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Baptists in the Times of Henry VIII.

BY JOHN T. CHRISTIAN, D.D.

The history of the Baptists of England in the times of Henry VIII. is written in blood. He had scarcely come to the throne before proceedings were begun against Baptists, and he bitterly persecuted them until his death.

The chief agent of the King in these persecutions was William Warham, Archbishop of Canterbury. He was descended from an ancient family of Hampshire and was educated at New College, Oxford. He had been sent on an embassy to the Duke of Burgundy, and he so well pleased the King in that mission that he was made Bishop of London. Afterwards he was advanced to be Archbishop of Canterbury, and held that see twenty-eight years. The English church historian says of him: "That he was a great canonist, an able statesman, a dextrous courtier, and a favourer of learned men. But he was not fancifully fond of the learning of the schools as some others, but encouraged a more generous way of knowledge. But then, by way of abatement, he must be said to have prosecuted some of the Lollards with too much rigour." (Godwin de Præsul. Angl. Collier Eccl. Hist. Great Britain, vol. 4, p. 198.) Truly he was a bitter persecutor of the Baptists.

There were, in the year 1511, many "heretics" brought before him, and while we have not the opinions of all of these people, some of them were certainly Baptists. "Then I say," declares Crosby, "it is evident that there were opposers of infant baptism at that time, and then the rise of the Baptists is not of such late date as some would have it." (Crosby, The Hist. English Baptists, vol. 1, p. 30.)

There appeared before Archbishop Warham at his mansion at Knoll, May 2, 1511, and were required to renounce the following articles of faith:

"1. That in the sacrament of the altar is not the body of Christ, but material bread; 2. That the sacraments of baptism and confirmation are not necessary, nor profitable for men's souls; 3. That confession of sins ought not to be made to a priest; 4. That there is no more power given by God to a priest than to a layman; 5. That the solemnization of matrimony, is not profitable or necessary for the well of a man's soul; 6. That the sacrament of extreme unction is not profitable or necessary for a man's soul; 7. That pilgrimages to holy and devout places be not profitable, neither meritorious for man's soul; 8. That images of saints be not to be worshipped; 9. That a man should pray to no saint, but only to God; 10. That holy water, and holy bread, be not the better after the benediction made by the priest, than before." (Barnet, Hist. Reformation, vol. 1, p. 27.)

These are points of difference from Rome in which all Baptists now would unite, and we know that these same views were held by the English Baptists at a somewhat later period. These persons were from Tenterden. William Oldburg, Agnes Ives, Agnes Chettingden, Thomas Manning, John Collins, Robert Hill, Thomas Harwood, Stephen Castiline, William Oldbeard, Robert Reynolds, Thomas Field, John Oldbeard, Vincent Lynch, and some others, abjured the said articles, and some, only some of them. For their penance they were ordered to go barefoot, and offer a taper: some of them were enjoined to carry faggots, and leave them at the church door, and to offer

something at the high altar, when mass was said. Stephen Castiline, being a leading person, and having brought over several to his opinions, had something particular in his penance. He was confined to a sort of perpetual imprisonment in the monastery at Leeds in Kent. And in case he took the liberty of going further than a mile from that place, was to be treated as a person relapsed. The other part of his penance was to carry a faggot the next Lord's day, into the Church of Tenterden, before the procession; and during his confinement, he was to mortify in his diet, and to be fed "pane doloris, et aqua angustias." (Collier, Eccl. Hist. vol. 4, p. 4.) Some of these persons were commanded to bear the badge of a faggot in flames on their clothing during the remainder of their lives. (Landsdowne MSS. British Museum. 978. 97.)

William Potear, of Whitcalline, held "that he could not tell to what purpose the sacrament of baptism was available." (Collier, Eccl. Hist., vol. 4, p. 5.)

A pathetic case was that of Agnes Grevill, or Girebil. She was of Crannebroke, in Kent, a section of England always noted for the number and persistence of the Baptists who have inhabited it. She pleaded not guilty; but by a strange kind of proceeding, her husband and her two sons were brought in witnesses against her. Her husband deposed that in the end of the reign of King Edward IV. one John Ives had persuaded her into these opinions, in which she had persisted ever since. Her sons also deposed, that she had still been infusing these doctrines into them. (Crosby, vol. 1, p. 28.) That is to say that Agnes Grevill had been a Baptist for at least twenty-eight years. Probably the John Ives mentioned as being of the reign of King Edward IV. 1441-1483, was related to the Agnes Ives mentioned above as holding Baptist opinions in 1511. The son testified that his mother "held and believed that the sacrament of the altar was but bread—that baptism was nothing worthe—that confession is suffice to be made to God" (Landsdowne MSS., B. M. 978. 97.) John Grevill who thus accused his wife to death was sixty years of age. She was condemned to death.

Mention is also made of many others who were declared to be "heretics," some of whom were doubtless Baptists. These persecutions seem to have only increased the number. So much so that Ammonius writes to Erasmus, who himself a little later testifies to the great number of "Anabaptists" in England, under date of 8 November, 1511, of affairs in England: "It is not astonishing that wood is so dear and scarce; the heretics cause so many holocausts, and yet their numbers grow." (Eras. Ep. VIII. 8. Brewer, Letters and Papers of Henry VIII., vol. 1, p. 285.) Erasmus replied, that Ammonius "has reason to be angry with the heretics for increasing the price of fuel for the coming winter." (Eras. Ep. VIII. 8. Brewer, vol. 1, p. 297.) This is horrible jesting, but men at that period, as some of this, had no sympathy with these down-trodden Baptists.

It is worthy of note that all of these persons were condemned on the article relating to baptism. About the only persons who have been condemned to the stake on that account have been Baptists. It is worth while to say again that these views on baptism were not new in England, and we have already seen that they had been held for more than a quarter of a century. Even long before this there were Englishmen who held: "That the

sacrament of baptism used in the church by water, is but a light matter, and of small effect; that Christian people be sufficiently baptized in the blood of Christ, and need no water; and that infants be sufficiently baptized, if their parents be baptized before them."

Crosby, commenting upon these articles, states: "It is certain that they did not deny water baptism itself, as these accusations suppose; but because they denied that baptism washed away sin, and conferred grace, they charge them with saying, that it was a light matter, and of small effect: Because they held, it was the blood of Christ, and need no water, and because they rejected the baptism of infants, as a needless ceremony, they condemn them as such that affirmed, that infants be sufficiently baptized, if their parents were baptized before them." (Crosby, Hist. English Baptists, vol. 1, pp. 24, 25.)

The form of baptism was immersion since baptism was conferred "in water," and "in the font."

Chicago, Ill.

The Hope of Heaven.

The critics of evangelical Christianity, not content with cartooning the church for believing in hell, are now reproving us for believing in heaven. At least, they charge us with being "other-worldly"; with laying too much stress upon the happiness of the life to come. It is urged that we teach men to submit to present injustice in view of the justice of that heaven to which they will soon come. They say that we ignore present sorrow and poverty, and hold up before the poor glowing pictures of the riches and glory of the life to come. In answer to this the Church of Christ has but to point to her hospitals and asylums and homes and manifold agencies for relieving distress. Care for present welfare and care for future happiness are not mutually exclusive. Jesus was always speaking of the joys of Heaven but He fed the hungry and healed the sick and opened the eyes of the blind.

The truth is that if the church is making any mistake in this matter it is in minimizing the importance of the future life. If it be really true that the present life is "like a morning cloud," if we are to spend an eternity either in happiness or misery, then it is the height of folly to ignore that future in our present choices and conduct. Men are tempted to trade manhood for money; shall they not be warned? Some spend their lives in what seems to be an unsuccessful struggle; shall they not be heartened with the thought of to-morrow and its joys? There are hearts that are filled with a great sorrow; shall they go unhelped by the assurance of finding again the dear ones whose going away has left them lonely? If there is a future of happiness for those who love God, why should not that fact be used to guide and cheer and strengthen those who need help in the present? It is well that Jesus has pictured Heaven as a home—our Father's home. We need not worry ourselves over questions which arise about the details of that life. If it is our Father's home, all will be well. There will be cheer and love and joy, and our souls will find satisfaction and gladness. When we come to the end of the journey, it is our Father who stands at the door, to welcome us to His own home.—The Standard.

Professor McIlhenny's Paper.

By J. J. TAYLOR, D.D.

Several brethren have requested a review of Bro. McIlhenny's recent article on the ecclesia question. The request is cheerfully granted, both in deference to the brethren and in hope of shedding further light on the theme.

Several things may be said in cordial approval. Our brother writes serenely. He ignores scrap-book arguments, and assumes the right to think and speak for himself. As a scholar he goes back of lexicons, and examines the linguistic use of the term under discussion. Differing from others on either side of the question, he openly proposes a new definition—and from the shoft sent up by our "invisible" brethren, one infers that they have felt the need of something new! He also speaks with modesty, and leaves the way clear to modify his view without humiliation to himself.

Our brother does not deny that in classic and Septuagint Greek, and all other Greek extant in the days of Christ, an ecclesia is an assembly; and by the ordinary rules of interpretation based upon that fact, he sees no way of escaping the conclusion that a New Testament ecclesia is essentially an assembly. But for the usage of this word he proposes to treat the New Testament as a distinct literature. Certainly this is not a new idea. For years when our Pedobaptist brethren have found linguistic usage inflexibly opposed to their cherished practices, they have made the same earnest plea. This fact need not arouse any prejudices. Pedobaptists hold correct views on many subjects. Are they and our brother correct in the view that New Testament writers not only gave old terms new applications so as to express new thoughts, but that they also used terms in new and even self-contradictory senses? For example, that they used the word ecclesia to mean assembly and not-assembly, or neither? and the word baptize to mean dip-into-water and apply-water-to? This sort of inspiration does not commend itself to intelligent scrutiny; and it cannot be accepted at the mere suggestion of our honored Professor, or on the unwarranted assertion of our Pedobaptist brethren. It is a kind of inspiration that practically destroys the authority of the written word, unless its advocates can discover some infallible rule for determining what words are used in new and contradictory senses. If Baptists and Pedobaptists alike are at liberty to invent new definitions whenever there arises an exigency in which they are unwilling for the Scripture to mean what the inspired writers say, why may not others enjoy the same liberty until every man has a Bible practically of his own making?

Starting with this doubtful basis of interpretation, our brother naturally reaches a doubtful conclusion: "The Christian ecclesia is a body of Christian people, most of whom do at times assemble. . . . the Christian ecclesia is not an assembly, but a living, active community."

In this definition our brother drops entirely the overworked terms, "invisible, spiritual, universal." He perceives the awkwardness of using a term in self-contradictory senses: "Sound canons of exegesis require that we use the word in its general application in substantially the same sense as in its special." Exactly; and for this he wisely pleads. He knows that the Christians of the earth have never assembled, or proposed to assemble; and as sound exegesis requires that a term have substantially the same meaning, both in its general and its special application, he drops the idea of an assembly from his definition entirely: "The Christian ecclesia is not an assembly"; it is simply any number of Christian people, who may or may not assemble, the assembling being an incident and not a necessity; it is a small or great body or community of Christian people, body and community being synonymous terms. According to this definition, the Christian ecclesia is always local—the Christian people of Antioch being the church of that place, the Christian people of Jerusalem being the church of the larger place, the Christian people of Judaea and Samaria and Galilee being the church of the still larger place, the Christian people of the earth being the church of the largest place, and yet not extending to the limits of the universe, and so not universal. By the same definition the New Testament ecclesia is always visible to the people in the places where it exists.

This is a decided improvement on the nebulous invisibilism with which Baptists have been recently regaled. It discloses the movement of a well-gear'd mind that can not violate the first law of logic by insisting that on the lips of the same speaker a term must mean something that

both is and is not assembled. As the leading champions of the late error have loudly endorsed our brother's new view, probably Baptists will hear less of an "invisible, spiritual, universal" church accessible without baptism or ordinances of any kind.

Holding to the basal error that the ecclesia is a polygon of an infinite number of sides, the old mathematicians proceeded to just conclusions. Assuming that our brother has reached correct conclusions, that the New Testament ecclesia is not universal, and is always local and visible, one may properly enquire if his methods are correct. Our brother rejects the idea of an assembly, either real or fancied, as essential to the conception of a New Testament ecclesia, either general or special; at the same time he claims that in either case it is a body. In all the realms of creation, organic and inorganic, is there any other body whose members or constituent parts have not been brought together, assembled, in fact or fancy? or is this new and unparalleled notion in science also to be charged up to inspired usage? Instead of "body," "community" is suggested; but are they interchangeable terms? If the Christian people scattered in Antioch or Jerusalem constituted the New Testament ecclesia in those places respectively, do the Christian people scattered in Louisville constitute the New Testament ecclesia in that place? If not, why not? If so, are the Christian people who sometimes assemble at the Broadway Baptist meeting-house simply a part of the New Testament ecclesia of Louisville, or they in themselves a New Testament church? If they are a true church, what church are the other Christian people scattered throughout the city? If on the next Sunday the Christian people who assemble at the said Broadway meeting-house should mutually and publicly dissolve their covenant "not to forsake the assembling of themselves together," and at the benediction should disperse to assemble no more, every other relation remaining the same, they would be as much a Christian community as they are to-day; but would they still be a church, general or special? If not, why not? If so, what church would they be?

These questions are put in no captious spirit. To the writer at least they present real difficulties, and indicate the utter untenableness of our brother's position. And the difficulties do not end here; but our brother's application of his remarkable theory presents some remarkable features. For example, he thinks the church (the old version says churches) throughout all Judaea and Galilee and Samaria (Acts 9:31) rather large for an assembly; but is it not equally large for a "community"? and would not a "body" spread over all that territory be decidedly flat and thin and unwieldy? Or he thinks it incongruous that Saul made havoc of the assembly (Acts 8:3) by putting the people in jail; when a second thought would have convinced him that the assembly was the only thing destroyed. Christian men and women in jail were not destroyed; but in durance vile they could not assemble, and, so far as they were concerned, the church was broken up. Other references which our brother makes are equally inconclusive. His paper, as a whole, however, is suggestive, tentative, interrogative, and he may have at hand a satisfactory explanation for each and all of these difficulties. We will wait and see before going farther.

Norfolk, Va.

Honey Out of the Rock.

By REV. THEODORE L. CUYLER, D.D.

The traveler through the wildest regions of ancient Palestine was sometimes surprised by coming upon a thrifty olive tree growing on the scanty earth that covers the flinty rocks. Or in the clefts of the rocks he would find a busy colony of bees; and the comb would be dripping with the delicious outflow of wild honey! All the more welcome would be this liquid sweetness because found in an unexpected place. Bare, bald, bleak rocks may furnish a perch for eagles, or a nesting place for wild conies; but golden wheat never waves over them, nor does the vine mantle their rough cheeks with purple clusters. Yet out of these very rocks came the luscious honeycomb; and out of their crevices grew the fruitful olive tree! To these facts the song of Moses refers—in the book of Deuteronomy when he says that the Lord's people shall "suck honey out of the rock, and oil out of the flinty rock."

Beautifully does this fact in natural history illustrate how the Christian often finds rich blessings in unexpected quarters. No season may be so honey-yielding and oil producing as the flinty days of adversity. At such times his relig-

ion is more prized, and the things of earth lose their lustre. When earthly treasures dry up, and earthly treasures vanish, the soul finds in Jesus a truer possession and a sweeter satisfaction. The honeycomb does not fail. All previous graves—the godly contentment—the sense of assurance in the beloved-fellowship with the Comforter—hope of heaven—all these flow forth from the inward union with Him who is the fountain-head of the life everlasting. A believer with the Bible in his hand, and the Saviour in his heart, can, even in the seasons of sharpest trial, draw "honey from the rock."

How wonderfully God discovers to His people their perennial comforts and consolations in the flinty places of sore troubles and bereavements! Do we lose our property? Then we go up to our Divine Treasure-keeper, and inquire after our soul's investments, and find that they are all safe. Do our fair-weather friends drop away in the dark days of adversity? Then we draw up closer to Him who saith: "I will never forsake thee." Do we bury up under the turf the darling of our crib, or the sweet-voiced wife that filled home with heart melodies, or the dear old mother whose arm chair was next in sacredness to our family altar? Then our thoughts fasten more closely on that homestead beyond the clouds into which the spoiler never enters. The unseen things become visible. Christ becomes nearer and infinitely dearer. Prayer takes stronger hold on the promises. Faith has a clearer vision; and life becomes more disentangled from the harassing worries and absorptions of worldliness. Probably we were very loath to be driven away into these rock regions of trial. We prayed to be kept out of them; for there is not a living Christian—even the best of them—who covets affliction. But when we were forced into the flinty places of adversity or bereavement, how delicious was the honey which faith drew out of the rock!

What a happy thing it is for us that we cannot choose our own lot! What awful blunders we make when we think that the most desirable places are the rich alluvials of abounding prosperity—and the best days are the cloudless days, and the best air is the soft vernal air of worldly success and popularity! Do we ever ask God for a hurricane? Yet many a hurricane of trial has driven a sinner to Calvary, and many a backsliding Christian back to his forsaken posts of duty. Do we thank God for a deluge? Yet stubborn hearts have been softened and barren lives been made fruitful by such down-pours. Very much of the choicest, purest, deepest and strongest portions of a Christian's character have been engendered in these seasons when worldly friends were pitying or condoling with him. If angels could speak, they would congratulate him.

He who orders our pathway into regions of trial conceals the honeycomb for us in the rocks, and makes the oil olive to grow out of the flinty clefts. My fellow-pilgrim, instead of listening to the murmurs of unbelief, listen to the music of the promises; instead of complaining at a hard lot, seek the honey that lies hidden within it. Selfishness chooses velvet paths and flowery meads; but where Jesus puts you, He goes there with you. He can make desert places bloom with roses. This life will look very different when you study its geography from another world. —Presbyter

The Bible in the Pulpit.

The Bible has been driven out of the school in too many places, but it should not lose its place in the pulpit. Here it should hold its place without question. Even if it is not read as often, and as much, as it should be in the homes of the people and at the family altar, there should be no diminishing of the respect and attention paid to it in the pulpit. Here is, or should be, its stronghold.

We are not now referring to rationalistic treatment of the Word of God by those who claim to be ministers of the Gospel, some of whom have shown more than a tendency to dishonor the Holy Scriptures. Some men, with standing as ministers, have done much to break the power of the Bible as the Divine word of God. But this rank offense is not that to which we refer at this time. That which we deprecate is not an offense of rationalists, but one that is possible to very devout believers of the whole truth of the Gospel.

A writer in a recent magazine article points out the fact, to deplore it, that the Bible does not, so largely at the present as formerly, enter into the popular oratory and literature of the times. Public speakers on secular themes, as in political addresses or in legislative debates, do not so presume on the acquaintance of their hearers with the words of Scripture as to cliché

their points with apt quotations from the Bible writings. It has been considered among the speakers one of the most effective points to make when some familiar passage or expression may be reverently and impressively quoted, and giving a sacred sanction to the thought advanced. Literary writers do not so often and so largely use sacred words as in earlier instances. Mr. Scott sometimes making a whole story turn on a passage from the Scripture. The magazine writer referred to deprecates that there is this tendency all too plainly manifest.

Whether this is so or not, the pulpit should not banish the Bible. It should be the treasure-house from which illustrations are drawn. He who preaches the Gospel should be able to honor God's Word by drawing illustrations to enforce his theme from all its books and chapters. How rich is a sermon, when so richly and embellished. How touching and tender its points be made when appeals come from historical incidents of the Bible itself to establish the truths that are presented for consideration. A minister may make his hearers familiar with the whole Word of God by his constant reference to its incidents, or he may win their attention away from it and accustom them to a diet for its contents.

We heard two sermons one Sabbath by the preacher, scarcely went outside the Bible and the people went home thinking that the Bible was rich and tender, for heart and soul, the other the preacher swept the field of literature for apt quotations, and while certain truths were presented, the people were led to that many other writers are so profuse of the Bible. In fact, these writers draw ideas from the Bible itself, but the preacher not so remind the people.

It is a great thing to be the man of one. When the preacher goes into the pulpit to a message he honors God, increases his own authority, and strengthens his cause by much of the divine Word which God has put in his hands. There are no feathers for the Gospel like those that are gathered in the Bible itself, and he who would be so penetrate a human heart with the truth will draw his keenest and most powerful weapons from the armory of the divine Word—and Presbyter.

Baptist Affairs in the South.

A few weeks ago several of our Baptist changes were discussing a possible division Southern Baptists. Just how that division going to be effected was not quite evident. In main, there is perfect uniformity in doctrine practice among the churches. While this unity they are held together by bonds stronger any disintegrating forces. As to organize each church is independent. Standing separate from any ecclesiastical body, further union is impossible. No organic ties exist hence there are none to sever. Our only connection is purely voluntary and is made with specific undertakings, such as those of missions and education. At present not one of the churches sustain any direct relation to the general boards. Nearly every church is a District Association, but even this is voluntary, and the District Association is the minus of that relation. If any church desire to engage in mission work, it must account with its Master, not with any denominational authority. If any church prefers to mission work directly through its own agencies at home or abroad, it is acting in its own rights, though it may not be acting in short, we see room for certain brethren out with each other, room for churches to co-operate with the general boards for new state organizations to be formed create confusion, but no room and no ground for a denominational split.—Central Baptist

It is not by regretting what is irreparable true work is to be done, but by making the most of what we are. It is not by complaining about the right tools, but by using the tools we have. What we are, and what we can do, is God's providential arrangement—God though it may be man's misdoings; and the wise way is to look your discipline in the face, and see what can be made of them. Life, like war, is a series of mistakes. He is not the best Christian nor the best man who makes the fewest false steps. He is the man who wins the most splendid victories after the retrieval of mistakes. Forget mistakes; prize victory out of mistakes.—F. W. Robertson

THE NORTHERN BAPTIST ANNIVERSARIES.

These were held this year in Buffalo, N. Y. There are quite a number of side-shows which we do not undertake to report, a full account of the doings of the three great Societies taking all the space the Recorder can give for three weeks.

These three great Societies alternate their meetings. This year the Home Mission Society came first. It began its sessions on Wednesday morning, with Pres. E. M. Thresher, of Ohio, in the chair. In his annual address he said the Society was organized in 1832, and since that time it had organized 6,730 churches, had built 2,300 houses of worship, and its missionaries had baptized 179,107 persons. During the last year the Society had maintained 1,310 missionaries and 45 schools with 7,500 scholars. Something of the work done would be shown by the statement that they had provided missions for twenty-one different nationalities. He made an eloquent tribute to the memory of Dr. T. J. Morgan, the former Secretary, and gave wise advice as to the best method of conducting the work of the Society. President Thresher's speeches are always weighty and strong, and are heard with great interest.

The report of the Board of Managers was made by the Secretary, Rev. Dr. Morehouse. We give extracts from it:

The grand total of the Society's receipts for all purposes the past year is \$621,387.32. The entire financial transactions, including amounts paid to churches on the principal of their loans and the payment on account of mortgages for reinvestment, amount to about \$750,000.

The gains in receipts over those of last year have been as follows:

(a) For general purposes, from contributions, \$22,700.52; from legacies, \$4,636.76; (b) for the Church Edifice Gift Fund, for general and special purposes, increase, \$95,284.19; (c) from annuity funds, \$489.73 more; (d) for permanent fund, \$6,880.88 more; making an increase in contributions and legacies for these purposes of \$99,992.07 more than last year. Individual contributions for special objects, as for the erection of school buildings, etc., are less than last year. Full particulars of receipts and expenditures are presented in the Treasurer's report.

The permanent funds, the income of which is applicable to expenses of administration and for general purposes, amount to \$243,401.88; permanent funds for various educational purposes, \$288,132.41; annuity funds, \$516,355.80; Church Edifice Benevolent Trust Fund, of which the income only is used, \$158,508.20; Church Edifice Loan Fund, \$149,618.92; Conditional Fund, \$38,365.10, making a total of these funds of \$1,394,882.37. Besides all this, the Society has an interest in school properties amounting to about \$964,000. The magnitude of these financial matters and the multitude of details pertaining thereto, impose upon the Society a vast amount of work in the Treasurer's department. In order to safeguard, as far as possible, all these interests, a thorough auditing of the accounts monthly and annually is made by an expert auditor, whose reports are steadily submitted to the Board.

RECEIPTS FOR GENERAL PURPOSES.

The first figures are for 1901-2.

Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

Hood's Sarsaparilla and Pills

Makes the blood pure, vigorous and rich, creates appetite, gives vitality, strength and animation, and cures all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." Miss Susan Brown, Nova, Va.

Hood's Sarsaparilla promises to cure and keeps the promise.

the second for 1902-3.

A—Contributions.

Churches, \$104,300.25, 113,366.22; Sunday Schools, \$4,212.02, \$4,556.11; Young People's Societies, \$2,262.58, \$2,318.19; Individuals, \$65,551.57, \$81,182.85; Co-operating Conventions, \$57,749.89, \$63,457.16; Women's Societies, \$22,303.36, \$22,229.66; Total, \$256,379.67, \$287,080.19.

B—Legacies, \$78,348.62, \$82,985.37; Invested funds, \$41,477.39, \$45,615.73; Annuity funds (donors deceased), \$11,000.00, \$8,800.00; Schools (net receipts), \$5,190.81, \$1,099.39; Real estate sold, \$2,224.00, \$26,365.35; Publications, \$3,142.75, \$2,967.23; Miscellaneous, \$6,038.41, \$5,766.69; Total, \$147,421.98, \$173,589.76; Grand total, \$403,801.65, \$460,669.95.

A SERIOUS FINANCIAL PROBLEM.

The Society closed the year with a debt of \$27,885.48, which represents \$13,629.69 brought over from the previous year, and \$14,255.79 incurred in the work of the past year. For years, expenditures have much exceeded receipts from ordinary sources, and serious embarrassment has been providentially averted only by extraordinary gifts and legacies.

Careful investigation shows that of the thirteen older states east of the Mississippi River, five show a loss and eight a gain in offerings to the Society, in the last twenty years, a large per cent. of the loss occurring in the last ten years.

The largest decrease is in some of the Eastern States which have been the main reliance of the Society. Where the per cent of gain has been the greatest the amount per capita is still very low. It is almost startling to find that in several states where the Baptist increase in twenty years has been from 22 to 77 per cent, there has been a decrease of 5 to 16 per cent, in offerings, much of this in the last ten years.

If may be asked, "How has it been possible for the Society to expand its work to three times the proportions of twenty years ago?" Partly by generous individual gifts, one man for many years having given \$30,000 annually for general purposes, besides much for church edifice and educational purposes; partly by large legacies and partly by the release of large annuity funds upon the decease of the donors; and something by the increased income on

permanent funds, though this is slight owing to lowered rates of interest. Over half of the Society's yearly receipts are derived from other sources than the annual offerings of the churches.

What is the explanation of this arrested development of the Society's income from the churches themselves, especially in this era of temporal prosperity? Is it in the depletion and decline of many rural churches, and in the enormous expense, often from \$10,000 to \$20,000 for maintaining strong city churches? Only slightly do these conditions furnish a solution of the problem. Nor is it because fewer churches, relatively, give than formerly. Nor is it for lack of faithful cultivation of the churches and dissemination of information about the Society's work. Nor yet, can we persuade ourselves that it is due to a declension of missionary interest in our churches. The strong pressure put upon the denomination for educational enterprises may account in part for this; yet in some states where this pressure has been most severe and protracted, our receipts are larger, while in other states, where it has been light, our receipts are less than twenty years ago.

It may appear that this state of things is largely due to a diversion, directly or indirectly into other channels, of gifts that naturally should have come to this Society.

The report of the Treasurer was presented by Mr. F. T. Moulton, who was elected Treasurer a year ago. The summaries are the same as those presented in the general report; but the following, which show what has been expended for work among different nationalities, is interesting:

Americans	\$177,186.75
Bohemians	440.00
Chinese	4,707.52
Cubans	8,082.97
Danes	5,841.35
Finn	273.88
French	6,014.85
German	17,906.36
Hungarians	390.00
Indians	6,078.56
Italians	4,115.78
Japanese	683.17
Jews	1,033.32
Mexicans	11,334.26
Negroes	6,287.48
Norwegians	5,090.75
Poles	871.41
Porto Ricans	9,908.66
Portuguese	346.12
Russians	300.00
Swedes	20,260.64

Total for Missions, \$227,172.83

After the report followed a memorial address upon Secretary Thomas J. Morgan, who died during the year, and Hon. Robert O. Fuller, of Massachusetts, the former president of the Society, who died last March. He was a most noble character, a man of high standing and great business, who yet always put the service of his Lord first in his thoughts.

Afternoon.

The Home Mission Society has always been the political body among the Northern Baptist Societies, and if it should allow one session to pass without some slur or attack upon the South, slavery, and Southern Baptists, and some glorification of the negro, we might look for the millennium. In the morning there was no hit at us except what was said of Secretary Morgan's hatred of slavery. But in the evening we were shown that the Home Society is still doing work at the old stand.

The first attack was upon the Southern Baptist Convention. Resolutions were passed expressing sympathy for the Non-conformists in England in their fight against the Education Bill.

The resolution began by saying they were the representatives of the regular Baptists of the United States, numbering "more than four million baptized believers." We can understand how they can satisfy their consciences and call their meetings the National Baptist Anniversaries. They can do that, of course, by denying that we are really Baptists, and if they are the only Baptists in the country their claim is a just one. But they are not the representatives of any churches numbering 4,000,000, for the majority of those millions are loyal constituents of the Southern Home Board, and the Home Mission Society does not represent them.

The resolution, with the exception of this insult to the Southern Baptist Convention, was a good one, and the Rev. R. E. Hall put clearly the iniquity of the Education bill. He said: "A law has been enacted by the British Parliament, at the instigation, it is alleged, of the Anglican church, supported by the Romish church, which is radically subversive of religious liberty. By the provisions of this law, which is known as the education act, the education of the children is placed under the control of a sectarian board; the principal instructors are to be chosen from the membership of a sectarian body; sectarian instruction contrary to the religious faith of their parents, is to be given to the scholars, and non-conformists are to be taxed for the support of that system which they believe to be contrary to the requirements of the New Testament. True to the teaching of their martyr fathers, these non-conformists raised their voice against this injustice, but their protest was unavailing. They now declare that rather than sacrifice the principle of religious liberty for which their worthy sires suffered and died,

EXPERT TESTIMONY.

Coffee Tried and Found Guilty.

No one who has studied its effects on the human body can deny that coffee is a strong drug and liable to cause all kinds of ills, while Postum is a food drink and a powerful builder that will correct the ills caused by coffee when used steadily in place of coffee.

An expert who has studied the value of foods and the manufacture of food products from personal investigation and wish to bear testimony to the wonderful qualities of Postum Cereal Coffee. I was an excessive coffee drinker, although I knew it to be a slow poison. First it affected my nerves and then my heart but when I once tried Postum I found it easy to give up the coffee, confirmed coffee fiend though I was. "Postum satisfied my craving for coffee and since drinking Postum steadily in place of the coffee all my troubles have disappeared and I am again healthy and strong.

"I know that even where coffee is not taken to excess it has had effects on the constitution in some form or other and I am convinced by my investigation that the only thing to do is health and happiness are of any value to one is to quit coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

they will refuse to pay the amount demanded for this unscrupulous system of education, but will in lieu thereof."

The resolution was followed by a speech from Rev. H. H. Chiles, who has been for seven years missionary to the Kiowa Indians in Oklahoma. This tribe numbered 1,100. There are two Baptist churches with a membership of 225. An Indian boy attained years old made and sent the grand used at the meeting by the chairman.

Speeches on the negroes followed. Dr. Morehouse thought the negroes had been treated so badly by the Southern whites that it is a wonder they have any religion at all. And the fact that they are not all infidels after their wrongs (?) is what commutes the hope for their future.

One speaker spoke of the poor negroes who had to live in one room with 18 children, sometimes. Rev. J. J. Wicker, a Southerner now preaching in New Jersey, made a spirited reply. He said, "I'm tired of hearing about one-room houses. I used to live in the South. There are lots of axes and muscle and timber there. If he wasn't so lazy the negro wouldn't have to live in a one-room house. There are hundreds and thousands of one-room houses occupied by the white people, too. There are many poor white people down South. I don't believe in trying to work on the sympathies of this Convention by depicting the poor negro in a one-room house, with eighteen children lying around the door of it. This Convention should advocate stirring up the negro to activity. The education of the negro is coming gradually."

He was followed by Dr. E. G. Seymour, who has no great liking for the South. He said he was an officer in a negro regiment during the war, and some of the white people in the South would not shake hands with him. He was fortunate if he found one white person of any standing who would shake hands with a man who put himself on such footing during the war. He stated with emphasis that he was convinced that the negro is a man, as though Southerners doubted it.

There is one venerable maiden lady who for so many years that the memory of this generation runneth out back to the contrary, has been on hand with her spoon, praising the negroes. She said: "It seems to me that the negro has been very reasonable. The trouble is, that we do not call at the negro's house and sit down at his table." And because Southerners will not do this she said: "I am afraid we will drive the negroes to infidelity; they will think our religion is a farce."

In one thing the Home Mission Society has improved. It is more willing to give a hearing to strong Southern men defending their people.

Dr. A. C. Dixon, of Boston, a North Carolinian, followed, and told them some plain truths with his usual power and eloquence. He told them the blunder of all blunders, politically, was when they gave the ballot to the negro. Fault had been found with the Southerner who had spoken before because he had said the education of the negro must be gradual. Dr. Dixon came to his defense, saying: "As for gradual, with the negro's education, it will be gradual enough."

with all your haste." He said, "I love the negro. I find that the Northerners hate slavery, but they don't love the negro much." He told of the treatment their black mammy, Aunt Jane, whom the whole family loved, and the children adored, received when they went to Boston. He heard a Southerner say once that the Pilgrims had landed on Plymouth Rock, and he was sorry the Rock had not landed on the Pilgrims.

Night.

The night session was given to the work of the Society in Porto Rico and Cuba. Dr. F. T. Hazelwood, of Massachusetts, was sent to Cuba as an investigating committee. There was no objection, either on the field or in the convention, to having an investigation, there being nothing which the Board of managers or the missionaries wished to have concealed from the Northern Baptists. He made his report to the meeting in an interesting speech. He was followed by the missionaries, A. R. Rudd and H. R. Moseley, who were once missionaries of the Southern Baptist Convention but who withdrew from its work on account of the imbroglio in the Mexican mission. H. R. Moseley is at work in Eastern Cuba. He said the treatment of the United States government which forced the Platt amendment on Cuba had caused a great dislike to everything from this country. This had interfered with their work for awhile, and their congregations had fallen off. But they had learned to separate the missionaries from the United States authorities, and had ceased to dislike them. The congregations were now larger than ever.

He said that the Catholic priests had very generally abandoned the country and the small towns, their priests leaving the island. Yet the country was filling up rapidly, many emigrants coming in from Spain and some from Dakota. The Theosophists had spent much money and made strong efforts to get a footing in Cuba, but they had not met with much success. This had been the best year they had had in the Cuban work. A church had been constituted at Nipe, the largest deep water bay on the coast, which is destined to be a most important part of the island.

A. B. Rudd spoke of his work in Porto Rico. He had found a new form of "spiritualism." The people, disgusted with the Catholic ritual, said they wished a "spiritual religion," and called themselves "spiritualists." But they had no conception of regeneration, and their spiritualism had no effect on their lives. There are now eleven Baptist churches on the island. The people are anxious to be church-members, having no knowledge of what regeneration is, and large numbers apply for baptism. But the missionaries are very careful and not more than one-tenth of those applying are received. There are 2,000 Protestants on the island.

Thursday Morning.

President Thresher, in a most happy speech, presented the new Secretary, Dr. E. E. Chivers, who needed no introduction either to the Home Society or the Buffalo church with whom they were meeting, and of which he had been pastor for many years. The subject for the morning session was the Foreign Population, and Rev. R. Z. Batten made a magnificent speech, which of itself would have repaid a trip to Buffalo. His subject was "The New

Problems of immigration." This was an instructive and concise historical presentation of the great problem. He showed the changing tides of immigration which have characterized periods of our national life. The first comers to our shores were colonists rather than immigrants; the founders of the republic the latter, the incomers. New streams are now flowing, the proportion of arrivals from enlightened Europe has fallen, while the unenlightened element has increased in the last twenty-five years. It is also true that the foreign stock in America is more prolific than the native. The character, religiously and morally, of these various elements was described. The Irish make good citizens, though as a rule they are seldom reached by our Christianity, the most of them being Catholics. The Germans are largely Lutheran. The Scandinavians are intelligent and the least clannish. The Italians, who now numbered about 1,500,000 in our country, are quite the opposite of the Scandinavians. The second generation is proving to be brainy and a force to be counted with. There are more Poles than members of any other nationality in our country, except the Germans and the Scandinavians. The Bohemians hate the church and are more pronounced in their infidelity than other nationalities, having to-day thirty infidel newspapers in this country. The French Canadians, largely settled in the east of our country, number about 1,250,000 in population and are crowding out the American to a great extent. The Hebrews are here in great numbers; one-fourth of all the people in the city of New York are Jews.

One thing, the speaker went on to say, is evident to-day, as a nation we must be Protestant and democratic. The immigrants are largely shunning the country and crowding into the cities; this movement involves the problem in greater difficulties in the presence of the prevalent religious status. If we must choose be-

SNAP, PUSH AND GO

Is What One Should Get from Food.

A young St. Louis lady learned a food lesson she won't forget. She says: "I suffered from indigestion for nearly 10 years and although I tried all kinds of foods for breakfast I could not eat any of them until one day I discovered Grape-Nuts and now I wonder how I ever did without it."

"I am a stenographer in a business office and need all the energy possible but I formerly spent the greater part of every morning wishing I had gone without breakfast for I was continually reminded of it by the uncomfortable distressed state of my stomach. How much ability I lost through this I could not tell you but now all is different for I eat some fruit and a saucer of Grape-Nuts and work hard all the morning and never think about my stomach until lunch time comes."

"I feel the good effects of Grape-Nuts in a sharpened brain, better memory and increased thinking capacity." The only difficulty I have about it is that I never want to limit myself to the required amount for I love it so." Name given by Postum Co., Battle Creek, Mich.

There is a reason why Grape-Nuts sharpens the brain. It's fun to make new and delicious desserts by the recipe book found in each package of Grape-Nuts.

tween the times of our fathers and the present as to moral, social and religious conditions, give us the Puritan life and Sunday in preference to the lawless exhibitions and disregard of religion so apparent at the present time. The speaker said there could be no blistering anathema, no bitter scorn pronounced severe enough against the politician who descends to the practice of buying votes for political purposes. These various and diverse foreign elements have come here to be Christianized, in the providence of God, and there is no better field in which to do foreign mission work than here, and especially in our great cities. Every problem that faces us is an opportunity. To us is given the greatest opportunity that has ever come to any people in any century. Christ commands that the foreigners shall be Christianized, and it can be done.

Dr. E. E. Chivers followed upon the subject, "Inadequacy of Efforts for the Evangelization of our Foreign Population." He called attention to the deterioration in the class of emigrants, and to the great increase in the numbers who are now coming. He thought there would soon be 100,000 per month. And these are from the worst races in Europe. He called very earnestly for more work among them. If the Home Mission Society would let the Southern Nabolth little vineyard alone, and spend the money upon its own great and needy field, it would be a great thing for the Baptist cause in the North. The Italian problem is vastly more pressing upon the North than is the negro problem.

Afternoon.

The first business was the election of officers. The old officers were re-elected. Rev. J. T. Johnson spoke upon the Louisiana purchase. He said the idea of selling to Napoleon as he sat in church on Easter morning in 1803. He said one thing which gratified terribly on reverent ears. He named as the great events of the Christian religion the resurrection of the Lord, then other things, and the Louisiana purchase. The putting that in any way in comparison with the resurrection, much less on such a seeming parallelism was very wrong.

The first Protestant preacher in the Louisiana purchase was the Baptist, John Clarke. The first Protestant church was a Baptist one, constituted in 1807, and it is still a flourishing church. Our Northern brethren seem to have gone organization mad. The amount of machinery they are introducing in the work is amazing. The wheels within wheels make a great noise, and we hope will accomplish great good. But there is danger of making the work too mechanical.

The next thing they considered was an organization for soul-saving. What are the churches for? And as every soul must be regarded separately, it is difficult to see what concerted action can accomplish.

But they passed a resolution to instruct the Board to organize a great plan for soul saving, and to raise \$25,000 for the purpose. Dr. A. C. Dixon made a fine speech in which he insisted that the church was the great factor in soul-saving. That was the business of the church. Every member must feel his responsibility for the souls around him. It takes more grace to talk to one man about his soul than it does to talk to a thousand. Some say that revivals have ceased, but they have only ceased to those who do not believe in them.

His eloquent speech was followed by several short speeches. The Home Mission Society adjourned, to be followed by the Missionary Union.

MACKVILLE, KY.

The new meeting house was dedicated free of debt last Sunday. It cost about \$4,000, and is one of the handsomest town church buildings in the state. The pastor, R. L. Purdom, is held in high esteem, and most deservedly so. Twenty-one years ago, when he became pastor, it was only a small band of 39 members; now he has a membership of over 300, and he has been unanimously called for the 22nd year. As a gospel preacher he ranks among the first.

The building committee, composed of J. W. S. Hall, one of the leading merchants of Washington county, B. G. Matherly and R. Patterson, prominent farmers, deserves great credit. The deacons of the church are J. N. Bowles, R. Paterson, J. D. Barker, John Hiatt and D. H. Matherly. The attendance was estimated at 2,000. Prof. Sanders led the music. Thineets by him and his daughter were highly appreciated. Dinner was served to all accord ing to proverbial Kentucky hospitality. It was the delightful privilege of the writer to preach the dedicatory sermon and to meet scores of old friends.

W. P. HARVEY.

PROGRAMME.

- The following is the commencement programme of Bethel College:
- Sunday, June 7, 11 a. m. Sermon, by Rev. Carter Helm Jones, D.D.
- Monday, June 8, 8 p. m. Alumni Address, by Prof. James H. Fuqua, Sr.
- Tuesday, June 9, 8 p. m. Address before the literary societies, by Hon. E. E. Eslick, Pulaski, Tenn.
- Wednesday, June 10 10 a. m. Senior Orations.
- Wednesday, June 10, 8 p. m. Joint Debate between the Philomathean and Neotropean Literary Societies.
- Thursday, June 11, 10 a. m. Graduating Exercises.
- Thursday, June 11, 8 11 p. m. Graduates' Reception.
- An orchestra from Nashville, Tenn., will furnish music during the week.

W. E. PARKER.

WINCHESTER W. M. MEETING.

The Woman's Missionary Societies of Kentucky will meet at Winchester, Tuesday, June 16, at 9:30 a. m. One delegate from each society is expected, and representatives from other churches are invited to attend. Trains arrive Monday afternoon, or early Tuesday morning. Entertainment is offered by citizens of Winchester. Please send names to Miss E. S. BROADBENT, 1319 Third St., Louisville, Ky.

A FINE KIDNEY REMEDY.
 Mrs. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

IS IT AN EPIDEMIC? Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now prevailing upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

Kidney trouble often becomes advanced into acute stages, before the afflicted is aware of its presence, that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the WESTERN RECORDER to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmear & Co., Binghamton, N. Y., for a free sample bottle of Swamp Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp Root will also be sent free a pamphlet and treatise of valuable information.

Don't make any mistake, but remember the name, Swamp Root, Dr. Kilmear's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

Whatever may be beyond the tomb, the tomb itself is nothing to us. The narrow prison house, the gloomy pomp, the hideousness of decay, are known to the living and to the living alone. By a too common illusion of the imagination, men picture themselves as consciously dead—going through the process of corruption, and aware of it; imprisoned, with a knowledge of the fact, in the most hideous of dungeons.

Endeavor earnestly to erase this illusion from your mind; for it lies at the root of the fear of death, and it is one of the worst sides of medieval and of much modern teaching and art that tends to strengthen it. Nothing, if we truly realize it, is less real than the grave. We should be no more concerned with the after fate of our discarded bodies than with that of the hair which the hair-cutter has cut off. The sooner they are resolved into their primitive elements, the better. The imagination should never be suffered to dwell upon their decay.—W. E. H. LECKY.

REV. W. P. HARVEY:

Dear Brother: It is with much pleasure that I speak a word of commendation on the improved mechanical appearance of the RECORDER. The recent changes in the make-up have so modernized the paper that one would hardly recognize it. By taking this step the RECORDER adds another element to its power as an educational force to the denomination. Yours truly,

A. W. PAYNE.

St. Louis, Mo., May 22.

The above compliment is highly appreciated, coming from the wide awake, able and experienced manager of the Central Baptist, one of our leading exchanges.

W. P. HARVEY.

MANY APPETIZING DISHES can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

Washburn call special attention to the Indian.—Ed.]

AN OLD-TIME BAPTIST.

Clear spiritual discernment is essential to the apprehension and the doing of God's will; and if we refuse to do what we know, the vision itself becomes obscure or obliterated. Take a great historical example, to illustrate and enforce the matter. Martin Luther, Ulrich Zwingli, and Balthazar Huebmaier were contemporaries, born within three or four years of each other—1483, 1484 and 1480, respectively. They were all men of great ability and varied learning, of highly popular gifts, the last named being fully the equal of the others in these respects. They were leaders in the Reformed Christianity.

Huebmaier, who is, probably wholly unknown to the general reader, worked his way clearly out to the Baptist position, as it is set forth in the New Testament—faith and repentance, baptism, the spiritual life, individual responsibility, freedom of conscience, no connection between church and state, the New Testament as the only authority in religious affairs. There were moments when it seemed that Zwingli and Luther were prepared to go as far as Huebmaier, moments of clear spiritual vision; but they hesitated; they feared to cut loose from dependence upon the power of the magistrate and his soldiers in times of disorder; they feared to commit themselves completely to New Testament voluntary church membership and a spiritual democracy. So Luther and Zwingli prospered through their political friendships, while Huebmaier was taken by the political powers and burned at the stake. Read the story; it may serve as an admonition, and also as a tonic.

We often excuse Luther's grave errors and excesses by saying that they were due to "the spirit of the times." But Huebmaier had precisely the same "times" and the same "spirit" to contend with. Why should he prove superior to his environment, and they fail to do so? He had learned to interpret correctly the signs of the times. He stood by the whole truth revealed to him; and though he wavered a little in the awful tortures inflicted upon him, he recovered himself and died giving glory to God.

It is for us to understand our day, its duties, its difficulties, its encouragements. Some would urge us not to go too fast nor too far, not to get out of touch with the spirit of our age. But the Spirit of God is mightier than the spirit of the age, and our duty is rightly to interpret the time and to follow the word of Christ to the very end. Be not weather prophets, but prophets of the unshorn and undiluted message of the Gospel. We can get courage and incitement out of Huebmaier's heroic and impressive words, uttered four hundred years ago: "Divine truth is immortal; and although for awhile it may be arrested, scourged, crowned with thorns, crucified and buried, it will, nevertheless, on the third day rise victorious and rule and triumph for ever and for ever."—The Examiner.

If you impute motives, and pretend to read hearts, others will do the same towards you. A hard and censorious behavior is sure to provoke reprisals. Those around you will pick up the peck measure you have been using, and measure your corn with it. You do not object to men forming a fair opinion of your character, neither are you forbidden to do the same towards them, but as you would object to their sitting in judgment on you, do not sit in judgment upon them.—Spurgeon.

The world must not see us staggering under our crosses. It must not see us broken-hearted, weak and weary. It must see that we are in the "fellowship of his sufferings," and that we are supported in that fellowship by a supernatural power.—Robertson Nicoll.

Pretty Summer Dress Goods



We show a beautiful line of Batistes, white and tinted grounds, dots, stripes and figures, at, per yard

Pretty Wash Piques, white ground with colored dots and stripes, worth 15c, at per yard

Plain Grass-Linen, 32 inches wide, at per yard, 12 1/2 and

Voile Suiting, one of the season's most popular weaves for cool shirt-waist suits and separate skirts, in mixtures of light and dark blue, brown and gray, at per yard

Sheer Imported French Batistes, pretty figures and floral designs; also a small line of Embroidered Swisses and Satin Stripe Muslins, in dots and stripes, at per yard

Beautiful French Organdies, in rich floral effects, 32 inches wide, at per yard

Printed Madras' Cloths, dots, stripes and figures, 32 inches wide, at per yard

The largest and most varied assortment of Batistes, Swisses and Dimities ever shown in Louisville. This assortment consists of all those pretty, dainty styles and shades, sold at the low price, per yard

Pretty, dainty Dimities, white and tinted grounds, with pretty floral designs, a 20c value, which we are selling at per yard

Solid color Dotted Mouselines in plain shades of cream, pink, blue, green, linen and black, worth 50c, at per yard

Lovely quality of Embroidered Swisses, pretty hemstitched all new contrasting colors, 45 inches wide, at the low price, per yard

Pretty Washable Grenadines, white and tinted grounds with contrasting colored stripes, worth 65c, at per yard

A Great Sale of

Black Dress Goods

We place on sale a lot of Black Dress Goods, which are certainly good values. These goods are in lengths of four to seven yards, suitable for Dress Skirts and Whole Suits. They being in these lengths is the cause of their being sold at these low prices.

Instead of 45c for your choice of three styles of neat figured Mohairs, 40 inches wide.

For serviceable Granite Etamines, 42 inches wide, in three pretty figured effects; regular price was 50c and cheap at that.

For fine Satin Jacquards, 44 inches wide. The former price of these fabrics was 65c per yard.

30c

40c

50c

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.

- 10c
- 12 1/2c
- 15c
- 20c
- 25c
- 35c
- 12 1/2c
- 12 1/2c
- 15c
- 39c
- 50c
- 50c

White Dress Goods.

- 12 1/2c Per yard for Sheer quality Lace Stripe Muslins for ladies' waists and dresses.
- 25c Per yard for extra quality Lace Muslins, with mercerized embroidery stripes, 28 inches wide, at per yard, 15c, 20c and 25c.
- 15c Per yard for Plain White Percale Skirting for ladies' waists, 36 inches wide.
- 25c Per yard for extra quality Persian Lawn, mercerized finish, 45 inches wide.

SPECIAL SALE OF Woven Hammocks, 49c and Up.

Ladies' Summer Wrappers.

- The well-made, cool and comfortable kind that one needs for these warm days.
- 74c For Ladies' Lawn Wrappers in fancy stripe or figured, fancy yoke front and back, cap over the shoulder trimmed with a ruffle edged with heading, bottom finished with a flounce.
- 98c For Ladies' Lawn Kimona, in blue, pink, and heliotrope stripe, yoke front and back, flowing sleeves and fronts trimmed with solid lawn to match.
- \$1.24 For Ladies' Lawn Wrappers in pink, blue or white, with white serail pattern, fine lawn Wrappers, pointed yoke front and back trimmed with a ruffle of Swiss embroidery headed with heading, full flounce around the bottom.
- \$1.48 For Ladies' French Blue, with white serail pattern, fine lawn Wrappers, pointed yoke front and back trimmed with a ruffle of same, edged with white Swiss embroidery and heading, full flounce around the bottom of skirt.

Editorial

“Judging from some of the comments in the Southern Baptist papers, Dr. Eaton did not strengthen himself with his brethren by his report recommending an investigation by an independent committee of the Home Board’s management of the Cuban work. We prefer to think he meant to do a friendly turn for the Board, though it is possible that he had the recalcitrant brethren too much in mind.”—Religious Herald.

1. “Bro. Eaton” did not stop to consider whether he was strengthening or weakening himself with his brethren by his course in this matter. He advocated what he believed then and believes now to be the right course; and which he will still believe to be the right course till some valid arguments are produced against it.

2. It was not “his report,” but the unanimous report of the committee, of which, by request of the Corresponding Secretary of the Home Board, he was made chairman. The special section to which objection is made, came from an honored member of the Home Board, Mr. A. D. Adair, who was on the committee, and the committee unanimously approved that section, the motion to adopt it being made by Dr. O. L. Halley. “Bro. Eaton” does not deserve the credit for this section of the report, though he heartily approved it, and still approves it.

3. It was not an “investigation” of the Home Board’s management of the Cuban work that was recommended, since the proposed committee were not to pass on the merits of anything the Board had done, nor were they to make any report to the Convention on the subject; but they were simply to ascertain and publish facts for the information of the denomination.

4. Brethren who oppose even a committee of investigation make, in effect an attack on the Home Board. They make the impression, grossly unjust to the Board, that the good and wise brethren who compose that Board resent being investigated by competent authority. Of course, if any board should resent being investigated by proper authority, that would be proof that such a board badly needed an investigation. The board that resents investigation needs investigation. But neither of the Boards of our Convention are of that sort, and it is grossly unjust to our Home Board to put it in any such light. We cannot think of a severer blow than can be struck this Board, than to represent it as resenting an investigation by competent authority. As a friend of the Board, we repel every such insinuation. The opponents of the Board could desire no better weapon for attacking the organized work than the admission that our Board resent being investigated by proper authority. Suppose a board of directors of a company should resent being investigated by a committee duly appointed by the stockholders! Suppose the faculty of an institution of learning should resent being investigated by a committee of the trustees! Such resentment would be a confession that wrong was covered up, and would be an imperative call for a most thorough investigation. It is grossly and cruelly unjust to our Home Board to at-

tempt to put it in any such an attitude. No action or utterance of the Board furnishes the slightest warrant for any such thing. The Trustees of the Theological Seminary send a committee each year to investigate the work of the faculty and students, and to make a report at the next meeting of the Trustees. This year Dr. T. S. Dunaway, Ex-Gov. W. J. Northern and Dr. J. P. Greene were this committee. What would have been thought if the faculty had resented the appointment of this committee? What would be thought of a treasurer who would resent having his accounts audited? We are sure that each of our three Boards would welcome the most thorough investigation, provided only it were made by competent authority.

In our issue of May 7th we called on the Baptist Argus to publish the whole of the sentence a part of which it suppressed, taken from the London Confession of 1644, but our neighbor has not made the publication. The Argus claimed that this Confession “teaches the present existence of the universal invisible church,” and in proof of its claim quoted the first part of the following sentence, suppressing the part we put in italics:

“XXXIII. Jesus Christ hath here on earth a spiritual kingdom which is his church, whom he hath purchased and redeemed to himself as a peculiar inheritance; which church is a company of visible saints, called and separated from the world by the word and spirit of God, to the visible profession of the faith of the gospel, being baptized into that faith, and joined to the Lord, and each to other, by mutual agreement of the ordinances commanded by Christ their head and king.”

The Argus quoted the first part of the above sentence, suppressing the part in italics, which was plainly before its eyes, and then claimed the part quoted as “unanswerable” proof that this Confession teaches “the present existence of the universal invisible church,” when the suppressed part of the sentence flatly contradicts that idea. The only church known to that Confession is “a company of visible saints,” who have made “visible profession of the faith of the gospel,” have been “baptized” and have “joined” together to maintain the “ordinances.”

It is no slight matter for a Baptist paper to quote a part of a sentence, suppressing the rest and to put upon the quoted part an interpretation flatly contradicted by the suppressed part. What confidence can the readers of the Argus place in its citations of documents, if it handles this London Confession in such fashion? We again call upon our neighbor to publish that whole sentence.

There is a good deal of talk in our papers and among our brethren to the effect that no notice should be taken of the criticisms of those who are not in line with us. The idea is that it is not possible for a man who is out of line with us to make a valid criticism. The doctrine, clearly stated, is that we are not to assume that they are infallible in respect to those in line with us, but in respect to those not in line, we are to assume absolute infallibility. This is a new doctrine among Baptists, and one which,

really, we must decline to advocate. Napoleon said that his enemies were of very great use to him, rendering a service he could not have secured, but for them. They pointed out his faults, as his friends would never do. Often the enemy magnified and distorted the fault, but still the hostile criticism enabled him to detect what was wrong and to correct it. It is not necessarily a bad thing therefore to have enemies whose eyes are on the lookout for defects, and who, though unfair in their criticisms, may enable us to see and correct our faults.

It would seem the dictate of wisdom to judge every criticism on its merits, and not on its personalities. It might happen that an unfriendly eye would see a real defect, and merely this fact is no reason we should refuse to remedy that defect. The fact that an enemy sees a fault, is the poorest reason in the world for persisting in that fault. And yet, much of the current talk is to the effect—that whatever faults an enemy points out, go right along, because, forsooth, it is an enemy who points them out. However serious a fault may be, are we to cherish it simply because an enemy calls attention to it? Is it a valid argument for persisting in a fault that an enemy objects to it? Are we to do whatever an enemy objects to, and to refuse to do whatever an enemy favors? That would be to be controlled by our enemy.

It is true that a criticism from an enemy may be a mere exhibition of malice, and may not be worthy of serious attention; but, on the other hand, a criticism from an enemy may be worthy of the most serious attention. Such a criticism should be considered purely on its merits. If it be ignored, let it be because it has been weighed and found wanting, and not because it came from one opposed to us. The attack of an enemy enables us to observe the weak point in our defenses, and we see where the line needs to be strengthened. A shrewd enemy may thus do us good service.

“When a man criticizes the board plan of missions he should be sure to give for missions on some other plan. Merely to kick at a plan as an excuse for doing nothing is to play the hypocrite.” We do not always have the happiness of agreeing with the author of the above statement, but we agree with him this time. He has stated the case clearly and vigorously. A man who has a real objection to any of our methods should receive respectful consideration, but the one who simply “kicks at a plan as an excuse for doing nothing” is not entitled to such consideration.

We, therefore, say to those who “kick” at our boards: go ahead and do mission work better than we are doing it. Show us by practical demonstration that your method is better than ours. Quit attacking us because we do not work your own way, and we will all rejoice in all the good you can do. Thus the proof of the pudding will be in the eating, and experience, in the providence of God, will show who is right.

We venture to say in behalf of those who support the boards, that if those who decline to cooperate will only cease their attacks on the boards and go ahead and do their mission work in the way they think best, the counter attacks will cease, and the strength now spent in contending

with each other will be used in extending the kingdom of Christ. Is there any good religious reason why this should not be done? Partisan and personal reasons should not control the conduct of Christians.

But who is the author of the language quoted at the head of this article? Is he not some secretary? Is he not some one under appointment of the board? Is he not a blind partisan of the board methods? Nay, verily! The author of the quotation is none other than the Rev. J. N. Hall, of Fulton, Ky.

DR. J. R. CAMPBELL, the successor of Dr. Joseph Parker, at the City Temple, London, is proving himself a true successor to that great and good man. Dr. Campbell rings out clear and strong against paying the taxes required by the infamous education bill the Tories and ecclesiastics of England have passed into a law. In a recent sermon he said he would not pay that tax, and he urged his great congregation to refuse also. Speaking of the report that Mr. Chamberlain had advised the imprisonment of all who refuse to pay this tax, Dr. Campbell said that if Mr. Chamberlain imprisoned him, his days as colonial secretary would be numbered.

The test has now come to the “Nonconformist conscience” of Great Britain. The iniquitous tax has been levied, and Baptists, Presbyterians, Methodists, Congregationalists and Quakers will show the world of what sort of stuff they are made. It is a sublime spectacle we expect to witness. The eyes of the world are upon them, and we have no doubt they will show themselves worthy successors to the Puritans of old. We hope one outcome will be the disestablishment of the Church of England. Let Christians everywhere pray for God’s blessing upon our brethren engaged in this struggle for truth and righteousness.

SPURGEON well said: “I like nothing that makes me easy about my fellow-creatures’ souls. I always denounce as an error that which operates upon my spirit to make me less concerned about the immediate salvation of my fellow-men.”

Judged by this standard, all the new doctrines must be cast out. The doctrine of the universal fatherhood of God, that all men are equally God’s children, only some do not recognize it—this doctrine is a sedative to zeal for the salvation of souls. The new doctrine of sin, that it is not after all guilt, but it is only a disease, a state of wretchedness out of which men should be lifted into higher and better life—this, too, cuts the nerve of zeal for the “immediate salvation of our fellow-men.” The doctrine of post mortem repentance—a doctrine the new theology men have unconsciously borrowed from the Mormons, has the same effect. If a man can die in his sins and still be saved, surely we need not be in a hurry about reaching him with the Gospel.

And so we might take up each of the new and “advanced” doctrines and show how it chills zeal for the salvation of souls, and hence it should be rejected. “By their fruits ye shall know them.” It is true of doctrines as well as of people.

Editorial Variations

“We had a pleasant visit from Mr. Frost. He carries warpath and shine.”

The wedding ring is a reminder of the fetter in which the captive is bound. It has, however, long ago lost its symbolism.

President J. T. Henderson, of Campbell and Newman College has accepted the presidency of the Virginia Institute, Bristol, Va. Tenn. We congratulate him and condole with Jefferson College.

The Christian Index of last week had a broadside at us with the result that we republish it. We will do so next week with some comments. It is the Cuban matter. Our editorial was a temporary is in a frame of mind this subject.

“The Southern Baptist Theological Seminary had this session a total enrollment of 250. Of these twenty-five were women.”—Religious Herald. This is a mistake. The women who attended the lectures were not regular students and there were 250 regular students.

We are indebted to the Hon. Gen. Hillier, of Atlanta, for a copy of Memoirs of Jesse Mercer, a book of interest and value. We will make their reference to it. We agree with Judge Hillier that the book should be republished. It contains much valuable history.

They are going to celebrate the centennial of the settlement of Jamestown, Va. Gen. Fitzhugh Lee is President of the Exposition. The chosen site at the mouth of James River opposite Hampton. The Exposition is to be held in 1907. It is proposed to concentrate there the war ships of the United States for a great naval display.

That was a novel and a striking subject the Rev. H. C. Risner took for subject of his baccalaureate sermon the Alabama Central College, Tusloosa, Ala. The subject was the action of the fine arts. Certainly not saved, and such an occasion needs an opportunity to say some good and timely things along that line. Bro. Risner’s sermon made a fine impression, and its praise rang in daily papers of the state.

“I noticed before the meeting of the Convention that the WESTERN RECORDER was rather poking fun at Texas, and Kentucky being ahead on foreign missions. We just quietly slipped by a good sister and took a seat about a little.”—J. B. Gambrell, in Baptist Standard. Men and women can tell much may be due to the Recorder’s rallying the Texas brethren! In this paper that stirred them up to work.

We are pained to hear of the death Mrs. Dr. J. L. M. Curry, following closely after that of her distinguished husband. She had been in poor health for months, and was unable to be present at Dr. Curry’s funeral. No doubt death hastened her end. She was a woman of rare gifts and graces, and a true helpmate for Dr. Curry in his great work to which he gave his life.

The Northern Baptists have done well to have a Committee of Nine, which have an oversight of the work of the Missionary Union, the Home Mission Society and the Publication Society, so that the work of these societies go smoothly, and to adjust all differences. This is just such a committee as Kerfoot advocated for the Southern Baptist Convention, and which some of our brethren so sharply opposed. We have an opportunity to observe its practical working in the North, and we profit by their experience.

We have reliable information that the Home Mission Board, if they have already done so, will certainly call an outside committee to take part preparing the statement for publication in regard to the Havana matter. It is to be invited to meet this committee. Certainly this is all that the minded men will ask. We were sure the Board would act wisely in the matter. A committee will be chosen whose names will be recognized.

Dr. Johnston in his address at the Seminary Commencement told of a great and good John M. Peck’s plan to raise money to start the Western Pioneer. The Baptist Banner and the Western Pioneer were consolidated, and Peck was to be invited to meet this committee. Certainly this is all that the minded men will ask. We were sure the Board would act wisely in the matter. A committee will be chosen whose names will be recognized.

AMONG THE Churches.

LOUISVILLE.

Street.—Bro. E. C. Dargan on "The Sunday School Lesson as a Mediator."

—Bro. B. T. Vann spoke in and at night Pastor Jones on "After graduation—what?"

—Pastor Weaver preached who are Christ's," and on One joined by letter.

—Pastor Gill discussed "The armor," and "The Cross."

—Pastor Memorial.—Pastor Hamilton was "World Powers," and of the saloon.

—Pastor second and Walnut.—Pastor topics were "The new man," the origin of life." One joined

—Pastor Foster spoke on "The with one talent."

—Pastor Street.—Bro. W. M. Bruce in the morning, and Bro. A. at night.

—Pastor Dawes discussed biography." Five received by last report.

—Pastor Traffic preached. by letter.

—Pastor St.—Pastor Clarke's subject "The king's business," and belonged thou?" Three received by letter and seven baptized.

—Pastor Allen's theme "The harvest of souls," and "God's to the soul." One joined by

—Pastor and Market.—Pastor

—Pastor J. W. Warder attended the Conference. He has already par-

—Pastor R. E. Emerson will locate in Hampton. he has accepted the care of

—Pastor L. M. Blankenship has taken up work in East Union A.S.

—Pastor R. J. Cannon will take charge of at Springfield, Ky.

—Pastor Dargan expects to return in a to Europe to complete his through England, collecting materi-

—Pastor P. F. DeVault will remain in Hall during the summer, and his giving his entertainments.

—Pastor Mullins will supply for the Sec- Baptist church in Chicago during

—Pastor will have an address at Tennessee Sum-

—Pastor would you care

—Pastor of stomach trouble, consti- bapid or congested liver? Would to be sure that your kidneys

—Pastor in perfect condition? Would to be free from backache, and catarrh of the stom-

—Pastor The Vernal Remedy Company, Buffalo, N. Y., will send and Prepaid a small trial bot-

—Pastor their Vernal Saw Palmetto Berry which makes all of the above impossible. One dose a day of

—Pastor really does the work and cures to stay cured. There is no

mer School, and will deliver an address June 16th at Colgate University, Hamilton, N. Y. His address will remain at Louisville through the entire summer.

The following is only a partial account of the work done by the students during the present year. Number of students engaged in work, 53; evangelistic meetings, 142; sermons, 3,965; addresses, 310; converts, 1,514; additions to churches, 1,546; Sunday Schools organized, 30; houses built, 4; money received for personal expenses \$1,417.65; personal remuneration \$9,788.83; local expenses, \$932.40; foreign missions, \$853.56; home missions, \$371.21; state missions, \$600.76; church building and improvement, \$3,968.50; number of Bibles sold, 8; number of Testaments sold, 19; number of religious books sold, 120; number of pages of tracts distributed, 124; number of religious books given away, 32.

The Annual Commencement of the Southern Baptist Theological Seminary began Monday at 10:30, with a joint address by Bro. J. T. M. Johnson, D.D., St. Louis, Mo., Monday, 8 p. m.—The Alumni Address by President R. T. Vann, D.D., Raleigh, N. C.

Tuesday, 10:30 a. m.—Baccalaureate Address by Pres. J. T. Henderson, Jefferson City, Tenn.

Tuesday, 8 p. m.—The Commencement proper. Forty received diplomas. Speakers—Messrs. Folk, The Political Aspect of Christianity; Glass, Bernard Gehlino; Rosser, Present Day Optimism; Swaine, Effort of Association on Character; Tandy, What is the Future of Temperance Legislation.

H. C. McGill.

THE STATE.

Bro. A. Cobb writes from Ovation: "Our church had a real call last Sunday and the meeting house was well filled, and all seemed to be very much interested. Out of about 350 members, 200 answered to the call of the clerk. When those who were in the constitution of the church 36 years ago were called on to stand up, five stood up—J. H. Dorman and wife, A. Cobb and wife and Zerula Ramsell. We all had an old-fashioned handshaking meeting and a good time generally. We are hopeful that it will result in good, as it lets each one know who are members when we might not otherwise know it. At night Joseph Lindsay, a son of the late Wm. Lindsay, joined by baptism."

Pastor Hugh F. Searcy writes: "We closed on May 31 a series of meetings at Ghent. Bro. B. B. Bailey, of Winchester, was with us for twelve days, and preached to the great delight and edification of our people. The Lord greatly blessed our church and town, and we turn to the future hopefully. There were 13 accessions to the church, 3 by letter and 10 by experience and baptism."

OTHER STATES.

Pastor P. A. Eubank writes from Fowler, Col.: "Baptist affairs are making some progress in Colorado. News comes from a good many pastors and churches of spiritual revivals and ingatherings of souls."

The church at Lake City, Fla., has recently enjoyed a most successful protracted meeting. Pastor T. S. Hubert had the assistance of Pastor W. D. Snow, Jr., of Lexington, Ky. The results a full cannot be tabulated, but 34 have already been baptized, and there are others to follow. The church was in many ways strengthened, and the influence of the meeting reached out for good through the entire city. This makes 52 who have since January 1st, and over 150 since Pastor Hubert went to Lake City two years ago.

Pastor T. O. Reese writes from Watauga, O. T.: "I resign here to accept a call to Apalachicola, Fla. Will you please change my address?"

Bro. J. J. Payseur, of Atkinson, N. C., can bring things to pass. He organized a church at Atlanta with 67 members, and will use his academy to worship in until a meeting house can be built.

A church has been constituted at Alexis, N. C. Bro. W. B. Melrose preached the sermon.

The new meeting house of the East End church, Atlanta, Ga., has been formally set apart to the worship of God. The sermon was preached by Bro. E. R. Pendleton, and \$100 was raised to pay in full the indebtedness of the church.

A church has been constituted at the factory in Winder, Ga., which was named "Richard's Church." Bro. Gibson was elected pastor of the new church.

A glorious meeting has been held with the church at Mt. Calvary, Ga.,

pastor J. A. Nelson. Twenty were received for baptism and 10 by letter. This church, only two years old, starting with 20 members, has now reached 75.

The Second church, Union, S. C., Pastor C. H. Holland, was greatly blessed in their meeting. Thirty-eight additions to the membership, 24 by experience and baptism.

Cannon church, Charleston, S. C., closed their meeting with 10 for baptism, 2 by letter and more expected in a day or two. Bro. Aug. Nielsen, pastor.

A church was organized at Ruby, S. C., with 33 constituent members. Ruby is a new town, only 18 months old, but the future for the Baptist cause is bright.

Bro. Howard Estes, son of Elder T. J. Estes, was set apart to the full work of the Gospel ministry by the church at Grand Tean.

Bro. F. M. Samples, pastor Mills Mill church, S. C., was assisted by Bro. O. J. Jones, a student of Furman University, in a meeting resulting in 26 additions by experience and baptism.

Bro. H. P. Fitch held his first meeting as State Evangelist with Pastor Powell at Georgetown, S. C. Twenty-six additions, most of them by experience and baptism.

ORDINATION.

Pursuant to the call of the Montgomery Baptist church (Texas), Bro. O. P. Stark, McLeod and D. Y. Bagby examined publicly Bren, Robert E. Watson and H. A. Pynghaus, as a presbytery, as to their conversion, call to the ministry and doctrine, and being unanimously pronounced satisfactory, these young men were set apart to the full work of the Gospel ministry, May 24, 1933.

Elder Bagby preached the sermon from 2 Tim. 2:5. Bro. McLeod delivered the charge, the writer acting as moderator. These two young men give fine promise of great future usefulness in the holy calling. Bro. Watson already being the pastor of a country church near Montgomery, Texas. May God's richest blessings rest upon them both.

O. P. STARK.

On last Saturday and Sunday our church at Campbellsville celebrated their centennial, with an interesting programme. Pastor Bozeman has taken fine hold here, and he is doing a fine work. The handsome brick, Gothic structure, built a few years ago, is a memorial of Mrs. Mary Ann Shuttleworth, who was long one of the leading and most devoted members. Indeed one of the oldest brethren remarked "in her day she was the main thing." Her devoted son, Mr. James A. Shuttleworth, paid off the debt on the new building (about \$2,000). He also erected in the cemetery a splendid monument to her.

Pastor Bozeman delivered a happy address of welcome to which a well written response by Bro. R. W. Ponick (who could not be present) was read by Mr. Shreve Durham. H. C. Wood, Esq., read a carefully prepared and interesting history of the church, the facts of which we will publish ere long.

The afternoon was devoted to reminiscences, and Bro. Underwood, Arvin, Graves, Ingram, Haskins, Eaton and Bozeman spoke. It is no disparagement of the others to specially compliment Bren, Underwood, Graves and Ingram in this connection.

At night Dr. A. C. Graves made a noble address on What the Baptists have done for the world. The leading points of this address will appear in our columns.

On Sunday morning the visiting brethren made brief addresses in the Sunday School, and at 11 o'clock the writer preached the centennial sermon on the faith of Baptists. He had a fine hearing. At 2:30 p. m., Dr. J. W. Loving, an ex-pastor, whose equine was most lovingly welcomed, spoke on what Baptists owe to the world. He told of the world's needs and of the obligations resting on Baptists to meet these needs.

At night, despite the inclement weather, a good congregation gathered and Dr. J. N. Prestridge spoke on What is our need for the advancement of Christ's kingdom? He told of the part in history played by the different classes, and of the rise of the common people, and indulged in a vision of the future. Now is the Baptist opportunity, and what the world chiefly needs is baptism and the Lord's Supper and what they symbolize.

The music was well rendered, special credit being due to Mrs. Redman, Mrs. Wood, Miss Alice Wood and Mr. Flora. We have a strong and a united and a sound church in Campbellsville. They have a keen relish for Bible truth. Pastor Bozeman says this largely due to the fact that the Western Recorder

BAPTIST PERIODICALS TRUTH. MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10 cents, etc. LESSON LEAFLETS: Bible Intermediate 1 cent each, Primary 2 cents each, etc. QUARTERLIES: Senior 4 cents, Advanced 3 cents, etc. ILLUSTRATED PAPERS: Young People (weekly) 13 cents, etc. American Baptist Publication Society, WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

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circulates so largely among them. The writer was glad to meet several of our Old Guard. The neighboring churches were well represented, and the occasion was a memorable one.

It was the writer's pleasure to fall into the hands of Mr. and Mrs. Creed Haskins, who certainly understand the art of taking care of a visiting preacher. Happy the brother who is their guest.

Payton John Anderson, of Bardstow, has raised and paid off the church debt. Dr. Preston Blake preaches the grand sermon, and we expect him to sound a high and strong note. The Ministers' Meeting opens on the night of the 15th with an interesting programme. We hope to see a larger number than usual of our leading laymen. We need their level-headed wisdom in our general meetings.

CANCER CURED BY ANOINTING WITH OIL.

A combination of soothing and balmy oils has been discovered which readily cures all forms of cancer and tumors. It is safe and sure and may be used anywhere without pain or disfigurement. Readers should write for free books to the originators, whose home office address is Dr. D. M. Brz Co., Drawer 595, Indianapolis, Ind.

Subscribe for the Recorder.

Family Circle. Status for the Young and Old. WHO IS TO BLAME?

BY JOHN LEA.

"I'm in the saddest sorrow," said the pocket-knife of John. "Because, you see, I feel to blame for things that I have done. At school on Monday morning I made my own paper late. While with my point, he slowly scratched his slate. On Tuesday afternoon he stopped to play awhile with me. My cutting deep his name again upon a cherry tree. On Wednesday—oh, what can I say to tell how shocked I am!—He used my blade to open wide a jar of currant-jam. On Thursday I was used to do the saddest deed of all: I cut a lock of curly hair from Nelly's pretty doll. On Friday I was digging through the side of Willy's drum. When suddenly my blade was snapped and cut my master's thumb. On Saturday (that is to-day) my blades are safely shut. And John has got a bandage round the place that I have cut. And so, you see, I'm sorry for the mischief I have done; But tell me, please, am I to blame as much as Master John?"

—Cassell's Little Folks.

A DAY DREAM.

BY C. T. D.

The day was warm and sultry; I felt languid and depressed; the burdens of life seemed more than I could bear. The blessed Saviour and His love appeared so remote, as if a deep chasm yawned between us. A thought like this came to my saddened heart: if only God would give to me a greater realization of the joys that await His servants when this weary life is over I could wait more patiently, could endure the present chastening more silently. The feeling of weariness overcame me, and I threw myself upon my couch to rest, to sleep—"perchance to dream"—and "in that sleep what dreams did come." I thought I took a little boat and put off from the shore, and as the grim carman rowed me, over the harbor bar, a chilling breeze awoke over me, from the great sea beyond. I reached for my cloak to wrap about my cold form, but no cloak was there. I then perceived, to my unspeakable horror, that my body, on which I had ever bestowed so much loving care, was gone—that I was a naked, shivering soul, adrift on the boundless sea of Eternity. Great God! can aught but These avail me now? Can friends, or wealth, or earthly fame? I had been unutterably wretched, lost and ruined; had not Jesus ever been my Friend? and now to me—the harbor bar, my agony. As my well-nigh fainting form looked upwards, there fell upon my listening ears a voice which said, in tenderest accents: "My grace is sufficient for thee." Like a robe the sweet message covered me. Jesus' blood and righteousness! Oh, blessed knowledge! that it shall abide in me—the presence of the great white throne and Him that sits upon it, to judge us, each and all. I now looked back with a spirit's vision to the shore from whence I came, and saw my body, still and cold in death, soon to be laid beneath the ground. I remembered that I would see it no more until, when in the resurrection morning I should greet it with delight, a purified temple, in which my pure spirit would dwell forever. With pitying love I bade farewell to that changing form, and turned my face towards the shore to which our boat seemed rapidly drifting. The wind had now changed and blew softly over me; sweet perfume filled the air; faint sounds of far-off music came to my listening, enraptured ears. How strangely altered was all things now—no sorrow, no fears, only joy unspeakable. As we nearer drew, I said to myself: "A light that never was on land or sea." The golden shores came into view—the fowers sloping of heaven. Instead of shrinking now, I only longed intensely to be there; to look upon Him who died that I might live. I cried in happy accents: "I shall see the King in His beauty; and I shall be like Him, for I shall see Him as He is." I saw the "multitude that no man can number," and coming down to greet me on the shore, I recognized my loved ones, who had left me weeping on the shores of Time. We have met to part no more, and joy

unspeakable and full of glory filled my soul, as all heaven rang with the glad shout of victory that welcomes home a ransomed soul. I awoke, and lo! it was all a dream—a dream of bliss brought, perhaps by one of the ministering spirits sent to them who are heirs of salvation. Areadia, La.

THE HEART OF THE GIFT.

BY MARY MORRISON.

It was a shame, so Mrs. Dodge said, that anybody in Halstead should suffer for food and fuel, really suffer. Of course there were a great many who just managed to get along, she often wondered how, but they always did manage some way without actually starving; at least she never missed any of the ne'er-do-wells from the street corners, but to really suffer the pangs of hunger and shiver with the cold—it was a shame and a reproach. She could hardly imagine such a thing in a little country town like Halstead. Her sympathies were greatly aroused when it became known that Phoebe Baxter was down in bed with rheumatism, and not a spoonful of flour in the house nor a stick of wood in the woodshed. The last thing she had cooked had been a little meat gruel by a fire from the stoves of an old wood barrel, and then she had taken to her bed. Of course she had plenty of bed clothing, and it had not been extremely cold, but it was nearly two days before any one missed a stir of life about the house and took it upon themselves to investigate. Mr. Dodge tried only the third house down on the right, but the houses were far apart in Halstead, and she never was one to watch her neighbors anyway. But her sensibilities were greatly outraged to think that such a thing had really occurred, and she hastened to select flour and sugar and tea and a dash of good rum by one of the Rice boys; she also purchased a cord of pine wood for seventy-five cents and had it delivered at her woodshed; then she folded her arms complacently. Her conscience was clear from blame. If everybody in Halstead would be as prompt to do their duty such disgraceful things would not occur. There was quite a stir over the affair. Everybody had known that Phoebe Baxter had been unable to go out washing for a month on account of rheumatism, but nobody had ever enquired into the state of her finances. She had done washing for years, two or three a week, and always got fifty cents a day. It seemed like good wages for a woman and she had always seemed prosperous, but of course in a case of sickness it was not to be wondered at that she should need some help if they had only thought about it. Not that she had been seriously sick to their knowledge, only ailing. Therefore they had not concerned themselves until the real emergencies of the case had come to them with a shock. There was no really indigent people in Halstead; every one was self-supporting, after a fashion. When the need occurred, however, they prided themselves upon their promptness in giving assistance. Mrs. Adams sent some dried apples and Mrs. Stearns contributed a bushel of potatoes and one of bags. Mrs. Deacon Whelpley canvassed the neighborhood, and the deacon gathered up the results of her labors and deposited them inside Miss Phoebe's back door. They sent Dr. Gardner to prescribe for her and she, in turn, got one of the Widow Murphy's girls to go and stay with her. Miss Phoebe was overwhelmed by their kindness. She lay in bed and counted the parcels piled up on the kitchen table. Nora Murphy had torn a little hole in each one to ascertain its contents, but it had not occurred to her to put them away. There were cups of medicine and saucers with dried grass sticking into them scattered here and there on the table also. The desolation of it all went to Miss Phoebe's heart. She wiped away an ungrateful tear which would trickle down to the end of her nose. She had wiped several away already, but another tear followed. Finally she got up and buried her nose in the pillow. To cry now when want no longer stared her in the face, now when she was on the road to recovery! She felt the exceeding ingratitude and shame of it, but the tears kept coming just the same. She had thought if it was true, I had through these two awful days that she would never murmur again and now here she was crying, and the worst of it was she could not tell what for. Everybody had been kind. Mrs. Deacon Whelpley had come in and set by the bed a few minutes and told her just how tired she was, and what a task it was to collect so much stuff; how much tea and sugar she soaked out of Will Remington's store, and how Mrs. Hagar had only offered to contribute a pound of butter until she had convinced her it was her duty to give a whole roll. She took a list of those who had contributed

from her pocket and gave it to Miss Phoebe. "I thought you might like to keep it to look at. A body likes to know who are the friends of the poor," she said complacently as she got up to go. It was under the pillow now. Perhaps it would be a good thing to read it over; it might arouse her to a decent sense of thankfulness. Mrs. Dodge's name headed the list; it was written in a large hand by Mrs. Dodge, and the list of her contributions was imposing, but the several items did not seem to impress Miss Phoebe as they ought. Mrs. Adams came next, then Mrs. Hunsdon, and Mrs. Brown and Mrs. Mole. Mrs. Hagar was the last one on the list with two pounds of butter which she had given under protest. She wondered how many articles were obtained in the same way. Mrs. Deacon Whelpley's was not among the list of contributors. It was signed at the bottom of the page, "Collected by Absina Whelpley, and it represented the best thing she had to offer. She had done her part. She could not find Mrs. Frisbie's name anywhere, but of course Mrs. Frisbie had nothing to give, with her family of small children and her husband's mother to care for, and Mr. Frisbie unsteady, too, but she had always felt Mrs. Frisbie to be a friend. Was this really a list of her friends, she wondered? Dolly Gray's name was not here, nor Bridget Callahan's. She had always supposed them to be friendly, but she felt glad that they were not on the paper, for some reason. Miss Phoebe's state of mind grew better; it was Mrs. Frisbie to be friendly, she thought. Now she sent Nora Murphy to pull out the rags and open it. They were the remain of her old brown calico dishapron, and Nora strung them out in long unsightly loops over which Mrs. Taylor stepped doubtfully. They were not dirty but they looked to be old. Nora had not been able to gather them quietly together, but she had not. Mrs. Taylor bore a package. She sat down gingerly in a wooden rocker. "I felt really hurt to think Miss Whelpley would go through the neighborhood and not give me a chance to contribute anything," she said. "I don't know what the rest have given, but I thought likely you could make use of this." She held up the package. "It is buckwheat flour," she explained. There looked to be at least five pounds, Miss Phoebe thought. "Shall I put it on the table?" Miss Phoebe nodded. She tried to summon a thankful expression of countenance and to murmur a few suitable words of acknowledgement, but she felt the attempt to be a miserable failure. Perhaps it was because she had never been able to eat buckwheat. "People have been very generous," observed Mrs. Taylor, peeping into several of the holes which Nora Murphy had torn in the packages. "Miss Phoebe assented feebly with flushed cheeks. "And you have hired help, too," Mrs. Taylor continued, looking at Miss Phoebe's apartment. 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Little Ones.

BY RALPH SAW.

had been sick a whole month. He was able to sit up again to have his chair by the window he could look out and watch the men at work upon the new house...

at his accustomed place at the window and was watching a carter who was measuring pieces of lumber for a certain part of the building...

As he went back to work Ralph saw him take the handkerchief and tie it under his chin, and mamma explained when she came in that he said he would have to tie his cap on or the bird would be flying off with that nest.

But Jim Crow seemed satisfied with his morning's work, and after his trick was discovered he flew off home, and the poor workman was left in peace.

As Ralph was much better the next day, mamma said she believed that his laughing so hard over Jim Crow's pranks had done him more good than medicine.

THE QUEEN STORY. "Oh, Auntie, just one more! Won't you?" Auntie had been telling stories to a trio of little folks till she was tired; but still they wanted more.

Then auntie began: "There was once a queen who had three beautiful daughters. I will give you their names and you must remember them to tell me when I ask you."

"Well," said auntie, with a merry twinkle in her eye, "I'll tell you my queen story."

"Right, Gloriana said: 'Please bring me a milk white Arabian pony and a saddle with scarlet silk fringe, also golden stirrups.' 'I will, dear,' said the queen, writing it all down on her ivory tablets."

ma," he said. And then he explained to her how the crowd had been playing jokes on the carpenter all the morning. Mamma laughed, too, and then she said, "I think, Ralph, that we will have to arrest Mr. Crow. Shall we tell the man who his tormentor is?"

"Yes," said Ralph; "only do please wait till he finds his handkerchief gone." So they waited and presently the man turned to take up his handkerchief, for he had grown very warm again. His look of blank astonishment when he found it was gone was too much for both Ralph and mamma, and they laughed till the tears stood in their eyes.

Then mamma went out on the front steps and tried to call to the man, but he was shouting and gesticulating to the other workmen in such a frantic way that she had to go over to the building before she could make him hear her.

Ralph watched from the window. He saw the man turn at last and listen to what mamma had to say, and he saw them both go around to the farther end of a pile of lumber, where there was a space between two boards, and there came a cry of "Caw! caw! caw!"

The other workman shouted with laughter. At first the subject of Mr. Crow's practical jokes was inclined to be angry, but at last his better nature conquered, and he laughed with the rest.

As he went back to work Ralph saw him take the handkerchief and tie it under his chin, and mamma explained when she came in that he said he would have to tie his cap on or the bird would be flying off with that nest.

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THE QUEEN STORY. "Oh, Auntie, just one more! Won't you?" Auntie had been telling stories to a trio of little folks till she was tired; but still they wanted more. Whether you are an auntie, or whether you are a child, you know how it is yourself.

"Well," said auntie, with a merry twinkle in her eye, "I'll tell you my queen story."

Then auntie began: "There was once a queen who had three beautiful daughters. I will give you their names and you must remember them to tell me when I ask you."

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"Right, Gloriana said: 'Please bring me a milk white Arabian pony and a saddle with scarlet silk fringe, also golden stirrups.' 'I will, dear,' said the queen, writing it all down on her ivory tablets."

"Then her second daughter spoke—do you remember what her name was?" "Violetta," answered the children. "Yes, Violetta said: 'I want a bird of paradise, a great golden cage, and I want it so very tame that it will eat from my hand.' 'You shall have it, my darling,' said

the queen. And then drawing her youngest child tenderly to her side—what was her name?"

"Shut up," shouted the children. There was a dead silence. The children waited and stared at auntie.

"Why don't you go on?" they asked. "I'm not in the habit of talking to children who tell me to shut up!" said auntie.

"Oh, we didn't?" they cried; "that was her name! do please go on!"

"That is all there is to the story," laughed auntie; and the children laughed too.—Mattie M. Baker, in Little Folks.

MABEL'S NEW NURSE.

Out on the piazza the black birds were going up beautifully, while just inside where the breath of the flowers and all the pleasant summer sounds could come, mother was reading to Mabel.

It was not "a very sick," but just a "sick" enough to have to stay in bed" that was the matter with her, Mabel said. It was rather nice when it came time for cream toast, and while mother read to her; but it was hard to lie still when her mother had to go away and when Mabel could hear the other children playing without her.

"The washerwoman's little boy has hurt his foot, ma'am, and she wants to know will you come down a bit?" "Oh! dear," said Mabel. "Everybody wants you. Who'll take care of me while you're gone?"

Mother thought a minute. "I know some one who can help you to be the best kind of a little invalid, if she will," she said. "I'll write her name on this slip of paper, and you can open it after I'm gone, and see if you want her."

Mabel waited only long enough to hear mother's steps pass out of the hall before she opened the paper and read, "Mabel Gray."

"Why, that's just me!" she said. "I thought it was going to be somebody." At first her lips pouted, but then at the thought of being her own nurse, funny little dimples and smiles began to come. She told herself to be good.

"Lie still, my dear, and try to sleep now." And soon she laughed outright. Then she began to tell herself stories, and by and by she was sound asleep. She did not hear when mother came in, but when she awoke, the dear face was smiling down at her.

"Well, how did the new nurse get along?" mother asked. "Pretty well," answered Mabel. "She asked me wasn't I ashamed of myself to be so selfish, when I had you all the time and that poor boy only wanted you a little while. And then she said I must be good and keep still; she didn't just tell me to; she made me do it."

"I thought she would," laughed mother. "Little girlie, I am glad you have learned that, for it is true when you are well just the same as when you are sick."—Exchange.

What fairy palaces we may build of beautiful thoughts, proof against all adversity, bright fancies, satisfied memories, noble histories, faithful sayings; treasure-houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in!—Ruskin.

When the Lord has enlarged the heart, then it "runs" in the way of his commandments.—Sarah F. Smiley.

DRAKE'S PALMETTO WINE.

A tonic palmetto medicine that relieves immediately and absolutely every case of Indigestion, Flatulency, Constipation and Stasis of the Mucous Membranes to stay cured. Drake's Palmetto Wine is a specific for Kidney and Liver Congestion and Inflammation of Bladder. The Drake Formula Company, 1111 and 1113 Dearborn Street, Chicago, Ill., will send one trial bottle of Drake's Palmetto Wine, free and prepaid to every reader of Western Recorder who needs such a medicine and desires to test it. Simply send your name and address by letter or postal card.

Stewart Dry Goods Co.,

LOUISVILLE, KY.

Ladies' Summer Undervests.

- 79c
39c
25c
19c
15c
10c

Ladies' KORSO Vests, white silk, lace and ribbon trimmed, sizes 4 to 6, formerly \$1.00; special 79c. Ladies' KORSO VESTS, white Swiss ribbed cotton, ribbon and lace trimmed, regular and extra sizes, formerly 50c; special 39c. Ladies' Summer Vests, white tulle, Swiss ribbed and fancy lace stitch, silk taped neck and arms, also white Mercerized Vests, without shoulder straps, all sizes; special 25c.

Men's Summer-weight Underwear.

Never was such reasonable wear so moderate in price! Men's Fine White Lisle Thread Underwear, thin and cool, long or short sleeve Shirts, French neck, reinforced Drawers, all sizes; special \$1.00. Men's fine Nainsook Underwear, the famous Star brand; Shirts and Drawers, all sizes and leg lengths, special \$1.00. Men's Underwear, white American Lisle and French Balbriggan; French neck shirts; reinforced Drawers, all finished seams, excellent quality; all sizes; formerly 75c each; special this sale 60c per suit \$1.25. Men's Nainsook Shirts and Drawers, small check, thin and cool, excellent finish, all sizes; special 50c. Men's Summer-weight Shirts and Drawers, in blue, pink or lavender fancy lisle mesh; extra fine quality; good line of sizes; formerly 75c; special this sale 45c. Men's White Nainsook Shirts and Drawers; good quality, excellent finish; just 20 dozen in this lot; formerly 50c; special this sale 38c; a suit 75c. Men's Peppered Jean Drawers, all sizes; waist and leg lengths—splendid quality; formerly 50c; a pair special 35c; three for \$1.00. Men's Bleached Gauze Cotton Shirts, long or short sleeves, also unbleached short sleeve Balbriggan Shirts; all sizes; special 25c.

Important Sale of Tailored Suits

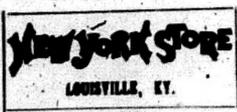
Four weeks earlier than usual we inaugurate our Season's Clearance Sale of Tailored Suits, and for those who have not yet made their selections there are innumerable opportunities for a great saving. All styles and qualities subjected to the same extraordinary reductions. Low prices never bought such good qualities and styles before. One lot of TAILORED SUITS, mostly Eton effects in fine Cheviot, Homespun and Wool Cash, some are silk-lined throughout the skirt alone being worth more than we ask for the entire suit. \$6.75. Fine Etamine and Cloth Suits in the season's most popular styles. These garments were excellent values at their original selling price, \$16.50. \$11.75. For the choice of any suit that sold up to \$25. This is an exceptional offer, as our assortment at this price contains many handsome SILK-LINED ETAMINES. \$15. Now the price of any of our \$28.00 Lightweight Woolen Suits. \$17.50.

Sewing Machines.

These moderate priced machines give better satisfaction than many costing double. OUR CELEBRATED AUTOMATIC Perfect in construction, full nicked, none better. \$35.00. ELDRIDGE B Best Two-thread Machine on the market. \$25.00. NEW ENGLAND QUEEN None better for the price. \$19.50.

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MISSOURI LETTER.

...that comes to my ta... eagerly looked for... its ability and for its... to the old gos... true to Baptist doc... stands for Baptist ag...

It is faithful to... mission work, and... no man so far as... the wrong when... truth demand it... Illinois Baptists come... as a rule, for... and practices... represents as... under the sun. ... have an idea that all... are loose in...

This is a mistake. I... called Southern Illinois... as sound on bap... communion, as well as... of grace as are... Kentucky. The church... receive an alien immer... is the exception... squinting toward... no... We are glad... and we believe... been Baptists in every... from the days of John... Baptist until now.

Quoin we have the... Baptist church numeri... this part of the state... count up toward... hundred mark. We have... enjoyed a glorious... The pastor was assisted... L. D. Lamkin, of... I. T., who for fifteen... the old gospel with... and power. He is... the most indefatigable... it has been my privilege... During all his stay with... not less than three...

I think, on any one day... Sunday he preached six... On several days he preach... times. And he does not... sermonettes, either. He... time to say something. He... the hearts of the people, and... result of the meeting 63 per... for membership with... 46 of them by bap...

Creal Springs there has... great revival. Thirty-two... baptized on a recent Sun... others had been received... Creal Springs in the... where Mrs. G. B. Murrah... the Creal Springs Col... Conservatory of Music... school is doing a good work... boys and girls have... received college training... never have gone else... Creal is also a noted... resort. During the sum... months people come there... and near to rest and to... the virtues of the healing...

...Mt. Vernon, Pastor I. P... is holding the fort and... a fine work. He has one... best fields in this part of... He has one of the best... and it is located in one... most beautiful cities. He... with occasional acces... and information comes to... all departments of the... are prospering under his... The Sunday School is... fine. The superintend... C. W. Harriess, is a man... gifted for Sunday School...

McLeansboro, Pastor C. G... Kentucky boy, is hold... the fort, but is holding... fort, but doing aggressive... as well. He is said by those... have heard him, to be a pow... preacher. He gets hold of... people, and has gifts both as... and pastor, which in...

sure him continued success. Some time ago he aided Pastor E. L. James in meetings at Benton, and his praise was in everybody's mouth. If he is not already in meetings at home, he contemplates beginning right away. McLeansboro is a Baptist city, and is the county seat of a Baptist county. At the Cairo Baptist church, another Kentucky boy has just been located. He is Bro. T. J. Porter, a brother of Dr. J. J. Porter, who is now located as pastor at Joplin, Mo. Cairo is a hard field, but it has great opportunities, and we think Bro. Porter is of the right metal to make things go. He has a fine people, who will co-operate with him in every good work.

One of the liveliest things we have in these parts now is what is known as the "Twentieth Century Sunday School Revival Movement." It is a scheme for increasing Sunday School attendance, and wherever it has been tried it has met with success. We tried it at Du Quoin. We began January 25th, and closed March 29th, continuing the work just ten Sundays. The first Sunday our attendance was 246; the next, 465; the next, 472; the next, a stormy morning, 233; the next, 534; the next, 625; the next, 738; the next, 809; the next, 806; the next and last, 1,032. Results since show that we have had a permanent increase of about 70 per cent.

W. P. THROGMORTON.

COMMITTEE OF INVESTIGATION.

BY M. B. WHARTON, D.D.

Had I been present when Dr. Eaton introduced his resolution to have a committee appointed to look into the Cuban matter, I should have voted for it as just the thing. We all want to know more about the doings of the "modern apostle." I believe I raised (at least Diaz told me so) the first \$450 for the Havana cemetery, and helped all along in all my churches to pay for the other property. In common with thousands I should like to know what has been going on down there, and we Baptists should not be afraid of the light. "There is nothing hid but shall be revealed." But then, had I been present when Dr. Eaton's resolution was reconsidered, I suppose I should have voted for that, too, as it seemed our Atlanta Board thought such a resolution as that passed reflected on them, and I would not hurt their feelings.

But I think a substitute should have been offered and carried to appoint a standing committee of Board Examiners to look into and report annually to the Convention the exact status of each Board, and this committee should be composed of experienced, painstaking laymen, who would always go to the bottom of things, while nobody questions that brethren in charge will do right yet where hundreds of thousands of dollars are involved in religious work, I see no reason why the same care should not be taken that we find in banks and other corporations.

It seems to me that the Boards would gladly invite this, and not feel that we are at all distrustful of them; but merely wished to protect them, and increase confidence on the part of the denomination at large. These men should be not only thorough business men, but paid for their time and work. I believe it would be

money well expended and would bring in large returns.

None can say that these words are written in the interest of any clique or faction. I am in love with the whole denomination, and the Boards in particular, and rejoice in the splendid showings they are making. It will not hurt them to have their work tested by disinterested parties, men who will "nothing extenuate, nor ought set down in malice." Boards handling vast sums of money and delegated to discharge great trusts, I suppose, are the only corporations or committees in the world that do not have regular examinations into their affairs. Such examinations can hurt nobody, and may benefit multitudes.

Enfauia, Ala, May 28, 1903.

FROM VIRGINIA.

On Sunday, May 24th, 1903, the new house of worship built by the Court-street Baptist church, was dedicated. It is one of the most beautiful churches in the state. Dr. R. P. Garrett, who at one time was pastor in Maysville, Ky., is the pastor. This house, that cost nearly fifty thousand dollars, was dedicated without a dollar due on it. And but little of the money came from outside of the membership. In the morning the sermon was preached by Rev. W. L. Pickard, who at one time was pastor of Broadway, Louisville, and now of Lynchburg, Va. In the afternoon several brethren took part. Bren. Hines, Blackwell, Pickard, Rawling—a Methodist—Willingham and myself took part. It was a very impressive occasion. Dr. Pickard will preach every night this week. This church is one of the most consecrated in the state.

A. E. OWEN.

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LIBERTY COLLEGE COMMENCEMENT.

The most brilliant in the history of the institution, beginning May 22nd in the College chapel. This entertainment reflected great credit on the music department as conducted by Misses Yates, Gorin and Cockrill.

The students' recital took place on Saturday evening, consisting of recitations selected from the great masters. The performance was on a high plane, revealing the fact of being trained by skilled artists.

On Sunday the sermon was preached by Pastor W. B. Kendall, of Terrell, Texas, he is a young man of rare gifts. He took for his text Romans 8:3. The masterly treatment gave satisfaction to the large audience who crowded to hear him.

Monday afternoon the Primary Class in the Music Department gave a recital of high order. Monday evening elocution and voice recital was a rare treat.

Tuesday evening the lovers of music assembled to hear the piano recital. At the close of this delightful entertainment the audience were lavish in complimenting the management of Liberty College.

Wednesday evening the Alumni Association gave an entertainment. The welcome address was by one of the senior class, Mr. Armond Summers. Mrs. W. K. Davis read a well prepared paper on the history of Liberty College. The annual address was delivered by President J. H. Burnett, in a most entertaining and interesting style.

Then came the elegant banquet, consisting of a menu that would reflect honor on the Louisville Hotel. There were from sixty to seventy plates. Mr. Armond Summers as toast master distinguished himself.

In responding to one of the toasts Miss Taylor made an apt allusion to President-elect George J. Burnett. He responded as a bachelor, but indicated approaching events cast their shadows before them. He is evidently thinking seriously on a matrimonial venture, with fair and charming prospect of success.

Thursday, the 28th, was "Commencement Day." The day was ideal in all that is most lovely. It was a day long to be remembered by the "sweet girl" and one

W. P. HAYRY.

young man graduates. The large and appreciative audience, the beautiful flowers in great abundance, and the many valuable presents for the graduates, tokens of parental and lovers' affections.

The writer had the honor of delivering the Baccalaureate Address to this array of beauty and culture, which was kindly received. President J. H. Burnett presented diplomas to Miss J. B. Roussen, Annie Jones, Nell Bohannon Zel Smith and Mr. Armond Summers. The President, in beautiful and appropriate words, gave a parting advice to the class, and also, as he retires from the presidency, he spoke feelingly of the able corps of professors for next year, and expressed gratitude for the noble manner in which the citizens of Glasgow supported the College.

The new President, George J. Burnett, is an A. B. graduate of Bethel College, and has had nine years' experience as teacher. He is highly gifted as a teacher and as a young man of affairs generally, and he has spared no money to secure one of the best faculties in the South. Pastor J. W. Loving, Th.D., of Glasgow, will continue to teach Mental and Moral Philosophy; Miss S. E. Jones, a teacher of experience, will teach German and French; Miss Laura T. Yates will have charge of vocal music, art and elocution. She has few, if any, equals in her line. Mrs. Vinyard, who ranks as one of the leading educators of young ladies, has been secured. She was for years President of the Young Ladies' College at Nicholasville, Ky., also at Mayfield, Franklin, Ky., and lately at Georgetown. She will teach natural science and history. Miss Willie Tabb Moore, formerly a teacher of English literature in the College, returns after taking a special course in Cornell University. Mrs. Nellie Burnett-Lowe will teach mathematics, and take a special course this summer in Chicago University. Miss Martha Burnett will have charge of the Primary Department. Miss Annie Gorin and Miss Fannie Colwell will have charge of instrumental music. All the exercises were well attended showing the appreciation in which the College is held in the community. The former President, J. H. Burnett, who is one of our best preachers and pastors, will devote his entire time to preaching to his churches.

Heiskell's
Ointment

Heiskell's Ointment accomplishes astonishing cures of skin diseases, after the most successful treatment has been failed. It has been the best remedy for all skin diseases, including eczema, psoriasis, dandruff, itching, and all other skin ailments. It is a sure cure for all skin diseases, and is the only ointment that will cure all skin diseases. It is a sure cure for all skin diseases, and is the only ointment that will cure all skin diseases.

The Farm
and Household

Sudduth Bros. sold last week to S. K. Hodgkin 16 extra lambs for immediate delivery at 61-4c.

W. M. Robb shipped to Cincinnati last week a car load of fat sheep that cost from 2 1-2 to 3 1-2 cents at home.

PRUNING ROSES.

A great many persons miss the pleasure of having fine flowers on their rose bushes, because of not knowing how to prune them. It is really a sorrowful sight often met with when passing some one's grounds to see fine roses, and shrubs also, utterly spoiled for flowering, and disfigured as well, by the hand of some one who has been without an idea at all of what pruning is for. In small gardens near large cities there is a great deal of this bad work to be seen. There are always men out of work in the winter time who go from house to house seeking some work, and too often the owner of the garden, having no knowledge himself of pruning gives the work to the applicant to do; and, as is evidenced on every hand where these men have been, the pruner's idea invariably is that good pruning consists in mutilating the bushes to the extent of cutting them down to about half of their original size. This is sometimes done in a way to leave the shrubs flat on the top, but the popular method is to make them ball-shaped; and in every garden where these men have been to be seen these deformed specimens. Often it has crossed my mind that it almost might be said that it served the owners right for not informing themselves better in regard to the business.

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J. J. GATES, Gen'l. Agt., Louisville, Ky.

Secobe & Miller sold thirty heifers, average weight about 1,000 lbs., to Green & Layman, of Montgomery, at 4 cents.

R. A. Dodd bought 1,000 bushels of wheat from Tom Dunlap, of Pisgah, at 70c, and bought 150,000 lbs of wool at 15 to 20c.—Wilmore Times.

James R. Magowan and James H. Jans sold last week to Tom Davis, of Winchester, a handsome bay gelding for \$200.—Mt. Sterling Gazette.

A Simpson county farmer sheared 27 sheep and got 226 pounds wool or 8 1-2 pounds to the sheep. He sold at 18c, thus realizing \$1.50 from each sheep.

Already the farmers are comparing this year's weather to that of 1880, when it did not rain from April till June; when some farmers planted corn three times, and all three plantings came up together. It was a backward year when it came to corn-thinning.

G. C. Fallis, of the Salvisa vicinity, got 152 pounds of wool off of 13 sheep—one of them yielding 19 pounds tagged. He sold the wool at 20c a pound and the sheep at \$8 a head and has lambs left.—Harrodsburg Herald.

Chas. R. Thompson sold to J. K. Ewing 30 head of stock hogs at 6c. Scholerth & Edwards bought of Prof. J. W. Newman 30 head of extra fat, corned steers last week to be used in their local meat market. The steers averaged 1,200 pounds and brought 4 1-2 cts. Hyley & Collins bought from Isham Bailey 3,000 bushels No. 2 wheat at about 75c; from E. Mulcahy 1,300 bushels at 72 1-4 cts; from Merritt Woods 1,000 bushels at 72 1-4c.—Woodford Sun.

Plumes are apt to do. In this case they need cutting back closely, to get new shoots nearer the ground, but when this is done, there will be but few flowers that season. The skill of the gardener has to be exercised to keep a supply of young shoots when the flowers are wanted. Sometimes by cutting weak shoots back closely in spring, and leaving the strong ones for flowering, the object can be accomplished.

Of late years the Russian rose has become very popular because of its large single flowers and its hardness, as well as for the lustrous green of its leaves. This, as well as the Sweet Brier, the Persian Yellow, the Austrian Yellow, the Austrian Brier and many other old garden favorites want but little more pruning than sufficient to keep them in shape. And in the same list may be placed the wild roses of our woods and swamps, which are now much planted for the sake of their beautiful single pink flowers and their bright scarlet berries in the fall.

As a rule, roses are pruned in spring. (Occasionally, where covering is thought necessary in winter, a little pruning is done before covering to save work. But the rule is to wait until the winter is over. In severe winters some damage occurs at times to the tops of the shoots, which perhaps were not well-ripened, and spring shows the pruner the injured parts, if any there be. It has been found, too, that when a bush is pruned, it pushes into growth sooner than an unpruned one. Where late freezings occur, it will be seen that the pruning should be left until the very last thing for that reason. The knowledge of the fact that a pruned rose starts to push its buds sooner than an unpruned one is made use of by florists who have houses of roses which they wish to bring on in succession. One-half a house is pruned some weeks in advance of the other half, giving it a good lead.—Joseph Meehan, in Country Gentlemen.

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Imagine a procession of ten thousand cattle, marching two by two, in a line fifteen miles long; let twenty thousand sheep follow them, bleating along twelve miles of road; after them drive sixteen miles of hogs, twenty-seven thousand strong; then let thirty thousand fowls bring up the rear, clucking and quack and gobbling over a space of six miles, and in this whole caravan, stretching for nearly fifty miles and requiring nearly two days to pass a given point, you will see the animals devoted to death in the packing house of one company at Chicago in a single day.—Ex.

Mt. Sterling Court. The Advocate says: About 200 cattle on the market, and trade was as slow as we ever saw in this market. While there were some 800-lb. for sale none were sold. Yearlings sold at 4 1-2 to 5 cents; heifers at 3 1-2 to 3 3-4c; cows 2 1-2 to 3 1-4c; bulls, 3c. Some 110-lb. hogs sold at 5 1-2c. A very small crowd at the pens and business had no life at all. The continued dry weather with falling prices in cattle at the markets seemed to put all notion of buying stock out of the farmers' heads. A good rain would help matters wonderfully. Very few mules on the market and no large ones in the offering. Some 15-hand mare mules sold at \$250 per pair; \$275 was refused for a pair of 15 1-2 mules; small mules at \$80 to \$100. Horses were brisk and a good many sold. Among the cattle sales were 30 good 600-lb. yearlings, at \$30 each; bull, 850-lb., for \$30; five 600-lb. heifers at 3 3-4c; a lot of 800-lb. cows at 3 3-4c.

There are few other sorts requiring cutting back as much as the everblooming, so that after determining whether a certain rose belongs to that section or not, the proper way to prune it can soon be decided on.

The next most important class consists of what are called hybrids perpetual, or June roses. The name of June roses comes to them because they bloom freely in that month, and then are done for the season, save a few stray flowers at intervals throughout the summer. The old name, "hybrid perpetual," is a misnomer. Their mode of flowering is like that of nearly all flowering shrubs. The blossoms come mainly from the shoots of the previous season's growth. Hence these last year's shoots must be carefully looked after, as if cut away the crop of flowers goes with the cut-off tops.

The way to prune them is to cut back the shoots partly, leaving about two-thirds of their length. This lessens the number of flowers a little, but adds to the strength and size of those that do come. If cut down as low as recommended for everblooming, there will be no flowers. (Having made mention of shrubs in commencing these notes, it will be proper to say here that they require precisely the same pruning as recommended here for the June roses.) Climbing roses require much the same pruning as June roses. There must be some length of shoots made the previous year to have flowers. Unless with good care these roses will make new shoots top much at the top and not enough at the bottom, when trained to arbors and posts, very much as grape-

The machine planter and improved implements for cultivating corn, have, to a great extent, driven pumpkins from the corn-field. They should continue to be grown, however, as they furnish a cheap, succulent food where silos are not in use. There is no need of cooking them for pigs or any other animal, and the tedious and expensive process of keeping the boiler going in the open room every evening while the hogs are being fattened is no longer an element in the situation. A little meal with raw, ripe pumpkins will cause any animal or fowl to lay on fat and flesh of the best quality.

Turnips, carrots and potatoes contain a large proportion of water, and though such crops are bulky, yet the actual proportion of solid matter taken from the soil is small. Containing such a large quantity of water, they are very succulent, and are equal to ensilage for cattle, though ensilage is cheaper in cost. When cut or sliced or cooked these crops can be fed in connection with ground grain with greater profit than in any other manner, and they add value to the grain by aiding digestion and keeping the stock thrifty.

Before milking moisten the cow's udder with a little clean, cold water, and dry with a rough, clean cloth, having previously rubbed the right flank and udder with a wisp of clean hay or straw, so as to prevent any loose hair or dirt getting into the milk. Milk quickly and gently, having previously washed the hands.

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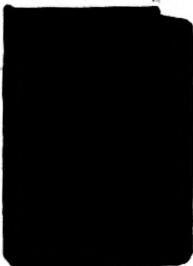
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David's confidence in God. PSALMS XXII

1 For he hath not despised nor
2 abhorred the affliction of the afflicted;
3 neither hath he hid his face from
4 him; but when he cried unto him, he
5 heard.
6 My praise shall be of thee in the
7 great congregation: I will pay my
8 vows before them that fear him.

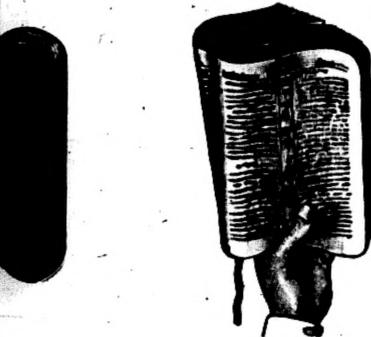
PSALM 22.
1 Ps. 22, 22.
2 Ps. 22, 22.
3 Ps. 22, 22.
4 Ps. 22, 22.
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19 Ps. 22, 22.
20 Ps. 22, 22.
21 Ps. 22, 22.
22 Ps. 22, 22.



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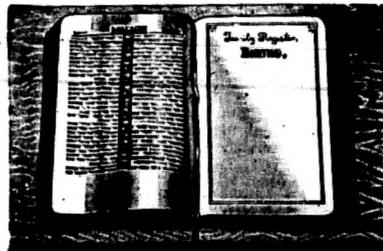
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Items of Interest

Have the World Over.

The truth in regard to the massacre of Jews in Kishinev is now known. There is an old slander against the Jews, believed by the ignorant...

The Car has dismissed the governor who allowed the massacre to go on for two days. The wounded Jews are being cared for in the hospital.

Paul Houst has died of cancer in Paris, aged 55. His death will be regretted in this country because his writings were so widely read and enjoyed.

The United States consul at Erzeroum, Turkey, reports that earthquakes have been nearly continuous since November 8, 1902.

In commenting on the death of Mrs. Nere, of Guernsey, who had just died, aged 111; the London Baptist mentions others whose ages are authentic.

A Japanese paper tells of the department of some of the Diplomatic corps of the great nations which pride themselves upon their superiority to Chinese and Japanese.

The Independent says that McKinley appointed 52 negroes to office, while Roosevelt has appointed 15. He adds: "It is evidently something which hides these appointments that has raised the new howl."

Another accident has happened to the Iowa, before the permanent repairs had been made which were necessary from the bursting of a gun.

The Marquis of Domesal being eighty years old and bankrupt cyclically advertised in the newspapers for a wealthy wife, age and looks not material.

DEATHS.

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

CHAMBERS.

Sister M. S. Chambers, nee Connelly, was born December 17, 1854; was married to M. P. Chambers February 4, 1875. Ten children blessed this union...

G. I. ELLIS.

HARLOW.

William E. Harlow was born April 18, 1817; died March 30, 1903. United with Mt. Tabor Baptist church, March 3, 1841.

J. M. ENGLAND.

GARNETT.

Mrs. Francis A. Garnett died May 12, 1903. She was born in Spotsylvania county, Virginia, January 30, 1810, and came to Christian county, Ky., with her parents, John and Frances J. Pendleton...

Mrs. Garnett joined the Bethel Baptist church in the year of 1829, and was baptized by Elder John S. Wilson, who was after this pastor of the First Baptist church of Louisville, Ky.

Mrs. Garnett was distinguished for sound judgment and earnest piety—a praying woman, and enjoyed nearness of access to a throne of grace.

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ELLEN S. J. Cannon, of Arkansas, a graduate of the Southern Baptist Theological Seminary, accepts call for all time at Springfield. Mutual congratulations are in order, and more congratulations will soon be in order.

Mrs. R. R. Ford, St. Louis, desires to make a correction in Dr. Ford's article "Loyalty to our Boards and Missions," in our issue of May 21.

EDUCATIONAL MATTERS.

Stock Company Capitalized at \$308,000. One of the largest corporations, perhaps, in the world conducting Business Colleges has recently been organized by Prof. J. F. Draughon.

Prof. Draughon has just issued a pamphlet entitled "A Little Talk About Big Success," which is one of the most interesting pieces of literature of its kind that it has ever been our pleasure to read.

MISSISSIPPI College was fortunate enough to have Dr. George B. Eager, of the Southern Baptist Theological Seminary, as her Commencement preacher this year.

Clinton, Miss., May 28.

THE COMMENCEMENT PROGRAMME AT GEORGE TOWN COLLEGE.

- June 7th, 11 a. m.—Baccalaureate sermon, Rev. C. R. Henderson, D.D., University of Chicago, Chicago, Ill.
June 7th, 8 p. m.—Missionary Sermon, Rev. George B. Eager, D.D., Louisville, Ky.
June 8th, 8 p. m.—Alumni Address before Students' Association, W. B. Gaines, Esq., Bowling Green, Ky.
June 9th, 10 a. m.—Closing Day Exercises, Senior Class.
June 9th, 2 p. m.—Meeting of the Board of Trustees.
June 9th, 5 p. m.—Meeting of the Kentucky Baptist Education Society for Election of Trustees.
June 7th, 11 to 6 p. m.—Art Exhibit.
June 9th, 8 p. m.—Address before the Literary Societies, Rev. Carter Helm Jones, D.D., Louisville, Ky.
June 10th, 3 p. m.—Commencement.
June 10th, 3 p. m.—Delivery of Society diplomas.

Truth is eclipsed often and it sets for a night; but never is it turned aside from its eternal path.—Ware.

THE MARKETS.

LIVE STOCK.

Report for week ending May 30.

CATTLE.

Table with columns for livestock types and prices. Includes items like Choice to prime ship, steers, Medium to good, 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 or 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 30, 1903.

COMPARISON WITH PREVIOUS YEARS SALES.

Table with columns for years and sales figures. Includes items like Total sales of new crop to date: 1903, 66,312; 1902, 81,583; 1901, 106,241.

REJECTIONS.

Table with columns for years and rejection percentages. Includes items like Rejections this week: 1903, 217; 1902, 417; 1901, 441.

RECEIPTS.

Table with columns for years and receipt figures. Includes items like Receipts this week: 1903, 846; 1902, 1,819; 1901, 2,197.

BURLEY-1902 CROP.

Table with columns for crop types and prices. Includes items like Truck or m. \$3 75a 4 25 \$4 25a 4 75, Truck, comm., 4 25a 4 75.

DARK-1902 CROP.

Table with columns for crop types and prices. Includes items like Good leaf, 6 75a 5 00, Common leaf, short, 4 75a 5 25.

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SIN—A THOROUGH TREATISE, by J. B. Moody, D. D. 10c.

SHALL WE CALL THEM BELLIES?, A. S. Pettibone.

LOVE THE GREATEST, J. B. Moody, D. D. 20c.

AFTER DEATH, WHERE WHAT?, J. B. Moody, D. D. 10c.

THE CRUISE OF THE RAMONA, an account of the West India tour prepared by request of the accompanying the author, T. Eaton, D. D., LL. D. 25c.

SIN, SALVATION AND SIN, J. B. Moody, D. D. 25c.

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