

WESTERN RECORDER

Faith, Hope and Love, these three.

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In a recent speech in London Dr. Fairbairn said of our times: "Yet now we are as if we did not care for nor realize the presence of God. There is nothing more than to be a theoretical believer or a practical atheist."

Writter in the *Herald and Presbyter* said: "I took my taste for infidelity out of my youthful days under straight-out agnosticism and Spencerism, and do not do it now-a-days under the title of free criticism. We must stand for a Bible Bible or for none. If it is full errors it is as worthless from a religious standpoint as the writing of the

Lord Chief Justice of England at the 104 anniversary of the Society, and made a strong and bold speech. He hoped no one would be foolish enough to underrate the good value of tracts. He was glad "to speak in support of the good old tract." In his professional life he has had many opportunities to know the good they had among those who seemed the most degraded. He trusted the Society would not be induced by ridicule or depreciation to abandon tracts. He closed with a benediction to the missionaries.

Frenchman, Zola, has brought the most arraignment against the Catholic Church. "Filth and vermin have invaded my country where Roman Catholicism triumphed. Wherever it has passed it has proved a blast of death, striking men with sterility, casting men into madness and imbecility, for it is the very negation of life, and it kills nations like slow but deadly poison."

We hear too much in these days of prayer-meetings to make the prayer-meeting a thing to be commended. To all who are thinking of such things we commend these words from the apostle: "Interest in a prayer-meeting cannot be secured by any external means. Interest in prayer-meetings is one of the fruits of belief in prayer and joy in its efficacy, and these spring from a vital faith in God, and a close walk with him through Christ."

Freeman also says: "Where spiritual life is deep and quick the prayer-meeting will be fresh and helpful; and where spiritual life is shallow and dull, the prayer-meeting is the mere order of service more the meeting from being stale and dead. The only absolutely necessary element in lending interest to a prayer-meeting is the presence in power in the lives of the Holy Spirit. The prayer-meeting may be familiar and the talk exciting, but there will be no real life, and a note of reality and joy upon the gathering."

Agnosticism.

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

A few years ago Mr. Huxley was asked what he thought of God and the soul. Borrowing a word from his text he replied that he was an agnostic. To the unbelieving world it was a happy idea. The atheists had been whipped; the infidels were defeated, and they were all glad to rally around the standard of ignorance, made rather scientific and popular by such a fatherhood as Huxley:

Agnosticism teaches that only phenomena can be known; we may know only what appears, God and the soul do not appear, and therefore we cannot know them. The agnostic neither affirms or denies. "For all I know," he says, "there may be a God or a soul; I simply do not know." Herbert Spencer does not go quite so far. He declares that we may know there is a God, though we cannot know God.

Agnosticism is Unscientific.—It is unscientific for a man to say, I cannot know. He should say, in the present state of my knowledge, I do not know. It is more unscientific for a man to say: No man can ever know what I do not know. One hundred years ago it was unscientific to say, I do not know how the Atlantic Ocean can be crossed in six days, but for a scientist then to have said, I do not know how the Atlantic Ocean can be crossed in six days would have been absurdly unscientific. Fifty years ago it would have been scientific enough for a man to say, I do not know I can talk with my friend, he in Philadelphia and I in New York and we recognize each other's voices. But for him to have said, No one can ever know how he can talk with his friend thus, would have been very unscientific. For a man to say I do not know God may be scientific enough, for he may tell the truth, but for him to say I cannot know God, contradicts even the theory of evolution, which assumes that in the development of things and men we may come to larger capacities by and by. But for him to say, No man can ever know God, is absurdly unscientific.

And for a man to say that the unseen cannot be known, is to contradict some of the fundamental principles of science. The law of gravitation no one has ever seen. It is not a phenomenon, and yet scientists talk as if they knew that such a law existed. Ether, through which light travels in space, has never been seen, and yet scientists believe in its existence. No one has ever yet seen an atom and yet scientists firmly believe in the atomic theory. No one has yet seen the vital force of plant or animal, and yet scientists know that such a thing exists. Why do they accept these unseen things? Because they tell us, the law of gravitation gives a good working hypothesis. Admit a God of omnipotence and omniscience, and you can explain satisfactorily all the works of nature. And there is no other hypothesis upon which we can work, because after we have traced back, back, back, we come to a point where we must have a God, or we are in darkness. Spontaneous generation is a thing unknown. The author of life is God.

And for a man to say that he does not know his own soul is unscientific. Even Mr. Spencer in some of his works contradicts the theory by writing in a learned way upon psychological subjects. And, as Prof. Morrie clearly proves, the very

words we use imply a soul. Thought implies a thinker; feeling is something felt, but it could not exist without one who feels. Impression cannot exist without something to be impressed, and we all know that we can think of ourselves, examine mind and heart and will, that the subject becomes the object in our moments of meditation. Every man is conscious of his own personality, that he has a mind and feeling. Indeed, the soul is more consciously real and permanent than the body. There are times when men are caught up like Paul, not knowing whether they are in the body or out of it. Such has been the experience of great orators and of great scientists. They are so conscious of their minds that their bodies for the time are forgotten. When you reflect upon your mental and spiritual personality, you are conscious that you are very much the same now that you were seven years ago and yet your body is not at all the same; every particle of it has changed. The unseen, the unphenomenal, if you please, is more fixed than the seen. It is, therefore, extremely unscientific to claim that no one can know God or the soul, because they do not appear.

Agnosticism is Irrational.—Reason deals with facts, and reason demands that certain facts shall account for other facts. A great result must have a great cause, and a great cause will produce a great result. Now here are facts in nature. What does reason demand shall be deduced from these facts? Paul tells us in Romans 1, 19: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." In other words the invisible God is made known by His invisible works. So clearly understood, indeed, that the heathen themselves are without excuse, if they do not see in nature the evidence of power and Divinity.

As one walks through the gorge a mile or two below Niagara Falls he sees a great result. Something has cut that gorge through solid rock 200 feet deep and 500 feet wide. He sees on his right a little stream trickling down the side. Did that little stream cut so great a gorge. Such a cause could not produce so great a result. His reason compels him to infer from this result a cause sufficient to produce it. This gorge could be cut only by Niagara Falls.

Now as we walk through this world, of which Niagara Falls is but an insignificant part, looking at the stars which declare God's glory, and at the adaptation of the eye to the light, and all the parts of nature, one to the other, we behold a result which can be accounted for, not by the little trickling stream, but by a great Niagara. Cause somewhere Protoplasm does not account for it. Behind this great result my reason compels me to believe is a cause as great. Call it the Unknowable, Call it God, the cause is there, and to say with the facts before me I cannot know that such a cause exists, is extremely irrational.

Agnosticism is beyond doubt the weakest form that infidelity has ever assumed; it is really infidelity with a fool's cap on. When a man confesses that he knows not and cannot know, it is time for him to keep his mouth shut until he has learned something. Unconsciously agnostics are bearing witness to the inspiration of the Bible; for if man can not know God by looking through the telescope at the flow-

er, it is a presumption that God will reveal himself in some direct way, and this revelation we have in Jesus Christ and the Book written by inspired men. I regard agnosticism as the last ditch of infidelity, and its advocates have really jumped into the ditch to escape the fire of Christian truth. Men who know are certain to prevail against those who throw up their hands and assert that they are ignorant and cannot learn. Agnosticism is foundation of mud; build upon it and your house will sink out of sight. Jesus Christ is the solid rock; trust in Him and the house of character that you will build will stand against all the winds that blow and the floods that beat.

The Refiner of Silver.

He is like a refiner's fire, and like fuller's soap; And he shall sit as a refiner and purifier of silver.—Mal. 3:2,3.

Some time ago a few ladies were reading these passages. One of them gave it as her opinion that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influence of the grace of Christ. "No," said another, "they are not the same image; there is something remarkable in the expression in the third verse.—'He shall sit as a refiner and purifier of silver.' They all agreed that it might possibly be so. One of them promised to see a silversmith and report what he might say upon the subject. She went, and without telling him her object begged to know the process of refining silver, which he fully described to her. "But, do you sit, sir?" "Oh yes, madam," he replied; "I must sit with my eye steadily fixed upon the furnace since if the silver remain too long, it is sure to be injured." She at once saw the beauty and the comfort, too, of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace; but he is seated by the side of them. His eye is steadily intent on the work or purifying, and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come fit random; the very hairs of their head are all numbered.

As the lady was returning to tell her friends what she had heard, just as she turned from the shop the silversmith called her back and said that he had forgotten to mention one thing, and that was that he only knew that the process of purifying was complete when he could see his own image in the silver. When Christ sees his image in his people his work of purifying is accomplished.—William Sud-dards, D. D.

SYMPATHY is born of understanding. If your heart is cold toward any man whom God has made your neighbor, the first duty is to use imagination in order to obtain a true view of that man's necessity. Remember that if you stood where that man stands, you would think as he thinks; and, save for some restraining grace of God, would do as he is doing. If you rise out of self, you will enlarge yourself.—Sel.

Do NOT spoil the chime of this morning's bells by fingering one-half a penny! Do not say, "Hold thou me up," and stop there, or add, "But all the same I shall stumble and fall!" Finish the peal with God's own music, the bright words of faith that He puts into your mouth: "Hold thou me up, and I shall be safe!"—Francis Ridley Havergal.

The Christ of Prophecy.—A Sketch.

BY THEODORE HARRIS.

Perhaps there is some symbolism in the story of the beginning of mankind as told in Genesis; what is it? There is symbolism all through the Bible.

The one man and one woman in the garden seems to be attested by tradition. If the serpent and the tree of knowledge are obscured by language, in some way they were there. The fall of man was natural. Man has always fallen. If it should be asked why God created him so weak, we do not know. But infants are created every day, and they are weak.

Of all the griefs of human life, perhaps the keenest ever known was on the day when man and woman were expelled from Paradise. Since then, whether from cyclone or from simple storm; whether from love, from jealousy or hate; whether from war, from pillage or from plague; whether from disaster, disappointment or from death, there has been the preparation of observation or experience. Here the blow fell, embittered with the shock of utter unexpectedness. With the clang of bolts and bars behind them, and in a gloom that can only be imagined, one crumb of comfort was thrown out to them—"The seed of the woman shall bruise the serpent's head."

When? Where? How? That was not told. But it was a promise, and a promise made by one who never failed to keep a promise.

When Eve became a mother, perhaps she thought the child she had borne would be the promised one. How little we know her compared with what we are to know. From starry heights and paths that mortals never tread—only from there shall Eve discern the solace promised. Among the many races of mankind, of all of whom Eve was the mother, where was that promise to locate?

Noah had three sons. Through these as through dim glasses, while sight was failing, here he caught some glimpses from the great beyond, and in advance he wrote earth's history in a dozen lines. "Cursed be Canaan. A servant shall he be to his brethren. Blessed be the Lord God of Shem. God shall enlarge Japheth and he shall dwell in the tents of Shem."

The promised one comes not in Japheth or in Ham. The blessing is in Shem. The schools may pour their wealth of treasure at the feet of Canaan, but he will still be found behind the chair of Japheth, while the ships of Japheth proudly-ride the seas and his chariot wheels crush out all opposition to his wishes. In government, in war, the brow of Japheth was not ever barred before his brothers, nor his cheek blanched, or his eye quailed. And yet he turns him to the tents of Shem, and in the tents of Shem he kneels. Not, therefore, in Japheth, with all his power, much less in Canaan, "the seed of the woman" must be looked for in the line of Shem.

Centuries rolled on. God beckoned out a man from Chaldea. Why not form the more cultured Egypt? I do not know. God seems not to have sought for culture when he wanted big men to do big things. This man was an idolater. God said to him, Come to me and I will give you a country and a posterity, and "in thy seed shall all the nations of the earth be blessed."

Does Eve observe the swelling of the promise? Abraham had many sons. It was said of one of them that he should be a wild man; that his hand should be against every man and every man's against his; prophecy enough if there were no other to invest the Bible with divinity beyond dispute.

In her despair our heart goes out to Hagar, driven from her home, but she has been well rewarded. With leveled lance and careless rein her son still rides the desert, hostile to all, obedient to none, a monarch in his wilderness.

Isaac was a small embodiment of power, but the promise was kept through him. Of his two sons, naturally, the promise should have been conveyed through Esau, but it was not. Even as we ourselves have, God also seems to have his favorites. Perhaps the elder could not have carried out God's wishes. We do not relegate important things to feeble-minded people, we look for men of power when we have much to do, God seems to do as also. At all events, Jacob was the chosen one, and he became the carrier of the promise.

Truth sometimes comes in unexpected ways, from unexpected lips. One once asked the question, "What is truth?" careless of what it was, or willing that it should be other than it was. It seems impossible to think of the great gift of

prophecy, prostituted to the gutter, ignobled to untruth, and yet it once was. "I shall see him but not now. I shall behold him, but not nigh. There shall come a star out of Jacob and a sceptre shall rise out of Israel. Out of Jacob shall come him who shall have dominion." These were the unwilling words of Balaam. Gifted, though unworthy, what did he see? Looming in the distance, a sceptre and, in the yet distant future, "The seed of the woman," brilliant as a star.

When Jacob came to die he attempted to forecast the future of his sons. Much of what he said we cannot understand. But when he came to Judah, with hand upon his head, and with a power which robs what is to be of all its uncertainties, he suddenly exclaims, "The sceptre shall not depart from Judah until the Shiloh comes." The Shiloh? Who was the Shiloh? Alas, only waiting ages could explain. We linger with surprise on these abnormal incongruities—a peasant, a nomad and a sceptre. There must be a sceptre, there must be a Shiloh; but before the Shiloh come, the sceptre must depart.

Narrowing as we go we find the "seed of the woman" comes through Noah, Sheth, Abraham, Isaac, Jacob, Judah. Somewhere, too, along the ages it shall have the brightness of a star. Somewhere, too, along the ages it shall be a sceptre. But as sceptres often do, that sceptre shall depart before the star appears.

With all his other gifts, the gift of prophecy was not denied to Moses. Among his visions of the future he perceived a coming one. To him, the Shiloh was a prophet like unto himself; and indeed, the resemblance was acute. Each preached a new religion, each brought a people from a wilderness. And if one led his people to a Canaan here, the other leads his people to a Canaan not as yet leghed by us.

The seventy weeks of Daniel were figured as a school boy might cipher out a sum upon his slate. Even the results so far escaped the cloisters of the Rabbis that heathendom was in a state of expectation.

The last of the prophets told where the Shiloh should be borne. Then the trumpet and the cymbal ceased. Four hundred years thereafter Bethlehem was enthroned. Wise men brought gifts. In a manger there was a babe. From the nerveless hand of Judah the sceptre had departed. The seed of the woman, the star of Jacob, the Shiloh of the nomad, had come.

Seeing Things Rightly.

BY THEODORE L. CUYLER, D.D.

There is a right way and a wrong way of looking at almost everything. Spiritual discernment is a very important grace; for many of our joys and many of our sorrows proceed from our method of looking at those things which concern our peace. Salvation depends upon a right view of Jesus Christ. The difference between the impenitent sinner and the same person after he is regenerated, is that he looks at Christ with a new eye, and has discovered him to be the very Saviour and guide that he needs.

But there is no direction in which we are apt to make more egregious mistakes than when we look to our heavenly Father's providential dealings. Some Christians are betrayed into a health-enabling habit of talking about "good luck" and "bad fortune," and using other expressions that convey the idea that human life is a mere game of chance. Blind unbelief may be expected to err, and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names. We speak of things as afflictions, which are really great blessings under a dark disguise. We often congratulate people on gaining what turns out to be a dangerous snare or a lamentable loss. Quit as often we console with them over occurrences which are about to yield to them blessings more precious than gold. Be careful how you console with a man who has lost his money and saved his character, and be equally careful how you congratulate a man who has made a million of dollars at the expense of his religion. A severe sickness has often brought recovery to a sinner's soul, and suffering often works out for a Christian an exceeding weight of glory. Let us learn to see things rightly and call them by their right names. Then we shall not put funeral pall over rich blessings, or decorate temptations with garlands of roses. Let us all ask God to open our eyes, and give us spiritual discernment. Then we shall discover that this life is only a training school for a higher

and a better one; then we shall see a Father's smile behind the darkest cloud, and at the end of the pilgrimage of duty it will be one of the raptures of Heaven to behold the King in his beauty and to know to what things even as we have been known.

If we possessed clearer discernment, we would not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when he reiterated his remonstrances against borrowing trouble in advance, and when he said: "Be not, therefore, anxious for the morrow; sufficient unto the day is the evil thereof." Worry is not only a sin against God, it is a sin against our own health and peace. It sometimes amounts to a slow suicide. Honest work, however hard, seldom hurts us; it is worry that corrodes and kills. There is only one practical remedy for this sin of anxiety, and that is to take short views. Let us not climb the high wall until we get to it, or fight the battle until it opens, or shed tears over sorrows that may never come, or lose the joys of present blessings by the sinful fear that God will take them away from us. We need all our strength and all the grace that God can give us for to-day's burdens and to-day's battles. To-morrow belongs to our heavenly Father. I would not know its secrets if I could. It is far better to know Whom we trust, and that He is able to keep all that we commit to Him.

"Why forecast the trials of life
With such sad and grave persistence,
And look and watch for a crowd of ills
That as yet have no existence?"

"Strength for to-day—is all that we need,
For we never will see to-morrow;
When it comes, the morrow will be to-day,
With its measures of joys or sorrow."

The open assaults of infidel books do not put such a severe strain on many a good man's faith as the mysterious permissions of Divine Providence often do. We often turn towards in the dark hours, and are foolish enough to doubt if there ever will be a day-dawn. I once spent a night on the summit of Mount Rigi, and the darkness was so dense that I could not see a single yard from my window. But when the sun arose, the polished mirror of Lake Lucerne spread beneath us, and the icy coronets of the Jungfrau and the Eiger glittered in the rosy beams. They had been there all through the night, waiting for the unfolding of the day-spring from on high.

Once more we repeat that there is a right and a wrong way of looking at all things. To the eye that has spiritual discernment this world is an avenue to that one which lies beyond it. Talents, wealth and influence are simply loans to be held in trust for God. High station means high work for him. A Christianized eye sees in money just so much bread for the hungry, just so much Gospel for the godless, and just so many lifts for the degraded—as well as innocent and refining enjoyments for one's own heart and household. Christ's image and superscription ought to be on every dollar. To a truly regenerated soul all things become new, and we may well doubt the genuineness of that conversion which does not bring an altered estimate of everything earthly. Faith breaks the false charm of this world and adds a charm to the better world. My friend, "thou hast well seen" when thou dost behold Jesus Christ as the Lord of thy life—his service thy sweetest occupation and his presence thy perpetual joy.—Independent.

"The passing of the agnostic spirit is one of the portentous signs of the times," says the New York Christian Work and Evangelist. "Professor Tyndall's Belfast address lies neglected on the top shelf of the modern library; and Prof. Huxley's bout with Mr. Gladstone over the Mosiac cosmogony is forgotten, like his earlier plea for the substitution of a pair of chimpanzees for Adam and Eve. The origin of life without the impulses and resources of a creative mind is now regarded by the Nestor of the British Association not as a profound mystery, but as an unscientific and impossible hypothesis. It is impossible but that this last address of Lord Kelvin's should create a deep impression. Coming from one who as a scientist carrying the scientific spirit is without a peer, it will strengthen the trend toward the theological view of the universe, and will serve to emphasize that science which, with its positive declaration that 'Creative Power' is the only possible explanation of the origin of life, and that every one may feel in himself the evidence of miracle, reinforces religion with the highest intelligence of the times."

To persevere in one's duty and be silent is the best answer to calumny.—E. Evans.

Sin Measured and Put Away by Cross.

Nothing teaches "what sin is" or "what it is like the cross of the Son of God. By that we may learn its true character and its full enormity. For the cross is God's estimate of sin and sins, and is the only full measure of any of them. It would form a poor measure of the heinous and abominableness of any sin to contrast it with all the mercies of God. For even if you could place it in the bright light of all his blessings and love to you, still the measure is formed by yourself and your own conscience. You look into hell to see the dangerous tendency of awful consequence of sin. But there you see only the moral results and penal consequences of sin on creatures.

Look to the Son of God upon the cross, if you would see what sin really is. The Son of God appeared in the presence of God as sin. His sin or sins of his own he had none, but "holy, harmless, undefiled and separate from sinners." But he was taken as a lamb, guileless and wreathed with our sins imputed to him, the power of God, and the wisdom of God, appeared before God to answer for sin; and do we behold? God left him, his own Son, cry out, "My God, my God, why hast thou forsaken me?" Everything around Jesus at that time appealed to the Father's sympathy. But his beloved Son, in whom he was well pleased his obedient servant, the righteous One, at that moment rejected and despised by every one, there was no sympathy shown to him, because he bore sin. This was God's measure of sin, as it is infinite. The bitter fruits of eternal judgment in hell upon myriads of finite creatures God cannot tell out God's mind about sin, a true character, as does the effect of his love and justice against his own Son standing in place of sinners. That veiling of the face of Jesus Christ, and the consequent agony of the Son of his love—that alone is the divine perfect measure of what sin is. It tells of infinite hatred and intolerance of God against evil and abominable thing.

Yet with what humble comeliness it may the poor sinner here study it! For the divine measure of it, is also the very in which the power of sin is forever put from him who knows the measure of it. It became the measure of it by bearing the weight of it on the tree. In whatever other connection you study it, you find that which you, and inclines you to hide the sins which may have committed. But here you may, it without desiring to throw a veil over any which you ever committed, for all the judgment has been borne, and its guilt is put away for ever.

The cross of Christ gives present access to God; for it proves that the only obstacle has been removed. How foolish are the thoughts of those who are waiting for something wrought in them by the Spirit, instead of resting on the ground of the work of finished eighteen hundred years ago as God. Do they hope, then, that regeneration is wrought in any other way than by faith in the blood of the Lamb? And if it could, we make them more able to stand in the presence of God to converse about the sin which they bore than Jesus was? Surely, if God had face from his eternal Son, when he answered sin, he could not lift the light of his countenance even upon a regenerate man while sin is in him. Let regeneration be accomplished upon the cross, and let the regenerate thus stand before God, and what satisfaction for sin would regeneration furnish? No, there is but one way for sin which comes up to the divine end of it; one work which either God in heaven men led by the Spirit of God, can ever do as commensurate with the evil of sin, and is God's judgment of it upon his world.—Methodist Recorder.

Life's features are so close to us that often seem out of proportion. But the distance will come when we shall see how unanced were all God's thoughts of us. Too close to a picture has no right to be criticism about the painter's purpose of Stand where the painter intended. Some of life are never understood except in some prospects or aspects never apprehended in retrospect. Reserve your Time will vindicate God, and if it does you singing, eternity will.—Maltbie Babcock, D. D.

Subscribe for the Recorder.

of the Impotency of the Ministry of To-day.

Fearlessly face it, it will leave you alone, But it will fawn at your feet if you fling it a bone.

The hour calls loudly for a ministry with an emphatic mission, and a minister with a spiritual compass. Happily, for us, we have many examples, given us by Christ of fearless and pointed preaching. Is it not true, however, that many of the Master's bitter denunciations of sin would, in many places, be considered uncouth and unchristian, and utterly inconsistent with the effete civilization of the twentieth century?

How refreshing, therefore, it is to our pulpits, to hear the minister refer to some modern Herods as that "old fox," and to others as whited sepulchres, who would not escape the damnation of hell. To see him, like his Master, take a whip of small cords and drive the bazars and money changers from the temple, reminding them of the sad but severe truth that they had turned his house into a den of thieves. How many preachers with wealthy members ever preach on the text that "It is harder for a camel to go through the eye of a needle," and how many of us refer to the divorce laws as laid down in the Bible, and further refuse to marry those who would violate those laws, often at the cost of an old-fashioned home to us today, and the "wild and to-day"? Would it not be well to preach a little more about this place, if for no other purpose but to acquaint some of the brethren with the geography of their eternal abiding place?

If we are deterred in our denunciation of sin by fear of public disapproval, let us remember that public applause is anything but a certain and varying quantity. How forcibly was this shown in the life of the Master, who listened to the Jerusalem mob shouting hosannas, and in a few short days heard the same mob cry, "Crucify him."

Let us, then, arise to the fact, stubborn and eternal, that between the man of God and sin in every form, there can never be anything but a struggle to the death, and peace can never come till one or the other has breathed his last upon the battlefield. As Christ never made in all His life a single compromise, neither can we afford to make any for Him. Away with the apologist, who with clattering teeth and trembling knees stands upon the shores of to-day, watching the wind and tide, for neither never built or guided a ship. With a man's heart, and a manly message, we shall yet conquer through the Man of Galilee.

Our Unsuspected Perils.

BY REV. J. R. MILLER, D. D.

Many of life's worst dangers are unsuspected. Disease lurks oftentimes in a soft, still, dreamy atmosphere, which we think delicious, with its sweet odors; while the chill, rough, wintry blast, from which we shrink as too severe, comes laden with life and health. Most of us think of a life of ease, leisure and luxury as the most highly favored lot, one to be envied. Yet there is no doubt that a life of rugged toil, hardship and self-denial, which we look upon as almost a misfortune, is far safer than one of ease.

There was laid one morning on the minister's pulpit a little folded paper which, when opened, contained the words, "The prayers of the congregation are requested for a man who is growing rich." It certainly seemed a strange request for prayer. If it had been for a man who, through misfortune, had become suddenly poor, or for a man who was suffering in some great adversity, or for one who had met with some loss or bereavement, every heart would at once have felt deep sympathy. Such experiences as these are thought to be trying and perilous ones in which men need special grace.

Yet when we open the Bible we find that the experience of growing rich is indeed set down as one full of spiritual peril. It was Jesus who said, "How hardly shall they who have riches enter the kingdom of God!" And St. Paul said, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of all evil." There is no doubt that when a Christian is growing rich he needs the prayers of God's people whether they be rich or poor. For the Councilmen of heaven have buried their manhood in the fabrics of earthly prosperity which their hands have reared. Many a man's envied fortune is in God's sight but the splendid mausoleum of his soul. We do indeed need the prayers of God's people in the time of prosperity that our hearts may be kept warm and soft, and that we may be preserved from the influence of all the insidious dangers and hurtful temptations that belong to the experience of worldly power.

Another condition that, according to the Scriptures, hides an unsuspected peril, is one of unbroken prosperity. "Because they have no changes, therefore they fear not God." Those who are thus described are free from trouble, from adversity, from misfortune, from disappointments. It is not usual that such an experience is regarded as one of danger. Indeed we naturally consider such persons as peculiarly favored. For example, here is a home which has gone on for a long time without saddening changes. Business has prospered, and the circumstances of the household have become more and more easy. There has been no long serious illness, causing pain and anxiety, no deaths breaking the happy circle of loved ones.

No one naturally looks upon that household as

in any peculiar danger. The neighbors do not have special prayers for it in the church. Yet there is no doubt that insidious moral dangers do lurk in such an experience. Oftentimes God has less and less welcome in such a home. Christ is first out of the household life, and beneath the bright earthly prosperity the angels see spiritual death.

The same is true of individual life. Unbroken prosperity is the bane of spiritual good. For one thing it hinders growth in knowledge and experience. There are truths that can be learned better in darkness than in light. We should never see the stars if there were no night, but out of the glare of day, and there are truths in the Bible which are perhaps never learned in the brightness of human joy. There are divine promises which by their very nature are invisible in the noon-day of gladness, hiding away like stars in the light, and revealing themselves only when it grows dark around us. The deeper meaning of many a word of Scripture is learned amid life's painful changes.

There are also developments in spiritual growth which cannot come in time of unbroken prosperity. The artist was trying to improve a dead mother's picture. But the son said, "No; don't take out the lines. Just leave them, every one should be so glad to have a mother if she lived again." It was well enough, he said, for young people who had never known a care to have faces free from wrinkles; but when there have been seventy years of love, service and self-forgetfulness, it would be like lying to cover up their tracks. The very beauty of that old face was in the wrinkles and the lines which told of what her life had been. There is a blessing in such a life. But in the life of ease which many a woman lives there hide sore perils.

Another of the unsuspected perils of no changes is the lessening of dependence upon God. While there are no breaks in the flow of favors, we are apt to forget that all our good gifts come out of God's hand. It is a sad hour in any life when the consciousness of the need of God fades out of it. It seems pleasant to go on making plans of our own, and carrying them out without check or defeat. We like to say that we are masters of circumstances, that we make all things serve us, that we turn obstacles into stepping-stones, climbing continuously upward toward them. But a little thought will show the peril that hides in thus having always one's own way. It is not the doing of our own will but God's that leads to perfect character and blessedness. Unless, therefore, we are filling out God's plan for our life, the unbrokenness of the prosperity is not an unmixed good. Most of us need to be led into the study of the scriptures, to be compelled to yield to a stronger will. In no other way can the sense of dependence and obligation be kept warm in the heart. If we always get our own way, we are apt, being human, to grow proud, willful and rebellious. It is a sore misfortune to any of us, if, in having our own way, we forget God and cease to love and follow Christ. Says Archbishop Farrar: "God's judgments—it may be the very sternest and most irremediable of them—come, many a time, in the guise of not of affliction, but of immense earthly prosperity and ease."—Interior.

The Holy Spirit.

BY THE REV. ABBOTT E. KITTRIDGE, D. D.

The more one studies the Word of God, the more clearly he sees the folly of all Christian labor for the consecration of souls without the promise of power from above. It is possible, by argument and persuasion, to change the opinions of another, but you cannot reach your thought down into his heart, and change that. You may make him see the folly of a worldly life, but your words cannot implant a love for spiritual things. You may even lead one to acknowledge intellectually the truth of God's love in Jesus Christ in the promise of power from above, but you cannot, with all your reasoning, make him love God and consecrate himself to His service. The profoundest need to-day is in men's characters more than in their lives, and just here we are utterly helpless. But God can move the hearts of men. He can recreate, can implant new principles.

A new love, a new governing motive, make one a new creature, turn the false heavenward, and liberate Satan's slave and make him an heir of everlasting life. And all this God promises to do by His Holy Spirit. Your thoughts may be crude, your words feeble, and you may have no eloquence in uttering them, but if you only lay hold of this promised omnipotence, there is no limit to your power as a workman with your God. Do not this a glorious truth! Take that promise in Isaiah, "Fear not, thou worm Jacob," and there is nothing on earth so mean and so despised as a worm, but God says, "Fear not, thou worm Jacob, I will help thee, saith the Lord." And this is the message to every believer, "I will help thee." You do not need to trouble your mind with definitions of the Holy Spirit with the Trinity; I have long ago ceased trying to understand these incomprehensible doctrines, but this much we can understand, that God by His Spirit is at our side, ready to work mightily through our weakness, ready to transform that weakness into supernatural power, so that our words and acts will bring forth miracles for results. But if we break the connection with the God of omnipotence we are helpless, and our soul to Christ or to lay one stone in the walls of His kingdom. Again, we see in what rests the faith of the Church, that Jesus will one day reign, the universal King. Not in the ortho-

doxy of the Church's creed, nor in the numbers of Church members, nor in the wealth poured into the sacred treasury, but only in the promised Holy Spirit. The children of Israel could never have brought down the wrath of Jehovah with their arrows, but God smote them fall in with their arrows, but God smote them fall in with the shout of faith burst from the lips of an emancipated people. And there have been many periods in the last 1,800 years when Jericho's walls have obstructed the marching of God's host, dark days and dark ages when the Church has seemed crushed and destroyed, and sinners have held the reins over their victory. Surely, Xero's edicts in Rome. But in every instance, where believers have turned away from man to God and faith has shouted "The Lord of Hosts is with us, the God of Jacob is our refuge." "My soul, wait thou only upon Him," then light has sprung up in the darkness, mountains of difficulty have disappeared like mist before the rising sun, and the despised handful of Christians have become a conquering army, and one has chased a thousand and two have put ten thousand to flight.

To-day, the Church is not much more than holding her own, because only a few here and there believe in the Holy Ghost. Jericho's walls are high and solidly built, and the designs of wicked men, but the church, armed with prayer and faith and filled with the Holy Spirit, can overthrow iniquity and resurrect sinners to the liberty and holiness and joy of sons of God. Our religious machinery cannot do it, but God can when that machinery is all laid at His feet.

I have had persons who, when I was in the millium progress! Why, it can never come at this rate, and any man is foolish and wild to think that it can. The Church is not like an army with banners to-day; she is only skinning; she is only a picket line, robbing the enemy's host of a few souls every year whose loss is imperceptible. But when the Church puts on her beautiful robes of righteousness, comes out from the world, and looks to God in wrestling, believing prayer, then there will be consternation among wicked men and devils in hell, then the fortresses of sin and vice of every kind will come thundering down, and sinners will come flocking into the kingdom like doves, and doves will fall and keep falling, because the Church keeps trusting; and then the dark places of our city will be purified, criminals will become happy believers, burdens will roll off thousands of hearts, eyes red with weeping will grow bright and clear with joy, and poverty and hatred and shame will be swept away forever by the great waves of salvation.

"Even so come, Lord Jesus." —Christian Intelligencer.

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.

Ford's Christian Repository for June has been received. The contents are as follows: Millennial Dawnism—A Denial of the Personal Existence of the Lord Jesus, S. H. F.; Millennial Dawnism—Its Positive Time—Schedule—A. D. 1914; "The Times of the Gentiles"—National Governments to End A. D. 1914; The Fanciful Proof of H. S. H. F.; Willing Consecration: The Meaning; Notes for Bible Readers; The Name of Jesus Stands for Victory over Sin; Paul's Helpers, J. W. Neyman; Higher Criticism Prostrated, Prof. Hilprecht's Excavations, S. H. F.; Baptismal Salvation Tested by the Sylogism, N. M. Crawford; The Holy and the Flowers (Poem); Sallie M. Bryan; The Home Circle; The Old Stone Farm-House; Woman; The Mother's Reward; B. F. The Varant Chair (Poem); Sallie Rochester Ford; The Pope's Blessing and what has followed; Thou Knowest (Poem), Mrs. W. V. Tompkins; Notes of Miss A. R. Taylor's Remarkable Journey Through Thibet; When the Tide is Low (Poem). Editorial: Is Christ Divided; Mrs. White; The Gory Reward; Born of Water and Spirit; The Revealer of Seventh Day Adventism; The Word; The Rev. C. L. Schofield; Address Ford's Christian Repository, St. Louis, Mo.

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

Thou cannot tell how rich a dowry sorrow gives the soul, how firm a faith, and eagle sight of God.—Dean Alford.

NORTHERN BAPTIST ANNI-VERSARIES.

THE PUBLICATION SOCIETY.

This Society was the last to meet this year. As they rotate, it will be the first next year. The President, Samuel A. Crozer, who has been connected with the Society for forty years, was in the chair. We wish the papers, instead of saying so much of sensational preachers, who do everything to bring their names into prominence, would say more of such laymen as Samuel Crozer, Son of a wealthy and godly father, unlike so many rich young men, he walked in the footsteps of his noble father. A large manufacturer, his employees are not "hands," but fellow-men, and a large number of them beloved brethren. The Crozer factories are run by the Golden Rule. During the war, as their largest market was in the South, the mills were run at a loss. The men were kept at work at their regular wages. An earnest, thorough-going Baptist, with great wisdom and as great generosity, he has been a tower of strength to the Publication Society and to the cause of his God. We wish a sketch of his life could be put in the hand of every boy in the United States.

In his brief address, Mr. Crozer spoke of the difficulties which the Society meets, owing to the depression in the book publication business. One difficulty is caused by the department stores which sell books at less than cost, using them as "leaders," and making up the loss in the sale of other articles. The introduction of the voluminous Sunday papers into Christian households has lessened the reading of religious books. These things and others had lessened the business part of the Society's work. The business and missionary departments are kept distinct on the missionary side. That is, not a dollar given by the churches is used in the business department. But the business department pays a large part of the expenses of the missionary department.

After the appointment of the various committees, Dr. A. J. Rowland made the annual report.

IMPORTANT CHANGES.

At the close of last year we thought we saw signs of brightening skies, and so expressed ourselves in our report. We regret to say that the year has not fulfilled our expectations. On the contrary we have become convinced that we must modify our policy especially with respect to branch houses, conditions having so changed within the past few years as to make such modification absolutely necessary.

As is well known, we have for a considerable time been maintaining six branch houses, the Society bearing all the expense of their maintenance. This expense last year amounted to \$100,968.13. In former years the branches paid their running expenses and turned over for general use a small surplus of profit. In recent years a majority of the branches have not only consumed in their maintenance the profits derived from the manufacture of our books and periodicals, and also the profits of the miscellaneous trade carried on in them, but have been a source of actual loss to the Society. This result has been reached notwithstanding the efforts of the managers of the branches, who have

Difficult Digestion

It makes life miserable. Its sufferers eat not because they want to—but simply because they must. They know they are irritable and fretful, but they cannot be otherwise.

"They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffiness, headache, heartburn and what not."

The effectual remedy, proved by permanent cures of thousands of severe cases, is

Hood's Sarsaparilla

Hood's PILLS are the best cathartic.

prosecuted their work with vigor and fidelity. It is due, for the most part to the conditions of the book and periodical business. During the past few years competition in books and periodicals has been exceedingly sharp. To meet this competition we have had to lower prices, and this has meant so considerable a diminution of profit that it has been impossible for us in some of the branches to offset the great expense involved.

On this account your Board, after a thorough canvass of the situation, has decided that a change of policy must be made. Instead of maintaining general stores as heretofore, at expensive rents and with a large force of salaried employees, your Board has determined to place those branches which have been a burden upon the Society in more modest quarters, to restrict their stock mainly to our own publications, Bibles, religious books and church and Sunday-school supplies, and greatly to diminish the force of employees. This policy has already been carried into effect in St. Louis, and will be applied to other branch houses. With the adjustments which are imperatively demanded, some of the non-paying branches may be combined, and it is also possible that one or two of the branches may be dispensed with altogether.

We greatly regret to be compelled to adopt this course. We have continued the branches year after year for the accommodation of the denomination in all parts of the land, although in doing so we have practically deprived ourselves, as has just been stated, of a very large part of the profits arising from the manufacture of our books and periodicals. But, in the changed conditions of the book and periodical trade no alternative is left us. Unless the policy adopted by your Board is carried out we must stand each year in peril of loss in our Publishing Department. Our business indeed is larger than ever before, and we are obliged to adjust ourselves to the facts as we find them. We hope still to maintain several branches or depositories to meet the needs of the denomination. Orders for miscellaneous books and supplies will be taken at these depositories or branches and will be filled from the parent house, or from one or two of the branches which may still be conducted as general stores. In some instances it may be a little difficult to reach us, but with the means of communication and transportation now at our command there will be little difference in time and expense in the filling of orders, and we hope, therefore, to be able to accommodate our people in all parts of the land as fully in the future as in the past.

It is probable these changes may somewhat affect the sales reported by your Board. The gross amount of business may not be so great as heretofore. It is expected,

however, that the net result will be much more satisfactory. Every exertion will continue to be made to secure the widest distribution and disposition of our publications, and the output from the Society's presses will, it is hoped, not be greatly affected. The decreased expense of maintaining branches will enable us to put more men in the field, who will give their personal attention to the Society's interests and push its literature as other and similar publishing houses are now doing. In this way we expect to secure larger sales, to meet competition and to increase the Society's usefulness. No effort will be spared to adjust the Society to the changed conditions of the hour and vigorously to prosecute the work given us to do.

It is hoped also with the decrease in expense which we believe will attend this change of policy considerably larger amounts in the way of net profits may be transferred from year to year from the Publishing to the Missionary and Benevolent Departments. Complaints are frequently made that there has been in recent years not such transfer of profits. As a matter of fact, since the disastrous fire of 1896, there have been none to transfer. The great expense of maintaining so many branches, added to the loss sustained by the fire, has not only made profits impossible, but has compelled us to exercise the utmost prudence and economy to prevent debt. It should be remembered also, that notwithstanding the tremendous pressure of the years since the fire we have still continued to pay from the proceeds of the Publishing Department the administrative expenses of the Missionary, Bible and Benevolent Departments, amounting

NOT DRUGS Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food Grape-Nuts in a few days. "From early childhood I suffered from such terrible constipation that I had to use laxatives continuously going from one drug to another and suffering more or less all the time.

"A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the pre-digested food Grape-Nuts.

"Although I had not expected this food to help my trouble to my great surprise Grape-Nuts digested immediately from the first and in a few days I was convinced that this was just what my system needed.

"The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble.

"Truly the power of scientific food must be unlimited." Name given by Postum Co., Battle Creek, Mich.

There is a reason. Healthful desserts are just as easy as the bad kind. For further particulars see the little recipe book in each package of Grape-Nuts.

to nearly \$10,000 per year, though in doing this we have subjected ourselves to no little strain. We trust we shall be able, by diminishing the expense of maintaining the branches, not only to pay the administrative expenses of the Missionary, Bible and Benevolent Departments, but also to add largely to the missionary and benevolent funds.

DIFFICULTIES.

It may be well in this connection to cite some of the principal difficulties with which we are contending. Some of these have been hinted at or stated in previous reports. We mention them now partly in justification of our action with regard to the branches and partly to make it manifest that the work of the Society is not so easy and remunerative as many think it is or ought to be.

One of these difficulties is found in the increasingly slow sale of denominational and religious books. The demand for this class of books is much less now than it was ten years ago. On this account several general publishing houses are refusing to issue them at all. In our own case several years are often required to dispose of an edition of one thousand copies of a book on a thoughtful or religious subject though the book may be written by one of our best authors. The demand for tracts, except for gratuitous distribution, has almost ceased. Some of our publications are issued at a loss. On the "Year Book," for example, there is an annual deficit of about \$1,500. We exercise our best judgment in the acceptance and printing of books, but are often grievously disappointed in the reception accorded them by the general public. Frequently the volume or periodical for which there seems to be a wide call and which appears to be needed in the work of the denomination proves a financial failure, and the money we have spent in its production is largely wasted. It should be understood that we are subject to all the risks which attend the publishing business, and that in issuing books which are distinctively denominational or religious we also subject ourselves to the strong probability of slow sales and small gains. Under these circumstances any criticism that we do not make sufficiently large profits is manifestly unjust.

Another difficulty consists in the slowness by many of our patrons in the payment of their bills. In not a few instances we are obliged to wait months and even years for the settlement of our accounts. The amount due us April 1, 1903, was \$102,459.07, almost all of which we should have in hand before that date. On account of this dilatoriness in the payment of bills we are obliged to borrow large sums to pay our working people and our own current bills. Interest charges are large, and these charges necessarily diminish our net profits. We naturally hesitate to resort to ordinary business methods for collecting debts, as many of our patrons are ministers, churches and Sunday Schools, and suits at law might be constructed by the outside world to the disadvantage of religious people and organizations. The fact remains, however, that we are often in great need of money, a need which would not exist if our bills were promptly paid.

Another difficulty is found in the fact that many Baptists are not thoroughly loyal either to

their own institutions or to the principles they profess. A considerable number of our Sunday Schools, on the plea of changing or for some other reason, flimsily, refuse to take the literature of the Society, and give their patronage to un denominational houses. To make manifest the lightness of the denominational bond and to display a superior liberality, many of our people utterly ignore the work of our writers and refuse to avail themselves of the help thus given in dissemination and defense of truths for which we stand. We do everything in our power to bring to the attention of our people everywhere the splendid tracts and other publications written by the best writers in denominational ranks, but are frequently disappointed in the results.

Still another difficulty comes in the sharp and often unrelenting competition we are obliged to meet. In recent years great department stores have arisen in most all our large cities which engage in the sale of books, not over their counters, but by persistent solicitation of our people everywhere the splendid tracts and other publications written by the best writers in denominational ranks, but are frequently disappointed in the results. In our own case several years are often required to dispose of an edition of one thousand copies of a book on a thoughtful or religious subject though the book may be written by one of our best authors. The demand for tracts, except for gratuitous distribution, has almost ceased. Some of our publications are issued at a loss. On the "Year Book," for example, there is an annual deficit of about \$1,500. We exercise our best judgment in the acceptance and printing of books, but are often grievously disappointed in the reception accorded them by the general public. Frequently the volume or periodical for which there seems to be a wide call and which appears to be needed in the work of the denomination proves a financial failure, and the money we have spent in its production is largely wasted. It should be understood that we are subject to all the risks which attend the publishing business, and that in issuing books which are distinctively denominational or religious we also subject ourselves to the strong probability of slow sales and small gains. Under these circumstances any criticism that we do not make sufficiently large profits is manifestly unjust.

We have also no little difficulty in securing the requisite to meet the demands of our Missionary Department. None of our history have we had constant and important calls for colporters, Sunday missionaries and chapel care at the present time. But a many of our churches, by stopping to investigate the in the case, appear to act on presumption that the Publishing Department makes, or should make, sufficient profits to support the missionary forces now in the field and to provide for all our enlargements, and so withhold their contributions. The Wren's Day offering, which we receive from the Sunday School, is an excuse by many churches for giving little or nothing to our missionary treasury. And yet there is no form of missionary work more needed by the times in which we live than that of our people—the work of bringing the Gospel by printed page and spoken word to the homes of the people, gathering of the young people in day Schools and of teaching teachers how they may best play the Word of God in the

June 18, 1903.

and education of men. Our... are the true foundations for... of our denomination for glori... structures in the time to come... we the funds, we could en... our missionary operations... fold, and do a work for... of immeasurable import... and value.

ENCOURAGEMENTS.

While we have difficulties we... have many encouragements... business is growing from... year to year. A number of our... have a very large sale... of them have had a phenom... success. Notwithstanding... competition in periodicals we... more periodicals last year... in any previous year. In all... of the country we have more... hold our own. The business... parent house and that of... or two of the branches has... all that we could wish. We... had many compliments on... character of our books and... periodicals and have received... assurances that our work in... departments is appreciated... are in excellent financial con... and are fully able to meet... obligation when it becomes... For these things and many... we are profoundly grateful... God.

THE RESULTS OF THE YEAR.

The past year, on account of... anthracite coal strike and the... price of coal resulting there... was in many parts of the... an unfavorable time for the... and periodical trade. Not... standing that, we have more... held our own. The aggreg... sales for the year are \$710,0... merchandise, \$413,280.02;... periodicals, \$297,315.26, showing... increase of \$15,800.10 over the... of the previous year. In the... Department the re... for the missionary work... churches, individuals, income... invested funds, bequests, and... worth, were \$121,713.50, an in... over last year of \$12,103... The deficit at the beginning... the year was \$25,406.80. It is... \$22,386.47, showing a de... of \$2,660.33. For Bible... we have received \$13,359.31... the entire amount com... into our missionary treasury... during the year, \$135,073... In addition to this amount... have received in annuity funds... \$79. The total amount received... the year from all sources... of temporary loan is... \$91.73. Dr. R. H. Pitt made the report... publications. The committee... most highly the books... which were published during the... the mechanical form as well... the contents. Dr. Pitt followed... report with one of the best... made during the anniver...

saries. He said one great reason for the falling off in the sales of religious books was the weakening denominational conscience, and he attributed this weakening to materialism and the lessening of the knowledge of Scriptures with the resultant lessening in the reverence for them. To remedy this one thing necessary was the arousing of a right denominational pride.

There has been criticism of the Publication Society and its methods, and fault has been found with it among the churches. Dr. Norman Fox met this by offering a resolution to appoint a committee of investigation into the affairs and the whole management of the Society. This committee was to be five, but with power to add to the number.

Dr. O. P. Gifford seconded the resolution. He spoke very caustically of the kickers and grumblers who were constantly finding fault with the Society. But he seconded the resolution because the Society had nothing to conceal from its constituents and was ready to welcome the most thorough investigation into all of its affairs. Secretary Rowland cordially welcomed investigation and the resolution was passed without opposition.

Dr. Rees, of Pennsylvania, spoke of the Baptist papers and the great work they had done for the denomination. He called attention to the fact that they are doing a mighty work without having collections taken for them, or receiving anything from the denomination. He suggested the appointing a committee to confer with the editors of the Baptist papers and inquire how many are needed and where they would best be published to meet the wants of the denomination. Dr. Rees threw out the suggestion, but he offered no resolution on the subject.

The evening session was given to speeches on the Sunday School work. Rev. W. P. Hellings' subject was the Primary Purpose of the Sunday School. This is the salvation of souls. Children are sinners whose souls are lost. To bring them to feel this and to seek the pardon of their sins, trusting to the Saviour who died for them, was the great work of the teachers. And this is personal and individual always. It was a strong and timely speech. An interesting discussion followed, which showed that the necessity of personal salvation for sinners is felt keenly by earnest Christians. Thanks under God to Crozer and Weston and Rowland, &c., the Publication Society has remained staunchly orthodox (except in the one mistake of the commentary on Mark), and the humanitarian Gospel and the fallibility of the Bible have had no foothold in their meetings or in their publications.

A committee of fifteen was appointed one or two years ago to see what could be done in the way of uniting the many societies, eliminating friction and preventing so many appeals to the churches, for the churches were growing restive. Their report reminded us of the old story of the mountain and the mouse. At great and solemn length they advocated doing nothing, but appoint another committee.

This report was unanimously adopted by the three Societies. Dr. Rowland being anxious that something should be done to bring the Societies nearer together, moved that this latest committee...

endeavor to arrange for a general meeting of the societies as one body. This was passed without opposition by the Home Mission Society and the Publication Society, but was ruled out of order by Dr. Clarke in the Missionary Union.

The night session was given to talks from those engaged in chapel car work and wagon work. Mr. J. P. Jacobs was especially interesting in his account of his experiences in the chapel car.

Tuesday.

The Publication Society had but one session on Tuesday, at 10 a. m. The officers were re-elected. The first speech was from a negro colporteur in their employ. He made a very sensible speech, full of humor, in which he told of the progress the negroes had made in Virginia, and the kindness and helpfulness of the white Southerners. His speech was as different as daylight from darkness from the speech of the white maiden lady who was so much applauded in the Home Mission Society, and who said, "It seems to me that the negro has been very reasonable. The trouble is, that we do not call at the negro's house and sit down at his table." To do the Publication Society justice, we must add that such talk as that is never heard in their meetings, much less applauded loudly.

The last speech was one of the very best. Dr. Myers, of New York, spoke most eloquently upon the New Evangelism. He gave it this name, and hence it must be new in his section. But in the South it is the old thing which has never been given up. He said the salvation of souls must be the great thing, and souls must be saved by each individual going for his brother, his neighbor. To make those nearest to us and closely connected to us feel they

THE REAL CRANK
Is Plainly Marked.

A crank is one who stays in beaten paths when common sense tells him to leave.

The real crank is one who persists in using coffee because accustomed to and yet knows it hurts him. It is this one who always pays the penalty, while the sensible person who gives up coffee and takes on Postum Food Coffee in its place enjoys all the benefits of returning health.

A well known manufacturers' agent of New York City visited the grocery department of one of the big New York stores not long ago and there he tasted a sample cup of Postum made the right way. He said afterwards: "Just through the energy of that young woman who was serving Postum there I became a convert to the food drink and gave up the drug drink coffee and got well."

"I had used coffee to excess and was gradually becoming a complete wreck, getting weaker and more nervous every day. I paid the penalty for using coffee and when I tasted the delicious Postum I was glad indeed to make the change."

"So I gave up the coffee altogether and have used Postum instead ever since. My family at first called me a crank, but seeing how Postum benefited me the first month they all got in line and as a result of Postum's remarkable benefits to me we all drink it now entirely in place of coffee and we are all well." Name given by Postum Co., Battle Creek, Mich

are guilty sinners, and to lead them to seek the forgiveness of their sins was the great point emphasized by this powerful speech.

COMMENCEMENT AT BETHEL COLLEGE.

The forty-ninth commencement of Bethel College is over, and most of the students are already at their homes. From the beginning of the exercises on Sunday morning, June 7, till their close on Thursday night, June 10, the weather was delightful, and nature seemed to vie with man in her endeavors to gladden the hearts of the students about to end their session's work.

All the exercises, except the Graduates' Reception, were in the Baptist church, and took place as follows: On Sunday morning Dr. Carter Helm Jones, of Louisville, preached the commencement sermon; on Monday night Prof. James H. Fuqua, Sr., of Russellville, Ky., gave the alumni address; on Tuesday night Hon. E. E. Edlick, Palaski, Tenn., made the address before the college literary societies; Wednesday morning the Senior Orations were given; on Wednesday night was a debate between the two literary societies; Thursday morning degrees were conferred and interesting announcements were made by the Trustees concerning the College; and finally from 8 to 11 p. m., Thursday, the Graduates' Reception was held on the College lawn and in the main College building.

The spacious Baptist church, which was recently dedicated free of debt—was full almost to overflowing when Dr. Jones preached his sermon on Sunday morning. His text was from Matt. 25:27: "Mine own with usury"; and his theme was "Christ's Call to Culture." From beginning to end Dr. Jones held the attention of his audience; in clear, well-modulated voice, with earnestness and eloquence he gave his hearers a sermon rich in illustration, replete with classical learning, and fraught with messages from Christ to all who desire to live nobler and more purposeful lives.

On Monday night, Prof. James H. Fuqua, Sr., who, either as student or professor, has been connected with Bethel College for about 25 years, gave the alumni address. His subject was "Work," and he brought out clearly and strongly the dignity of service. Among other striking things, he said that the world had no place for the lazy man, that in her calculations she made provision for those only who had something to do and were willing to do it. Prof. Fuqua was recently nominated at the Democratic primary for the office of State Superintendent of Public Instruction, and he ascribes his success to the influence exerted in his behalf by the former Bethel College boys, who are scattered far and wide throughout Kentucky. He is proud of them and of their influence, and they are proud of him.

"The Young Man: His Duty and His Destiny," was the subject of the address before the literary societies, given on Tuesday night by Hon. E. E. Edlick, who was for three years a student at Bethel College. Mr. Edlick urged the young men to strive for high ideals. The public need no be surprised to hear of the rapid rise of this Tennesseean to positions of trust and honor in his home state.

On Wednesday morning the six

Seniors—who twenty-four hours later received their well-earned degrees—delivered—the Senior Orations, and the impression prevails that never have graduating orations been better delivered at Bethel College. The speakers, their newly won titles and their subjects were: Russell Morton Bass, B.A., Russellville, Ky., "The Future of the Negro"; Ernest Mitchell Fuqua, B.S., Saddle-ville, Tenn., "A Grain of Mustard Seed"; Joseph Gwin Fuqua, B.S., Saddle-ville, Tenn., "For What Was I Born?"; Vernon Morrill, B.A., and M.A., Russellville, Ky., "The Father of American Democracy"; William Luther Royster, B.A., Smith Mills, Ky., "Stonewall Jackson"; William Alpheus Whitlow, B.A., Scottsville, Ky., "Antigone."

On Wednesday night occurred the annual joint debate between the Philomathean and Neotrophican literary societies. The subject for debate was: Resolved—That Immigration is Detrimental to the United States. Messrs. C. C. Daves and Ben Conaway of the Philomatheans took the affirmative; and Messrs. B. M. Shacklette and J. P. Craig the negative side of the question. After a spirited debate the affirmative side won.

The Thursday morning exercises were especially interesting. In behalf of the graduates Mr. E. M. Fuqua was Salutatorian and Mr. W. A. Whitlow, Valedictorian. Chairman W. B. Wilson made the baccalaureate address, an address that would have done honor to any institution of learning. The address, which was a finished and masterly oration, teemed with thought—thought that needed no ornament save its own strong and suggestive simplicity, and was expressed in language simple, chaste, beautiful. After the address the Trustees announced that they had conferred two honorary degrees—Rev. J. Ernest Cook, St. Joseph, Missouri, was made Doctor of Divinity, and Prof. James Coleman Vick, of Bethel College, Russellville, Ky., was made Master of Arts. Then came the most important announcement of all: Vice-President William Henry Harrison of Bethel Female College, Hopkinsville, Ky., was made President of Bethel College. Professor Harrison accepted the honor in a speech strong with hope for the future of the College. He has had fourteen years of continuous service as an educator, and is a man of courage, culture and character. In electing him president Bethel College advanced several years in a single day.

CHARLES M. LOSG.
Russellville, Ky., June 12.

PROF. WM. H. HARRISON, of Bethel Female College of Hopkinsville, has been elected President of Bethel College, Russellville, Ky. We congratulate the Trustees upon securing a man, who brings with him every qualification necessary for discharging the duties of the office. His position in Bethel College will be filled by some educator competent to maintain the high standard of education in Bethel Female College.

BRAINY MEN
TAKE HORSFORD'S ACID PHOSPHATE.

It increases capacity for concentrated brain work. As a Tonic in run down conditions it is remarkably beneficial.

Subscribe for the Recorder.

AN ANCIENT INSCRIPTION.

In the ancient cathedral of Leubek, in Germany, there is an old slab with the following inscription:

"Thus speakh Christ, our Lord, to us; Ye call me Master, and obey me not; Ye call me Light, and see me not; Ye call me Way, and walk me not; Ye call me Life, and desire me not; Ye call me Wise, and follow me not; Ye call me Fair, and love me not; Ye call me Rich, and ask me not; Ye call me Eternal, and seek me not; Ye call me Gracious, and trust me not; Ye call me Noble, and serve me not; Ye call me Mighty, and honor me not; Ye call me Just, and fear me not; If I condemn you, blame me not." -Plymouth Chimes.

Our Pulpit.

SERVICE, SIGHT AND LIKENESS.

BY ALEXANDER MACLAREN, D.D.

"His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads."—Revelation 22:3,4.

"His servants"—whose? The previous clause reads: "The Throne of God, and of the Lamb, shall be in it"; then, there is one Throne, "the Throne of God and of the Lamb," and that explains who the "He" of my text is. For there is nothing more remarkable, amidst all the remarkable things in this book of the Revelation, than the inseparable unity which it proclaims, in many forms of expression, between the Father God and Christ the Lamb of God. All Divine Revelation is mediated through Him. This inseparable unity is not only expressed by the singleness of the Throne, but in the manner, in the context, we read that "the Lord God Almighty and the Lamb are the temple thereof," and that "the glory of God did lighten it, and the lamp thereof is the Lamb," in both of which forms of expression the same idea of the closest unity is suggested. That is the underlying thought which dictates the employment in the text of the singular rather than the plural pronouns, and lends John to write "His servants," and "shall serve Him," and "see His face," and "His name shall be in their foreheads."

Another remark I would make by way of introduction, and that is, that the word rendered here "servant," has nothing to do etymologically with that which follows, and is rendered "serve." The first of the two expressions is the ordinary word for "a slave." In all Eastern religions, Jewish as well as others, the custom was to call the worshippers of a divinity "the servants of that god." For instance, Obadiah means "the servant of Jehovah"; and the frequent name, still existing in Mohammedan countries, Abdullah, is but "the servant of Allah" or God. So here, though the word means etymologically "slave," it carries with it the idea of worship, and thus pairs off, and is cognate, in sense, though not etymologically, with the following words, "His servants"—worshippers—"shall serve Him." The latter is the expression which is always used for ministerial or priestly service. So that the whole conception of my text is looked at under the metaphor of priestly worshipper of the great God in Christ.

And now what I desire to do this morning is to try to lift our thoughts to the level of this wonderful trinity of revelation as to the condition of God's priestly worshippers in that higher temple. The expressions are most remarkable, if we take them singly, but they are even more remarkable if we group them, and we shall best, I think, gain the feeling as well as the conception

of the greatness of the words before us, if we simply look at them as the Apostle successively brings them out into view.

I.—"His Servants" and Worshippers "shall serve Him."

Then, the first conception that rises before us is that of the life beyond as being a life of active occupation and continual ministrations. Ah, it is a pathetic and irrefutable witness to the weariness and toil that beset us all here, that the thing which to most men's hearts is most attractive in regard to that land beyond the shadows is, that there is peace and rest. "There remaineth a rest for the people of God, and I have had trouble enough for one," says the poet; and he speaks the sentiment of wearied, harassed humanity, so overworked and overburdened, that to yearn for simple repose is most natural. But natural as it is, it becomes a poor, an altogether unworthy, and at bottom a repellent idea, unless with it we take the other one contained in the text, which does not contradict it, but rather fills it out. Rest—yes. From toil—yes. From trouble—yes. From unwelcome effort—yes. From weary dragging at the chain, and walking in the mill-horse round—yes. From tortured nerves—yes. From activity—never. "His servants shall serve Him"—and work in which we delight, work of which we are capable, work with which heart and conscience, and all our powers go, is a far truer satisfaction for the spirit, and a far truer repose, than the passive idleness which usurps the name.

"My Father worketh hitherto, and I work," saith the Lord. The rest of God is intensest action. The restful Christ works with us, for us, and in us; and of those who have passed into the depth of the tranquillity of that great slumber, it is true that they have emerged also into the energy of an immortal waking. Both the sayings in this book of the Apocalypse are true about them—"they rest from their labors" and yet "they rest not day nor night." So then, do not let the natural bias towards a thought of repose shut out from us the far loftier and more noble conception that we pass from the toil of earth, and the effort which is often hard and sometimes unwelcome, into an activity which itself is rest and full of joy.

But beyond that, the next text suggests to us that this is an intense activity in a nobler sphere. That is according to the analogy of all the Divine dealings. Do you remember what in vision was said to the Apostle, when he was trembling for his life? "Be of good cheer, Paul, for thou has borne witness of me in Jerusalem"—the narrower sphere—"so must thou also bear witness in Rome"—the wider. It is God's way throughout the providences of men's lives, that for the most part he trains and tests them in some narrower circle of activity, and then lifts them into a wider. The candle that is set upon a candlestick in the humble home, and there gives light to all the house, is not quenched, but lifted usually to where it may shine still further afield. Unless the same law holds in regard to the relation between man's life on this side the grave, and his life on the other, then the world is full of bewilderment and intellectual confusion. For the only conception of life, as we have it here which vindicates it at all, and makes it anything but a savage irony or a silly futility is, that here is the testing-place where men disclose their bias and inclinations; and the training-place where men are made masters of their tools, and fit to use them in a higher state, which is secured to us by the fact that the Christ has died, and lives, and opens for all His servants wider fields in which they can serve. There must necessarily be an intense activity in a nobler sphere; or else the reproachful question flung up to the throne of God is abundantly warranted: "Wherefore hast Thou made all men in vain?" The activity will be intense because

the instrument is finer with which we work. I know not what other changes there may be. My belief is, that just as the fact of immortality is only established by the Resurrection of Christ, so what little we know about the conditions of the future life depends altogether on Scriptural teaching. Therefore, the more rigidly we keep ourselves within its lines, and the less we are tempted to what may seem most reliable inferences from its statements, the wiser we shall be. But this, at all events, seems to be clear: that Christian people who believe in a risen Jesus, thereby are taught to expect a risen bodily life, with an instrument for expression, self-manifestation, and action, far finer than even that miracle of creative wisdom which constitutes the physical frame to-day. The Apostle calls it "a spiritual body," not meaning thereby to define its substance, so to speak, but to express the idea that it is a fit organ for the spirit; glorified and perfected; and so no longer a clog. What could an organism do with a poor instrument with few stops, whatever his skill? He could not make as much of it as of a better instrument. And so we play but poor and thin music upon an instrument often flat and out of tune, and with a narrow range of octaves. But we are going to have a better one, through which it will be possible to express all the harmonies of a perfected spirit, and to give worthy praise of a Divine Christ. It will be no longer a clog; and no longer a tempter, but capable of perfectly realizing whatsoever we shall desire to express or to do.

And the crown of all, with regard to this first part of my subject, is that this activity, intensest, with a finer instrument, in a wider sphere, shall all be priestly service. That is to say, all shall be in reference to God in Christ, all in submission to God in Christ, and all for the blessing and help, in ways dim and yet glorious, of the outlying provinces of Creation. We are a kind of first-fruits of His creatures, says one of the New Testament writers, and there open up dim avenues of possible service, when all that glorified saints shall do will be an offering to God.

And now let us pass to the next thought that is here.

II.—"His Servants shall see His face."

Now there are two streams of representation in Scripture which, at first sight, seem to be contradictory; according to one of which, as was expressed in that ancient story of the revelation that was made to the great Lawgiver, "No man shall see My face and live," which is echoed in the New Testament statement, "No man hath seen God at any time, nor can see Him." But then there is the other side which the psalmist put into his confident aspiration and assured hope, when he said, "I shall behold Thy face in righteousness," and which New Testament writers have the authority of the Master to announce, when he said: "Blessed are the pure in heart, for they shall see God." Now, I suppose, that although it probably does not go to the bottom of the question, we may explain the apparent contradiction of these two streams of thought by saying that the one of them denies the possibility of sensuous vision, or adequate comprehension; and that the other affirms the possibility of an apprehension of God, so close, so real, so valid, and bringing such certainty of conviction, that it may fairly be paralleled with sight; and that is so, even here on earth; to the pure heart which is the eye of the spirit in regard of all that is Divine. People say "seeing is believing"; the New Testament paradox is that "believing is seeing"; and that the vision of faith is in some senses more direct, and in no sense less certain, than is the vision of the eye. "Blessed are they that have not seen, and yet have believed." Thus we have this assurance, that for us on earth, if we comply with the conditions, if first we look unto

Him Whom to see is to see the Father, and if that look be accompanied, or rather followed, by purity of heart, which it naturally produces, then, even here and now, we may say, "We see Thy face."

But that vision shall be perfected. I know not whether changed in manner, I have nothing to say about that, but perfected by two changes; a change of position, and a change of organ.

By a change of position—suppose a man away out on the furthest of the planets, looking from its all but infinite distance inwards to the central sun. How dim the orb, how narrow its diameter, how little the heat that radiates from it to that giant planet moving, darkling almost, on the bounds of the system! And suppose that man caught up, by a mighty angel's hand, and borne upon his wings inwards and inwards and inwards, and ever inwards, past Earth, past the smaller planets between us and the Sun, and set at last close to the mighty orb. Would there be no difference in his sight of it? And if we are lifted from the suburb of earth, and swept inwards to the centre of the City, and carried across the threshold of the palace, shall we not see the King in His beauty in more glorious lustre than when we were dwellers in the land that is very far off.

There will be a change in the organ of apprehension. I have spoken about that change in reference to the capacity for apprehending the Father enthroned in Christ. It will be like the difference between some old fortified seat of a noble family, built in the days of storm and strife, when there were too many foes and arrows about to allow of there being more than narrow slits and loopholes of windows, and the mansion house of the same household, generations afterwards, when peace rules, and the foes are all far away, and they can put great windows of plate-glass, with a wide sweep, that command a whole range of country. So when "the earthly house of this tabernacle is dissolved," and we inhabit "the house not made with hands eternal in the heavens," there will be wider casements and clearer glass, and a larger view of the great Light that lightens the City.

But let me remind you that this thought of what the old schoolmen used to call "the beatific vision," is to be brought into immediate connection with that remarkable unification to which I have already referred as between God and the Lamb. I do not know, and it is not wise for us to speak with anything like dogmatism or certainty upon such a matter; but it seems to me that the New Testament teaches that all through eternity it will remain true that "No man hath seen God at any time, nor can see Him. The only begotten Son which is in the bosom of the Father, He hath declared Him." It is God in Christ Whose face "we shall see in righteousness," and "be satisfied when we awake."

Nor can I do more than just remind you in a word of how immensely this second of our clauses gains when it is brought into immediate connection with the first of them. "His servants shall serve Him, and they shall see His face." The old conflict between a life of activity and a life of contemplation is solved and harmonized; Mary and Martha are linked together. Perpetual service is blended with perpetual gazing upon God. The Psalmist's aspiration that he might dwell in the house of the Lord all the days of his life is fulfilled, and yet yoked with continual going forth on continual errands of joyful service. That harmonizing of two modes of activity, equally necessary to our happiness and our development, is reserved for the future.

There is a last thought here, on which you will only allow me to touch for one moment.

III.—"And His Name shall be in their Foreheads."

There is another name set forth in this

book, as being branded upon other heads, "the mark of the beast and number of his name." In both cases branding with the name is the sign of ownership. But it is more; it is likeness. For the name through Scripture means more than the labels that designate a person. It means the manifestation and revelation of the acter. "And just as in many a life still, you find that the name of a man is marked upon the forehead of a shipper, so here on perfect service perfect vision there shall follow perfect assimilation of the worshipper in Christ will be repeated in His own. There stands the central light, and all round it are set mirrors, and in every one of them the image is begotten the image of the light, which flashes from all, in many-colored radiance.

So perfect likeness to Jesus Christ the climax of the hopes of the future and what of glory, what of exalted capacity, what of dominion as well service "ruler over many things" involves, we have to wait till we pass it before we can tell. But there is a room and verge enough for the best anticipations, and the most certain certainty of hope in the saying, "We shall see His face, and His Name shall be in their foreheads." "We shall be Him for"—and when—"we shall Him as He is."

Brethren, I have been speaking of ultimate issue of a process and a goal that begin here. If you and I are serving God in this life, what may we have to expect that death will do any magic to turn us into his serfdom? If we never look to Him he when He calls to us, "Seek ye My face nor ever answer, "Thy face, Lord, I seek," we shall either not see it all when we pass the flood, or we shall see it and call on the rocks and the trees to cover us from the sight. If we are not trying to be like Him here, do fancy there is any power in the fact of death to reverse the affinities of life, or to make those who have been fitting themselves only for earth, fit for Heaven. Begin thy service, right assimilation here, by faith, and it lead you to the perfect state where three shall be complete, progressive eternal.—Baptist Times.

THE ARGUS' MUDDLE.

BY J. J. TAYLOR, D.D.

According to the familiar myth original Argus lost his head and his hundred eyes set into the tail feathers of a peacock. There is probably no vital connection between this story and recent performances of the Louisville paper which has assumed heathen name and doctored its Christian adjunct; nevertheless, the story is suggestive. Whatever has come of it multitudinous and monstrous eyes, the modern Argus, like its original prototype, has evidently lost its head on several important matters. Some weeks ago, without consulting the written permission of Argus, the writer expressed in another paper certain views not quite approved by the said 'Gua. At once, as if some kingdom for such a time as this flew at the said paper with a reptilian and broke loose in its own column against the unauthorized view. Answer to a courteous asking for privilege of replying to the scribbles and unjust editorial, it stated that considered the question settled, and was not willing to have the teachings of the Seminary questioned in its columns. And here is the rub; it went right in subsequent issues and published at least twenty columns on that "issue," and also allowed the Seminary to be disputed. The question is, Did its reply to the said conform to the facts, or did it close its eyes?

2. When Dr. Robertson and the

...the ecclesia question in
 ...Herald, the Argus put in
 ...beak and asserted that
 ...the inventor of the writer's
 ...with characteristic courtesy
 ...that in contrast with
 ...logic the later effort was
 ...As it seemed tickled
 ...of its own smartness and
 ...of the glint of feathers,
 ...to enjoy its error. Later it
 ...a contrary assertion about the
 ...The question is, Was the first
 ...in ignorance, or was it
 ...an appeal to the prejudices of
 ...coterie who quake at the name
 ...?

...making the support of reputable
 ...the Argus asserted that a cer-
 ...English Baptist document favored
 ...church hereby, of which it
 ...to be the special organ. When
 ...proof was requested, it pretended
 ...the teachings of the docu-
 ...concerning the matter; and yet,
 ...clearly shown in the WESTERN RE-
 ...document was exactly contrary to
 ...facts. The question is, Was the
 ...representation made wittingly or ig-
 ...?

...The Argus has vociferously claimed
 ...and for the fathers, especially for
 ...Seminary and the Seminary Creed.
 ...the idea has gone abroad that it
 ...tried to corral the men who occupy
 ...in the school of the prophets,
 ...that it aspires to be their official
 ...

...With a great show of devotion
 ...the fathers, it speaks of repudiating
 ...as an innovation; yet a few
 ...later it publishes from Dr. Mc-
 ...a thoughtful article in which
 ...frankly announces a new definition,
 ...part company with Byce, Broad-
 ...and all who have regarded the church
 ...essentially an assembly, real or ideal.
 ...this innovation the dear 'Gus' flaps
 ...wings and raises a cry of approval,
 ...publishes what purports to be the
 ...echo of anonymous great
 ...who think they find in Prof. Mc-
 ...a new Moses, to lead them out of
 ...the wilderness of the invisible church.
 ...The question is, Has the Argus any def-
 ...principles, or is it simply out for
 ...the staff?

...Referring to the difference between
 ...and the WESTERN RECORDER on the
 ...question, the Argus asserts that
 ...Dr. Carroll the RECORDER has lit-
 ...influential following in the South.
 ...statement is not correct. In addi-
 ...to Dr. Carroll, Noah K. Davis, J.
 ...Hasthorne, A. E. Owen, W. H. Foley,
 ...C. Stackhouse, J. M. Weaver, Preston
 ...S. H. Ford and hundreds of oth-
 ...quite as intelligent as anybody con-
 ...with the Argus, are with Dr.
 ...on the main issue in the case. The
 ...question is, Did this misstatement origi-
 ...in a lack of information or a lack
 ...something more important?

...More recently the Argus delivers it-
 ...to brethren who were not at the
 ...convention. Before the meeting it
 ...to keep unapproved people out;
 ...they preferred to enjoy their lib-
 ...elsewhere, the Argus snarls, "They
 ...is the benefit of their absence—
 ...far the best gift they could have
 ...been!" The sneer is entirely worthy
 ...of the origin; and the question is, Does
 ...the Argus hope to win the world by
 ...the denominational bully?

...With characteristic modesty the
 ...seems quite pleased with its per-
 ...formance in the Cuban matter. It came
 ...the kingdom for just such a time.
 ...the committee on that unfortunate af-
 ...was composed of representative
 ...from thirteen states; its report was
 ...carefully prepared, read and expounded
 ...a full house, and adopted with-
 ...a dissenting vote. Later, when out
 ...of a Convention of eleven hundred and
 ...thirty, 131 was an "overwhelming
 ...majority," the rest having departed, the
 ...Argus, backed by 131 good men, rushed
 ...to save the Convention and the denom-
 ...ination by overturning the action of
 ...the full house and passing a resolution
 ...which implies that Baptists cannot be

trusted with a knowledge of their af-
 ...airs; or that "Diaz" or the "Board" or
 ...both are in need of the whitewash
 ...brush. Having performed this dextrous
 ...feat, the paper of the eyes delivers it-
 ...self thus: "The desire for an investiga-
 ...tion was a wink at the galleries and a
 ...squint at barbarism." Then it complacently
 ...observes that the 131 who for one cause
 ...or another followed its lead and saved us
 ...from barbarity, are endowed with uncon-
 ...mon gunption, and that the Convention,
 ...which was mostly absent when the Argus
 ...got in its job, is "immune from politics."
 ...The question is, Is the Argus here replying
 ...to an accusing conscience, or is it trying to
 ...forestall the righteous judgment of men
 ...who know the facts and draw their own
 ...conclusions?

These facts are not stated, neither are
 ...these questions put, in a captious or
 ...unfraternal spirit. They are designed to
 ...disclose a tendency, and perchance to
 ...check an evil. The Argus is rather
 ...new, and is not much accustomed to
 ...responsibility. It originated in the
 ...midst of, if not out of, strife; and if
 ...it ever outgrows its origin, it will have
 ...to mend its ways. It is one thing to
 ...shout about Baptist fraternity; it is
 ...another to be fraternal. It is one thing
 ...to be a broad-denominational leader; it
 ...is quite another to lead a faction and
 ...sneer at those who refuse to join it.
 ...As a denominational factor, the Argus
 ...may well remember that a small head
 ...kept in place may be quite as useful
 ...as a peck of eyes.

Norfolk, Va.

"HAVE FAITH IN GOD."

Even Farrar tells how an English
 ...clergyman visited two fine shops about
 ...to sail on their voyage of Arctic dis-
 ...covery into the land of snow and dark-
 ...ness. He found the brave captains full
 ...of confidence and, raising his eyes in the
 ...cabin, he saw there as almost its only
 ...ornament, an illuminated text which
 ...read: "Have faith in God." "Ah!
 ...there," he said, pointing to the text,
 ..."there is the true pole!"

We like to think of those gallant men
 ...carrying with them into the cold and
 ...midnight that faith, that hope. It is a
 ...faith which will lighten their darkness
 ...more than the stars that glitter over
 ...the floes of ice. It is a hope which will
 ...make the heavens glow with a more
 ...vivid splendor than the aurora which
 ...flushes the fields of snow.

Take with you that faith, that hope.
 ...You, too, may sail hereafter in your lit-
 ...tle boat of life, into the cold, into the
 ...hunger, into the darkness, and into the
 ...exploration of unknown hopes. Be
 ...sober, be vigilant. Have faith in God
 ...and in his Son, our Lord Jesus Christ,
 ...and he will give you the victory.

We cannot see what is beyond time
 ...and earth, but faith gives us confidence
 ...in the unseen.

Longfellow, with great insight and
 ...beauty, compares our earth life to a
 ...tarrying in the crypts of some vast
 ...cathedral. We can hear the organ above
 ...and the chanting of the choir. As
 ...some friend goes up before us we catch
 ...a gleam of light streaming through the
 ...door. Shall we be afraid when our turn
 ...comes to mount the dark, narrow stair-
 ...case that leads us out of the crypts into
 ...the cathedral glory above?

A dying sailor was near his end. A
 ...mate said, "Well, how is it with you
 ...now?" The dying man replied, with a
 ...smile, "The anchor holds; the anchor
 ...holds!" God grant that every one of
 ...us may be able to say that!

Faith is the soul's anchor. But the
 ...anchor must have something solid on
 ...which to hold. Christ is the rock for
 ...this anchor. Faith of itself cannot
 ...save us. The anchor cannot hold the
 ...ship unless it is hung out, so faith must
 ...venture on Christ. We must be fixed
 ...on His strength.—The British Visitor.

A FINE KIDNEY REMEDY.

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

Clearance Sale

Colored Dress Goods and Silks.

Woolen Goods—All-wool, Invisible Checks, best French
 Challis, also solid-colored Crash Suitings. These goods
 are suitable for walking skirts or children's school dresses
 for fall wear. They are in desirable colorings.
 Price on these goods was 59 cents; closing
 out sale price..... **39c**

English Cashmere, best quality, suitable for sunburst
 skirts, in cadet blue, light gray, turquoise blue
 medium gray; sale price will be, per yd.... **21c**

Black and White Pin-stripe Mohair, suitable for sec-
 ond mouting, light weight; actual price was
 75 cents; sale price..... **50c**

Good quality Dress Foulards, in small patterns suit-

able for shirt-waist suite or misses' dresses,
 original price was 50c; sale price per yd.... **39c**

Heavy quality in Figured Beau de Cygne Foulards,
 in new shades and small, dainty patterns. These are
 all of this season's goods, in the newest colorings of cadet
 blue, reseda, royal blue, navy blue, also black
 with white; original price 85c; sale price.... **69c**

Fancy Stripe Silks, Pompadour Silks, suitable for
 fancy waists, turquoise blue with black stripes, rose
 with black, heliotrope with black, green with white,
 actual price on these was \$1.20 yard; sale
 price is, per yard..... **79c**

Elegant Black Dress Goods.

We have on sale 500 bolts of Priestley's Blacks. This
 lot includes every best-liked weave in Priestley's 44-
 inch all wool and mohair armor cloths the proper thing
 for coat suits and dresses. Never sold here before for
 less than \$1.00 a yard. We put them in this
 sale at the low price per yard..... **50c**

44-inch All-wool Mohair Birdseye Weave. This cloth
 is a beauty for tuckered skirts; worth \$1.00 a
 yard. Our price, per yard..... **50c**

44-inch Silk and Wool Grenadines. We have them in
 four styles—worth \$1.00 a yard. Our price
 per yard..... **50c**

Silk and Wool Etamines, 44 inches wide,
 worth \$1.00. Our price per yard..... **50c**

44-inch All-wool Satin-faced-Pierola. This cloth is a
 beauty for wrappers; worth \$1.00. Our price
 per yard..... **50c**

Special in an All-wool Nun's Veiling, 44 inches wide,
 worth 75 cents a yard; we will sell them at
 the low price, per yard..... **50c**

Hosiery and Vests

Ladies' extra fine quality Imported Bleached Swiss
 Lisle Thread Vests, low neck and sleeveless, with fancy
 hand-crocheted lace yokes, regular 75c qual-
 ity; clearance sale price..... **49c**

Ladies' extra fine All-silk Ribbed Vests, low neck and
 sleeveless, in blue and pink, regular 98c qual-
 ity; clearance sale price..... **49c**

One small lot of Ladies' extra fine All-silk Ribbed
 Vests, low neck and sleeveless, lace-trimmed neck and
 arms, in white and pink only, regular \$1.75
 quality; clearance sale price..... **98c**

Ladies' extra fine Lisle Thread Vests, low neck and
 sleeveless, lace-trimmed neck and arm and lace
 yokes, regular price 25c; clearance sale price..... **15c**

Ladies' "Korsu" Vest and Corset Cover combined, ex-
 tra fine lisle thread, low neck and sleeveless, lace-
 trimmed, regular 50 cent quality; clearance
 sale price..... **24c**

Ladies' extra fine Silk-plaited Vests, low neck and
 sleeveless, in white, pink, blue and lavender,
 regular 50c quality; clearance sale price.... **39c**

Our Mail Order Department
 Is under the supervision of one of the Firm, each order being filled
 promptly and carefully--in fact it is as safe as shopping in person
 from our counters.

PLEASE MENTION WESTERN RECORDER WHEN ANSWERING THIS ADVERTISEMENT.

J. Bacon & Sons

Market Street bet Third and Fourth Louisville, Ky

HANDED BACK AGAIN.

BY REV. CHARLES S. SINNETT.

There are some scenes of childhood
 which, though simple enough in them-
 selves, stay by us all our lives. Among
 these are the memories of the days
 when some old friend of ours took from
 some high shelf, or from a bureau
 drawer but seldom opened, something
 which we at once knew had been kept
 for many a year. It may have been a
 book which was a choice present when
 books were not so common as they are
 nowadays; a handkerchief with a care-
 fully-knitted border of lace; or the
 sampler which was worked in the early
 days. Whatever it was we well remem-
 ber how tenderly it was handled by the
 kind old fingers, and how we were de-
 luded, lovingly, but very firmly, when we
 wished to see these treasures closer at
 hand.

No doubt there are some who recall
 a day when they innocently thought
 these keepsakes might have been intend-
 ed as gifts to them, and how such sug-
 gestions were met by the answer spoken
 with a tender smoothing of the sacred
 relics, "No, my child, that is going to
 be handed back to John or Martha
 when I am done with it. They gave it

to me, and it is but right that it should
 go back to them or some of their fam-
 ily." And so sometimes when we are in-
 quired for these keepsakes we were told
 that they had been "handed back
 again." And very tender and sweet were
 the smiles of satisfaction which accom-
 panied these words.

These plans about giving back seemed
 so securely made that it did not then
 appear to us that any of them could
 possibly be broken. Yet we know what
 impossibly dreams they soon became,
 for out to the other life passed those
 who we expected to do so much with
 their strong hands. And we may have
 and hold some of these keepsakes to-
 day because, as we were so gently told,
 we reminded those who gave them to us
 of the Johns or Marthas from whom
 they had first been bestowed as gifts.
 So this act has seemed much like hand-
 ing the treasure back again.

And this dear old-fashioned thought
 has deeply touched our hearts when we
 have been making our plans about the
 future. How many carefully-folded
 notes there are in the world which con-
 tain the wishes for things to go back
 to the giver who once remembered these
 others on some Christmas or birthday.
 They may never need to be opened, but

there they lie for somebody's eyes to
 read on some dark or sunny day.
 The thought that one has done his best
 in his work of handing back gives many
 a cheery hope for the heart.

And how very good it has been if we
 have carried on this thought of our
 childhood into the realm of heavenly
 giving. A great day for us was that
 when we felt, when something very pre-
 cious had been taken from our homes
 or lives. "It has gone back to Him
 who loves us more than all our earthly
 friends together. It is in the strong
 hand of Him who gave it unto us.
 There is no need of worry or care
 as about earthly gifts that it shall not
 reach its place again." It was this
 which kept Job's heart from breaking
 when blow after blow smote him, and
 there was no more the face of son or
 daughter to smile up into his. His chil-
 dren had been God's loving gift, and
 now he had reached down with his
 mighty hand and taken them unto him-
 self. "The Lord hath given, and the
 Lord hath taken away; blessed be the
 name of the Lord."—Presbyterian.

I am glad to think that 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.—Ingelow.

Editorial

We send our greeting to the General Association in session in Winchester. We hope and pray that the meeting will be a great blessing to the city where it is held, to the denomination in the state and to the world. We trust that all our causes will receive a mighty impulse forward. Surely God has given the Baptists of Kentucky a goodly heritage. Let us rise to our opportunities. Let this, the first state meeting after the Southern Baptist Convention, sound a high key and a strong note that shall awaken echoes from all parts of the land. The constituency of the Convention are called upon to make a great advance, let our response be such as the occasion demands. Who knoweth but we have come to the kingdom for such a time as this?

Our neighbor, the Argus, last week responds to our call and publishes in full the sentence part of which it suppressed. The sentence is the article in the London (1644) Confession on the subject of the church, and which the Argus claimed as teaching "the present existence of the universal, invisible church." The article is as follows:

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

Our neighbor, in the teeth of this language, still claims that this article does teach invisibilism. The Argus insists that since this article identifies the church and the kingdom, that therefore, hence, consequently, it must mean "the universal invisible church," which the Argus identifies with the kingdom. But the article goes on to say what it means by "church," and says: "which church is a company of visible saints," who have made "visible profession of the faith," and who are "in the practical enjoyment of the ordinances." A man who can believe that this language affirms "the present existence of the universal invisible church," can believe anything. To hold that two and two make five is an easy task for such a mind.

The Argus reaffirms its chestnut that all Baptists held invisibilism before Dr. J. B. Graves came along, and, with Dr. A. C. Dayton, taught the contrary. We would remind our neighbor that A. D. 1644 was some time ahead of Drs. Graves and Dayton. Indeed the Argus' faith is that there were no Baptists on earth five years before this Confession was published, and hence this becomes, in its eyes, the earliest Baptist deliverance.

The Argus agrees with Dr.

Graves in identifying the church and the kingdom, differing with him in making the kingdom identical with "the universal invisible church," while he identifies the church with the local assembly. And on this point Dr. Graves has the London Confession on his side. The language is: "Jesus Christ hath here a spiritual kingdom which is his church... which church is a company of visible saints," &c. Dr. Graves plants himself squarely on this London Confession (Intercommunion, p. 107), claiming that in identifying the kingdom with the local assembly, he is simply restoring the old Baptist landmark.

We take occasion to mention that the Baptist Confession of A. D. 1527, which Dr. Armitage calls the oldest Baptist confession, gives no hint of any "universal invisible church." That was a long time before Drs. Graves and Dayton.

Our neighbor is badly mixed on the subject of invisibilism, and it has several times changed front. It claimed that this alleged "universal invisible church" was entered by faith alone, which excludes infants. It gave that up, and admitted that all the redeemed of all ages were included, only the "church" which includes them is now in existence; which is that an existing thing can be composed of non-existing material. Then Prof. McGlothlin came out, changing the whole ground and arguing, not for any "universal invisible church" at all, at all, but for the recognition of "a body or community of saints most of whom do at times assemble" as a church. And the Argus hastens to endorse Dr. McGlothlin's new position.

Over an old shop in London there was a sign: "All sorts of turnings and twistings done here." That sign might be removed to the office of our neighbor.

The writer had a most delightful visit to Blue Mountain College, Miss., on the occasion of the recent commencement. He was agreeably surprised to see the extent of this institution and of its work. He knew it was great, but found that the half had not been told him. It is a college for young ladies only, and last session there were 301 boarding pupils, in addition to the local patronage.

President B. G. Lowrey has a faculty of 31, and all departments are well looked after. The Rev. W. E. Berry is Business Manager, and Mr. T. C. Lowrey, Secretary.

Blue Mountain is the highest point in the state of Mississippi, and the location is ideal. After the close of the war, Gen. Lowrey selected this point for the location of a school for girls, and the success of the institution has been phenomenal. They have an immense campus and a dozen buildings, some of them very fine; and two new ones are to be erected this summer and fall.

A lady physician is employed, who gives her attention not so much to curing cases of illness as to preventing such cases, and the result is they have very little sickness. During the past year there was not a single serious case.

They arrange for young ladies, who prefer to do so, to club together and keep house, in buildings arranged for the purpose, where they divide out the work of housekeeping among themselves, while they pursue their studies. This gives practical training in housekeeping, and at the same time brings the expenses down to

the lowest point. Many of the finest young women to be found avail themselves of these advantages.

A new department is to be opened next session, viz., a boarding hall for little girls. President Lowrey has had many applications to take little girls, whose mothers had died, or who were full orphans, or who had no school advantages near their homes. Those having charge of such cases were unable to find an institution, except it were Roman Catholic, which provided for them. It has been determined to provide for such cases at Blue Mountain.

Dr. W. T. Lowrey, of Clinton College, is President of the Board of Counsel of Blue Mountain College, and it was pleasant to meet him, along with many others, at the commencement. Prof. Booth Lowrey divides his time between his education and expression classes in the College and his work on the platform in which he is a star of the first magnitude. The writer had a fine hearing for his baccalaureate address on "the educated woman," and he marked the day spent at Blue Mountain with a red letter.

The Western Watchman of June 4th, a Roman Catholic paper, with a rare gift for getting things wrong, discusses Miss Stone's capture and her demand for indemnity. Among other things, the Watchman says: "These Baptist missionaries are at the bottom of all insurrections in the Turkish Empire, and that whole story of Miss Stone's capture and detention looks very suspicious."

We do not recall ever seeing so many errors put in so small a space. Miss Stone is not a Baptist. The Baptists have no missionaries in that region. No Baptist ever had a hand in any insurrection in the Turkish Empire. We challenge the Watchman to name a single Baptist who ever had anything to do with any insurrection in the Turkish Empire.

We would remind such as need the reminder that there are two extremes equally to be avoided in the manner of treating complaints in regard to our organized work. One extreme is to dignify every frivolous objection with formal notice, and to advertise the objection and the objector by an investigation or a formal answer. That were to subject our Boards to ceaseless annoyance and to encourage every crank to make himself heard. Nobody wants that. The other extreme is to assume that the objector is a "kicker," and not in "sympathy with the organized work," that he and his objection are unworthy of any notice. Nobody ought to want that.

The true ground is that each objection should be considered on its merits and each objector on his merits. If the objection be frivolous or foolish, and the objector be contemptible, let them be ignored (that is now a good word) on that ground. While if the objection have force and the objector be worthy of notice, let them receive due attention. Each case must stand or fall on its own merits. That is our position. According to the way some brethren have been talking and writing, no attention ought ever to be paid to any objection, and no investigation ought ever to be made.

In the case of Dr. Diaz, certainly there is warrant for giving him and his case attention. If he be not worthy of the notice of the

Convention, who is worthy? The Convention never made as much ado over anybody as over Dr. Diaz. Why, even Dr. Broadus himself was eclipsed by the glory of Dr. Diaz at the meetings of the Convention. Take the meeting at Chattanooga in 1896 as an example. It is convenient for the writer to cite that example since he was not present, being abroad at the time, and yet he admits that he occupied a place in the ranks of the Diaz shouters. It is not at all likely the Convention will ever make as much ado over anybody as they made over Dr. Diaz; and if his case should not be looked into formally and the denomination fully informed concerning it, we would like to know what sort of a case ought to receive such treatment?

We rejoice that our Home Board distinctly recognizes all this, and has called an outside committee of brethren to act with three of the Board and to "examine all the data in regard to our work in Havana, Cuba, and make publication as full as possible through our denominational press." This language (italics ours) is taken from the recent action of the Board. We repeat our hope that the report of this committee will be a finality and that the incident will thus be closed.

EX-SENATOR J. J. Ingalls made a profession of religion on his death bed, and repeated the Lord's Prayer just before his death. During his life he had been pronounced in his opposition to Christianity, and he was an avowed agnostic. Ever and anon some sneer at religion from him would get into the papers. But when he came to face death, he saw the emptiness of infidelity, and he turned to the religion he had scorned, when in health.

There is nothing in infidelity to bring comfort in the hour of death. We do not charge Mr. Ingalls with conscious insincerity in his opposition to Christianity in life, yet when he came to the honest hour of death and really faced eternity, he certainly then uttered his real sentiments. There are others who in health pass for infidels, and who persuade themselves that they are infidels, even going so far as to sneer at religion, as did Mr. Ingalls, and yet when they come to die they see no hope other than that of the Christian.

Mr. Ingalls did as many other infidels had done before him, in repudiating his infidelity when he stood face to face with death. Voltaire recanted his infidelity when he became old and realized the vanity of earthly hopes. But who ever heard of a Christian's renouncing his Christianity when he came to die? Does all history furnish a single instance of such a thing? "Their rock is not as our rock, our enemies themselves being judges."

Dr. E. E. Ayres has closed his work in Georgetown College, and next session he enters upon his work in Crozer Theological Seminary as Professor New Testament Interpretation, succeeding the lamented Dr. Stiffer. We sincerely regret to lose Dr. Ayres, but we congratulate Crozer on securing him.

GEORGETOWN COLLEGE last week conferred the degree of D.D. on the Revs. E. E. Ayres and Milford Riggs.

Editorial Varieties

Dr. Gray will now throw himself into the work of raising help for Mr. Rockefeller's offer of \$25,000 for the new building at Georgetown. Dr. Gray has not been idle up to this time, ever, he will devote himself wholly to this work. This money will be raised if the denomination is the one who will take hold heartily.

The Flag has no pets.—Among Baptist Flag. Has anybody said it? It is not pets, but the opposite. The Flag has been said to have. We appreciate the kind things the Flag recently said about the editor of the Standard. In the same issue of these kind things, the Flag charges and others with "lustly howling" and half of the "organized work." We, our neighbor will grow in grace and kind things about more and more of brethren, including our general assemblies.

Some who advocated the amendment to the report of the committee on C. at Savannah, and who argued that things in the Cuban situation may be told, now claim that they have withdrawn from the action of the Board, calling in three brethren with three of the Board to examine all the data in regard to our work in Havana, Cuba, and make publication as full as possible (italics ours) through our denominational press. We are sure these brethren are pleased. We certainly have general agreement on this side that the report of the committee at Savannah has been thoroughly considered. It is well that we are all pleased. So we can regard the incident as peacefully closed.

No, Bro. Index, we did not publish action of the Board in the Diaz matter till our issue of the 11th inst. We had a general statement of what we believed the Board would do, as a matter of information received in a confidential way. You are right in saying: "The matter of the Board's action will interest, happening in connection with Boards and the Seminary should be brought to the public through all the papers simultaneously." But, Bro. Index, the action of the Board was that this committee "make such a statement thereon as they may deem proper," devoted to Georgetown College, to "make publication as full as possible." The Board distinctly and emphatically rejects the policy of concealment.

The commencement at Georgetown last year was very good. Drs. Hendon of Chicago, and Eagar and Jones of Louisville, were the invited speakers. There were the past year 307 students without any primary departure, against 342 last year including a primary departure, since abolished. Mr. Graves resigned as Trustee and was succeeded by Bro. Jones. Bro. L. G. Crawford is a member of West Street church, in this city, he is a son of Dr. N. M. Crawford, once President of Georgetown College, and for many years a leading figure among American Baptists. He is also a son-in-law of Prof. J. E. Farnham, whose long life was devoted to Georgetown College. Hon. J. M. Atherton is also a son-in-law of Prof. Farnham. Mr. Crawford is admirably qualified for this trust and his election was wise, as well as appropriate.

Last Thursday night occurred an event of surpassing interest to the readers of the WESTERN RECORDER. In the Walnut Street church edifice (3d and Catherine Sts.) he united his bride in marriage to Mr. Edwin E. Ayres, of this city. The ceremony was held in the evening, the organ pealed forth and the choir sang fittingly as the bridal party entered a crowded audience room, which was suitably decorated for the occasion. Floral gate opened, by little pages, each of the seats reserved for the families of the contracting parties. The bridesmaids wore a wealth of honor, and the gentlemen attendants, best men, and the couple, all bore themselves manly and handsomely, and the whole scene was one of dazzling beauty. The presents, both for number and for value, surpassed anything the bride has ever seen before. The couple left for home at a late hour, including Niagara Falls, Thousand Islands, expecting to return about July 1st, after which they will be at home at 1215 Second street, Louisville. It is impracticable for the writer to respond to the many letters of congratulation and good will, that have come to him, but he begs to assure writers that his family and he highly appreciate them.

AMONG THE Churches.

"The Lord's seeking men" and "Grace." Two received by letter.

THE STATE.

Pastor U. S. Thomas has been given a month's vacation...

Pastor W. H. Bell writes from Henderson under date of June 9: "I had good meetings at Sorgho yesterday..."

Pastor W. W. Payne writes: "The Lord's work in Smith's Grove is still being blessed by Him..."

Pastor Leonard's themes "Jesus rejected" and "Jesus raised from the dead..."

Pastor Wm. H. Fitzgerald writes: "We are having a very gracious meeting at Pleasant Grove..."

Pastor M. M. Smith writes from Monroeville, Mo.: "I consider the WESTERN RECORDER as the best Baptist newspaper..."

Pastor W. M. Rudolph writes from Orran, Mo.: "Since my last note to the dear old Recorder..."

Pastor L. B. Doney writes from Gunnington, Miss.: "I took charge of the church at this place the first Sunday in this month..."

The new meeting house at Austin, Ark., was set apart to the worship of God free of debt...

The church at Rogan, Texas, closed their meeting with 8 for baptism and 13 by letter and church much revived.

Bro. F. D. Frazer has been set apart for the full work of the Gospel ministry by the church at New Hope, Ark.

A church was organized at De Ridder, La., with 20 members. A meeting was held which increased the membership to 40.

The church at Fuxico, Mo., has held a great meeting, practically swept the town, 50 additions.

The new meeting house at Pearson, near Hannibal, Mo., has been formally set apart to the worship of God.

The church at Kidder, Mo., has set apart Bro. F. E. Callahan to the full work of the Gospel ministry.

Bro. W. H. Harrison has done well to secure Prof. W. H. Harrison as President.

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors...

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors...

A church has been constituted at New Hampton, Mo., a growing town in the west side of Harrison county.

The church at Forest, Miss., closed a good meeting resulting in 12 accessions to the membership; 6 were for baptism.

ORDINATION.

Providence and Salem churches of Esth county, Ky., having called Brother Oscar C. Brown as their pastor...

Bro. T. C. Ecton preached from Col. 4:17. "Take heed to the ministry which thou hast received in the Lord that thou fulfill it."

W. P. BIEATT.

The Southeast Missouri Ministers' Institute will be held in Orran, Mo., June 23-25. The sermon is by Z. Ferrell, with W. A. Williams alternate.

Two esteemed members of Walnut-St. passed away in the last week. Mr. Harry Cusenden died suddenly of a congestive chill...

It seems that "the Convention is immune from politics," and so through its Home Board it repudiates the Prestidge-Bell job...

As we go to press a telegram from Dr. A. J. S. Thomas tells us that Dr. E. M. Potat, of Philadelphia, has accepted the presidency of Furman University.

Bethel College has done well to secure Prof. W. H. Harrison as President.

THE COMBINATION OIL CURE FOR CANCER.

Has the indorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors...

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BAPTIST TRUTH PERIODICALS. MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10 cents. QUARTERLIES: Senior 4 cents, Advanced 2 cents, Intermediate 2 cents, Primary 2 cents. LESSON LEAFLETS: Bible Intermediate 1 cent each, Primary 1 cent each. HOME DEPARTMENT SUPPLIES: Senior Home Department Quarterly 4 cents, Advanced Home Department Quarterly 2 cents. ILLUSTRATED PAPERS: Young People (weekly) 13 cents 50 cents, Boys and Girls (weekly) 6 cents 25 cents, Our Little Ones 5 cents 20 cents, Young Reader (semi-monthly) 3 cents 14 cents, Young Reader (monthly) 15 cents 70 cents.

American Baptist Publication Society, WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

DEAR RECORDER: Please allow me to say that we are in need of a first-class man to take charge of our new school, the Judson Baptist Academy...

We are glad to see that Pastor Wm. Lumsford receives a handsome and cordial welcome to Waco and to Texas. That is just as it should be and just as we expected.

MARRIED. The Rev. Elmer B. Atwood, pastor of Bellevue Baptist church, Boone county, and Miss Mahel Bagby, only daughter of Dr. D. M. Bagby, of Walnut, Ky., were married at the Baptist church at Walton on June 11th.

DEAR RECORDER: We have many things whereof we are glad. First, we rejoice at the progress of our work on this field in general. Second, because we were enabled to dedicate our meeting house at Orran on the first Sunday in May free from debt.

Clinton College has conferred the degree of D.D. on the Revs. B. F. Swindler, G. W. Perryman and Geo. E. Burlingame.

VERY EMPHATIC. The Rev. W. H. Arnold has kindly written us about the Franklin, (Ky.) Female college commencement, which was a brilliant occasion.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done, and is now doing for sufferers.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Saw Palmetto Berry Wine Company, Buffalo, N. Y.

For sale by all leading Druggists.

A. S. PETERLY, Hazard, Ky., June 4.

LOUISVILLE. Pastor St. - Pastor Eaton's topics "The word of the Spirit" and "The word of life." One baptized. Pastor Jones preached on "The word of the Spirit" and "The word of life." Six received by letter. Pastor Weaver spoke on "The word of the Spirit" and "The word of life." One baptized. Pastor Gill's subjects were "The word of the Spirit" and "The word of life." One baptized. Pastor Hamilton on "The word of the Spirit" and "The word of life." One baptized. Pastor Walcutt - Pastor's topics were "The word of the Spirit" and "The word of life." Two received and 3 by letter. Protracted begins Sunday. Pastor Foster preached on "The word of the Spirit" and "The word of life." One joined by letter. Pastor Leonard's themes "Jesus rejected" and "Jesus raised from the dead." Pastor Jenkins' subject "Holding fast the word" and "The word of the Spirit." Two received. Pastor Dawes preached on "The word of the Spirit" and "The word of life." One baptized. Pastor Tralle's subjects "The word of the Spirit" and "The word of life." Two joined by letter in Sunday School. Pastor Taylor's themes "The word of the Spirit" and "The word of life." One received and one baptized. Pastor Clarke diaconized "The word of the Spirit" and "The word of life." One baptized. Pastor Allen spoke on "The word of the Spirit" and "The word of life." 171 in Sunday School. Pastor Mark - Pastor's themes were "The word of the Spirit" and "The word of life." One baptized. Pastor Hill's topics "The word of the Spirit" and "The word of life." Pastor Mohler spoke on "The word of the Spirit" and "The word of life." One joined by letter. Pastor McFarley's topics were "The word of the Spirit" and "The word of life." Pastor Althoff spoke on "The word of the Spirit" and "The word of life." Pastor (New Albany) - Pastor spoke of "Death" and "How may I have passed from death to life?" 31 additions. Pastor Ray spoke on "The word of the Spirit" and "The word of life." Pastor Carver's topics "The word of the Spirit" and "The word of life." Pastor May spoke on "The word of the Spirit" and "The word of life." Bro. J. R. on "Missions." Bro. R. E. L. Farmer on "Excuses." Three received and five for baptism. Meetings. Pastor Brownfield reports 10 children's meeting. Pastor Hagan preached on "The word of the Spirit" and "The word of life." MANY BEVERAGES: greatly improved by the added impurities by the use of Borden's Condensed Milk. The Eagle brand, from the milk of herds in the highest, groomed care of us. Every can is tested and is reliable.

Family Circle.

Stories for the Young and Old.

A RIDDLE.

BY CATHERINE FANSHAW.

'Twas in heaven pronounced, and 'twas muttered in hell. And who caught faintly the sounds as it fell. On the confines of earth 'twas permitted to rest, And the depths of the ocean its presence confessed; 'Twill be found in the sphere when 'tis riven asunder. Be seen in the lightning and heard in the thunder. 'Twas allotted to man in his earliest breath, Attends him at birth and awaits him in death, Presides o'er his happiness, honor and health, Is the prop of his house and the end of his wealth. In the heaps of the miser, 'tis hoarded with care, But is sure to be lost on his prodigal heir. It begins every hope, every wish it must bound, With the husbandman toils, and with monarchs is crowned. Without it the soldier, the seaman may roam, But was to the wretch who expels it from home! In the whispers of conscience its voice will be found, Nor e'en in the whirlwind of passion be drowned. 'Twill soften the heart; but though deaf be the ear, It will make it acutely and instantly hear. Yet 'twill shade it rest, like a delicate flower, Ah, breathe on it softly—it dies in an hour. —Exchange.

OLD JOEY.

BY CHARLES AYER.

Was he so old after all? Old Thomas, of the almshouses, with his snowy hair, bent back, and withered face, was fifty old. When Mrs. Green of the Church Farm, spoke of her old man, the epithet, applied to such a jolly, red-faced, active man could only be considered as betokening an affection more than ordinary. When the Turnleigh villagers, departing sometimes from their customary "Mr. Wilfred," spoke of the Vicar as "the old gentleman," it was as much from respect as from his whitening hair. But neither age, nor affection, nor respect made Joey old. Some years before he had come to the half-ruined cottage on the hillside behind the pine wood. This he had repaired, with his own hands, and there he had lived, whether as owner or tenant nobody knew. The crafty lines on his face, the curious expression, due to the different colors of his eyes, one brown, one blue, his occasional poaching, and his solitary habits had fixed upon him the epithet "old," denoting a contempt in strange contrast to the extravagant reverence paid to more respectable sinners. One summer evening Joey was sitting on the bench outside his cottage door. The dog, almost as big as the little man himself, was resting his head contentedly upon his master's knee; the cat made lively by the approach of night, interrupted her gambols every now and then, to give and receive a caress. For upon these animals Joey lavished the affection of a heart that had shut itself against its kind.

As he sat there he could hear over the wash of the brook over an old weir, and the rustling breeze in the pine wood behind, while his eyes rested in unconscious pleasure on the green hillside opposite, shining in the evening sun. Was it the effect of the peaceful hour, or was it some deeper influence that was smoothing the lines on Joey's face, and softening his rugged brow? Since the accident at the stony hands of Black Rob, he had been an altered man. The change almost imperceptible to himself and others, was none the less sure. It may have been due to the kindness received while they nursed him back to life in the Vicarage; it may have been due to the curious friendship that had sprung up between him and Black Rob; it may have been due to the service at church, where he now condescended to go, and where for months past the Vicar's preaching had gained a new and penetrating quality, that had been evident from the time of his taking the chair at the Methodist tea-meeting. Be that as it might, no one seeing Joey in that evening calm would have

supposed him the scamp Turnleigh folk set him down to be. Some gentle influence was upon him, bringing what was best from the depths of his nature; and his expression, long as it had been, it was now so many years, while he wasted his prime on this hillside. Hot tears found an unaccustomed channel; the dog felt them fall, and lifted his head in mute sympathy. Something like a prayer escaped the lips of this prodigal in a far country.

At the same hour in the little room behind the shop, Peter Jones and Black Rob were on their knees interceding for Old Joey. Once a week they met and prayed for him. Had Peter known of the changes for good coming over the old poacher, praying lightly by any other causes, he would have confidently claimed them as yet another answer to prayer. They prayed for him, and while they prayed he wept.

Meanwhile a woman was crossing the valley below in the pine wood. By chance, or was it Providence, she left the main path, and struck a narrow one that must take her past the lonely cottage. She was still in widow's dress, but the time of immediate mourning for her husband was past. Her rich, brown hair was streaked with gray; the mischief, once so captivating, was gone from the blue eyes; cheek and chin had lost their healthy glow, there was in the expression an indefinable sadness, as well there might be in one who had put away love from her heart and chose some other thing. Yet she smiled sweetly upon some belated children on their way home, and stopped and kissed the toddling ones, and thought for a moment on her empty house, where no child had ever climbed on mother's knee, or touched her face with soft cheek and lip.

"Will you please direct me to Turnleigh?" Joey started, as though the photograph in his hand had spoken to him, for it was the one of the sweet voice, he looked up and saw her there before him, and knew her despite time's wasting touch. Then the old love within him awoke, the love that he had thought dead, that he had thought turned to hate, the love that had outlived fire and that he could not die, and he knew that he loved her, not for sparkling eyes or color of hair, or cheek, or lip, but for the woman that dwelt within. Rising, moved by a great joy, he went forward to the little gate, where she stood.

"Lucy, my love, you have come back at last." "Why and trembling, she looked for a moment into his eyes, then the woman who had put away the cup of love from her lips, and was permitted to taste it again, suffered herself to be led forward to the seat by the cottage door. As they sat down, a thrush near by burst into his evening song, and this glad music was but a little thing to the rushing melody in their own hearts.

"See," he said, "I have been reading your letters." "My letters, Edward; have you kept them all these years?" "Why, Lucy, what else could I do? I tried to burn them, but they would not burn. So I hid them, and thought my love for you was dead; yet it was only hidden, like the letters, and tonight, when I took them out, my love for you came with them; and then you came, your own self, and it seemed as if these years between, these weary years, had never been." He took her hand; she did not resist; but her face flushed crimson, and then turned white again.

"Oh, those old days," she said; "I used you cruelly. Can you forgive me?" "Forgive, you Lucy? Oh, my love! Once I thought I never could. But I see it now. It is I who ought to ask for forgiveness. I was a bad man, and not fit so much as to look at you. It was right you should turn away from me. I was had, then, and have been worse since; but, somehow, things have been different lately. Do you know, I have been going to church. No place can ever be the same as our old chapel at home; but the Vicar is a good man, and I wonder sometimes what it is like to be converted. My mother used to pray for me. Do you think she prays for me now? It is strange that I should say these things to you, but it was always so. I could talk to you, as to no one else."

"Oh, Ned! Life has been weary these many years, and I do not deserve your love." Here the woman's voice was choked with sob. When she grew calmer they rose, and walked together towards the village. As they went on in the sweet evening light, their voices were low, and their faces shining. "Oh, Ned! Life has been weary these many years, and I do not deserve your love." Here the woman's voice was choked with sob. When she grew calmer they rose, and walked together towards the village. As they went on in the sweet evening light, their voices were low, and their faces shining.

Clark, return in such company. An answer of this kind to his prayers he had not expected. He was glad to accept the quiet invitation to walk back towards his cottage with Old Joey, who was not old, and whose name was not Joey. In conversation with his friend Mr.

at whose side he had sat in the old chapel, that gentle mother, whose heart broke when he left her. He sat her again in the old home, but up and down now, so many years, while he wasted his prime on this hillside. Hot tears found an unaccustomed channel; the dog felt them fall, and lifted his head in mute sympathy. Something like a prayer escaped the lips of this prodigal in a far country.

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Wilfred and Black Rob, Edward Conway, the quondam poacher, had heard much of Mr. Peter Jones, the grocer, and Methodist local preacher; and on his visits to the shop he had come under the direct influence of this man of prayer. It was but natural he should seek his company in his present emergency. Yet it was on the spur of the moment that he made his request. Peter Jones joyfully recognized another wanderer to pray. The two men talked about conversion; and as the grocer returned under the starlit sky, as he looked up at the evening star, outshining the others in her brilliance, a point of heaven's own glory, he rejoiced in the assurance that his new friend was not far from the Kingdom.

Edward Conway took his wife to the old home in the quiet country seat of Minerton; the old home, where his saintly mother had lived, where they had been sweethearts long since. Together they went to the old chapel hard by, where the good folks regularly met on Sunday. Once a year they have visitors from the distant village of Turnleigh, Mr. Peter Jones and Black Rob. Such good old times as they have on these Sunday days! Such a sermon in the morning from Mr. Jones, such a stirring, heart-searching sermon. Such a mission service on Tuesday night, when Black Rob and some men speak and pray, and others join them, and Amens and Hallelujahs are heard again as they used to be.—Sel.

WHAT WHISKEY MAKES OF A FATHER.

A man walked into his home—a big, strong man physically—and when his wife met him he knocked her down. She flew shrieking into an inner room and locked the door. Mary, the man's daughter, a little thing five years old, fell to her knees and clung to him and cried out, sobbing: "Don't kill mamma, papa!" He patted her head and told her to get her brother Edward.

Edward, a boy of six, came. The man drew a revolver and shot his two little weeping and trembling children. Then he blew his own brains out. "This was a good man," said the wife to the police, her face all torn and blackened by his blows. "He was a good man, and he never treated me badly before."

What suddenly transformed this usually good husband and kind father into a ferocious demon, a murdering wild beast? Drink! He was Frederick Dietscher, a driver for the health department, and he paid out the hard-earned money that should have gone to his family that he might become a slaughtering lunatic. Insanity by the bottle, by the glass, may be as readily purchased as are matches to light a pipe.

Some men, many men, can play with alcohol. They can warm themselves with it as they do at the genial heat of a grate. But to such as Dietscher a glass of whiskey is like a match to a heap of hay—it starts a conflagration. It is the man who gets drunk when he drinks has any right to touch liquor. He voluntarily makes himself insane, and no deed, however terrible, is impossible to a maniac. His judgment and moral sense are both put to sleep.

Let drink alone, young man. It has never helped anybody, and it has ruined and ruined millions in mind and body and pocket. It turns kind men into cruel men, loving husbands into wife-beaters, fond fathers into slayers of their children.

Look at Dietscher. See what whiskey did for him and his. The one error made is enough to shock countless thousands of tipplers into total abstinence for the rest of their lives.

"He was a good man"—when sober. Drink, a devil.—New York Journal.

WHAT WHISKEY MAKES OF A MOTHER.

Can a mother forget her child? Yes, when she is addicted to the awful habit of strong drink. Poverty cannot make her forget. Suffering cannot, but strong drink can. It is the only thing that is calculated to make the blood cruel. A woman in Manchester, N. H., has six children. The oldest eleven years old, the youngest six weeks. In the police court she plead guilty to the charge of drunkenness, but asked the court to suspend sentence because of her helpless children, agreeing to leave the place and live with certain relatives in the country. When she was released, instead of going to her children, who were then suffering from hunger, she went back to the saloon and got drunk again. The oldest child went to the police station to look for her, which gave the officials the intimation that she had not returned to her family. The boy added

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WOULD YOU USE A SCRAP BOOK... BAPTIST BOOK CONCERN, Louisville, Ky.

that the children were entirely... Help us to reach out past the...

Little Ones.

BY BOHA DEAN.

Rev. Mr. Tucker had a fault, and a considerable family, set about correcting this fault was, they all liked to talk all at once, very fast.

Rev. Mr. Tucker inaugurated the reform. "This thing must stop," she said, "getting to be a noisy, disorderly affair, and I for one am ashamed of it. At the breakfast table, until the griddle comes on, was a veritable bedlam. Are you going to do about it?"

Stephen and Frank together. "Mother," Tucker smiled approvingly and demurely she'd welcome while Rev. Mr. Tucker said: "I'm glad you have at last come to the condition of affairs."

"Hear!" shouted Charley; "the house is—"

at the conversational proclivities of the Tucker family be suppressed," said Stephen.

"I interrupted the motion," said Little Speaker," said Maria, bowing lowly, who was reaching toward the table-cake, "my plan for improvement is simply this: that we all agree whole week not to speak."

Charley comes Saturday interrupted Frank.

"each other here at home," continued Maria, with color, "but to converse with each other by writing, language, pantomime, or any other way that we can devise."

"Whose idea is the table?" and "Three cheers for Maria!" came simultaneously from the three boys, while Blanche inquisitively: "Can't I talk to my dear little?"

"as they do to you," said her father, kissing her.

"I never consent to anything," declared Stephen in a stage whisper.

"It wouldn't be any fun without," said Little Mother.

Minister retreated behind his parlor began to urge him. "Oh, don't join it, father dear," she said.

"We don't think you expected it (groans from the boys); I want the influence of your name upon the younger members of society." (Sniffs from the other side of the table.)

"What objection have you?" "You, papa?"

"If he doesn't, we shan't have no sound from behind the paper. The papa's speak when they are in," remarked Blanche sententiously.

"I promise not to," said Stephen. "What?" "Why?" "Oh, circulated the astounded family moment.

Rev. Mr. Tucker had slowly risen, his paper against the wall, and writing in blue pencil the words: "I hereby promise to abstain from conversation with my family for the space of one week."

Signed, "Ebenezer Tucker."

"began Frank, but Charley's was clapped over his mouth.

followed a grand stampede in possession of pencils and paper, in the course of which Stephen looked into the parlor and saw Blanche laboriously writing with chalk on her blackboard: "AM NOT TO SPEAK 2 ANNY 1 WEEK."

BLA.

found Charley and Frank with their Unabridged Dictionary opened and dumb alphabet.

Meanwhile Little Mother and Maria had been making plans for the day. These were on one sheet of paper, and read:

"You and I can take turns answering the doorbell. "Better get all the old school slates down to use at the dinner table.

"We must contrive to make it easy for Blanche. She isn't so much addicted to turbulence as the rest of us."

"May Stephen buy half a dozen cheap paper pads in the city?"

"Yes, and pencils. "Let me take your Public Library card, please. I'd rather read than talk (1) this evening.

Maria blue-penciled a portion of this paper and showed it to Stephen, who departed with sudden alacrity. The minister had already gone to his study, after giving Blanche this little note: "Kitty is just as hungry as ever."

And the parsonage settled down into a quiet which it had not known since the Tuckers moved into it.

With great forethought Maria wrote out the grocer's list, an order for the fishman, and a small sign saying, "No agents' wares wanted here." She had privately registered a vow to make her silent week as perfect as possible.

I believe she would have even written a note to Fred, asking him not to call, had she not anticipated some amusement from watching his surprise.

This was Thursday morning. No other functionaries called, and Maria and her mother exchanged congratulatory smiles as she went into the hall to ring the dinner bell.

Incidentally this reform was destined to bring others in its train. Promptitude at meals had never been a Tucker virtue, but now the entire family gathered at the table before the bell ceased to ring.

Each person's plate was provided with a slate and pencil, and there was sundry little slips of paper in a dish labeled, "Etiquet."

Blanche pulled out one of these and passed it to Frank. It read, "Will you have some butter?"

Mr. Tucker created a diversion by saying: "I wish, Ellen"—. His look of discomfiture as he saw five fingers placed upon five pairs of lips was comical.

Charley dropped a glass tumbler, breaking it into a thousand pieces. "I'm so glad I did it this week," he wrote to Blanche, "cause now Papa can't say anything to me."

Maria read this over his shoulder, and took his pencil to draw a line through the objectionable sentiment.

As they left the dining room Frank showed his slate to Maria, pointing to the question: "Won't you come into the dining room and have some dinner?" Maria smiled. "To-morrow," she wrote.

At the tea table they had small paper pads instead of slates, and an extra spoonholder, containing a supply of pencils, occupied the position of honor.

Friday was a rainy day, and Saturday was even worse. People rather wondered why the minister's daughter didn't stop at all after the Friday evening meeting; but they consoled themselves by talking all the more to the minister and his wife, who, truth to tell, were not ill-pleased to loosen their tongues from their bondage of silence. Maria alone had determined to make the pledge affect outsiders, and she walked home with a heroic, do-or-die expression of countenance.

On Saturday evening Fred Struthers arrived earlier than usual, directly after tea, indeed. He did not notice Maria's silence at first, for he was intent upon telling her what had happened to him that morning.

"Mr. W. called me into his private office and asked me how soon I could take charge of a branch office. I said it would depend upon where it was. He said that he wanted it done immediately; that the arrangements were all made, and that if I could call for Honolulu next Thursday morning he would

pay me a salary of two thousand dollars a year."

Maria gasped. "Now," went on Fred, "I know it seems sudden; but you know, Maria, that we haven't announced our engagement, you told me last Christmas that that the only Christmas present I wanted from you had been given to me before you knew it. And even if you haven't been getting ready to be married the way some girls do, we shan't need the same sort of things that we should in this country. That is three times the salary I am getting now, and it might never be raised to that sum if I let this chance go by. Mr. W. said there was a furnished house I could have, for it belonged to the man he has just bought out. Nevertheless, Maria, his voice grew tender, "If you would rather wait until I can come back for you—I don't know how soon I can get leave of absence. Mr. W.'s business requires pretty close attention, and he trusts a good deal to me, but"—seeming for the first time to be aware of her silence—"I don't want to urge you against your will."

"Oh, Fred, I am dumb," wrote Maria on her tablet.

Fred's look of consternation was succeeded, on seeing Maria's roguish smile, by one of amusement. "With amazement! I should think you would be," he laughed. "But it's true, every word of it. Too good to be true, if prospects mean anything for it looks as if I might rise until I'm a partner."

"No; let me explain," wrote Maria. Then, as a thought struck her, she hastily left the room, leaving her ardent wooer even more dumfounded than he had been before. When she returned she held up before him Papa Tucker's pledge, written in blue pencil on the margin of last Thursday's paper.

Fred's eyes twinkled. "What a chance to plead my cause!" he said. "Can you not see how unusual the opening is?"

Maria nodded candidly.

"What would you advise Stephen to say to Alice, if he were in my shoes?" "Ditto," wrote Maria, sententiously.

"Can you blame me for wanting you now? It isn't as if I had known you only a year or two. Don't you remember promising to marry me when you were 5 and I was 9? And how many ways we played 'wedding journey'?"

"But we never had a dumb week," wrote Maria, laughing hysterically.

"But you surely won't keep this fudge up till I—we sail!" he asked. "The boat goes at 10."

"Pledge signed at 7," wrote Maria. "Why you can't even say 'I will until Thursday morning. But that's enough, though, for we can be married at 8 and sail at 10," he went on, confidently.

Maria held up her hands, and pretended to look abashed.

"May I speak to your father?" Fred asked, after a pause, during which the eloquence of his eyes did him better service than had that of his tongue.

Maria silently opened the study door, and then went to find her mother.

"Good-by," she wrote.

"Whither?" wrote Little Mother.

"Honolulu."

"When?"

"Thursday, 10 a. m."

"Why?"

"Fred!"

"What will you need?"

"My \$250 out of bank and you to go shopping with me."

And they did; and those plucky Tuckers never spoke to each other through it all, but are noted to this day as a family of few words. And I think that Maria Struthers, nee Tucker, will bear off the palm for having had "a very quiet wedding."—Independent.

Miss Gush: "What do you suppose the result would be if we could hear what our friends say about us in our absence?" Miss Candor: "I think we'd have a trifle more modesty and considerably fewer friends."

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GREAT BAPTIST MEETINGS.

BY REV. H. E. TRALLE, TH.D.

Within less than a month after the meeting of our General Association at Winchester there will be held two meetings of interest to all Baptists. One of these meetings will be held in Georgia and the other in Kentucky.

The Georgia Meeting will be held at Atlanta, "The Chicago of the South." Time, July 9-12. This is the international gathering of Baptist young people. Probably not less than six thousand will be present. Among the well-known speakers for the occasion are such men as Dr. Wm. M. Upcraft, the great missionary to China, Dr. E. M. Potent, pastor of the Memorial church, Philadelphia, and Dr. Spencer B. Meeser, pastor of the Woodward Avenue church at Detroit.

In addition to the many excellent addresses, there will be a number of conferences on practical methods to be used in the teaching and training of Baptist young people. These conferences will be conducted by experts. A feature of the trip to this meeting will be the stop-overs allowed. Among the places that may be visited on this trip are Lookout Mountain, Missionary Ridge, and other famous battlefields. Many will also avail themselves of this opportunity to visit Mammoth Cave.

The expense of the trip will not be very great. Low railroad and hotel rates have been secured. The party from Kentucky will have a special train from Louisville, leaving at 4:45 the evening of the 8th of July. Any one may go, either as delegate or visitor. All Baptist churches are entitled to send delegates.

The Kentucky meeting will be held at Georgetown, "The Belle of the Bluegrass." Time, July 15-19. This is the annual gathering of our own young people. Dr. Johnston Myers, of Chicago, and other well-known men outside Kentucky, will be among the speakers. Prof W. J. McGlothlin and Dr. E. B. Pollard will deliver courses of lectures, which will be especially valuable to young people and Sunday School workers.

A feature of the meeting will be the conference on practical methods of developing young people. In connection with the meeting, there will be excursions to Lexington and Frankfort, with a boat ride up the Kentucky River. It is expected that a rate of one fare for the round trip will be secured for this meeting. Georgetown will entertain free all who come. All Baptist churches are urged to send pastor and young people.

ELK LICK MINISTERS' MEETING.

On May 29th a most interesting session began and continued three days. Elders J. R. Kennerly, A. C. Dorris, A. B. Dorris, F. M. Welborn, J. P. Clebenger, with a number of lay brethren, formed for business by making the venerable Deacon Robt. A. Page Moderator, and our faithful brother, J. W. Moore, clerk.

A great number of important subjects were presented, and every one elicited animated and loving discussions. Despite the heavy rains, large crowds gave respectful attention, and the good ladies seemed to vie with each other in offering abundance of

wholesome food at church and home.

It was noticed that Elk Lick church members manifested more interest than is usual by their attendance and kindness, showing hearty co-operation with their beloved pastor, J. R. Kennerly. He pleased the meeting with a sound essay on "A Scriptural Church," which was requested for publication.

Some appointed failed to attend, but the surprise visit of our strong brother, A. C. Dorris, made up, in a measure. He furnished a paper, with only a few hours' notice, which can hardly be excelled; subject, "The Influence of Baptist Principles upon the World." The meeting asked him to furnish it for the Western Recorder. F. M. Welborn's paper on "The Mission of John the Baptist" was likewise asked. A new question was presented by Elder A. B. Dorris on The Need of a Logan County Association. The speaker urged the practicability of such project, and the question was spoken to in great earnestness by others as a thing to do.

The entire services made people feel much better.

The writer records thanks to Bro. J. W. Moore for conveyance to the meeting, and to Bro. Bast. Fleming for the ride back to the depot behind his able span of nineteen-year-old mules.

OBSERVER.

NEEDS OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

The Seminary needs a quarter of a million dollars increase of its permanent endowment fund at once, and for the following reasons:

1. Because of its growth. With a student body of 250 men, with four large buildings to maintain in repair, and with a full faculty to compensate for services, and the necessity for numerous janitors and helpers, it is easy to see that a large sum of money is required annually to carry on the work.

2. Because our present income is inadequate to our needs. We have kept out of debt during the past four years through a special fund raised for the purpose which is now about exhausted.

3. Because the Seminary has no income from tuition fees, but must depend wholly upon income from invested funds or gifts made directly to its current expenses.

4. Because decreasing rates of interest make it increasingly difficult to maintain the school on its present endowment.

5. Because two of its professors have for years been laboring at salaries far below what the other members of the faculty receive, and all of the members of the faculty receive smaller salaries than are paid in other institutions of the same grade.

6. Because of the great work for the cause of Christ among the Baptists the Seminary has done, and is still doing in educating young men for the ministry.

E. Y. MULLINA.

The world is full of life; each life is a tune; so the world is a great orchestra; and of them all how few tunes are played through? How many ended as they were not begun.—B. F. Taylor.

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.

LOUISVILLE, KY., March 26th, 1902. For several years I suffered with Chills and Fever, caused by Malaria in my system, and each summer for several years I would relapse. Finally my physician prescribed S. S. S. In all, I took three bottles, and they entirely cured me, and I have never been troubled since. I am sure no other medicine could have given me so complete and immediate relief, and I cannot speak too highly of S. S. S. My partner in business is now taking S. S. S. for an eruption of the skin and general run down condition of his system, and though he has taken but one bottle, already commences to feel better.

931 West Market St.

I. SCHAPOFF.

system through the blood, and a remedy that can 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 and enervate the blood and weaken 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, rebuild 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 the 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, free.

THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

FRAGMENTARY.

London newspapers are guilty of closing their eyes to "slum" and other conditions in their eagerness and haste to invite attention to American conditions. It is reported that the Daily Express a short time ago had the flashing headline, "Black Side of America," and wove a little net in the following, reported as coming from G. N. Barnes, secretary of the Amalgamated Society of Engineers and a member of the Mosely Industrial Commission to America. He said: "America is a purgatory for the poor and weak, but a land of milk and honey for the rich and strong." He declared in a paper read to the Co-operative Printing Society he saw slum property in New York, Chicago and Pittsburg fouler than anything he saw in England. He saw garbage placed in the streets, the paving of which he declared to be of the most primitive, and sanitary arrangements appeared to be entirely ignored.

Dr. J. C. Armstrong, in his personalities in the Central Baptist says: "Among former Missouri

ans, whom it was a privilege to meet at Savannah, the following are recalled at the moment of this writing: J. L. Lawless, F. D. Hale, H. E. Tralle, G. A. Lofton, S. F. Thompson, O. O. Green, S. A. Smith, J. M. Willis, I. M. Wise, B. L. Mitchell, H. M. Rowland, Harvey Hatcher and Everett G.H.I."

As a result of continuous downpours up to Sunday, May 31, as reported through the daily press, 150 perished in flood and fire at Topeka, 30,000 persons are homeless in three states, and damage by swollen rivers estimated at several millions. Four hundred houses burned in Topeka, many of which floated in the streets while they burned. The conditions are simply appalling, according to reports.

I believe there is a solemn lesson in all this, yet the people go on in sin and forget God.

Jos. N. BARNES.

THE ADVANCE MOVEMENT.

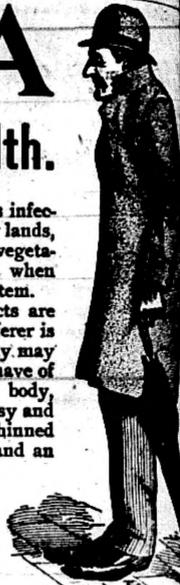
The Foreign Mission Board acting under the suggestion of the Convention have decided to reach

The Board has appointed M. Sowell to Buenos Ayres, Argentine Republic. Our Argentinian Mission has prospered. Last year there were seven hundred and ninety-six tiamas in that Mission. Buenos Ayres in the Argentine Republic is about fifteen hundred miles further south than Sao Paulo, our southernmost station in the continent. We hope that it will be long before we can have a large force of workers in the Argentine Republic. Immigrants pouring into that country, looks as though it will be one of the finest countries in the Americas. We must take heed. The Board is appointing new missionaries. Let the churches take up their contributions. Foreign Missions all through the year, and enable the Board make these advance movements without going into debt.

H. J. WILLIAMS.

Richmond, Va., June 9.

There is no human life so small and so not to hold divine possibility.—Martineau



June 10, 1903.

MINISTERS' AND MEMBERS' MEETING.

Following are the minutes of the Ministers' and Members' Meeting of the Ohio River Association of Baptists, held with Sulphur Spring church, May 29-31. On account of the heavy rain services were held Friday morning.

Friday Afternoon.
 After song and prayer by Eld. Atwood, U. G. Hughes read the introductory portions of the text, "For Jesus' sake" (2 Cor. 4:5), subject, "Christian Living." There were so few members in the organization was determined to meet at 8:30 Saturday morning. Benediction by W. A. Conway.

Saturday Morning.
 Meeting called to order by moderator W. R. Gibbs, and prayer by F. L. Atwood, proposed to organize. R. Gibbs was re-elected Moderator by acclamation, and U. G. Hughes re-elected clerk.

What steps should be taken with members who habitually absent themselves from regular service?—Read by W. R. Atwood. After discussion by the members the essay was passed. The future condition of the church—Read by E. A. Ladd after a lengthy discussion.

Motion of W. A. Woodall carried to meet at 1:30 p. m.

Saturday Afternoon.
 After song, T. A. Conway led in prayer.

Reason for criticism by M. E. Atwood, text, "The wages of sin is death, but the gift of God is eternal life." Rom. 6:23. The sermon was excellent, and received commendation.

Regeneration—Read by W. A. Conway. The production very fine but rather lengthy. Motion here was requested to have the essay published in tract form.

Motion of J. S. Henry adopted to meet at 8:30 a. m. Sunday.

Committee on divine service announced that F. L. Atwood would preach in the grove/Sunday at 10 a. m., and J. S. Henry at 11 a. m. At the same hour T. A. Conway would preach in the church, and R. P. Chenault, of Marion, would preach in the grove at 8 p. m. Benediction by F. L. Atwood.

Sunday Morning.
 After motion, clerk was requested to have proceedings of the meeting published in the *Crittenden*, *Livingston Banner* and *Western Recorder*.

Should ministers of the gospel perform marriage ceremonies for divorced persons?—Read by J. S. Henry. This topic brought out much discussion. The sermon was fine and full of "Truth about the Lord" against it. The essay was passed with its amendments.

At 10 o'clock, according to pre-arrangements, F. L. Atwood preached in school house in grove. J. S. Henry preached in the school house at 11 o'clock, and T. A. Conway in the church at the same hour. Bro. Conway preached from the text, "For God so loved the world," John 3:16. The sermon was of Gospel, and after a hearty

handshaking of the Christians, four unconverted persons came forward for prayer.

Adjourned to meet at 1:30 p. m. Prayer by R. P. Chenault.

Abundance of dinner on the ground both Saturday and Sunday.

Sunday Afternoon.

After song, U. G. Hughes led in prayer.

J. J. Franks, essayist, being absent, R. P. Chenault, of Marion, Ill., was asked to lead out in the discussion of topic No. 10, "The importance of doctrinal teaching," which he did ably. After a discussion by the brethren of some length and much profit, the subject was passed.

R. P. Chenault preached in the school house at 3 p. m.

Having time for only one more topic, and E. B. Blackburn essayist on topic No. 10, J. S. Henry offered a motion to substitute No. 10 for No. 9, and the motion prevailed.

Essay No. 10.—Importance of a Sunday School to a church—Read by P. A. Clark.

On motion of R. A. Ladd, speeches were limited to five minutes.

The following resolution was offered by J. S. Henry:

Be it resolved that we extend our heartfelt thanks to the brethren and sisters of Sulphur Spring church and people of the community for the kind and hospitable manner in which they have entertained us during the sitting of our body.

W. R. GIBBS, Mod.,
 U. G. HUGHES, Clerk.

FORKS OF DIX RIVER.

Last Sunday it was my pleasure to preach for Pastor W. M. Stallings at Forks of Dix River, Garrard county. The church was constituted in 1728. The writer delivered the centennial address twenty-one years ago. The first pastor was Randolph Hail, who served 39 years. The second pastor was John S. Higgins, who served 18 years. Then for five years he and Bishop Kemper were joint pastors. Then Bishop Kemper became pastor and served for 36 years. The next pastor was W. W. Harris, who moved to Texas, and was succeeded by E. H. Maddox. After he resigned, I. W. Bruner served for some time and resigned. Then Rev. J. A. Booth, D.D., became pastor and gained a strong hold on the church and community, but tempted by what he believed to be a wider field for usefulness, he resigned. Then Rev. J. M. Bruce was called and served until he resigned for a wider field of usefulness. Then Thomas M. Vaughn served eight years, followed by S. C. Humphreys, who served six years. Next came Bro. Kuykendall, who served for six years, followed by Bro. Copass, who served until he was called to Waxahachie, Texas. Bro. Stallings has entered on his second year, and since he commenced he has received 26 additions. The church building is a substantial one, built of brick and kept in neat repair. The church owns a nice parsonage and ten acres of the finest blue grass land. He loves the people and they love him, and from indications the church will greatly prosper under his ministry. Already they have made advances in contributing to denominational enterprises far ahead of previous years.

I must not fail to mention that

Rev. John L. Smith was a leading member and a liberal supporter of the cause, and frequently supplied as pastor without charge.

I got a peep into a book in which the systematic and modest pastor has kept a record of his work. I venture to give figures. Since Bro. Stallings' ordination in 1890, he has baptized on a profession of repentance towards God and faith in Christ over 300 into the fellowship of churches he has served as pastor. During the time he held thirty-four protracted meetings with other pastors. In these meetings there were converted and baptized 517. He counts only converts who were baptized into Baptist churches; neither does he count those received by letter.

His wife is a cultivated lady, and is a model wife for a pastor. They have a family of five bright and well managed children, and I greatly enjoyed my sojourn in their happy home.

Bro. M. F. Rout, with his elegant turnout, took me to my train, for which I return thanks.

W. P. H.

ARKANSAS NEWS.

There has been quite a moving of the men on the Baptist checker board of late. Finney leaves Van Buren; Holloway goes from Rogers; Coin from Bentonville; Campbell from Monticello; Freeman from Hope, and perhaps others I do not now recall. Send us some of your Kentucky preachers with staying qualities.

Pastor Dorris and his flock at Camden are rejoicing together over the recent dedication of their meeting house. The writer shares their happiness, as Camden was his first pastorate. Dorris doesn't take things by storm, but he keeps everlastingly at it till his aim is accomplished. He succeeds because he stays.

The Pine Bluff saints are now reconciled to the leaving of Daniels. They think Moore "is the greatest preacher in the state," too. Good reports come from the work there.

You saw how smart Arkansas was in her foreign mission contribution? That isn't a patch on what she is going to do from now on.

Of course, we all feel personally complimented in the election of our own Eagle to the presidency of the Southern Baptist Convention. If any man was ever the embodiment of the Baptist heart of a state, that man is Jas. P. Eagle. The criticism of the *Biblical Recorder* on him ought not to be taken too much to heart—the editor was only measuring Eagle's corn in his own half bushel.

The word has gone out that all our schools have done good work, and the attendance has been very gratifying.

The writer is very happy in his pastorate here, because of the many kindnesses shown him and the evidences of the Lord's blessings upon his labors.

We are just completing a beautiful pressed brick building for the Judson Baptist Academy located here. The first session will open next September. We are expecting an advance in Baptist stock.

GILES C. TAYLOR.

Forbes, Ark.

"We need more in this world than the calm of quiet circumstances. We may have that and yet be in a tempest of unrest. What we need is soul rest, and none but Jesus can give us that."

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Wm. H. HARRISON, M. A., President,

SESSION BEGINS THURSDAY, SEPT. 3, 1903.

CIRCLE MEETING.

HOPKINSVILLE, KY.

Circle No. 3 of South Cumberland River Association met with White Oak church, Adair county, on the 30th and 31st of May, and organized by electing Elder J. R. Grider moderator and J. S. Stapp assistant moderator, and Brother Pierce secretary. There was a good attendance and good order. There was a good programme, but about one-half the speakers on the programme were absent, but all of the subjects were discussed very earnestly, and it was the general expressed opinion that this was the best and most interesting meeting that they had ever had, and your scribe has never attended one he enjoyed more than this.

There was more of a missionary spirit manifest than is common in this county. One preacher tried to object to missions, but he could not express his objections, and finally backed down.

There was a collection taken, but I did not learn how much was collected. You will see by the list of new subscribers that I did not forget the *Western Recorder*, and several promised to take it soon.

I think that this year the report to the Association will be better than it has been heretofore, as there had been considerable interest in looking after the destitution in their bounds, and I think one or two new churches organized, but the State Board ought to have a good colporteur in the bounds of this Circle—one who is not afraid to contend for Baptist doctrine of that old Landmark type. Such a man could do a vast amount of good, and we are not able to do the work ourselves. Will the Board please think of us?

The high water mark was reached when old Brother Grider made his closing talk and a very appropriate selection was sung, and an old-time hand-shake, such as these people love to indulge in, and we parted thanking God we had received showers of blessing on us while the parched earth had been refreshed by a good rain. Truly God is good to Israel.

Geo. S. WICKERHAM.

The commencement exercises of Bethel Female College closed with the delivery of honors won and a noble address by President Edmund Harrison. There were three M.A. graduates and four A.B. graduates, and three graduates in music. The baccalaureate address was delivered in the Baptist church to a large audience by Dr. E. C. Dargan. It was the most unique address I have ever heard, and held the attention of even the youngest children from the first to the last word. It was an allegory on the Princess, the Giant and the Fairy. The session was a prosperous one, and excellent work was accomplished. There will be some important changes in the faculty next session, and some excellent improvements will be made. Wherever the school is really known it must be highly appreciated. President Harrison is doing the best work of his life. He teaches a large Bible class in our Sunday School and conducts a large teachers' meeting on Wednesday nights. The religious influences in the school are excellent, and the standard is high. Will not some of the Lord's stewards seize their opportunity and endow this noble institution?

CLIAS HARRIS NASH.

In this glorious city of our God, where the righteous shall inherit all things, there will be no night, sorrow, sickness, pain nor death. "And God shall wipe away all tears from their eyes; and there shall be no more pain: for the former things are passed away" (Rev. 21:4). "And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them their light: and they shall reign for ever and ever" (Rev. 22:5). Seeing that God has "given unto us" these "exceeding great and precious promises," let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Men love to hear of their power, but have an extreme dislike to be told their duty.—Burke.

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 Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

The Farm and Household

Lutes & Co. bought of W. A. Coffey 102 lambs at 6c. 96 of them averaged 80 pounds.

H. and C. T. Worthington sold to Robert Russell 200 lambs weighing 78 pounds at 6 1-2c.

Robt. Woods, Jr., of Lincoln, sold to James Woods a suckling colt to go at weaning time, for \$100.

Mr. J. E. Allen sold to J. T. Johnson 54 lambs at 6c. Mr. Johnson also bought of B. F. Slavin 20 lambs at 6c.

W. H. Kerr & Sons, of North Middletown, sold Miss Hallie Ermine Rives, that celebrated young authoress, of New York, two handsome saddle mares for a large sum.

S. C. Carpenter, of Millersburg, sold 50 high-class horses at the Brady Union Stock Yards in Atlanta, Ga., at prices ranging from \$150 to \$475, an average of about \$265.

Mr. Glover Irvin has sold a lamb four months old, weighing 94 pounds. This lamb gained 27 pounds in the last thirty-eight days and will be an eye-opener by August fourth. "Mary's lamb is N. G."—Ex.

For the ten months ended April 30, 1903, exports of wheat (exclusive of flour) from the United States amounted to 100,324,095 bushels, against 137,029,459 bushels for the corresponding period the previous year.

An exchange says: Persons bothered with fleas can get rid of them by using salt. If they are about the stables, sprinkle salt on the floor, also around the dog kennels, and bathe in salt water. Where salt is used they will emigrate.

B. F. Robinson, a Garrard county stock trader, passed to his home from Cincinnati Thursday night. He took a car load of 348 lambs to the city and sold them at \$7.15. They cost him 5 to 6c and weighed 80 pounds average at home and 72 in Cincinnati.

George Clayton, of Hutchinson, reports good sales of his Poland Chinas the past season. His entire crop of pigs averaged \$22 per head. He has 55 young pigs so far, with six more litters to come. His first sale this season was a 4-month-old pig to L. C. Sprigg of Nobil, Ky., at \$35.

The *Drovers' Journal* says that the explanation of the current high prices for big choice mutton sheep is found in figures on exports in mutton, issued by the Treasury Department, which show a total exportation of 6,075,968 pounds of mutton in the last eight months against only 253,381 for the same period last year. Total exports of dressed mutton for the month of February were 215,701 pounds against 43,491 pounds the same month last year. This increase from America is due to the shortage of mutton in Australia. England is the only buyer of American mutton.

Joshua S. Rawlings, writing from Baltimore, Md., says: "It may be interesting to your tobacco planters to learn of a plan for burning and preserving tobacco seed beds for years without the use of brush. It has been in practice in this State for years. One planter told the writer that he used the same seed bed for many years, always had good plants and had no trouble with grass and weeds. After planting his crop he hauled old wheat straw and covered the entire bed from four to six feet with the straw. When ready to prepare his seed bed the straw was fired and burned off, leaving the soil mellow and clean."—Winchester Democrat.

HOUSEHOLD SUGGESTIONS.

Do not polish new wood until it shows signs of actual deterioration of tone. Too frequent application of oil result sooner or later in a gummy surface unpleasing to the eye and the touch. Rub the surface every day with a soft, dry cloth. For carved pieces a soft brush with long hairs will be found necessary.

A pretty and unusual salad is made of minced cabbage seasoned with paprika and salt and arranged nicely on a bed of tiny lettuce leaves. On this heap in pyramid form, a can of shrimps, or the same quantity of fresh shrimps, which have been tossed in a French dressing. Cover the shrimps with mayonnaise dressing, and garnish with lettuce hearts. Serve very cold.

Heavy salads are not appropriate for the dinner table, but are exactly right for the Sunday night tea. A Spanish salad is composed of one cupful of chicken meat cut into small pieces, the same quantity of celery shredded, one cucumber cut in cubes, one-half of a can of French peas, well drained, and a few English walnut meats. Toss with a silver fork, season rather highly, and serve with a mayonnaise dressing.

Spiced cranberries make an excellent winter relish. Boil together three and a half pounds of brown sugar, two cupfuls of vinegar, and two tablespoonfuls each of ground cloves, cinnamon, and allspice. When this has become a syrup add five pounds of cranberries, and simmer for two hours. Keep in a covered stone jar.

The successful cooking of dried fruits is only attained by long soaking and slow cooking. Wash the fruit well and soak in cold water over night. Take out the fruit, add sugar and boil the water, skimming carefully. Put the fruit back into the water, and simmer until tender. Dried fruit cooked in this way bears no resemblance to the tough, messy dish which is usually served.

Tomato pie is appreciated as a luncheon dish. Chop fine any bits of cold meat at hand. Several kinds of meat may be used. Butter a shallow baking dish and sprinkle with bread crumbs, meat and seasoning until the dish is full, topping it with bread crumbs and bits of butter. Moisten with gravy or stock, and bake in a hot oven until the top is well browned. This dish should be fairly moist.

A few lumps of gum camphor in the box or drawer where silver is kept will, it is said, prevent tarnishing.

Boil equal quantities of white potatoes and yellow turnips together, and mash lightly with butter and rich milk. This is an old American dish, and is very good.

An excellent potato soup is made as follows: Slice raw potatoes, one onion and a stalk of celery, and let boil in broth or water until soft. Season and mash through a colander, and thin to the proper consistency with boiling milk. Put into the tureen half a pint of thick sour milk, and the yolks of two eggs. Beat this to a cream and pour over it the boiling soup, stirring all the time. Croutons of fried bread are an addition.

A teaspoonful of soda added to a quart of hot soapuds will effectually cleanse the dirtiest lamp. Dry quickly after washing. Lamps, to be quite safe, must be clean, dry, and filled to within an inch of the top. Never attempt to light a half-empty lamp which has not been used for some time. The space in the reservoir often becomes filled with an explosive gas.—N. Y. Post.

SORGHUM FOR FORAGE.

I have not written about my success with sorghum since the season closed, but I was greatly pleased with it again, and several farmers and dairymen of this locality grow from a fourth acre to

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four acres each, and all speak loudly in its praise. I fed three cows and three early calves from a plot containing 30 square rods, 67 days, when the pastures were burned up and furnished nothing. I was not able to try the experiment I intended in feeding it to hogs, and in curing it for winter feed, as my second planting which was made for this purpose made a poor stand and irregular growth on account of the drouth. I have learned something about it, however, and shall know better how to manage it another year.

That which I grow for hogs I shall plant in rows three feet apart and the hills two feet, and cultivate it, and shall leave from eight to twelve stalks to the hill. That which I wish to cure for winter feed, I shall not sow until from June 1 to 15, and shall put on five pecks of seed per acre, drilling it with the wheat drill to insure even seeding. We wish it to stand thick on the ground so that the stalks will be small, as this makes it easier to cure and easier to handle.

I received a letter this fall from a farmer living in Indiana, who, after reading what I said about sorghum for summer feeding, concluded to try it and sowed a bushel of seed on an acre of land. He wrote as follows: "After the dry weather came on and the pastures failed, I began feeding from this acre, nine two-year-old steers, and six cows, and fed them full feed every day, for two months. The steers made good growth and the cows maintained a good flow of milk." This was equivalent to feeding one animal 30 months from an acre, and my own plot did as well or better.

Some have expressed doubt as to whether it can be cured and fed in winter, but that is what it is chiefly grown for in the West. F. D. Coburn, secretary of the Kansas State Board of Agriculture, has taken great interest on this subject, and has recently written of the experience of the Miller brothers who for several years have managed a large farm and cattle ranch in Osage county, Kansas. They grew, the past year, 250 acres of sorghum and wintered 1800 steers on it. They have averaged from 4 to 8 tons per acre cured, and it has never failed to give a good crop, as it endures drouth wonderfully. It yields twice as much to the acre as millet and is worth more per ton, besides being a safer food.

I fully believe that it is the most valuable plant known for live stock food, and that its use will increase until it will be grown as generally for this purpose as corn is now. I have never known a farmer to give it up after once beginning to grow it.—W. F. Brown in The Cultivator.

To a very considerable extent the object of the general farmer should be to produce, as far as possible, everything that his family and his live stock will use, and have a surplus of these products that can be most readily marketed and yet will take the least quantity of fertilizing elements from his soil. In this way he reduces his outlay to a minimum and gives himself an opportunity to realize on a variety of products.

Hon. C. M. Clay, of Bourbon county, has sold his crop of grass seed for 60c per bushel, August delivery.

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 G. L. Allan bought of John L. ardon 19 head of feeders, average lbs., at 4c... James Kennedy, of county, has sold to C. S. Brent & Co., Paris, 80 acres of hemp to be this year at \$5 per 112 lbs.; two of price... J. H. Jones, acting as for Dr. George W. Wents, of the Pa., purchased of B. F. Herrick week a handsome pair of brown for \$450.—Mt. Sterling Gazette.

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Items of Interest

News from the World Over.

There has been a fall in volcanic activity for some time...

There have been many losses by floods and storms in the West...

King Alexander of Serbia, to the great anger of his people...

The immediate cause of the revolt was the return to court...

Emperor William of Germany is a little unfortunate in the matter of status...

Gen. Alexander McCook died from a stroke of paralysis...

There is no hydrophobia in England. This happy state...

There will be 25,000,000 pounds less coffee on the world's market...

Bro. T. C. Buchanan preached Sunday morning for the second English Lutheran congregation...

JOSEPH PARKER used to say that the Beatitudes were like little wicket gates into the Kingdom of Heaven...

PERSECUTION does not so often come to the Christian at the beginning of his experience...

It is only when to-morrow's burden is added to the burden of today...

DEAR RECORDER: The closing exercises of Bracken Academy...

Following this came the fifth Sunday meeting, which seemed not to be inferior to the foregoing exercises...

The Bracken Association Board met and transacted its business; also the School Board...

Yours in Christ, R. L. BAKER, Morehead, Ky.

A CHRISTIAN must be a Christian all the days. It is not enough to be in the Spirit on the Lord's Day...

employed only in walking in good ways, the ways of divine commandments...

THE D.D. BUSINESS.

DEAR BRO. EATON: In a late issue of the Recorder you express the hope that the Arkansas incident...

You know there is not a shadow of excuse for the conferring or wearing of the D.D., except that others do it.

I have talked with many of our wisest men, and they practically admit that this view is correct; "but," and here begins the trouble...

W. B. CRUMPTON, Montgomery, Ala.

THE MARKETS.

Table with columns for LIVESTOCK, CATTLE, and HOGS, listing various types of animals and their prices.

Table with columns for SHEEP AND LAMBS, listing various types of sheep and lambs and their prices.

Table with columns for LEAF TOBACCO, listing various types of tobacco and their prices.

spection, 1903, 58,502; 1902, 70,000; 1901, 93,512.

RECEIPTS. Receipts this week, 1903, 2,299; 1902, 2,532; 1901, 2,441.

BURLEY-1902 CROP. Traah, g. or m. \$3 50a 4 25 \$4 75a 5 25

DARK-1902 CROP. Good lugs, short 4 75a 5 00 Common leaf, short 4 75a 5 25

Good lugs, short 4 75a 5 00 Common leaf, short 4 75a 5 25 Medium leaf 6 50a 7 50 Good leaf 7 50a 8 50

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