

# WESTERN RECORDER

Faith, Hope and Love, these three

7th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 11, 1903.

NUMBER 28.

Published Weekly by THE BAPTIST BOOK CONCERN.

[Incorporated.]

100 North Ave. (Opposite New Station), Louisville.

TERMS OF SUBSCRIPTION.

For year in advance, \$1.00; after three months, 75c; after six months, 50c; Single copies, 5 cents. It is shown in about two weeks by the date of address label. If proper notice, not to be sent on at once. A.—Instructions concerning remittance or change of address should be given prior to the date they are to go into effect. An exact post-office address to which you are sending paper at time of writing must always be given.

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Dr. A. E. OWEN in the *Religious Herald* said that the Southern Baptist Convention is controlled by the Secretaries of the Boards and the President of the Seminary. He approved of this state of affairs. Dr. John E. White replied to him, saying he is mistaken, and concludes by saying, "I am not afraid that the Southern Baptist Convention will lose its birthright as a popular assembly."

Some of the Episcopalian papers have expressed much dissatisfaction with the present methods of administering the missionary operations of the Protestant Episcopal church. The Bishops have listened patiently to their objections, and Bishop Hall proposes changes in the methods.

The Unitarians have a great way of explaining the slight growth of their churches by saying that other denominations were permeated by their doctrines, and the preachers in evangelical churches did not believe what they professed to believe. At Worcester, Mass., in a Unitarian conference, a preacher made this charge of insincerity on the part of orthodox preachers. A Baptist minister arose to the audience and declared the charge groundless, so far as he was concerned, for he believed the doctrines of the Baptists.

There has been much said of the desire of young men starting out into life for success, and various definitions of the word have been given. But if his parents have been pious and his pastor faithful, every young man knows that "success" means securing from God the forgiveness of his sins. With the pardon of his sins God will freely give him all that he wants having, all that is best for him in this world, and in the world to come.

Prof. ROYCE, of Harvard University, has had much advice to give upon the subject of religion. His latest is to advise all philosophers in religion not to go to any visible church. We hope those who are not regenerated will take his advice. But one who has been convicted of sin and sought and found the pardon of his sins will pay more attention to the teacher who said, "He that believeth and is baptized shall be saved," than he will to Prof. Royce.

Some Canadian Baptists lament the fact of drunkenness among young men, and in the provinces, is on the increase. They lay the sin at the door of the licensed saloon. It calls upon every father and every lover of boys to unite in one united effort to "clean up the greasy spots" and the province of these anti-christian halls.

## Salvation from Sin.

BY J. M. WEAVER, D.D.

The birth of Jesus Christ was the most remarkable and important event ever occurring in the history of our world. It was unique. It was remarkable in that he was, as to His human nature, the product of the Holy Spirit in the womb of the Virgin Mary. The angel said unto Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." He was "born of a woman," hence was not a descendant of Adam. Hence he was born without a depraved nature, as no other man was before or since. Thus He came into our world sinless, qualified thus to bear the sins of others, having none of His own. He was the "second Adam," standing at the head of a redeemed race as the first Adam stood at the head of a fallen race. All who are connected with the first Adam are sinful and guilty before God. All connect with faith with the second Adam are guiltless before God. He saves all such from their sins, as it was said by the angel at His birth He would do: "Thou shalt call His name Jesus, for he shall save his people from their sins." He does not save sinners, unbelievers, from their sins, but only His people, believers. He does this in a remarkable manner worthy of our consideration. To understand and act upon this is to be saved. He does it by making an atonement perfect and complete. It is sufficient for all the race but efficient only for believers. By His birth, life, death and resurrection He became their Substitute. He bore the penalty of the violated law in their stead by His sufferings and death. Born sinless and living a sinless life, He fulfilled the preceptive part of the law, and dying the humiliating and agonizing death of the cross, He suffered the penal consequences of the violated law in their behalf. Thus He voluntarily satisfied divine justice so that God could be just and yet the justifier of the believer in His Son. In this Jesus saves His people from the guilt and pollution of sin. Dying upon the cross, He declared this work complete, saying: "It is finished." On this finished work is based the salvation of His people.

"Thy works, not mine, O Christ,  
Speak gladness to this heart;  
They tell me all is done;  
They bid my fear depart:  
To whom, save thee, Who canst alone  
For sin atone, Lord, shall I flee?"

Again, He accomplished the work by sending down the Holy Spirit upon His return to heaven. Jesus said unto His disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." The Spirit is the only Agent able to change the depraved nature of man. The atonement does not do this, but the Spirit can and does.

When we believe into Christ, not only is the atonement applied but the Spirit at once changes our former nature and imparts to us a spiritual and holy disposition, regenerates us. Paul says: "If any man be in Christ Jesus he is a new creature," or creation. By this action of the Spirit we are saved from the love of sin. The soul then cries out:

"As pants the hart for cooling streams,  
When heated in the chase,  
No pants my soul, O Lord, for thee  
And thy refreshing grace."

This is the great evidence of our new birth. He who loves sin is not saved. He may and does sin, but does not love it. The difference between the sinner and the saint is that the sinner sins and loves it, while the saint sins and hates it. Again, Jesus saves by supplying His people with life continuously. Jesus said unto His disciples: "I am the vine, ye are the branches. \* \* Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. \* \* for without me ye can do nothing." Conscious union with Him by faith fills us with His life. As the branch draws the vital fluid or sap from the vine, so the believer draws his spiritual life from Christ, the true Vine. Paul puts it beautifully when he says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Thus in every one connected with Him pulses His life filling him with vigorous and joyous activity. By this He enables us to overcome the temptations of the devil and gives support in trials and comfort in afflictions.

Again, He saves then by bursting the bands of death by His resurrection. Entering and emerging from the dark domains of death, He robbed it of its power and insured the resurrection of His people. Our resurrection from the dead comes through His resurrection. While death claims us because of sin, He saves us from its power so that we can exclaim in triumph, "O death, where is thy sting? O grave, where is thy victory?"

"It is not death to fling  
Aside this sinful dust,  
And rise on strong, exulting wing,  
To live among the just.  
Jesus, thou prince of life,  
Thy chosen cannot die;  
Like thee, they conquer in the strife,  
To reign with thee on high."

He saves by being their Forerunner into the future world. After his work on earth in their behalf He ascended into heaven and is now their Advocate in the presence of the Father. He has gone before to become their Intercessor and to prepare a glorious home for them. Jesus said to His sorrowing disciples: "I go to prepare a place for you, and if I go I will come again and take you unto myself, that where I am ye may be also." John said: "It doth not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is." This transforming vision will be the last act in saving His people from their sins. He thus introduces them into a sinless world so that they will never be again oppressed by sin. In that life they will be fully and forever saved indeed from sin in its guilt, pollution and its power. What a glorious Saviour and what a glorious Home is ours, O Christian!

"There faith lifts up the tearless eye,  
The heart no longer riven,  
And views the tempest passing by,  
Seen evening shadows quickly fly,  
And all serene in heaven."

In view of such a Saviour and such a Home, what a happy, consecrated life we should live! Sinner, what a loss is yours!

## "It's All in a Day's Work."

BY REV. C. A. S. DWIGHT, M.A.

"It's all in a day's work!" exclaimed a mortician in New York City one day not long since, when, after having gallantly rescued a timid old lady who was crossing the tracks from imminent peril of being run over, he was modestly deprecating the compliments which bystanders were bestowing upon him for his personal bravery. "My hands are engaged," he said to passengers who wanted to shake hands with him. "It's all-in-a-day's work!"

Brave men are generally modest men, and the most heroic hero is the man of moral courage. There is an ethical element in all genuine daring. Courage may be of the more active and aggressive sort, or it may be of the passive and patient type. The same man may be called upon at one moment to dare risks and at the next to suffer in silence. Not all the hexameters should be kept for belligerent Achilles—let us chant an epic also in praise of the tireless toiler and the self-sacrificing servant of his fellows.

"It's all in a day's work!" That is the calm conclusion of the man who, consecrated to a high ideal of duty, lives his life as it comes and deals with it as it deserves. This is the exclamation out of the dreamer and the impractical visionary, but of the well-seasoned, sober-minded soul that knows that while it may not be able altogether to create circumstances, it need not be conquered by circumstances, but even when most threatened by danger or badgered by care, it may yet "win out" for God, and, when the day is done, may cheer itself with the consciousness that "something attempted, something done, has earned a night's repose."

"It's all in a day's work!" That is the right spirit in which to approach the duties of life. We may not be able to choose our tasks but we may choose our tempers; we cannot regulate the whole universe but we can see to it that in our souls is cosmos not chaos, and that we are attuned to the best things in the world without us. Life for any man is a very mixed experience, but the man himself need not be confused or at a loss, but clear in his mind, right in his conscience, and strong in his grip on the promises of God. We should not be, as a well-known lecturer has said, "slaves of the things that should serve us." Man is always more than the matters of man. Nothing that comes in the "day's work" that the Lord appoints can in any wise harm the soul that is master of itself because it is mastered by God.

Take the tasks that God sends you gladly, and perform them faithfully. The day's toil may be wearying in its relentless round, but the evening with its soothing shadows will presently bring rest. Meanwhile manifest the heroism of self-possession, of resourceful resignation, too sure of God to worry, too devoted to humanity to shrink from service, too enamored of the heavenly ideal to mind the beatings, bruising or burdenings by the way. Do your best, whatever happens. "It's all in a day's work!"—Presbyterian.

The path of all excellence lies in the following of advancing ideas which rise as we approach them, and which are perpetually calling to us from loftier heights. Christianity alone among religious places its golden age in the future.—Selected.

QUESTIONS ANSWERED.

By Senex.

"About seventeen years ago a brother was excluded from a Baptist church on the ground that he wilfully refused to pay the subscription which he had made for the erection of the house of worship. Since that time he has never shown any repentance by his life, nor ever expressed any desire to be restored, nor to be connected in any way with God's people. About a year ago he was laid on a bed of sickness and his mind became impaired. While in this condition he was interviewed by some brethren, a minister included, and he expressed a desire to be restored to fellowship and then granted a letter of dismissal to be united with a sister church. His confession was given in by the pastor, and the church took action resulting in his restoration on these conditions and granted a letter. Was it consistent to restore him under these circumstances, and is the letter valid?"

The last question is easily answered. Of course the letter is valid, for the church was acting clearly within her rights in restoring and granting the letter. Whether she did wisely in restoring the man depends on several things, about which the question does not give full information. If the man's mind was much impaired, it was clearly a Jesuitical performance for those brethren to take advantage of his condition to get him to do what in his right mind he had refused so long to do. But in justice to the brethren, I must take it for granted that his mind was so far restored as to make him capable of understanding thoroughly what he was doing.

The wisdom of the church's action depends largely, too, on the nature of his confession. If he only expressed a willingness or a desire to be restored without deep penitence for his dishonesty at first and his long alienation afterward, the church ought not to have restored him. I do not like his not appearing in person before the church, for he seems to have recovered sufficiently to think he could attend a sister church. Nor do I like his asking for a letter immediately. That seems to indicate he still held a grudge against the church or some of its members. If he made the granting the letter a condition of his asking restoration, the church did very wrong. He showed in that case no true penitence.

In a public speech to the pastor of a church, a prominent lawyer said of him, "He is a man of such character that when he is talking to men like me he makes us forget that he is a Christian, and makes us feel that he has forgotten that we are not Christians." The questioner says that this was intended as a compliment. Oh no, it wasn't. Prominent lawyers are skilled in the art of giving keen thrusts, and that man never gave a keener. The preacher, if he was as completely destitute of real religion as the lawyer thought he was, may have taken it as a compliment. The lawyer may have said complimentary things in his speech, praising, for example, the pastor's eloquence, his energy, his power to raise big collections, &c. Doubtless a lawyer of ability would accompany such a rapier thrust with any compliments he could truthfully make. For he would not wish to offend the members while he was letting the preacher know the contempt he felt for his entire lack of religion. The questioner says the preacher received it as a compliment. If he did he is not only destitute of religion himself, but entirely ignorant of what religion is. His ignorance is surprising if he is an educated man, and has ever been associated with regenerated men. He is ignorant also of the Bible. That is not such an appalling thing for the church as is the fact that he is not only unregenerated, but has not the slightest conception of religion. I do not mean, of course, that ignorance of the Bible is a little thing in any Christian, and especially in a preacher. But it might be found in connection with some degree of piety.

There is no use in spending time to show how easy it is to be a lawyer's thrust. For every regenerated man will know how terrible the charge was, and carnal hearts will see in the preacher's course only a being all things to all men. I will only refer unconverted men to those Scriptures, and from those, without being spiritually discerned, they can see how much out of place that preacher is in the pulpit. 2 Cor. 5:2, 3; Matt. 5:14-16;

Ezekiel 3:17, 18; 33:7, 8.

"Do Baptists ever receive members upon the recommendation of a letter from another Baptist church, without the presence of the applicant? Would it be right if the applicant was sick and could not attend, and there was no probability of his being able to do so soon?" Yes, many churches do receive members thus, it being understood that as soon as the member is able to come he shall present himself to the church and receive the right hand of fellowship. The pastor then says, "This is Bro. So-and-so, who was received by his letter on such a day when he was not able to be present. He now presents himself for recognition."

This is done generally when two or more persons come from one church, bringing, but one letter. A family will bring one letter, and one member fails to appear. Though sometimes the church declines to receive the absent one. In one case the wife and son and daughter came forward bringing a letter for themselves and the absent husband and father. He was not sick and there seemed to be no good reason why he should not be present. Therefore a brother moved that the others be received and that no vote be taken upon his case till he put in an appearance.

As a general thing, if only one person is mentioned in the letter, he is advised not to send in his letter till he is able to deliver it in person. But if he is sick and is desirous of being received into the church, there are very few churches which would not agree to his request. Though some churches make it a rule to receive no one who is not present. But whenever an absent member is received, it is always distinctly understood, as I said before, that he is to present himself publicly at the earliest opportunity.

Responsibility for What We Read.

BY ETHELMEET D. WARFIELD, D.D.

The student of life is constantly perplexed by the contradictions that he meets. Social evolution seems to constantly return upon itself. An impulse of one sort powerfully affects human thought and sets in motion a series of secondary impulses which promote progress. But just as we begin to count the gain we are forced to recognize that the growth has not been symmetrical, and that there are losses to be reckoned up also. So we are never able to speak of civilization, but are forced to speak of civilizations. Even though we preserve a modicum of what is best as seed for the sowing in a new soil and a new age, we must give up the splendid fabric of this age and that, recognize the feeble character of human systems, and take fresh courage and a new start.

The charm of culture is perennial, the fine flavor of social philosophies remains, but we know that somehow, somewhere, there was a flaw, and that the beauty was in some sort a hectic flush which, told too truly of a hidden fever somewhere beneath the surface. Critics, even though they agree in little else, have usually found a cause upon which they have united to account for the decline of nations and the decadence of their culture. Yet they have been forced to confess that the culture was too often inseparable from its faults, and that it was because of its virtues that it possessed its glow. Such a confession is a stab at the very heart of human nature. It is as much as to confess that to give the human heart free reign is to ride to ruin;—through scenes of dazzling beauty, with beating pulses, flushed brow and beaming eye—but still to ruin.

Our people have for their birthright a few splendid traits: courage, sincerity, spiritualism, purity, temperance, may be safely named among them. These traits are all ancillary to the one great trait of all the parent stocks: fidelity to conscience. In our daily life we see a great many proofs of the continued influence of the old dominant forms of duty acting in all these forms. The fight for honest government, for temperance, for the Christian Sabbath, for the church and school and home, illustrate these old traits. The foot, the hand, the eye, the bodily appetites are kept under the accustomed regimen. Vice and crime exist but they are battled with, rarely spoken lightly of, and bravely denounced. The one intrusive influence which seems to be well-nigh universal is found in poisonous literature. I do not speak so much of the openly, grossly sensual, as of the subtly evil. Of the popular novels of the day those that reign in the great class of well-to-do homes are in many cases of the type which hold up evil for study for four hundred pages, and in a brief closing chapter condemn it. We are told that these books endorse a great moral lesson. The terror of the denouement remains as a warning in the reader's mind. It

would be as well to tell men of experience that the best lesson against gourmandizing would be the dinners of the gourmet with their consequent indigestion; or that the best way to keep boys from drunkenness would be to have them frequent saloons for a time. Familiarity with vice in the mind breeds vicious thoughts, impure imaginings, polluting sensations, low estimates of men and women, and false standards of duty.

But lately I met a woman of remarkable charm of manner, the mother of a family of attractive children, and in a casual conversation she spoke in a mixed company freely of books which, if the reviews in our periodicals are reliable, ought to be forever shut out of every decent home and all social conversation. To hear those upon whom the duties of life are laid, lightly discussing this and that erotic novel is a decided pain to some who, if not old fogies, are old-fashioned enough to fear and fight the tendency to daily with- ever takes the bloom off of purity. Such freedom of speech unlike the frank dealings with evil to condemn it which is often necessary, unlike the increasing demand for plain parental teaching directed against the pitfalls of the social world, is to preach the fatal doctrine that there is one purity of speech, of thought and act for the young and another for the old, one for the married and another for the unmarried. Purity of thought and word and deed is the same for all. The men and women who do not cherish the simplicity and innocence of thought for themselves which they would cultivate in their children must be conscious of acting on an utterly false philosophy, and can hardly hope to awaken a sincere love of what is sweet and pure in the hearts of their children.

And how can we justify to ourselves the companionship in books of men and women, of thoughts and words and acts, which we would not like to repeat in real life? How can we justify ourselves in reading what we would not like to read aloud? How can we let a man write for us what we should blush to have him speak to us? No doubt there are a thousand specious pleas, a thousand nice distinctions, a thousand false excuses, but in the Christian heart what has conscience to say? The great thing that we have to determine is whether we shall seek to consecrate our hours of reading to Christ, keeping them pure and clean as we would keep our speech, looking into no description of that we would shrink from as in itself polluting. Is this radical? Let it be so. We need to strike at the root of this poisonous plant which is steadily growing in our beautiful gardens.

This plain moral obligation is of positive sanction. It carries its own blessing and curse with it. And this is not only so in the individual case, it is furthermore at the basis of the preparation we are making for social life in the coming generation. Self-restraint is the invariable condition of usefulness. Self-restraint in this matter of mental appetite is a very important condition precedent to pure morals in the next age. Let us foster pure literature, condemn foul books, cultivate clean habits of choice in reading, and teach our youth to distinguish the ruddy glow of health from the hectic flush of moral decay.—Interior.

Lambs and Wolves.

BY REV. WILLIAM BURNETT WRIGHT, D.D.

Sheep are the recognized emblems of defenselessness. They lack both arms and armor. They have neither fangs nor claws nor horns nor sagacity. Their limbs are not strong enough to fight nor fleet enough for flight. They are destitute of cunning. They cannot combine for the common defense but their numbers increase their danger. If this is true of sheep, how much more is it true of lambs!

Wolves are the recognized emblems of aggressive force. They possess in more effective combination than any other animal those abilities which among brutes give mastery. They are strong as lions, fleet as leopards, cunning as foxes. They hunt in packs, as hounds are trained to do, so that the power of all becomes the power of each. Lambs are the wolf's choicest prey. "Behold, I send you forth as lambs among wolves." What must be the inevitable outcome of such a contest between feebleness and force?

The wolf fancies the lamb's destruction will be swift and sure. But when he sets on that conviction he finds his sagacity at fault. His attacks on field or pasture are beaten by unexpected and mysterious obstacles. Something continually gets in his way, something he can neither kill nor conquer, for it is stronger than his claws, sharper than his teeth, more sagacious than his cunning, more omnipotent than his numbers. Now it is a barrier of wood or stone, which he can neither

leap over nor creep under nor break through. Now it is fire, which scares him as an unbroken conscience terrifies Machbeth. Now it is dogs, which outrun him and tear his flanks. In one or another shape he constantly reappears to buffet and to asperate the vulpine intelligence. Before each attack he expects the issue will be different, but it continues the same. Despite their cunning strength and speed, the wolves are always hungry, the lambs are always fed. The wolves are always anxious, the lambs never are. In lands where both abound the wolves decrease in numbers, the lambs multiply. The wolf's name becomes a synonym for gaunt misery, the lamb's for exuberant gladness.

The lamb's safety is in knowing and obeying his shepherd's voice. The lamb has no need of taking thought for his life. The shepherd will care for that if only the lamb obeys. Even in lands infested by wolves it shall go in and out and shall find pasture, lying down in green pastures, fed beside still waters. This is the picture of our Lord's parable. There is an omnipotent love watching over the Christian.

The Master spoke this parable not once or twice only, but many times. He repeated it so often that we shall not err if we assume, as the general Christian consciousness has done, that it was the foundation of all his instructions to his disciples regarding their relations with the men.

Sometimes it appears that entire obedience to Christ is impracticable. We have to deal with men who acknowledge no allegiance to him, and who regard us not as brothers to be loved and helped, but as sheep to be sheered and shorn for mutton. A Christian often feels: "The Lord not exactly what Christ would have done. He does all he can do, and if I do not conform I shall be dragged into ruin those dependent upon me, those who have trusted me." The young man feels this when he is expected to represent goods he sells as better than they are. The mercantile traveler feels it when he tries to open the hearts of customers by champagne and white punch. I have known keepers of liquor saloons tormented day and night by conscience, but in their evil business because they feared if they gave it up their wives and children would starve. It was to encourage men so tempted that Christ spoke the parable. It is in such emergencies that He watches with extremity of interest to whether we will stand in the lamb's way or sink in the wolf's pit of unbelief. Hardly He had not known how hard it is to trust in Him. He would not have written it down 556 times in the New Testament—our manual of life—that except we believe in Him we shall perish.

O Peter! Peter! Did he think as we often think? "Dear Lord, I must come near this brazer, I am cold. I must lie a little while here. Here is the exact truth these people will report to the authorities. Then I shall be arranged your side. Tomorrow there will be four or five instead of three, and there will be an occasion when the day of Pentecost is fully proclaimed, but it will not do for me to be as a Galilean here." And the cock crew, Peter went forth and wept bitterly, for he remembered how the Lord said, "It is enough the disciple to be as his Master."

To the very young, the inexperienced of the unreflecting of all ages it will often seem that Judas is wise and Jesus unwise. But for have passed forty without seeing Judas betray himself and Jesus come forth from the tomb? I wish that all young men would read the biography of Franklin or, still better, a book entitled Ten Years in Wall Street, in which they might see the same. Better still, the Father is the inspired commentary upon Lord's words. But if the lamb's way of life lead speedily to the blessedness of the present blessedness of them that mourn and weep, Father's house of many mansions it would be the lamb's best wisdom to walk herein. For as of old, it is true that "better is a sheaf of herbs where love is than a stalled ox and his threshing."

Think of Christ, trust Him, obey Him, and you will find in this world not in that which is to come hurt you. Remember as you look into the future with its infinite tangle of dangers that it has pleased God to hide the things that pertain to your peace from the wise and prudent, so feel contented to steer by experiential and not by real things unto babes who can only see the things that are seen.

It is not necessary that we should be thinking of the Lord, or engaged in some ship. It is necessary that we should at times think truly of him, and make his goodness our goal in life.—John Wesley

The Cuban Matter.

the request of the Christian Index, we re-... the editorial reply to us. We give the... and all, just as the Index has them, addi-... comments under the corresponding fig-... the Index editorial:

recommended by Dr. Eaton, at this time, as very... (10) Well! well! If the Convention had ad-... before it voted to amend a report pre-... by Dr. Eaton, it would have been a perfect... or nearly so. But since it saw fit to vote... contrary to his views, it fell far short of so being... done anything.

Helpful Christians.

BY REV. THEODORE L. CUTLER.

"Ask Deacon White; he can do it; he is al-... ready doing so any good thing." This was a... current formula in the church that I was per-... mitted to serve for thirty years. If any special... job of usefulness was required; he was the man... on whose broad and benevolent shoulders the load... was pretty sure to be laid. He had earned a... good reputation for promptness, for unselfishness... and for never complaining of being made a pack-... horse. He was the staff of life to the prayer-... meeting on a rainy night, for he was always sure... to be there. His conscience never consulted either... thermometer or barometer. He was a prime fa-... vorite with all those who like to see things done... and are not themselves very nimble at doing... them. He was a perfect pattern of the helpful... Christian.

friend, and walk with him day by day in the in-... timacy of a sweet and glad friendship. He should... be our best and most intimate friend, to whom... we are in confession of our own sins. If we would... live lives of peace and holiness, we must walk... hand in hand with God. If we walk and talk with... him through life, he will guide us by his wise and... loving counsel, and afterward will receive us into... glory.—Herald and Presbyterian.

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

MAGAZINES.

"A Lady of Influence" is the title of the novel in this month's issue of Lippincott's. Caroline Colward, the author, is remembered by an earlier story published in the same magazine called "A Pearl-Daughter of the Revolution." The heart of Charles King's name makes a thrill in the hearts of those who love a good love story (and which of us does not?). This under his signature in the June Lippincott's is entitled, "Pepita," so called after a pretty little native Manila girl. "Mahala's Plan" is contributed by "Josiah Allen's Wife." Mahala is a woman with social ambitions for her daughters, and when she sees a "Count" on the matrimonial horizon she leaves no bait untried to get him on the hook. This is told by Josiah's helpmate in the homely, humorous way that is all her own. A tale of Monte Carlo, by the Prince Vladimir Vaniatsky, is called "Toujours Montant." The only exception to fiction in the June number is a paper about birds and their songs by Henry Oldys. It is called "Woodland Music," and is enriched by music settings of bird phrases.

The much regretted passing of the Boston Museum is made the occasion of an admirably illustrated article by the dramatic critic, Howard M. Ticknor, which opens the June number of the New England Magazine. Old Time footlight favorites are shown in pictures, approximately, at the time of their first appearance at this historic house.

Particularly interesting is the picture of Edwin Booth and his father, taken in the year of the former's first and the latter's last appearance on the stage. That negro-slavery is not the only one that this country has to contend against is surprisingly shown in Miss Bourne's "White Slavery in Colonial Times." In this same number is a third series of nature articles by that authority on such subjects, Clarence Moores West, entitled "Humble Blossoms."

The Pilgrim for June has the following contents: Men and Matters of Moment, William J. Abbott; Between Two Worlds, Curtis Dunham; Europe from a Cycle Saddle, Carl Vrooman; He Stoops to Conquer, Gustav Kohbe; Shantyboat Town, John Swain; Out of Nazareth, O. Henry; by the Court of Hallowood, William Simpson; The Pilgrim's Patriotic Calendar, James M. Cox; The Young Men and Women of the English Stage, Caroline Morton; The Unusual Thing, Sarah Ellingham; Catching Fish for Science, W. G. Bowdoin; A June Idyl, Herbert M. Johnson; Many Moods and Matters; June Fashions.

"Keep Your Lantern by You."

The words were somewhat sharply spoken by the conductor of an evening train. "Keep your lantern by you. If anything should happen you may be at one end of the car and your lantern at the other." The brakeman was a new hand, who had just come on duty. The conductor met him at the rear end of the last car, and the above words were spoken. We glanced forward as the brakeman passed toward the front end; there, to our surprise, we saw his lantern hung up in a corner. While he was taking it down and sus- pending it from his arm in front of the hook in the corner, we again thought the lantern was of others besides inexperienced brakemen who sometimes put their lamps where they would be of little use in an emergency.

There are people who make a profession of religion who seem like shining lights in the church, but who do not take their religion with them in their daily life. They leave the lantern hung up somewhere where it can do them little good in a special hour. There are young people who go to places where they cannot take their religion with them. And then how shall they be prepared to help others who are in danger? How shall they give them light to guide them or help them out of trouble if their light is away in some other place when the emergency arises?

"Ye are the light of the world," Jesus said to His disciples; but they who are to give light to the world must bear their light about with them. "Let your light so shine before men," again said the Saviour, "that they seeing your good works, may glorify your Father which is in heaven."

Do not forget that if we neglect to let our lights shine brightly they are in danger of being put out entirely and other light-bearers put into our places.—Northern Advocate.

Constant Companionship.

He who has the Lord Jesus Christ for his constant companion is blessed in the highest degree, and is above the possibility of harm from anything that can come to him. He is secure in the best happiness that can come in earthly life to a human being, and his eternal prospects are as sure as the power of gravity. Happy is such a life whether lived in palace or cottage. Earthly conditions are but a small element in such a life. And yet this is the very blessing promised by the Lord Jesus Christ to his people. It is for us, by faith, to realize and enjoy it. We may walk with him and talk with him. We may have him as our guest in our hearts and in our homes. We may know what it is to have as our best friend the one who stetheth closer than a brother. We are very greatly affected by our companionships. Those whom we choose as friend and associates for our hours of recreation will very largely influence the character of our character. If it is absolutely necessary, spend our hours and days with those who are rude and coarse, and yet may not suffer great injury and deterioration, but if, when we are free to choose our own associates, we consort with the base and vicious, we are hurt beyond remedy, or will be very sorely hurt. If, however, our associates were released from their dunceness they went unto their own company, and we find them with the followers of Christ. Being the kind of men they were, we would not expect to find them doing otherwise.

A child of God may be sure that he is never tempted or tried beyond the God-given power to resist or endure. On that point the divine promise is positive. You may have yielded to temptation, but you have had no excuse for so doing. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation make also the way of escape, that ye may be able to endure it." When, therefore, you are inclined to think that the pressure on you is greater than you can stand, you ought to know you are mistaken. Your Father knows your strength better than you do, and will never allow that you can be overpowered. He says that the strength to go forward victoriously is ever at hand for you. Therefore there is no excuse, in any instance, for yielding to temptation or trial.—Sunday School Times.

NORTHERN BAPTIST ANNI-VERSARIES.

THE MISSIONARY UNION.

The Missionary Union followed the Home Mission Society. President H. K. Porter, of Pittsburg, being absent, the Vice-President, Dr. Clarke, of New York, presided and made the opening address. This address was more enjoyed than any other during the meeting of the Union, it was such a graphic and eloquent view of the foreign mission work of the Northern Baptists that we give a long extract, even at the risk of curtailing abruptly later proceedings.

"We may sometimes wish that we had a measure for the work that has been accomplished in our missions, a convenient and helpful scale, upon which we might exhibit, and judge, what has been done. How moves the work? Is our progress swift or slow? Does fruit hasten, or delay? Is the time past short, or long, in proportion to the results? Look with me a moment at a scale or measure that our Father's providence has placed in our hands, available for our use just now for the first time, at this very anniversary.

Look back three-quarters of a century. The sixteenth day of May—last Saturday—was the seventy-fifth anniversary of the baptism of Ko-Thah-Byu, the first Karen convert. The year was 1828. Judson had been fifteen years on Burman soil, had entered powerfully into the work of his life, and had suffered the horrors of the death-prison at Ava. A few Burmans had received the word. But Kincald, Wade, Boardman and other helpers had arrived and now, at Tavoy, Boardman baptized the first fruit of that race whose welcome to the word of life was at once so romantic and so full of divine reality. That was the first element in the earliest large work of ingathering in the history of our missionary enterprise. It was in the work of God among the Karens that our fathers were first aware of the rush of power, with its high inspirations; and that work began just three-quarters of a century ago.

But three-quarters of a century is not the measuring scale that I propose to apply to our work. A period of time, counted in years, is an abstract measure, after all, and not very suggestive. There is a better one, more instructive and more inspiring. One single lifetime, well known to us, is the scale upon which we are just now able to exhibit, and to judge, the movement and greatness of our missionary work.

On the eighteenth day of August, 1828, three months after the baptizing of the first Karen, there was born to George Dana Boardman, at Tavoy, a son, to whom his name was given. That son's earthly life came to its end on the twenty-eighth day of April in this year 1903, or less than one month ago. That is to say, excepting only four months, the lifetime of George Dana Boardman—our George Dana Boardman—covers the period of the missionary work of the American Baptists, from the baptism of the first Karen convert until to-day. If we measure that work upon this one month vital scale, we may perhaps obtain a more vital view and estimate of its character.

The man who lived the life is no stranger, and his name stands for no abstraction. He has lived

Scrofula

Now are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption of glandular swelling.

It is best to be sure that you are quite free from it, and for its complete eradication you can rely on

Hood's Sarsaparilla

The best of all medicines for all humors.

among us, and we have known him well. He has been the president of this our Missionary Union. He was brought to America in his childhood, after his father's early death. He was graduated from Brown in 1852, and from Newton in 1855. From 1856 to 1864 he was pastor in Rochester; from 1864 to 1894, in Philadelphia. Since then he has lived quietly, never without suffering, never without work. At least to some of us who are growing old, his lifetime does not seem so very long—the shorter, perhaps, because he so retained the spirit of youth to the end. But whether we think of it as short or long, we have before us in review to-night a single lifetime, familiarly known to us, that stretches over seventy-five of the ninety years that have elapsed since Judson landed at Rangoon.

"Glance at the salient events in our missionary history as they stand related to this comprehensive period, and see how they appear in the perspective that is afforded by the proportions of this one man's life. There is a fine group of them just at the beginning. When he was born, there existed a handful of Burmese converts, fruit of the fifteen years of previous labor. When he was three years old, his father, about to die, sat on the bank of the stream and saw Francis Mason baptize the first considerable group of Karen converts, singing in spirit. "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

When he was four years old, our fathers in America were taking the steps that led them into missionary work in France and in Greece. He was five years old when our first missionary visited the Chinese in Siam. He was six years old when Barnes Sears baptized Oncken at Hamburg, and thus opened the Baptist work in Germany, which has since extended widely through northeastern Europe. He was eight years old when our first missionary set foot on the soil of China; and he was eight years old when the ever-memorable beginnings were made in Assam, and among the Telugus of India. Only see with how great a group of outward and forward movements our friend's boyhood synchronized. There is something extremely fine about this group of fresh beginnings, undertaken by our fathers, a feeble folk, within so short a space of time. They were works of faith which have come to be works of power, but they all fall, with all that has come of them, within this one man's lifetime. Later events show no less strikingly when set over against the course of his career. He was in college when Dr. Ashmore's long period of service began. His removal to Philadelphia bears the same date with Dr. Clough's appointment to the Telugu mission. His Philadelphia pastorate had run eight years of its course when our work in Japan was undertaken; and

that thirty years' pastorate was nearly half spent when we heard of the marvellous ingathering among the Telugus, after the famine. He had been twenty years in Philadelphia when we adopted the mission on the Congo, the child of our English brethren, and he was looking for the end of life when we entered the Philippines with the gospel. He preached before the Missionary Union in 1869, a little after the middle of his years, when its income was below \$200,000, and again in 1892, when the income had passed half a million. In the year of his birth the receipts were \$14,000; in the year of his death, \$722,000. Before he died, our Union had more than 111,000 living members in its churches founded in heathen lands, and its work in Europe had grown to a total of more than 117,000 members.

"How incredibly recent it all seems, when we view it thus in relation to a single lifetime! In 1864, I, a beginner in the ministry, in my first attendance at the anniversaries, spoke with Dr. Boardman at the door of his church in Philadelphia, little thinking how short the time between would seem in 1903; and can it be that Dr. Clough went first in that same year to the Telugu country? and can I believe that we had no mission in Japan until eight years after that? Can I believe that so great a part of our historic work lies within the field of my own memory? and did the life of this beloved friend of mine, with whom I was talking familiarly but a little while ago, actually stretch back almost to

THAT'S THE TIME

When Proper Food is Necessary.

Proper food is never more necessary than when recovering from a wasting sickness, when over-eating would be fatal and yet the body needs nourishment and plenty of it.

At this time the condensed food Grape-Nuts is shown to be one's most powerful friend. Four teaspoonfuls of Grape-Nuts and cream will sustain a healthy man for half a day and a less quantity in warm milk will build up the convalescent wonderfully. No stomach is too weak to digest and relish Grape-Nuts. "I was taken sick with Typhoid fever and erysipelous one who has had this disease knows how weak and lifeless a person feels when beginning to recuperate.

"I had to be very careful about my diet and could eat only very light foods. These did not seem to nourish me and instead of getting better every day I was just at a standstill and everyone began to fear a relapse. One day while lying in bed very much discouraged my sister who was reading to me from the paper read an article about Grape-Nuts and we decided to send for a package.

"From the very first meal of Grape-Nuts I began to improve, strength came in bounds and leaps with the result that I was soon out of bed; my change for the better seemed simply marvellous. My mind is clear and strong and my body sturdy. I am now entirely recovered." Name given by Postum Co., Battle Creek, Mich.

There is a reason. A dessert that helps the body, that's the thing! Any number of them. In the little recipe book in each package of Grape-Nuts.

the moment of the baptizing of the first Karen? What hath God wrought? How recent, how swift, how rapidly broadening, has been His work? See how great things we inherit!

"Yes, we inherit. We inherit missions in Burma, Assam, South India, China, Japan and Africa, and a paternal interest in large work in Europe; and all, one mission alone excepted, have grown to their present greatness within the lifetime of this our friend, who but yesterday was here among us. And it is no inheritance of slight, tentative and precarious missions that we receive. Growth to such extent in so short a time is evidence enough of present vitality and strength. When we remember how recent is the work, and how truly it is a matter of present act, we are not surprised to hear that our inheritance is still increasing with every day. It is a springing and germinating reality, still growing great, from inward life and divine encouragement, so rapidly that never and nowhere does it offer us a moment of rest in our devotion to the care of it. It is a powerful and ever-moving work of God that we inherit. Our missions were born but yesterday, and have in them the vigor of youth. We are entrusted by God with the care of living, growing enterprise, only one long lifetime old, growing on into a boundless future. Another lifetime like that of our friend who has just fallen asleep would reach on to 1978. We are unable to imagine the events and conditions of that day which seems so far but is so near, but we can see that our work as it now stands contains the promise of far greater movement and success in the three-quarters of a century to come than it has had in the period that we are now reviewing. This is not wild guessing; it is forecasting of a movement that we now see actually going on.

"Then we must be wise in our management. Careless administration of such a trust is crime. If we are not working in the wisest ways that are open to us, we must learn the ways, that are wiser. We must learn to keep methods that are at present good, and to abandon methods that can be improved upon. We must strain every nerve lest the work get away from us. We must not too greatly fall to do it justice. This tremendous call to strong and wise administration is a part of the inheritance that has thus swiftly come to us; and it is a call that cannot be obeyed without deep spiritual living and spiritual power. If our people will live up to our foreign missions, they will live unto God. Thus with our missions we inherit a vast and urgent need; but at the same time it would seem that we ought to see how with our missions we inherit the indispensable possession. We can do nothing without living faith in God, and so we inherit the need of faith itself? What more do we ask, to encourage faith? With this inheritance of ours, confidence in the living God would seem to be included and come in of itself. As God was with the fathers, so will He be with the children, and it would seem impossible for us to doubt it. Paul thanked God and took courage. He that does one can do the other; and while we, looking back over the almost incredible greatness of the work that a single lifetime covers, thank God for what

He hath wrought in the past, Jesus, we take courage for the long future, and offer Him our best endeavors, to be used for purpose and made acceptable through His grace."

The Secretaries made their annual reports, Dr. Mahie for the Home Department of the work of the Union, and Dr. Barber for the Foreign Department.

HOME DEPARTMENT.

The eighty-ninth year of conduct of the work of the Missionary Union under the care of the Executive Committee has been characterized by steady aggressiveness in every department. prominent outstanding events occurred to distinguish the life of activities from those prevalent in former years. The Missionary Union as a compact, well-organized organization holding closely to mental evangelical ideals, following well approved methods of activity, is perhaps accomplishing most when least is heard—the noise of its machinery, its voice upon the streets; and year by year marked progress made.

We are grateful that we are able to report so favorable financial results: Last year we reported a grand total of receipts \$680,518.79. This included \$713.79 as available for the year and \$55,805 received in permanent and annuity funds. This year report a grand total received \$722,767.67. This amount includes \$682,856.44 as available current work, and \$39,911.23 permanent and annuity funds. Old debt of \$35,437.12, the amount of an unpaid balance for year 1900-01, has been provided for, \$32,455.25 cash ready been received in cash. balance of \$2,981.87 is covered by good pledges, which are being redeemed day by day. In what has been provided to pay the old debt, the contribution from individuals and churches exceed those of 1901-2 by \$40,883; and the legacies have exceeded those of the year previous \$10,940.21. Receipts from woman's societies have been \$89.87, as against \$115,861.12 received in 1901-2. We report a new deficit has been accumulating in reality to only \$68.92, deducting the amount April 1 in good pledges on the debt. Such a deficit is explained when we consider the result of sending out the score of new missionary life and through other expenditures necessitated by the work, appropriations exceeded the 1901-2 by \$49,016.40. Our tribute under God is especially to the many who have nobly to our help, while a special appeal is accentuated through many in our churches who respond feebly, or not at all to the claims of this apostolic work.

The Executive Committee acknowledges with much appreciation the acceptance of so many brethren of the work of associational secretary's earnest work performed whereby the work of the secretary has been rendered effective. For a period of twenty-five years a service of this sort has been used by the Union itself, but also in some way to the brethren's consent to perform the work who naturally study the work with greater care, and to turn communicate their information and enthusiasm to the whole circle of church members.

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association. The service is unrequited in a financial

FOREIGN DEPARTMENT.

The record of the past year in mission fields discloses few incidents. The work has suffered little interruption from adverse conditions or from the outbreak of violence. The year has illustrated the significance of saying that a people is blessed who have little history. Yet the year ranks with the foremost of its predecessors as one of continuous, unrelaxing effort. The work of the Union reaches now to many lands and vast territories. The work of its work is continually enlarging. This is due primarily, to plans for advance, which recognition of the meagerness of resources made available for the work continually restrains, but the pressure of uncontrollable events. The advance is the penalty exacted with the divine blessing to our work in continually increasing measure.

The Christian missionary addresses himself to a large work. The Gospel has but begun its task. Converts are won. The greatest task remaining is a two-fold one, relating to the development of Christian character in the individual and the development of each field of a body of disciples fully organized, self-reliant and able to carry their Christian obligation, who shall be a permanent force for the evangelization of the world. The winning of converts is little more than the selection of material for the larger work representing the aim which Christian missions set before themselves as they carry the Gospel to an unevangelized people.

The problems arising in this work are many and perplexing. One is the separating of converts from local church-organizations is not an easy task, particularly when these converts have been in large numbers within a brief period of time. The missionary is the leader of all the people; his residence is a center for the mission. The Telugu Mission offers a very interesting illustration of this tendency and the problems resulting from it; and the Visayan work in the Philippine Islands is reproducing similar conditions. The situation here is analogous to that of a people of Israel in their early history. Missionary work, when blessed by a swift success, has primarily its Old Testament period of development. But the New Testament presents the permanent model of church organization. The discipline afforded in the organizations of believers is a divine prescription for the spiritual needs of Christian disciples. The ideal to be realized in each field in such multiplication of churches as shall secure to every disciple a genuine participation in church relationship, in fellowship, its teachings, its responsibility for the advancement of the work of Christ. In the Telugu field this model of church organization is being as just now pre-emptively the problem of the mission, involving all other issues. Its solution is enlisting earnest attention and the results appearing are increasingly hopeful.

The development of right practice in Christian giving is a work of primary importance and of no small difficulty. To what extent financial aid be given to native churches for support of wor-

ship and for the extension of evangelistic work? The question is not to be answered off-hand. Even when a change in practice obviously is desirable, delay in its full realization may be unavoidable. The practice of the past embarrasses; and the action of any one society may be embarrassed greatly by the practice of other organizations. When the poverty of a people is extreme and plans wisely formed are disturbed by frequent prevalence of famine conditions, the difficulty of the task is intensified. Yet the importance of this work cannot be exaggerated. The evil effects attending unwise practice in the giving of financial aid to native workers or to native churches are profoundly serious. The tendency of such giving is to confirm a people in poverty, to stunt their growth and to cripple their powers, to foster a selfish and mercenary spirit and to rob them of fellowship with Christ in the highest service, and thus in the highest joy, of the Christian life. The gravest wrong attending an unwise use of mission funds lies in the direction of loss to the people of a sense of responsibility in Christian work. Under such a practice the number of voluntary workers declines. If any people, however poor, were allowed to think of themselves primarily as recipients of the good represented by the Gospel, and not as stewards responsible for its extension, the loss to themselves and to the work would be very great.

To the consideration of the problem also attention is being given, both by the administrative body at home and by the missionaries upon the field, by many of whom a very intense interest in the question has long been manifested. The conference thus progressing, will extend to other mission fields with a view to final adoption of general rules by which wise action shall be furthered. Upon one point emphasis is strongly placed, that the work in all fields primarily is the work of the people. They are not helpers to the missionary; he is a helper to them. The responsibility is first theirs. New enterprises, if rightly enlisting co-operation in this country, should always represent first the giving of the people. We are glad to record genuine advance on several of our fields in the grace of giving. In Southern China, within a few years, while the membership of the churches has doubled, contributions have increased seventeen fold. A gain has been made, too, in several fields in the requirement of school fees, or of industrial work where payment of fees is impracticable. In one station of the Telugu field, a notable victory has been won, making one of the most beautiful incidents of missionary history. Mr. Rogers for a number of years past has declined to receive a salary from the Union that he might share the lot of his native preachers, to whom he deemed it unwise to give mission aid and whom the people were falling to support. As a result, the people have at last definitely accepted the full support of their workers.

The plan of advisory action by Mission Conferences, or by representative committees created by the Conferences, adopted a few years since, is proving increasingly helpful. The plan secures action by a representative mission body upon all questions not personal to the missionary. The need of a plan of this character has been felt long. The practice

of dealing almost exclusively with individual workers has obvious disadvantages, which have become more pronounced with the growth and increasing complexity of our work. Societies having a different polity from that prevailing among Baptists, secure the advantage of missionary experience in the settlement of these questions by the creation of mission councils with large powers of control. Such a plan is inconsistent with the traditions cherished among Baptists, and is believed in itself to be less advantageous than a plan respecting the individuality of missionaries and leaving larger room for freedom in individual action. The plan adopted by your Committee seeks to secure the advantages belonging to action by mission councils while maintaining unaltered the direct relation of the individual missionary to the Executive Committee.

Action upon the field in all cases is purely advisory. The plan in reality is only an extension of a practice always found necessary. The Executive Committee in considering questions submitted to them by individuals have been led to seek advice in an informal way from associates of missionaries preferring requests. It is deemed more considerate and equitable, as well as for other reasons wiser, that in such cases advice should be sought from the mission as a whole or from a representative committee chosen by the mission. We are pleased to report that the operation is giving, as a rule, increasing satisfaction, and that the advantages anticipated from its workings are being realized.

Certain problems affecting interdenominational relations in mission work from time to time claim the attention of the Executive Committee. It is well perhaps that a statement should be made of the Committee's position as respects an issue of some prominence in the relation of missionary organizations, namely, the plan of division of territory in newly occupied regions. Our missionaries have joined in a movement in the Philippine Islands by which definite territory was previously set apart for the several societies engaged in work in the islands. The Committee believe that such a plan favors economy and efficiency in mission work. They have definitely held that these lines of division must not be pressed so far as to deny to any individual the right to decide for himself the question of church relationship; to do this would be to intrude upon the rights of conscience and to restrict the working of the Divine Spirit. But the Committee believe that in the planning and prosecuting of work, lines of territorial division may wisely be accepted and recognized.

The Committee, however, have no expectation that these dividing lines will permanently be controlling. It is significant that the American Board was thwarted in its earlier intention to abstain from occupying Tokyo in Japan, as Christians from its field in the south, journeying to the capital, desired to join the church with which they were affiliated, so that, by the testimony of the Board, almost in spite of themselves, they were forced to occupy the capital. Your Committee have not shared the thought of some theorists that it would be possible, even if it were desirable, to conceal from the people of the Philippine Islands the fact that differences of conviction regarding certain ques-

tions of truth and duty are found among Christian people. There would be a species of insincerity in the attempt, and it could not be successful in the intercommunication characterizing the present age. The free circulation of literature between our own and other countries of itself makes it certain that differences in views and practices prevailing in America will be known in other lands.

In our judgment there is no escape from the acceptance on the part of Christian churches of full responsibility for the influence of their divergent organization and teaching. Whatever differences are maintained by Christian bodies in America are quite certain to reproduce themselves in mission lands. Whatever is unessential, whatever is not rooted in the divine Word, should be abandoned here as well as there.

The obvious duty of all engaged in mission work is to direct the attention of the people to the one source of Christian teaching, influencing them to independence of human opinion and to sole reliance upon standards divinely given. But as respects existing conditions we are strongly convinced that the true basis of harmony in mission lands is to be found not in concealment of honest conviction, but in the maintenance of that Christian fraternity which should always be controlling in Christian intercourse.

We have never been of those who believe that Christian brethren cannot work side by side with mutual courtesy and respect. The true corrective of the evils apprehended among missionary workers is to be found in emphasis upon the deeper unity of all Christian disciples and in the manifestation of that unity in all forms of fraternal co-operation and in respect for the convictions of others when these differ from one's own. We cannot believe that where this deeper unity manifests itself the interests of evangelical Christianity will suffer from discovery of the divergent views. Heathen faiths are divided into multitudinous sects. The Eastern scholar who becomes acquainted with innumerable schools of Western philosophy will not be disturbed by the existence of honest differences among Christians. The essential duty of the "Jesus religion" will not fail to win recognition in heathen lands, and the emphasis placed by Protestantism upon personal freedom and responsibility, as contrasted with the compulsory uniformity of Rome, will be distinctly for the advantage of Protestant work.

The policy followed by the Committee, then, is that of provisional defining of territory where the ends of the work may thus temporarily best be served. Its permanent policy is that of self-respecting loyalty to truth, combined with fraternal co-operation in common Christian enterprises and with unflinching courtesy and Christian affection for all who work in the name of Christ.

In the conduct of our Philippine work correspondence has been had during the year with the Presbyterian Board of Missions, the Board having desired a readjustment in the division of territory in the Visayan field made by the resident missionaries in the carrying out of the plans recommended by the Evangelical Union of the islands. The division has seemed to the Executive Committee a just one in that, while it allows to the Union a relatively large population in one of the two dialects of the Visayan language,

it has left to the Presbyterians the entire territory of the other dialect. An extended correspondence has been held, which may be made available for those interested to read it. The harmony and personal fellowship existing upon the field between the workers of the Union and those of the Presbyterian Board is cause for hearty satisfaction to both societies and is an honor to the Christian name.

The Treasurer reports receipts and expenditures as follows: Receipts, \$722,767.67; appropriations for the year, \$670,870.11; debt of the Union April 1, 1903, \$23,450.79.

We have given so much space to the beautiful speech of Dr. Clarke and the reports that we can say but little of the other interesting features of the meetings.

The Missionary Union has decided to have fewer long set addresses and more short speeches, and it was evident that the audience appreciated and enjoyed the change. There were only two long speeches by appointed speakers. The first was by Dr. H. C. Applegarth upon the subject, "The vision of Christ." He emphasized the fact that the Christian religion is the only Gospel that will save souls. He said no civilization was worth having which was not based upon this religion. The need of all lands is regenerated men.

The other address was given by Dr. Austen K. de Blois who succeeded Dr. Henson as pastor in Chicago. The subject was "Spiritual Supremacy." Dr. Henson must have groined in spirit if he were present to think that the pastor of his old church could speak such words as these:

"The old church, the old methods and many of the old doctrines that were in full force at the opening of the nineteenth century are now surely passing away and it is right that they should pass away. Thank God, the old things will never return again. We are adopting new methods to gain men now."

It would have been to the point if he had specified what Baptist doctrines are passing away. The only reason why they ought to pass away is that they were not founded on the impregnable rock of Scriptures. And we deny that a single Baptist doctrine, great or small, can pass away world without end. The greater part of the remaining time was occupied with brief speeches from the missionaries of whom sixty were present. Many of these speeches were of thrilling interest, telling as they did what God has wrought among the heathen.

The Missionary Union has been as famous for its courtesy to Southern people and Southern Baptists, as the Home Mission Society has been for the opposite course. And this fairness of the Union has been appreciated. Therefore we were very much surprised as well as grieved when in this session the Union contemptuously ignored the existence of the Southern Baptist Convention and our beloved Foreign Mission Board by coolly passing resolutions in which the Union claimed to represent 4,500,000 Baptists. In order to make that number it had to claim the constituency of the Southern Baptist Convention.

This was one of the best meetings the Missionary Union has ever had. Next week we shall give the report of the American Baptist Publication Society, the last to hold its meeting this year. Next year it will be first.

A PRESENT HELP IS HE.

BY J. G. WHITTIER.

No old fable, nor mythic lore; Nor dream of bard and seer; No dead fact stranded on the shore Of the oblivious years:

But warm, sweet, tender, even yet A Present Help is He: And faith has still its Olivet, And love its Gethse.

The healing of His seamless dress Is by our beds of pain; We touch Him in life's trough and press, And we are whole again.

Through Him the first fond prayers are said, Our lips in childhood frame, The last low whispers of our dead Are burthened with His name.

I long for vanished voices gone; For vanished smiles I long; But God has led my dear ones on, And He can do no wrong.

I know not what the future hath, Of marvel or surprise, Assured, alone, that life or death His mercy underlies.

—Selected.

Our Pulpit.

REMOVAL.

BY C. H. SPURGEON.

This sermon was preached at the last service before removing to the Metropolitan Tabernacle.

"If thy presence go not with me, carry us not up hence."—Ex. 33:15.

This is a prayer which has been used hundreds of times, and which is found quite in place in many different occasions. Moses was in the wilderness when he uttered it; he was about to lead the people into Canaan, the land that flowed with milk and honey; yet he felt that he would rather continue to endure the inconveniences of the tent and of the wilderness, with the presence of his God, than enjoy the rest and the fitness of the land of promise without him. God had made the desert to become to Moses like a garden; he felt that all the splendours of Canaan and the vineyards of Eschol would be as nothing to him if God should withdraw his presence.

Throughout the history of the Church of Christ, there have been particular places where men of God have been compelled to fall on their knees and pray this prayer of Moses. I can conceive of our Puritan forefathers, when they first left this spot, Southwark, to seek in another land the liberty which they could not find here, bowing their knees before they entered their little vessel, "The Mayflower," and crying to God, "If thy presence go not with us, carry us not up hence." I can imagine John Bunyan—after he had been twelve years in prison, and had become almost habituated to it, ere he crossed the threshold, when the time of his imprisonment was over—looking upon the cold, damp walls of the prison on Bedford Bridge, and saying to his Lord, "If thy presence go not with me, carry me not up hence." The immortal dreamer would rather abide in his "den" with his God than go forth into the world, and leave his Master behind him.

Many a time, dear friends, in your experience and mine, have we also had to feel the force of such a prayer as this. When, rather more than seven years ago, I left my kind and loving little flock at Waterbeach to come and preside over this great assembly, I could not help crying out to God, from my inmost soul, "If thy presence go not with me, carry me not up hence." When you, beloved, have to pass through any changes in life; when, in God's

good providence, you are removed from one sphere of service to another, I think that you also may look up to God in prayer, and say, "If thy presence go not with us, carry us not up hence." And at last, when you and I shall be about to die, when the hour shall approach for us to leave this world behind us, and to wade through the cold stream of death, what prayer can be more appropriate than this, "If thy presence go not with us, carry us not up hence"? To go anywhere without our God is terrible; but to die without the presence of God, would be awful beyond expression. To go down into death's dark river with no kind helper, with no loving voice saying to us, "Fear thou not, for I am with thee; my rod and my staff shall comfort thee;" would be sad indeed. It must indeed be a solemn thing to meet death alone, to have no presence of God to cheer us in the last dread conflict.

I have thus mentioned various circumstances in which we might pray this prayer, and expect a gracious answer to it; but I think, as a church and people, such a text as this is peculiarly appropriate at this time. We are about to leave this place, which has to many of us very hallowed associations. When some of our older friends left Carter Lane Chapel, which once stood on the site now occupied by the London Bridge railway, I have no doubt that they felt it to be a very dreadful thing to leave the old place; yet, perhaps, it was one of the best things that could have occurred to the church, that they were obliged to come out, and build a larger structure—although it is built, I suppose, in us had a place as they could have found by a microscopic survey of this entire metropolis. There are, doubtless, many who will always cherish great love for this place because here Jesus Christ has been evidently seen forth before their eyes, crucified among them. I think all of these will join with us, who are younger, and therefore less subject to pain concerning changes, and we will all unite—despite all the advantages which we hope will follow our entering upon a larger and more public place of worship—despite the fact that three or four times as many will be able there to listen to the Word of God as can listen to it here—despite all this, we will unite in saying to our Lord, "If thy presence go not with us, carry us not up hence." Here let us abide unless thou, who art the true Shekinah, wilt go with us, and still shine forth from between the cherubim." I feel inclined to stop my sermon, and to bow my head, and to ask you to bow yours, that we may together present this petition to our God; but, as you have already prayed by the mouth of two or three brethren, I spread it before you, and "stir up your pure minds by way of remembrance," and urge you to plead it in secret, and at your family altars, before your God, "If thy presence go not with us, carry us not up hence."

I will arrange my subject under three heads. First, what the presence of God always involves; secondly, what our present removal involves; and thirdly, the sins by which God's presence may be driven away, and the means by which that presence may still be secured to us. I. First, then, let us think what the presence of God always involves. The one great need in the Church of Christ is the presence of God. What is wanted in our places of worship is not that they should be specimens of the highest styles of architecture; although, certainly, God's house ought not to be meaner than our own. It is not necessary that they should be sumptuously adorned, although the greater riches are not too much to be devoted to the service of God. It is not essential that rich people should be in the congregation, although there is a promise which says, "The daughter of Tyre shall be there with a gift; even the rich among the people shall intrude thy favour." It is not absolutely needful that the minister should be eloquent or talented, although it is well that, if a man has ten talents, he should consecrate them all to Christ, since talent never glitters so much as when it is consecrated and given up to God. There are many things that the churches may need, or may not need; but, certainly, the one thing they need beyond everything else, is the presence of God. It was better for the Church of Christ in England when her members met together by tens and twenties in the woods, and were hunted about by informers, and their ministers hallo off to prison; it was better for them to be persecuted, and even put to death, in the conscious enjoyment of the Lord's presence, than it would have been for them to have had such soft, palmy, gentle days as these, but not to have their Lord with them. It was better for the Church of Christ in Scotland when Cargili read his text by the lightning's flash, and when the Covenanters worshipped God, in dens and caves at midnight, through fear of Claverhouse's dragoons;—it was better for them to have their Lord with them in the midst of the snow, and the tempest than to meet, calmly and peacefully, in a fine ceiled house from which the Lord himself was absent. It would be far better for us to go back to the age of old barns, and dingy, thatched buildings, and to the times of an uneducated ministry, when God's power was manifested with his servants, rather than to go forward, and to become great, and mighty, and intellectual, but to lack the presence, power and blessing of the Most High God. It is the presence of God that makes the house glorious. Where he is, there is glory; and where he is not, "Echabod" is written on the wall, even though that wall should be covered with pure gold.

What is it, but the presence of God, that makes his people holy? Is it not, because they see the face of Christ, that they are transformed into his likeness? It is not mere teaching that can make a man Christlike; it is beholding Christ—Christ shining upon that man's face, and the man reflecting the light which he has thus received. The presence of God is absolutely essential for the edification, instruction, growth and perfecting of believers. If we have not this, the means of grace are empty, and vain, and void;—clouds without rain, that smelt the thirsty land;—wells without water, that tantalize the perishing caravan, but yield no moisture to burning lips;—a mere mirage in the desert, looking like pools of water, and fruit-bearing palm trees, but only mocking the wayfarer's gaze. We must have the presence of God for his people's sake, for without him they can do nothing. And, my brethren, whine is the power of our ministry with sinners unless we have the presence of God? We sow the seed, I grant you; but who prepares the soil, and makes the furrows soft with showers? Who is it sends the genial sunshine? Would not the seed rot under the clouds unless the heavenly Husbandman watched over it, and took care of it? There was never yet one sinner who was converted by man. It is not in man's power to create, nor is it in his power to re-create. Let a man first attempt to make a fly; and if he succeeds in doing that, then let him try to make a new heart and a right spirit. Go, thou who thinkest thou canst do aught to change human nature, and change the Ethiopian's blackness into snowy whiteness, or remove the spots from the leopard's skin;—go, check Niagara in its dashing might, and make the stream leap upward, and return to its source;—go, bit the tempest, and bind the clouds, and bid the winds only howl to music, and the waves dance in chorus;—but when thou hast done all this, even thou mayest not hope to make a new heart and a right spirit by any ministry apart from the Spirit of God.

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II. Secondly, we consider what our present removal involves. We are about to remove to our new Tabernacle; we must remove. It is not even humane to continue to worship here.

On the lowest ground of common humanity, it is not right that such a multitude of people should be crowded into so small a structure. With every attempt that we have made to get proper ventilation, it is not possible in such a building as this, overcrowded as it is, that persons should be able to breathe in a healthy way. I feel it as the minister, and I am quite certain that you must feel it as the congregation. If I ever by chance see anybody asleep—and that has occurred, I think, only twice in the last seven years—it is no matter of astonishment to me; the wonder is, that you do not all go to sleep under the influence of such insalubrious air as is often bred here by the multitudes. But, on far higher grounds, we must go hence. Here, every Sabbath night, there are crowds in the street. Let the faintest gleam of sunshine come out, and there are many more obliged to go away than are able to enter this building. It is a pleasing thing that so many are willing to listen to the same minister for seven years right on. The glory must be given to God; the responsibility is with us. If people will come to hear, the least thing that the Church of God can do is to find accommodation for them. The time was when many of us would almost have plucked out our right eye to get them to come. When that they are anxious to come, it is but a small thing that we should provide a suitable structure where they may be housed.

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me to walk upon mine high places may it be with us; but what as a responsibility it is! What know the Lord said to the prophet Ezekiel, thou, O son of man, I have set thee therefore thou shalt hear the word of my mouth, and warn them from when I say unto the wicked, O man, thou shalt surely die; if thou dost not speak to warn the wicked in his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." I think I chanced and unguessed that test times. My deacons know well how, when I first preached in the hall, there was scarcely ever a session, in which they left me alone ten minutes before the service, but would find me in a most fearful state of sickness, produced by that thought of my solemn responsibility, and even now, if I ever sit down, begin to turn that thought over, forget that Christ has all power in heaven and in earth, I am always affected the same way. I scarcely dare that thought in the face, and I am pelted to put my responsibilities on I put my sins, on the lack of the Jesus Christ, hoping, trusting, believing, knowing, that he is able to help me, which I have committed unto him, that last great day.

You also have your responsibility, you must be a holy people. I set on a hill cannot be hid." I care what is said of me, excepting thing. When I hear that any of this church has been betrayed an unholo deed, that cuts me to the very quick; I had sooner that should diminish by death one-half, that there should be even one sinner, who should fall into sin, sorrow enough to bury our friends; it is a greater sorrow still to be excommunicate them from fellowship to ensure them for misdeeds. Yes, be a holy people; nor less must you be an active people. If God has done much for you, and you begin to upon your oars, or to sit still and "We have done enough, now we will be quiet," the curse of God will fall upon you. As surely as you are women, he has not brought you out of post of duty that you may ease your efforts, or stand still. He hath led you into the middle of the battle, you may fight with sterner vigour, you may deal your blows with both hands, to win the battle for your and Master. There are responsibilities that lie upon you as a church, that crush you utterly unless this duty is answered for you, "If thy presence go not with us, carry us not up hence."

III. Thirdly, we are to consider the sins by which God's presence may be driven away, and the means by which that presence may be retained. We can get rid of God's presence, if we will. Stand in the house and say, "This great Tabernacle I have built!" and it will be a lion to you at once. Begin to you are a great people; we can do anything that we wish; we have but to

me to walk upon mine high places may it be with us; but what as a responsibility it is! What know the Lord said to the prophet Ezekiel, thou, O son of man, I have set thee therefore thou shalt hear the word of my mouth, and warn them from when I say unto the wicked, O man, thou shalt surely die; if thou dost not speak to warn the wicked in his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." I think I chanced and unguessed that test times. My deacons know well how, when I first preached in the hall, there was scarcely ever a session, in which they left me alone ten minutes before the service, but would find me in a most fearful state of sickness, produced by that thought of my solemn responsibility, and even now, if I ever sit down, begin to turn that thought over, forget that Christ has all power in heaven and in earth, I am always affected the same way. I scarcely dare that thought in the face, and I am pelted to put my responsibilities on I put my sins, on the lack of the Jesus Christ, hoping, trusting, believing, knowing, that he is able to help me, which I have committed unto him, that last great day.

...accomplish" offer income  
 your own acts, how down and worship  
 with sword as though it had gotten  
 the victory; and the Lord shall say,  
 the care of Christians shall hear  
 as obediently as the Jews, at the siege  
 of Jerusalem, heard the rustling of  
 wings, and a voice saying, "Arise, let us  
 go hence." A proud heart is never  
 the palace; and a proud church will  
 be honored of the Lord.

...ton, among yourselves will  
 the Holy Spirit to remove from  
 you. It has been constantly my joy to  
 you within the church. We are men;  
 therefore, we do not always see  
 to eye with one another. But I  
 that we are all Christian men;  
 therefore, that we are always will-  
 ing to hear with one another's in firmi-  
 ty. I desire that you have a good  
 that do put up with from me; I know  
 that I have, sometimes, a good deal to  
 put up with from some of you. Some-  
 times there is one person, and at other  
 times there is another person, who would  
 give offence; and it has been one part  
 of my work, since I have been pastor, when-  
 ever the ship has sprung a leak, not to  
 say much about it, but to pick the  
 plank myself, and to go down and drive  
 it in, and so stop the water from com-  
 ing in at that place. There are some  
 of you who have often done similar  
 work. This ship would have been cut  
 long ago if it had not been for some  
 loving spirits who would not let other  
 people disagree. If any of you have  
 disagreed, I hope you will settle your dis-  
 agreements at once. If there be any  
 dissensions, I hope you will leave them  
 all behind at Park Street. If any of  
 you are not perfectly at one with each  
 other, we cannot expect God's presence  
 to go with us until these things are  
 put off all forgiven and forgotten.

Furthermore, if we wish to have God's  
 presence taken from us, there is another  
 quick way of securing that end; that is,  
 by getting slack and slow in prayer.  
 The prayer-meeting is the gauge of the  
 church's spiritual condition. You may  
 always test our prosperity by the multi-  
 tude who assemble to pray. Ay, and  
 if we could enter your families, and  
 hear how you pray there;—and if my  
 ear could be close to your closet door,  
 that I might hear how you pray for the  
 church in private;—then should I know  
 how the church will succeed. Grow lax  
 and careless here, do but cease to en-  
 treat the Lord for a blessing, and then  
 he will say, "I will not bless this people;  
 I will not give unto them, for they do  
 not cry unto me; my door of mercy shall  
 not be opened to them, for they refuse  
 to knock." O beloved, let us be instant  
 and earnest in prayer!

And let us have more faith. I wish  
 I could leave all unbelief behind me,  
 and I wish you could all do the same;  
 it would be a blessed legacy, I am sure,  
 to this chapel; and the next person who  
 comes to preach here would, I trust,  
 swing it all out. Oh, that we could get  
 rid of our wicked distrust of our God;  
 and our suspicion of his faithfulness,  
 our doubts as to his veracity, our trou-  
 ble and our fears about the future!  
 O Lord, help us to stay ourselves on  
 that! May we now, as a church and  
 people, expect great things, attempt  
 great things, do great things, and be-  
 lieve great things; then shall we see  
 greater things than we have ever yet  
 beheld. Give us more faith, Lord; and  
 drive away our unbelief!

But how can we keep the Spirit of  
 God with us now that we are about  
 to go to our new Tabernacle? We can  
 do it, by his aid, by cultivating those  
 graces which are just the reverse of  
 the evils I have mentioned. First, we  
 must be humble. Walk humbly with  
 your God, walk humbly towards one an-  
 other, be patient towards all men.  
 Furthermore, we must be willing to be noth-  
 ing;—we shall never do anything till we  
 are willing to be nothing. If any man  
 will be perfectly content to be nobody,  
 he shall be somebody; but he who must  
 be somebody shall be nobody. I have  
 always noticed, in a somewhat wide ob-

ervation of personal character, that the  
 most assuming and pretentious are the  
 least respected, but the most humble,  
 and disinterested, and self-denying, and  
 even self-detracting, are those whom men  
 delight to honor. Crown yourself, and  
 every fool will try to knock the crown  
 off your head; go crownless, and there  
 will be some one who will be wise enough  
 to say, "That man deserves a crown;  
 let us put it on his head." For Christ's  
 sake, as a church, let us be humble.

Then, let us be united. The Apostle  
 Paul wrote to the Philippian, "I be-  
 seech Euodias, and beseech Syntyche,  
 that they be of the same mind in the  
 Lord." They were two women, and even  
 good women will quarrel sometimes.  
 Perhaps you ask, "What did it matter  
 that they were not of the same mind?"  
 Ah! but they were members of the church  
 at Philippi, and the Apostle Paul did  
 not like for even two women to disagree  
 if they were members of the same church.  
 What shall I say of two male members  
 of the church—what if I should look  
 around me, and say, "There are some  
 who, I fear, are not perfectly at one with  
 each other"? Nay, I will not say it;  
 I will suppose that there are none in that  
 condition; but if there are, let me now  
 entreat them to be of the same mind  
 in the Lord. What if one of them has  
 an angry temper, and the other has a  
 bad disposition? What if one thinks  
 he has a grievance, and the other says  
 that he is the one who ought to com-  
 plain? What if one of you has spoken  
 ill of another, and he has spoken ill  
 of you in return? Do not attempt to  
 revive those old quarrels, but let them  
 be buried. Come, let me throw the first  
 handful of earth upon them "Earth to  
 earth, ashes to ashes, dust to dust." Yet  
 I must gratefully confess that I never  
 knew, or heard, or read of a church  
 more thoroughly and intensely one than  
 this church is; but it may be that we  
 have in our midst some such as I have  
 been describing; and if so, I pray that,  
 if you would have the presence of God  
 to go with us to our new sanctuary,  
 you will see it to that all this evil is  
 done away with once for all.

Finally, let us ask for greater faith.  
 When sailing in the little ship, you had  
 the little man's faith. You are about  
 to step on board the larger vessel; so  
 seek to get larger faith in proportion to  
 it. Suppose we all had three times as  
 much faith as we now possess, might we  
 not do three times as much work? Ay;  
 but surely that will not be our limit,  
 will it? No, Lord; give us ten times  
 as much faith. Take away our unbelief,  
 help us to believe thy Word, and teach  
 us to act as though we believed it. Then  
 shall we see far greater things than we  
 have ever yet seen.

My dear friends, after all, the main  
 object of our ministry is the winning of  
 souls to God. Have I any here who  
 have listened to me for these seven years,  
 but who are still unconverted? Oh, what  
 if this last hour in this house should be  
 the time of your conversion! Soul, art  
 thou willing to die without a hope in  
 Christ? Surely not. Thou knowest thy-  
 self to be lost, ruined, and undone. I  
 pray thee, just as thou art, to make a  
 confession of thy guilt, and to come to  
 Christ's cross. He is just as willing to  
 receive thee now as he was when first  
 I addressed thee, seven years ago.  
 Though you have refused his invitation  
 all these years, his bowels still yearn  
 with compassion over you. He has  
 spared your life until now; he has not  
 cut down the old cumber-ground yet.  
 Sinner, believe on the Lord Jesus Christ,  
 and thou shalt be saved. O Spirit of  
 God change thou the sinner's heart!  
 Give him faith, that he may now cast  
 himself on Christ. "Come now,"—now,  
 this moment—"and let us reason togeth-  
 er, with the Lord; though your sins be  
 as scarlet, they shall be as white as  
 snow; though they be as like crimson,  
 they shall be as wool." May each one  
 of us now pray the prayer of the pen-  
 itent thief upon the cross, "Lord, re-  
 member me when thou comest into thy  
 kingdom!" Amen.

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Editorial

THE GENERAL ASSOCIATION

On Wednesday morning of next week the General Association of the Baptists of Kentucky will meet in Winchester. It is the first meeting of its kind after the adjournment of the Southern Baptist Convention, and this gives it a special importance and responsibility. We are to sound the note of response to the call of the Convention. The advance made in the past year has been most gratifying. More was raised in Kentucky for missions, home, foreign, state and district than ever before. More results are manifest as well. Dr. J. G. Bow is a model state secretary, and he has accomplished much. His long and severe attack of fever prostrated him for weary weeks, but it happened to come just at the close of the associational period, and at a time when it least interfered with his work, and our joy at his recovery compensates for the sense of loss in his work. Still he presents the best report ever rendered in the history of the General Association.

A new Moderator will have to be elected, since the Constitution allows one man to serve only two years in succession, and the present incumbent was elected in Murray in 1901 and re-elected in London in 1902. We hope a wise choice will be made. Much can be done by the Moderator to despatch business without hurrying through. There is a great difference between despatch and hurry. We suppose this is the only officer that will be changed.

The railroad for the first time give us half-fare. Generally they grant a rate of one and one-third fares, but now they give half fare, with 25 cents added. This will help to bring out a good attendance. We hope to see all parts of the state well represented. Those in the Western and South-western parts of the state should be at pains to come, since they are as deeply interested in the work as any others, and the distance is not so great as to be a valid reason for staying away. When the Association meets in one end of our long state, it has been common that messengers from the other end should be few. But Winchester is by no means at one end of the state, it is right in the Blue Grass Region, and then the half fare rate makes it as cheap to come from Hickman as if the body met in Louisville and the ordinary (1 1/3) rate were charged. Then, too, the body should be thoroughly representative, and that cannot be if some parts of the state are fully, while others are scantily represented. The inspiration of the meeting should reach all parts of the state, and this requires all parts to be well represented. Then, too, the meeting itself promises to be one of unusual interest.

All our objects should receive a mighty impulse forward. The various missions and our educational institutions should enlist our deepest interest and call forth our best efforts.

The Ministers' Meeting begins Monday night, June 15th, with an interesting programme. The sermon will be by Dr. F. T. Hale, of Owensboro, with Dr. J. A. Booth as alternate. Drs. Waldrop and Dawes will be heard on the supreme authority of the Bible; Drs. W. H. Felix and Samrell on church

discipline; Drs. Dement and Gatton on regeneration; Drs. Borum and Green on leading children to Christ; Drs. Carver and McGlothlin on Missions. A good part of each session is given to general discussion.

The annual sermon before the Association will be by Dr. Preston Blake, pastor of the First church, Lexington. Dr. Wm. Lunsford is alternate. Let us pray and hope for a great meeting, and let us all attend with an earnest desire to promote the glory of God and the advancement of His cause on earth.

M. URBAIN GOHIER, a well known French writer, tells the readers of the Independent of the perils he sees threatening the United States from the Papacy. He thinks Americans are not awake to the danger, and he wishes to arouse them. He says that while since 1790 the population of the country has increased twenty times, the number of Roman Catholics has increased three hundred times, and that now we must add 7,500,000 Roman Catholics in Porto Rico and the Philippines. M. Gohier warns us to avoid the harm that has come to France, and from which the French people are but slowly recovering. Among other things, he says:

"The power and success of the Catholic church are apparent to discerning eyes in every part of America. The public press, for example, carefully tempers its news and its views in deference to its Catholic patronage. In most of the larger towns the Catholic youth are not only united in special societies and clubs, but even in military organizations. The church even derives profit from the American weakness for marrying foreign titles by introducing young Catholic aristocrats into the society of millionaires, and she is often rewarded not only by gaining control of great dowries, but even by gaining fair converts, who embrace the ancient faith for the pleasure of being married by a bishop or cardinal amidst the theatrical and medieval pomp of Rome. The Catholics, it is true, are a minority; but they are a minority that is homogeneous, organized and disciplined. They form a solid block in the midst of a heap of crumbling Protestant fragments. They are, it is true, the lowest element of the nation; but under universal suffrage the vote of a brute is worth that of a Newton. When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a tyrannical faith, trained under the regime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty."

Certain it is that our American people should watch closely the aggressions of Rome. Holding, as the Pope requires them to do, their American allegiance subservient to their allegiance to the Vatican, it is a constant peril to our popular government, that so many of our citizens should be subject to the control of a foreign potentate. Civil liberty will be gone if ever this becomes true of a majority of our citizens. Once let the Vatican have the power to control our elections and so to name our officers, and the end of liberty will be at hand. While we do not feel the alarm which M. Gohier would arouse in our people, we yet recognize the need for being awake to the situation, and

of watching this intensely active and aggressive force that is operating in our land.

The editor of the WESTERN RECORDER appreciates most highly the honor of being chosen by the Home Mission Board to serve on the special committee on the Cuban matter, and he appreciates it all the more in the circumstances attending it. But after thinking it over carefully and prayerfully in all its bearings, he has decided that owing to the peculiar conditions which attach to him personally in the affair, it is not best that he should serve. Under ordinary conditions he would take great pleasure in rendering any service in his power to the Home Board, and he congratulates the Board and the denomination on the appointment of this committee. Things need to be said that will come with a better grace from the committee than from the Board. The policy of concealment of facts is distinctly disclaimed.

Let no one think that the Board has heretofore pursued a policy of concealment. There has been no occasion for a full statement; and now that the occasion has come, the Board has proceeded in the wisest way. Their inviting Dr. Diaz to meet this special committee shows that everything is to be done with the utmost fairness. None of his friends can have the slightest reason to complain that he is not given a full and fair hearing. No fair-minded man can ask more.

We hope the deliverance of this committee will be a finality and that the incident will thus be closed. Again the editor would express his appreciation of his appointment and his regret that the conditions are such that he cannot see his way clear to serve.

An eloquent address on Home Missions, delivered by an able and pious man of another denomination, is one of the saddest things we have seen in many a day. Sad because it leaves God out. It talks eloquently of the danger to civilization of un-church-ed masses, of the need of good citizens which the country feels, and of the use and advantage of the Gospel in making good citizens. And for the sake of the country and of civilization the speaker appealed to his hearers to give liberally to Home Missions.

Such an address from a man of great talent and great piety, shows the workings of the habit growing even among the best churches, of leaving God out. Man and his welfare is given the first place. Missionaries are to be sent because man needs uplift, needs salvation, is lost without it.

Now this is the best of all second reasons for sending the Gospel to the heathen. It is not the first; it can never be the first. That God shall be glorified and Christ see of the travail of his soul is first and shall be first forevermore. But put the second first; leave God and glorifying Him out of your thoughts and appeals, and you do not look even at the second point. Soon the appeals are made for missionaries, not because man is sinful and lost and must be rescued from eternal death, but because he is miserable and unhappy in this life, and the Gospel will elevate and civilize him. Interest in eternal salvation is lost. Interest in men's bodies takes the place of concern for their hereafter.

In the address we have read,

patriotism is everywhere, God nowhere. The glory of God is not even thought of as an end to be sought; and pleasing Him not even mentioned as a motive. Yet the speaker, if asked directly, would say that patriotism is not religion, and that God must have the first place in our motives, our thoughts, our actions.

Ruskin is right in saying that God will never take a second place anywhere in his universe. Offer Him the second place, and you offer Him so place. But put Him first, and all other things shall be added unto you.

It is no excuse to say that these lower and secondary motives are good ones, and therefore to be appealed to. They are not good out of their places—they are not to be appealed to: to the neglect of the higher. Appeal to the highest motives always first and chiefly, and you elevate; appeal to the lower always, no matter how good in themselves, and you lower the standard and injure the character of those who heed you.

Even in eating and drinking we are to put God first. How much more in everything which concerns religion. He cannot be ignored with impunity. Our duty to God is the first thing, our duties, to ourselves and our fellows are secondary. Do all to the glory of God.

We are looking forward with interest to the new year's crop of D.D.'s, as the season for gathering them is at hand. A good many of the brethren are ripe for this harvest. Here and there a brother refuses to be gathered. Charles H. Spurgeon and Henry Ward Beecher always refused. The greatest names need no prefix or suffix. Alexander and Caesar, Demosthenes, Cicero, Isaiah, Paul, Chrysostom, Augustine, Luther, Calvin, Shakespeare, Bacon, Milton, Newton, Wesley, Carey, Washington, Jefferson, Judson, Spurgeon, Beecher—such names as these would be only weakened by adding titles to them. Still there are many names that are strengthened by titles, and, after all, titles have their uses.

When we come down from the highest plain, where no titles are in place, to the next plain, we find Mister the title in use. The President of the United States, the highest officer on earth, is always addressed as "Mr. President," and the incumbent is spoken of as Mr. also—as "Mr. Roosevelt," "Mr. McKinley," "Mr. Cleveland," &c., &c.

Coming lower still we find such titles as Admiral Governor, General, Doctor, &c., &c. So we go through the titled classes, till we reach the plain people who do not use or care for titles in speaking of each other. They stand for what they are, without parade or pomp or airs or anything of that sort. They do not swell or strut, but go right along about their business. They are the ones who make the basis on which government must depend.

This is Commencement week at both Georgetown and Bethel Colleges, and both have had good sessions. We are waiting for news that some one has promised to give \$10,000 or \$2,000 to the Georgetown endowment. Dr. Gray is quietly working away, without any ado, and he is encouraged in his work. Mr. Rockefeller's \$25,000 can be secured only by getting valid subscriptions for \$75,000 more by next January. One \$10,000 and three \$5,000 subscriptions would come in grandly about now.

Editorial Varieties

We call special attention to the editorial reply of the Christian Index, in this issue, republished at the request of this paper, with our comments added. It is on the third page.

The American Baptist Publishing Society (Philadelphia), have secured the services, for a year, of Dr. George R. Eager, of the Seminary, for editing the Advanced Quarterly of their Sunday School periodicals. Of course the work will be well done.

We would remind the Religious Herald that things are found "in the columns" of this paper which are not the utterance of the paper. We allow some freedom to our contributors, but do not stand them all on the procrustean bed of our own views and feelings.

The way some papers count age; the Warrens' Almanac is 91 years old. The Rev. Stark Dupuy, who composed "Dupuy's Hymns" started a Baptist church in Frankfort, Ky., in May, 1812. In the next year the Rev. John M. Neal started another Baptist church in Frankfort, the Gospel Herald was changed to the Baptist Herald.

It was the writer's pleasure to see the addresses at the Seminary last week of Drs. J. M. Johnson, R. T. Vane and J. T. Henderson, and he was greatly interested in them. Many bright telling things were said in these addresses. The writer was unable, however, much to his regret, to be present at the commencement exercises on Tuesday night, when the diplomas and the graduates were conferred, and the graduates and the President spoke. A splendid fine class were graduated this year.

We acknowledge invitations to the marriage of Miss Mabel Bagby to Mr. Elmer Atwood, at Walton, Ky.; of Miss Lily Shadrake Norton to Dr. E. M. Bright, of Lexington, Ky.; of Miss Edith, of Lexington, Ky.; of Miss Thomas to Mr. Ernest Stone Harrington at Newton Centre, Mass. We extend our hearty congratulations to the brides and their bridesmaids and heartiest best wishes to the brides.

Dr. J. U. Millard celebrated, last Sunday, the 7th anniversary of his pastorate at Easton Place church, Baltimore. He and his wife have been richly blessed, and he is constantly growing in power and favor.

We congratulate the Louisville & Nashville Railroad system and the Middle South, with which that system is closely identified, on fine showing in the past week. There was an increase of 100,000 passengers for May, 1908, as compared with 8261,175. For the same month ending May 31st the increase was \$4,382,623. This means good money sent for the railroad system and prosperity for the South. President Smith, Vice-President Hines, General Manager Evans, Traffic Manager Campbell, General Passenger Agent Stone, General Freight Agent Gwynn. Purchasing Agent Huston of their conductors know what it is to make a splendid railroad system.

We have been asked to explain the difference between the work of our State University in Louisville and the Washington's institution in Tusculum, Ala. The State University is the institution of the colored Baptists of Kentucky, and it is doing a fine work, was the writer's pleasure to attend the commencement and to make the address. He was much pleased with what he saw. The graduates presented a very fine appearance, and their addresses were most of the every way. President Ford and his co-workers are to be congratulated. This institution was founded by the colored Baptists of the state, and was not founded for them by some other help. They have supported it with their own hands—and they have done bravely on with it. It is under the control of the General Association of the colored Baptists, and they cherish it as their own. The institution makes speciality of training preachers and teachers, though it gives instruction also in all who come prepared to receive it. The school ought to be helped by the white Baptists of the state much more than it is, for only a few of them have done even a little for it. Friends of education generally can here find another object of their beneficence.

The institution in Tusculum is a Baptist run denominational school, is well endowed, Mr. Carnegie has recently given it \$200,000. It makes speciality of the industrial training of the colored people, and along that line it is doing a good work.

AMONG THE Churches.

LOUISVILLE.

St. (Third and St. Catherine) ... Bro. W. A. Carver preached.

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preached at 7:30 p. m. Subject, "Re- turns of local option election."

THE STATE.

Bro. C. S. Porter writes from Somers- et: "W. A. Carver preached his last sermon Sunday, May 31st. He leaves us for Greenville, Miss. much to the regret of the church and community. The church has called as his suc- cessor Bro. J. W. Rawles, of Hyattsville, Md., who expects to be with us about the middle of this month."

Pastor T. E. Richey writes from Princeton under date of June 6: "Yester- day and Saturday my congregations at Harmony were large and orderly, with a deep spiritual interest manifest. My very pleasant supply work of some months ended with this service, and Bro. Fred W. Whittenbaker will now assume the regular pastorate of one of the best churches in Western Kentucky. The possibilities for Harmony church fully realized by the membership, are magnifi- cent. This at the time of many of our church- es that it is to be much regretted, how- ever, do not realize it. Let us hope that Harmony will realize it and arise in her majesty and show how great things she can do for the Lord even this year. I shall be glad to go anywhere that I may be wanted to help in meetings."

OTHER STATES.

Bro. A. A. Williamson writes: "Please send Recorder to Pavo, Ga., instead of Coolidge, Ga., and oblige. Had good meeting at Coolidge; 26 united with Baptist church by baptism and letter. To God be all the glory. I began here last night and expect to be here two weeks."

Pastor J. M. Hunt writes: "Will you please change my paper from Lebanon, Texas, to Martindale, Texas. I have ac- cepted the call extended to me by this church. This is a beautiful town on the San Marcos river."

Pastor E. T. Smith writes from Brownstown, Ind.: "I am glad to be able to give a good report of our work at Brownstown. The progress which has attended our church in the past two years is phenomenal. I have finished my course at the Seminary and will now give myself wholly to the work. At present a new house of worship is being built, and much interest, both in the church and in town in general, is manifest. We hope to be able to dedicate said building in early fall and at same time gladly open our doors to Brown- town Association, which is set to confer with us. This association is looked forward to with much interest, as our new house of worship is of special inter- est to all the churches of the association. But with still more interest are we looking to the coming of Evangelist P. T. Martin in November of this year. Many earnest prayers are offered to our Father for great blessings upon the people as this great gospel preacher labors with us. I rejoice both for myself and the town at large that we are to have so great an expounder of the Scriptures with us."

Providence church, Tenn., have set apart their next meeting house to the worship of God.

Bro. R. B. Garrett, Virginia, is full of His beautiful new meeting house has been set apart to the worship of God

NO PERSON SHOULD DIE.

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulency, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thor- oughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, with- out expense to you, that these ailments are cured quickly, thoroughly and per- manently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of the Western Recorder who needs it may have a small trial bot- tle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Ver- nal Remedy Company, 89 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulency, consti- pation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlarge- ment of prostate gland it is a reliable specific.

For sale by all leading druggists.

free of debt. Bro. W. L. Fickard, of Lynchburg, assisted him in a meeting— 14 received for baptism, one by letter and one by restoration.

The series of meetings at Wynne, Ark., closed with 15 additions by baptism and 9 by letter. The church has preaching every Sunday.

The church at Longdale, Ala., was greatly revived by their meeting which resulted in 25 accessions, 13 by experi- ence and baptism.

Pastor G. F. D. Arnold, pastor at Mingle, Mo., received 15 by experience and baptism and 2 by letter as a result of the meeting in which Bro. G. E. Ken- nedy did the preaching.

A glorious meeting closed at Pollock, La., good to the very close. Seventy-seven additions, 40 by experience and baptism. Bro. J. M. Edwards, pastor.

The meeting at Lodianna, Mo., result- ed in 13 additions, 12 by experience and baptism.

FROM VIRGINIA.

Rev. Dr. W. F. Fisher closed his pas- torate at the Fourth-street Baptist church, Portsmouth, Va., May 31st. The work of Dr. Fisher in Portsmouth has been marked with great success. The congregations have largely increased, and the Sunday-school has grown from among the smallest to the largest of any denom- ination in the city. The church has never been in such a good financial con- dition as now.

Dr. Fisher gives up the pastorate to become one of the evangelists under the State Mission Board. To this work he is well adapted. He has a robust body, a strong voice and an earnest manner. The church will not be without a pastor a single Sunday. Dr. A. J. Fristoe, of Tennessee, will take charge on the first Sunday in June.

A. E. OWEN.

DEAR READER:

It affords me special pleasure to hand you my check, and to say, the WESTERN RECORDER is the soundest paper that comes to my office—readable, instructive, comforting. Sorry the courts prevented my meeting you at Savannah.

Very truly,

J. G. McCALL.

Quitman, Ga., May 29, 1903.

LATER RAILROAD RATES TO WINCHESTER.

A letter from Mr. Joseph Richardson, chairman of the Southern Passenger Association, announces that the rate to Winchester will be "one first-class fare plus 25 cents for the round-trip." The C. O. New Orleans & Texas Ry., I. C. I. & N. belong to this Association. The C. & O. also makes same rate. Will write at once to other roads.

J. K. NUNNELLY, Sec.

Dr. George R. Eger preaches the baccalaureate sermons at both Clinton, Miss., and at Georgetown, Ky., this year.

To the Pastors and Churches of Elkhorn Baptist Association:

The State Board, in connection with the Executive Board of Elkhorn Baptist Association, has employed Bro. J. B. France as a collector to work in the bounds of said association for the next few months, and ask that all aid possible be given Bro France by them in his work.

Rev. George W. Swope, one of the brightest graduates of the Southern Baptist Theological Seminary, leaves for Nashville to take charge of the Third Baptist church as pastor. He is a young man of fine gifts, and for him we predict a most useful future. He greatly endeared himself to the church at Spring- field, Ky., during his pastorate.

We congratulate Deacon and Mrs. A. C. Thomas, of Nashville, on their golden wedding. May they long be spared to bless the world.

On Tuesday of last week at the resi- dence of the bride's parents in this city, the editor of the Recorder united in mar- riage Miss Elizabeth J. Dietz and Mr. William A. Kulp. The happy pair make their home in the suburb of Pittsburg, Pa. Mrs. Kulp is the second daughter of Mr. and Mrs. Geo. H. Dietz of this city.

Southern Baptist Theological Seminary.

Next session of eight months opens October 1st. Enrollment is increasing; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Presley Smith, Treasurer of Students' Fund. For catalogue or other information write to E. Y. McMillan, President.

IF Your School is not Using the Convention Series, You Should Send for Samples and Compare with those We are Now Using. OUR SPECIALS for this year are: Kind Words, which is enlarged and im- proved, making it a first-class reli- gious paper for young people, and the Bible Leaf Quarterly, for adult grades, unique among Sunday school publications. Send for Samples. Our B. Y. P. U. Quarterly is in Constant Demand for the B. Y. P. U.

PRICE LIST PER QUARTER. The Convention Teacher... \$0 12 Bible Class Quarterly... 1 20 Advanced Quarterly... 2 00 Intermediate Quarterly... 2 00 Primary Quarterly... 2 00 The Lesson Leaf... 1 00 The Primary Leaf... 1 00 Child's Gem... 1 00 B. Y. P. U. Quarterly, in orders of 10, each... 6 00 Kind Words, week-day adven- tures (inserts)... 13 00 Youth's Kind Words, semi-monthly... 4 00 Bible Lesson Pictures... 2 12 OTHER SUPPLIES. Sunday School Record, complete each... \$1 00 Class Books, per dozen... 40 00 Class Book, per copy per dozen... 50 00

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

BAPTIST TRUTH PERIODICALS. MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10 cents, per copy per quarter. Biblical Studies, for older scholars, NEW (monthly), 7 cents each per quarter; 25 cents each per year. QUARTERLIES: Senior 4 cents, Advanced 2 cents, Intermediate 2 cents, Primary 2 cents, per copy per quarter. ILLUSTRATED PAPERS: Young People (weekly) 13 cents, Boys and Girls (weekly) 4 cents, Our Little Ones 5 cents, Young Reader (semi-monthly) 3 cents, Young Reader (monthly) 7 cents. (The above prices are all for clubs of five or more.) Good Work (monthly), 15 cents per year; in clubs of ten or more 10 cents per year. American Baptist Publication Society, WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

WINCHESTER?

Who will go! Let us pastors see to it that we go and take some of our best members with us. Let us try to induce members of other churches whom we may reach to go. A word of reminder or invitation will often lead brethren to go. Let us have a large attendance. What shall be the character of the meeting? That depends chiefly upon the character of the men who shall com- pose the meeting. It also depends largely upon the preparation of mind and heart by prayer and thought. Let us go with the best preparation possible, determined to make the meeting the very best in every respect in our history. Let us pray most earnestly for God's abounding grace in every heart, that there may be unity, harmony, spirituality and singleness of heart to glorify God in everything. CHAS. HARRIS NASH, Hopkinsville, Ky.

NASHVILLE DEDICATION.

The dedication of the Nashville Baptist church, Sunday May 31st, was a very successful occasion, considering the weather. Rev. Dr. Blake, of Lexington, preached a masterful and tender sermon. The Cynthia singers, a male quartette, and several ladies, with their beau- tiful and sweet songs, added much to the services. And, besides driving fif- teen miles through the rain and singing so nobly, they gave very largely to the debt. We praise the Lord for such en- thusiasm and devotion in His people to His cause. Rev. J. M. Taylor preached the afternoon sermon. About noon the rain ceased and the crowds, already large, rapidly increased. Everything was very orderly, and the dinner was served to the satisfaction of every one.

The Building Committee reported: \$17,755; indebtedness, \$502, of which about \$350 was raised. This church has been organized only since Jan. 1, 1902, and since that time it has grown from a membership of 15 to 75, and has erected the building, said by many to be the best

in Nashville. We praise the Giver of all these blessings and press on, hoping and expecting larger blessings still. J. W. GRANTHOUSE, Pastor.

UNIVERSITY SCHOOL, W. H. Tharp, Head Master, 1047 Second St., Louisville, Ky., has closed a satisfactory and pro- sperous session. The patrons are delig- hted with the progress made by their chil- dren and wards, and the students are enthusiastic in their praise of the professors. The gymnasium is first class, and a popular feature. I speak as a pa- tron, and can heartily recommend the University School. W. P. HARVEY.

Subscribe for the Recorder.

Have You Got Rheumatism? You Can Be Cured; FREE.

A Scientific Discovery Which Will Revolutionize the Treatments of Rheumatism. Rheumatism, that horrible plague, I dis- covered a harmless remedy and order that every suffering reader may learn about it I will gladly mail him a trial bottle free. It is an long- but or description has an honest remedy that can blind many a person to medicine critics and can in Lyon, Mo. It cured an old gentleman 22 years of age, after suffering more than 20 years. I had, it cured a lady who had cured five of her neighbors. In Warren, Ohio, it enabled Mr. Mrs. Robert to cure their son, a young man, a son of Harrisville, W. Va., besides that this remarkable remedy cured two orphans of his in- fegration, one who had suffered all the other 25 years. In Paducah, Ky., it cured an old gentle- man 70 years of age. Never before has a remedy been so highly endorsed as this, among the mil- lions of people. The evidence is in our hands of the (Linton) of Vernal Saw Palm, whose endorse- ment bears the seal of the United States Government. This is not a day care and by return mail you will receive the trial bottle and by return mail you will receive the full bottle. It will let you see what a wonderful book at the same time, both free, no let me hear from you at once. The trial bottle will be cured. Address JOHN A. McARTHUR, 1201 Main St., St. Louis, Mo., U.S.A.



# Little Ones.

## HOW JOHN PAID NAN.

The family were at supper table when the father said to him:

"John, you have been gone all the afternoon. You did not get your work done. It must be finished to-night, you know."

John went out into the shed with his broom. It was not long, however, before the tones of his voice came very cheerfully through the closed door into the sitting-room.

"Nan, you are in the shed with your broom?"

"Yes, mother, that you ought not to be. Nan help John so much. She will help him. It is no girl's work for her to carry wood for him down to the cellar. She never seems to mind it, does she, if it will make things better for John?"

"Yes, said Mrs. Neville, quietly."

"Nan, looking doubtfully at her mother."

"Keep your eyes open and see," said Mrs. Neville. "She would give no hint that she meant."

"John," said Nan, when they had been looking into the house and were sitting themselves luxuriously, "Eva can't go to the singing class unless she hasn't anybody to take her. We could walk just that little way round the corner with her."

"Who's her brother Jim? Why can't he go for her?"

"I'm not to be bothered, he says. You can come after me anyway. So, I thought that it wouldn't be so very far to take Eva on home."

"I suppose it wouldn't," said John, smiling.

"Nan looked across at her mother. Mrs. Neville's head was bent over her work."

"The next day at noon John was full of plans which the boys were making."

"We are going to get up a sleigh just for ourselves. We are going to pay for the big sleigh amongst us. Then we will invite the young folks to come with us."

"Nan condescended to show a little interest. She usually felt herself much interested in John and his friends, but if it was a question of having a sleigh ride, she thought she would rather forget her dignity for once to-day. John noticed this. He was glad as to whether to feel flattered or humbled."

"Of course, some of the fellows you, Janetta," he said. "They are all generally you don't remember they are alive; and it is just possible now and then they slip out of memory for a minute or two at a time. But on an occasion like this we make believe all round. You will add something to the style to get on board with long skirts and hair put up."

"I was listening wistfully. Her hair was not long and her hair was pinned. Still, she oughtn't to be so. It was nice for John and Janetta, but it would come, by and by, and it was her own case, though." John continued, "I didn't choose my girl for me more sense. She is young; she falls asleep during the proceedings; she is the nicest girl in town."

"That, of any size—except mother."

"You didn't!" cried Nan, joyfully.

fully. "How perfectly lovely of you!"

Janetta thought of several things, of which the sleigh ride was only one. Meantime Dr. Neville had come in for his dinner.

"John," he said, "I hope that you have not been making friends with those two Barbour boys."

"I haven't," said John; "Nan wouldn't let me. I couldn't see anything bad in them; and they are awfully entertaining. But Nan made such a fuss that I had to give in."

"Well, you may be very thankful to Nan," said his father. "They have got themselves into a miserable scrape. They were picked up on a back street drunk last night and put in a common jail!"

While the others exclaimed and questioned, John was uncommonly silent. At the end, however, he started back to school, he said, soberly:

"A fellow doesn't lose much by taking Nan's advice. Maybe if Harry and Phil Barbour had had a deaner for a sister they never would have got into such bad ways."

In the course of the afternoon, Janetta drew her chair close up to her mother's.

"Mother," she said, "I have watched and I see. Nan gets high pay from John from hewing wood and drawing water—the highest."

"I knew that you would see it before long," said her mother. "A girl cannot do better work than build little fences of kindness and love and goodness about her brother, that will help to keep him safe. Even if she roughens her hands a little at it and works rather more than her share, it is well worth her while. Isn't it?"—Forward.

### A REMARKABLE PIG.

Mr. Samuel Marker, of Loamsdale, Ill., claims to have the most remarkable pig in the country, according to a Chicago paper. It is the general impression that a pig is not remarkably careful about his personal appearance. In fact, "dirtier than a pig" is a time honored aphorism.

But Mr. Marker's pig is different. Mr. Marker says that every morning his pet pig, which he has named "Beau Brummel" because of its tidy habits, will squeal until some one goes to it with a sponge and gives it a careful wash. Beau Brummel will even refuse to touch his morning meal, no matter how hungry he is, until he has had his matutinal bath.

Mr. Marker took the pig away from the rest of its kind when it was only a few days old and had it brought up on a bottle in a respectable Gordon-collie family. The mamma collie, after a few days of deliberation, adopted the pig as a member of her family, and has worked earnestly to make it a good, obedient collie. Her efforts in this direction have not been entirely successful, but at least, with Mr. Marker's assistance, she has helped materially in reforming some of Beau Brummel's inherited attributes. Beau Brummel refuses to wallow, like common pigs do, in a nasty puddle of water. He does not put both front feet into the trough and gulp up his food after the usual manner of his kind.

Beau Brummel has raced around with the dogs until he has learned many of their ways, and he is about as good at driving as any of the collies. Mr. Marker often sends Beau down to the pasture at night to drive up the Marker family house, and he says Beau will scamper away to the meadow, pick the Marker cow out of a herd of twelve or fifteen cows, and drive the animal home as well as any of the collies can do. If the cow tries to go the wrong way, Beau rushes in front of her, squealing like a steam siren, and the bovine in dismay turns about and goes in the right direction.

If squealing has no effect on the cow, then Beau flies at her and bites her ankles until the cow finally surrenders and consents to go peaceably home. Mr. Marker says that the crowning sorrow of Beau's otherwise happy exist-

ence lies in the fact that he cannot bark like the collies can. He used to make frantic efforts in this direction, and always appeared inexpressibly shocked that his best attempts only resulted in dismal squeals.

Finally he accepted the situation philosophically and is now more contented with his lot. Too much so, in fact, for of late he has fallen into the dog habit of baying at the moon, only Beau's bays are a series of remarkable squeals (that are calculated to drive all thoughts of sleep far from the minds of all the neighbors who live in the vicinity of the Marker homestead.

### NO LOST EFFORT.

A young Sabbath school teacher in Boston had in her class a boy who seemed fairly incorrigible. Still she clung to him. She prayed for him every day, and often a dozen times a day.

Finally, he was arrested as an accomplice in a burglary and sent to prison for two years. She did not give up then, but visited him often in prison, always finding him hard, sullen and defiant.

After his release from prison he disappeared and no one knew where he went.

Years passed and the teacher married and went far from her native town to live. She had grown children of her own when she and her husband went to the Pacific slope to visit relatives and friends. They found the town or city in which one of their friends lived greatly agitated over the liquor question.

"We are trying to elect a 'no license' Mayor," said the gentleman they were visiting. "He is coming to dinner to-night, and I'll be glad to have you meet him."

When he came she saw a tall, fine-looking man whom she would have said at once she had never met before.

"Why," he said, as he grasped her hand, "are you not Miss M—?"

"I was Miss M—," she replied. "And you lived in Boston?"

"Yes, I did."

"And taught a class in a Sabbath school called the West End mission?"

"Yes."

"And there was a bad boy in that class named Roger Martin?"

"There was a boy of that name in the class. I have never forgotten him."

"And yet you don't know him when he stands before you, for I am that same Roger Martin."

"I tried to forget you and all your teachings," said Mr. Martin. "I tried to forget God. I lived a wicked life for fifteen years after I left my home, but in all those years of sinfulness I could not forget your loving patience nor some of the things you had said to me. I feel that I owe my final conversion and acceptance of God to you. I wrote and told you so when I was converted, but the letter came back to me through the dead letter office. I wanted you to know that, after many days and years, God had answered your prayers for me and that none of your efforts in my behalf were lost."—Exchange.

### POWER OF CHRISTIANITY.

The story is told of a Western farmer who was startled to find, after a storm, that the lightning had struck the cistern in his cellar, and emptied it of water. But a gurgling sound revealed the fact that the same stroke of lightning had split a rock, and opened the way to a hidden flowing stream. He was glad to remove the debris of his cistern that he might get the supply from the never-ceasing fountain. That is the way Christianity turns the world upside down. It may destroy the poor, temporary cisterns of the world's pleasure, but it leaves in their place the fountain of living water, where, if we will drink, we shall thirst no more.

# Stewart Dry Goods Co.,

LOUISVILLE, KY.

## Ladies' Summer Undervests.

- 79c Ladies' KORSO Vests, white silk, lace and ribbon trimmed, sizes 3 to 6, formerly \$1.00; special 79c.
- 39c Ladies' KORSO VESTS, white Swiss ribbed cotton, ribbon and lace trimmed, regular and extra sizes, formerly 50c; special 39c.
- 25c Ladies' Summer Vests, white lisle, Swiss ribbed and fancy lace stiff, silk-taped neck and arms; also white Mercerized Vests, without shoulder straps, all sizes; special 25c.
- 19c —3 for 50c—Ladies' Summer eVests, white cotton and lisle, fancy ribbed, low neck and sleeveless, silk-taped neck and arms, all sizes, formerly 25c; special 19c, 3 for 50c.
- 15c Ladies' Low-neck and Sleeveless Vests, fancy ribbed and lace stitched, white cotton, taped neck and arms, all full sizes; special 15c.
- 10c 100 dozen Ladies' Summer Vests, white, fancy ribbed cotton, low neck and sleeveless, taped neck and arms, formerly 15c; special 10c.

## Men's Summer-weight Underwear.

- 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 French neck shirts; reinforced Drawers, all finished seams; quality; all sizes; formerly 75c each; special this sale 65c; 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.

- \$6.75 One lot of TAILORED SUITS, mostly Eton effects in fine Cheviot, Homespun and Wool Crash, some are silk-lined throughout, the skirt alone being worth more than we ask for the entire suit.
- \$11.75 Fine Etamine and Cloth Suits in the season's most popular styles. These garments were excellent values at their original selling price, \$16.50.
- \$15 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.
- \$17.50 Now the price of any of our \$28.00 Lightweight Woolen Suits.

## Sewing Machines.

These moderate priced machines give better satisfaction than many costing double.

- OUR CELEBRATED AUTOMATIC Perfect in construction, full nickled, 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

# Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOES CARPETS UPFURNITURE

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IMPORTERS AND RETAILERS

Mail Orders Receive Prompt Attention. Please Mention This Paper When Writing.

# MORPHINE OPIUM AND WHISKEY HABITS CURED AT YOUR HOME.

Private Sanatorium for Complicated Cases.  
WHAT THOSE WHO ARE CURED.

Evidence Voluntary and from Such Men as  
Dr. Tunstall and Others Admits of His  
Doct.

### THE NELSON COUNTY MEDICAL & SURGICAL SOCIETY.—DR. W. M. TUNSTALL, Pres

LOVINGSTON, VA. Dec. 12, 1902.

Dear Doctor: As I am alone in my office tonight, and remembering that you are not miles from me, I am in appreciating good reports from their patients. I shall do what I have often said for quite a while intended, drop you a few lines.

You have a great number of cases, but I shall feel it deeply if you do not recall my aid and case. I am glad to say that I finally believe that I am entirely and permanently cured of the Drink Habit, as I have never even so much as wanted a drink in any form since I took your sedative, now eighteen months ago. It was the best Ten Dollars I ever invested. Unfortunately people are skeptical, and especially so as regards whiskey cures, as I freely admit I was. But not so now, (as regards your remedy) and my chief regret that I had not used it before I did and that I cannot personally tell every one addicted to the use of intoxicants my experience.

This endorsement of your remedy, as you are doubtless aware, is positively proclaimed by the "American Code of Medical Ethics," of which I am a strict adherent, but my excuse is plain, for I would feel that I had not "used" it, if I did not speak my honest convictions not for your advantage, but all mankind.

I am glad to see the Drink Habit is entirely voluntary on my part, as I have not, as you know, heard from you for fully twelve months. With my best wishes, I am sincerely and gratefully yours.

W. M. TUNSTALL, M. D.  
Address full particulars.  
Dr. E. M. Woolley, 200 Lowden Building, Atlanta, Ga.

This commencement exercises of the forty-fourth session of the Southern Baptist Theological Seminary were held in Norton Hall last Tuesday night week. Twenty-eight received the degree of Th.M., the largest number of full graduates in the history of the Seminary. Five received the degree of Th.B., and ten received the degree of Th.G. Gustav Arvid Gordh, Sweden, and William Wistar Hamilton, Kentucky, received the degree of Th.D. (Doctor of Theology), the highest degree conferred by the Seminary faculty.

The addresses of the graduates were of high order and well delivered. H. B. Folk, of Tennessee, subject, The Political Aspect of Christianity; W. B. Glass, of Texas, Bernard Ochino; J. L. Rosser, of Virginia, Present Day Optimism; G. W. Swope, of Oregon, Effect of Association on Character; R. H. Tandy, of Kentucky, What is the Future of Temperance Legislation.

The address of Dr. Mullins at the close was along the line of Spiritual Force and Power. At the opening the quartette sang a song composed by E. T. Poulson, and the doxology which was sung was composed by Noah K. Davis, Ph.D., of the University of Virginia.

The missionary address on Monday morning by Dr. Johnson was on Home, Foreign and City Missions. He made no distinction, but discussed the spirit and method of the three great missionaries—John Mason Peck, Home; J. E. Clough, Foreign; and Joseph Parker, the city missionary.

The alumni address Monday night by Dr. Vann, of Raleigh, N. C., was on the "Preacher of the Present Century." He mentioned several demands of the century on the preacher and the adaptation to environment.

The baccalaureate address was given by Prof. J. T. Henderson, of Carson and Newman College, Tennessee. His subject was the Dignity of the Christian Minister.

He gave many practical suggestions to the young preachers from the standpoint of a lay member. Among these suggestions was one which he emphasized forcibly, that a preacher should not use tobacco.

The present session of the Seminary has been one of the best in its history. Had it not been for the introduction of the Y. M. C. A. in the New York Hall, it would have been one of the most harmonious sessions among the students during recent years. May the blessings of the Lord rest upon the Seminary and all who are connected with it, is the prayer of one of its boys.  
H. O. C. M.

### PROGRAMME.

The following is the programme of the Woman's Missionary Association, to be held at Winchester, Ky., June 16:

- 9:30 a. m.—Devotional Exercises.
- Address of Welcome, Miss Fannie Bush.
- Response.
- Roll call of delegates.
- Election, Miss Broadus.
- Election of Officers.
- Reports from Societies.
- News from Savannah, Mrs. Prestidge.
- Recommendations of the Boards, Mrs. Argabrite.
- Appointment, Mrs. Rees.

### Afternoon Session.

- Devotional exercises.
- Duties of Central Committee, by Mrs. Woody.
- Expense Fund, Mrs. Matlack.
- Sunbeams, Mrs. Whyne.
- Junior B. Y. P. U., Miss Casel.
- Letter to Sunbeams, Mrs. Taylor.
- Reports from Societies concluded.
- General discussion.
- Music will be led by Mrs. Lee Evans and Mrs. James Pickers.
- Names of thirty-eight delegates have been received. Will not others send in their names?
- From Louisville take the L. & N., at 2 p. m., or C. & O., at 6 p. m. Write to Mrs. J. T. Whittenton, Winchester, Ky., to what train you will arrive.
- E. S. BROADUS,  
Pres. C. O.

### DIAZ CASE.

At a meeting of the Home Mission Board yesterday, May 29th, a resolution was adopted inviting Dr. T. T. Eaton, President of the Kentucky General Association, Dr. R. H. Marsh, President of the North Carolina Convention, and Mr. E. W. Stephenson, President of the Missouri General Association, to unite with a Committee selected from the Home Mission Board, consisting of Judge George Hillyer, Dr. W. W. Landrum, and Dr. E. H. Connally, who are requested to meet on the 12th day of July next, and examine all the data in regard to our work in Havana, Cuba; and make publication as full as possible through our denominational press.

It was also ordered by the Board that Dr. A. J. Dias be notified of the meeting of the Committee, and invited to be present.

Please do not allow this to go into the Recorder until I can furnish it to the other papers. Put it in issue of June 11th.

F. C. MCCOMBS,  
Cor. Sec.  
Atlanta, Ga., May 30, 1902.

Subscribe for the Recorder.

# MALARIA

## An Invisible Enemy to Health.

Malaria is an invisible atmospheric poison: The air becomes infected with the gases and microbes arising from the marshes and low lands, damp-cellars, sewer pipes, badly ventilated houses and decaying vegetable matter, and we unconsciously inhale them into the lungs, when they are taken up by the blood and circulated throughout the system.

Malaria gives no warning of its coming; no immediate effects are seen, and no violent symptoms appear until the unfortunate sufferer is completely at the mercy of this hidden foe. This invisible enemy may be following us night and day, but often the first intimation we have of its presence is a chilly, creepy sensation running over the body, sometimes followed by a slight fever, and an always tired, drowsy and depressed feeling. The blood soon becomes deeply poisoned, thinned and weakened by the teeming millions of microbes and germs, and an irregular, slow circulation is the result. This condition of the blood gives rise to innumerable and serious troubles: torpid liver, enlargement of the spleen, loss of appetite and feeble digestion, a pallid or yellow skin, boils, carbuncles, abscesses, indolent ulcers,

and pustular and scabby skin eruptions of various kinds, are common symptoms of malaria. Frequently the health becomes so impaired and such a lifeless condition ensues that the person loses interest in his surroundings, faith in all human remedies. Malaria, allowed to remain in the system, lays the foundation for other diseases that very often prove fatal or permanently wreck the health.

Malaria can only be worked out of the system through the blood, and a remedy that can destroy the germs and microbes and neutralize the bad effects of the poison offers the only hope of a cure, and the only medicine that can accomplish this is S. S. S., which not only purges the blood of all morbid, unhealthy matter, but keeps it pure and healthy. It searches out and destroys every trace of Malaria poison, and keeps the blood in such a vigorous condition that poisonous matters of no kind are allowed to accumulate, but are promptly expelled from the system.

During the spring is an opportune time to begin the fight against this invisible enemy for the hot, sultry summer days will cause the germs to multiply and still further impair the constitution, and now more than ever the Malaria sufferer needs a good blood purifier and bracing tonic.

A course of S. S. S. at this particular season will relieve you of Malaria and its attendant evils, and build up the system, purify and strengthen the sluggish blood and quicken the circulation, when the appetite and digestion improve and all the vital powers recuperate under the invigorating tonic influence of this great vegetable remedy. Its freedom from all minerals makes it the ideal remedy in Malarial troubles and perfectly adapted to the most delicate constitutions.

If you have any symptoms of Malarial poison, write us about it, and our Physicians will take up your case and advise you without charge. Book on Blood and Skin Diseases, by



I. SHAPOFF.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.



### DEDICATION.

Yesterday (May 31) was a great day for the Baptists of Powersville, Ky. Long have we looked forward to this day hoping, praying and trusting that we could lift the indebtedness on our beautiful new church building and give it to the Lord. We longed to see the sun rise in all its beauty and splendor upon this, our dedication day, but alas! it rained, and faces bore a look of anxiety and sorrow as the hour drew near, but they came from near and far and when the hour arrived it found the house and yard filled with people.

Our beloved Bro. H. T. Muselman was at his best and preached a sermon of great power from the theme, "The sanctification of the building and the builders." I would love to say much about this sermon, but space fails me. Let me say this to the many readers of this grand old paper, I do thank God for cultured young men that cling so close to the grand old truths of the Bible. It was a Biblical sermon in the spirit of love, and had its desired effect.

After the sermon the committee reported the following: Total cost of house, \$3,049.28; balance due \$1,095.00, to be raised before we could give it to the Lord.

The brethren responded liberally, and the debt was reduced to near \$400, and then our way seemed blocked, but there is always a way where God leads. Bro. J. A. Downard, of First church, Covington, said: "I will pay remainder—give it to the Lord." After giving vent to our feelings in songs of praise, the dedication prayer was offered by Bro. Muselman, and one of the most beautiful church buildings in this county was the Lord's. Immediately following this was a bounteous spread, and all were invited to partake of Powersville hospitality.

Again at 2:30 we returned to our new church home, where we had the pleasure of listening to a sermon by Rev. Holmes, of Augusta; after which we were dismissed by Rev. J. B. Crouch, of Falmouth. Thus ended the day, and I trust it will be a day of days for the Baptists at Powersville, Ky. Pray for us, brethren.

We have had a struggle, but may the glorious light of God's presence shine upon us.

J. W. BEAGLE, Pastor.  
Grants Lick, Ky.

### RATES TO WINCHESTER.

The Louisville & Nashville has issued the following rates in regard to rates to the General Association of Kentucky Baptists, Winchester, Ky., June 15th. Round trip tickets will be to Winchester, Ky., at one plus 25 cents (minimum one plus 25 cents). Dates of sale June 21st. Louisville to Lexington \$2.40 plus 25 cents. Lexington to Winchester via L. & N. and Water Sts. 2:00 p. m. arrive Winchester, 6:30 p. m.

### QUENCHES THIRST—HORSFORD'S ACID PHOSPHATE.

It makes a refreshing, cooling and strengthening Tonic—superb lemonade.

Life is a quarry, out of which we are to mold and shape complete a character.

# Sunday-School Lesson

SUNDAY, JUNE 21.

## PAUL'S CHARGE TO TIMOTHY

1 Tim. 3:14-8.

Text—"There is laid up for thee a crown of righteousness."

1 Tim. 4:8.

But continue thou in the things which thou hast learned, and wherein thou hast been assured of, for these things must be rooted and grounded in the faith and not shaken about by every wind of doctrine. Deceivers would tell thee that "progress" required him give up his faith in the old and deceivers would wax worse and worse. "Knowing of thee thou hast learned them," saith the apostle. This was the reliable of all sources of knowledge, for the Holy Spirit would not contradict himself.

Paul wrote this letter to the young man he loved so dearly in his dungeon in Rome, not long before his martyrdom. The young man he was imprisoned here was not treated, with the same kindness shown him in his first imprisonment.

Timothy was pious, talented, faithful and lovable, but from the Lord's exhortations to him it is evident he was by nature timid and inclined to shrink from hardships. Paul's last words to him are like the blast of a bugle. In the previous chapter he had told the perilous times that should befall as in the last day, when deceivers should wax worse and worse.

Timothy was well grounded in the Scriptures from his youth, and therefore fully armed to meet the evil. The danger was in his timidity. Paul begins most earnestly, "I charge thee therefore before God, and the Lord Jesus Christ." Thus will he impress on Timothy the greatness of the responsibility which rests on him as a preacher. "Who shall judge the quick and the dead, his appearing and his kingdom." The quick are those who will be living at the Judgment Day. All the saints would be as faithful if they kept more their minds that great day, that last day our Lord's Kingdom will be complete, the last subject will have entered it.

"Preach the Word."—It is by the foolishness of preaching that will save sinners. One of the signs of the times of which Paul speaks is the belittling of the sermon. And the thing to be preached is the Word of God. "Be instant in season, out of season."—Be earnest and pressing, and indeed hell is an awful place, and sinners are going down to eternal death. God is a witness of the faithfulness of his preachers, and they are to be faithful at the last day for all ungodliness. "Reprove, rebuke, and exhort with all long suffering and meekness."—Reprove has the meaning of convicting, convincing. The minister must convince them of their errors in doctrine. He must rebuke those who are unrepentant in life. Exhort has the meaning of comforting; the reproving and rebuking does not encourage those who see the error of their way and are penitent. "With all long suffering and meekness."—The preacher will

need great patience. This convincing and converting will often be slow work, and he will be careful not to alter or conceal his doctrine in the least through any hope in that way to influence men.

"For the time will come when they will not endure sound doctrine."—It is of the church members Paul is speaking—alas! that this should ever be true! That is a reason for the preachers to be instant in season and out of season in preaching the Word instead of yielding to the clamor and keeping silent. God is watching, and they shall be judged hereafter for their faithfulness. "But after their own lusts."—Their evil desires. They do not wish to hear the Word of God which condemns them and tells them of the day of judgment before them. "Shall they heap to themselves teachers having itching ears."—It is the hearers who have itching ears. They are desirous of hearing new things, hence they "heap" to themselves teachers with itching ears. The word expresses contempt, all sorts of teachers, in great numbers. Which makes one think of the innumerable conventions of the present day.

"And they shall turn away their ears from the truth and shall be turned unto fables."—Men who cannot endure sound doctrine are the victims of all sorts of silly crazes, such as spiritualism, &c. It is a solemn fact in Divine providence that when men do not like to return to the knowledge of the truth, God gives them up to a reprobate mind, so that they lose all relih for sound doctrine. It is an equally solemn fact that, if the truth is repudiated the heart will therefore cease to exercise itself about religious concerns. Fables rush in to occupy the place which denies a footing to truth." The love of novelty, the eagerness to hear all sorts of doctrines from a great variety of teachers, is a sign of the perilous times which were to come in the churches.

Are these times upon us now?

### LEARNING THINGS

We Are All in the Apprentice Class

When a simple change of diet brings back health and happiness the story is briefly told. A lady of Springfield, Ill., says: "After being afflicted for years with nervousness and heart trouble, I received a shock four years ago that left me in such a condition that my life was despaired of. I could get no relief from doctors nor from the numberless heart and nerve medicines I tried because I didn't know that the coffee was daily putting me back more than the Doctors could put me ahead.

"Finally at the request of a friend I left off coffee and began the use of Postum and against my convictions I gradually improved in health until for the past 6 or 8 months I have been entirely free from nervousness and those terrible sinking, weakening spells of heart trouble.

"My troubles all came from the use of coffee which I had drunk from childhood and yet they disappeared when I quit coffee and took up the use of Postum." Name given by Postum Co., Battle Creek, Mich.

Many people marvel at the effects of leaving off coffee and drinking Postum but there is nothing marvelous about it—only common sense.

Coffee is a destroyer—Postum is a re-builder. That's the reason.

If they are, the remedy is what Paul enjoins upon Timothy. "But watch thou in all things."—The attack comes in so many directions, upon the Scriptures, the doctrines, the ordinances, the virtues, the lives. The word translated "watch," however, means rather, "Be sober in all things." That is calm and steadfast. He will need these qualities in contending with false teachers.

"Endure afflictions."—Timothy's weakness needed the exhortation to "suffer hardship," which these words mean. He would be attacked in all ways by those with itching ears who were eager for "novelty." They would call him "old fogy," behind the times, opposed-to progress. Ridicule and denunciation for narrowness would be hurled at him from church members, and such things would be hard to endure for one of Timothy's timidity. How ardently Paul longed to endow this son in the Gospel with strength such as he had himself.

"Do the work of an evangelist, make full proof of thy ministry."—The work of the evangelist was to preach the Gospel with special reference to the conversion of sinners. Timothy was put to saving souls by preaching as the first thing. But he was also to "fulfill his ministry." He must not be so absorbed in his preaching to sinners as to forget his duties as pastor. There is too great a neglect in these days, of preaching to sinners by pastors. Time was when every sermon concluded with an exhortation to sinners. Pastors must not forget to make the saving the lost the first thing.

"For I am now ready to be offered, and the time of my departure is at hand."—Poured out as a libation, which pouring marked the conclusion of the sacrifices. Death was but victory for Paul. His anxiety is all for Timothy and the churches.

"I have fought a good fight."—The Greek says "the good fight." Paul is not praising his own fighting, though he might have done so. The fight against sin and evil which he had fought, and which Timothy must fight, is the only good fight, aye, and the only winning fight. "I have finished my course."—The race he was running. The figure is taken from the Olympian games. He had run steadily the race set before him, and was now nearing the goal where he would receive his crown.

"I have kept the faith."—In spite of all difficulties and temptations, Paul had kept the faith unadulterated and complete. He had yielded not one jot or tittle to meet the views of Jews or Gentiles. He had not regarded God's truth as an uncertain thing about which his views were to change. He had kept the faith as a precious charge from his Lord.

And now he was going a victor to his Lord. He claims nothing which any faithful Christian cannot do. To run the course set before him, to fight the good fight, to keep the faith, is within the reach of the humblest of the saints. The crown of righteousness is the crown which shows the wearer is accounted righteous in God's sight. This crown is before all who love his appearing. Do we love it? Would we be glad if the Lord were coming to judge the world to-day?

No, we do not favor hobby riding as a general thing, but we know people who would do well to make more of a hobby of religion.

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## Women's Headaches

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I consider Wine of Cardui superior to any doctor's medicine I ever used and I know whereof I speak. I suffered for nine months with suppressed menstruation which completely prostrated me. Pain would shoot through my back and sides and I would have blinding headaches. My limbs would swell up and I would feel so weak I could not stand up. I naturally felt discouraged for I seemed beyond the help of physicians, but Wine of Cardui came as a God-send to me. I felt a change for the better within a week. After nine long days treatment I menstruated without suffering agonies I usually did and soon became regular and without pain.

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*Mrs. Wilhelmina Snow*  
Treasurer, Portland Economic League.

Headaches are the danger signals of coming disease. Both men and women suffer headaches, but periodical headache falls only to the lot of women and is the unerring sign of irregular menstruation and bearing down pains. Completely prostrated by nine months of suppressed menses, blinded by headaches and racked with pain Mrs. Snow was made a strong and healthy woman again. Remember with Wine of Cardui no case is hopeless because this great remedy cures permanently nineteen out of every twenty cases and never fails to benefit a case of irregular menses, bearing down pains or any female weakness. If you are discouraged and doctors have failed, try Wine of Cardui, and try it now. Remember that headaches mean female weakness. Secure a bottle of Wine of Cardui today. All druggists sell \$1.00 bottles of Wine of Cardui.

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## GENERAL ASSOCIATION.

Messengers will please send their names to Mr. J. M. Stevenson, Winchester, Ky. A reception will meet each trait, and all visitors will be gladly welcomed and provided for. The committee on transportation, I am advised will get rates at one fare plus 25 cents for round trip. We are expecting a great meeting.

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# The Farm

and Household

In Mercer Robert Clemmons, of McAfee, sheared from 106 sheep 788 lbs. of wool.

McCord & Adams, of Winchester, sold last week to John Duvall a four-year-old mule for \$210.

S. G. Carpenter, of Millersburg, sold at auction at Atlanta, Ga., on May 15, 50 horses at an average of \$215.

J. C. Pigg sold 300 lambs to Green & Tynman, of Montgomery county, for 20th June and 20th July delivery at 5 1-2 cents.

Jan. L. Cogar, of Midway, has bought the hemp crop of Geo. S. Byrns, of Woodford, 14,000 pounds, at \$5.25.—Danville-Advocate.

In Mason county, Ham Bros. were offered \$75 for a black mare mule colt, 44 inches high, to be delivered at weaning time.

There is a shortage of hands and horses for the wheat harvest in Kansas, and the State Employment Agent says 25,000 men and 4,000 teams are needed.

O. P. Huffman bought of R. L. Porter, G. Heifers, 800 pounds, at 3 1-2 cts. Lutes & Co. bought of various parties a car load of hogs at 4 1-2 cents, September delivery.—Stanford Democrat.

Fox & Logans purchased at Lancaster last week six good work mules at from \$90 to \$120. They also sold to the Danville Ice & Coal Co. four large work mules for \$450.

Tobacco plants are large enough for transplanting in Metcalfe county, and there is neither ground nor season ready, and unless a season comes soon the plants on many beds will be ruined.

The record sale of tobacco was made on the Louisville tobacco breaks last week, when 1,000 hogsheads of old Burley were sold to the Continental Tobacco Company at between \$100,000 and \$115,000. This disposes of almost the whole available supply of old Burley.

J. D. Wilhoit purchased last week in Springfield a nice roaster gelding for \$135. He also sold to Ray Wakefield, of Nelson county, a fancy gelding for \$150 and purchased from Hood Worthington a road mare for \$125.

Fox & Logans sold to Walker Lynne last week one pair of 5-year-old mules for \$275. They also sold to Jellico, Tenn., parties one 5-year-old mare for \$200. They have just returned from Shelby county, where they purchased ten good harness horses for livery use and one fine pair of black horses.

J. A. Cohen, of Woodford, bought last week fifty 200-lb. hogs from Ball Bros. and forty-five from Messrs. R. B. and J. B. Boston at \$5.65; also sixteen from Mr. Jas. C. Turner, weighing 178, and four from Mr. W. B. Chilton, 225, at \$5.50. He bought twenty-one 70-lb. lambs from Mr. Sanders Hunter at 6c, and thirty-two 73-lb. lambs from Mr. W. H. Cleveland at 8c each; also from the latter a lot of fat sheep at 3c a pound.

Cynthiana Court. Not a large crowd in town. 150 head of cattle on the market, mostly calves, yearling steers and heifers of medium quality. The market was slow and fully 50 cents off from last month's sales. A few fair to good yearling steers, from 4 to 4 1-2; calves, \$12 to \$18 per head; milk cows, slow sales, from \$20 to \$35. But little doing in either mules or horses. Short grass and want of rain affected the market somewhat.

## BEANS AS A FIELD CROP.

Although the price of beans is now very low, I think that when planted on suitable soil and judiciously cultivated they are still a comparatively profitable crop.

The very productive plant is a vigorous healthy grower and by its widely extended root system is able to collect the necessary food and moisture to do well on soils which are too dry and loose for the best development of most plants. It is, however, very susceptible to injury from an overbalance of water, and suffers more than most from any breaking or mutilation of the root through cracking of the soil or deep cultivation after the plants have started; and we need not look for a full crop from a cold wet soil, or one that cracks badly during a drought, nor can we hope for good returns when the plants have been injured by deep cultivation.

On the other hand, it is essential to the best development of this crop that the field be in the best possible tilth, and it will not do well if the soil is allowed to become compact and hard. The plant does not seem able to make cruder and fresh manures available, doing better in a soil made rich by dressings applied during the preceding rather than the current year. Of the three elements of plant food, nitrogen, phosphoric acid and potash, it seems to supply itself most easily with the first; so that well rotted stable manure or fertilizers rich in easily soluble phosphoric acid and potash give the best returns.

Turning now from the consideration of the nature of the plant, a knowledge of which is always essential to its most profitable culture, to the practical lessons of experience, we find that beans do best on a rich, well drained soil containing enough clay or loam to hold the plant food developed in it, and yet with sufficient sand or fine gravel to make it friable and loose. Beans can be raised, and sometimes profitably, on almost any soil from a heavy clay to a light sand, provided it be rich, well-drained and can be made friable by proper handling.

As to condition, a heavy sod is the most desirable. It is doubtful if the application of any fertilizer to a rich field in good condition will so increase the yield of beans as to be profitably used for this crop. But on poorer soil, particularly if it be in stubble, a liberal dressing of well-rotted stable manure well worked into the surface in late fall or early spring is often the secret of a profitable crop. If commercial fertilizers are to be used, wood ashes, potash salts and fine ground bone are the best, and they should be applied early in spring, in order to become available.

The field of sod should be plowed late in the fall, and early in the spring goes over with a disc or cutting harrow, and this should be repeated each time stirring the soil to a greater depth, every week or ten days till the crop is planted. If fall plowing is impracticable, turn the sod over as early as possible in the spring, roll it, and then use the cutting harrow as before, taking care not to cut into and turn up the sod. Stubble ground should be treated in the same way, except that it should be gone over with a cultivator before the first plowing, and a spring-tooth or other deep working cultivator should be used.

It may seem as though I were calling for an unnecessary and useless preparation for the crop; but I have been convinced by the careful inspection and study of from five to ten thousand acres of beans yearly that the bean crop is a profitable one about in the proportion to which all necessary working of the soil is done before the seed is planted, when it can be done cheaply and without injury to the roots of the plants.

In the latitude of New York and Michigan the best time to plant beans is generally from May 20 to June 20, though some of the largest and best crops we have ever known have come

from plantings made both earlier and later. They may be planted in hills or drills, according to the taste and habits of the farmer. I prefer to plant in drills about 28 inches apart, and dropping 2 to 4 seeds per foot in 10 inches. This can be done very quickly and nicely with common hand corn planters, or we may use one of the horse bean planters, which mark out and plant two or three rows at once, and do excellent work. We use from one-half to two-thirds of a bushel of seed to the acre, according to the size of the bean, and I am convinced that a great many crops are reduced in quantity and still more in quality by overseeding and consequent crowding.

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As soon as the beans are up so the rows may be seen, go through with a cultivator, running it as deep and as close to the row as is practicable without covering the plants. This is the last stirring to any depth the soil should receive, and in the case of many of the best crops I have ever seen, it is the only work done in the field between planting and harvesting. In most cases, however, it will be best to go through about a week later, this time with a horse hoe set so as to draw about an inch of soil from as near the row as possible (towards the centre, but care should be taken not to run too deep. In sandy soil the roots will meet in 28-inch rows, by the time the plants have made the first true leaves, and every root cut is an injury to the plant. I have known of a case where the attention for a half day of the draft and set of a horse hoe so that the outside teeth ran a little deeper close to the plants, though it left the field looking better, resulted in the lessening of the yield so treated to a degree which was found by careful measurement to amount to over three bushels per acre.

A few days later go through again with the hoe set to throw back this earth, and a little more, so as to leave one or two inches of fresh earth about the stems of the plants and smother any weeds which may have started. If the preparation before planting has been thorough and this work carefully done, the crop will need no further attention till harvest time, unless it be going through with a hoe and cutting out a few weeds which may have escaped the early cultivation and horse hoe.—Will W. Tracy in Country Gentleman.

Dairy farming, says W. D. Hoard in a recent address before the Connecticut State Board of Agriculture, with its natural adjuncts of pig and poultry raising, is the future redeemer of Eastern agriculture. If Danish farmers can buy Western corn, oil meal and cotton seed meal, and make money producing butter for the English market, at an average price less than American consumers pay, why cannot Yankee brains and thrift thrive on this business in the Eastern States.

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Items of Interest

News from the World Over.

Secretary Hay sent a protest to Russia in regard to the arrangements she was making with China...

Some were very persistent in insisting that the Northern Presbyterian General Assembly, which has held its meetings in California, should demand that Snood be denied his seat in the Senate.

The by-elections running strongly against the Tories, and the Education Bill being the chief factor in their defeat...

The great question is, are the Non-conformists as great foes as Chamberlain thinks they are? He is a Non-conformist himself, being a Unitarian.

A wealthy New Yorker, a direct descendant of persecuted Quakers of Salem, offers to that city a monument commemorative of Lawrence and Cassandra Southwick...

The Emperor of Germany now proposes via laurels as an editor, not content with his reputation as a warlord, artist, lawyer, archeologist, diplomat and preacher.

A meteorite weighing about seven and one-half pounds and a flattened triangle in shape, fell near the home of Mr. H. V. Poor, Andover, Me.

I am glad to think I am not bound to make the world go right, but only to discover and to do, with cheerful heart, the work that God appoints.—Jean Ingelow.

DEATHS.

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

—READ.

Miss Virgie A. Read was born Jan. 21, 1861, and died May 2, 1903. Thus a young and beautiful life has been cut short...

J. R. KENNEDY.

May 28th, 1903.

WILLIAMS.

May 17th, 1903, Mrs. Rebecca J. Williams, widow of Mr. Benjamin Williams, died at the home of H. H. Felts...

Glasgow, Ky., May 21, 1903.

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