In like manner every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them, by meditation, by prayer and soul-converse with God. Martin Luther, in the thick of his campaigns with the Pope and the devil, said that he could not get on without two good hours each day for his private devotions. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.

2. A second promoter of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of a business that has trick gambling in it; or in the atmosphere of amusements which stimulate sensual passions; or in any sort of atmosphere which puts conscience to sleep and benumbs your moral sensibilities. Orange trees do not thrive in Labrador, or tuberoses bloom in snowbanks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ and steering it in the hot air of selfish schemings, or in the poisonous air of social frivolities. I have noticed that when young converts begin to exchange their prayer meetings for social clubs, parties, the theater, etc., they soon wither away. Bad atmosphere stunts their religion, sometimes kills it. Christians have got to mingle with the world in a thousand ways, and yet they must "keep unspotted from the world." Daniel kept his heart clean in the atmosphere of a wicked court, and a city missionary may keep clean in the slums. But there are certain boggy places in business life, and politics, and social life, where you cannot set your foot without sinking in; there is a certain line beyond which a Christian cannot venture without betraying his Master. Never venture a single inch into any business, however lucrative, or any speculation, however attractive, or any social circles, however fascinating, if you cannot carry Christ with you and a clean conscience. Remember that Christ is your life, and without him "no man can keep alive his own soul."

3. Exercise, of course, is as essential to spiritual as it is to physical health. There is a great pith in the apostle's injunction, "Exercise thyself unto godliness." God has intrusted to you (not given them to you "in fee simple") certain powers, faculties, possessions, and capacities for his service. For want of use these limbs of the soul become as powerless as the legs

of a fever patient three weeks in a hospital. Inactivity is the "dry rot" of thousands of church members. You will never gain a good appetite for God's Word, or a flush of joy on your countenance, until you lay hold of some earnest, self-denying work and keep at it. Nothing will impart such a holy vehemence to your prayers as to spend an hour by a sick bed, or in close labor with an impenitent heart. Nothing will stiffen your muscle more than tough up hill work on behalf of some unpopular cause or moral reform. The only cure for indolence is honest work; the only cure for selfishness is self-sacrifice; the only cure for timidity is to plunge into duty before the shiver benumbs you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief or else unbelief will kill prayer. The Christian warfare is not a pitched battle; it is a campaign for life. You may often imagine that you have attended the funeral of some besetting sin—and, lo! it is on its feet again next morning! You won't fire the last shot until the gates of glory welcome you in among the crowned conquerors.

Important as good food and good air and active exercise are in themselves, yet the chief maintenance of your Christian life is the constant indwelling of the Spirit of Jesus Christ in your soul. He is the divine power to keep you warm, the divine flame to burn out your lusts and corruptions, the divine power to propel all your activities. Quench not Christ's Spirit! Depend on it that your soul will soon wither unless it is "hid with Christ in God." As carefully as you lock money in a safe, or hide a diamond out of the reach of a thief, hide your innermost hope and heart in the safe keeping of your Saviour! If you become a part and parcel of the Lord Jesus—as every true Christian is—then because he lives, you shall live forever also—Christian Work.

Will the Truth Take Care of Itself.

BY REV. LEANDER S. KEYSER, D.D.

There are people who maintain, that in all conflict with error, the truth will in some way contrive to come out victorious. It is, no doubt, a captivating theory. All of us feel the thrill of Bryant's ringing lines:

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

However, we wonder whether it is not too beautiful a theory to be true; at all events, it is, we think, too easy-going, too complacent a view for a world of stern conflict like the one in which we mortals dwell. If it were true, we might as well sit down in lazy content and let the conflict go on while we watch and admire. Surely it would be pleasant to be spectators of the great fight going on in the arena between truth and error, without having to enter the lists, without even needing to be solicitous about the issue. Yes, that would be an easy life to live. But the trouble is, it is not true to human experience, which teaches clearly that life is a conflict, and that every man who would be on truth's side must go down into the arena.

No! History and Scripture teach that every truth that has won triumphs has had its standard bearers, who had to fight valiantly, sometimes even to death, for their principles. The fathers of the American Revolution might have set down supinely and said, "If free government is the true kind of rule for America, it will prevail without our help. The truth is invincible." Fortunately they were not visionaries, and as the result of their bravery and practical sense we have a free country.

We do not deny that justice and right are potent factors in any cause, especially if they take possession of the consciousness and conscience of their champions; yet no one can deny that error has been stronger than truth in many hard-fought battles, and has for years and even centuries often held truth under its heel of iron. The fact is, truth and error have been in conflict for six thousand years, and today the latter shows little diminution of strength. And, as has been said before, it is only where truth has had valiant champions that she has won trophies.

We have been led to these remarks by an article on the destructive Biblical criticism in one of our leading theological journals. The writer, who is also the editor of the magazine, seems to deplore any vigorous attempt to oppose the kind of criticism that would practically destroy our faith in the Bible, and he especially scouts the idea that there is any danger to the truth in such an analytical process. This is what he says: "Religious truth is just as indestructible as any other kind of Truth, and if it is not indestructible it is not Truth."

All this sounds very fair and liberal, and there is not a rationalist or an infidel in the land who will not clap his hands in applause. But there is something specious about it after all. In the first place, who in this free country would or could put an embargo on free inquiry? Who can stop the rationalist or the enemy of religion from probing to the very heart of everything sacred? Who wants to stop him? Even Paine and Ingersoll were permitted to utter and publish their views without arrest or imprisonment, and no one ever suggested that the police ought to be called upon to silence them. No one has tried to stop McGiffert and Briggs. So all this talk about the rights of free inquiry, as if some one were trying to fetter it, is the veriest non-

sense in a country like America. But surely those of us who differ from the negative critics have the same rights of free speech; have a right to enter our caveat; to point out error in both the methods and the results of the critics; to set forth the dangers to religion and our Christian civilization that beset the pathway of rationalism; even to call negative criticism a "satanic product," if we feel so disposed, and no one has a right to say us nay. This is a free country, but it is just as free for the evangelical believer as for the rationalist, or the scoffer. We do wish the whole clan of liberalists would stop their time-worn and antiquated twaddle about somebody trying to stand in the way of free inquiry, or putting a padlock on free speech!

The second error in the quotation given above is the "sophomoric" outburst about Truth (with a capital T) being indestructible. The argument is this: If truth is indestructible, we need have no fear about the results of these negative methods of dealing with the Bible; all will come out right, anyway! No doubt it will—in the end, for God is back of his truth, and there is to be a judgment day. But that is quite aside of the mark, for, so far as we know, the judgment day may not come for hundreds of centuries. Meanwhile what will become of thousands of individuals in their relation to the truth? The truth indestructible! Ah, yes indeed! But we are not now living in Utopia. We are living in a world of stern realities, with people in it who are often prone to mistake error for truth, and go down to moral ruin on account of their blunder. All this fine talk about the indestructibility of truth (with either a lower-case or an upper-case T) is chimerical, because it overlooks the individual's vital relation to the things of the world, and the thought-currents of history. If truth as an abstract thing is so invincible, so self-evidencing, why are so many people in the bondage of error to-day, after centuries of conflict? "And why did our Lord say to the Pharisees, 'Ye will not come to me that ye might have life'?" Indeed, why did men crucify the Lord of glory, who had declared himself to be the truth itself? You see just how visionary the writer's claim is. The great Teacher said: "Men love darkness better than light, because their deeds are evil."

So far as regards the negative criticism, the dictum of the writer referred to contains another fatal error. It makes the unregenerate reason the last court of appeal—that is, truth is so clear and self-evidencing that human reason, though spiritually unenlightened, cannot fail to find it. We know that this is not so, if we believe the Bible at all, for the apostle declares that "the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be: and they that are in the flesh cannot please God." The same apostle says, "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. For he that is spiritual judgeth all things, and he himself is judged of no man."

This is the whole trouble with rationalism, or negative criticism, which is simply the unregenerate intellect let loose on the Bible. Our business, therefore, is not to lie down supinely, become idle spectators of the conflict, and say complacently: "Let them do their best or their worst; truth is indestructible;" but to gird ourselves for the battle, and do as we are commanded by Holy Writ—"contend earnestly for the faith once for all delivered unto the saints." God will do his share in taking care of the truth; but he has also commissioned his people to defend and propagate it.—Presbyterianian.

..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.

The Sunday School and religious world will be interested in learning of a new book which is to be issued entitled, "Sunday School Problems."

It is written by Prof. Amos R. Wells, and its announcement will command attention not only because of the author's well known practical methods of getting results, but because of his connection as associate editor with Dr. N. F. Peloubet in the compilation of Peloubet's Select Notes, and as editor of the *Christian Endeavor World*. The volume will be issued August 15th by the W. A. Wilde Company of Boston.

The *Cosmopolitan* shows that it is fully able to live up to its claim of being the magazine of timely interest. At least three articles in the September issue are distinctly of that nature. None of the other periodicals of the month contains so important an article as that by Garrett P. Servis on the "Artificial Creation of Life." Another interesting matter is the approaching total eclipse of the sun. The *Cosmopolitan* prints two articles bearing on it—one by Prof. Edgar L. Larkin, Director of the Mt. Lowe Observatory, California, and the other by Waldemar B. Kaempfert, of the *Scientific American*. The newly discovered gold region in the Nevada desert comes in for a share of attention. Winifred Black writes vividly and picturesquely of the curious life at Goldfield, Bullfrog and Tonopah, which Maynard Dixon illustrates with brush and pencil, besides which there are many illustrations from photographs.

**Sunday-School
Lesson**

SUNDAY, AUG. 27.

JEREMIAH IN THE DUNGEON.

Jer. 38:1-13.

Motto Text.—"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—Matt. 5:10.

Jehoiakim, the son of the good Josiah, was a bad king. During his reign the Chaldeans attacked the country and many were carried away to Babylon as captives, among others Daniel, then a boy. Jehoiachin succeeded his father, but had only reigned three months when Nebuchadnezzar besieged Jerusalem. Jehoiachin surrendered and was sent to Babylon, where he remained a prisoner for 37 years. Ezekiel the prophet was carried away at the same time. In these successive captures all the leading men of Judah were carried away.

Nebuchadnezzar made Mattaniah, a younger son of Josiah, king over the remnant of the people, changing his name to Zedekiah. This means "the justice of Jehovah," and the Chaldean monarch probably meant by it that recreant Judah was suffering at his hands because they had disobeyed their God.

Verse 1. The four men mentioned here were princes and had great influence over the weak king. Shephatiah is not mentioned elsewhere. At the beginning of the siege Zedekiah had sent Pashur to Jeremiah to inquire of the prophet what would be the outcome. To him as to all whom he saw Jeremiah gave the message of God fearlessly.

"Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine and by the pestilence." In all long sieges the pestilence is worse than the sword. There was no hope for Jerusalem against the might of her great adversary. "But he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey."—If they had heeded the words of the Lord and surrendered how different their fate. But man is always resolved on his own will. Men go on in sin although they know the end thereof is death.

The Cambridge commentary says of the words "for a prey": "Some snatched up hurriedly and borne away with him rather than his secure possession." Yielding to the Chaldeans would save their lives then, but to cease from their idolatry and serve their God was the only way to make their lives secure. The city would fall into the hands of their enemies. Resistance was futile, and therefore they should sur-

No Appetite

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render without further waste of life.

Verse 4. The princes were right in saying that Jeremiah's words weakened the hands of the soldiers which were left. They were entirely wrong in desiring his death because of it. Meyer says well, "These princes were like the drowsy sleeper, who unwilling to be aroused by the barking of the watch dog, catches up his revolver to shoot him." Jeremiah was already in prison, and what the princes desired was to kill him.

"Behold he is in your hand; for the king is not he that can do anything against you."—The poor weakling acknowledges his weakness. It is evident he did not wish harm to Jeremiah, but he was too craven to defend him. His words gave the prophet into their hands to kill.

"Then took they Jeremiah and cast him into the dungeon of Malchiah."—When it came to the point of killing Jeremiah outright, they were afraid either of the people or of what Nebuchadnezzar might do. It is evident they did not fear God, for they planned death for him, a slow death in the mire at the bottom of the cistern. For this dungeon was a cistern of which Malchiah had charge, the water of which had been used up in the siege. It was so deep they let him down with cords and left him to die from the gases, the mud and starvation.

"Now when Ebed-melech, the Ethiopian, one of the eunuchs which was in the king's house."—To this day Ethiopian eunuchs are considered the best in the East for guards in the harems. It is probable Ebed-melech heard of Jeremiah's condition very soon after he was put in the pit. "The king then sitting in the gate of Benjamin."—That was on the north side of Jerusalem, the side on which the attack was being made. Although morally a coward, Zedekiah was physically brave, for he was here in the post of danger. Ebed-melech came as soon as he heard where Jeremiah was, not waiting till the king returned from the fighting.

"My Lord the king these men have done evil in all that they have done to Jeremiah the prophet."—No doubt Zedekiah felt in his heart much relieved to learn that the princes had not killed Jeremiah. "And he is like to die for hunger in the place where he is, for there is no more bread in the city."—The private stores had been exhausted and the people were subsisting on the soldiers' rations. In verse 21 of the previous chapter Zedekiah had granted the rations to Jeremiah. The courage and determination of the servant gave resolution to the weak king, who was swayed by the latest influence with which he came into contact. He may have been indignant at the vindictive cruelty of the princes who had planned a death of prolonged torture for Jeremiah.

"Take thirty men."—Such a number was not necessary unless there was danger some of Jeremiah's enemies might have resisted his rescue. "So Ebed-melech took the man with him and went into the house of the king under the treasury."—A sort of cellar under the king's store chamber where cast-off garments were put. This noble negro was thoughtful and tender as well as brave and prompt in action. That he felt the rags were necessary to guard

the prophet's arms and sides shows how deep the cistern was and how strong must be the pull to draw Jeremiah out of the mud into which he had sunk. These rags Jeremiah wrapped around the ropes with which they brought him up. The princes who let him down had done nothing of the kind and his armpits and sides were no doubt already bruised and sore. Taken up from the pit, Jeremiah was restored to his former comfortable quarters. That he was still held as a prisoner was a protection to him.

While Jeremiah was still in the court of the prison God sent a message of comfort to Ebed-melech (Jer. 39:15-18) the concluding words of which show that the negro was a true worshipper, and that his chief reason for rescuing Jeremiah, was that Jeremiah was a servant of God.

The great lesson of this Scripture is the care of God of his people.

False Hunger

A Symptom of Stomach Trouble Corrected by Good Food.

There is, with some forms of stomach disease, an abnormal craving for food which is frequently mistaken for a "good appetite." A lady teacher writes from Carthage, Mo., to explain how with good food she dealt with this sort of hurtful hunger.

"I have taught school for fifteen years," she writes, "and up to nine years ago had good, average health. My diet was always generous, comprising whatever I took a fancy to. I ate freely. Nine years ago, however, my health began to fail, and continued to grow worse, steadily, in spite of the doctor's prescriptions, frequent changes of residence and everything I could do. During all this time my appetite continued good, only the more I ate the more I wanted to eat—I was always hungry. The first symptoms of my breakdown were a distressing nervousness and a loss of flesh. The nervousness grew so bad that finally it amounted to actual prostration. Then came stomach troubles, which were very painful, constipation which brought on piles, dyspepsia and severe nervous headaches. The doctors seemed powerless to help me, said I was overworked, and at last urged me to give up teaching, if I wished to save my life.

"But this I could not do. I kept on at it as well as I could, each day growing more wretched, my will power alone keeping me up, till at last a good angel suggested that I try a diet of Grape-Nuts food, and from that day to this I have eaten it, finding it delicious, always appetizing and satisfying. I owe my complete restoration to health to Grape-Nuts, and my persistence in using it. My weight has returned, and for more than two years I have been free from the nervousness, constipation, piles, headaches, and all the ailments that used to punish me so, and have been able to work freely and easily." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

5.00 BENTON HARBOR, MICH., AND RETURN—BIG FOUR ROUTE. Train leaves Seventh St. Union Depot at 8 o'clock, Monday, Aug. 21st. Tickets good returning ten days. Benton Harbor is located on Lake Michigan and right in the heart of the great fruit belt. Cheap side trips to Lake Point. Get tickets at City Ticket Office, No. 259 4th Ave., and at depot. S. J. Gates, Gen. Agt. Pass. Dept.

RUSHING THEM IN! WHAT AWFUL AND SOLEMN RESPONSIBILITIES.

I have been much interested and pleased at the stand taken by WESTERN RECORDER with regard to the reported great revival in Louisville during the Spring. Some of the things reported as having been done are appallingly distressing. That the manipulators should report 7,000 professions, when good honest people could not count a seventh of them is one distressingly sad thing, but even this is not so bad, in my judgment, as it is to urge people to just stand up or give their hand and so make a profession of faith, when there is no evidence of a changed heart to produce a changed life, is worse far then counting those who never appear, because that urging often puts people inside the so-called churches who are still children of the devil. They live in the churches, perhaps performing much service, and perhaps performing systematic worship even, but they die in those relations and go to their master, the devil. They are in "the church" through much urging, and they count themselves saved. This is sad enough for any body of professed Christians to encourage, but how distressingly more sad it becomes when leading revivalists yield to a similar temptation and tell people just to make up their minds and join the church!

I have recently had a letter bearing on this subject from a mother in Israel, who for nearly 60 years has had her face turned heavenward, hoping for a place in the sanctified throng before the throne, and this heavenward look is based on a real experience of heart which she had as a girl, before this modern schedule of getting into churches was known. Her experience of a feeling of guilt and condemnation before God, of bitter cryings unto God for His pardoning mercy, and of a peace that came from a simple trust in Christ crucified, is nearly 60 years old; and so she has no sympathy whatever with the "give your hand and join the church way" of salvation. Here is her sentence: "That great meeting that—held here last summer did more harm than good. He would tell them to just come and give him their hands and join the church. E—and S—(two of her dear grandsons) did that. I asked them if they had been converted and they said 'no'. I told them that to join the church would not save them."

When this thing occurs in a Baptist meeting, held by an evangelist whose praise is in many mouths, is it not time for any who disapprove it to cry aloud and spare not?

In preaching to these Chinese, we urge over and over that they are sinners, and that without repentance and faith in the crucified one, there is absolutely no hope for salvation. If I would receive all who would come and say we want to join the church, I could baptize hundreds soon. We never receive anyone who does not profess a hearty repentance and peace of heart through trust in Christ Jesus; and even when they profess this we often require them to wait that we may see fruits of a changed life.

May the Lord of all truth and judgment help us to be careful, lest through our preaching people

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are found at that awful judgment day who thought they were saved, but were not—led astray into the church—and died in the church, without God and without hope in the world, because some trusted preacher had said, "if you make up your mind and join the church you are all right."

Fraternally yours,
G. P. BOSTICK.

Po-Chow, China, June 23, 1905.

DEAR RECORDER:

We have just returned from Fire Clay, Carter county, Ky. We went there to the Fifth Sunday Board meeting of the Green-up Association. We had no idea of remaining, but the pastor, T. J. Rigg, pleaded so hard that we consented. The Lord was with us and we had a glorious revival. The pastor had been doing faithful service "preaching against cards, dancing, drinking and all forms of vice and immorality, and everything seemed to be ready. The oldest members say they never saw so many people so deeply interested. As the present results there were 13 additions. Every conversion was grown and from the best families in the community, which adds great strength to the church. Two of the converts are school teachers. They are much better qualified now to train the young minds. One significant incident of the meeting was the 12 o'clock service for the miners. At one service some 25 or 30 of them, in their mining clothes, came up and gave us their hands, and the people prayed that they might lead better lives and finally be led to Christ. The scene was impressive and melted many hearts.

Our meeting was run into by a street fair, called a reunion. This church, the Kirk Memorial has some noble members and a faithful consecrated pastor. May the Lord guide them into the way of all truth. We were sorry we had been preaching for four weeks during this hot weather and were broken down. To God be all the praise.

Wm. McMillan.
Catlettsburg, Ky., Aug. 8, 1905.

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Train leaves from Seventh St. Depot at 8 o'clock, Monday, August 21st, and 9 p.m. Saturday, Aug. 19th. Good returning on trains leaving Chicago at 8 o'clock a. m., and 8:30 p. m., Monday, August 21st. All trains stop at Hyde Park Station (Chicago Beach Hotel). Get tickets and sleeping car berths at City Ticket Office, No. 259 4th Ave., and at depot. S. J. Gates, Genl. Agt. Pass. Dept., Louisville, Ky.

THE CONGRESS.

The gathering of representative Baptists from all parts of the world marks a new epoch in Baptist history. Truly such a gathering of any denomination has never been witnessed before. The ends of the earth were met together in the unity of one faith, one Lord and one baptism. While all the countries were well represented, the largest number of messengers was from America. Of these the South furnished her full share. It reminded one of a session of the Southern Baptist Convention, and yet there was so many Georgians present the meeting looked something like our Georgia Baptist Convention. The entire Congress was greatly interested in the messengers from Russia and Japan. The entire audience was thrilled when these greeted each other with a kiss. Their love for their common Lord was stronger than the wrath of their respective nations.

The published program was well rendered. The larger number of speakers was from America, among whom the South and Georgia were well represented.

As a whole the speeches were of a high order, still they were in no sense superior to the speeches and addresses heard in our own State and Southern Baptist Conventions. For intellectuality, culture and spiritual power there are none in all the world who surpass our own Georgia Baptist ministry. If our churches could see their pastors side by side with the greatest and best preachers in the world they would be all the more proud of them. The same may be said of gifted and consecrated laymen. It was a real joy to see a large number of these present and to hear some of them speak with credit to themselves and to their respective countries.

It is but natural that religious fervor and enthusiasm should be manifested in an international gathering of Baptists. But what permanent good to the denomination will result from the meeting of the Congress? In the very nature of things no plans could be formulated for the founding or carrying forward any denominational enterprise. The enthusiasm created by the meeting will have soon passed away; then what will be left? The few who attended will derive great benefit, and they in turn will be prepared to help their constituency. They got an enlarged idea of fellowship and brotherly love. They will feel a deeper interest in Baptist affairs in all lands. Those of us from America will ever have a tender sympathy for our Baptist brethren in other countries, who encounter complex difficulties. We will ever steer clear of anything that smacks of union of church and state, and will ever be ready to assist our brethren who are suffering under the ban of such a curse.

We can easily see how the Baptists of other countries, and especially those of the British Isles, will derive a larger benefit from the Congress. For the most part the Baptists in these countries are small, struggling bands. The reading of statistics does not impress them like seeing a great congregation of Baptists from everywhere, whose intellect and culture are unsurpassed. The presence of so many Baptists in London can not fail to strengthen the courage and faith of our Eng-

lish brethren. Of course, the Congress made but little or no impression upon the general public. The secular press gave but little or no account of the meeting. The impression made by a few thousand Baptists with badges among six million people is bound to be slight. The great city of London scarcely knew we were there.

There are certainly some dangers, at least to Southern Baptists. In England open church membership and open communion are the rules rather than the exceptions. A person from a pedit-Baptist church may join a Baptist church by letter without being baptized, though he had been only sprinkled, and that in infancy. Rev. F. B. Meyer is a Baptist minister, and an official of the Baptist Union, and is at the same time pastor of a Congregational church into whose fellowship members are received by sprinkling as baptism. The assistant pastor, however, does the sprinkling. Be it said to the credit of Mr. Meyer that he has had a pool put in the church of which he is pastor, and not a few of his converts are immersed. Through the influence of such men some of our American brethren have come to favor open church membership. But they live and labor north of Mason and Dixon's line. From association with these our Southern brethren are liable to be converted to such inconsistent and foolish notions.

The most objectionable feature of the entire Congress was the ado that was made over the Negro messengers. They were able to secure quarters at any of the hotels, and were entertained in some of the best homes of London. We note two rather amusing incidents. A special committee on the next Congress had been appointed. Among the members of that committee was Dr. Prestridge and a colored brother. It was announced that it would meet at dinner and transact its business immediately afterwards. There were all sorts of rumors as to what Dr. Prestridge would do. The only thing we heard about the sequel was that the colored brother did not appear.

The second was an embarrassing situation of a brother minister from South Carolina. Desiring to learn something of the home life of the English people, he applied for free entertainment. He was assigned a home.

After he found the place and introduced himself to the lady of the house, he was informed that another gentleman would be in the room with him. Incidentally he learned that the other gentleman was a Negro. Of course he begged pardon and told the lady that he was from the South and could not room with a Negro. The lady told him that she would give him another room. He begged pardon again, and said that he could not eat at the same table with a Negro. It is needless to say that he returned to his hotel and made no further application for free entertainment.

A black skin and a kinky head insured special courtesies and great applause. Tickets were issued giving the holders the privilege of sitting on the platform. These were given to a number of negro men and women, while some of our most distinguished messengers from Georgia attended the entire session apparently unobserved. Negroes, both men and women, were invited to address the Congress, and twelve or

fifteen Negro preachers filled important pulpits on Sunday. We were told that these appointments were made before we left America.

Of course it does not take a prophet to foretell the results of such social equality. The citizens of London are not to blame. They did not know any better. But somebody is at fault, and we will wait with patience until the blame is laid at the proper door. Some of our brethren were not pleased with the conduct of the Congress, because it was too imperial. For example if one desired the privilege of the floor he had to send a card to the presiding officer, stating the particular point he had to discuss, and his qualifications to speak on the subject.—Editorial in Christian Index.

FROM VIRGINIA.

Pastor J. Manning Dunaway has resigned the church at Emporia, Va., and has accepted a call to Spencer, N. C. He goes to Spencer the 1st of October. Rev. N. Richards, who has recently settled in Norfolk, Va., will supply the pulpit in Spencer until Bro. Dunaway takes up the work.

Prof. Rufus Hunter has resigned the Chair of Chemistry in Richmond College. He goes to Raleigh, N. C., to engage in the insurance business.

Rev. W. E. Hatcher, D.D., agent of Richmond College, has been very sick in the town of Culpeper.

Rev. T. Ryland Sanford, of Buckingham county, the son of Rev. M. F. Sanford, of Culpeper county, has been called to the Memorial church in Hampton, Va. Bro. Sanford has also been called to the Clopton Street church in Manchester.

Rev. J. M. Hamric, on Sunday, August 6th, resigned the pastorate of the Grace church in Norfolk. He has been pastor at that church a little more than two years. He has built a good brick church in that time. He goes to be pastor in Henrietta, N. C.

There is some trouble in the Berkley Avenue church in the town of Berkley. Berkley lies opposite Norfolk and Portsmouth. The pastor has for some time preached the doctrine of the "Spirit-filled Life," sometimes called the Higher Christian Life. Many of his congregation accepted his views, but a majority did not, and that majority passed a resolution asking the pastor to resign.

Rev. E. E. Dudley, of Norfolk, aided Rev. W. A. Burfoot in a meeting at St. John's church in Princess Anne county. As a result twenty have been baptized.

Rev. John F. Vines, of Chattanooga, Tenn., is filling the pulpit of his brother, Rev. W. M. Vines, D.D., at the Freemason St. church.

I am the only pastor among the Baptists who is at his post of duty in the city of Portsmouth at this time. Dr. R. B. Garrett is in Europe. Rev. D. P. Hawes, of the Park View church, and Rev. C. J. D. Parker are away on their vacation. Rev. R. H. Pitt, D.D., LL.D., editor of the Religious Herald has returned from the Baptist Congress held in London.

A. E. Owen, Portsmouth, Va.

Perfection can never be attained in a moment, or even in time.—Rev. E. T. Root.

EDITORIAL CORRESPONDENCE.

V.

Why do not people who travel think to tell the very striking things which must have specially impressed them? Seldom have I visited a region new to me, but about which I have read, without noting many things and wondering—why has not some of the many who have been here mentioned this? Take, for example, the climate of Alaska from Sitka—the Capital—and Skaguay down. It often gets much colder in Louisville than it ever gets in Sitka—though we regard Sitka as Arctic. Indeed, it is not far south of the Arctic Circle. And it rains or snows in Sitka on an average of four days out of every five in the year.

It is a peculiarity of the mountains along the Pacific Coast that they run along at moderate height and then suddenly shoot up into colossal peaks. This is a line of sentinels along the coast, of which Shasta, Hood, Helen, Ranier and Baker stand forth prominent. Reaching up beyond Skaguay we find Mt. St. Elias, over 18,000 feet high, and then farther up—Mt. McKinley, 20,000 feet high. These two are higher than any mountain in any of the states. Then they are not only snow-capped, but snow-covered down to near the timber line, and they gleam gloriously under the sunlight.

We got to Seattle Friday night and stayed there over Sunday. This is the coming city of the Pacific Coast. Unlike San Francisco, it has had railroad competition, and it managed to elude the grasp of the Southern Pacific R. R. Company, which still holds San Francisco by the throat. Seattle has as fine a harbor as there is, and the heaviest vessels afloat come right up to the dock. While we were there the two monster sister steamships, the Dakota and the Minnesota, were at the docks. We went on board the latter, on which Baron Komura of the Japanese Peace Embassy had just arrived the day before. This huge vessel is built mostly of steel, and its displacement is 28,000 tons. These two are the largest ships afloat. Each has but one smokestack. So immense are they that it is claimed the heaviest seas do not toss them to any extent. They told me for a fact that a gale on the Minnesota's last trip from Japan was so severe as to blow a sailor overboard from the upper deck, and yet the passengers in their quarters were not aware of any motion of the ship. So here seasickness seems to be eliminated and this great bug-bear to ocean travel is removed. I wonder what can be the limit to the size of ships. Columbus came over on a ship of only 100 tons—and here are ships of 28,000 tons. Why not have ships of 100,000 tons? or even more? Where is the limit?

These mighty ships ply between Seattle and Japan and China, and our party decided that this was the way for us to cross the Pacific. More and more is Seattle becoming a great emporium of commerce. It is already headquarters for Alaska, and the possibilities of that great region have not yet been guessed. Then the canal the U. S. Government has decided to cut between the harbor at Seattle and Lake Washington, lying immediately back of the

city, will enable ships to sail immediately into fresh water and so to clean their hulls of barnacles without any labor. The hulls clean themselves while the ships simply wait.

The Baptists of Seattle are prospering. The First church have secured Dr. Myron W. Haynes, of Chicago, as pastor, and he begins work in the fall. It was here that the lamented John O. Rust was pastor, and here his brilliant career was cut short. His memory is tenderly cherished. There are a dozen Baptist churches in Seattle. It was my privilege to preach for the Tabernacle saints. It is here that the Hon. G. A. C. Rochester holds his membership. He and other Kentuckians occupy leading positions in Seattle. Among those who have recently gone there from Kentucky I may mention the Hon. P. Booker Reed, of Louisville, who has a beautiful home in Seattle. To these and to the Rev. W. G. Jones, pastor of Market Street church, we are indebted for special courtesies. Bro. Jones is a Tennessean.

The climate of Seattle seems ideal. It is rare that there is a freeze in winter, and it is never what Kentuckians call hot in summer. We like Seattle better than any other place on the Pacific Coast, our chief objection being that it is so far away from Kentucky.

Portland, Oregon, is a fine city, and is growing. The Lewis and Clark Exposition has attracted many people and has increased business. The brilliant J. Whitcomb Brouger is pastor of the First church in Portland, away on his vacation when we were there. We got fine reports of his work, however. Western Oregon is a fine country, though the Eastern part over which we traveled is as forlorn a looking region as one sees. Of the regions I have visited I would rank that, along with the similar regions in Idaho and Utah, as second only to Sahara. Fishing—especially salmon—and lumber are great industries. Factories too are springing up and there are many signs of prosperity. Our cause on the Pacific Coast, however, is not strong, nor is evangelical religion, as represented by others, strong.

This far West is peopled in general by people of all sorts, but there are two classes, especially, that should be specially noted:

1st Those who went West in order to build up their fortunes. These have been the leaders in business and the people of energy and push.

2nd Those who went West to get away from home. Something went wrong with them, they got under a cloud, they had trouble of some sort, and to get away from unpleasant conditions they went West. Some of these have counted for little, but some of them have been important factors in bringing to pass present conditions on the Coast. Our Baptist work should be pushed most vigorously in all this vast and interesting region.

Respectfully,
T. T. EATON.
San Jose, Cal., July 27.

FRESH MILK
is always obtainable. Borden's Eagle Brand Condensed Milk is absolutely pure cows' milk combined with the finest grade of granulated sugar. For sale at your grocers. Avoid unknown brands.

AN ANCIENT HYMN OF PRAISE.

We praise thee, O God;
We acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all angels cry aloud;
The heavens, and all the powers therein;
To thee cherubim and seraphim continually do cry—
Holy, holy, holy, Lord God of Sabaoth;
Heaven and earth are full of the majesty of thy glory.
The glorious company of the apostles praise thee.
The goodly fellowship of the prophets praise thee.
The noble army of martyrs praise thee.
The holy Church throughout the world doth acknowledge thee;
The Father of an infinite majesty;
Thine adorable, true and only Son;
Also the Holy Ghost, the Comforter.
Thou art the King of Glory, O Christ;
Thou art the everlasting Son of the Father.
When thou tookest upon thee to deliver man,
Thou didst humble thyself to be born of a virgin.
When thou hadst overcome the sharpness of death
Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the Father.
We believe that thou shalt come to be our Judge.
We therefore pray thee, help thy servants,
Whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy saints, in glory everlasting.
O Lord, save thy people, and bless thine heritage.
Govern them, and lift them up forever
Day by day we magnify thee;
And we worship thy name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let thy mercy be upon us, as our trust is in thee.
O Lord, in thee have I trusted; let me never be confounded.

Our Pulpit.

FACING THE WIND.

BY C. H. SPURGEON.

"But ye, brethren, be not weary in well doing."—2 Thess. 3:13.
The Christian church ought to be an assembly of holy men. Its members should all of them be eminently peaceable, honest, upright, gracious and Christlike. In the main, and in spite of all our failures, I trust these characteristics may be seen in the churches of our Lord Jesus Christ. But, still, from the beginning there has been a mixture. Judas in the sacred college of the twelve apostles seemed to be a prophecy to us that there would be troubles in Israel evermore. It was so in the church at Thessalonica, to which Paul wrote two epistles, part of the last of which we have just now been reading; there was evidently then a class of people who, because the charity of the church was very

large, imposed upon it, and, under pretence of great spirituality, refused to work, busying themselves instead in doing mischief according to the old adage that

"Satan finds some mischief still, For idle hands to do."

We sometimes complain of our churches now. I very greatly question whether an average church of Christ in modern times is not considerably superior to any church that we have read of in the New Testament—certainly very superior to some of them. In the church at Corinth they tolerated a brother who lived in incest. I trust there is no Christian church, at least in our own denomination, that would endure such a thing for an hour. And when this man had been put out by Paul's command, and proved penitent, then the church at Corinth, because they had once put him out, refused to receive him again though he was penitent and wanted to return. I scarcely know a Christian church that would refuse to receive into its membership again a brother who had erred if he showed signs of true repentance. The churches of to-day, compared with the early churches of Christ, can say that the grace of God has been extended to us, even as unto them; and we have no right to be continually crying down the operations of the Holy Spirit in the churches now, by making unfair comparisons between them and the churches of old. They had their faults, as we have ours. They came short in many respects, even as we do. Instead of bringing a railing accusation against churches as they are, the best thing is for every one of us to do his best in the sight of God to make them what they should be by seeking our own personal sanctification and endeavouring that the influence of a holy life shall, in our case, help to leaven the rest of the mass.

First, then, brethren, our text contains a summary of Christian life. It is "well doing." This is all you have to do—you that have been redeemed by the blood of Jesus and renewed in the spirit of your minds. You have to spend your lives in well doing.

Now this is a very comprehensive term, and we are certain that it includes the common acts of daily life. You perceive the apostle had been speaking of some who would not work—"working not at all," he says; and he commands them that they should labour and should eat their own bread. It is clear, then, from the connection, that the work by which a man earns his daily bread is a part of the well doing to which he is called. It is not alone preaching and praying and going to meetings that are to be commended. These are useful in their place. But well doing consists in taking down the shutters and selling your goods; tucking up your shirt sleeves and doing a good day's work; sweeping the carpets and dusting the chairs, if you happen to be a domestic servant. Well doing is attending to the duties that arise out of our relationships in life—attending carefully to them, and seeing that in nothing we are eye-servers and men-pleasers, but in everything are seeking to serve God. I know it is difficult to make people feel that such simple and ordinary things as these are well doing. Sometimes stopping at home and mending the

children's clothes does not seem to a mother quite so much "well doing" as going to a prayer-meeting, and yet it may be that the going to a prayer-meeting would be ill-doing if the other duty had to be neglected. It still is a sort of superstition among men that the cobbler's lapstone and the carpenter's adze are not sacred things, and that you cannot serve God with them, but that you must get a Bible and break its back at a revival meeting, or give out a hymn and sing it lustily in order to serve God. Now, far am I from speaking even half a word against all the zeal and earnestness that can be expended in religious engagements. These things ought ye to have done, but the other things are not to be left undone, or to be depreciated in any way whatever. When Peter saw the sheet come down from heaven, you remember, it contained all manner of beasts and creeping things; God said even of the creeping things that he had cleansed them, and they were not to be counted common; from which I gather, among a great many other things, that even the most menial of the forms of service—even the commonest actions of life—if they be done as unto the Lord, are cleansed and become holy things, and are by no means to be despised. Do not cry down your church, but make your house also your church.

That these common things are well doing is very evident, if you will only think of the result of their being left undone. There is a father, and he thinks that to go to his work—such common work as his—cannot be specially pleasing in God's sight. He means to serve God, and so he stops at home, and he is upstairs in prayer when the factory bell is ringing and he ought to be there. He hears that there is a conference in the morning, so he attends that; and then he has another period of prayer; he spends all the week like that; and then on Saturday night there is nothing for his wife. Now, you see, directly, that he has been ill doing, because it was his duty to provide for his own household; and if a man, being a husband and a father, neglects to find daily food for his wife and little children, all the world cries shame on him. Does not nature itself say, "This man cannot be engaged in well doing"? It cannot possibly be so. Though at first sight the ordinary toil for daily bread looks to be a very commonplace thing, yet, if you only suppose it to be neglected, the leaving of it out is no commonplace thing, but brings all manner of mischief. Suppose, on the other hand, that the Christian woman were to become so very devout—so ashamed to be like Martha—so certain not to be cumbered with much serving that she would not serve at all in Martha's direction, but always sat still and read and prayed, and meditated, leaving the children unwashed, and nothing done for the household. The husband—perhaps a worldly man—may be driven away from the house by the want of comfort in it, and sent into ill company. He may, indeed, be ruined. You can all see that whatever pretence there might be of well doing about the wife's conduct, it would not, it could not really, be well doing, for the first business of the Christian woman placed in that position is to see to it that her household be ordered aright, even as

Jesus Christ would have it. Oh, dear friends, it is an art to balance duties so as never to sacrifice to God one duty stained red with the blood of another duty that you have destroyed in getting this one ready, for the sacrifice. Render unto Caesar the things that be Caesar's, and unto God the things that be God's. Give to husband and child and to the household the share that is due, and then—I will not say give God the rest, but give God that service and all beside. He would not have you bring robbery for burnt offering, and he will accept that as done to him which you have as a matter of duty done to others. So, then, common life is included in the term "well doing."

If you want to know what well doing is, I will give you just a few hints and tests. Everything is well doing that is done in obedience to the divine command. If thou hast God's word for it, it is well doing. Some may call thee imprudent, but it is well doing if thou doest what God bids thee, and it is prudent doing too. In the long run thou shalt find it so. When God says, "Do this," let it be done at once; that is well doing. And if he say, "Thou shalt not," then well doing will flee from the accursed thing. Let not thine own wisdom and prudence ever fly in the teeth of a positive command of God. When thou art doing what God bids thee, thou art doing well, and thou needest have no difficulty in defending thyself. God will not suffer that man ever to be confounded who makes the will of God to be the law of his life. So may it always be with us.

Taking the first condition for granted, in the next place everything is well doing that is done in faith. " whatsoever is not of faith is sin." That is to say, even though the thing you do is right, if you do not believe it to be right it is not right to you. There are many things that I may do that you must not do, because you do not think it would be right to do them. Therefore you must refrain. Even, I say again, if the thing be not in itself a wrong thing, yet if it seem wrong to you it will be wrong to you: therefore do it not. Paul could eat the meat that had been offered to idols without being troubled in his conscience; but there were some who thought that if they ate it they would be partakers with the idol. Paul did not think so, and, moreover, he said, "An idol is nothing in the world. whatsoever is sold in the shambles I eat asking no question for conscience sake." Still "he that doubteth is condemned if he eat"; if he has his doubts about it, and thinks it should not be, it must not be. He will not be practicing the art of well doing if he does that concerning which his conscience raises any scruple. If thou canst say with Scripture warrant, "God permits this and I can do it, feeling that he does permit it," thou art doing well in so doing, not else.

Well doing includes doing what we do in the name of the Lord Jesus. How this would stop some professors in a great many actions. Have we not the exhortation, " whatsoever ye do in word or deed, do all in the name of the Lord Jesus." If there is anything you cannot do in the name of the Lord Jesus, do it not, for to you it will not be well doing. In the name of the Lord

Jesus you may go to your daily labor, for he went to his for thirty years, and worked in the carpenter's shop. In the name of the Lord Jesus you may undertake all the duties of your calling, if that calling be a right one; and if it be not you have no right to be in it at all, but should get out of it directly. You may do in the name of the Lord Jesus all that men should do if you are a saved soul and your heart be right towards him.

Still further, well doing includes that which we do in divine strength. There is no well doing except we get power to do it from the Holy One of Israel. The Spirit of God is the author of all true fruit in the Christian life. Except we abide in Christ and receive the sap of the sacred Spirit from him, we cannot bring forth fruit, for "without me," says he, "ye can do nothing." But to work in the divine strength is well doing. Poor and feeble though it be, if I do it out of love to Christ and with the little strength I have, owning that I would not have even that but for His grace, my act is an act of well doing. Even though I have to mourn my failures and mistakes, nevertheless I may feel that with a true heart I am striving to glorify God and that I am surrendering myself to the divine impulses so as to be ready to do everything as unto my Master. Then I am living as a Christian should live in well doing.

Brethren, we are very great at well-wishing, and "if wishes were horses beggars might ride": if well-wishing meant anything there would be some very great saints about; but the practice of a Christian should be to do what he knows should be done—well doing. Well-resolving is a very common habit. Well-suggesting and well-criticizing are tempers of mind familiar to most of us. Some of you could take a high degree in criticizing admirably everybody else that does anything and putting your own hands into your pockets and keeping them there. Well-talking also is a great deal more common than well doing. But the Christian life lieth in none of these things. If God has given thee the life of the Spirit, thou wilt not bring forth only buds and blossoms and flowers, but there will be fruit: the fruit of well doing.

So much then concerning that first point.

Now let us turn to the second point, which is this. There is a warning against weariness in well doing. "Is it possible," you say, "that a child of God can ever grow weary of well doing?" I suppose so, for I remember another text which says, "Let us not be weary in well doing, for in due season we shall reap if we faint not," and the marginal reading of this text itself is "Faint not." I suppose that, blessed as it is to be doing good and to be living unto God, yet while the spirit is willing the flesh is weak, and there is a danger of our getting weary in the most happy exercise.

The first danger is mentioned in the context. There is a tendency to cease from well doing because of the unworthy receivers of our good deeds. As I have already said, there were those in the Thessalonian church who received the gifts of the faithful, and who sat still and did nothing that was of any good, but became a pest and nuisance to their neighbors. Now, the natural tendency

of others in the church would be to say, "Well, I do not know what others think about it, but I shall give no more." "No," says the apostle, "be not weary in well doing." It is bad that that man should make a bad use of thy gifts, but it will be worse still if he should induce thee to harden thy heart. It is a loss, perhaps, to give to a man who wastes, but it will be a greater loss not to give at all. I remember one who spoke on the missionary question one day saying, "The great question is not, 'Will not the heathen be saved if we do not send them the gospel?' but 'are we saved ourselves if we do not send them the gospel?'" And so it is with regard to Christian gifts. It is not so much a question how far this or that man is benefited or hurt by what we give; but what about ourselves if we have no bowels of compassion for a brother that is in need? What about the hardening influence on our own soul if we get at last into this condition, that we say, "I am weary in having done what I have done, because I see to what an ill use it is turned?"

We have need of warning again because idle examples tempt others to idleness. If there were in the church at Thessalonica some who did not work, well there would no doubt be others who would say, "We will do the same. Since that fellow never does a hand's turn, but only goes about and talks, and makes a good thing of it, why should not I do likewise?" "No," says the apostle, "be not weary in well doing. Do not give up your daily work: do not give up any form of service, because others have done so, for you can see, if you look at them, that they turn out to be busybodies. You do not want to become mischief-makers such as they are: therefore shun their conduct; avoid it with all your might; and be not weary in well doing even if you see others, who, apparently, prosper by doing nothing at all."

Again, I think the apostle would say to us, "Be not weary in well doing because of unreasonable and wicked men." We read about them just now, and I made a remark about them. Whenever anybody gets very earnest for Christ, and lays himself out for God's glory, there is sure to be a little bit of unreasonable and wicked men who get around him. The birds go flying through the orchard, and they do not say a word to one another till they come to a cherry tree where the cherries are very sweet and ripe. Then they all fall to at once and begin to peck away with all their might. So of an ordinary Christian who is doing little for his Master, nobody says much, except, perhaps, "He is a very good respectable man. Never bothers anybody with his religion." But let him become earnest—let his fruit be ripe and sweet before the Lord, and, believe me, more birds than you ever thought were about will come, and they will peck at the ripest fruit; that which God approves most will be just that which they most violently condemn. If you get into such a case as that, my brother, be not weary of well doing because of your critics. Does it matter, after all, what men think of us? Are we their servants? Do we live on the breath of their nostrils? Do they think that their praises inflate and exalt us? Do

they dream that their censures can make us sleep a wink the less or even ruffle our spirits? I trust, if we know the Lord aright, we are of the mind of Ann Askew, who, after she had been racked, sat up with every bone out of joint, and, as full of pain as she could live, said to her tormentors—

"I am not she that list
My anchor to let fall,
For every drizzling mist,
My ship's substantial"

And she bore out the storm, and did not intend to cast anchor because of her persecutors. Glory be to God when he shall have delivered you altogether from the bleating of the sheep and from the howling of the wolves too, and make you willing to let your enemies say their say, and say it over again as long as it pleases them, but as for you, your heart is fixed to go on in what you know to be well doing, till thy Master himself shall say to thee, "Well done!"

Now I am going to close by bringing up a few arguments to keep my dear brethren with their face to the wind. I want you that are going up hill for Christ, and find the wind blowing very sharp, to set a hard face against a strong wind, and to go right straight on all the same. If you have to fight your way to heaven through every inch of your life, I would encourage you still to keep on. May God's Spirit give you strength to do so!

And, first, you say, "Oh, but this service—keeping your garments always white—is hard work. Well doing needs so much effort. I am afraid I shall be weary." Now, I would ask you to remember that when you had just begun business, and you wanted to make a little money, how wearily you rose in the morning, how many hours you worked in the day! Why, you that are getting grey now know that in those days everybody wondered at you, because you threw such strength into everything, you did the work of two or three men. What was all that effort for? For yourself, was it not? My dear brother, can you put all those exertions forth for yourself, and cannot you put out as much effort for Christ? That was only for the worldly things; shall there not be something like that in the spiritual things. It is enough to shame some people—the way they toil to get on in business, and then the little energy they show in the things of Christ. I used to tell a story of a brother I once knew who, at the prayer-meeting, was accustomed to pray in such a way that I was always sorry when he got up, for nobody could hear him; and I always thought that he had a very feeble voice. I had indistinctly heard the brother mutter something to God, and I felt that we had better not ask him again, for his voice was so thin. But I stepped into his shop one day; he did not know that I was there, and I heard him call, "John, bring that half hundredweight." "Oh," I thought, "there is a very different tone in the business from what there is in the prayer-meeting." It is symbolical of a great many people. They have one voice for the world, and another voice for Christ. What weight they throw into the ordinary engagements, and what little force and weight there is when they come to the things of God! If

that should touch any brother here, I hope he will carefully take it to himself. I am afraid it has to do with a great many of us, and I put it thus—if for the poor things of this world we have often manifested so much vigour, what ought to be expected of us—of us who are under such obligations to divine grace—in the service of such a Master in reference to eternal things.

"But," says one, "such well doing requires so much self-denial. I trust I am a Christian, but I sometimes flag because to deny one's self again and again and again, and to lead a life of constant self-denial is, I am afraid, too much for me." Yes, but, dear brother, recollect what Paul bids you to remember. He was thinking of the men that went to the boxing matches, and the men that went to the races among the Greeks, how they had to contend for a crown that was only of parsley or laurel; but weeks and months before they ran they kept under their body, and brought it into subjection, and denied themselves all sorts of things they would have rejoiced in, till they got the muscles well out and by degrees pulled the flesh off their bones to get them into right condition to enter into the arena. Now, saith the apostle, they do it for a corruptible crown, but we for an incorruptible. I am sure the hardships in the public games put themselves were enough to make the cheek of professors mantle with crimson when they think that the little self denials of their life are often too severe for them. May God in infinite mercy help us not to be weary in well doing since these stand before us as examples.

"Aye," says one, "but I grow weary because, though I could deny myself, continued well doing brings such persecution. I am surrounded by people who have no sympathy for me. On the contrary, if they could stamp out the little spark of spiritual religion that I have in me they would be glad to do it." Now, my dear brethren, be not weary in well doing because of this, but look up yonder. I can see in vision a white-robed throng. Each one bears a palm branch, and together they sing an exultant song of triumph. Who are these that thus wear a ruby crown?

"These are they who bore the cross,
Faithful to their Master died,
Suffered in his righteous cause,
Followers of the Crucified."

Take down Master Fox's Book of Martyrs, and read a dozen pages; and after that see whether you are able to put yourselves on a par with the saints of old. "Ye have not yet resisted unto blood, striving against sin." Your persecution is only a silly joke or two against you, a bit of frivolous jesting—that is all. These things break no bones. O sirs, ask grace to enable you to rejoice and be exceedingly glad when they say all manner of evil against you falsely for Christ's sake. For so persecuted they the prophets that were before you: therefore be not dismayed.

But another says, "No, sir, I could bear anything for Christ, but, do you know, I have been trying to do good for my neighbours, to the children of my class, and to the others; and I really think that the more I try to do good to people the worse they

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are, well doing is followed by so little result. I have laboured in vain and spent my strength for naught; and you know, sir, that hope deferred maketh the heart sick. They seem to refuse and reject my message, though I put it very kindly." Now, listen to me, if ever you listened in your life. You must not—you dare not—complain of this, because—and I know you well, there came once to your door one who loved you better than you love these people; he knocked with a hand that had been pierced for you, and you refused him admission. He knocked and knocked again, and said, "Open to me for my head is filled with the dew, and my locks with the drops of the night;" but he went his way and you were much worse than before. Some times you said you would open, but you did not. And by the month together—ah, perhaps I do not exaggerate when I say, by the year together—"that man of love, the Crucified," came to you again and again, and pleaded his wounds and blood with you, and yet you did refuse him. You have admitted him now, but no thanks to you; you would never have done it if he had not put in his hand by the hole of the door, and then your bowels were moved for him; then he came in to your soul, and he is supping with you still. Now, after that, you must never say a word when they shut the door against you. You must say, "This is how I served my Master. It has come back to me again, good measure, but not pressed down or running over. And so I am well content to bear rebuffs for his sake; since he bore them from me, even from me." Come, brother, the Lord Jesus Christ has blotted out our sins, he has bought us with his blood, we belong to him; and whatsoever service he gives us to do he will give us the strength to do it. So let us go back to our work with joy. If we have been grumbling,—if we have complained at all,—let us ask his forgiveness, and buckle our harness on anew, saying, "Master, thou shalt not find me skulking, but as long as the day lasts, and thou givest me strength, I will reap thy fields, or work in thy vineyards, according to thy bidding. I am thankful for the great honour of being permitted to do anything for thee and even to have to put up with inconvenience for thy sake. Seeing that thou didst endure so much for me, why should I not bear something for thee?" You may have to face a gale of wind but you may face it gaily in the strength of your Lord. Keep on, and keep on keeping on: you shall be more than conquerors through him that loved you, over all the oppositions of men. Wherefore, be comforted, beloved fellow labourers, and let no brother's heart fail him because of anything that has happened to him. Let no sister's hands hang down, but "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I pray that to lead many others to enjoy the blessed warfare, and they shall have their reward. The Lord bless you, for Christ's sake.

Editorial

It is a great thing to be a Christian, a child of God, adopted into the royal family. It is wonderful to come into possession of eternal life by believing in the Lord Jesus Christ and into possession of the assurance of salvation by believing His word. Yet there is something higher than this. Salvation in the Bible sense is more than deliverance from hell. Alas, that so few Christians recognize this fact. Many of them are as old Father Vaughan used to say, like the wasp, bigger at their birth than ever afterwards. They fail to hear and act upon the command: "Grow in grace." Every child of God at his birth, regeneration, has imparted in germ the fruits of the Spirit. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance or self-control. Now full salvation is the development of these fruits in the life. These were fully possessed by the Lord Jesus Christ in their maturity. As to His human nature He was the product of the Holy Spirit. So the Christian as to his spiritual life or being is the product of the Spirit. The full development of these fruits of the Spirit is the stamping the image of Christ upon the soul by the Spirit. We will not have these in their maturity during the present life, but as John tells us, "when we see Him we shall be like Him." But the life work of a Christian is to strive day by day to have this image of Christ engraved upon his soul. This is by constant submission to the guidance and development of the spirit. Human effort alone is in vain. These things being true, it follows that a Christian must be a copy of the Christ life. The best Christian is the one most like Him. Paul was ever seeking this. He writes: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This "prize" was Christ-likeness. This should every child of God, who would make the most of himself to the honor and glory of God, earnestly do. Let past failures and successes be forgotten, and, fixing the eye upon Jesus, his example, press towards this "prize." Brother, are you thus acting? Do so if you would honor God your Father.

A BROTHER in Ohio asks us to publish the World Congress sermon preached by Dr. A. H. Strong, President of the Rochester Theological Seminary. The brother must excuse us. There are things in that sermon which are to us extremely repugnant and at wide variance from our views of evangelical doctrine. A sentence or two will suffice. Three times in different parts of the sermon Dr. Strong spoke of "God's eternal suffering on account of sin." No evangelical man—Baptist, Presbyterian, Methodist, Congregationalist or Episcopalian of whom we ever heard believes God is an eternal sufferer. It has been a debated question as to whether the deity of Christ suffered voluntarily and for a brief time in Gethsemane and on the cross. But no Calvinist or

Arminian has believed God has suffered eternally. This view of our Almighty God as an eternal sufferer arises from Dr. Strong's advocacy of "monism." In Dr. Strong's own words, "Matter is God's self-limitation under the law of necessity, humanity God's self-limitation under the law of grace." We deny emphatically that either matter or humanity are parts of God's self—they are simply creations of His. We do not pretend to understand Dr. Strong's monism, though we have no difficulty in understanding the views of other monists and the definitions of monism. Stormonth's Dictionary (which we bought on Dr. Broadus' recommendation) defines monism thus: "A system of modern materialism which teaches the identity of mind and matter." And we regard the monism of those writers whom we understand as worse than pantheism on the points in which it differs from pantheism. Here is another choice sentence from the World Congress sermon: "All men are children of God, even though they are prodigal and apostate children, by virtue of their physical relation to Christ." Monism again, and the "Universal Fatherhood of God" in the worst form of that heresy we have ever seen. Paul says clearly, "They that are the children of the flesh, these are not the children of God." And we believe in the plenary inspiration of Paul's Epistles. These utterances cannot be attributed to the mistakes. The sermon was written out and read and was published in full by the *Baptist Times and Freeman* in the issue in which it says editorially the Congress was beginning. We find the sermon in the *Freeman* identical with that published in the *Watchman*. We regret exceedingly that such things should have been said in Spurgeon's Tabernacle. We wish Weston or Henson or Jesse B. Thomas, or one of hundreds of others among our Northern Baptists who would have said nothing at such variance with Spurgeon's preaching had been chosen to speak in his pulpit. In these hysterical days if one objects to a man's public utterances which are the legitimate subject of criticism some one shrieks that the man himself is attacked. We have made not a shadow of an attack on Dr. Strong personally. We have only protested against his publicly spoken views. If we were only rich enough we should delight to give every preacher in the land the strong and able January issue of the *Baptist Review and Expositor*, published by the Faculty of our Seminary. We would ask that all read and keep Prof. A. H. Newman's article on Strong's Systematic Theology. It is a most admirable piece of work, and speaks plainly of monism. THE *Baptist Times and Freeman* of London has been publishing interviews with the men from the United States and sketches of them. In speaking of Dr. E. Y. Mullins, it says: "American Baptists have chosen him to speak at the Baptist World Congress on 'The Trend of Modern Theological Thought.' America has within its borders thinkers of widely diverse trends. Some are intensely conservative, and have jealously guarded the old theology of the seventeenth century, pinning

their faith to the London Confession of 1689. Others are accessible to every breeze of heaven. * * * Perhaps Waco in Texas and Chicago in Illinois are the two great poles of theological thought among the Baptists. Louisville then lies well on the equator." It is needless to tell those who know him that Dr. Mullins cannot be responsible for that statement. He is the last man to say in any way, directly or indirectly, that our Seminary here is half as rotten theologically as Chicago, and only half as sound as the Waco Bible School. No Baptist in this country pins his faith to the London or Philadelphia Confession of Faith. He pins his faith to the Bible and the Bible alone. But the conservative Baptists of whom the *Freeman* speaks believe the Philadelphia Confession is the best statement of Bible truth within reach. They never quote the Confession as proving any truth—they quote the Bible. The Confession is to tell the world what Baptists do believe as was clearly set forth in the declaration that accompanied it. Is the question, "What is the true doctrine?" Baptists go straight to the Bible. Is the question, "What do Baptists believe on this doctrine?" they quote the Confession to show their belief and that of their fathers. A way-faring man though a fool, can see the difference, though if he is not honest, he may profess not to see it. As to those who are blown about by every wind of doctrine, Paul has his opinion of them—and so we agree with Paul. THE wonderful skill the Japanese have shown in planning and carrying out their plans of campaign has called the attention of the world to the Japanese theory of education. Their achievements in inventions in war material have added to the interest in their education. It appears they have nothing to do with what is called practical education in older countries. Their boys are trained exclusively in the old college curriculum, classics, mathematics and philosophy. And men thus trained have shown themselves to be men of most consummate practical ability in warfare. The old question of knowledge or wisdom, of whether the mind is to be treated as a storehouse or an engine, is ever with us. Is it better to teach a boy what he "will need in after life," or to send him out with a trained mind which can think out what he will need, reason correctly on the data given it, and originate plans for itself. The Japanese have decided in favour of the engine theory; have thought of mental discipline and not utilitarianism, and the result is they are the most practical and successful of men. Anent this astonishing discovery of the practical value of the old curriculum, a New York daily leaves politics alone long enough to make a strong plea for the small college, whose "professors shall be required to have the conviction that simplicity and discipline are the ends of education." It would have the number of students limited to 300 for with a larger number "the students, instead of all coming under the instruction of a few professors, are distributed to a multitude of underlings, and the peculiar social and academic training which constitutes the stamp

of the college tends to become blurred." It pictures something devoutly to be desired: "Imagine a college which admitted not more than 300 students, and provided the traditional curriculum in which the classics, mathematics and philosophy held the chief place. Let the course be purely disciplinary and arranged absolutely without reference to the future callings of its students. Such a college would seek in its small teaching force primarily, character and ability in the class room. In all matters it would set quality of instruction before quantity of subjects and courses. Science it would teach, but chiefly in its philosophical bearings. All the men would pursue the same courses, but the contact between professor and pupil would be close, and in the companionship of professors of wide culture, many subjects, the literature of England and Europe, a fair acquaintance with history—all the painful small bur of the new-style curriculum would be acquired almost without effort. The history of this country shows that the large majority of the men who have proved themselves truly great have come from the small colleges with the old curriculum. Trained minds accomplish more than well-stored minds. A striking illustration of the advantage of the training received in the small colleges is given by Prof. E. S. Parsons in the *Congregationalist*. Four young men from large universities and three from small colleges presented themselves for the Rhodes scholarship examinations. When the examination report came back from Oxford, the three from the colleges had passed and the four university men had all failed. THE signs of glad days before the churches are growing brighter, and we have great reason to thank God and take courage. A prominent preacher was making an address to children. In his talk he spoke of sin and asked the children "What is sin?" Immediately many hands were raised, and one in response to his request, said, "Sin is any want of conformity to, or transgression of God's law." The speaker looked surprised, and considered the answer a moment. Then he praised the definition in glowing terms as if it were original with the child or the parents. He took out his note book and wrote it down saying, "That is the best definition of sin I have ever heard. I want to preserve it." It was then the turn of the children to be surprised. They looked at each other in blank amazement, and it was all they could do to keep from laughing outright. For the definition is in Spurgeon's Catechism, which is the Baptist edition of the Shorter Catechism, and that any preacher should be ignorant of that was a surprise to the well-trained little folks. Blessed be this generation of mothers who are training their children once more on the Catechism. The definitions in that are the best which have ever been written. But the glory of it is the proof texts. No vague study about the Bible, no admiring it as literature will compare with memorizing the proof texts upon which the great doctrines rest. God hath ordained that work which alone brings peace.—Hills.

Editorial Varieties

The *Bible Student* names some of the great scientists who have opposed evolution. In this country Agassiz, Henry Guyot and Dawson pronounced evolution false and unscientific. Mivart, the leading naturalist of England, declared evolution a "puerile hypothesis. Lionel Beale, the great biologist, ridiculed it. Professor Tait declared that "evolutionists are not in the slightest degree entitled to rank as physicists." A Methodist minister in Canada, not being pleased with his appointment, said to his presiding elder: "How can a man support a seal-skin wife on a muskrat salary?" Many a man in other professions has sorrowfully asked that question. A French medical journal has given the effect which diet has on temperament. Eating beef for any length of time makes a man strong, energetic and audacious. Mutton will make one melancholy and veal will cause a gradual loss of energy and gaiety. Eggs and milk cause health and vivacity; too much butter makes one lazy and pork makes one a pessimist. The two things which are held up as of great benefit are apples and mustard. Apples are a great aid to the brain and any one who has much intellectual work to do should eat them freely. Mustard is a preservation to the memory even to extreme old age. These statements are interesting, and if true, they are important. We do like the good people who see the bright side of everything. Here is an Eastern paper which gives us the pleasing assurance that mud in drinking water is a good thing. It claims that mud destroys many of the impurities of bad water. So let us take our mud with cheerful alacrity. An Episcopal paper in England has said: "It was an evil day for the Church when the pulpit cast its shadow upon the altar; when the sermon replaced the mass." Why does that editor not go to the Catholics, to whom he belongs, and with whom he could enjoy the "mass?" A writer, who is evidently a woman, and a married one at that, says that a man can lose his case and walk out of the court room with dignity, nodding pleasantly to his victorious opponent, but make him tell what he felt and said when he left his umbrella in the car, or forgot his watch, or went out without his night-key and had to ring three times before he could get in! How many different ways there may be of looking at a man. A little girl has suggested an entirely fresh point of view of Washington. Being asked by her teacher, "Who was George Washington?" she replied, "He was Mrs. Washington's husband." Evidently the ticket collector in this case was a jilted man trying to console himself for his failure. A railroad employee in England had been given a pass to get married. On his way back instead of the pass he handed the ticket collector his marriage certificate. The latter studied it carefully, and then said: "Eh, mon, you have got a ticket for a long, wearisome journey, but not on the Caledonian railway." Hon. Mr. Macnamara, M. P., says that the greater part of children's bright sayings are written by the geniuses who conduct the comic papers. But he gave a child's summary of Henry VIII as both good and genuine. The child wrote that "Henry VIII liked plenty of money and plenty of wives, and died of ulcers on the legs." Another saying of a child which was vouched for as genuine we read recently. It was in a paper on history and said, "The marriage customs of the Greeks was this that a man married only one wife which was called monotony." A minister who does not sign his name writes to an exchange some of his experience in visiting. He says: "Why, I knew a dear sister who set eleven kinds of cake (I tell the truth, I lie not) before her minister, and the thoughtless minister regarded his health more than the feelings of the entertainer, and left eight or nine kinds of the cake untasted, and, alas! lost the love and loyalty of this sister." No wonder the writer does not sign his name.

AMONG THE Churches.

Walnut St.—Bro. W. E. Powers spoke at both hours.

Broadway—Bro. Watts: Triumph in Christ.

Chestnut St.—Pastor J. M. Weaver: Three Fold Testimony; Christian's foundation and building.—One by letter.

East—Bro. Bunyan Stephens: Jesus a worker; The Christian's armor.

Franklin St.—Pastor Jenkins: A lost book; The door is shut. Two baptized.

Third Ave.—Pastor Ransom: A saved church; The marriage of the king's son.

Twenty-sixth and Market—Bro. H. D. Allen: The wonderful Saviour; The great commission.

Twenty-second and Walnut—Bro. W. S. Splawn: A noble purpose; The opening of Lydia's heart.

McFerran Memorial—Bro. L. W. Doolan: "He shall glorify me;" Effects of the evil spirit. One by letter.

Immanuel—Pastor Watts: A good hope.

Southgate—Bro. W. H. Bayles: John the Baptist; Building for God.

Parkland—Pastor Taylor: The sin of the prayerless life; The powers of the age to come.

East Mead—Pastor Greathouse: Noah building for God; Forgiveness. Four by letter.

Hazelwood — Pastor Althoff: Three fold commandment; Six hindrances to Christian walk.

Oakdale—Bro. Sims: Work; Reconciliation.

Highland Park—Pastor McDaniel: Diligence in Christian living; Five exhortations of Christ.

Hope Rescue Mission.—Bro. Bruce reports a good week.

THE STATE.

Pleasant Valley church at Foxport is grieved to part with Pastor C. T. Brookshire, who has done such a glorious work in the past year. He feels God has called him to a new field of action, and we are assured that the self-denial, the earnest zeal, the determination which characterizes our dear brother are alone sufficient examples of his fitness for the work to which he has been called, and we pray God that he will guide and direct him and that that people will give him a hearty welcome and co-operate with him in every plan he may make (by the guidance of an all-wise hand) for the upbuilding of God's cause in the mountains of our beloved state. He will be located at Beattyville after September 1st.

Bro. L. E. Parks writes: "Lily is having a glorious revival; large numbers for prayer, all ages; large attendance; Bro. W. L. Brock, of London, preaching. Seventeen received for baptism and 2 by letter. Bro. Walter and J. I. Brock, our old pastor, go to the Seminary this fall."

Bro. A. B. Gardner writes: "I have just closed a meeting of ten days held at Gilstrap, Butler county, which resulted in 12 professions, 10 baptisms and 2 additions by letter. Bro. E. L. Howerton, colporter for Gasper River Association, was with me, also Bren. A. J. Snodgrass and Granville Keith, all of whom did good work. Gilstrap is a destitute point about midway between Green River and Mt. Vernon churches. The additions were to these churches. The people talk of building a house of worship here to be used as a Baptist mission chapel. Some money and material have already been subscribed for that purpose. There is no church at this point except one of Alexander Campbell's sort. We hope to see a thriving Baptist church here soon. The meeting was held in a pleasant grove, where the people had prepared seats to accommodate the crowds."

Pastor O. S. Ellis writes from Lancaster: "Have just closed a twelve days meeting at Mt. Hebron. The Lord was

with us in power. Bro. W. D. Moore did the preaching to the edification of every one who heard him, and we believe to the salvation of many souls. He is a great preacher because he has the love of God so warmly in his heart. Bro. Moore is a great believer in the old time religion, and is as solid as a rock on the great doctrines of our church. Bro. Briscoe, of the Fork church, was with us most of the time during the meeting, and added much to the interest of the meeting by his presence, prayers and testimonies. The visible results were: by experience and baptism 30, by relation 1, by letter 1, restored 6, watch-care 2; total 40. Among those by experience and baptism were three Reformers' Church greatly revived. To the Lord be all the praise."

Pastor Albert Maddox writes: "I closed a meeting of eleven days with Astna Grove church, Green county. Bro. Don Q. Smith, of Rowletts, did the preaching with great power and earnestness. He greatly endeared himself to the people of that community. The visible results of the meeting were 15 conversions and 13 additions to the church; 3 by restoration and 10 by baptism. To God be all the glory."

Pastor Wm. M. Stallings writes from Smith's Grove: "I returned August 8 from Russell Springs in Russell county, where I preached a week for Bro. J. L. Adkins, our missionary pastor there. He has done a fine work in that difficult field. He began there about 3 years ago, with only 17 members, with no house of worship. Now he has over 50 members and a splendid house on the best lot in town. The Hardshell element is strong in the town, but this little church is giving to missions. Bro. Adkins is doing much toward developing a missionary spirit all through that section of the state. He deserves a better support as well as our sympathy and prayers."

Bro. R. A. Cave writes: "There has just closed with Cane Run church one of the greatest and most glorious meetings that the writer has ever witnessed. Fifteen conversions, 15 additions by baptism, 19 additions in all, and more to follow soon. The writer assisted Pastor R. R. Sturgeon in this meeting. The whole church is greatly revived and strengthened, and the whole community felt the power of the Gospel. Some remained at home the first week, but during the second week the power was so great that almost all came out. To God and the wonderful power of his Gospel be all the glory."

Pastor B. F. Adkins writes: "On Friday night, Aug. 4, I closed a meeting of great spiritual power at Sand Spring church, Anderson county, which resulted in the church being greatly revived and 18 happy converts were baptized with Christ in baptism. We had the able assistance of Bro. A. S. Pettie, of Mayfield. There were no clap-trap methods resorted to, but the preaching of the plain old Gospel of Jesus Christ as only Pettie can do it. So delighted were the people with Bro. Pettie's preaching that they extorted from him a promise to be with us again next year."

Pastor R. L. Brandenburg writes: "Just closed a series of meetings with Viney Fork church, Speedwell, in which I was ably assisted by Pastor G. W. Hill, of the church in Princeton, Ind. Bro. Hill preached the good old doctrine of grace with simplicity and power to large and appreciative audiences, and it became the power of God unto salvation to believing hearts. As a visible result 5 were received by experience and baptism, 1 by relation and 1 under watchcare and the church greatly strengthened and better prepared for more efficient work."

Pastor T. W. Vories writes: "Cave Hill church began a meeting the 24th of July and continued until the first of August, with 16 professions. At our regular meeting the first Saturday and Sunday in August there were 7 more. Our pastor baptized 20 before a large crowd the first Sunday evening; three more await baptism. We had with us during our eight days' meeting Bro. G. W. Argabrite, state evangelist, who gave us some fine Bible readings, and did some fine preaching for us. We had a great meeting, good preaching, large crowds, good order. We have got a revived church, a good pastor, good crops and the WESTERN RECORDER to read; if we weren't so mean we would be happy."

Pastor J. R. Reynolds writes from Olive Hill: "I have resigned my work at this place to take effect Sept. 1st. I have been called to the First church of Hinton, W. Va., and also Gallipolis, O., and have accepted the call to the latter

place. I will leave the state but I can't afford to leave the RECORDER."

OTHER STATES.

Bro. W. M. Rudolph writes from Farmington, Mo.: "I had the pleasure of assisting Pastor J. E. Skinner in a eleven days' meeting with his Spring Bayou church in West Union Association. We had the presence of the Lord, who saved a number of souls and greatly refreshed our spirits. There were 11 additions, 10 of them by experience and baptism. Bro. Skinner is a fine man to labor with in the vineyard. He is also an excellent exponent of the pure Word and is greatly admired by his flock. The church seems to be in fine condition. They are a great people. The Lord bless them: A big sanctified (?) meeting nearby took from us a number of sinners who might have been converted had they been with us. Our meeting begins here this week. More later."

Pastor Don Q. Smith writes from Alexandria, Tenn.: "I am here with Bro. J. T. Oakley in a good meeting. Several conversions and additions up to date. Immense crowds. I lived here when I was a boy, and it is a great pleasure to be with old friends again. It is good to be with Pastor Oakley. God bless you."

Pastor J. E. Skinner writes from Trezevant, Tenn.: "We are in the midst of our meeting here. Bro. G. H. Anderson, of Trenton, Tenn., is with us, and doing some very fine preaching. The Lord is manifesting His power in the salvation of souls. Six have made profession to date. A great work is surely being done."

Bro. John G. Kendall writes: "The McDade church, Bastrop county, Texas, of which Bro. F. M. Fleming is the efficient pastor, has just closed a very profitable meeting. One dozen joined the church, all by baptism except one. God's people were refreshed and encouraged."

Bro. W. E. Pettus writes from Huntsville, Ala.: "I want to give you a report of our Sunday School, Dallas Avenue. First Sunday after I returned from the Eleventh International Sunday School Convention at Toronto, we held our quarterly district convention. Pastor, superintendent and all teachers present every Sunday during quarter, and I, the secretary, present every Sunday but two, and each of those was at two splendid conventions, Kansas City and Toronto. Can't you give us perfect on that?"

Bro. J. H. McClain has been set apart to the full work of the Gospel ministry by the church at Paladuro, Texas.

Pastor and church are happy at Midway, Texas, 31 additions to the membership, 16 baptized. Bro. W. R. Earp aided Pastor I. D. Hull.

Seventeen additions to the church, 8 baptized and more to follow, result of the meeting at Eola church, Concho county, Texas.

A gracious meeting held with the saints at Devine, Texas, resulted in 21 accessions, 9 by experience and baptism.

As a result of the meeting at Pine Bluff, Van Zandt county, Texas, a new church was constituted with 6 members and 5 joined by letter and 18 by experience and baptism.

Pastor Joe Harper, Hayden church, near Myrtle Springs, Texas, closed his meeting with 16 additions, 14 of them for baptism.

The meeting with the North Park church, Abilene, Texas, closed with 28 additions, 20 by baptism. This church is but a few months old and had a membership of only 12 when the meeting started; at the close they were 40 strong, with others to come in soon.

Eighteen additions to the church at Lone Elm, Texas, 7 by baptism, result of their meeting.

The meeting with Proctor church, Texas, closed with 35 added to this church, 28 by baptism, 4 by letter and 2 by restoration, and the church on higher ground than it has been for some time.

Pastor Gordon Barrett, Winfield, Texas, closed his meeting, 20 additions, 13 by baptism; some from the Methodists, some from the Campbellites, and one from the Presbyterians.

The new meeting house of the saints at Coolee, N. C., has been set apart

to the worship of God. Bro. L. R. Pruett, of Charlotte, preached the dedication sermon.

Bro. Charles O. Hill has been set apart to the full work of the Gospel ministry by the church at Enoree, S. C.

A meeting of eight days at Pollard, Ala., resulted in 13 uniting with the church by experience and baptism and 3 by letter.

Bro. Thos. F. Estes has been set apart to the full work of the Gospel ministry by the church at Flat River, Mo. He is a student of William Jewell College.

As a result of the 10 days' meeting at Thomasville, Ala., 10 were received for baptism, 4 by letter and 1 restored. Bro. R. S. Gavin, of Bessemer, did the preaching.

Thirty additions to the church at Willis, Texas, result of their meeting.

Pastor J. A. Ivy, Sardis, Ga., baptized 17, the result of a meeting in which the pastor did the preaching.

Bro. Solomon R. Free was set apart to the full work of the Gospel ministry by the church at Demorest, Ga.

A new church has been constituted at Griffin, Ga., to be known as the Second Baptist church of Griffin.

Pastor Stokes, Dalton, Ga., held a meeting, doing the preaching himself, in which 30 were baptized and others are awaiting baptism.

The greatest revival Bronxtion, Ala., has known resulted in 35 additions to the membership by experience and baptism and 31 by letter. Trunk Baptists must have been revived.

The church at Hartwell, Ga., has been wondrously blessed; 26 added to her membership.

The meeting at Lawrenceburg, Tenn., resulted in 26 additions to the church.

ORDINATION.

The New Hebron church called a presbytery to ordain M. C. Hughes to the full work of the Gospel ministry Saturday before the first Sunday in August, 1905. The presbytery was organized by electing John J. Goodman, moderator, J. B. Mayes, clerk, and J. E. Gardner to preach the ordination sermon. After hearing the candidate's Christian experience and call to the ministry, the presbytery proceeded with the ordination as follows:

Examination of candidate conducted by J. E. Gardner; ordination prayer and presentation of the Bible, by W. Y. Clardy; charge to the church, by J. J. Goodman. Bro. Hughes is a student in Bethel College. May the prayers of God's people follow him.

J. E. GARDNER.

DEAR RECORDER:

The committee appointed by the General Association at Russellville to visit the Orphans' Home are requested to meet in Louisville at the Baptist Book Concern, August 28th, at 2 p. m. The following brethren are the Committee: B. B. Bailey, R. W. Taylor, J. T. O'Neal, J. T. Wilson and W. H. Felix. It is important that all should be present. W. H. FELIX, Chairman.

Rev. Dr. J. B. Cranfill has bought the Baptist of Abilene, Texas, of which Rev. R. T. Hanks was editor, has changed the name to the Baptist Tribune, and has removed it to the Cranfill Building, Dallas, Texas. Dr. Cranfill is a fine writer, and can be relied on to make things lively. Here arises the old question as to the number, &c., of Baptist papers.

The death of Judge J. H. Dorman, of Owenton, Ky., comes as a surprise to us. He was visiting his daughter in Tennessee, and his death was the result of a fall. Judge Dorman was one of Kentucky's most prominent citizens, and in his death the Baptists have lost one of their staunchest and best informed laymen. We expect an appropriate notice of his death from either his pastor, Dr. B. F. Swindler, or Bro. Waldrop.

Rev. Dr. L. W. Doolan, Professor in Baylor University, Waco, Texas, is home on vacation. He has supplied Dr. Hamilton's pulpit at McFerran Memorial church during his absence in Europe. Bro. Doolan is a young man of great ability, and he is reflecting credit on his native state not only in a professor's chair, but also in the pulpit. W. P. H.

PERIODICALS

OF THE Southern Baptist Convention PRICE LIST PER QUARTER.

Table listing prices for various periodicals: The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words (weekly), Youth's Kind Words (semi-monthly), Baptist Boys and Girls (4-page weekly), Bible Lesson Pictures, Pictorial Lesson Cards, B. Y. P. U. Quarterly (for young people's meetings), in orders of 10 each, Superintendent's Quarterly, 66 pages.

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PRICES: Single copy, postpaid, 85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies \$58.00. Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid. Contains 416 pages with 577 hymns.

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Baptist Sunday School Board

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PRIZE CONTEST OPEN TO ALL

- Question 1. Who wrote "Taming of the Shrew"?
Question 2. Name any three European countries whose flags are of three colors.
Question 3. Who wrote "Mrs. Wiggs of the Cabbage Patch"?
Question 4. Who wrote "Paradise Lost"?
Question 5. What is the meaning of i. e.?

To any successful solver of the above five questions, who will send 15c to cover cost of mailing and postage, we will give a six months' trial subscription to the SUNBEAM.

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DEAR RECORDER:

The Clay Village Baptist church, at regular conference meeting last Saturday, unanimously passed a resolution directing the treasurer to withhold all money in hand for Baptist Orphans' Home, Louisville, until further instructions are given. B. J. DAVIS.

Rev. W. S. Splawn, D.D., pastor at Bonham, Texas, favored us with a call. He has been supplying for a month the pulpit of Twenty-second and Walnut St. church, to the great satisfaction of the congregation. He occupies a high position among the Texas Baptists. He is President of the Ministers' Meeting of the Texas Baptist General Convention.

Subscribe for the Recorder.

Family Circle.

Stories for the Young and Old.

BREAD UPON THE WATERS.

'Mid the losses and the gains,
'Mid the pleasures and the pains;
'Mid the hopings and the fears,
And the restlessness of years,
We repeat this passage o'er—
We believe it more and more—
Bread upon the waters cast,
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail—
Bread upon the waters cast,
Shall be gathered at the last.

Soon like dust, to you and me,
Will our earthly treasure be;
But the loving word and deed
To a soul in bitterest need,
They will not be forgotten,
They will live eternally—
Bread upon the waters cast,
Shall be gathered at the last.

Past the moments slip away,
Soon our mortal powers decay;
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture if we hear
Thousand voices ringing clear—
Bread upon the waters cast,
Shall be gathered at the last.

—Selected.

THE TREASURE OF TONY SHINN.

BY MAY McHENRY.

James was an observant boy. His sister Polly said he saw too much, his grandmother that he thought too much about what he saw. To be sure, he had some excuse in the fact that he was crippled. Having run his left arm through a cornsheller he had been obliged ever since to carry it in a sling or down his side with the stiff hand in his pocket, so he had more time for lying on his stomach with a book under his nose and wandering about the fields and woods, seeing things and thinking about them.

One morning when he was out on Round-Top looking for a heifer that had strayed, James, the observant, happened to stub his toe. It was a small thing—though it hurt—but instead of grunting and hurrying on, he stopped and regarded the cause of his mishap in his critical, ruminating way.

It was a large stone, like a loaf cake, of the red sandstone peculiar to the east side of the valley, very different from the stones on the ridge of which Round-Top formed a part.

"How do you suppose that stone got up here?" James cogitated, walking in a circle on his heel with his great toe held well up and apart from the rest. "It don't belong here any more than a pumpkin belongs on a hop vine. I don't believe it's a relic of the flood; I don't believe it walked up here by itself. Somebody must have carried it up from down along the creek. Now, I'd just like to know why?"

When James asked "why" his long-suffering family always gave him up.

It is a poor community that has no story of buried treasure. From dresses up James had been familiar with the legend of the old Jew, Tony Shinn, who, way back in the forties, stopped with one or another of the hospitable citizens in the intervals of his peddling trips. Tony Shinn, despite his rags and homelessness was "rich enough to buy up the whole country," the story ran. And all that money was buried on one of the hills overlooking Deepwater. Tony Shinn had so declared with his last breath.

When James's great grandmother, on whose best feather bed the peddler elected to gasp his last, leaned over and demanded in determined tones: "Tony Shinn, where is the money to pay for your burying?" Tony made a feeble gesture, palms upward on the quilt: "Treasure buried—on hill—stone."

And he spoke no word after that.

That was the beginning of Deepwater's vain hunt for the treasure. James's grandfather declared that the digging, properly applied, would have doubled the crops on every farm in the valley.

James accepted the tale as he accepted the spherical form of the earth, but he had never thought of finding the hidden money. However, when he picked up the stone and saw the letters "T. S." rudely cut on the underside, a flash of

intuition led him to say with quiet decision, "T. S.—Tony Shinn."

The base of the stone had rested on a large flat slab such as the women use for pot covers. James scraped away the ground and decided that he would need a pick. The simultaneous blast of a horn and a loud halloo told him that breakfast was ready and that his brother Elias had found the heifer.

It was one of the busy days on the farm. But on the following morning, long before any one else was astir, James stole silently out of the back door and sneaked across the yard on his way to Round-Top. He laughed a little shamefacedly when he reached the hill and picked up the rounded, water-marked, red stone. The letters were there, sure enough—"T. S." showing in the gray light.

"Of course there's a mighty slim chance of treasure anywhere," James soliloquized, "and a slimmer chance of my finding it. Still, stranger things have happened. Anyway, I'll never have any peace until I know." With that he pried up the big stone and went to digging. He was a well built lad and the muscle of his right arm seemed to make up for the helplessness of the left. He was making the dirt fly in an av-ishing way when the first long finger of sunlight on his forehead warned him that it was time to get back to the house.

A little later James leaned in at the pantry window where Polly was washing her milk pans. "Say, Polly, what kind of a silk dress would you like if you could take your choice?" he asked.

"What kind of a dress? Pink, James. Pink and white, like crab apple blossoms." Polly spoke dreamily looking over her brother's head at the old crab apple tree in full bloom.

"All right, that's the kind I'll get you," James told her with superb confidence.

"You? I should like to know how you could get a silk dress! O, you are the queerest boy, James—and the dearest!"

James wanted to tell her—for nobody minded being laughed at by Polly—but she whisked out into the kitchen to look after her baking and there was no chance.

That evening most of the Barton family piled into the roomy "carryall" and drove down to The Corners to prayer meeting and singing school.

When the wagon had rattled out of sight, James started up the hill with a shovel. The moon was near her full and it was a fitting night for an adventure. James drew a long breath of satisfaction as he threw off his jacket and stepped into the hole. It was warm work, but Polly's pink silk dress might be down there and one for his mother and four years at college for himself and a rubber-tired buggy for the boys. They were worth digging for; and he dug.

When he had the hole about four feet deep something white gleamed in the earth. He picked it up. It was a bone. A thrill ran from finger tips to toes at the ghastly discovery. There were more bones there—he could see a little white heap under his feet. He remembered one version of the story, that a deaf and dumb boy had been murdered by the old peddler and buried to guard the treasure. The Bartons had never credited that part of the story, but it might be true. What else could those bones mean? Stranger things had happened. If those were the bones of the deaf and dumb boy, the buried money must be right under them!

In a sudden madness James began clawing and searching with his fingers and when he found nothing but the heap of bones he fell to digging so fiercely that the sweat ran down his face in streams. He stopped at last exhausted and drew himself up on the grass to rest.

Then a figure advanced from the trees behind him, and James's brother Sile called gleefully: "Hi, James. Found the treasure?"

James controlled himself admirably: "No; I haven't found it—yet. I've found something, though."

"You have, have you?" mocked Sile. "What is it?"

James held up the stone. "See—T. S.—Tony Shinn. O, laugh if you want to. Look at those bones—human bones. There was a tragedy up here. The deaf and dumb boy was the victim."

Sile had a sudden seizure and rolled on the grass with strange contortions of mirth. "O, somebody hold my sides," he gasped. "He thinks 'T. S.' stands for Tony Shinn, when I carved it myself for old Timbuctoo Sam! And bones—human bones! And a tragedy—O ma-nu-n, a tragedy! Jimmie, Jimmie, you're the richest—Timbuctoo Sam—O lordy!"

"Yes. You were away when the old Newfoundland died, and Polly made

Lias and me bring him up here and bury him in state. She carried up that stone to mark the grave, and I cut the letters. T. S.—Tony Shinn! O my, Jimmie!"

James strode over to the pile of bones. The look on his face as he picked up the dog's skull sent Sile into another spasm. Before he recovered James had jerked him into the hole.

"Here, what you up to? Let me out of this."

"No, you don't," panted James. "I'm not going to let you out until you promise you won't tell. You've got to promise. I will do almost anything for you, Sile, upon my word—I will. You know I never blab."

Sile was older and stronger than James and might have forced his way out, but he stood looking at his brother queerly.

"James, do you know you are using both your hands?" he asked.

James stared at his hands, one on each of Sile's shoulders, the left grasping as firmly as the right. He lifted his left arm slowly and moved it up and down and backward and forward, stretched it out and opened and shut his hand. Then he turned white and sat down suddenly.

"It's well—it's well!" he whispered.

"Looks that way," said Sile, as he scrambled up.

"I couldn't use it this morning."

James went on in the same dazed way. "I tried because I promised mother—I would every morning. I commenced to use it when I was digging. I remember now. I was so excited that I went to digging with both hands. And now it's well. It is well, isn't it, Sile?"

Sile swallowed something. He had never realized that James cared so much.

"Of course it's well," he said brusquely. "Looks to me like as good a left arm as any fellow has on him. You know the doctors said it would come right." He slapped James on the back encouragingly. "This will be great news when the folks come home. Mother and Polly will be awful glad."

"Yes, they'll be glad," James agreed as he got up. "Maybe it will please them as much as the pink silk dresses." He was stretching out his left hand and looking at it in the moonlight. "Say, I found a treasure anyway. This is my great discovery."

Sile paused as they started down the hill. "By the way, Jimmie, you needn't worry. I'll hold my tongue."

James laughed. "O, I don't care. I guess you'll have to tell. It is too good to keep—Old Timbuctoo Sam's grave! Whoopee!" He tossed his cap into the air and ran forward to catch it. "Come on, Sile! Bet I can beat you down to the barn bridge."—Congregationalist.

MANSON MEETS THE ENEMY.

"It is unbearable!" declared Mr. Manson. Then he threw down his paper and remarked to Mrs. Manson that she must be devoid of nerves.

"If you think for one minute," she replied, "that I enjoy being tortured all day long and most of the evening by that dreadful tooting, you're entirely mistaken, Archibald."

"Somebody ought to stop it," Manson said, gruffly.

"So you have said before," Mrs. Manson remarked, sweetly.

The perpetual, maddening, amateurish playing of a peculiarly shrill fife was destroying domestic harmony not only in the Manson flat, but in every house in the block. It began early in the morning. The scales were an accompaniment to the breakfast coffee, from which the men of a dozen families fled, leaving their wives to be tormented by a repertoire that wavered through "Swanee River" to "Yankee Doodle."

Nobody was quite sure from which house the fife shrilled forth, but by calling in the aid of the distracted servants and comparing notes, the neighborhood finally settled down on the Grahams' as the fatal spot.

"They have a ten-year-old nephew living with them now," a feminine detective triumphantly announced. "He must do it."

"Chloroform him," promptly said all the husbands, especially Manson.

The fife was most annoying on hot days. On a certain broiling Saturday afternoon Manson's nerves gave way.

"Any human being," he said, "who will deliberately torture or allow any one to torture the rest of the world with such outrageous ear-splitting racket ought to be driven off the street. I can't see why some of you women don't complain about it to Mrs. Graham. You could lead up to it gracefully, you know."

"Has it ever occurred to you," asked his wife, crisply, "that some of you men might speak to Mr. Graham? I don't even know his wife by sight. If

I did I might be tempted to say something."

"Maybe the boy will swallow the fife," suggested Manson, hopefully.

"Possibly both Graham and his wife are deaf, and that's the reason they don't mind it themselves. People with a little consideration for other folks' feelings ought to have a few good plain truths hammered into them. If ever I get a chance I'll do it. You watch!"

Then there came an evening when Manson was met on his return by an excited wife.

"What do you think?" she cried. "Mrs. Graham called to-day, and she is the dearest old lady you ever saw. She spoke so sweetly of her nephew, Bob, and said he was such a comfort to them! His parents are dead. She said he just loved music."

"Music!" snorted Manson. "Just loved music," went on Mrs. Manson, hastily, "and nearly broke his heart till they got him a fife. She—she wanted to know—she said she hoped it did not annoy us."

Manson breathed hard.

"Wh—what did you say?" he asked, feverishly. "You told her?"

"I just couldn't, Archibald," Mrs. Manson confessed. "She was so placid, and had such a sweet way—and—"

"You had the chance and let it go by," said Manson, with cold dignity.

It was three nights later—seventy-two hours, thirty-six of which had been enlivened by the shrilling of the fife—that Mr. and Mrs. Graham and the demon Bob himself passed by and stopped on the Mansons' door-step. Manson looked at Bob curiously. He was a singularly prepossessing child. There was a fascination in merely gazing at him. He approached Manson confidently, and his dark eyes were very winning.

"Do you like music?" he asked. "I do. I have a fife, and I practice lots. Maybe you've heard me. Don't you think it's pretty?"

Mrs. Manson gripped her chair arms and waited for the worst.

There was a silence, during which Manson gazed into the eager, appealing face of the author of his daily torture. His duty was plain, but he had not counted on the boy's eyes. At last he spoke.

"Yes, indeed, it's great!" he said—*Youth's Companion.*

KIND NEIGHBORS.

When Miss Jenkins, after spending fifty-six years in the city of her birth, decided to buy a small farm in the country, she determined to miss none of the delights of farming life.

"I'm going to have a steady horse and two cows and some hens," she announced to her brother, to whom she proudly displayed her new property. "The Adams boy from the next house will help me about everything. He'll drive the cows and milk and teach me how to harness, and of course I shall feed the hens and the little pig."

"The little pig!" echoed her brother.

"Do you propose to keep a pig? And where, I should like to know?"

"There's room for a small pigpen back of the barn, away from the road and everything," said Miss Jenkins calmly. "Mr. Adams has some cunning little pigs, and that is what I wish. And I asked the Adams boy if he thought when the pig outgrew the pen I could find some one to take him and give me another little one in exchange, and he seemed sure I could. You've no idea, brother, how obliging the people are here in the country."—*Ex.*

GET STRAIGHT WHEN LITTLE.

Mr. Wooding has bought a nice home, with lawn, trees and shrubs of all kinds around it. One tree has grown quite crooked.

Mr. Wooding thought he would straighten that tree. He got strong men, who planted thick stakes on either side of the tree, and then, with a strong rope, they tried to bend it straight. It was no use, it had grown crooked.

While the men were pulling at the rope, Eddie and his sister stood by looking at them. "See, children," said Mr. Wooding, "if that tree had been straightened when it was little, it would now be beautiful. It could have been done easily. It is now too big and we can't make it straight. It will stay crooked as long as it lives. So it is with men and women. When little, they can grow straight and become good and useful. If they grow up crooked, that is, with a bad character and disposition, they are likely always to remain so."

Don't grow up crooked and ugly. Grow straight. That is, grow beautiful and good.—*Pansy.*

God washes the eyes by tears until they can behold the invisible land where tears shall come no more.—*Beecher.*

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Mrs. M. E. Champney, 242 West 135th St., New York City, writes:—"The 'Actina' cured me of iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina' has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

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Little Ones.

GIVEAWAY JOKES.

BY ANGELINA M. TUTTLE.

Jeddie had been crying over the multiplication table, and the twilight made it half dark in the back hall. That was how he came to be frightened.

"Mean ol' tables! Can't, never can 'earn them. I had six times stwaight and then Teacher, she skipped wound and got me all snarled up."

"There bebest boy, don't fret," said Mother. "Why don't you run up to Aunt Willie's room? She can always find a way to help."

So Jeddie started up the stairs and then he happened to look down, and there stood that sad-looking old thing, leand up against the wall with its neck broken. It was tall, and the tears swimming in Jeddie's eyes made it seem to waver a little in a threatening way.

Jeddie screamed and ran fast. Aunt Wilhelmina's door was shut, but he pounded hard and cried, "Open the dwoor, Aunt Will!"

Aunt Wilhelmina opened it quickly.

A pretty red sunset shone in at the west windows and she had a fire on the hearth. All the room was bright and cheerful and Aunt Wilhelmina's arms were strong and comforting. When she had found Jeddie his handkerchief and had half heard, half guessed the cause of his tears, she said:

"Now let's go and see about this mysterious Something down in the hall."

They went down the stairs, Jeddie holding Aunt Wilhelmina's hand and keeping on the side next the wall, but talking in a large way as he peered past his aunt's skirts through the banisters.

"I'm not 'fraid o' nothing. I'll take care of you Aunt, Will, all wight. But it's wather tall and wavy-like, and its neck is bwoke, I weckon."

Just then Aunt Wilhelmina gave a laugh.

"O, good evening! How do you do, Mrs. Brimsy-Broomsy? Let me introduce my dearest nephew, Jedediah Colburn, just the bravest and best boy. You and Mrs. Multiplication Table seem to think you can scare him. But you can't; so you need not try."

Ellen had hung her gingham apron on the broom and put her sweeping-cap on top, and she had forgotten to put them away when she came from answering the front door bell.

Jeddie laughed as loudly as he had screamed five minutes before, for in the light now shining through Aunt Wilhelmina's open door the queer figure did not look at all frightful.

"O, ho, Mrs. Bwimsy-Bwoomsy, how de do? Sowie 'bout your bwoken neck," he shouted, and pretended to doff a hat as he bowed and made faces and queer antics.

"Next time you must wear boots or longer skirts, Mrs. Brimsy-Broomsy. Your brush is a 'giveaway,'" said Aunt Wilhelmina.

Jeddie laughed hilariously. "Yes, I saw that bwoom part first thing. That was a giveaway joke, wasn't it, Aunt Will?"

They sat down before the fire and talked awhile. Then Aunt Wilhelmina lighted the lamp and opened Jeddie's book at sixtimes.

"It goes all wight stwaight ahead, but the mean old numbers just mix up when you skip wound. Wish there wasn't any tables 'cent fivetimes and ten and 'leven-times."

"Mrs. Multiplication Table, you are a great trial and about the biggest old stumbling-bloek a school boy has to conquer," said Aunt Wilhelmina, looking severely at the book. "I wish you had seen fit to reduce all your children to some sort of order. Miss Fivetimes does keep her class so beautifully arranged. Why can't you teach Miss Sixtimes to be more systematic?" Then Aunt Wilhelmina was suddenly silent till she cried: "Why, Jeddie! Every one of Miss Sixtimes' class is very orderly. See! Try the even numbers and you will find that the child in the middle row has always another just like himself at the end."

Then Jeddie understood and he began saying, "Six times four are twenty-four, six times six are thirty-six, six times eight are forty-eight. Good, I can get them now if Teacher does skip all over. It's a big giveaway joke on sixtimes, isn't it, Auntie?" and Jeddie laughed with delight.

"Yes, it is a very good giveaway joke," said Aunt Wilhelmina, "and there is more to it, only it goes only as far as six times eight. See, every one of these children at the left has a child just half as big as himself to stand before him."

Jeddie looked hard and he saw that, too.

Next day he came running in from school, shouting: "Where's Aunt Will? I've got to find her wight away to show her something." What Jeddie had to show her was his arithmetic. "I've found more giveaway jokes, Aunt Will," he exulted. "Just look at Miss Ninetimes' class."

Jeddie spread the book open on his aunt's knee, and with his finger on ninetimes ran it down the left-hand side of the last column of figures, saying gleefully: "One, two, three, four, five, six, seven, eight, nine, ten." Then he ran it down the right-hand side of the same column and said very fast: "Nine, eight, seven, six, five, four, three, two, one."

"Sure enough, what a grand giveaway!" cried Aunt Wilhelmina.

"And there's more, there's more! Just add them."

So Aunt Wilhelmina added. "One and eight are nine, two and seven are nine, three and six are nine. Why, Jeddie Colburn, how astonishing! Now I guess old Mrs. Multiplication Table will be surprised when she finds out that you are learning all her secrets and that she cannot frighten you any more."

"It's a wegular nest of giveaway jokes, isn't it?" triumphed Jeddie. "We have to have half of seventimes tomorrow, and I mean to find a whole lot of jokes in it, if I can, after supper."

When the lamp was lighted Jeddie spent an hour studying for giveaway Jokes in Miss Seventimes' class. Not one could he find, but when he closed his book he knew his lesson for the next day.—Congregationalist.

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TWO VOICES.

BY E. E. BOMAR, D.D.

One is from Louisiana—a voice from the recently held Convocation of the Episcopal church in that state. It comes to us by way of a report of the meeting by the Rev. J. Dean Adcock in the *Louisiana Chronicle*. Bro. Adcock tells of one of the most "prominent of the Episcopal clergy" who was on the programme to discuss the theme "The Christian." He says this clergyman never lets an opportunity pass to "speak his disrespect of other denominations." On this particular occasion he "proceeded to knock down and drag out everything in sight."

The sad thing about this ranting, accusing voice is the plain declaration that "it is by the rite of the sacraments [baptism and the Lord's Supper] administered by the church, that people become Christians." "Baptism is that which saves you. Now let that sink in," said this speaker. "I am tired of this rot," he also said, "called soul-saving, or evangelistic work. Oh, men and women, whoever you are, unless you take the sacraments, you will never see the face of God."

A remark or two on this plain and evidently earnest statement: First, it is separated as far as the east is from the west from the teaching of the New Testament. Second, this Episcopal teacher surely does not speak the sentiments of all his brethren. He evidently belongs to the "high church" wing of his denomination—we will not say "sect"—but, strange to say, "none of the speakers who followed expressed disagreement with this brother, and one other affirmed that 'we are saved by baptism.'" Yet not altogether strange, for the Episcopal church still clings to the formularies which teach salvation by baptism of both infants and adults. If the preachers of that denomination do not believe it, why do they let it stay in the Prayer Book and why do they repeat this sacramental formula at every christening? We are almost ashamed to notice this uncharitable voice from Louisiana. We would fain think well of our brethren of another denomination. But it shows how close contact of Episcopalians and Romanists in that state has affected their tone, and the accent of their faith. It also shows a drift in the church that claims to be the "broadest of all." We have heard ignorant Baptists charged with teaching salvation by baptism. The charge is false so far as our experience goes—false even among the humblest and most unlettered—but here are educated ministers who declare and teach that we are "saved by baptism."

Here is another voice—this time from Japan. It comes from a Roman Catholic priest, who is a missionary in Japan, in the June number of one of their papers, *The Annals of the Propagation of the Faith*. It is in the nature of an appeal by this priest to a New York gentleman for support in his work. In setting forth the advantages of his work, he says among other things:

"Moreover, if a child is dying in the neighborhood it can be baptized unknown to its parents. My woman catechist baptizes a number of pagan children every year in this way. Every one knows that she is in my employ, and as

I have the reputation of being a good medical doctor, the people imagine that by being associated with me she has learned to take care of the sick. She can present herself anywhere where there are sick children. As she has a weakness for finding fever, and always discovers microbes in a dirty skin, she, of course, needs water, to lower the temperature or bathe the parts affected by microbes. While the pagans admire so much scientific knowledge in a Japanese woman, she profits by the occasion to administer the sacrament of baptism, making use of the Latin formula. The unknown language sounds rather strange to pagan ears; they imagine her words to be some kind of incantation to add efficacy to the remedies. The people never raise any objection to any such proceeding."

And this is the way Rome is making her converts in heathen lands! Let us hope that it is not the only way. But beyond question it is true that the doctrine of salvation by baptism lies at the basis of the teachings of Rome concerning salvation. That is why she is so liberal in receiving "anyone's baptism." Baptism saves says Rome. Then let there be baptism by women, and that, too on the sly!

These two voices warn us of the enemies of the truth, both in home and foreign lands, and especially show the need of "missions in Papal lands."

DAVISS COUNTY ASSOCIATION.

This body convened with Southampton church, eight miles from Owensboro, in one of the richest sections of Daviess county. The Association was organized by the unanimous election of Rev. R. T. Bruner as moderator, and the unanimous election of Bren, C. E. Eades, of Greenville, and C. W. Wells of Owensboro, as secretaries.

The introductory sermon was preached by Pastor Compton, of First church, Owensboro.

Among the visitors were Dr. J. J. Taylor, of Georgetown College; Rev. Edmund Harrison, President of Bethel Female College, and Prof. Dunsford, of Bethel College; also Dr. J. G. Bow, our indefatigable state secretary.

The attendance was good and the hospitality of the church and community was boundless.

In order to attend Bethel Association our time there was limited to only one day, and we left Drs. Nowlin, Compton and others to look after the interest of the WESTERN RECORDER, and hope to have report of proceedings from one of these brethren, or Brother Eades. H.

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DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

AUGUST.

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.
Cumberland River, Pleasant Point church, 29.
Breckinridge, Cloverport, 30.
Ten Mile, Clark's Creek, 30.
East Concord, Wassiata, 31.
Baptist, Glen's Creek, 31.
Upper Cumberland, Middleton church, 31.

SEPTEMBER.

Central, Bethlehem ch., 5.
Rockcastle, Mt. Pisgah, 5.
Long Run, Pleasant Grove, 6.
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 church, 6.
Greenville, Ingram Chapel, 8.
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, Pleasant Valley 13.
Sulphur Fork, Ballardville, 13.
Warren, Jackson's Grove, 13.
Irvine, Wind Cave, 15.
Lynn Camp, Middle Fork, 15.
2nd N. Concord, Salem, 15.
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.
Concord, Dallasburg, 27.
Edmonson, Holly Springs, 27.
Goshen, Little Clifty, 27.
Severns Valley, Sonora, 27.

OCTOBER.

East Union, Pleasant Grove, 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.
Greenville, Ingram Chapel, 8.
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.

If corrections are necessary, please write to the papers.

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

We must not suppose ourselves always to have conquered a temptation when we have fled from it, and many men involve themselves deeper in temptations by being too solicitous to decline them.—Thomas a Kempis.

HOW MUCH DIFFERENCE IS THERE?

Some months ago, at Middleburg, Va., I heard brother Hugh McCormick, recently from Porto Rico and formerly one of our missionaries to Mexico, say that the Roman Catholics had dethroned Christ and enthroned the Virgin Mary. A few Sundays ago I attended one of the largest and wealthiest churches in the city of Washington, D. C.—and a Baptist church at that.

The service lasted one hour and fifteen minutes, just seventy-five minutes in all. Fifty-eight minutes were consumed in what might be termed a sacred concert. Seventeen minutes were consumed by the minister in delivering his sermon-ninny. The preliminaries or sacred concert consisted of the choir and people chanting the Lord's prayer; the choir singing something wholly unfamiliar to the majority of the people. The minister and the audience read the Scripture lesson alternately, then the audience joined with the choir in singing one hymn. The minister offered a prayer—and as if there was a thorough understanding between the minister and the choir, at exactly the right time and place the choir closed the prayer by singing the Amen. What I want to know is, how much difference is there between the body that dethrones Christ and enthrones the Virgin Mary and the body that minimizes the preaching of Christ in order to treat the audience to a musical concert, and butchers God's word by reading alternately the inspired message from heaven? I would also ask if Christ, when he gave the Lord's prayer said, "After this manner sing ye." or did He say "After this manner pray ye"?

The question "Which shall reign, Christ or commercialism?" has been agitated very much of late. I acknowledge this to be an important question and one that should be studied. But to me, it seems, there is a more immediate question to be answered. Which shall be observed by Baptists in their worship, the plain simple service that they have had since Christ's day or the red tape genuflections of Episcopalianism, which is but a single step removed from Catholicism, that our brother says dethrones Christ and enthrones the Virgin Mary? Respectfully yours,

WILLIS L. WATTS.
Alexandria, Va., Aug. 9, 1905

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HARVEST TIME.

The wealth and splendor of the harvest time are again about us on every hand. The golden glory of the wheat fields invite the reaper, and the musical rhythm of the vibratory sickle resounds throughout the plains and valleys of the land. All that has gone before of toil, of investment, of patience, of hope and even of anxiety, is amply repaid by the culmination toward which all that went before pointed like prophecy.

But there is a richer and a more satisfying harvest than even the harvest of golden grain. The joy over new-born souls, and the advance of righteousness and the coming of the kingdom of God is a mighty gladness. He who has never experienced it has never known real joy. It makes the life rich into which it comes and it knows no admixture of sorrow. He who partakes of it has higher and better wealth than ever was poured into material granaries as seed for the sower and food for the eater. The beauty and glory of it is that this is a harvest that may be reached every day. Every result of earnest Christian effort, as seen in ripening of character, in the advance of goodness, in the triumphs of the truth, in the conversion of souls and in the progress of the Gospel of Christ, is a part of the harvest over which all who are good are continually rejoicing.

Every sermon that is preached is a seed, as is every Sabbath-school lesson that is taught, every earnest prayer that is offered, every invitation to Christ that is given, every word that is spoken, every offering that is presented to Christ in his treasury, and every effort put forth to bring the world, or any single soul, to a personal acceptance of Jesus Christ. Each day we may do something to secure some blessed result, and each day we may see something that has been accomplished. Sowing and reaping are going on continually, and those who are most diligent in sowing are usually those who are having the most abounding joy in reaping.

Every revival is a time of harvest. As souls are converted and gathered into the kingdom there is the fulfillment of many a hope and the answer to many a prayer. But the revival is the time when many a seed is sown that will spring up and bear fruit to be gathered in at succeeding harvests. Each true pastor sows and reaps. Some humble and faithful tillers do much sowing, and although they think of others as the reapers, they rejoice at every grain that is ingathered.

We can not know how much or how rich the harvest is to be. We can not tell whether shall prosper this or that, or whether both shall be like good, but we can sow our seed in the morning, and in the evening withhold not our hand. Good must come from all the good efforts put forth. Consecrated efforts will, under God, yield blessed results. Loving seed-sowing will be followed by rejoicing, of spiritual harvest, and for all the toil and self-sacrifice, and even loss and pain, the harvest shall be the abounding and abiding recompense.—Herald and Presbyterian.

We must have a distinct purpose in living, and we cannot put that purpose too high.—Bishop Whitaker.

BETHEL ASSOCIATION.

This body met with Pembroke church at 10 a. m., Aug. 8th. The moderator being absent, Bro. H. C. McGill, the clerk, opened by reading a selection from Romans.

After prayer, Prof. W. H. Harrison, President, of Bethel College, was elected temporary chairman. Bren, J. S. Snyder, of Trenton, and A. F. Gordon, of Cave Springs, read the letters from the churches.

Bro. Snyder read the welcome from Pembroke church to the body, which was responded to by Bro. W. H. Harrison.

The introductory sermon was postponed till 8 p. m., and the business of the body was continued till 12 m., when all were invited to partake of the hospitality of this most noble people. To try to describe the dinner and its manner of serving is beyond our power, but it was plentiful, perfectly prepared and perfectly served.

In the report on missions it was noticed that Pembroke was second in the list, giving \$808, which was a 50 per cent increase over last year, and also a mission box to the value of \$120. This speaks well for Bro. Mitchell and his people. The digest of the letters gave 20 Sunday Schools, pupils to the number of 1,923, 37 churches having had 261 baptisms, 4,811 members in the 37 churches. Total contributions to missions, \$5,946; total contributions to Orphans' Home, \$525; total contributions to pastors' salaries and church expenses, \$17,741.

At 8 p. m. Rev. S. J. Canon, pastor of Elkton church, the appointee to preach the annual sermon, was in his place. The body was called to order by Chairman Harrison. Text, Acts 1:8, subject, Missions.

- I. The Greatness of Missions.
II. The Meaning of Missions.
III. The Spirit of Sacrifice of Missions.

Dr. Bow complimented old Bethel Association on being the banner association on contributions.

The report on schools and colleges brought out an animated discussion and an earnest appeal was made to the constituency of Bethel Association to patronize her own Male and Female Colleges.

It is not my purpose to give a report in detail, but this I want to say, that the Association was well attended and the speeches were above the average in such meetings.

The next Association will meet with Hopkinsville church. Pastor Mitchell seemed to be happy, though busy, while acting host of this meeting. A. N. C.

CHRISTIAN UNION.

We have heard much talk about "Christian union" in order to "take the world for Christ." But what is really meant by it? Can men, by passing resolutions, make peace when there is no peace? Can people who hold radically different views on the teachings of the Scriptures unite in teaching the Scriptures? Can those who believe that sinners are saved by grace and those who believe that sinners save themselves and each other by works unite in teaching the "plan of salvation"? Can those who believe that God is sovereign and those who believe that the doctrines of his sovereignty would make him "worse than the devil" unite in praising

God? Can those who believe that Christ died as a substitute for the sinner and those who believe that he died as "an example" unite in preaching the Cross? Can those who believe that "faith is the gift of God," and those who believe that it is the mere assent of the natural mental powers unite in teaching justification? Can those who believe that the penitent, believing sinner ought to be immersed in the name of the Father, Son and Holy Ghost and those who believe that this would be unscriptural and indecent unite in baptizing people? I am afraid that the pastor of such a union would "shun to declare the whole counsel of God."

"What passage teaches that the world will be taken for Christ? Where is it said that the natural man will receive the things of the Spirit, or that he can know them? Where is it said that those who are in the flesh can please God? To my mind the whole enterprise is an effort to silence our pulpits on those doctrines which the world hates, and so gain the approval and patronage of the world. May the Lord set watchmen upon the walls who will never hold their peace! J. A. BURNS.

Some men who profess to be Christians deny the existence of a personal Devil. In so doing they impugn the knowledge or the veracity of the Son of God—not the least proof of the certainty of that which they deny, for it is evidently a suggestion of the Evil One.

Heart, Right

When He Quit Coffee.

Life Insurance Companies will not insure a man suffering from heart trouble. The reason is obvious.

This is a serious matter to the husband or father who is solicitous for the future of his dear ones. Often the heart trouble is caused by an unexpected thing, and can be corrected if taken in time and properly treated. A man in Colorado writes:

"I was a great coffee drinker for many years, and was not aware of the injurious effects of the habit till I became a practical invalid, suffering from heart trouble, indigestion and nervousness to an extent that made me wretchedly miserable myself and a nuisance to those who witnessed my sufferings.

"I continued to drink coffee, however, not suspecting that it was the cause of my ill-health, till, on applying for life insurance I was rejected on account of the trouble with my heart. Then I became alarmed. I found that leaving off coffee helped me quickly, so I quit it altogether and having been attracted by the advertisements of Postum Food Coffee I began its use.

"The change in my condition was remarkable, and it was not long till I was completely cured. All my ailments vanished. My digestion was completely restored, my nervousness disappeared, and, most important of all, my heart steadied down and became normal, and on second examination I was accepted by the life insurance Co. Quitting coffee and using Postum worked the cure." Name given by Postum Co., Battle Creek, Mich.

There's a reason, and it is explained in the little book, "The Road to Wellville," in each pkg.

BLACKFORD ASSOCIATION.

This body met with Chestnut Grove church, Wednesday, Aug. 2nd. The old officers, namely, H. D. Brown, moderator, and E. A. Morrison, clerk, were re-elected by acclamation. They were well selected.

Bro. L. H. Voyles preached the sermon from Jude 1:3. It had the old-time Baptist ring and was generally accepted as orthodox by the congregation.

There was preaching at a stand in the grove suitably arranged, and a large crowd was assembled each day, though a Methodist camp meeting was in progress a few miles away. Bren, Estes, Rowland, Kelly and others equally efficient and accommodating, abundantly and graciously, with help from the community, entertained the hosts of people in attendance.

The visiting brethren were cordially received. Among them were Bren, Sims, of Long Run Association; McDaniel, of the Argus; Sanders of the Orphans' Home; Bow, of the State Board, and Humphreys, of the RECORDER. Your scribe had many tokens of appreciation shown the old reliable Baptist paper, the WESTERN RECORDER.

Bro. R. T. Bruner, pastor of the church, is a tower (a Baptist tower) of influence in this county, and the much loved Dawson, with his winning, Christ-like demeanor, was present. Many other worthy brethren I would love to give personal mention except for lack of space.

The association reported a total of \$249.18 for missions, and this was a step in advance of last year's record.

Bro. L. S. Sanders, of the Orphans' Home, explained to the satisfaction of the brethren the management of the home.

It was a good Association, and much good was done and reported done during the year. S. C. HUMPHREYS.

BETHEL ASSOCIATION.

It was the second and last day that in company with Dr. J. G. Bow your scribe attended this Association. The session was held with Pastor W. E. Mitchell's church at Pembroke. Pembroke church raised for missions during the year \$808, far in advance of previous years, and in addition, sent a box to frontier missionaries valued at \$120. The church also contributed liberally to other objects fostered by the denomination.

The only church in the Association that gave more to missions was Hopkinsville, of which Dr. C. H. Nash is the able and beloved pastor. The Association consists of 40 churches, and 39 were represented by letter or messengers.

President W. H. Harrison ably and impartially wielded the gavel to the satisfaction of the Association. The report on education elicited splendid addresses from Dr. W. C. James, pastor of Russellville, S. Y. Trimble, banker in Russellville, and Pastor J. E. Martin, of Adairville.

In 1840 Red River Association had 33 churches; 8 of the churches withdrew and formed Bethel Association. Now in territory then covered by Red River Association there are over 10,000 Baptists, and Bethel, after many of the churches have formed and joined other district associations, has 40 churches, and in contributions to missions and other denominational objects ranks next



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COLLEGE WOMAN'S WALKING SHOES.

are "mannish" enough in shape to secure comfort, but gracefully feminine, stylish and dainty in appearance. They yield to the foot and press nowhere.

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\$3.00 AND \$3.50

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N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY. Book-keeping, Shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials. School open all year, students can enter at any time. GEO. W. SCHWARTZ, Sec. and Treas. T. W. DRYDEN, Pres.

MISSOURI BAPTIST SANITARIUM.

29 N. TAYLOR AV. ST. LOUIS. A well equipped, quiet, restful, Sanitarium and Hospital, Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.

Georgetown College The Kentucky Baptist College Founded in 1829. 14 Departments; 20 Instructors; 8 Degree Courses. REV. J. J. TAYLOR, Pres. Georgetown, Ky.

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Northern Pacific Railway

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Send four cents for Minnesota Lakes Booklet to A. M. Cleland, Gen. Passenger Agent, St. Paul, Minn.

FISHING IS GOOD

The following new pastors were recognized and heartily welcomed: Bren, J. E. Martin, of Adairville; P. B. Grant of Salem, and W. C. James, of Russellville. The hospitality, arrangement, and abundance was unequalled. The homes were thrown open to all comers, and the dinner under the beautiful shade of the trees in the church yard was enjoyed by all. W. P. H.

HIMALYA

(THE KOLA COMPOUND)

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent 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.

Mr. W. M. Kelley, 217 1/2th St., Newport News, Va., writes Jan. 2nd, was a helpless invalid and was cured of Hay-fever and Asthma by Himalya, after 15 years' suffering. Mr. J. R. Seville, of Hill City, Kan., writes Jan. 2nd, had Hay-fever and Asthma for 25 years and could get no relief until cured by Himalya. Mr. R. L. Cline, 118 Morris St., Philadelphia, writes Jan. 18th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sandersonville, N. H., also writes Feb. 6th, that Himalya cured his son. Dr. Frederick F. Wirth, the noted Eclectic, of Abilene, Texas, writes April 15th, 1904, I never lose an opportunity to recommend Himalya, as it cured 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.

S. Drabelle,

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Children's 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, Alleviates all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

HOTEL ALBERT.

EUROPEAN PLAN. 11th St. & University Place, New York City, one Block West of Broadway. A moderate priced hotel with first-class apartments. Rooms \$1.00 per day upwards. Long distance telephone in every room. A new modern addition of 150 rooms will be opened in the Spring of 1905. L. FRENKEL, Prop.

GERMAN BANK,

Fifth and Market St., LOUISVILLE, KY. CAPITAL \$500,000. SURPLUS \$250,000. General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS. P. VIDLINI, PRESIDENT.

Clinton 1874 College

Strong Faculty. All Departments. Room for 40 girls. Prices reasonable. R. D. SWAIN, Clinton Ky.

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DEATHS

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

MATHEWS.

Bro. J. O. Mathews was born in Indiana Jan. 25, 1820. His parents with their son moved from Indiana to Owen county, Ky., when their son was only six years old. In a short time they became residents of Shelby county, Ky. Here the subject of this writing continued until January, 1889, at which time he was married to Miss Mary Young, and they moved to Webster county, Ky., near Providence, and lived on a farm in a nice home very pleasantly until June 18, 1905, they were separated by the death of Bro. Mathews, amidst the tears of wife and endeared friends.

Bro. Mathews professed faith in Christ at about the age of twenty-two years, and after a short time he attached himself to Long Run Baptist church, and was soon after elected and ordained deacon of this church. He held his position and filled his office faithfully until he left the county. He was received into Sharon Baptist church, Providence, Ky., soon after his removal to Webster county, both as member and deacon, which position he held faithfully until his death. For a few years Bro. Mathews was in feeble health, but he was courageous until the last. All who knew him said truly, "He is a good man." He was a companionable husband and wise counselor—a man of God missed at home, in the community and at church. He leaves his loving companion and a host of friends to mourn his absence, but their loss is his gain. He is in sweet rest. May we all prepare to meet him.

The writer preached his funeral at Green Grove Baptist church to a host of friends and brethren, both in Christ and Masonically. After his funeral he was buried by the Masonic fraternity as the last tribute of respect. So is life. U. J. Fox.

LEWIS.

Early in the morning of the 26th of July God, looking from above on his earthly flower garden, decided to gather to Himself one of His choicest blossoms in the form of little Becca Mary Lewis, the little daughter of Abram and Fannie Lewis, aged two years and four months. Becca was possessed of an unusually bright and affectionate disposition, greeting all who came near her with a pleasant smile. Though so young she seemed to have some faint conception of God. Having been taught by an older brother, when asked, who made the rain? she would reply, God. While it is hard to give her up, we know that our loss is only her gain. That all things work together for the good of those that love the Lord; and we know that in the future, it may be soon, it may be long, that we will see our darling again.

"A little time with us she spent, Till God for her His angel sent." FROM ONE WHO LOVED HER.

Notice the comparison by which Paul sets forth the superiority of love to eloquence. He says: "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." The gift without the grace is likened to the sounding of brass, to the clashing of cymbals of bronze. A great many preachers boast themselves of their soundness, the soundness of their theology—and I am not saying anything against soundness in theology. And one is sometimes tempted to say: Sound, yes, that is what it is, but it is without a ministry and without meaning for a hungry world. A clanging cymbal—noise, confusion, but no ministry, this is never helpful for a weary, hungry world. Let us be something more than jangling voices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. That is what it is looking for. Let love conquer your hearts and the world will make way for your coming, and we shall startle the world by the originality of our unselfishness. "If I speak with the tongues of men and angels, but have not love, I am become as sounding brass or a clanging cymbal." Let us have love.—Donald D. MacLaurin, D.D.

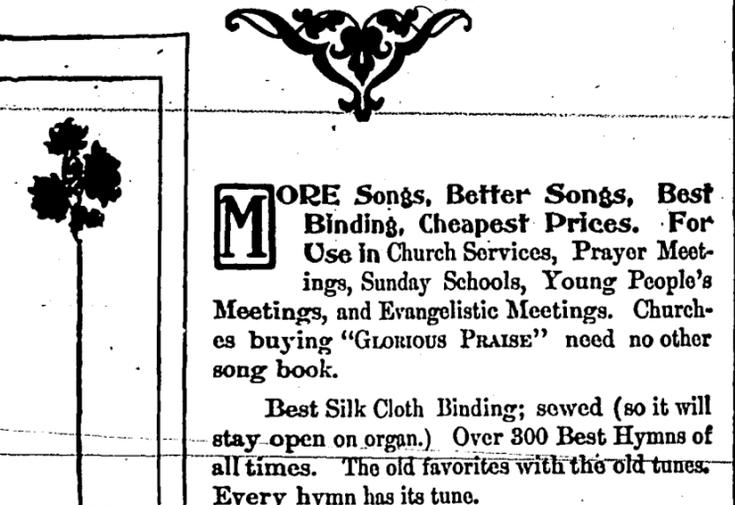
A Few Selections from Glorious Praise

To Give You an Idea of Its Value

- Abide With Me
- Abiding and Confiding
- A Bless'd 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
- Bless'd 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
- Graves On Thy Palms
- Heavenly Sunlight
- Hairs of a Mighty King
- He Leadeth Me
- He Saves Me
- Hide Me, O 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 Woodrongs
- Stony
- Jesus Lover of My Soul
- Jesus Saves
- Jesus, Saviour, Pilot Me
- Jesus, Unerring Pilot
- Keep Me Thine
- Keep Your Heart Singing
- Labor On
- Lead, kindly Light
- Leaning on the Everlasting
- Let Jesus Come Into Your Heart
- Life Through the Crucified One
- Light of My Life
- Loyalty to Christ in All Things
- Make Me a Blessing Today
- More Holy Would I Be
- More Love To Thee
- Most Jesus Bear the Cross
- Most Love
- 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 Burden 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 Flower in the Blood
- There is 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 Jewels

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The Song Book for the masses, and fills a long felt want for a song book for all services



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It is a Glorious Book.—Dr. J. M. Frost.

There is no false doctrine in the words, and the music is easily learned.—W. E. Mitchell, Pembroke, Ky.

My people are well pleased with "Glorious Praise."—Wm. M. Stallings, Marksbury, Ky.

On the whole, the Hymns new and old, are of the very best.—Dr. W. O. Carver.

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(Incorporated.)

N. B.—Complete list of songs in the book for the asking. Send 35c for a sample book. Satisfaction guaranteed or money refunded.

THE TRUE AMBITION.

"Who can bring a clean thing out of an unclean? not one."—Job 14:4.

And yet that must be done ere man can have solid hope. It is not enough that sin be cancelled. Merely to blot my iniquities from the book of God's remembrance would not make me fit for heaven. The pure must supplant the polluted, ere the soul can be prepared for glory, and the society of the just made perfect. It is the sure decree of God that nothing that defiles nothing that loves or makes a lie, can ever stand before Him; and the first act of faith, therefore, is to lead us to the fountain opened for sin, to sprinkle us with the blood which cleanses from it all. Transformed

by that new-creating Spirit, but ever more to seek to be more whose work and glory it is to holy, more humble, more Christ-like, then may hope be cherished skin and the leopard his spots, for such a soul; it may begin to we start on that career which sing in the good way of the Lord: ends where eternity is our existence, and the Eternal our portion. man shall see Him is apparent, and He who has begun the good work is begun, it advances and work will carry it on to completion: He will present that soul to Himself at last, without spot or grows till we reach the statue of perfection. We cannot but grow Himself at last, without spot or ourselves among ourselves, the Saviour will eternally behold in the Divine Standard becomes our rule—and our life-long aim is to it will eternally behold in the Saviour the chief among ten thousand, that be my aim—if I am sand, and altogether lovely. To seeking to go on unto perfection, aim at that is the true ambition, to grow in grace, to wash my hands in innocency, and hate every grovel in the dust which has not earned "earnestly to covet that endure no wicked thing before me, best gift."

Items of Interest

News the World Over

There has been a terrible accident in Albany, N. Y., the worst of the kind which ever happened in the city.

Prof. Alexander M. Bell has died in Washington City aged 86. He was born in Edinburg, and took the professorship of elocution in Queen's College, Toronto, in 1870.

The Southern Methodist church has lost one of its strongest men in the death at Nashville of Bishop R. K. Hargrove.

The celebration of the fifteenth anniversary of the opening of the ship canal at Sault Ste Marie, at which Vice-President Fairbanks was the speaker, has taught many of us a new lesson in regard to the usefulness of canals.

The Federal authorities have taken charge of the yellow fever in New Orleans. Their reports are most optimistic, reminding one of Mark Tapley.

The peace commissioners are at work in Portsmouth. The written-Japanese terms were most onerous and insulting, and if Russia agrees to them it shows she is entirely exhausted.

Rear Admiral Melville has spoken out again with all a sailor's bluntness. He protested against the change in the naval officers made to please the engineers in Washington City.

According to the statistics kept by the Observatory in Padua, more rain fell in the province of Venetia in seven days last month than in any ten days in the last three centuries.

The head of the Rothschild family in France died some little time ago, and now Baron Rothschild of Vienna is dead. He also was a most charitable man.

The London papers have been making the welkin ring with their complaints in regard to the awful heat of the summer. This is amusing when one comes to read the figures of the thermometer the days over which they wailed.

WHY ART THOU SO FAR FROM HELPING ME?

A hundred times have I sent up aspirations whose only answer has seemed to be the echo of my own voice, and I have cried out in the night in my despair, "Why art Thou so far from helping me?"

Gullibility of Women.

Ask Mrs. Chadwick What She Thinks About Their Susceptibility To the Wiles of Sharpers.

Women naturally are rather sensitive about being officially or otherwise classed with idiots and criminals. Equally naturally they resent the implication that they are particularly gullible.

For this reason, women are not likely to be long imposed upon by misrepresentations concerning patent medicines or anything else, and when a patent medicine business has steadily grown for thirty-eight years it necessarily means that it has won the confidence of the women as well as of the men who have been and are its grateful patrons.

Dr. Pierce is not only one of the principal manufacturers of patent medicines in the world but he is also one of the largest advertisers. He knows that the essence of dealing with the public is to let the public know that you have something which it wants, which it needs.

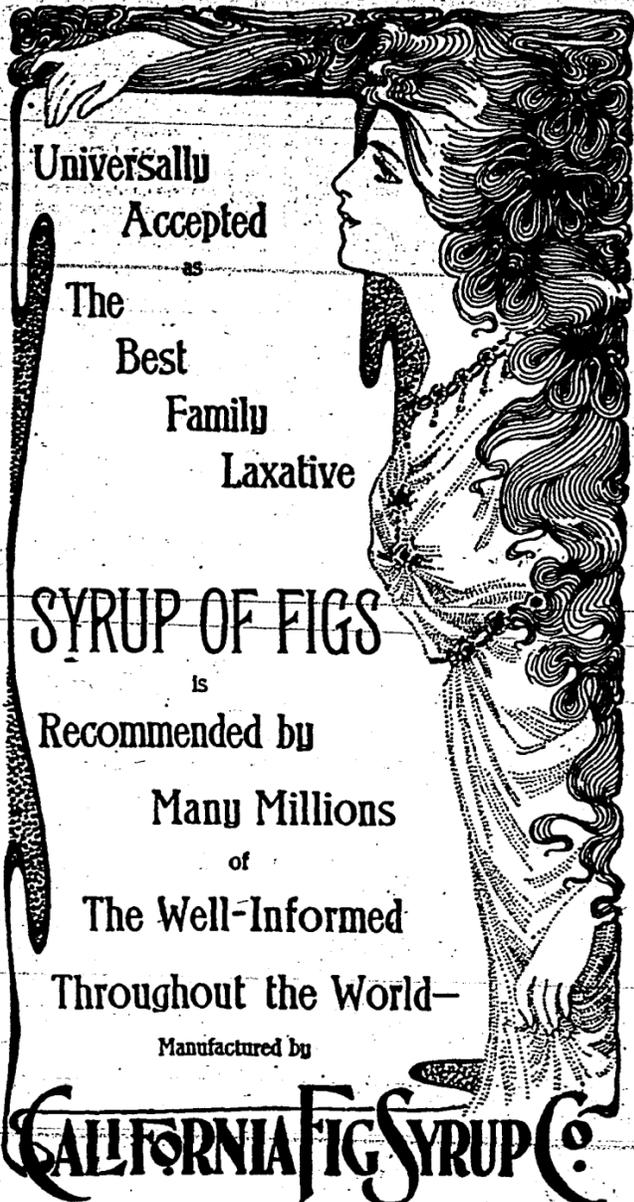
Dr. Pierce is not only one of the principal manufacturers of patent medicines in the world but he is also one of the largest advertisers. He knows that the essence of dealing with the public is to let the public know that you have something which it wants, which it needs.

THE MEN AND WOMEN

Who Enjoy the Choicest Products of the World's Commerce.

Knowledge of What is Best More Important Than Wealth Without It.

It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance.



Universally Accepted

The Best Family Laxative

SYRUP OF FIGS

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of The Well-Informed

Throughout the World—

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FOR SALE BY ALL LEADING DRUGGISTS. PRICE FIFTY CENTS PER BOTTLE.

of the patent medicine business is a fake, as well as other features, that letters from patients do not receive attention from physicians, that they are made the subject of flippant comment by clerks who read them and prescribe remedies.

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.

TEACHERS WANTED—Male principal for academic department of Baptist institution in Kentucky. Also lady music teachers. Both must be Baptists.

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 Skirt Supporter in the market. Over 1,000 sold last month. Lasts a life time. Price 25 cents, stamps or silver. Address R. B. Wilson, 526 Third St., Louisville, Ky.

WANTED—The afflicted to know that my Perminon 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.

FREE sample this month—Stim-Silent Worker Tablets unequalled for stomach, bowel, liver and kidney troubles. L. C. Sims, North Tonawanda, N. Y.

WANTED—A lady with high educational attainments, who has had many years' experience in teaching, desires a position in a school. References exchanged. Address Miss T., 122 Garrett St., Charlottesville, Va.

A SAMPLE copy of the Mail Order Journal (64 pages about the mail order business) which is FREE for the asking, may show you the way to make money as it has thousands of others. LOUIS GUENTHER, Schiller Bldg., Chicago.

Text of applied locally, and Mineral Wells Salts taken internally, positively cure Eczema and Constipation. New treatment, samples free. THE SPECIFIC WELL CO., Mineral Wells, Texas.

THE MARKETS.

LIVE STOCK

Report for week ending Aug. 12. Extra good export steers... \$4 75a 4 90 Medium shipping steers... 4 40a 4 75 Choice butcher steers... 4 00a 4 50

Med. to good bulls... 2 00a 2 40 Choice veal calves... 5 50 6 00 Com. to med. calves... 3 00a 4 00

Choice milk cows... 30 00a35 00 Medium milch cows... 20 00a25 00 Plain milch cows... 12 00a18 00

HOGE. Choice pack. and butch... 6 00 Medium packers... 6 00 Choice light shipping... 6 00

SHEEP. Good to ex. ship. sheep... 3 50a 4 00 Fair to good... 3 00a 3 50

Report for week and year ending Aug. 12, 1905: Week—Year. Jan. 1 to date... 2,613 88,065

COMPARISONS WITH PREVIOUS YEAR'S SALES. Total sales of new crop to date, 1905, 87,314; 1904, 69,352; 1903, 83,530.

REJECTIONS. Rejections this week, 1905, 297; 1904, 291; 1903, 411.

RECEIPTS. Receipts this week, 1905, 2,218; 1904, 1,792; 1903, 1,504.