

WESTERN RECORDER

Faith, Hope and Love, these three.

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The *Index* says: "Again the Convention was, in part, turned into a singing school, to be taught how to sing some of the new songs that a singing teacher had gathered into a new hymnbook, the sale of which would be helped by its use in the study. Of course, these books were scattered over the church, to be used by all. Announcement was made time and again that two singers would have charge of all the singing, their books would be used, and could be had for fifteen cents a piece. To enter our protest, here and now, against the Convention being made an advertising medium for singers and their books. We suggest in advance of another session of the Convention, that hereafter the Convention choose its singing master, if it needs one, though we long to hear the old songs of Zion, spontaneously sung by brethren of the Convention, whose heart experiences lead them to sing songs appropriate to the subjects being considered. Let commercialism be absent from our Father's house."

To these words of the *Index* we say a hearty Amen. There is nothing more inspiring than to hear a thousand men singing together the grand old hymns. They sing the blood like martial music. The Convention loves to praise God in these hymns, and strongly disapproves these advertising schemes, and the showing off of outsiders, be they men or women. And why the Convention submits to being misled in its duty and joy of praising God is a mystery.

It is sacrilegious to have any thought of singing in church of pleasing men. Singing and prayer are to God, and He alone is to be thought of in both these things. Broadus once said to this writer that it was as wrong to go outside the church to get some one to lead in the singing because that person was a good singer as it would be to go outside to get some one to pray because he was a fine eloquentist.

Dr. HENRY VAN DYKE, Professor at Princeton, in a speech to the Presbytery in Chicago, said: "There is too much ritualism in the Presbyterian church today." It is high time that Baptists, too, were waking up to the fact that too much ritualism is getting a hold among us. It begins in the Sunday Schools and the various Societies. Brethren, resist the beginning of evil.

We are glad that the old Southern sense of honour and independence are not dead. The Charlotte (N. C.) Observer truly: "There are worse things even than ignorance, one of these being to learn and then our hands to the benefices of men of whom we know nothing."

Mercy.

BY THEODORE HARRIS, ESQ.

We write our Mercies in the sand; our ingratitude were woven in steel.

It is said that Pliny, the younger, thinking of the fires in volcanoes, in suns and flying meteors, indeed in every household and how destructive fire is, marvelled that the world was not burned up. But Pliny knew nothing of the danger of a general conflagration because chemistry was then unborn.

Those things that man most needs, air and water—how merciful is God, that He gives them without stint, that these are open to the poor as well as to the rich. But how much greater mercy this, that each is kept in harmless balance.

We live amidst the most destructive elements; of death in momentary danger, from causes that we know, yet never think of. Let him who made the air, abstract the oxygen therefrom and what? All human life, and animal, as at the recent rupture at Pelee, chokes, suffocates and dies. On the contrary, let Him to-night abstract the nitrogen therefrom and what? The servant girl who first strikes a match to make to-morrow's breakfast, wraps the whole earth in flame.

To teach the world His power over things that He had made, Christ once turned water into wine. Suppose some time, in exercise of that same power, instead of turning water into wine, He should decompose the water—fling out the hydrogen and leave the other gas, what then? The fire of the nearest ship, like the servant's match, would make the sea a wilderness of blaze.

Either of these great catastrophes (or both) is possible, either might happen in a moment—any moment—and either or both would surely happen if decomposition should arise. Only God's watchful and protective care, only God's Mercy, perpetually holds and keeps this nice balance of the elements, which, for a single moment separated would precipitate a universal death. We live, not over a volcano that may never burst, but amidst the most destructive powers, certain to explode but for God's Mercy. But for that each breath we draw might be our last. Pliny did not see one-half the danger.

Who watches the fields and gives them drink when they are dry? "He who neither slumbers nor sleeps." What if he did sleep? What if he gave his thoughts to other worlds and forgot us and rain should cease to fall and seeds to germinate? Why is it that these things do not happen but year by year successively earth yields its fruits and man still lives? What is it but His Mercy?

Mercy? It is the first cry of conscious humanity. It is the never ending cry both of the sinner and the saint. It is the Mecca both seek, the goal both aim for, the shrine at which both kneel, the fount at which both drink. It is the earliest cry of pain, the first of sorrow or distress. Man battles with his fellows, but before the Great Creator, whether in strength or weakness, whether in sickness or in health, whether in pride or in humility, whether in the flush of manhood or in the gathering darkness of a fated desolation, the universal cry of man to God is Mercy.

It is as helpful to him as the dew is to the flower, inspiring as the breath of morning in the heat of summer, and natural as the infant birdlings cry for food it has no power to procure. Mercy is God's gift, man's universal clamor for.

The Mercy of God? It can only be

measured by his love. A visitor at a school for the blind once told the children to write on their slates the one word each thought the sweetest. Some wrote mother; others wrote love. One girl wrote mercy. On being asked why she thought that word the sweetest she answered, "Oh, when I am bad and I go up to my little room and get down on my knees and tell my father all about it and He says "that was very bad but Janie, but I will overlook it, for you did not mean to do it and you will try not to do it any more." "Oh, then I am so happy. Its His great mercy makes me happy."

God's Mercy? How constant is it! How ever present! While from the air we breathe, we extract the oxygen and excrete the carbonic acid gas which, sinking, because heavier than air, would soon pile up above our heads and choke us; what but the Mercy of God and His great power to produce it, would create the purifying influence of plant absorption and the ceaseless agitating air from land to cloud and back again which makes air fit to breathe.

Our river is a cesspool, loaded with the sewage of a thousand miles. What but the power of God and His great mercy could purify that water every mile or so and give us water fit to drink?

It is a law of nature that cold contracts and heat expands. Why is it that this law is so reversed that ice remains on top and does not sink, crushing out the life of all food fishes, and by repeated freezing and repeated sinkings deny us water—what but His mercy? These are facts which face us every day, teaching us God's mercy.

So, too, as now, by every day experience He tells us of His mercy, of yore He taught the Israelites by symbols. The manna that came every day but one taught the holiness of Sabbath. The law was written not in a substance which might bend, but a stern and solid stone which would not yield a fraction of a hair; while the mercy seat was overspread with gold, most ductile of all metals. A lesson of God's mercy in the wilderness—an object lesson of His mercy in the wilderness of time.

The existence of God, is the foundation of all religion; the mercy of God, the foundation of all hope. Our world has oceans deep and broad but all have boundaries. Columbus turned his prow toward a shore he felt must somewhere be and found it. Man cannot think an ocean without shore, and yet, they tell us there is one—the ocean of God's mercy. We shall never understand this here, it is a riddle for the future to disclose.

GOD'S LOVE.

They tell us "God is love." They say that it is written on the housetops and above the gates of Paradise—that within those gates the waters of salvation flow for the penitent and humble without money and without price. In sackcloth and with empty cups we sought those gates, but, alas, justice had closed them. In our despair we searched the book. In words of light we found there written "Whosoever will." With confidence and joy we raised the open book and pointed to those letters sprinkled with blood. There was a cry. There was a struggle. We raised our eyes to see. The bolts and bars had fallen. Justice had disappeared and in the open gate stood mercy smiling through her tears.

It is said of a certain great military captain that when he besieged a city he set up a light to show that all who came out to him while that light burned should

have mercy. But when was the light of God's mercy put out? Whether in heaven or on earth, when did it cease to burn, when or where grow dim?

Man ever doubting, ever distrustful, ever misunderstanding, comes to God with this new prayer, "Tell me, O, Maker, of all things how far thy mercy does extend?" "Hast thou care much to know, oh, creature of a moment? Wilt thou take much pains to know?" "No pains too great, Magnificent, no toil too arduous." "Then shall I teach thee; and, to that end, endow thee with unending earth life. Go build for me a mound of notes that float in sunbeams. When thy mountain is completed, then shalt thou know how long my mercy may endure."

Gladly man hastened to his task. He gathered notes and carried them to some vast plain. Days ran into years and single years to hundreds. Hundreds expanded into thousands and thousands into millions. When millions seemed to lose themselves in billions and even trillions threatened; man, discouraged, then sought God. Said he, "I cannot build the mountain, I have not even the foundation laid. The notes I gather in a century are swept away by storms or eaten by the birds. Eternity itself could scarce suffice to build the mountain." "Then hast thou learned," said the Almighty, "by years of unremitting toil, that which I have written and thou hast often read, but never understood (the mercy of the Lord endureth forever)."

"God so loved the world that he gave His only begotten Son that whosoever believed in Him might not perish but have eternal life."

How Heaven must have trembled with emotion when from lip to lip, by angel voice it was proclaimed that God would make this gift. How other worlds that have not sinned,—if worlds there are that have not—others that knew Earth's history; that oft had dropped a tear of sympathy and many a time had knelt before a throne of Grace for fallen man—how shaken with amazement they must have been. And then, as the strange news rang back and forth from world to world, and system back to system through the endlessness of space; and the strange sights, a manager, life of penury; and then—impossible!—a cross, uplifted cross? (Was that too needed?) Then I feel with the savage who exclaimed, "If I had been there with my braves they never should have done it."

Were there no cries of mercy to a God of mercy for a God of mercy? No sutterings of revolt, no hints of holy anger? How could the Father and the Son to all of that consent? Could God indeed so love this world? Could mercy be so boundless?—Countless as the blades of grass, the drops of ocean, the minutes of Eternity itself, putting in eclipse all other mercies of our God, possible to Himself alone? Is sin indeed so heinous and man so steeped in sin that nothing less than this can wash away the stain?

Depth of mercy! Can it be, That all of this was paid for me?

Then can Eternity itself be long enough for all that I shall wish to say because "God so loved the world?" Walking on golden streets hot beneath our feet, dwelling in mansions he prepared for us, shall we not lay tribute to the friendliness of angels to teach us songs of praise for mercy they have never known for they have never sinned.

"Oh give thanks unto the Lord for he is good, for His mercy endureth forever."

The Life of Matter.

The persistent tentatives that savants are continuing to make in order to get back of the primary announcement in the book of Genesis—for it is naught less than an announcement—that "in the beginning God created the heavens and the earth with all that in them is," have up to the present hour disclosed the flat failure of all their toilsome efforts. And yet, in no measure daunted, some of these experimental philosophers continue the quest, broaching now this theory and now again that hypothesis, only to be exploded by some apparently more probable scientific guess. Meanwhile the mass of average intelligence looks on and serenely smiles at the brilliant, bloodless, indecisive tilts of these escutcheoned knights in their ever recurring tournaments.

This thought is borne in upon me as I peruse the *Revue des Deux Mondes* a long article which evinces an intimate acquaintance with the latest results of biological, physiological and psychological philosophy. In it Mr. Dastre deals, or, for aught I know, misdeals with the "life of matter."

As a salvo for my rashness in making any notice of so deep an article it is becoming to confess that I am not sure that I understand just what is here meant by "the life of matter," or rather I am sure that I do not understand it. However, as to my understanding or not understanding or misunderstanding what is involved in this thesis, if such it may be called, that is of small moment and does not blunt the point I reach after comparing its clashing and contradictory conclusions, or, if you please, its contradictory delusions. For opposites cannot both be right.

After carefully reading this *Revue* paper I grope to the conclusion that Prof. Dastre is as well informed on the life of matter as are they whose nomenclature, theories and results he boldly assails. The one obvious fact seems to be that the sum of the knowable respecting the *faitum etiam* is only an infinitesimal residuum.

This French savant writes: "The initial fact respecting living being is that it is composed of matter proper, which is called living matter or protoplasm. But this is an incorrect way of expressing it. There is no such thing known as simple living matter or mere protoplasm (first form). In the whole compass of the animal and vegetable kingdoms, as shown by the experiments of Kuntstler and Busquet, this protoplasm, so-called, presents the same physical constitution. It is not homogeneous, it is not the last term of the physical organization. It is itself organized. As to the kind of structure it presents it may be expressed in two words by saying that it is a "foamy emulsion."

There now! What a daring leucoclast is this scientist! Has not "protoplasm, the physical basis of life," been for some decades the idol of a blind adoration? In its etymology protoplasm signifies the first form of matter. But "first" means that which precedes all others of a series or kind. Now, if this unique, idolized stuff is not elementary, having more than one constituent principle, it is a misnomer to label it, protoplasm, because scientifically considered one of these elementary constituents must have existed before the other, and both of them before the compound. However, this "scientific term," like so many others, will doubtless linger with mankind to show the march or counter-march of scientific progress.

Of course it is well to interrogate nature. By this means physical science is advanced. But it is none the less well for the questioners to be pretty certain that they themselves understand her responses before publishing them to the world as sure data. Observation teaches that nature reveals some of her secrets in hieroglyphics, when demand protracted and painful deciphering, even when not wholly undecipherable. But "science" is sometimes rash, precipitate.

Follows another paragraph from Dastre's article: "In a chemical point of view this living matter manifests so great avidity for oxygen that according to Gautier and Erhlich this element cannot exist in a free state in its vicinity. But this absorption of oxygen is not, as has for thirteen years been believed, for its own profit, to promote its own combustion. The products resulting are not of its oxidation, of its disintegration proper, but the combination of substances which are brought to it from without. Pflüger demonstrated this by a series of experiments running through four years.

When naturalists give or rather imagine the explanation of living facts, such as heredity, etc., knowing only how to give the details of structure revealed by anatomy, they have recourse to hypothetical elements—gemmules, pangenes, Morphons and diverse determinants. Truth is, anatomy has never explained anything, never will."

Well, we have to leave this game in the hands

of our scientific superiors; and are serenely content to do so, still clinging to the old-time dictum which mother taught—"In the beginning God created the heavens and the earth." Back of this the philosophers have yet found no terra firma. G. V.

Baptist Easter and Confirmation.

The editorials on these themes in *The Standard* of Apr. 18 seemed to me exceptionally significant, and I am moved to express the unreserved approval of a humble observer. If any criticism of the editorials were proposed it would be that they are too conservative, but taken all around they seem to me the timely expression, in excellent vein, of a warning peculiarly needed by our churches. Indeed, I think that the large majority of sound Baptists, those who are true in their conceptions of fundamentals and their devotion to them, are comparatively unconscious of the inroads of error in the direction *The Standard* indicates and the signs of accumulating impulse to something worse. The conjunction and the order of the editorials, whether so intended or not, epitomize the situation. "Baptist Observance of Easter;" "Baptist Confirmation;" they are twins, and the one *The Standard* places first on the page comes first in the order of the evolution. This order is not accidental, it is incidental; it is vital and discloses the nerve of the body of Baptist belief and practice that is growing before our eyes, the growth of which is in no degree retarded by our indifference to it or our sneers at the people who look deeper than those who sneer. Moreover, these two things are not alone, though they are chief, perhaps; for there are several little fellows, of the same general quality, dancing along with them and they are all going the same way. That way is just the way that *The Standard* indicates, toward an unregenerate membership and a ritualistic service. These two things always accompany each other. The measure of the formality of a church is the measure of its spirituality, inversely.

The simplicity of the New Testament does not happen so; it is the conservator of spirituality. The spectacular and the spiritual are inherent and everlasting antagonists; at least they are everlasting in our present conditions. With human nature such as it is and the prince of the power of the air such as he is, as the spectacular gains, the spiritual loses, and vice versa. It is this fundamental law of the religious life that holds the peril of these things, and he is neither a practical philosopher nor a loyal Baptist who ignores it in its application to present tendencies among us.

One element in the movement *The Standard* fails to recognize. It is suggested by the reference to the trick of Baptists in running away from their own churches on Easter Sunday, to attend churches where there is less spiritual life and therefore more show. The first Baptist argument I ever heard for Easter observance was that our members attend other churches on that day for the flowers and the music and we must compete in kind for their attention, and while we have come to voice some other defenses, I charitably apprehend that at bottom the old one is the potent one with us often. Now what I want to get at is the next step in this line, and which *The Standard* fails to indicate: possibly it has not reached Chicago yet. It has reached Philadelphia, grown into considerable volume and is "dead certain" to go on increasing unless there is a marked turn in the tide. Over at Atlantic City they have a famous "board walk," and it has become an eminent arena for the display of "Easter millinery," as an incident of the Sunday rush to that resort. Now it is becoming the popular thing for Philadelphia Baptists, of the more wealth and taste, to say nothing of piety, to join the worldly throng and spend Easter Sunday at Atlantic City. It does not cost much to get there, and the leaders are likely to speedily be followed by a large company ere long. What does this little fact mean? Why, simply that even our Baptist people are coming to utilize Easter for a Sunday outing. That is worse than attending other churches, isn't it? But it is logically the next step.

I hope *The Standard* will keep its editorial eye open on this tendency, and speak its mind, before Easter as well as after. There is serious occasion for it. I might say some disquieting things, but the "board walk" is a good place, metaphorically at least, to stop and meditate.—A. L. Veil, in *Standard*.

CHRISTIANITY is not a mere form; it is communion with God through the indwelling Spirit of Christ. "If any man have not the Spirit of Christ he is none of His."

FURNACE is what gives life a meaning.—Charles H. Parkhurst.

Wonders of Divine Grace.

BY REV. S. G. SARGENT.

We presume that the church of God will never cease to wonder at the triumphs of divine grace, through Christ, on the human heart, and if in our own hearts the wonder seems the greatest of all, we cannot at times fail to be filled with amazement, love, and praise, when we behold the work of rich grace on the hearts of others.

One of the wickedest men I ever knew, by grace became one of the best. Like Bunyan, living in the depths of sin, he came up by rich grace to live a life of purity and holiness. A young man, of whose conversation at the time we had high hopes, told the writer of this paper, "Uncle Billy" (the name by which he was known to all), "taught him most of the sins of which he had been guilty. 'Uncle Billy' held a particular dislike to the writer. I know not why, as he rarely saw him, though the house of God being no resort for him, though his wife was a member of the church at B. and his children constant attendants in our Sunday school. Being a fisherman by occupation, he was away from home most of the Sabbaths, which probably best suited his choice. He did not conceal the fact that he used his best endeavor to abuse the minister. Being thoroughly wicked himself, he, like his master, the devil, sought to make others, and particularly young men who came under his influence, and these were not a few, like himself, wicked. Here, into this heart steeped in sin, wondrous grace came. As was true of John Newton, when he became a subject of rich divine grace, a chief among sinners, a chief in grace, so 'Uncle Billy' was no weakling in grace. 'Forgiven much, he loved much.' He was born again, root and branch, and, as before conversion there was naught of him but sin, so now there was a new man, and nothing else but the gracious new man. Divine grace to save was his theme all the day, and Josiah's love filled his cup to the very brim and running over, and was never less. His lamp seemed all adams, lamp and all.

At the time of his conversion, extra meetings were being held at the Baptist church in B., and it was a time of deep religious interest in the church and city, and many were seeking the way of salvation. At the close of one of these meetings, the memory of which is deeply engraven on my mind, a large number came to speak to the pastor, and, much to his surprise, he saw "Uncle Billy" moving slowly toward him, and, as he came near, he saw the tears literally drop from his face, and his vest was wet with them. He took me by the hand, and, trembling, said, "I have hated you and have tried all in my power to injure you, and now I feel that, next to God, I should come to you and ask you to forgive me and pray for me," and he wept bitterly. He soon found peace, both with God and man, and his heart was filled with love and joy, and ere long he was received and baptized into the church in B.

As before said, fishing was his occupation. He would now serve Jesus, his new and heavenly Master, in his old occupation, and let rich grace sanctify both him and it. As Peter, after his conversion and the resurrection of our Lord, said, "I go a fishing," and he caught both fish and men, so our friend caught both. He made his little vessel a veritable Bethel, and having obtained a Bethel flag, books, tracts, Bibles and Testaments, when the Sabbath came, for he always planned to secure a good harbor, he would raise the ensign of worship to the people on shore, who usually filled his little vessel, and there he would hold meetings, and this course he pursued for years along the coast of Maine. His life was humble, but as devout, holy and useful as humble. He used sometimes to say, smilingly, "All I ask in this world is food and raiment, and therewith contentment, and, the Lord willing, Fremont for my president, and Bro. Sargent for my pastor." A man of God, made what he was by divine grace!

The following character illustrates the same truth, under different modes of life: Bro. A. was not so great a sinner as "Uncle Billy," and had no wish to lead others to sin. For many years, he was an honored citizen, husband and father. By occupation he was a house and ship carpenter, and had acquired a good property, had a pleasant home and family. His wife was a faithful Christian woman, a member of the Baptist church in B. Of several children, I think all became Christians in early life. But the great destroyer of so many among us slow him, wasted his property, filled his home with disappointment, sorrow and shame. He drunk until a mere fragment of property, respect, health, mind and manhood was left; only a tith of humanity remained of what was once a man, and grace saved Bro. A. even then, when there seemed to be

only the embers of a burnt-out man, and his mind. His will seemed to be all that was left, all else was gone.

I know not why it happened or why it was at our meetings. It was a new thing for him, one expected to see him in a religious meeting. I suppose no one ever thought to ask him to be the very idea seemed preposterous. I met one day on the street, and he called to me and said, "Mr. Sargent, I must quit going to meetings, or I must surrender." I replied, "I don't leave our meetings but surrender." Then said, "I must do the one or the other, soon, for I cannot live in this way." I said, "A. surrender at once." I feared when I said that he did not understand the meaning of the word, but he did, and he did surrender. He was left of him to give up. Wonderful! He took all that remained of him, and made a little new; a new man, as the new coin from the mint. From a wretch, he became a man of happy one. He was a constant attendant at meetings, and a wonder to all who knew him. A joy to his family, he did all he could to do it. When he spoke in meeting—and he was prompt to do what he could—he would, few words, magnify the riches of divine grace toward himself as the wonder of wonders. He would turn to others, to young men particularly. To them he would say, "Now you let me advise you what to do; read the Bible, pray, I did, and if I had not, everlasting damnation would have taken me up." This he had to say. He seemed like a child, child's capacity, and all this laid out by Jesus: one of his little ones, overabundant in grace. Jesus will have many such in the world when he is crowned King. When you make jewels, he will need the little. You will, as the larger ones, to complete. He crowned. Herald.

What Does the Story of Zacchaeus Tell Us?

The division of the New Testament into books is sometimes embarrassing. Not only the division occurs between the introduction of the story, as in the case here, for the story of Zacchaeus is found in the verses of the eighteenth chapter, where the man was given his vision.

It is to the glory of our Saviour that people followed him, sick people waited on blind people called out to him, parents him in behalf of their children, and the world of his day knew that they had found a friend. The story of Zacchaeus proves to the rich people also and the people of found in him that which they had not any other person.

We find here the seeking sinner did find Saviour, and the meeting of the two means the salvation of the sinner. If we yet Christians it is because we have not least in the right way. He will take us to his own inclination on our part and will save us.

When Jesus stood beneath the sycamore he commanded Zacchaeus to come down, then had stopped to reason about it, he had made a fatal mistake; if he had men do to-day, "If I go down, it will be denunciation or at least rebuke, because I fraded the people." Jesus might have said and he would not have been saved, but haste and came down. If you would the easiest time to be saved, the safest the best of all God's time, make haste to quickly.

The first thing Zacchaeus did when he was to confess that he was a sinner, Jesus exclaims, "The Son of Man is come and to save that which was lost."

Jesus came down from heaven, from the arms of the Father and from the company of angels. Zacchaeus came down from the tree, down from his pride, his selfishness and the meeting of the two was the salvation of Zacchaeus.—Chapman.

LEARNING is in vain unless there is God can lead us, and does lead us to our lives. Sometimes, though, we see our backs on him and follow our own way. These are the times of heart to be in the long narrow conduct and strength and growth only to those who follow him.

The book certainly is a great one, it should, and the thinking people of the philosophy and virtues of the world is contained, I find, with a noble and bodily advantage, for the sake of the parts and equally in another sense.

The True Motive in Giving to Missions and How to Stimulate it

BY REV. WM. McMILLAN.

In presenting some thoughts on this very important subject, we desire to quote three passages of Scripture: "Honor the Lord with thy substance and with the first fruits of all thine increase" - Prov. 3:9. "The Lord loveth a cheerful giver" - 2 Cor. 9:7. "It is more blessed to give than to receive" - Acts 20:35.

We assume that a large part of the giving of the present time is not helpful to the giver nor the honor to the Lord. As we are to honor the Lord with our substance, every gift ought to be, not only as to amount, but the motive prompting it, an honor to God, and to the growth and advancement to the giver. The relation of the Christian to the Lord brings him under serious responsibilities to the world. One of the results of regeneration is the implantation of the Spirit of Christ in the heart. "Unless ye have my Spirit ye are none of mine." Having, therefore, received the will of God, being moved by this Spirit, we should strive to glorify the Father in all our words, so we could say with the Saviour, "Not will but thine be done." The Father desires the salvation of all men. We hear him saying, "Turn ye, turn ye, for why will ye resist me? Again: I would not that any perish, but all return to repentance and live." So in all our works, and especially in our giving, there ought to be a desire, coupled with a prayer, that God would bless it to the salvation of souls. Jesus who said of the Father, "I have glorified thee upon earth, I have finished the work which thou gavest me to do, I gave my life to save the world. In all his suffering and death he was moved by a desire to honor and glorify the Father. We hear him saying, "I come to do thy will, O God." So we, as the redeemed of God, possessing the Spirit of Christ, ought to labor and make great sacrifices in order to advance his cause. In all our giving ought we have a desire to the glory of God and the salvation of men. Paul tells us the Saviour said, "It is more blessed to give than to receive." We believe the fulfillment of that statement depends largely upon the motive of the giver. We have known many people who gave liberally that did not seem to get any real satisfaction out of the gift. It is asked, ought we not to give as a matter of duty, whether we enjoy the giving or not? We answer, No; unless that duty is prompted by a desire to serve the Lord. There is no duty apart from our obligation to serve the Lord, and that is to do all to the glory of God." The Lord says, "To obey is better than sacrifice" (1 Sam. 15:22). And yet that service must be done sincerely as he intended, both as to act and motive. The rebuke the king received fully justifies this statement. Any giving of service that does not honor the Lord is not blessed to the giver. We cannot conceive of worship without honoring the Father. We believe a part of the giving these days is a dishonor to the Lord.

There are so many demands and calls upon the people to-day, that the idea prevails among a great many people that all there is in religion is joining the church and giving when called upon. Brethren, allow me to say in all kindness, that we believe the preachers are largely to blame for this state of things. It is so common at our annual gatherings for the preacher to emphasize the element, that the church give, and give the most money is the most prosperous and spiritual, thus fixing a money basis of spirituality in God's kingdom. The money thus gathered may have been rung from them through high pressure, or given from a mercenary motive. The commendation of our Saviour for the two mites given by the poor widow at Jerusalem is not the amount given, but the spirit in which it is given. We thank God for this noble woman. May all of us, both rich and poor, profit by this incident. May our gifts be prompted by pure love to God and his cause, and let us give till we feel the sacrifice. That will be honoring the Lord with our substance.

Let us look at some of the motives that control the giving.

1st. Some give because the church and the world expect it of them. In their own hearts they would rather not give. But to stand well with man (not God), and to avoid any criticism or ensure they will yield to the demands of the church. But, oh, how grudgingly. "The Lord loveth a cheerful giver." In all such gifts (and there are very many) the cause of Christ is dishonored and the conscience of the giver stultified. The thought of God is not in the gift, nor a desire for the salvation of souls never enters his mind. This kind of giving is generally the effect of - these spasmodic, high-pressure speeches delivered at our meetings. Men are called sore-backs, money macks, stingy, and many other hard and unchristian names. Some will resent that kind of an appeal and will give nothing, while others are moved to a spirit of unthinking obedience, and with no higher or holier consideration than - "Well, if that will satisfy you (not God), take it."

We have a case in mind. During the centennial of missions, at one of our rallies, an over-zealous preacher delivered one of these hot-shots, and made considerable supply of words with which to rebuke the brethren. After the speech, and when the collection was being taken, one brother, who was considered liberal, said at first he would not give, and said, "There is no money in it, it will stop your mouth, but I'd rather burn it."

Oh, brother, do you tell me God will bless such a gift, or that He was honored in the giving? No! no! no! Had that man's heart been

touched with sympathy and love for lost souls, he would have been blessed of God in the giving, and been a stronger and better man. He would have realized the fact that it is more blessed to give than to receive."

Again, some give because others do. It is true the Apostle seems to encourage emulation in giving in the 8th chapter of 2nd Corinthians, when he tells the Corinthian brethren of the liberality of the Macedonians, as a means of stimulating them to more active service in the Lord. When we read the context carefully, there seems to be a deeper meaning in the mind of the apostle. Listen to what he says - "Moreover, brethren, have ye known that to you the grace of God, which hath been given in the churches of Macedonia; how in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power I bear witness, yea, and beyond their power, they gave of their own accord, seeking us with much entreaty that we would receive the gift: but first they gave their own selves to the Lord." We believe the main point in the apostle's argument is, that as they had given themselves to the Lord, their charity was founded on true piety. They first gave themselves to the Lord, and then they gave their contributions, not from a deep sense of gratitude and love for their great joy. Their hearts were so full of love to God for the riches of His grace, they could not help giving. Paul would have the Corinthians to understand the like blessings would be theirs if they would act from like motives.

Emulation in a good cause ought not to be discouraged, but is so likely to drop into a spirit of rivalry. No one ought to endeavor to do more than his neighbor, just for the sake of doing it. If it is prompted by the desire to honor the Lord in the salvation of souls, then God will bless the effort, and we should encourage it. When churches that give with the determination to surpass some other churches, this is an unholy rivalry, and incites jealousies and hatred. The last state of that church is worse than the first.

Again, we believe the only true motive in giving is a desire to honor God and save souls. 1st, Love to God. 2nd, Love for souls. When we recognize that men are hopelessly lost without the Gospel, and that the Saviour has said to us, "Go make disciples of all nations," our love to Him as our Saviour will prompt us to give.

To illustrate: Suppose we are in trouble, and a friend comes to us unsolicited and relieves us of our distress. We are brought under such a debt of gratitude to him that we are willing to make any kind of sacrifice in his behalf. We are always seeking an opportunity to meet some of the obligations because of the kindness toward us. Oh, how happy we are whenever we can render some little service as a token of our gratitude and love. So the child of God, when he is moved by love for souls and gratitude to God for the blessings of eternal life. He is glad of every opportunity to contribute something to the glory of God and the salvation of men. When the heart is actuated purely by a sense of love, he will accompany the gift with an earnest prayer that God may bless it to the end for which it was given. With such a gift as this, my brother, the Lord blesses not only the gift but the giver. The obligations maintain that this is the only motive that should be appealed to; if we desire our brethren to grow and develop in Christian giving, God so loved the world as to give his only-begotten Son to die for them; and Christ so loved us as to lay down his life for us. Surely we, whose hearts are full of that love ought to love and honor the Son who died to contrive a way for our means for the salvation of others, when we remember "we are laborers together with Him." As a means of stimulating this kind of giving we would lay before the people the fearful condition of the lost soul, show them the terrible effect of sin on the human heart; portray before them the beautiful doctrine of the Gospel, and show them that they were under the same condemnation before God in his goodness spake peace to them; make them feel that it is purely by the grace of God that they are permitted to rejoice in his love. Impress upon them that God who has done so much for them, desires them to help bring others to Christ. When men are brought to realize these things really and truly, there will be no trouble about the money question.

More than one hundred years ago two Scotch Presbyterians by the name of James and Robert Holdane got to reading about India. As they studied her dark history and realized the sinfulness of her people and the wrath of God hanging over her, they knew their hearts were being heated. After a long season of prayer, to God to show them their duty, they sold their beautiful and costly homes and gave the money to found a mission in India. So Cary, Judson and all the long list of noble servants of God, actuated purely by love to God and man, have given their lives to the service of God.

Again, we would encourage the brethren to pray for the missionaries and the heathen. Brethren, why is it we so seldom hear the brethren praying for the missionaries or the poor, lost souls in heathen lands? We believe it is because they do not appreciate the actual condition of the heathen, and they would stop to think, but they don't think. It has never been burned down into their consciences, and thus made to feel for them as they would if brought face to face with the lost.

The appeals have generally been made from another standpoint. The Boards need the money; the missionaries are unpaid; you ought to stand by the Boards and meet their obligations, etc. etc. etc. These and others of a similar nature are the motives generally appealed to at our missionary meetings. Let's have the Boards by all means to carry on the work. They are a necessity but in the name of my Master, brethren, let

us insist that our appeals be made through those higher, nobler and grander motives to gather in the money for the Boards. Let us appeal to an enlightened mind, quickened conscience and a renewed heart. Let God and man be the central thought in all our appeals, and we believe there will dawn upon us an era in missions the like of which the world has never seen.

Yes, let us encourage prayer for the heathen. Let us lay their true condition before our brethren in such a manner that they can't help praying for them. When we find our brethren upon their knees in earnest prayer to God, the windows of heaven are going to open and the blessing is going to come. Then it will not be a question of how can we get the money, but what can we do with it. May the Lord hasten the day when this shall be realized. Then the kingdom of this world shall become the kingdom of God. Georgetown, Ky.

Turn of the Tide.

BY REV. JOSEPH H. BRADLEY, D.D.

In the various departments of religious literature of the present time there is evidence that the spiritual unrest of recent years is giving place to a better condition of faith and confidence in the integrity and authenticity of the Scriptures. Periodical literature welcomes the fact as the "turning of the tide," as a "restoration of true faith," and a "conclusion of the era of doubt."

What is the significance of this course of events? It is a time to beware how we seize upon the facts, and to draw with wisdom the lesson thus presented. We should make neither too much of it, nor belittle it - for to do either were harmful to the cause. To the extent of this flux or reflux of faith, let it be understood that the Church of Jesus has not moved, has not wavered in its faith, but only an element within it has surged and subsided. That which can be shaken has remained firm. This simple fact will always prevail, because it is according to the law of all being. The church contains various elements, and they are severally subject to the influences which act upon them according to their essential susceptibilities. There are vast numbers of both Peters and Pauls in the church, those who are fixed and firm as a rock in the foundation of faith, and again those, who notwithstanding excellency of power, are like Jacob's son, "unstable as water," and are described by James as "tossed about by every wind of doctrine." These last only have been disturbed and are now turning back. But how long will they remain at peace? Till the next wind of doctrine arises; till some new assault shall be made upon "the faith once delivered to the saints." When that time comes, will the same individuals repeat their former exhibition of alarm and anxiety, or how far out on the shoals and reefs of doubt will they be? Will they find a better anchorage for their faith than they have had in the past. Let all who have been thus tossed about with anxiety or dismay by the great swelling words of a perverted science recognize the fact of their personal stability and need of a better knowledge and faith in the truth as it is in Christ. This is the only guarantee of permanence, steadfastness, peace and quiet in the storm and conflict of new doctrines.

The church is always subject to these storms of doubt and reaction against the truth, because of the human element of which it is composed, and which is more or less under the influence of the natural world. All human nature instinctively protests against restraints, intellectual as well as physical, and longs to revel in the liberty of its own willfulness. It is especially and essentially restless under the restraints of the Word of God prescribing the faith of the Gospel for its guidance, all which is not only outside the range of human reason and understanding, but is "foolishness" to the natural mind, being spiritually discerned. Hence they who have not entirely and joyfully submitted themselves unto the Lord, will be tempted to break away from the simple and plain teaching of Christ, and are ready to seize upon any and every pretext to make a bold dash into liberty of thought.

But all such conflicts with truth must, sooner or later, come to an end, and they who are drawn into them will surely repent in sorrow and return again to the hands of grace and love in Christ. Wherefore let such, just at this time, learn the secret of their great error, and give God their hearts' entire simple trust. Let them be ashamed of all inconstancy to the truth as it is revealed in the Scriptures, and let them not be deceived by the promises of the world, which it cannot perform. No child of God should yield to doubt and fear any attack, however pretentious, but show a calm and abiding faith in God and in the plain teaching of His Word - Presbyterian.

Are we not daily, all through life's journey, trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without doubt, neither wondering or complaining when by chance one of them trembles and swerves a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety of the great resting places of God's wisdom that are hid from us in the depths of the two eternities - Phillips Brooks.

ESAU filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now. - Malinda D. Babcock.

Literary. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid on any address, upon receipt of the price.

BOOKS.

The Pastor's Leadership of Sunday School Forces. By Rev. A. F. Schaeffer, D. D. 12 mo., 176 pp. Price 50 cents, postpaid.

There is one matter, a strong Baptist, but a proud one, insisting that no body of people are superior to Baptists in any respects, and that Baptist scholars and speakers are equal to any, we bore with an ill grace the appointment of a Presbyterians to deliver a series of lectures at the Southern Baptist Theological Seminary.

There is one matter, Dr. Schaeffer's lectures do not compare in ability, eloquence, power, nor teaching value with those of the Baptist Dr. W. E. Hatcher, who delivered the course last year. Dr. Schaeffer is very severe upon those Sunday School teachers and others who are ignorant of the Scriptures and yet undertake to give instruction about religious subjects. He is none the less severe. But then a man who so condemned others ought not, in lectures to instruct young ministers have shown himself so amazingly ignorant both of the Old and the New Testament. He has taken his view of the Apostle John from the Catholic painters and not from John's Lord who presumably knew the apostle better. He says John was the "gentlest of men." His Lord had no such opinion of that fiery young Galilean. The Lord named John Boanerges, which means "Son of Thunder." And the only recorded times in which the Lord spoke to him, except to answer a question he rebuked John for his pride and temper. Dr. Schaeffer says that when sin came into the world man "thrust woman behind him," making her subordinate when God had made them equal. Evidently he has not read Genesis or is a higher critic and did not think Genesis tells the truth. For it was not Adam who placed woman in a subordinate position because she was first in the transgression and who said, "Thy desire shall be to thy husband and he shall rule over thee." Dr. Schaeffer would do well to study his Bible before he again rebukes others for ignorance of it.

It was unfortunate to have had a Presbyterian, and especially a Northern one, to lecture on children. It would have been all right if no Baptist was equal to the task to have had Warfield, Vos Hall, or McNetters to lecture upon Systematic Theology, for on that they agree with our great Boyce. Many of the Northern ones, take the ground that children are born in the kingdom - that is children of Presbyterians. Dr. Schaeffer's Presbyterianism crops out, we must in justice say, only in one place. He advocates "Decision Day," which is Presbyterian "confirmation" day and worse than the Episcopalian one. Children are all to decide on a certain appointed day that they will join the church that day. Of course if they are born into the kingdom Decision Day is not so objectionable as it would be if they needed regeneration before joining the church. 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Sunday-School Lesson

SUNDAY, MAY 31.

THE LIFE GIVING SPIRIT.

Rom. 8:1-14.

Motto Text—"For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8:14.

This entire chapter is one great argument for that doctrine which has always been dearly loved by Baptists—the final perseverance of the saints. As has been said it begins with "no condemnation," and ends with "no separation." "There is, therefore, now no condemnation to them which are in Christ Jesus."—"Therefore" connects this with the preceding chapters in the letter; this is the conclusion which follows from them. All men were guilty sinners worthy of the wrath of God. But because Christ had died to make reconciliation for the sins of his people, those who have found the pardon of their sins through trusting him, are freed from the penalty of their sins. The Judge does not condemn them, for He imputes to them the righteousness of their Saviour.

But it is only those who are in Christ Jesus for whom there is no condemnation. All who have not repented and believed are condemned already. But God is merciful and gives them time for repentance while their day of grace lasts. But it is an awful truth that no man knows when that day ends. It may be long before death. Therefore now is the day of salvation.

"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."—"The meaning of this verse in connection with the preceding is 'There is no condemnation to those who are in Christ, because they have been freed in Him by the Gospel of the life-giving Spirit, from that law which, although good in itself, is, through our corruption, the source of sin and death.' Being thus freed from the curse of the law their sins are gratuitously forgiven for Christ's sake."—Hodge.

"For what the law could not do, in that it was weak through the flesh."—"The law was a covenant of works. Had Adam kept the law perfectly, he would not have needed a Saviour. Eternal life would have been his in justice because he had kept the law. But the law could not save a sinner; it could only reward a perfect man. The law was powerless to save the guilty, and all men are guilty. It is owing to our total depravity that all men are sinners and therefore the law can only show the sin and afflict the penalty.

"God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh."—"That is 'in the form of sinful flesh.'" He took our nature but without sin. The Revised Version reads "and as an offering for sin." He died as a sacrifice to make expiation for our sins, bearing the penalty that God might be just and yet pardon the sins of those who believe on the Saviour.—"By 'condemned sin in the flesh,' is meant our Lord's flesh, that is his human nature. As he stood in man's stead as a substitute, God condemned the sins he was bearing, and his death was necessary as an expiation for them.

Spring Humors

Come to most people and cause many troubles,—pimples, boils and other eruptions, besides loss of appetite, that tired feeling, fits of biliousness, indigestion and headache.

The sooner one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take

Hood's Sarsaparilla and Pills

Forming in combination the Spring Medicine per excellence, of unequalled strength in purifying the blood as shown by unequalled, radical and permanent cures of

- Sorefula, Salt Rheum, Scald Head, Sores, Pimples, All Kinds of Humors, Psoriasis, Blood Poisoning, Rheumatism, Catarrh, Dyspepsia, &c.

Accept no substitute, but be sure you get Hood's, and get it today.

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—"The demands of the law were satisfied by the expiation made by our great substitute, so that God can justify us—that is treat us as if we had righteously obeyed the law. That they walked not after the flesh in their own sins, but were striving to obey the commands of the Spirit and make them the law of their lives, was the proof and the result of their justification through the expiatory death of their Lord.

"For they that are after the flesh do mind the things of the flesh."—"All the unconverted are meant by those who are after the flesh. The word translated "mind" means to make an object of pursuit and pleasure. The things of the flesh are all things in which the unregenerated delight, and not merely vicious things. The fact that a man cares most for the things of this world shows that he is not converted. Let us examine ourselves to see upon what our hearts are really set. "But they that are after the Spirit the things of the Spirit."—"These are the regenerated, the children of God. The Bible knows but two classes, the sheep and the goats, the saved and the unsaved. It is proof that a man is born again when he loves the things of the Spirit and makes them his pursuit.

"For to be carnally minded is death."—"The unconverted whose delight is in worldly things are spiritually dead, dead in trespasses and in sins. "But to be spiritually minded is life and peace."—"That is the pious, who have been regenerated by the Spirit and show they are by their love for God and his Word, and prayer to Him, and earnest anxiety for the salvation of their sinful friends.

"Because the carnal mind is enmity against God."—"Sometimes in these days we hear talk that the world is not as hostile to religion as it was. And also that there is good inherent in human nature which only needs education or cultivation to make a man a Christian. Against all such ideas of salvation by education, character, &c., stands this strong declaration of the Holy Spirit. Utterly dead in trespasses and sins, hating God and holiness although some times it speaks patronizing words about Jesus Christ, the unregenerated heart does not and cannot keep the law of God.

"So then they that are in the

flesh cannot please God."—"They are the objects of his displeasure. The wrath of God rests on them. Alas! how apt we are to forget this when the unconverted happen to be amiable and moral. It is not a question of their standing with their fellow men, but of their attitude towards God. After having thus plainly put the status of the unconverted Paul turns to the Christians and says to them, "But ye are not in the flesh but in the Spirit."—"The Spirit was, so to speak, the element in which they lived.

"If so be that the Spirit of God dwell in you."—"Teaching and guiding, helping and comforting. Our bodies are the temples of the Holy Spirit. "Now if any man have not the Spirit of Christ he is none of his."—"This does not mean the disposition of Christ as it is often quoted to mean, but the Holy Ghost. The doctrine of the divinity of Christ and of the Trinity is taught in the use of Spirit of God, Spirit of Christ, and Christ in 10 verse.

"And if Christ be in you, the body is dead because of sin."—"The seeds of decay are in our bodies, death has really begun. "But the spirit is life because of righteousness."—"Our version makes a mistake in printing a capital "S," for it is the human spirit, the soul of the Christian which is meant, and not the Holy Spirit. The body will die, but the Christian's soul is sure of eternal life, 11 verse. But though the body must die, death has only a temporary victory over it. The life-giving of the Spirit is complete. The doctrine of the Trinity is seen that the resurrection of Christ is attributed to the Spirit, and in other Scriptures to the Lord himself and to the Father.

"Therefore brethren we are debtors not to the flesh to live after the flesh."—"By flesh is meant our carnal hearts, our wicked natures and not our bodies. We must not live in obedience to desires and impulses of fallen nature. "For if ye live after the flesh, ye shall die."—"Eternal death is meant. The living at-

ter the flesh shows that we have not been regenerated, even although we may be church members. Remember that this living after the flesh does not mean viciously only. It means being worldly, loving money, being lovers of ourselves rather than lovers of God; delighting in our own pleasures, &c., &c. It is only through the Spirit that we can have the power to put God first in our thoughts, and to mortify, which means put to death all our sins.

"For as many as are led by the Spirit of God, they are the sons of God."—"We hope the teachers will impress this verse upon the minds of the children. We are glad it is the Motto Text of the lesson. It is an evil thing that there are many in these days who teach directly or indirectly the heresy of the "Universal Fatherhood of God," and thus teach the young that they are already the children of God and need not to become God's children by regeneration. The best way it seems to me to teach the smaller children the great truths in this lesson is to call their attention to the great truth that there are only two classes, the saved and the unsaved, and that until they have repented and believe they are enemies of God. Then tell them the story of Adam's fall, and of the death of Christ to save us.

THE LAW OF CHRIST

Paul was under the necessity of saying some severe things to the Galatian Christians. They had been led astray by false teachers, had fallen into serious errors of doctrine and into mischievous practices. He must not only expose and rebuke the perverse teachers; he must also censure the members of the churches who had forgotten the Gospel that he had preached to them, and who had allowed themselves to follow the selfish and conscienceless men that were seeking to falsify Paul's teaching and to destroy his influence.

But the fundamental tone of all of Paul's rebuke is that of love. He can be severe when error is taking on the guise of truth and devotion, that it may the more easily capture the unsuspecting. He can tear off masks and expose falsehoods and denounce hypocrisies; but he does not forget to exhibit the temper and spirit of him whom he rejoices to call Lord and Master. Listen to him (Gal. 6:1-5): "Brethren, even if a man should be caught in a guilty act, let those who are spiritually-minded restore him in a spirit of gentleness, each one of you remembering that he also may be tempted. Bear ye one another's burdens, and thus completely obey the law of Christ.... Every man must carry his own load."

"The law of Christ." We go back and review that amazing scene when Christ washed the feet of his disciples. We hear him saying: "I have given you an example so that you may do to others just as I have done to you." "A new commandment I give to you, that ye love one another, just as I have loved you. By this every one will recognize you as my disciples, by the love ye bear one another." This, then, is "the law of Christ." Not the old law, which Christ filled with new meaning and exalted to a new authority, "Thou shalt love thy neighbor as thyself" but a new law, beyond which it is impossible to go, in action, and even in thought, "Thou shalt love thy

brother as Christ loved thee? do this will surely make him on earth.

Paul is speaking of the actions of Christians in the church, and of what we call church-discipline. Discipline is necessary, and is often mistakenly lectured, but in what spirit it is administered? In the spirit of meekness, remembering that thou thyself mayest be tempted. According to the law of Christ who disdained no law of Christ because he loved his disciples. Bear each other's burdens, sympathy, thoughtfulness, for each, after all, has a great load of responsibility, duty, that he can share with no else. Thus administered, church discipline might be made a matter of grace.—Examiner.

PROGRAMME.

The following is the programme of the Fifth Sunday meeting of the Salem Association, to be with the Brandenburg church, May 29-31, 1903:

Friday, 10 a. m.

Devotional exercises.—J. G. Given. How shall the Gospel be preached so as to produce the effects?—J. S. Willett. The relation of prayer to success of the Gospel.—J. C. Gabrite.

The importance of a regular attendance of the church.—J. J. Willett.

What position should Christians take relative to the factory, sale and use of cutting drinks?—J. W. Down. Why and how should we present and urge their views?—J. T. Lewis.

Vindication of the church from the charges of selfishness and uncharitableness in practice of restricted communion.—D. F. Shacklett.

Are Baptist churches constituted missionary churches? And if so, has any one a right to membership who refuses to contribute to missions?—J. L. Hart. Sermon on missions.—Downey.

Sunday.

Why do church members take so little interest in day schools?—C. M. Backus. Is the obligation to attend in the Sunday School as binding on men and women as on children?—W. H. Bruner.

W. H. Bruner, J. J. Willett, D. F. Shacklett, Com.

I HAVE in mind the hour immediately after returning from morning service of the church. You have heard songs and verses offered, Word of God read. In all the service there is a fair sowing of helpful thoughts and bright, joyous words. You are glad that you are at the house of God in the future seems to open to you of God's treasures; that the Christian life is beautiful and the road leads that Jesus is so near and now don't lay aside your robes as soon as you get home, or at once busy about the affairs of living, but let the good seed take at least time to take root in the heart before the carnal spring up and choke them. O. L. Fride.

FROM THE BENCH.

A Judge Commends Pure Food.

A Judge of a Colorado Court said: "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement indoors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply."

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvelous virtue was contained therein. My mental vigor returned with astounding rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity which I had never previously known were to me the plain results of a few month's use of this food.

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge and experience extends." Name and address furnished by Postum Co., Battle Creek, Mich.

The judge is right. Grape-Nuts food is a certain and remarkable brain builder and can be relied upon. There's a reason.

HARP OF THE HEART.

BY REV. THEODORE L. CUYLER.

Old Paul was evidently... He not only joined in a rousing duet at mid-... that woke up all the prison-... but he emphasises the power... of song in two of his epis-... He exhorts the brethren at... to stir each other up with... and hymns and spiritual... Praise was an important... in the worship of those... Christians; they march-... to music. The best days of... church have always been... days; Luther's hymns... Germany more than Lu-... sermons, and John Wesley... would have built up Meth-... so rapidly if its walls had... succeeded under the inspira-... of his brother Charles' ser-... lyms.

Conversion signifies a new hand-... overing the heart strings. Sin... endless discords, rebellious... murmurs, hatreds, and... breaking out into blasphem-... against a loving Father. The... agitated heart attuned by the... Spirit vibrates to a new... "He hath put a new song... my mouth" really signifies a... of heart. The spirit of in-... and opposition to God... been taken away and the... has been brought into unison... Him. The real essence of... is to agree with God in... There was a new music... the once blood-thirsty and bi-... soul of Saul of Tarsus when... said of him, "Behold, he is... eth." Christ's hand is on the... strings now, and they are... to a new melody. When... found that his wearied... were ready to give out dur-... their toilsome climb over the... he sent word to the band-... to "change the tune," and... strain from the bugles put... life into weary feet. The... of Jesus Christ put into the... so changes enmity into love... life becomes a walking with... and then the hardest up-... climber becomes a fresh step... der heaven.

A devout heart has a very large... repertoire of music. At one time... a burst of gratitude: "Bless... Lord, oh my soul, and forget... all His benefits!" At another... it is a low, tender key of... piety; but no strain is more... to the divine ear than that... proceeds from the broken... contrite heart. Seasons of... trial call forth some strains... which bright and prosperous... are strangers. In the Black... out of Germany an old baron... a castle with two lofty tow-... From one tower to the other... stretched several wires, which... calm weather were motionless... silent. When the wind be-... to blow, the wires began to... like an Aeolian harp in a... blow. As the wind rose into... vigorous gale, the old baron... in his castle and heard his... hurricane-harp "playing" his... above the battlements! While the weather is calm and... and even of sublime confi-... and holy exultation which... never have been heard in the... hours of sunny prosperity. The... brethren, let the rough winds... us if they only make the... blow; let us not shrink from... deepest trials if at midnight

we can, like Paul and Silas, sing praises to our God.

It is sin that makes the wretched discords. Anger, malice, and uncharitableness kill the spirit of devotion; and the foolish, contemptible worries that we too often indulge in, put us shockingly out of tune. Our hearts, like pianos, often require retuning, in order to bring us into submission to God and into a holy harmony with Him. When a piano or melodeon is in right condition, we always feel sure that its keys will discourse eloquent music. So out of an obedient, Christ-loving heart proceed pure thoughts and generous sympathies and holy desires and noble deeds. It is out of the abundance of such a heart that the mouth speaketh.

It is to our reproach that we do not oftener touch that chord in the hearts of the sinful, the hardened, and the profligate which may respond to every syllable of kindness. It was the kind word of Joel Stratton, the humble shoemaker of Worcester, and a cordial hand on the shoulder, that first brought the drunken John B. Gough into the temperance meeting and pioneered the reformation of the most eloquent advocate of total abstinence that this century has heard. In the hardest heart is some silent chord that will vibrate to the touch of love. Happy the Christian who knows how to touch the harp-strings that had only emitted complainings or curses, and evoked praises to our God!

This world is only a rehearsal for eternity." Some hearts are preparing for the wailing of the damned. Others, attuned by the Holy Spirit, are rehearsing the oratories of heaven. Into those celestial choirs shall be admitted

BE INDEPENDENT.

It's Easy to Shake Off the Coffee Habit.

There are many people who make the humiliating acknowledgment that they are dependent upon Coffee to "brace them up" every little while. These have never learned the truth about Postum Cereal Coffee which makes leaving off coffee a simple matter and brings health and strength in place of coffee ills. A lady of Davenport, Iowa, who has used Postum Food Coffee for five years is competent to talk upon the subject. She says: "I am a school teacher and during extra work when I thought I needed to be braced up I used to indulge in rich, strong coffee of which I was very fond and upon which I thought I was dependent.

"I began to have serious heart palpitation and at times had more or less stomach trouble. I read about Postum and got some to try. I dropped coffee, took up Postum and it worked such wonders for me that many of my friends took it up. "In a short time I was well again, even able to attend evening socials. And I did not miss my coffee at all. Now I can truthfully say that I have been repaid fully for the change I made. I have no indications of heart disease and not once in the past four years have I had a sick headache or bilious spell. "My father, 78 years old, is a Postum enthusiast and feels that his good health in a large measure is due to the 6 cups of good Postum which he enjoys each day." Name furnished by Postum Co., Battle Creek, Mich. There is a reason.

only those who by penitence and faith have learned the new "song of Moses and the Lamb." They will be the harpers harping with their hearts. Why shall we not all be rehearsing by Christly living for those melodies?

MISSOURI LETTER.

About forty students left William Jewell College to-day (May 12) and probably twenty or twenty-five more will leave to-morrow, as the result of anti-fraternity movement, which started last week.

A petition signed by 100 students, mostly ministerial, was presented to the faculty, demanding the dissolution of the four fraternities here, and threatening to leave the school if the petition was not favorably acted upon. The faculty was indignant because of the threat made, and refused to consider the demand.

The petition was afterward changed, requesting that the matter be referred to the board of trustees with the indorsement of the faculty. This was also refused, and at a meeting of the students concerned last night they decided to walk out to-day.

The principal cause of this split up was the recent suspension of six fraternity boys for an escapade with girls from the other college. The ministerial students claim that since this college is generally known as a school for preachers, they incur the blame for improper conduct of other students of the college.

Since the above was put in type twenty-five more have pursued the same course. The situation is to be greatly deplored. The above clipping is from the Globe Democrat, sent from Liberty.

That a pastor's salary cannot be collected by law, even where the pastor doesn't take subscriptions, is a decision of Kansas City Court of Appeals. See the following relative to the case of Eld. J. H. Riffe, ex-pastor of First Baptist church, Monroe City:

"The ten members of the First Baptist church who were sued by the Rev. J. H. Riffe for balance of salary, and the entire membership of the church, are jubilant over the decision of the Kansas City Court of Appeals, which reversed the decision of the lower court.

"The church members took the ground that the Reverend Riffe voluntarily left the church, and in so doing severed all claims after that date against the church.

"At one time the trouble bid fair to injure several churches, as the people were taking sides. It had the effect of cementing the membership of the First church into a unit."

Rev. J. T. Creek, Maryville, has been greatly bereaved in the death of his devoted wife, who departed to be with Christ (which is far better) Saturday morning, May 2nd. Her maiden name was Miller, and she was born in LaTune county Ky.

On the first Sunday in May, Rev. L. J. Harris entered upon his work at Browning, and prospects are flattering.

Pastor C. F. Whitlock is much encouraged in his work at Richmond. The church paid pastor's expenses to Savannah and gave him vacation. Not many do this. Missouri was entitled to 61 representatives. Twenty-eight present at first roll call. A large delegation of ladies attended and quite a number of men besides the representatives. State University Commence-

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning that shows you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow: Bright's disease which is the worst form of kidney trouble may steal upon you. The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince any one, and you may have a sample bottle free, by mail.

Backache, Uric Acid and Urinary Trouble. Among the many famous cures of Swamp-Root investigated by WESTERN RECORDER, the one we publish this week for the benefit of our readers speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Dr. KILMER & Co., Binghamton, N. Y. GENTLEMEN—When I wrote you last March for a sample bottle of Swamp-Root my wife was a great sufferer from backache, rheumatism and urinary trouble, also excess of uric acid. After trying the sample bottle, she bought a large bottle here at the drug store. That did her so much good she bought more. The effect of Swamp-Root was wonderful and almost immediate. She has felt no return of the old trouble since.

F. THOMAS, 127 East St., Buffalo, N. Y.

Lame back is only one symptom of kidney trouble, one of many. Other symptoms—showing that you need Swamp-Root—are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wormed feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature. For Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, every Reader of Louisville Western Recorder May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Louisville Western Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



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PROGRAMME.

Board and 5th Sunday meeting to be held at Morehead, Ky., May 29-31, 1903.

Friday, 2:30 to 5 p. m. Board meeting.

7 p. m. Commencement Brackton Academy.

Saturday, 9 a. m.—Devotions—Pastor R. L. Baker.

"Relation of Education to Missions."—H. T. Musselman.

"Religion at Home."—L. P. V. Williams.

"What a Church Stands for."—L. C. Kelly.

"The Bible and Missions."—W. J. Mahoney.

"The Holy Spirit in Missions."—W. J. Bolin.

1:30 p. m.—Devotions—Prof. Nicholson.

"The State Board and the Mountain Section."—E. Lee Smith.

"Past Achievements and future possibilities of Bracken Missions."—A. H. Ellis.

"World-wide Evangelization."—W. W. Horner.

7:30. Devotions—W. B. Elder, Sermon.—H. T. Musselman.

Sunday, 11 a. m.—Sermon.—W. J. Bolin.

2:30 p. m.—Temperance meeting conducted by Wm. Moore.

7:30 p. m.—Sermon.—L. C. Kelly.

Jos. N. BARNER, Louisiana, Mo., May 17, 1903.

Subscribe for the Recorder.

HYMN FOR BAPTISM.

REV. H. M. KING, D.D.

When thou, O Christ, wast here on earth, Didst take our form in lowly birth, Thy life was lived, our pattern still, Obedient to thy Father's will.

Thy feet the Jordan's sands did press, Fulfilling thus all righteousness; Beneath the flowing stream was laid Thy willing form, their radiant head.

Thy baptism on that opening day Confessed no sin to wash away; Thy life was pure, transparent, bright, Well-pleasing in thy Father's sight.

Thou gavest the sign of others, guilt, Of cleansing by thine own blood spill, Of life surrendered in the grave, And raised again with power to save.

We know no will but thine. We bow In humble faith, with solemn vow: We trust thy grace to cleanse from sin, We trust thy power to keep us clean.

We die thy death, we live thy life; We share thy victory in the strife; To us there was pain and tears, To us the pledge of holier years.

Its sacred meaning make us know, In all our tempted life below, Till free from sin, and bathed in love, We rise to Heaven, our home above.

We now, thy followers, follow thee In this blessed sign of unity; One Lord, one faith, one rite we share, One life in Christ, both here and there.

Ghost-dishonoring wall ascend to heaven. "We be not able"; but let us all, like Caleb, looking over tall men and high walls to a higher God and higher heaven, exclaim, "Blessed Jesus, in Thy strength we are well able." I grant you frankly, friends, that we in Ireland are most heavily handicapped, and that the difficulties and antagonisms are well-nigh insurmountable—in fact, they are actually insurmountable through mere human strength; but in this matter God hath called us into partnership with His dear Son, and no less a personage than Jehovah Himself has become our august ally. Can his presence not compensate for the lack of university degrees, classical erudition, earthly wisdom and social position, as easily as for the absence of a few feet in height and a few inches girth round the chest and shoulders? Before God popes, prelates, ayn, even devils, are but themselves grasshoppers, while our very weakness makes us liable to His special favor, since "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea things which are not, to bring to nought things that are; that no flesh should glory in his presence, according as it is written, He that glorieth, let him glory in the Lord." Again, be it remembered, brethren, that we are only called to greet difficulties which

Others have faced and conquered during the last forty years.

The forward cry of the risen Jesus fell, less than half a century ago, with such force upon the ears of the half-dozen believers immersed at midnight in the Elbe, that now their number has swelled to a regenerate membership of twenty-five thousand, and that, too, through almost unparalleled social, civil and clerical antagonisms; while the blessing has swept on to other countries also, Russia alone, during the last twenty years, having increased her Baptist and New Testament testimony—in spite of cruel edicts, bloody persecution, the scourge, the prison, and the Siberian mines—from a membership of some hundreds to twenty thousand. Forty years ago the Baptists in Sweden did not reach five hundred; now, against systematic legal and ecclesiastical antagonism, they have forced their way forward to forty thousand. In the United States over four million of baptized believers are living, compared with one-seventh part of that number in 1871; while, to mention only one other instance, in the city of Rome itself, the very centre and stronghold of the Papacy, there exists to-day a Baptist membership larger than that of Dublin, and practically commensurate with the statistical returns for all our churches south of the Boyne. These are stimulating yet humiliating facts. Let it be ours to face them in the quiet, stubborn confidence that Ireland, too, shall share the blessing; for surely God has indicated no special reasons why the Emerald Isle, and she alone, should escape this benediction.

(1) Faith.

How, then, shall we order the battle? What shall be our programme? Well in the forefront we must place an unshattering, growing Faith that "what God has promised He is able also to perform." "They entered not in because of unbelief," is the epitaph over the two million Jewish sceptics. Weakness, ignorance, failure, inconsistency even of life and heart, need not hinder our "obtaining promising." Unbelief alone points to another generation the achievements of the Divine purpose. Let a holy storm of prayer ascend unto our Father, and every Roman device shall fall before the everlasting Gospel. We are not orphan derelicts; the Holy Ghost still marches with us, in us. Grieve Him no longer by slender faith and small

petitions, but, like William Carey, face to face with a cold, dead, polluted mass of heathenism—

Expect great things from God, Attempt great things for God.

(2) Loyalty.

Then, after faith, we must have loyalty—a loving, firm instance upon the whole counsel of God, since every deviation from the Divine order lessens the supply of grace at our disposal. Power is only guaranteed to those who are obedient; and the plausible reasonings of a selective expediency leading to reticence concerning some details of God's will, is only one stage removed from the guilty cowardice which betrays Christ altogether. However slow our progress may seem, let it be progress. Sink the piles of honest testimony to all God's truth, and leave it to others, if the King so wills it, to build up thereon what to the eye of man appears more manifested work. Better remain small and despised till Jesus come than augment our ranks by the concession of one jot or tittle of "the faith once for all delivered unto the saints." Let fidelity, rather than increase, be our watchword, "and God, even our own God, shall bless us." Especially in Ireland, confronting Romanism, tradition, and man-made ordinances, let us be faithful at all hazards, for only a religion baptized in Scripture can withstand and overturn the power of ancient Rome.

(3) Spirituality.

Behind and blended with these forces of faith and loyalty, there must also be increasingly manifested, in all our church life, an absolute dependence upon the power of a thoroughly-going spirituality in worship, preaching and practicing. The feeble imitation of the musical mania so popular in certain quarters, and of the multifarious present-day methods of gathering and pleasing congregations, must be rigidly eschewed by New Testament churches. Even if many of these practices were innocent in themselves (which they are not), yet, on the very lowest ground, it must be obvious that we cannot compete with the larger and grander denominations by such artifices. The inherent force of scripturalness and spirituality must be our reservoir of strength, our power of magnetism, since these attractions only can retain God's children, while other charms will lose their powers of drawing and keeping people. The aroma of Jesus and Him crucified, for saint and sinner, is the chief—yes, the only—attraction that will gather together souls for blessing which shall last and widen through eternity. Let us specially guard lest any Delilah of modern thought beguile from us this unflinching and conquering power.

(4) Soul-winning.

Moreover, brethren, if we would multiply our membership, make a gracious speciality of the work of soul-winning. By any and all means, save some. If should be our special ambition to win lost and rebel men to Jesus Christ—thus recruiting our ranks directly from the devil's forces. All healthy churches should have these living evidences of God's endorsement in a greater or lesser degree. Are we all doing what we can in this matter? Are there not some churches where special mission services have not been held for years, and if so, is this Jehazbalian conservatism a culpable negligence for souls? I know that there is much in modern evangelizing which may well awaken suspicion and distrust, but, at any rate, some definite aggressive effort of a more special nature should be made annually. Permit a personal testimony. Mr. Charles Inglis, of London, held a fortnight's meetings in Harcourt Chapel, and at least forty definite cases of conversion followed. "Should not all our churches have similar experiences? Let it be the sanctified ambition of all saved souls to bear others unto Immanuel's feet, and teach such, when regenerated

by the Holy Ghost, "all things whatsoever I have commanded you."

(5) Consolidation.

Finally, we must consolidate our strength more. While defending jealously the Scriptural independency of each separate church, yet there is an ever-increasing need for closer union and communion among our assemblies. We do not seek dead, cold, slavish imitation, but there is still room among us all for more conformity to the Word of God, and, with such conformity to the Scriptures, more uniformity of thought and action. Is the weekly "breaking of bread" not apostolic? Should any but baptized believers be admitted to membership? Should pastors, while disclaiming maybe the title "Rev. erend," yet sail so close thereto as possible, &c.? Such questions deserve consideration in the light of Scripture, unity and common sense, and in matters of finance and prayerful sympathy, let broad-based efforts like the Irish Baptist Training Institute and the Home Mission receive more practical help and confidence from all our brethren. Many petty misunderstandings and jealousies might easily be avoided, if a greater freedom of kindly speech were indulged in at union and committee meetings, and while it would be utter folly to assume that no mistakes have been made by those in leading places in our denomination, yet I voice the minds of all in the deliberate statement that every real or fancied grievance will, by God's grace, receive fair and, if possible, generous treatment from our mission committee, which has a direct responsibility to God, the Irish cause, and Baptists generally, to devise and carry through such a programme as will end in permanent blessing to our native land. Personally, I am strongly opposed to the abandonment of any single position, however small and unimportant, from a merely human standpoint. Our country brethren merit, and should receive, our most hearty and considerate sympathy in their noble stand for truth and holiness amid much isolation and spiritual darkness; and the great industrial centres are *par excellence* of surpassing and supreme importance.

By seizing the big towns, we will most effectually and permanently aid the villages.

It is obvious that, from a strategic standpoint, the capture of a Metz of a Paris is infinitely more important in its influence upon the whole country than victory in a mere local and rural skirmish, and to lay hold of cities North and South, and make the cause in such self-supporting, will stamp, by grace, our Baptist and New Testament principles so firmly on the population of such centres as to react in blessing on the counties and establish all over the land a solid and lasting testimony, till Jesus come. With this end in view, a project will be proposed at next meeting of the Irish Baptist Home Mission Committee, to give grants on a sliding scale to certain churches for a period of years only, with the object of rendering such self-sustaining and financially independent by 1900 A. D., if God spare and leave us here till then. Coleraine, Tubbermore, Mountpottinger are now free, and in a most healthy spiritual and pecuniary condition, and it is thought that Carrickfergus, Banbridge, Limerick, Lisnagler, Athlone, Cork, Philsborough, Ballymena and Waterford should be encouraged to gravitate in a similar direction, so that, when they become self-supporting, other important cities, North, South and West, may be occupied for our Lord and Saviour.

Conclusion.

We read in 2nd Samuel that "when the Philistines heard that they had smothered David king over Israel, all the Philistines came up to seek David, and spread themselves in the valley of Rephaim." Now this valley of the giants had been made over by God to Joshua,

in the days of Joshua, and stood as Caleb had driven out from near them the sons of Anak; yet did the enemy come back again, and still again, and battling for their lost territory and position. So may we expect it, brethren. Every point of vantage gained, must be most sedulously safeguarded by holy prayer; above all, every root of bitterness must be uprooted. From the cause of our antagonists let our churches learn a needed lesson and warning. God's grave has kept us wondrously united as a sacred brotherhood, yet here, in our very strong point, may we expect a ruthless attack. This storm has been in certain quarters, to my knowledge, but our Kingly Leader, the Holy Spirit, has blessed his people with peace. Watch all sides. From an unknown square against this subtle design of Satan, and when we "hear the sound of a marching in the tops of the mulberry trees," then let us bestir ourselves, like Jehovah is leading on the van to triumph. Have you heard the fluttering of angelic hosts above our little, but united and God-valiant army? I have, and as the wind of Pentecost sweeps on to victory, follow in its wake—God is gone before to verify the pledges of His Covenant; and many a Philistine shall fall, and many a wall be kaved as trophies of our Prince Immanuel's prowess.

May it be so, Lord Jesus, for Thy name and glory's sake. Amen.

WOUNDING CHRIST IN THE HOUSE OF HIS FRIENDS.

BY THEODORE L. CUYLER, D.D.

The strongest argument for Christianity is a clean, courageous and self-Christian life. Creed is to be interpreted by character and conduct. On the other hand, the severest blows which Christianity has to bear, are not dealt by its opponents, but by its professing friends who are false to its teaching and spirit. This puts a tremendous responsibility on every one who claims to be a friend of Jesus Christ. "If you not bond-servants," says the Lord Saviour to us, "for the bond-servant knoweth not what his Lord doeth, I have called you friends." To think adds that we are his witnesses or representatives. This lynx-eyed never sees Jesus Christ except in the persons of his followers; it has been said that a genuine Christian is the world's Bible.

A poor laboring man, whom I had accidentally overpaid, came back to me and refunded the money, when I had means of detecting the mistake. The man who might easily have robbed me of a great hold on my respect by this transaction, and I said to myself, "Ought I not as a Christian to be practicing the strictest rules of Bible honesty?" And if I violate those rules, my dealings with others, I not only shake their confidence in me, but shatter their confidence in the religion I profess. As the representative of Jesus Christ I have betrayed him; I may never be able to undo the terrible mischief that I have done to the good of the man whom I had wronged. My dishonesty would be prejudicial him against the very name of Christian; and if I should ever venture to invite such person to the church I belonged to, or to exhort him to become a Christian, he might very justly retort, "No, sir; I don't desire to be such a man as you are."

We must remember, brethren that the outside world will not judge us by the prayer-meeting standard. It is very easy to rise to a high pitch of enthusiasm in the warm atmosphere of devotional meeting; and we are in danger then of overestimating our loyalty to our Master. The standard is not a fluent one. To pray, to praise, to exhort, and to feel a glow of devotion that warm precinct is all right; but in the frigid atmosphere of the world we are required to rise to

Our Pulpit.

"LET US GO IN AND POSSESS THE LAND."

Address to Irish Baptists.

BY HUGH D. BROWN, M.A.

Immorality and drink have slain thousands, unbelief its tens of thousands. Note that long, weary forty years' march, staged out by the Divine judgment, on those "whose carcasses fell in the wilderness," and beware lest want of faith should make us wanderers when we might be victors; vagrants struggling for mere existence, when we might become a residential power in the land of God. This old incident has its solemn lessons, a shadowed warning, and a radiant outlook. Shall we assume defeat, disaster, and disgrace; or manifest thorough faith, fidelity, aggression, and God reliance? Is He with us in this matter, and has the clarion note "Advance" been heard from heaven? If so, then God being with us, who can be against us? Only one force can stay our conquering path—I mean the damning, paralyzing power of unbelief in the omnipotence, faithfulness and love of our Eternal Father.

Is Ireland Excluded?

After all, it is much the same story still—a land green with the temporal blessings of the sunlight and the rain; cities walled round with Romanism, and garrisoned by giant sons of the Vatican; a small band of Baptist grasshoppers, and God. Did our risen Immanuel say, "All power is given unto Me, in heaven and in earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world," and was Ireland specially excluded from the commission and the promise? Oh, brethren, "take heed, lest there be in any of you an evil heart of unbelief in departing from the living God." His command demands our loyalty. His call ensures success, therefore let no and Holy

requirements of the followers to betray their Lord? The word "traitor" is a hateful word. Brethren, let us never turn traitors to our Saviour! Treason is a hateful thing; let us pray that the love of Jesus may rule our hearts with such power, and the honor of Jesus be so dear in our eyes that we may never betray him! You and I can never perform any brilliant deed that will live in history; but we can be true to our colors! King Harry, on the evening of the battle of Agincourt, found a standard-bearer dying on the field, with his flag grasped in his bleeding hand. The king knighted him on the spot. When we come to die, may the banner of Jesus Christ be found in our hands, and may we hear from our Lord the sweet assurance: "I was once wounded on the cross for thee; but never hast thou wounded me!"—Independent.

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A MOTHER'S LOVE.
BY MEX. JOHN ROBERTSON.

He was a rough Aberdeenshire lad, the leader in every scrape of the boys of the parish, the ringleader in all trouble, the very terror of the village. Not a window was broken but that he did it; not a can was tied to a cat's tail but he did it; not a trick was played in any house in the village but he did it. A reign of terror from Jack's practical joking had come, and the wise old women of the village prophesied all kinds of disaster to him, and these prophesies seemed likely to come true. Through all the terrible boyhood the mother kept true; she would never believe that these deeds were done by her boy. But at last one moonlight night he steals from his home, whose parental authority he disliked, even of his loving mother, and he gets a barque yonder in the harbor of Aberdeen, and he ships without a word, without a farewell, to the goldfields of Ballarat, when the gold-fever was then at its height. He lived a rough life in the bush; never a word home, never a letter. And seven years have come and gone, and the mother she has pined away. As day after day passed her heart was broken, and the villagers, in solemn tread, gathered behind her coffin as it was put into the village churchyard. She's gone—died of a broken heart. "Better she would have been had the priesthood of her boy been given to her. She longed for one line, one expression of love, but she didn't get it. One day a rough swearing miner gives a start. The record-beating nugget of the Ballarat goldfield has been found, and he's a very rich man. As he looked at his fortune the better heart of him throbbled, and he said: "I'll go home, and I'll tell you what I'll do—oh, mother, what I'll do for you! Is it possible that seven years have gone? But I'll make it all up; I'm going right away home." And with his fortune, the changed, loyal, embracing man is pacing the deck of that vessel homeward, one thought in his heart—"Mother, oh how neglectful I have been! what a shame on me!—mother, who since my father's death has toiled herself to the bone to bring me up!—mother, that I've been so neglectful of! But oh, won't she be proud as I go in? Oh what I'll do for her!" And as the bells of that vessel ring their watches, that man, lonely, kept to his own walk; one thought he had in his heart: "Mother—I'll just tell her; on my heart she'll see that there was something in her wicked lad all the time." He did come home; passed through the Aberdeenshire village, two miles out, to where by this time the twinkling light in his own home should have been seen. But there's darkness. Very likely she's visiting a neighbor—that what she's doing. And the Australian man comes up, and, oh, horrible of horrible! that awful sight, too frequently to be seen in Scotland and Ireland—the roosting gables of an evicted house are to be seen. "My God!" says the man, "what has happened?" And he staggered to the neighboring farm friends that he used

The Question Of Economy

is one of the most important ones at this season of the year. Our one object is to sell merchandise of standard quality at the very lowest prices. We might sell more showy goods cheaper, but our patrons are accustomed to combining style with service, which in the long run increases our number of customers.

Colored and Black Fabrics.

A few of the many good values to be found in these two large departments:

- Blue Mohair, suitable for evening skirts, 37 1/2 inches wide, at **35c**
- All-wool Nun's Veiling in cream, very sheer fabric, 38 inches wide, at **45c**
- Imported Etamine Voile, in latest colorings, royal blue, navy, biscuit, rose, 44 inches wide, at, per yard **95c**
- Extra quality All-wool Voile; this cloth is Priestley's make; 42 inches wide, worth \$1.25; price, per yard **\$1.00**
- Special in a 46 inch Mohair and Sijilian Mohair, worth \$1.15; price per yard **\$1.00**
- We will show the new Etamine Cloth which is so much in demand for dresses and separate skirts, 46 inches wide, worth \$1.25 a yard; price per yard **\$1.00**

Ladies' Shirt Waists and Dress Skirts.

We are termed Louisville's Greatest Dress Skirt House, as we show decidedly the largest assortment in town.

- \$4.98** For a line of Walking Skirts, black or royal blue, or gray, broken plaids, made flare, with side plaits and pointed yoke; finished with stitching.
- \$5.48** For Black Sijilian Cloth round length Skirts, made flare, with side plaits and pointed yoke; finished with stitching.
- \$7.98** For Black or Blue Unlined Etamine Dress Skirts, made with new flare, trimmed with folds of taffeta silk and fagoting.
- 74c** For White India Linon Skirt Waists, back trimmed with tucks, front with Swiss insertion and stock finished with hemstitching.
- 98c** For India Linon Skirt Waists, front trimmed with group of tucks and band of insertion of tucks and medallions, tucks down the back sleeves and stock finished with hemstitching.
- \$1.24** For extra quality India Linon Skirt Waists, back trimmed with group of fine tucks, front and across the shoulders with band of Swiss insertion, tucked sleeves, or fine group of tucks and lace medallion, hemstitched stock and cuffs.

Our Mail Order Department

is under the supervision of one of the Firm, each order being filled promptly and carefully—in fact it is as safe as shopping in person from our counters.

Please Mention Western Recorder When Answering This Advertisement

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.



Dainty Wash Cooods

We do not consider our Wash Goods as being the cheapest, but we do maintain that our collection is the prettiest and daintiest in the city, which at the prices that are fixed are such that appeal to prudent buyers.

40c

To make things lively in our Washing Department we shall place on sale our French Washings, including Silk Tissues, Silk Madras, Silk Novelties, etc. These goods have heretofore sold at 50c, but as a special we offer them at, per yard, Dainty Sheer Batistes, Dimities and Swisses, all these pretty new patterns and colorings in this season's latest styles. These goods are really worth 17 1/2, but we shall offer them for, per yard.

12c

Pretty Washable Tissues, stripes only, wide and narrow effects, in contrasting colors, 32 inches wide, shrunken finish. Special at, per yard.

25c

Dainty Sheer Imported French Organzies, white and tinted grounds in beautiful rich floral effects, 32 inches wide. These goods are genuine French fabrics, to be sold at, per yard.

35c

Beautiful Embroidered Swisses, stripes, others with pretty embroidered stripes, 45 inches wide. These fabrics are worth 75c, but we shall place them in this special sale at, per yard.

50c

A GRAND INVENTION!

Famous Puritan Water Still, Over 75,000 already sold. Paced over the kitchen stove, it purifies the food, water, preserves every impurity. Purifies delicious distilled Pure Water, Beats Chlorine, Saves Lives and Dr. Hille, Prevents Typhoid Malaria, other fevers, sickness. Only safe water for children, convalescents. Write for Booklet and Testimonials free. Agents Wanted: New and W. C. Harrison—Big Water, 14 Harrison Bldg., Cincinnati, O.

Atonement. There is such a thing as pride, the last form of which is unwillingness to become a debtor even to Christ for forgiveness of sins; and it is conceivable that, in any case, it may be this which makes the words of the hymn stick in our throats. In any case I do not hesitate to say that the sense of debt to Christ is the most profound and pervasive of all emotions in the New Testament, and that only a gospel which evokes this, as the Gospel of Atonement does, is true to the primitive and normal Christian type.—Denney.

A Frenchman was paying his first to London and was walking through Hyde Park on one of the many foggy metropolitan mornings. He met an English friend. "Fog! Ha, ha, mon frere," ejaculated the Frenchman, "now I understand and you mean when you say you can't see your way out of your dominion. My foi, it does not rise."

to know so well, and into the warm heat and the blaze of the peat fire did that man stagger. The family looked upon no recognition, for he's so changed. And he staggers to an empty chair by the fire, and he says, "Where's mother?" and they all realize that it is Jack returned home. One of that family breaks down, the daughter of the home, that had loved Jack in all his waywardness; tears stream down her cheeks. And he looks at her, and the mother said to him, "Son Jack, we did it; they were to put her into a pauper's grave, but for her sake we put your mother into our own lot, and to-morrow we'll visit the grave." To-morrow that school-friend and Jack did visit the grave. "Yonder where the lilies are, planted by the hand you know, she is," and that schoolmate turned away as he overheard this, that was meant only for God; as he flung himself on the grassy grave he said: "Oh, mother, I did love you!" But that ear never heard it, that heart is stopped in its beat. Oh, Jack! no wonder that in your mansion to-night there comes a sad look into your face, and across the supper table there comes into your eyes what your wife and your school-friend know right well—that fog-away, and be seething look, thinking of mother's neglected heart. You never told her all your life that you loved her.—Baptist Commonwealth.

The words of the revival hymn: "Jesus paid it all, All to Him I owe," have the root of the matter in them; and however inadequate they may be to the interpretation of Christ's work and of Christian experience as a whole, they are infinitely truer than the most balanced, considerate or subtle statement which defies them. Hence, whatever the motive which prompts criticism of such forms, we should be sensitive to the meaning they bear. Even if we think that they are morally inadequate, and leave the new life unprovided for, we should remember that in the New Testament the new-life is the immediate response to the very truth which forms convey. The new life springs out of the sense of debt to Christ. The regenerating power of forgiveness depends upon its cost; it is the knowledge that we have been "bought with a price" which makes us cease to be our own, and live for Him who so dearly bought us. And we should remember that it is not always intellectual sensitiveness, nor care for the moral interests involved, which sets the mind to criticise statements of the

Editorial
THE CONVENTION.

The recent session of the Southern Baptist Convention in Savannah was of extraordinary interest. The very weather was interesting from its persistent severity. We had a storm lasting over four days, but we were grateful for one day of sunshine.

Gov. Eagle again showed himself a master of assemblies. Gov. Terrell, the present executive of Georgia and a Baptist, gave us a fine address of welcome to which Dr. P. T. Hale responded happily.

FOREIGN MISSIONS.

The reports of the Boards were inspiring. It was hoped that the Foreign Board would this year reach \$200,000, but they did reach \$218,512.63, an increase of over \$45,000 over the year previous. Georgia headed the column with \$33,658.06. As already reported, Kentucky gave \$23,241.75. There were 1,790 baptisms during the year on our foreign fields—the largest number ever reported.

Added to these inspiring reports were the presence and the voice of missionaries. Drs. Graves, Bryan and Lumley, were heard with the greatest enthusiasm. It was to us a most interesting incident that Dr. Graves brought from Canton the first copy of the Chinese New Testament from the press, as a present to the writer, in recognition of his taking the first collection for that work.

Dr. Graves has been a missionary in Canton for 45 years. Beside these, there were addresses from Brs. Sallee, Sowell and Glass, new appointees to the foreign field. The enthusiasm reached high water mark and it was decided to raise \$200,000 this year for this great work.

HOME MISSIONS.

The report of the Home Board showed nearly 9,000 baptisms, which was more than ever reported before. The receipts were \$116,452.82 in cash and \$31,916.46 in boxes of articles sent to missionaries. The address of Drs. Truett and McConnell kindled great interest, and this was increased by the presence and the voice of three native Cubans and of the Rev. C. D. Daniel, in charge of our work in Havana. The greatest enthusiasm again prevailed and it was decided to raise for the Home Board \$200,000 this year, making half a million dollars for these two Boards.

SUNDAY SCHOOL BOARD.

Never was this, our youngest, Board presented in such fair colors as at Savannah. The cash receipts were \$98,923.81. The permanent quarters in Nashville had been bought at a cost of \$60,000, and there was left in the reserved fund \$21,251.10. Two new field secretaries, the Revs. R. M. Inlow and L. P. Leavell, had been added to the force, and along all lines the work was prosperous. Our three secretaries, Drs. Willingham, McConnell and Frost were in their glory. The new quarters of the Sunday School Board will be formally dedicated with an appropriate programme at the meeting of the Convention in Nashville next May.

The suggestions of Judge Hill- yer to change the name of the body to make it national, and of Dr. Verjillion to eliminate the money basis, lie over till next

year. Pastors Jordan, Van De Venter and Edenfield were indel- fatigable in their efforts to make the messengers and visitors have a pleasant time.

For the first time a formal ad- dress from the Trustees of the Seminary was presented to the Convention. This is a new de- parture and though it is one to which Dr. Boyce would never con- sent, yet it is hoped it will bring the Seminary closer to the denomi- nation. It was well received, as were the addresses of Drs. Carroll, Dargan, Hatcher and Mullins that followed.

The entire spirit of the meeting was admirable, with one excep- tion. Until the last hour not a discordant note was heard, but then it came.

THE CUBAN MATTER.

At 10:15 p. m. the last night of the meeting, when four-fifths of the messengers were away (two trains having left the city at 10 p. m.), Dr. Prestridge moved to reconsider and to amend the report of the Committee on Cuba. He moved to strike out section 3d of the report, viz: "We recom- mend that a special committee of as many as three be appointed during the present session, whose duty it shall be to carefully ex- amine the documents and other sources of information, and to pre- pare for publication as early as practicable a statement of the facts in regard to the course pur- sued by the Board in dealing with the Havana situation."

The committee were unanimous in making this report and it had been adopted by the Convention unanimously. Moreover this section was suggested by A. D. Adair, Esq., of Atlanta, one of our wisest and best laymen, a member of the Home Board, who was the only member of that Board on the Committee. Dr. Prestridge moved that instead of section 3d above, the following be inserted: "That the Board be requested to publish as much of the matters pertain- ing to the recent history and present condition in Cuba as in their judgment will be best for the in- terest of the kingdom."

After the report had been unani- mously signed by the committee, the chairman saw Dr. W. W. Landrum, President of the Home Board, and told him about Mr. Adair's suggestion regarding the proposed committee. Dr. Landrum assured the chairman that he had no objection whatever. So this item came from an honored member of the Board and received the assent of the President of the Board.

An effort to stifle debate having failed, the report was defended by Dr. O. L. Hailey and the writer, who seemed to be the only mem- bers of the large committee (11 signed the report) who were present, while the amendment was urged especially by Drs. J. N. Prestridge and T. P. Bell. It was claimed that the report was a reflection on the Board, that it was an investigating committee, and Dr. Bell vigorously pronounced it "an insult" and, referring to those who objected to the Board's policy, he said dramatically—"Let the heathen rage." He said this report would lead to litigation.

It was replied that there was not the slightest reflection on the Board, that this section came from an honored member of the Board, that it was not an investi- gating committee since they were not to pass on anything or to make any recommendation, but simply to learn facts and make a statement thereof. Even if it had

been an investigating committee, there would have been no reflec- tion on the Board, any more than it is a reflection on a treasurer to audit his accounts. The writer was made chairman of that com- mittee at the request of the cor- responding secretary of the Home Board. He had arranged to leave on one of the 10 p. m. trains, that night, but when he took in the situation and saw that this whole affair had been deliberately plan- ned, he decided to remain and de- fend the committee's report. The amendment prevailed, with less than one-fifth of the Convention present.

The matter was heralded over the land by the daily papers, the Atlanta and other papers report- ing Dr. Bell's speech, and there is danger that an impression may be made in some quarters unfavor- able to the Board. True, Dr. Bell is a member of the Board, but he distinctly disclaimed speaking for the Board, while Mr. Adair spoke as a representative of the Board, and the President of the Board as- sented. Let the brethren remem- ber that our Home Board is in no way responsible for the action on that night. We are sure they do not agree with Drs. Prestridge and Bell. We are sure they have no wish to cover up anything de- spite Dr. Prestridge's saying there were things in this affair the de- nomination should not be allowed to know. We have full confidence in the Board, and they understand that even an investigation by proper authority, is no reflection on them—how much less the ap- pointment of such a committee as was ordered! We are sure our Home Board has nothing to fear from the most rigid investigation, nor do we believe they would for a moment think of resenting such an investigation, should the Con- vention direct it. It will be grossly unfair to the Board to hold them responsible for the in- discreet course of some of their over zealous, self-appointed cham- pioners.

Now that the matter is left in the hands of the Board, we are confident that the steps for send- ing out a statement and the mat- ter of the statement itself, will be satisfactory to the denomination. Much depends on the wisdom of the Board at this juncture.

Yet it was a great Convention. If it had adjourned an hour or so sooner it would have been as nearly perfect as a human con- vention is likely ever to be. We think the feeling is quite general that the amendment in question was unfortunate, and we hope the brethren will not allow any harm to come to the work on account of it. We have heard that this will be made the occasion for criti- cism on the Board, and to forest- all, so far as practicable, such criticism is the purpose of this editorial. When the Board really does something wrong, will be time enough to criticize; and is it unreasonable to ask all critics to wait till that time comes? Res- ponsibility should always rest where it belongs, and only there.

THE GENERAL ASSOCIATION

Our coming General Association at Winchester (June 17th) is the first of the state bodies to meet after the session of the Southern Baptist Convention. We there- fore are to make the first response to the bugle call for an advance sound at Savannah. A special re- sponsibility thus rests upon us. Shall we raise in the South, half a million dollars for Foreign and Home missions before next May? That means an increase of nearly

50 per cent over what we did the past year. But we can do it, of course we can. Not half of our churches are contributing anything to this great cause, and not half the members of the contribut- ing churches give anything, and those who do contribute do not give half as much as they ought.

Let us by God's blessing have the best meeting in Winchester in our history. Let all parts of the state be well represented, from Hickman to Jellico, and from Jellico to Cullitshurg. Winchester is a charming place to meet, easily accessible by two lines of railroad, and Bishop Bailey is a prince among us, while our church there is one of our very best. We hope many of our leading laymen will be present. We have too few of our laymen, as a rule, at these meetings, and we need them.

May God bless our General As- sociation! May our answer to the call be worthy of ourselves and of the great cause for which we stand and honoring to Him that loved us and gave Himself for us!

On the 17th inst. Dr. and Mrs. T. B. La Rue, of Smith's Grove, celebrated the golden anniversary of their wedding. He is 82 and she 71. He has been a Baptist 62 years. No family in the state are more honored than the La Rues. The doctor is a grandson of the famous pioneer, John La Rue, from whom La Rue county took its name. We join many thousands of friends in extending heartiest congratulations.

We congratulate Prof. J. H. Fuqua on the successful issue of his campaign for the nomination for Superintendent of Public In- struction. He is a competent and a clean man and it would be hard to find a more suitable man for this responsible position.

The Gay lectures next year will be delivered by Dr. S. H. Greene, of Washington, D. C., and the year following by Dr. Stalker, of Scotland. These are able men, and their lectures will rank with those of Drs. Noah K. Davis and E. H. Johnson. We would like to see all the Gay lectures in book form.

Dr. McGLOTHLIN replies in the Baptist Standard to Dr. Carroll, and does not say anything about any "universal, invisible, spiri- tual church." His whole conten- tion is for "the existence of the general church," apart from any assembly. This is precisely what the Pedobaptists call "the univer- sal visible church," of which all the denominations are branches. Does Dr. McGlathlin hold to the "branch church theory"? If not, he should distinguish between that theory and his view.

The Rev. Harvey Carroll Smith, of Navasota, Texas, and his bride went to the Convention on their bridal tour, and it was a pleasure to meet and congratulate them. Mrs. Smith is a daughter of Dr. and Mrs. W. D. Powell, while the bridegroom is one of our brightest and best young preachers in Texas.

DR. LANRIB BUBROWS in the Convention tables, gives very dif- ferent Baptist statistics from those in the Baptist Year Book. That gives the total of Baptists in the United States as 4,330,462, while the figures of Dr. Burrows are 4,088,108. We prefer the in- ter figures. The difference is 357, 631, and that many Baptists are not to be sneezed at. Baptist fig- ures are almost as hard to get straight as is Baptist history.

Editorial Varieties

Many of the brethren stopped over in Louisville on their return from the Convention and favored us with a visit. We appreciate highly their calls.

The new Trustees of the Seminary are Z. T. Goly and Rufus Ford of South Caro- lina, John E. White of Georgia, C. B. Jones of Kentucky, John W. Thomas of Tennessee, and J. C. Sush of Alabama.

Dr. Joseph S. Felix has received a catalogue announcing the safe arrival at Bremen of his son, Joseph, Dr. Felix, Esq., who has gone abroad for his health. We hope he will soon be com- pletely restored.

The Journal of Labor of this city pub- lishes an "Unfair List" giving the names of those business firms that have been "declared unfair by the Organiza- tion of Labor. We suppose this is for the purpose of boycotting those firms.

The Rev. John T. Albritton, of North Carolina, writes: "I very much en- joyed Dr. A. B. Dixon's Higher Criticism and thanked God meantime for his pres- ence to North Carolina, giving us such a staunch defender of the faith. But Dr. Dixon belongs to the whole country and the whole world.

Our church at Campbellsville, Ky. will observe their centennial a week from next Sunday. The program con- sists two days. The editor of the cen- tenary preaches the centennial sermon 11 a. m. Sunday. We hope the celebra- tion will be an occasion of great joy to our people and to the community.

When the New York Evening Post was started, the Prospectus said: "The design of this paper is to diffuse and the people correct information on in- teresting subjects, to inculcate jus- tice in religion, morals and poli- tics; and to cultivate a taste for good literature." That was in A. B. 1808. We have been great changes since then.

We are deeply pained at the death of our honored friend and brother, Dr. Joseph Werne, of this city. He was a staunch Baptist, and a noble Chris- tian gentleman—kind, ready, clean hearted, warm hearted. He was old and was wise in his generosity. We knew what he believed and why, and ever stood for "the faith once for all delivered to the saints." We tender our profoundest condolence to the bereaved Ah! such men are so few! so few!

Dr. J. T. M. Johnson, of Missouri, will deliver the missionary address at the coming commencement of the Seminary. Dr. J. T. Henderson, of Tennessee, will deliver the baccalaureate address and Dr. R. T. Vann, of North Carolina, will deliver the alumni address. Here are but three fine addresses. The commu- nent will measure up well with its de- cessors. There will be a large num- ber of graduates; how many, has not yet transpired. Bro. Paulson has written a hymn, published elsewhere, dedicated to the graduates of this year.

The Seminary Alumni banquet in Savannah was too largely attended for the comfort of those present. Preside Millard did his work well. Dr. J. W. Jones spoke on the Seminary as it is and told them to stand square for the old faith. Dr. McConnell spoke for the pastors who are not Seminary men, he spoke wholesome words. Dr. Bell told appreciatively of the Seminary and it is. Dr. Breaker spoke of the future when there would be several seminaries and one great theological university. Dr. Mullins spoke of the relation of the alumni to the Seminary and he did it very well. The institution was an interesting occasion. Fully half those present were not alumni. It was understood that hereafter only alumni will be invited.

President J. W. Conger reports 1,350 students in the affiliated schools (two colleges and five academies) in Arkansas. There are 10 other Baptist schools in the state, with 2,000 students in all. Two other schools will open in the fall. They have net- erty worth \$200,000, with an indebted- ness of \$40,000. The Rev. Ross of Pine Bluff, preaches the baccalaureate sermon and Arkansas. There are 214, and the Hon. S. Brundidge, M. C., delivered the address June 31. The curriculum for the year at Ouachita College is Over 1,000 volumes have been added to the library and there have been 400 "improvements." We congratulate the Board and Arkansas. He writes: "We need the Breviaries each week with increasing interest."

AMONG THE Churches.

LOUISVILLE.

St. Third and St. Catherine—Pastor Eaton spoke on "Seen of and "Taking up the Cross." by letter.

Pastor Jones preacher on "becoming new." He also at night. The house of worship renovated.

Pastor Weaver's themes Southern Baptist Convention "Threefold salvation." Three by letter.

Pastor Gill's topics were the "Will" and the "Blessed" of Revelation.

Memorial—Pastor Hamilton was "Reasons for rejoicing" the "penitent thief." Two by letter.

Second and Walnut—Pastor Jones spoke on "The Lord's work" for souls.

Pastor Foster spoke on "The Baptist Convention" and on "The man." Two additions. Bro. W. D. Wakefield was president of the city Young People, which met with this night.

No report.

St.—Bro. Geo. B. Eager "Samuel" at night, and Bro. in the morning, on "The man." Pastor Jenkins is still

No report.

Pastor Dawes discoursed "We can do with our visions" "Deciding one's course." One by letter.

St.—Pastor Tralle told of the and Bro. Glass spoke on at night. One baptized.

Pastor Taylor's subjects "The knowledge" and "The man." One joined by letter.

No report.

St.—Pastor Clarke spoke "The God" and "Possessed" "Four received by letter, five and seven baptized. Meeting

avenue—Pastor Allen preached, "of winning souls" and "Per" was his themes. Sunday

St.—Pastor Miller spoke "The Bible holiness" and "The man." One received by letter

Park—Pastor Hill discussed "The ashamed of the gospel" and "The man." Bro. C. A. Jones converts. There were 18 for to restored and 6 received by

Pastor Mohler spoke twice "The man." One by letter.

St.—Pastor McFarley spoke "The man" and "The man." One by letter.

St.—Pastor Ross spoke "The man" and "The man." One by letter.

Valley—Pastor Bennett told of the Southern Baptist Con-

Pastor May reports a good and Davis spoke on "Temper-

Addition—Pastor "Althoff, of Christianity."

Bro. W. P. Harvey on "Acts xvi."

Whitfield told of his work in

Pastor Jones spoke on "Ambassadors

our Kentucky Baptist preacher sons-in-law. Pastor Gill presented an interesting paper on "What knowledge of the Atonement is necessary to salvation." A realization of personal sinfulness, that Christ is in some way a Saviour and that by trusting Him in some way a man is saved. Bro. Weaver, Eaton, Doyles, Clarke, Hill, Presider, Foster, Taylor took part in the discussion.

THE STATE.

The Mt. Vernon church has showed its appreciation of Pastor O. O. Green by adding \$200 to his salary. He is doing a fine work in his church.

Pastor J. F. Williams writes from Versailles: "Pastor B. H. Dement was with me in a two-day meeting during April. The visible results were twenty-one additions to the church—eighteen by baptism and three by letter. He won all hearts with his simple but effective preaching and charming personality. He is a yoke-fellow with whom it is a delight to labor, and is ever on the alert to do things and to speak words whose tendency is to cement the tender relation between pastor and people. He will always be a welcome visitor to the hospitable capital of Woodford county."

The new meeting house at Mackville will be dedicated on the 5th Sunday in May, and the new meeting house at Garfield will be dedicated on the 1st Sunday in June. W. P. Harvey of the WESTERN RECORDER will preach the sermons at both places.

Pastor E. N. Dicken writes: "Bro. M. F. Ham began a meeting with my church at Portland, Tenn., on the first Sunday night in this month and continued it one week. It resulted in 58 conversions and 25 additions to the church, 19 of them for baptism. I baptized 15 of them yesterday. Others are expected to join. The church was greatly revived and strengthened."

WANTED—Position as teacher by Baptist young man of considerable experience. Can furnish the best of testimonials. Ready for work at once. Address, Box 12, Trezevant, Tenn.

Yours truly,

STURGEON WISGO.

OTHER STATES.

Pastor W. M. Rudolph writes from Ozark, Mo.: "We are glad to report our work here encouraging. We have good congregations, the largest Sunday School in our history—146 scholars, and 54 in our mission Sunday School. All expenses paid promptly. The parsonage is over half paid for. Pray for us."

The two weeks' meeting at Sturgeon, Mo., closed with nine additions to the church, two by letter, and seven conversions. Bro. W. A. Simmons, of Slater, assisted Pastor S. F. Taylor.

A ten days' meeting with the Gainsville church, Georgia, resulted in 35 uniting with the church and more to follow. Pastor Wynne was assisted by Bro. R. C. Adams of the Central church, Atlanta.

A good meeting has closed with the church at Thompson, Ga. 35 additions by experience and baptism and nine by letter. Bro. J. F. Hally was in at the beginning of the meeting and Bro. T. V. Martin at the close.

Pastor Theo. Compton writes: "Sixty-one accessions at Marlin, Texas. Fifty First church; eleven to Vine Oak. Rev. M. T. Andrews has been with 1st church eight months, received seventy-five members, giving one thousand dollars per year to missions, within two months will have property in lot and percentage worth five thousand dollars, all paid for. I did fifty three days' work in Texas, preached 120 times, had about 200 accessions to Baptist church, probably 40 to other denominations; it is thought about 300 professions of religion."

Pastor Geo. H. Lacy writes from Gonzales, Tex.: "Please change my address from Gonzales, Tex., to Sallisburg, Mexico. I am going to Mexico as a missionary."

The Collin county Baptist Institute, located at Westminster, Texas, has just closed a prosperous session. Pastor A. J. Fawcett of Farmersville preached the commencement sermon.

The Spring Hill Baptist church, Collin county, Texas, dedicated their beautiful house of worship Sunday, May 10th. The founder of the church and former pastor, brother Levi Dan, preached the dedicatory sermon.

Pastor A. J. Fawcett closed a meeting with his church in Farmersville, Texas, May 8th, which resulted in nine by experience and baptism and five by let-

ter. The singing was conducted by Bro. H. A. Wolfsohn, of Atlanta, Ga.

Pastor J. H. Riffe writes from Wichita Falls, Texas: "We have been at a place little more than two months and the Lord hath put His seal upon our work. The brethren and sisters seem encouraged, and we believe the Baptist outlook here hopeful. It was my recent good pleasure to assist Missionary L. N. Morhead in a good meeting of nearly two weeks in a school house about midway between Wichita Falls and Jolly—some seven miles from either. There is no church of any kind nearer than the last named places. We found only about two Baptists in the community and but little knowledge of and much prejudice against Baptist doctrines. Eighteen professed faith in Christ, seven of whom united with the Baptist church at Jolly and others will unite with us at Wichita Falls. We have had two fine rains within the last week, which makes us hope for a good crop of wheat. This means much for this part of Texas."

HAWESVILLE, KY.

Sunday, May 17th, was a great day for the brethren in Hawesville. Excellent congregations, two baptized, two received by letter and four received by relation. We just doubled our membership, there being but eight that held to the faith as a result of the division over the teaching of Bro. De Chaumps. In the afternoon we observed the Lord's Supper, and a blessed season we spent together. Everything points to our securing the church property in the next few months. God bless our struggling brethren in Hawesville. Pray for us.

W. OSCAR HENDERSON.

N. B.—Plain Dealer of Hawesville please copy.

The banquet of the Georgetown College alumni to be held in this city, has been postponed till the fall, in order to work up a grander occasion.

The Young People's Meeting will be held in Frankfort, July 12th to 19th, lectures every morning and every night, the afternoon being given to recreation.

Capt. Wm. F. Norton died last week in California, where he had gone in search of health. He was one of the most unique characters in the land, and was warm hearted and generous. He was the hero who provided the monument to Dr. Brundage. He contributed to our Orphans' Home. To his personal friends he was specially generous, giving the manager of his Auditorium \$10,000 very recently. He was unmarried and he has left a large estate, regarding whose disposition there is a good deal of conjecture. His parents were for many years prominent Baptists.

The leaders of the Young People's Missionary Movement will hold a conference at Lookout Mountain, July 1-8. Various denominations are represented.

The commencement at Lynnland is today, Thursday. These are great occasions at Lynnland. President Gwynn has achieved signal success.

A FINE KIDNEY REMEDY.

Dr. A. H. Hitchcock, East Hampton, Conn., The Doctor says I am suffering from kidney and bladder disease and will write him a testimonial to the perfect home cure he used. He makes no charge whatever for the favor.

We acknowledge receipt of an invitation to the commencement exercises of the Louisiana Female College at Kaechie, La., June 2nd at 11 a. m. This college is doing good work.

A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highlands and mountains of Tennessee and Georgia, along the line of the Nashville, Chattanooga & St. Louis Ry., may be found many health and pleasure resorts, such as Monteagle, Sewanee, Lookout Mountain, Beresbee Springs, Bon Aqua Springs, East Brook Springs, Edith Springs, Nicholas Springs and many others. The bracing climate, splendid mineral waters, romantic and varied scenery combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & St. L. Ry., and will be sent to any one free of charge.

W. L. Danley, General Passenger Agent, Nashville, Tenn. (Mention this paper.)

When you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life.—R. E. SPOFFS.

DEAR RECORDER:

In your report of Southern Baptist Convention I notice in connection with the report of Sunday School Board one of the speakers said "Our pastors ought to master the Sunday School problem." It is supposed that the speaker, of course, told the Convention what the Sunday School problem is that he referred to; and, perhaps, since the whole address could not be reported that part of it was omitted. If the speaker stated what the "Sunday School problem" that he referred to is, will you oblige one of your readers, at least, by giving it through your paper. But I am inclined to the opinion that there is more than one problem to be solved. It may be that he united them all, under one head. If a problem really does exist, that the pastors ought to master, it seems to me to be highly important that the pastors know what that problem is.

One other speaker is reported to have said "To save the world we must begin with childhood, and it is through the Sunday School that the children must be reached." The natural conclusion from this argument seems to be that the world is lost without the Sunday School, and that the gospel as presented by a Divinely called ministry is inefficient, if not useless. However, it does seem that in many, yes, too many, instances, if the children are reached at all they must be reached through the Sunday School, for the Sunday School has gotten in between the children and the pulpit. It may be that this is the problem but the other speaker had in mind.

J. R. SAMPLE.

Summit, Miss.

DEAR RECORDER:

Last Wednesday I closed a meeting of only eleven days with the Wingville church. This is a little church of only about a dozen members, and although it has been organized over thirty years, yet it has never owned a house of worship. Now I am conducting a meeting at Enterprise. We have only a few Baptists here, and no house of worship, and we are holding services in the City Hall. There is not an active Baptist church or a Baptist preacher within seventy-five miles of this place! It is a comfort for me to see the RECORDER on the table at my boarding place, the good lady of the place being a Baptist and subscriber of the RECORDER. She says she would not know what to do without the RECORDER.

Very sincerely your brother in Christ,

EARLE D. SIMS, Evangelist.

Subscribe for the RECORDER.

HYMN.

Dedicated to the Graduating Class 1902-1903, Southern Baptist Theological Seminary.

Ambassadors of Christ, go forth, To East and West and South and North; Be strong and know that He is God, Be brave proclaimers of His word.

In your great work on Him rely, He will your every need supply; He will your strong Defender be—Jesus, the Man of Galilee.

You are commissioned by the King This truth throughout the world to bring, That all may full salvation find Through Him who suffered for mankind.

Go tell how Christ the Lamb was slain To cleanse His people from their stain, Go! tell the news to every land That God is reconciled to man.

Go, then, Ambassadors for God, Boldly proclaim His gracious word, Be strong, be faithful and be true: For, "Go!" saith He, "I am with you."

EDWARD T. POWLSON, S. B. T. Seminary.

In an exchange, the report of the amendment to the report on Cuba in Savannah says: "Dr. Prostridge moves to strike from the report on Cuba the word 'investigate' in connection with the Diaz matter. Dr. Eaton defends the report against striking out 'investigate.' The fact is the word 'investigate' does not occur in the recommendation of the committee which was amended."

HOW TO OBTAIN HEALTH.

You can have perfect health; you can be cured of indigestion, Dyspepsia and Constipation quickly and permanently if you will only use the right remedy. Vernal Saw Palmetto Berry Wine is the right remedy because, it acts directly on the mucous membrane of the stomach and bowels, subsides and heals inflammation, thus enabling these organs to perform their functions readily and correctly. This remedy is not a violent cathartic, but a gentle laxative assists nature to assimilate and digest the food and pass the excrement, putting the entire system in perfect health in a short time.

Readers of the WESTERN RECORDER can have a sample bottle of this wonderful healing remedy by writing to the Vernal Remedy Co., 89 Seneca Street, Buffalo, N. Y. Vernal Saw Palmetto Berry Wine also acts directly upon the liver and kidneys.

It is for sale by all leading Druggists.

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LOUISVILLE, KY

Family Circle.

Stories for the Young and Old.

HOW SWEET TO KNOW.

BY S. M. WOODWARD.

How sweet it is to know That when our griefs are o'er We'll have a lasting place of rest On yonder blissful shore.

For here we suffer pain And keenly feel its dart, While gloomy doubts and fears arise And fill the aching heart.

How sad we feel when those That we most dearly love, Are taken from our fond embrace By Him who rules above.

Yet sweet it is to know A brighter day will come, When all the saints shall enter in And share that Heavenly Home. Tangleton, Ky.

ON THE UPLANDS.

BY BERENCA HARDING DAVIS.

I suppose that the only way to find out the men among us who dwell in the uplands of life, and breathe habitually a purer air than that of the market place, is to note those who, when the chance comes for a noble deed—great or small—do it, simply and naturally, without any preparation. It is a real king's business to be kindly, and when the chance comes to him for his own work, he does it and goes on his way, and says nothing about it.

The lion, old Falstaff tells us, knows the true prince. But we human beings are duller of sight than the lion in this thing. We think that we recognize kings among our great political leaders or money-makers bowing and smiling to wondering, shouting crowds. And presently some grimy engineer or negro porter in the crowd does some great deed for his fellowman gives his life for them, perhaps, and we find out that he was the man of kindly birth—too late.

For example, there was a lean, freckled boy whose year or two ago ran the elevator up and down in an old shabby office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the old house began to shudder and groan to its foundations, and then one outer wall after another fell amid shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lit to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"These two women up there yet," said Billy stolidly, raising his head out that face facing a horrible death each minute and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with three figures on it. As it touched the ground the whole building fell with a crash. The women, and boy came out on the street unhurt and a roar of triumph rose from the mob.

But it was six o'clock and Billy slipped quietly away in the dust and went home to his supper. For your real hero does not care for the shouts and the clapping of hands.

One of the most real of heroes was a poor Swiss laborer whose name nobody knows. He was standing one day at noon in the crowd who were looking down at the bears in the great pit at Bern. There were two savage fellows there, freshly caught. A nursemaid, leaning over, held the child that she carried loosely in her arms. It gave a sudden wrench and fell. The huge beasts clutched it. In an instant this workman flung himself down, and catching the baby in one hand, struck at the bears with a small knife that he carried in the other. Twice he was clawed down by them: it was a desperate fight. But at last ropes were lowered and he was drawn up, bleeding, but holding the child high and safe.

In the confusion he escaped through the crowd and could not be found. He never has been found to this day. The father of the child, a wealthy Englishman, offered a large reward to any one who would find him. The Humane Society voted him a gold medal. But the medal and the money are waiting still unclaimed. I suppose that workman is going up and down the streets of Bern to-day in his blue overalls, nobody suspecting his royal blood. But how warm his secret must have kept his heart in all these years!

I remember a queer little incident that once happened on one of the great steamers bound to an English port. It seems to have a bearing on this subject. Our stewardess was a Scotch woman, a clean, tidy little body, whose worn face and whitening hair told that she was past middle age. But her dark blue eyes and soft voice were still young and winning. We were wretchedly ill, but "Jessey" tended us so wisely and kindly that we presently took a pride in our misery and in her.

She had no other patients, and during the long days of watching we grew to be friends; and silent and Scotch as she was, she opened up her whole life to us. She had been for many years a nurse in an English family, but at last had to give up her little charge to governesses and tutors. She showed us his photograph. "That is my boy," she said proudly, her chin quivering, the real mother look in her eyes. "She was past the age for a child or lover of her own to come into her life. But she had a great plan and hope in it.

"I'm not strong," she said, "and I'm tired out. I took this place because it brings money to me fast. In another year I hope to quit work and go home to my mother. We can go back to our old cottage near Aberdeen. We had to leave it when my father died. We had to sell the cow. That was a sore hurt. She was a dun, Ayshire, my mother reared her from a calf. We'll buy her back, and we'll have a field, and ducks, and hens, and some fowls. My mother's fond of fowls. We'll have enough to bide there the rest of our lives, and."

She looked out to the tossing sea, her eyes full of happy tears, forgetting to end her sentence. Among the passengers was a troop of soubrettes of the lowest class—loud-talking, giggling, perfumed women, whose soiled, ragged clothing were pieced out with bits of tawdry lace and ribbons. It was amusing to watch the decent little Scotch woman when they came near her on deck; even her old starched gown shuddered as they passed and in her face was the fierce antagonism of generations of her godly ancestors to the devil and all his works.

One day two of these women became violently ill with an eruptive disease. The doctor said aloud, "maasies," but whispered to the captain, "smallpox of the most malignant kind." There was on this ship—as there may be on all ocean-going steamers, for aught I know—a stateroom deep in the hold of the vessel, a hospital cell for the use of quarantined patients, shut off from the world by a six-inch oak door, which, when it was once closed, was not opened until the voyage was over. To this cell the patients were hurried. The captain summoned the three stewardesses and told them the truth about the women. "At all cost," he said, "the matter must be kept secret from the crew and passengers, or we shall have a panic. One of you must take charge of them. Your meals and the medicine will be passed to you through a trap in the door. You cannot leave the cell whether your patients live or die until we reach the other side. Which of you will go?"

The two older women began to cry and protest loudly. Jessey stood silent, staring into the captain's face. "I know!" he cried. "They're hardly worth it! But we can't let them die like dogs. One of you must go."

"It must be me, then," she said. "I have no children depending on me. These others have. There's my mother—I thought—But there's others to care for her. No. It's for me to go."

The captain said afterwards that he saw that she was sure that she never would leave the cell alive. "I thought it, too," he said. "She was a weakly body at best, and every drop of her blood rose against those women and the work."

She went to her cabin to make ready and one of the other women presently found her there writing. "The poor wretches are calling for you," she said. "Let the men call. Jessey scarcely will write to my mother, first." But

Jessey was not to be a martyr after all. When the ship was cleared of her passengers at Liverpool the oak door opened and she came out with her red scarred patients. She was thin and gray like a ghost. But she laughed merrily, and was very kind and tender to the poor friendless women.

When I saw her a year or two later, she was in the snug little cottage and the dun cow was in the paddock and her old mother sat knitting by the kitchen fire. These are but common homely stories you think? Why, that is the comfort, the triumph in them—that such things are now common among us. Every day we read of physicians, firemen, engineers or nurses giving up ambition, health and life itself to help others. To-day it is a negro workman who stands back to let the women all pass out of the burning building until it is too late for him to follow them; yesterday it was an English surgeon, mortally wounded, who, hearing the shrieks of a dying soldier whose leg had been torn off, dragged himself closer, gave him a hypodermic injection of morphine and in a moment lay dead beside him.

Now these deeds are done without the stimulus of a great cause or the rage of battle or the hope of applause. Men who do them are often illiterate and ignorant. The hope of fame never could be an influence in their lives. But we may be sure that the man who in the imminent moment of death sees in the right thing to do and does it, has in life habitually done the right thing. The man who nobly dies has rightly lived.

The modern American has his vices, but he is apt to have in him dogged loyalty to his duty, whether that duty be to run an engine or to nurse a case of diphtheria. He has, too, a hearty wish to help his neighbor, which comes to him from Christ, though he may not know it, and may call himself an agnostic or a Buddhist; but there is the human stuff out of which modern heroes are made. Let us be glad that there is so much of it, and that so many more folk than we know are living on the uplands.—Interior.

"THE WEAK BROTHER."

BY CORA S. DAY.

Deacon Wilder drove leisurely along—that is to say, he let the old white horse jog along much as suited him, while the deacon was lost in thought of a soberly pleasant kind. He was thinking, as he made the daily trip to the post-office and store, of the sermon the day before.

"A good sermon—a fine, good sermon, full of good sense and Christian doctrine," said the deacon to himself, after the manner of those who think aloud.

"The weak brother," he called it. It was a searching discourse, sure enough. I guess I wasn't the only one who was set to thinking whether I'd always seen and done my duty by them as are not so well fixed in the faith as I be. I don't know—there's so many things to look out for as been in mind I'm afraid I mostly looked out to keep myself in the straight and narrow way, and looked to the others to do the same for themselves. I've been in fault there, I'm free to confess, but I've had my eyes opened to my duties. But I don't just know whom I've neglected, either. I'll have to keep on the watch now, though, and see if I—h-m—" said the good old deacon's meditations were brought abruptly to an end by something his keen old eyes had espied down the road ahead of him.

It was the figure of a man, not young, with ambitious, slouching footsteps, and carrying in his hand a small basket. "Ben Loomis," said the deacon to himself, "going to the store. Or that's where he's headed for just now, to judge by the basket. But I wouldn't be afraid to guess that he will stop at the tavern this side of the store; and by the time his errand is done there, he won't have any money or brains left for the store just. He's about the most worthless man about here, I do think. With his brains and good education he might be rich and respected to-day—instead of a drunken loafer half the time."

Had not he, Deacon Wilder, as much interest in this poor, outcast, weak brother as others? Had he ever taken pity upon the man, and tried to help him help himself in any of his times of repentance and attempts to reform? Then the old white horse was startled out of his lazy amble by a smart gather-

ing up of the lax lines, and a decisive "Get up, here, get up. We've taken it easy and jugged along comfortably long enough, you and I. Get up," and the old horse increased his speed obediently. It was but a moment or two before the slouching figure was overtaken. The deacon pulled up with the hospitable salutation: "Hallo, Loomis, going to the store? So am I. Get in, plenty of room, might as well ride as walk, eh?" and his cordial words and hearty laugh were not to be resisted. Loomis looked up at him with gray eyes that had once been called "fine," and their first sudden resentment was covered up by surprise and something else, something softened and almost grateful.

The deacon did not miss that expression, but he did not betray the fact. He only started in to talk in a neighborly, friendly way, as he would have talked to almost any man but Ben Loomis before to-day. To-day he felt that he must be unaccountably and as friendly toward him than to any other. And then—he had not intended this, but it seemed to start of itself—he found himself talking of the subject that had filled his mind a few minutes before the sermon. The deacon was a good talker, and the man beside him listened in silence, yet showed by his expression that he was interested. It was a long time since he had a sermon at first hand. There had been a time, but that was long past; and he listened to the kindly voice and good words with a curious stirring of long-sleeping feelings.

The deacon paused at length, and then ended by saying reflectively, "I'm an erring mortal myself, I know, but I tell you, I talk like that makes a man feel that it is not enough to be looking after yourself alone, but that he must get up and be about the business of looking after the weaker brother 'for whom Christ died,'" and he looked thoughtfully off between the old white horse's ears.

"And so one man takes it upon himself to look after—to see that one of these weak brothers is gotten safely past the tavern," and the grey eyes were fine with the feeling now at the other's easy application of the sermon to the case in hand. "Well, I—you see, Loomis, and he turned to look squarely into the other's face, "I haven't done my duty by you, or any one else tempted more than I am. I'm sorry I haven't seen it more clearly before, but if you will let me now, and in the future if you will look to me and come to me when you need help—"

"I will, Deacon Wilder. And I thank God, and you whom I believe he sent after me for me, for your kind words and offer. You did not know—how could you?—that I had just given up the last shred of hope—the frail straw which I have clung to all these awful years. I am weak, oh so weak. But I have tried—nobody knows how hard—to reform. You have seen for me, and I am glad of the failure at the end of each effort, will never know the fight I made before I went under, each time. I have been sober for a week. To-day I felt that I must drink or go mad. I started out with this basket, making an errand to the store, as you have seen to go to the store. But as was going to the tavern and felt that I did not care what became of me. If only I might drink, and drink, and drink. You don't know that feeling, deacon—and under it all was the thought that no one cared—"

The deacon interrupted him. "I care and Christ care my brother. Never say or feel that. I am the one to blame; help me to make it right with my conscience by letting me help you."

"I will. I won't give up the fight. I've been trying in my own strength. Now I'll look to the Lord to help me—through you, and through your hands. And the two clasped hands over the compact. And Deacon Wilder was not to be disappointed. In after years the weak brother to whom he had first held out a helping hand, stood an honored man among men, once more, a living testimony to the power of God and the fellowship of man. —American Weekly.

NORTHERN BAPTIST ANNIVERSARY.

These are held this year in Buffalo, N. Y. The Home Mission Society holds its meeting first beginning Wednesday morning, May 20. The American Baptist Union follows beginning Thursday night, May 21. The Publication Society begins its "Bible Week" movement, May 22. The meetings close on Tuesday, May 23.

Make not thyself the judge of any man.—Longfellow.

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FEWS—PULPITS. Church Positions of all kinds. Grand Rapids School Furniture Co., Grand Rapids, Mich.

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must stay until someone came and unlocked the springs, which were of a "posky kind" that must be loosened with a key.

"I say, Fred," began Tommy, all unholly-gee gone out of his voice, "we shall have to call to Tilly to get Sam Hollis to come and let us out. We're in one of Sam's nets, I know we are, and if we want to get to that party to-night, we've just got to pretend we ran into the bushes by mistake and get Tilly to help us."

"Suppose she is scared when we call her?" asked Fred, "won't we be in a pretty pickle. Most folks wouldn't believe we ran into the bushes by accident."

As Tilly walked rather slowly through the field and came up to the bushes, she did give just a little start as a voice called out, though rather gently:

"Oh, I say, Tilly—"

"You needn't try to scare me," cried Tilly, keeping right on, but not hurrying in the least.

"Oh, but Tilly!" cried two voices, "do please stop."

"Oh, no; you can't April fool me so easy," said Tilly good naturedly, still keeping right on.

"Tilly! Tilly!" came in a loud chorus, "say, Tilly—see!"

Tilly laughed but stood still.

"Oh, we're in an awful fix," cried the boys, "and if you'll only help us!"

"Too bad," said Tilly, in make-believe sympathy. "Don't you wish I'd come and help?"

"Honest, Tilly, cried Tommy, so much distress in his tone that Tilly scarcely knew whether he could be fooling or not.

"Honest, Tilly, we're caught in a snare, and can't get out till someone tells Sam Hollis."

"How come you in the bushes?" asked Tilly.

"We came here to scare someone," confessed Fred.

"I don't believe you're in a bit of a snare," said Tilly.

"Come and see! Come and see!" cried both voices.

"Yes, and be called an April fool," laughed Tilly, and she began to move on again.

"We can't go to Perry Wyman's party to-night, unless you're good and help us," wailed Tommy. "And, honor bright, Tilly Miller, if you'll manage to tell Sam Hollis that we ran into his snares by accident, I'll never do the first thing to plague you again as long as I live; nor Fred won't either, will you, Fred?"

"No I won't, honor bright," said Fred.

"Nor won't you plague or scare any girls?" asked Tilly.

"No, no, no!" arose from both the boys.

"All right. Now let's see how you're caught."

Tilly more than half expected to be called "April fool!" as she advanced. She had again stood still as Tommy walked out about the party; but she soon saw that the boys were prisoners, sure enough.

"Now I'll find Sam Hollis," Tilly said, "but you must remember your promise."

"We've been plagued and torments," said Tommy, a touch of manliness in his tones, "but we've never been fibbers, and we'll keep the promise we made."

"Yes, I think you will," admitted Tilly.

Then away she went, and the boys tried to have patience until Sam Hollis should appear. Sam lived in town and kept a store, where, among other things, he sometimes sold rabbits and squirrels. After what seemed a long time, the boys saw Tilly coming back.

"Oh, bother! I'm afraid Sam's away," said Tommy.

"Then what shall we do?" asked Fred.

"Can't do anything," growled Tommy. Up came Tilly. "It was no use," she said. "I couldn't make Mr. Hollis believe my story or that you were not lying to April fool him. He knew the snares were here, but he, only laughed at me when I told him I saw your feet in the snares with my own eyes."

"Those two boys would make you believe black is white if they could," he said, "and they'd know just how to stick their toes close to a snare and make it look exactly as if they were caught and sprung in." And he said no matter what I saw he wouldn't come near you."

Then, oh misery to tell it! Two brave boys actually broke broke down and whimpered. For there appeared no other way but to send word to their parents, then—no party for them at night!

But Tilly spoke up with a voice bright as the morning. "Yes, but I asked Mr. Hollis if he would trust me with the key, and he said, 'yes, so here it is.'"

Tommy grabbed it with eyes nearly dancing out of his head. In a moment the spring "gave," and the boys were free.

"You're a brick, Tilly; a brick!" they cried. "You didn't snitch a hair when we first called to you, and now you've served us splendidly! We'll carry back the key, but you're no kind of a fool. You're a brick, Tilly, you're a brick!"—The Universalist Leader.

A FINE ANSWER.

From the Alaskan mines comes a story which is worth repeating. A young Swede, whose opportunities had been so limited that he was nothing but a stable boy before he went to the mines, was fortunate enough to secure a good claim, and to dig a considerable amount of gold out of it. His partner, also a Swede, asked him one day, "What are you going to do with your money?"

"I mean to do more for the world," was the quiet answer, "than the world ever did for me." He meant it, too, for this ex-hoiler has since given something like fifty thousand dollars to endow a college and a hospital in the far West.

The more one considers the answer and the deed, the nobler they appear. So many men ask, bitterly: "What has the world ever done for me?" and thus justify the spending of their all upon themselves. So many workers say, impatiently: "Why should I do better work than the world pays me for?" and thus toil grudgingly on. So many souls quarrel with life because it does not give them all they desire, and thus become self-pitying, self-indulgent failures. How different the spirit of this Swedish stable boy, whose generous soul accepted the hardness and indifference of the world, asked nothing from it, but desired all the more to benefit it, and make it a better place for others than it had been for him.

Such a standpoint is always a victorious one. Even if the stable boy had not found gold in the mines, he would have had richer treasures in his own heart. The man who is willing, nay, who desires, to give more than he receives, can never be defeated or overcome. He has "hitched his wagon to a star," and his reward is as sure as the sweep of the stars in their courses. "I mean to do for the world more than the world ever did for me." No Sidney or Bayard ever took a nobler motto.—The Wellingpress.

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Mississippi, Louisiana, and South Carolina, meetings in 53 different towns of which were ten with colored people. Where she met a most interesting and hearty cooperation in W. M. U. efforts by officers accompanied the in Georgia, Louisiana Florida, which was greatly in apparent on every and the day of larger gifts In the fall of 1902, Secretary attended the annual meeting of Woman's Society of Virginia, a large, earnest body of workers, in contributions of W. M. U. expenses for the year \$3,162.44. Of this, the Board paid \$1,400.00, the Sun-Board \$1,400.00, the Sun-Board \$400. In addition the Foreign Board paid for Offering literature; the Board, for week of Self literature. The Secretary's traveling expenses made the general expenses mainly. She receives no benefit from the advertising in the or of the Boards as the other is made, clerical rates can always be secured. In conclusion, it is delightful to review the year's work as an encouragement and show-ment in every direc- While our work is mainly with results not tabulated, yet they are just "Knowledge" does lead to "giving" will and follow. Let us, however, look beyond the work of this year, of its cheer but not yet. There is so much to be done, so many opportunities, doors, to be entered. If we this generation do not enter inside of these doors will without help. Let us give for larger endeavor, the stupendous thought the mighty power of God is that goes forth to do His will. power is given unto me; go therefore; and lo, I am with all the days."

ANNIE W. ARMSTRONG,
Corresponding Secretary.

THE CRUISE OF THE KAISERIN

JUST FROM THE PRESS.

Advance orders received for 400 copies, and orders coming every mail. An account of the Indies tour, prepared by request of those accompanying the ship, T. T. Eaton, D.D., LL.D., with 60 illustrations and elegantly bound, \$1.00, postage paid. Send orders to Baptist Book Co., Louisville, Ky.
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"I wish to congratulate you upon the neat publication, and for the pleasure which you have made it possible for us to enjoy. Those who will read it, and gaze upon its illustrations will realize, in a measure, what they missed by not being of our party."—Allan B. Wallace.

FROM BRAZIL.
Bro. Nelson was graciously blessed on his trip up the river into Peru. On the voyage up and during his stay there, he sold about 1,500 Bibles, Testaments and Gospels. He was very kindly treated by leading men of the place, and some expressed their desire that he establish a regular work there. A young Spaniard, member of the Manaus church, who was recently converted while in the midst of his studies for the "priesthood," may be destined for that work. We must consider the advisability of following the Amazon and its tributaries up into Bolivia, Peru, Colombia, etc., as well as down into the central part of Brazil. I wish our brethren would study their geographies and see what a vast field awaits them. And it is almost wholly unoccupied and untouched. Shall we possess it.
Fraternally,
J. E. HAMILTON.
Caixa Postal n. 361, Para, Brazil, April 27, 1903.

ORDINATION.

By request a council met with Pleasant Ridge Baptist church, Pendleton county, Ky., May 9th, 1903, to consider the propriety of ordaining Bro. Allie Stith to the full work of the Gospel ministry. Council was organized by electing Rev. W. H. H. McMillan moderator and O. P. Mann, clerk. The following ordained ministers were present: Amos Stout, C. J. Bagby, Jno. McKinley, E. J. King, Theo. Stephens and W. J. H. McMillan.

After Bro. Stith had related his Christian experience and call to the ministry, Rev. Amos Stout led in questioning him in Bible doctrine. All being satisfactory, the council passed him for ordination. Rev. C. J. Bagby preached the ordination sermon, Rev. Jno. McKinley led in the ordination prayer, Rev. W. H. H. McMillan gave the charge, Rev. Jno. McKinley presented the Bible. Benediction by the candidate.
O. P. MANN.
Morning View, May 13.

DEAR READER:
It is good to be back on your field of labor after a three months' stay away from the work you love. My trip abroad was all and more than I had hoped for, and yet one of the best things about such a trip is the home coming. It pays to go away just to have a warm welcome home again.
I need not mention the fact that our church work went well, when it is known that Dr. Geo. B. Eager of the Seminary, had the care of the church during my absence. We knew something of his power in and out of the pulpit before he came to us, but we know it better now. His kind thoughtfulness and unselfish service has drawn him very close to both pastor and people, and he shall always have a warm welcome when he may be able to come this way.
Yours fraternally,
W. H. BRANGLA.
Elizabethtown, Ky., May 14.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered."—Phillips Brooks.
Don't get in the way of condoling with yourself and of thinking that your trials, perplexities and sorrows are exceptional. As

a matter of fact, the majority of the people you know probably have to bear quite as heavy burdens as yours.—Watchman.

MARRIED.

Mr. Thomas Stith, of Montgomery county, and Miss Ada Scroggin, of Grant county, were united in matrimony by the writer at the bride's home, May 7. Mr. Stith is a prominent farmer of Montgomery county. Amid the good wishes of all, they took train for Mr. Stith's home.

W. T. ELLIS.
The 6th of May, Mr. Garvey Fortner and Miss Ina S. Kirvin, both of Grant county, were united in marriage at the home of the bride by the writer. The happy couple left immediately for the groom's home.

W. T. ELLIS.
Liberty College commencement exercises will be held at Glasgow, Ky., May 28. Geo. A. Burnett, President. The sermon will be delivered by Rev. W. B. Kendall, of Terrell, Texas, and the address by W. P. Harvey of the WESTERN RECORDER.

We were honored with an invitation to attend the commencement exercises of Beaumont College, Harrodsburg, Ky., Wednesday, May 27, at 10 a. m. The graduating class consists of ten young ladies. The College is in a prosperous condition. Th. Smith, President, is an A.M. graduate of the University of Virginia, and deservedly is one of the most able educators in the South. II.

Prof. Geo. B. EAGER preaches the commencement sermon of Mississippi College, at Clinton, on May 24th. On June 7th he will preach missionary sermon of Georgetown College commencement.

SOMERSET, KY.

Rev. W. A. Borum resigns at Somerset, after a successful service as pastor for about six years. During the time the church has not only been developed along all benevolent enterprises fostered by the denomination, but the church has tribled in membership, built and paid for a parsonage, and has a flourishing mission in suburbs of the city. Improvements involving many hundred dollars have been made, and new furnace is being added, and also general repairing of the church building.

The First Baptist church of Gloster, Miss., increased its foreign mission collection in one year from \$116 to \$528. Rev. W. A. McComb became pastor last January. In a meeting of ten days following held by Brother McComb, there were fifteen additions. The State of Mississippi at large increased its contribution to foreign missions for the year from \$9,000 to \$16,000, an increase of about 77 per cent. Considering the number of Baptists in Mississippi and their financial ability they are easily in the lead in Foreign Mission contributions of all the Southern States.
W. P. H.

He will not send thee into a wood to fell an oak with a pen-knife. When He calls thee to work thou never didst, he will give thee the strength thou never hadst.—John Mason.

We are in receipt of the following kind invitation, which we greatly appreciate and extend congratulations:
Mr. and Mrs. Thomas Allison invite you to be present at the

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marriage of their daughter, Bessie Edna, to Mr. John Randolph Cochran, on Wednesday, the third of June, nineteen-hundred-and-three, at twelve o'clock, Presbyterian church, Washington, Ky.

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Heiskell's Ointment is a complete skin cure for all kinds of eruptions. It is made of the best medicinal ingredients and is sold in a tin which is guaranteed to give relief. It will quickly cure all cases of Eczema, Scabies, Itch, Ringworm, Head Itch, Blotches, Pimples, and all kinds of skin diseases. It is also a good remedy for all kinds of cuts, burns, and bruises. It is sold in a tin which is guaranteed to give relief. It is sold in a tin which is guaranteed to give relief.

The Farm and Household

S. D. Kerr, of Log Lick, Ky., a few days ago sold to Steve Tuggle one pair of two-year-old mules for \$170.

T. M. Gaitkill, of Lexington, bought of Fox & Logan this week a fine pair of five-year-old harness geldings for \$650.

J. S. Baughman sold 40 hogs last week, average weight 170 pounds, to Ballard & Ballard, of Madison county, for \$475.

Letton Bros., of Paris, Ky., had a Poland-China sow to present them with 15 pigs on the 13th ult. How is that for profit.

Thomas Sparks sold to C. D. Ashbury Court day 11 shoats, seven months old, for \$123. This beats raising tobacco.—Mt. Olivet Tribune-Democrat.

Clover seed is selling at \$7.35 a bushel in Western Kentucky, and will go higher, as the crop in Europe is a failure and the demand in this country for this reason is much greater.

Soil capable of growing tobacco equal to that in Cuba has been found by the Agricultural Department in Texas, Alabama and South Carolina. Secretary Wilson says it also exists in other Southern States.

It is reported that over five-sixths of the entire acreage of Woodford county has been pledged to the association, and that every tobacco grower in Anderson county has signed the contract.—Danville News.

At a sale made by Mr. Ben B. Peak for Mr. Blanton, of Franklin county, on Monday last week, 20 mules averaged \$170 a head; corn sold at \$2.30 per barrel, and oats at 40 cents per bushel.—Georgetown Times.

An agricultural writer gives this timely advice to farmers: "The middle kernels of an ear of corn possess more vitality and will germinate more quickly than those from either the tip or butt of the ear. We always discard the tips and butts."

The world's greatest record of a single crop of corn produced on one acre in one season is 255 bushels. This was grown by Col. Z. J. Drake, of Marlboro county, S. C., for which he was paid a premium of \$500, offered by the American Agriculturist.

W. H. Whaley, Jr., bought of Miller Ward 9 head of 950-lb. steers, at \$40 per head, and resold them to Berry Bedford at \$41.50. R. S. Cross and Jas. Clark bought of Dr. A. W. Walden 9 140-lb. hogs at 6c, with \$2 off. Sam Latham bought 30 yearling steers of John Ralston at \$4.58.—Paris Kentuckian.

The difference between the selling price of the poorest and the best beef cattle is about 300 per cent. A prime, well-fed beef will sell for about three times as much per pound as the common scrub half fed. That's why there is no profit in growing scrub cattle. A first-class dairy cow is worth three times as much as a common scrub to sell or to keep.

Between the ravages of an unusually severe winter and the breaking out of a malignant disease known as "big head" among their flocks within the past few weeks, the sheep men of Utah, Southern Idaho and Eastern Nevada are afraid that by the time they get their sheep to the summer grazing grounds their loss will be 50 per cent. of the number they had last fall.

Plaster scattered on the stable floor keeps down bad odors and purifies the air.

GOOD RECIPES.

Creamed Chestnuts.

One quart of Italian chestnuts boiled half an hour in salted water. Peel and add to a rich cream dressing. Serve as an accompaniment to meat.—Elizabeth M. Hollenhouse.

A Delicious Tea Dish.

One pint of whipped cream stiffened with one-eighth of a box of gelatine. Add salt and two cups of white meat of turkey ground fine. Pour into a ring mold, and let set. Serve on a platter garnished with parsley.—Elizabeth M. Hollenhouse.

Peach Sponge for Christmas.

Strain the juice from a can of preserved peaches and press the fruit through a fine sieve, then beat it up with the juice and a small quantity of sugar. Put one ounce of gelatine in a basin with one-half pint of cream. Let it steep for some time, then put in a double boiler and stir contents until gelatine has dissolved. Mix the fruit pulp with the cream and stir it until nearly cold. Whisk the whites of three eggs to a stiff froth. Stir them in with the cream and pile up high in the center of a glass dish. Select several small, thickly-berried sprays of holly, and brush each leaf over with a strong solution of gum arabic. Strew powdered sugar over and leave till dry. Arrange the sprigs of holly and serve.—Bessie Dudgeon.

Salmon Croquettes.

Take equal parts of canned salmon (after draining off the oil) and mashed potatoes. Season with salt, pepper and a little melted butter. Dip in egg-roll in cracker crumbs and fry like oysters, making them any shape preferred.—Bessie Dudgeon.

Connecticut Raised Cake.

Two cups of sugar, three cups of milk, one cup of yeast. Add flour enough to make a stiff sponge at night, and in the morning add two cups of sugar, two of butter, two eggs, fruit and spice as you like. When these are added, let the cake rise in the pan you bake in. It will make four loaves.—Della Parsons.

Orkney Fricassee.

Prepare a mixture of salt, ginger and a little pepper in a saucer. Dust each piece of chicken with these ingredients. Put all of the particles of fat from the chicken in the bottom of the kettle; also a small onion, some parsley and celery root. Lay the chicken upon this and add two tablespoons of tomato. Add a little boiling water and cover up tightly and let stew on the back of the stove, adding water when necessary. Brown a tablespoon of flour and add when ready to serve. Put on a platter, adding chopped parsley and a few slices of lemon.—Mrs. Samuel Fols.

Russian Pudding.

One pint of whipped cream, one-fourth pound macaroons (rolled), one-half cup of powdered sugar. Stir the sugar and macaroons in the cream, put into a mold and pack into ice and salt for four hours.—Della Parsons.

Pecora Wafers.

Make one rule of boiled frosting. Stir into it nice pecora that has been buttered and salted. Put on wafers, having the frosting about an inch thick. Put in the oven and brown slightly. Serve with ice cream.—Mrs. Frank Henderson.

Delmonico Salad Dressing.

The yolks of two eggs, one-half cup of tarragon vinegar, one-half cup of water, two teaspoons of salt, one-half teaspoon of white pepper, four drops of tabasco sauce or a pinch of cayenne pepper. Cook in a double boiler until thick, beating constantly. Add one teaspoon of butter. When cold rub a clove of garlic in a bowl and beat in one

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pint of olive oil, or three-fourth pint of cream.—Mrs. H. B. Colman.

Beet Salad.

Three quarts of cooked beets chopped, three quarts of cabbage chopped, six cups of brown sugar, one-fourth teaspoon of red pepper, one teaspoon of black pepper, three tablespoons of salt, one cup of horseradish. Cover with cold vinegar.—Mrs. J. F. Avery.

Curried Shrimp or Egg.

To a heaping tablespoon of butter, add a small onion minced fine. Cook slowly ten minutes, then stir in two tablespoons of flour and from a quarter to a half teaspoon of curry powder. Add a pint of milk or cream, stir until well mixed, and add a can of shrimps. Or to make curried eggs, add, instead of the shrimps, eight hard-boiled eggs sliced.—Mary E. B. Markley.

Lemon Sops.

Half a cup of butter, one cup of sugar, two eggs, one teaspoon of extract of lemon, one-fourth teaspoon of soda dissolved in one teaspoon of milk. Use flour enough to make it very stiff. Roll very thin and cut small.—Mrs. George Hempl.

The Kentucky Agricultural Department sent out the following crop statement last week: Wheat has made slight advancement and is turning yellow in many places. Oats and rye are still in good condition. Corn planting is progressing satisfactorily but the early planted fields are not coming up well; in many places they will have to be replanted. Tobacco plants are fairly plentiful, but are growing very slowly and have been attacked by insects in some sections. Irish potatoes are about all planted and are beginning to come up. Gardens are late and have been injured by frosts and cold weather. Peaches are in fair condition. Strawberries were injured in some localities by frost. Grass has grown slowly, but is in good condition. Farm work is very backward, but progressing rapidly.

An expert biologist employed by the government states that the farmers and orchardists of this country will lose over \$300,000,000 this coming season from the depredations of various forms of insect pests. He says the chinch bug will destroy \$100,000,000 worth of crops, the grasshopper \$100,000,000, the Hessian fly \$50,000,000, the cotton worm \$65,000,000, the potato \$60,000,000, and the cabbage worm \$5,000,000. These losses, assuming that they will really take place, become an important factor in price making for farm and garden produce, and serve as a check and balance to prevent overproduction and unremunerative prices.

HOME TREATMENT FOR CANCER.

Dr. D. M. Byrne's Balsam Oil, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, cancer ulcers, piles and malignant diseases cured in the last ten years. If not affected, cut this out and send it to some suffering one. Address Dr. D. M. BYRNE Co., Drawer 525, Indianapolis, Ind.

Don't bring your horse in hot from a drive if you can help it; if you do, rub him thoroughly dry. A slow jog or walk for a short distance before unblanketing will cool him off quicker and save much work.—Exchange.

POSITIONS: May depend on the season. Many out of salary.

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CHESAPEAKE & OHIO RAILROAD
New Depot, foot of Seventh Street, New and restorated. Richmond, Va. Elevated Station, back of Oak Street, Oct. 1, 1905. Fourth ave. Station, Oct. 1, 1905.

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Through Pullman vestibule from New York, connecting at Ashland with the Chesapeake and Ohio, New York via Washington, with and Observation Car. Extra low rates with sleeping car.

Leave Louisville	.....
Arrive Washington	.....
Arrive Baltimore	.....
Arrive Philadelphia	.....
Arrive New York	.....
Arrive Providence	.....
Arrive Boston
Arrive Richmond, Va.
Arrive Old Point Comfort
Arrive Norfolk

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Only electric lighted train from Louisville in any direction. Through vestibule sleeping car, Lockport, Mt. Vernon, Lexington, Richmond, Hot Springs, Washington, Baltimore, Philadelphia, New York, Boston, Norfolk, Old Point Comfort, Norfolk, Richmond, Va. The C. & O. is the shortest way from New York via Washington. Connect in Va. with Atlantic Coast Line, or work with steamships for Washington, New York and Boston.

LEXINGTON SHORT LINE

Solid vestibule trains daily:

Leaves Lexington	..... 8:20am
Leaves Louisville	..... 9:20am
Arrives Lexington	..... 10:10am
Arrives Louisville	..... 11:10am
Arrives Winchester	..... 11:20am
Arrives Mt. Sterling	..... 12:20pm

Sheet Music ALL THE BEST 10 cts.

The famous McKinley edition of popular or classical pieces, part 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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Gen. Pass. & T. Agt. CINCINNATI, O.
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Missouri Pacific Railway Iron Mountain Route

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Leave Louisville:	8:10am; 9:30pm; 9:30pm
2:30am; 11:40am; 2:45pm; 9:20pm	

TRAINS NORTH.

Leave Louisville:	8:10am; 12:45pm; 4:00pm
2:30am; 11:40am; 2:45pm; 9:20pm	

TRAINS, JELLCO AND SOUTH. AST.

Leave Louisville:	8:10am and 9:30pm
Arrive Louisville:	8:30am and 9:30pm

TRAINS, LEXINGTON AND FRANKFORT

Leave Louisville:	7:30am; 2:30pm; 4:15pm
Arrive Louisville:	8:30am; 12:30pm and 5:30pm

Louisville Ticket Office, Southwest Corner, Fourth and Main Streets.

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The Authorized or King James Version of the Old and New Testaments in a New Dress

Printed from Large, Clear Type, which makes it Easy to Read

The exact size of Bible when closed is 6 1/4 x 9 inches

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For Two New Subscribers and \$4.00 Cash

Choice of Jamison, Faucett & Brown's Commentary, \$3.50; Large print Teachers' Bible (leather lined), \$4.00.

David's confidence in God. PSALMS, XXII

him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

PSALMS XXII
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Ps. 22, 100



PRINT is in Large, Clear Pica Type. The ink is black which makes the impression distinct and sharp

Contains Old and New Testament References, Fine New Maps in Colors, and a Beautiful Family Record



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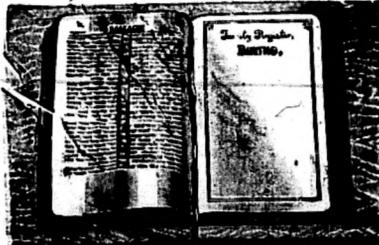
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we will send you postpaid one of the finest Bibles that we have ever seen. It is NEW in style, quality and finish, and all who have seen it are delighted with it and surprised at its cheapness. Rev. E. C. Dargie, Prof. of Theology in Southern Baptist Theological Sem., says: "I think the Home Bible is cheap for THREE dollars." J. B. Moody, D. D.: "The proposition to give the WESTERN RECORDER for one year, and the Home Bible for three dollars is a surprising offer. I have examined the Bible, and I think it is very cheap at the price asked for both. The WESTERN RECORDER is two dollars to all, and its real worth for a year is incalculable. I wish I could prevail on thousands to accept this offer."

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CAPACITY—This Case will admit the entire Encyclopedia Britannica on the lower shelf, and on all about one hundred volumes of Law, Medical or Miscellaneous Works.

USE—This can be used as a Dictionary, Atlas, Directory or Map and Brochure Holder, or other heavy volume. Nothing made for these purposes can be more substantial or complete.



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Our Original Edition of the Great MATTHEW HENRY COMMENTARY; 6 vols. complete; Prefatory Note, \$12.00, by Dr. Jno. A. Broadus. Only edition with foot notes and illustrations. BIBLICAL ENCYCLOPEDIA AND MUSEUM, by Jno. Comper Gray, 15 vols. in 8; 5,700 pages, \$10.00. Every Scripture Text made plain. Expository Commentary, Text book and Illustrator, 12,000 illustrations. You can't afford to miss it. AMERICAN REVISED BIBLE, India paper, best levant, leather lined, net, \$7.50.

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For Eleven New Subscribers and \$22.00 Cash

COMMUNION SET; Silver Plated; 5 Pieces—1 pitcher, 2 plates, 2 cups. Churches wanting Communion Sets can't afford to pass up this chance. books: (1) THE PASTOR'S LEADERSHIP OF THE CHURCH, by A. F. Schaeffer (new). (1) AFTER DEATH, by S. R. FORD, (T. J. B. Moody (new). WHERE AND WHY.

Western Recorder,

642 Fourth Avenue, LOUISVILLE, KENTUCKY.

THE OLD RELIABLE



There is no substitute

Items of Interest

News the World Over.

The Independent says that when the smuggling into Porto Rico was first discovered, the orders from Washington were, "Let no guilty man escape." But when it was found that army officers were guilty, the orders were modified so as to let them off as easily as possible.

The London Baptist devotes a leader to the criticism of a telegram stating that "the President's daughter has complied with the request of the Sultan of Turkey to 'christen' (sic) a new warship of his."

It is a little surprising that an English Baptist paper should be so much more indignant than any of the American Pedobaptist papers at this "christening" of a ship.

The revelations in regard to United States officials in Porto Rico are humiliating. Army and navy officers have been caught engaged in smuggling, and the revelations from the school officials are disheartening.

One hundred and seventy-five Filipinos made a stand at Taraca, having quite a number of rifles. Generally the Filipino soldier has no fire arms and relies on the bolo.

and paralysis, he continued his literary labors till the last. Taft has tried to make out that the disgraceful things done in the Philippine Islands were all done by the soldiers, and that his "civil government" has been immaculate.

The answer which Taft's Commission makes to the indignant words of Lieutenant General Miles is that to be sure they did sell the rice—21,000,000 pounds and forced the prisoners to buy or starve, but that they made good use of the money.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

JOHNSON.

Miss Lillie M. Johnson was born Jan. 18, 1880, and departed this life, April 16, 1901. She was the daughter of Mr. and Mrs. James Johnson, and was educated at Beattyville, in Lee county, and Campton, Wolfe county.

ZEPHANIAH BALL.

Pinecast, Lee Co., Ky., May 4.

BROOKS.

In memory of our darling Katie. My darling, we are so lonely, Without the light of thy precious life, Though thou art happy with the angels, Out of this world of strife,

Thy precious life was short, love, When the angels came for thee, To bear thee o'er the river Into eternity.

Though our hearts are bleeding with sorrow, And our home seems wrecked and laid in ruins, We must submit to the will of God, Though He with us doth mourn.

Oh! we'll be so glad, my darling, When we meet on that blissful shore, For there we'll live forever, Never to part any more.

And then we'll sing God's praises, And kneel at his blessed feet, And praise Him forever and ever, Our joy will then be complete.

Then our sorrows and pains all over, That seemed to us so hard, We'll be an unbroken family Around the throne of God.

And we are coming, darling, It won't be very long, Till we'll clasap thee to our hearts, love, Amid the heavenly throng.

WAGGENER.

Sister Achmyer Waggener, born Oct. 14, 1840, died April 13, 1901. She was a devout member of the Baptist church, and will be greatly missed by her immediate family, her church and town; for truly Sister Waggener was a bright light in her church and town.

reaved ones let me say, the heavy loss you have sustained is her gain; while earth is made darker by her absence, heaven is made brighter by her presence.

Dearest sister, thou has left us, Here thy love we deeply feel, But 'tis God that hath bereft us, He can all our sorrows heal.

HALL.

Rev. J. T. Hall, pastor of Mt. Taber church, died of the effects of a grippa at his home in Taylor county, on the 5th inst. Bro. Hall was born in Virginia, sixty-five years ago.

Resolved, That in the death of Bro. Hall the church has lost an efficient minister, a faithful counselor, and one who was ever ready with heart and hand to promote the entire glory of God.

Resolved, That the hearts of this church and the entire closing body go out in the fullest sympathy to his bereft family, and may God give them grace to bear their great sorrow patiently, realizing that though their earthly connection and fondest hopes have been severed, that death is not supreme, his power is not indefinite, its reign is not eternal.

Resolved, That a copy of these resolutions be sent for publication to the WESTERN RECORDER, Liberty Baptist and Baptist Argus; also a copy to Sister Hall.

PREWETT.

Sister Nancy Prewett died at the home of her daughter, Mrs. Annie P. Young, in Liberty, Ky., May 3, 1901. She was born April 25, 1819. She made a profession of faith in Christ and united with the Baptist church at Rocky Ford when quite young, at which place she remained a faithful and devoted member the remainder of her life.

RECEIPTS.

Receipts this week: 1901, 625; 1902, 1,619; 1901, 1,380. Receipts Jan. 1 to date: 1903, 43,272; 1902, 60,597; 1901, 68,010.

BURLEY—1902 CROP.

Trash, or m. \$3 75 4 25 \$4 25 4 75 Trash, sound: 4 25 4 75 5 25 5 50 Com. lugs... 4 75 5 00 5 25 5 50 Good lugs... 5 75 6 00 7 50 8 50 Com. l'f. sh't 5 00 6 00 5 50 6 50 Com. leaf... 6 00 7 50 6 50 8 00 Medium leaf... 7 50 9 00 8 50 9 50 Good leaf... 9 50 11 00 10 00 12 50 Fine & Sel... 12 00 14 50 16 00 23 00

DARK—1902 CROP.

Good lugs... \$4 75 5 50 Common leaf short... 4 75 5 25 Common leaf... 5 25 6 00 Medium leaf... 6 50 7 50 Fine leaf... 7 50 8 50 Flood and selections... 8 00 8 50

MOORMAN.

Deacon J. C. Moorman peacefully passed to heavenly rest, surrounded by loved ones, April 29, 1901, in his eightieth year of age. A good man is gone! True to his church and in the relations of life, he will be much missed.

Rockport, Ky. W. H. CARRICK.

WINCHESTER DEPOT, Ky., 5-19. WESTERN RECORDER. Louisville, Ky. Rejoice with me, Williamsburg gave \$1,000 to my school. A. S. FERRAT.

Hazard, Ky. ALL SEAMEN

know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, and in chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

THE MARKETS.

LIVE STOCK.

Report for week ending May 10.

CATTLE.

Table with columns for livestock types and prices. Includes items like Choice to prime ship, steers, Medium to good, Choice butcher steers, etc.

HOGS.

Table with columns for livestock types and prices. Includes items like Choice packing and butchers, Medium packers, etc.

SHEEP AND LAMBS.

Table with columns for livestock types and prices. Includes items like Good to extra shipping sheep, Fair to good, etc.

LEAF TOBACCO.

Table with columns for tobacco types and prices. Includes items like Following is report of sales for week and year ending May 16, 1903.

COMPARISON WITH PREVIOUS YEARS' SALES.

Table with columns for years and sales figures. Includes items like Total sales of new crop for date: 1903, 65,007; 1902, 77,829; 1901, 100,546.

REJECTIONS.

Table with columns for years and rejection figures. Includes items like Rejections this week: 1903, 301; 1902, 514; 1901, 714.

RECIPTS.

Table with columns for years and receipt figures. Includes items like Receipts this week: 1903, 625; 1902, 1,619; 1901, 1,380.

BAPTIST BOOK CO.

When answering the advertisement mention the Recorder.

Advertisement for WILSON SILVER featuring a portrait of a woman and text about silverware.

Some of Our Recent Publications.

- List of publications including 'THE LORD'S SUPPER', 'SIN-A THOUGH T', 'SHALL WE CALL THEM BELLIES?', 'LOVE THE GREAT', 'AFTER DEATH, WHEN?', 'THE CRUISE OF THE YACHT', 'SIN, SALVATION AND DEATH', 'BAPTIST BOOK CO.'

Large advertisement for W. H. McKnight, Sons & Co., featuring text about carpets, furniture, rugs, and awnings.