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## Faith, Hope and Love, these three

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### The Confessions of Augustine.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

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It is probable that no autobiographical work has ever received so wide a circulation in so many languages as this outpouring of his inmost thoughts and experiences by the great Bishop of Hippo. And yet it is doubtful whether any considerable number even of the ministerial readers of this journal are familiar with the rich psychological, ethical, and spiritual contents of the "Confessions" of this prince of theologians and this remarkably pure and fervent Christian soul. A recent writer (J. Ritchie Smith, in the *Bibliotheca Sacra* for April) introduces an admirable article on "Augustine as an Explorer" with the following sentences that do no more than justice to Augustine's pre-eminence: "The place of Augustine is with the foremost creative minds of history. No other man has exercised such imperial sway in any realm of thought as the great Latin father in the realm of theology. Even Aristotle must yield to him the palm. As he strove to grasp and reduce to order the whole range of Christian truth, his theology is broad enough to embrace the difficulties, the apparent contradictions, which the Word of God presents, while it partakes of the errors and imperfections which belong to all things human. To his authority, therefore, appeal the most diverse schools of theology and philosophy,—Roman Catholic and Protestant, scholastic and mystic, Thomas Aquinas and Anselm and Pascal and Luther and Calvin; while Christians of every name do him honor as the most potent champion of the faith which they hold in common. He is the greatest man of the Christian church since the days of the apostles, the successor of Paul in logical acumen, of John in spiritual fervor."

An exchange says in effect—we are not quoting its words—that if Southern Baptists do not walk into the parlor the Baptist Congress opened, and unite with the Northern Baptists now in Triennial Convention, we will never hereafter unite with them. That is nothing over which to weep. If they will only quit asking the Southern Baptist Convention to commit suicide, we shall be grateful.

We are already sufficiently united for all valuable purposes—except the ambition of some Northern leaders who are aching to "get hold" of Southern Baptists—solely for our good, of course. Our churches accept the letters of their as readily as of our own sister churches, call their preachers, let them have many of our best preachers, and commune with them and let them commune with us.

If ever any change is made, the Southern and Northern bodies ought to divide. Our Convention is getting unwieldy, and some day it may be best to have two—a Southeastern and Southwestern. Till that time comes we are doing well, and are contented to let well enough alone. Let our Northern brethren concentrate their thoughts on "catching the live sinners" around them, of whom there are so many millions, and let the Southern Naboth work his own little vineyard.

The *Canadian Baptist* says that Rev. Dr. Chipman Morse, pastor of the Digby Baptist church, N. S., has resigned after 5 years of service. This is the longest pastorate among Canadian Baptists. The *Baptist* adds: "In these days of frequent changes in the pastorate, it is refreshing to come across such an instance of patience and perseverance in one field of labour."

The *Journal and Messenger* calls attention to the speech of Prof. F. G. Furbody, of the Harvard Divinity School, at the meeting of the Religious Education Trust. He gave an exposition of the parable of the wheat and tares, differing essentially from that which the Lord himself gave to his disciples. We knew that members of that Trust claimed to know more about the Old Testament than did the Lord, but that they knew what he meant by his parables better than He is something new.

Dr. Gorra, Professor of Zoology in Strasbourg University, says that evolution had a time when it was received with great enthusiasm and found general acceptance. This followed a period of sober second thought when its principles were called in question, and in the present period its days are numbered.

those who seek shall find him, and those who find him shall praise him. Let me seek thee, Lord, in calling on thee, and call on thee in believing in thee; for thou hast been preached unto us. O Lord, my faith calls on thee,—that faith which thou hast imparted to me, which thou hast breathed into me through the incarnation of thy Son, through the ministry of thy preacher."

And so he goes on chapter after chapter in the most devout and exalted prayer, praise, introspective self-questioning, and rejoicing in the great salvation of which he had become the conscious participant. Nothing could be more beautifully devout than his reflections on his childhood and the divine providence that guarded him from stage to stage. He can never sufficiently praise God for his devout and loving mother.

Our readers will no doubt be interested in his account of his earnest desire for baptism when a boy during a spell of severe illness and its postponement when improvement set in: "Even as a boy I had heard of eternal life promised to us through the humility of the Lord our God condescending to our pride, and I was signed with the sign of the cross, and seasoned with salt even from the womb of my mother, who greatly trusted in thee. Thou sawest, O Lord, how at one time, while yet a boy, being suddenly seized with pains in the stomach, and being at the point of death—thou sawest, O my God, for even then thou wast my keeper, with what emotion of mind and with what faith I solicited from the piety of my mother, and of thy church, the mother of us all, the baptism of thy Christ, my Lord and my God. On which, the mother of my flesh being much troubled,—since she, with a heart pure in thy faith, travailed in birth more lovingly for my eternal salvation,—would, had I not quickly recovered, have without delay provided for my initiation and washing by thy life-giving sacraments, confessing thee, O Lord Jesus, for the remission of sins. So my cleansing was deferred, as I must needs, should I live, be further polluted; because, indeed, the guilt contracted by sin would, after baptism, be greater and more perilous.... I beseech thee, my God, I would gladly know, if it be thy will, to what end my baptism was then deferred? Was it for my good that the reins were slackened, as it were upon me for me to sin? Or were they not slackened? If not, whence comes it that it is still dinned into our ears on all sides, 'Let him alone, let him act as he likes, for he is not yet baptized. But as regards bodily health, no one exclaims, 'Let him be more seriously wounded, for he is not yet cured?' How much better, then, had it been for me to have been cured at once; and then by my own and my friends' diligence, my soul's restored health had been kept safe in thy keeping, who gavest it! Better, in truth. But how numerous and great waves of temptation appeared to hang over me after my childhood! These were foreseen by my mother; and she preferred that the unformed clay should be exposed to them rather than the image itself."

From this passage it is evident that in his childhood he shared with his mother and with most of his contemporaries, and continued to the end to entertain, the conviction that baptism was efficacious to wash away all sins committed previous to its reception as well as all inherited guilt, and that post-baptismal sins to which in youth and inexperience one is particularly liable are likely to involve the subject

in eternal ruin. His mother preferred to take the chances of his postponing baptism until he should have passed over the perilous years of youth and could receive it after having gained the stability and experience that would enable him to conserve its high benefits. He himself, after he had experienced fully the consequences of postponement, evidently thought that its effect was to promote licentious living, the possibility of having all the sins that might be committed and washed away in baptism encouraging the youth to indulge his appetites to the full. Augustine's sentiments on this point and that of his most influential contemporaries did much to promote the general practice of infant baptism to be followed by careful training in Christian morals.

His account of his early education and of his marked distaste for Greek would interest the average school-boy of to-day who finds linguistic studies irksome. His unconverted father's sacrifices in giving him a classical education and his indifference to the moral life of his son are daily commended and bewailed. The excesses of vice into which he was led when about sixteen years of age are depicted in too realistic a manner to be wholly edifying, but are yet handled with deep abatement of spirit. The following description of his state of mind at that stage of his experience would doubtless be paralleled in the experience of many a wayward youth: "I . . . rushed on headlong with such blindness, that amongst my equals I was ashamed to be less shameless, when I heard them pluming themselves upon their disgraceful acts, yea, and glorifying all the more in proportion to the greatness of their business; and I took pleasure in doing it, not for the pleasure's sake only, but also for the praise. What is worthy of dispraise but vice? But I made myself out worse than I was, in order that I might not be dispraised; and when in anything I had not sinned as the abandoned ones, I would affirm that I had done what I had not, that I might not appear abject for being more innocent, or of less esteem for being more chaste." In this part of the work and throughout the author sounds the very depths of his nature with a sure psychological plummet. It is doubtful whether any uninspired man, with the exception of Shakespeare, ever understood human nature more perfectly.

His description of the baneful effects upon him of theater-going should be carefully read by modern Christians who see no harm in it. As he was drawing near the end of his course of studies he was first led to a higher view of life by the ethical writings of Cicero, especially his "Hortensius." This devotion to philosophy led to a disparaging of the Scriptures when he came to examine them by way of comparison and without any proper appreciation of their spiritual meaning, and made him an easy prey of the Manicheans with whom for nine years he consorted.

Some other interesting phases of Augustine's experience must be reserved for another article.

How many an unworthy thought, how many small anxieties the good man avoids—say, how many weights of real trouble and affliction does he make lighter—by merely walking each day up to the Mount of God, and breathing there, if only for a few minutes, the transfiguring air of that pure height!—Chas. Wickstead.

He who has most of heart knows most of sorrow.—Bailey.



"What ought to be done with a Presbytery that ordains a man to preach the Gospel when at the time he does not know a letter in a book?" Nothing whatever. A presbytery only ordains a man when the church by a vote has ordered his ordination. It is the church which ordains, not the presbytery. Again, a church has a perfect right to ordain a man who cannot read. There have been, I do not doubt, many a godly preacher among our Baptist fathers in the dark ages (who could not read. And more than one in this country.

A presbytery at the request of the church examines a candidate as to his conversion, his experience of religion, as to his soundness in doctrine and his call to the ministry. If they are sure as fallible men can be that he is regenerated, is sound, and has been called of God to preach, they recommend his ordination. If I were on a presbytery and had no doubts on these three absolutely essential points, I should vote for ordination. But I would tell the candidate and the church that I thought it was his duty to devote himself immediately, and with all his might, to learning to read, so that he could read the Bible to his congregations. And I cannot imagine any church which would be willing to call as a pastor a man who could not read.

If he refused to learn as rapidly as possible, such an exhibition of conceit and lack of reverence for the Bible would convince me he was not called to the ministry. And doubting his call, I would most certainly vote against his ordination. But if he showed due humility, a sense of his own deficiency and a willingness to do all in his power to learn as quickly as possible, it would be a different matter.

It may be that he had memorized a large part of the Bible. I read or heard somewhere of a minister in Kentucky who carried on a protracted meeting for three weeks, and twice a day when he preached repeated an entire chapter from memory, never repeating the same chapter. If a man like that could not read, I should vote for his ordination with far greater pleasure than for that of those Seminary graduates who on their final examination could not write down the ten commandments from memory. Or for that of the D.D. whom I heard preach in an Eastern city who could not quote the verse, "God so loved the world," &c., and after trying in vain looked it up in the Bible and read it.

"When an ordained preacher gets a letter from a Baptist church, and keeps it for two years and will not present it to any church and refuses to return it to the church which gave it to him, has he any right to vote in the church from which he took the letter, and what ought the church to do in the circumstances?"

Yes, he has the right to vote, he has all the rights and privileges of membership. His letter read "is hereby dismissed from us when joined to a church of the same faith and order." Till he has presented his letter to some other church and has been received by them, he is a member in good standing of his own church.

But if the church has requested him to return the letter, that is another matter. The church ought to cease giving unlimited letters, by the way. Few churches of my acquaintance fail to limit the time during which the letter shall be good, the time generally being six months. If it is not presented to a sister church in that time it becomes null and void, and the member must apply for another and explain his delay. Many churches do not only limit the time, but refuse to give letters in general. The brother must say what church he wishes to join and the letter is

made out to that church alone. But I have dismissed from this question asked to the effect of letters in general.

There was no need for the church to act for the letter. It could have passed a resolution declaring the letter null and void, and in fact can do so yet. Or it can exclude the man from its fellowship for refusing to return the letter when requested to do so. For just as the member has all the rights he had in the church until such time as he has been received by a sister church, so the church has the same authority and power of discipline it had over him before the letter was granted. And he showed a very un-Christian and defiant spirit in refusing any reasonable request of the church. The request to return the letter was entirely reasonable and within the rights of the church.

I wonder what reasons he gave for refusing to return the letter? What action the church should take should depend largely on the spirit he showed in the matter. It might be well to arraign him for his defiance of the church; or it might be best, as I suggested before, simply to pass a resolution declaring the letter null and void and then drop the matter. The church should unquestionably take some action, if she has any regard for her own self-respect, since the man defied her by refusing at her request to give up the letter. But what that action should be depends largely on the spirit he has displayed and is displaying. And that I do not know.

"What Scriptural right has a Baptist church to elect a sister Superintendent of the Sunday School when there are public male members." It is evident the brother left out some words in his question and meant to say male members who pray in public and who were willing to undertake the duties of Superintendent.

The Sunday School had no Scriptural right whatever for such action, and the church ought to forbid it. If the Sunday School is a meeting for worship of God, women are forbidden to be leaders in it. That is what is meant in Timothy by usurping authority over the men. Paul is speaking of public worship in that place, and not of every-day life. To be an officer is to usurp the authority which belongs to men. The verse concludes with the command to the women to be in silence. This command and the similar one in Corinthians says a woman cannot obey and be Superintendent. If there were no male members who would serve in that capacity, so long as there were any men who belong to the Sunday School so women must be superintended. A church can exist without a Sunday School; thousands have done these 1900 years. But a church must not defy nor allow its Sunday School to defy the command of God.

There is no command in all the Bible which the Holy Spirit has more emphasized. In His gracious tenderness He has done all to guard the sisters from deceivers who would arise and try to lead them into disobedience. He was under no obligation to give any reasons for His command, but knowing that some men would in the latter days tell the sisters the commands were meant only for the women of that age, and "not for the enlightened women of the twentieth century." He gives His reason for His prohibition. It was because Eve was first in the transgression. The women of the two hundredth century, no matter what their culture and their eloquence, will still be the descendants of Eve, and therefore commanded to be in silence. In Corinthians the Holy Spirit enforces His command by the most solemn words in all Scripture. After forbidding even the asking of a question for information, Paul says, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." That is, if any man is converted—spiritual meaning having the gifts of the Spirit—he will acknowledge the commands Paul had been giving. And then come the words full of awe, "If any man does not this, God does not know him." This is the meaning of the thirty-eighth verse.

The brother also asks, "Would it be Scriptural for the male members to take part in such a Sunday School?" I certainly would not; nor would I and that I was showing reverence to God if I allowed my children to go. I would keep them at home and teach them Spurgeon's edition of the Shorter Catechism and have them memorize the Scriptures. But I should not feel that I had done all my duty till I had tried in every way to awaken the church to a sense of her duty to the commands of God.

#### Points of a Good Pastor.

BY REV. T. L. CUTLER, D.D.

Probably I can indicate these points more clearly if I put them in the form of a short epistle to a young minister, and some older ministers may profit by these plain, practical suggestions.

I assume that you realize intensely that the work you have undertaken is immeasurably the highest calling this side of heaven. Your business is not to earn a living, or gratify an intellectual taste, or simply to study God's Word and prepare the best sermons you can produce. Your object is to awaken the careless, to instruct the ignorant, to comfort the afflicted, to edify believers, to make bad people good, and good people better. This blessed, heaven-appointed work will cover seven days in every week, and out of the pulpit as well as in the pulpit, and unless you are a thorough pastor, you are likely to turn out a failure.

1. To be such a pastor and such a soul-winner, the first point is to have in the core of your heart a supreme love for your Master, a love for your work, and a love for the souls committed to you. The moment that your love-labor sinks into an irksome drudgery, you are shorn of your locks, and had better resign. Thorough pastoral occupation is no pastime for tea-table gossiping, or game playing with the young folks. It will consume several hours each day; it will tax your patience, and will often put a severe strain on your nerves. Henry Ward Beecher once said to me: "I envy you your love for pastoral duties. It costs me more consumption of nerve force to spend an hour with a family in trouble than to prepare a whole sermon." It is our business to bear our people's burdens.

2. You have got to study your people just as carefully and intently as you study any book in your library—not excepting God's own Book. Some of the best sermons you preach will be those which your congregation will help you to prepare. As the prime object of your preaching will be its influence on the souls of your auditors, your chief opportunity to discover what influence it is exerting will be when visiting them through the week. It must be feeble spiritual gunnery which leaves no echo after the church doors are shut up; and, if the truths are well aimed, you will find where the shots have struck by going among your people. I fear that we ministers often incur a deep guiltiness before God from not following up our gospel warnings and invitations more closely.

3. In all your intercourse with your flock, and with those outside of your flock, be a thorough democrat. The Lord's ambassador must never be a "respector of persons." More than one minister has sadly damaged, and even destroyed his usefulness, by toadying to the rich and the aristocratic, or by allowing himself to be regarded as the property of one or more of the influential men in the congregation. Be no man's man! Whosoever you neglect, be sure never to neglect the poor, the unfortunate, and those who have few friends. Do not fail to remember where poor father A. lives, or blind mother B., or forlorn widow C., or bedridden brother D. You will find the footprints of your Master on the doorsteps of such humble abodes. It is an inviolable canon of some pastors that they have leaky memories and no knack of recognizing individuals. Keep a list of everybody's residences, and study faces so that you cannot forget them. The unpardonable

sin with most people is to be forgotten or to be numberless. A man's duty is to be the most Christian gentleman in the parish; and if you do not put your name on yourself you are not likely to win them to Christ.

4. Tact is a very important point in the making of a successful pastor. For want of it, some brilliant talents have come to naught. Next to the gift of grace, my brother, seek the gift of "gumption." You will have to deal with some disagreeable people; to them be all the more agreeable. You will encounter some crochety parishioners; study their crochets, and do not be balked by them. In my first charge, the most troublesome character was a venerable and godly-minded, but most obstinate and quick-tempered church elder. After he had aroused the whole congregation by a peculiarly irritating performance, I called on him, and, when he looked for a laughing, I surprised him with such a sweet love-talk that the old man melted like wax in the flame, and he never gave me the slightest trouble afterwards. You may often fond of a church quarrel, and quench a mischief-maker, by the exercise of timely and patient tact.

5. If courtesy and tact are important points with a pastor, you will often find that courage is quite as important. It is a awful mistake to suppose that a minister wins popular favor by concealing the truth, by compromise with error, trimming his sails to every breeze. Your people will admire courage. Let them see that God is the only being of whom you are afraid.

6. Do not minimize this last word—it touches the core. You are set to be a watchman for souls. No erudition, no pulpit brilliancy can compensate for lack of conversions, and a low state of spiritual health in a church. Watch for the Holy Spirit; work for the Holy Spirit. Keep your doors always open for inquirers, and be glad to be interrupted by any one who is seeking light, or comfort, or personal salvation. When you detect symptoms of the Spirit's presence, then call your officers together for special prayer and special work. Never defend your Bible; preach it boldly in love, the whole of it; God's Word is its own vindication. The strongest of all strong points is to have Jesus Christ in your own soul, and Jesus Christ with you in your pulpit, and Jesus Christ beside you at every step of your untiring round of labor among the souls entrusted to your charge.—Zion's Advocate.

THE THREE CODES OF LOVE. — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—Matt. 23:37.

There are three kinds of love—perhaps rather I should say, three instruments on which love plays. It may manifest itself through the heart, through the soul, or through the mind. My love for you may be either practical, admiring, or communing. The love of the heart is practical; it ministers in common things. The love of the soul is admiration; it looks upon a far-off glory and longs to be near it. The love of the mind is communion; it has touched a point of equality with its object; it can listen and respond. A mother's love for her child is that of the heart; it is helpful. A poet's love for nature is that of the soul; it is wondering, admiring. A friend's love for a friend is that of the mind; it is intellectual sympathy—communion. I think our love for God plays successively each of these tunes. We begin with the heart; we say, "Our Father;" we try to work for our Father. By-and-by the vision of splendor breaks upon us—the love of the soul; we bow with admiration before the mysteries of the universe. At last comes the glad morning—the love of the mind; we begin to know God—to commune with Him, to speak with Him face to face as a man speaketh with his friend. That is the substance of our love.—Dr. Cox, *Methodist*.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

The Greek Church.

BY A. J. HILL, D.D.

In your issue of March 24th, under your "Editorial Varieties," you publish the following: "The Russians belong to the Greek church, and though they do not worship images they are perhaps as superstitious as Romanists. They have an image of the Virgin Mary, kept in the Troitska monastery, about a foot long and covered with gold. This image is regarded as very sacred and as very powerful to bring blessings. So it has been common to send this image to the Alaskan army in the last boat, so as to enable the Alaskans to overcome the Japanese."

During a visit to the Orient in 1896, I made an official study of the Greek church in the city of Athens, Greece. According to the information I there received, the adherents of the Eastern church do not believe in images at all. I personally visited perhaps an hundred Greek churches and saw no images in any of them. Upon careful inquiry on this point, I was repeatedly told that images were absolutely prohibited by the Patriarch of Constantinople. I had the happy privilege of a personal acquaintance with a Greek gentleman of prominence, wealth and education. He owned an island in the Aegean Sea, on which he had a magnificent palace for a house. Mr. Xanthopoulos, the gentleman's name, gave me a clearer insight of the Greek church than I had been able to obtain before. It seems, according to the opinion of this gentleman, that our ideas of the Greek church are obtained from their enemies, the Latin church, or the Roman Catholicism. As to whether the statements of Mr. Xanthopoulos are thoroughly reliable, I am not able to affirm. I can say, however, that my observation and experience among people of that faith had a tendency to confirm me in the opinion that his statements were correct. For a period of three months in Palestine I had the constant attendance of Salinas Abraham Said, an independent, guide and dragoman. Salinas was born in Heliopolis, the Syrian of the New Testament. He was an ardent adherent of the Greek church, and is a nephew of Johannes L. Kary, our Baptist missionary in the city of Nablous. The statements of Salinas were consistent with those of Mr. Xanthopoulos. This latter gentleman gave me the following points of difference between the Greek and Roman churches:

1. The Greek church does not require her ministers or priests to live in celibacy. The Roman church does so require of her priests.
2. The Greek church does not believe in nor allow image worship, or even allow images of any sort or size in their churches. The Roman church does.
3. The Greek priest cannot absolve. The Roman priest can.
4. The Greek church does not hold to the confession. The Roman church does.
5. The Greek church encourages the reading of the Scriptures in the vernacular of the people. The Roman church forbids it.
6. The Greek church observes no picnic, spiritually-minded and formal in life. The Roman Catholicism are the opposite.
7. The Greek church adheres to the primitive act of baptism strictly and always by immersion. The Roman church changed the form from immersion to sprinkling.

These are the main points of difference, according to my recollection of the opinion of Mr. Xanthopoulos. I have frequently attended the services held by the Greeks, and in every instance there appeared to be piety, freedom and faith. I attended services in the Greek church in Mesopotamia, where our Lord was brought up. The officiating dragoman preacher who appeared to be an earnest minister. During his sermon, a layman, I took him to be such, arose in the congregation, and broke right in with what appeared to be a warm exhortation, and the old preacher gave way to the exhorter, who with great earnestness proceeded to harangue the people, and when he was through the pastor, as I suppose he was, pronounced what his dissent may not come again just here. I spend a day on Akro-Corinth, Greece. After some hours spent in examination of the extensive ruins, I approached what appeared to be a shepherd's hut, and by signs called a Greek woman for a drink of water, which she kindly gave me, and for which I gave her a small coin. She appeared to feel her delight, for she held it out first to her husband, who then came near with a bowl of sheep, as if she were boasting of her acquisition. She then beckoned me to enter the hut, and going to a sort of stove, below which hung a curtain, she parted the curtain and pointed to a picture of Christ on the wall; then placing her hand on her head, and clasping her hands and looking up in prayer, she gave me to understand that she was a worshiper of Jesus Christ. I extended to her the hand of fellowship right then, and pointing upward, indicated that I too loved Jesus.

I have no doubt but there are many foolish superstitions among the Greek church people. One especially I would deem as being probably about as good as the "Greek God" that they hold down to the holy apostles at Jerusalem early after Christ's coming. When I mentioned to Salinas, my dragoman, that this was a fraud, he became almost angry at me, and proceeded to defend the "God" most ardently. But with this personal exception, which I saw of the Greek church, I believe that they are a thoroughly Christian people. If you will allow this concluding article to suggest itself by the addition of one other de-

monstrance, I will close. I had been to Bethlehem on foot, as it is only seven miles south of Jerusalem. As I was returning I met a large party of pilgrims journeying through the Holy Land on foot. They were Russian Pilgrims, headed by their priest. He was dressed in a long, loose robe, and his long, flowing hair and beard, spotted with white, gave him quite a patriarchal appearance. He was riding. I stepped aside to allow the procession to pass. I stood in deferential respect, and the patriarch made the sign of the cross by touching his forehead and left and right breast, at the same time bowing to me. I returned the salutation in like manner. The whole procession of two hundred and eighty-five people, by actual count, saluted me in like manner as they passed. They were all silent, and each had a pilgrim's staff, and they kept regular order in their march, and impressed me as being a very devout and excellent people.

The above is written in the hope that if my information is accurate, some one who has had superior opportunities, will correct me. Nacogdoches, Texas.

The Hope of Eternity.

BY JAMES STALKER, D.D.

While Christ is our hope, there is one event in the life of Christ with which, in the Bible, Christian hope is peculiarly associated—that is the resurrection. The Scripture says that "God hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." How is the vitality of hope affected by the resurrection of Christ? In this way the resurrection of Jesus is the most authentic glimpse humanity has ever had into the world to come. The belief in immortality is innate in man, so much so that even heathens like Cicero and Seneca contend for its reality on account of its universality. The Greeks and Romans, the noble Athenians, Socrates and Plato, have worked out profound arguments in support of the doctrine. Immortality is a beautiful belief; it is always clung to most by the finest natures; but in all ages men and women, while clinging to it, have had a cold doubt arising from this fact that no one ever comes back. Oh! why do the admiring gaze never open from the other side? Why does not one, representative of all who are on the other side, come back to assure us that there is an existence out there, and a Heavenly Father awaiting for us? In every age that has been the passionate demand of the human heart, and it has been met by the resurrection of Jesus from the dead. He is the representative of the representative of all the dead, who has forced His way back to give us assurance, and by many infallible proofs mankind is now assured of His resurrection. But the resurrection of Jesus is only the claw of the prehistoric specimen from which the skill of the naturalist constructs the whole animal. He is the representative of the representative of all the dead, who has forced His way back to give us assurance, and by many infallible proofs mankind is now assured of His resurrection. But the resurrection of Jesus is only the claw of the prehistoric specimen from which the skill of the naturalist constructs the whole animal. He is the representative of the representative of all the dead, who has forced His way back to give us assurance, and by many infallible proofs mankind is now assured of His resurrection.

I fancy it may be because we are too self-indulgent here. We are afraid to take a stand and protest too much. We like to sail with the times, and we get our reward. We are very comfortable in comparison with those who dwell in tents and caves of the earth. Yes, but we have lost something, too. We have lost the joy of our comfort. In those old times the belief in the world to come was very clear. I quite expect that some time when persecution has to be endured by the church again, the pristine freshness and force of Christian hope will come back again. It is a force when it is realized that it is not an idle dream about distant things with which we have little to do. Thinking about heaven produces heavenly-mindedness. It is those who believe in heaven who are making themselves ready to go there, realizing that heaven is a prepared place for a prepared people. As St. John says, "Every man that hath this hope in him purifieth himself, even as he is pure;" or, to take the same truth in another and more pastoral form, "Hope is the anointing of the soul."—Dr.

Look into Jesus, men, through your tears. Tears are messages. I have seen faith through my tears that I over saw through my smiles. We can see Jesus through our tears. He knows what tears are. Jesus says, "Dr. Joseph Barber.

WHAT IS GEORGE'S PRAYER?

**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.

BOOKS

Reignings of Hebrew History. Charles Foster Kent, Ph.D. \$2.75 net. Charles Scribner's Sons, New York.

Here is an attempt to reconstruct the material in the Old Testament along the lines of the "higher criticism." The author competently assumes that criticism in its various forms, and while admitting that a few still cling to the old view, Prof. Kent confidently expects all opposition to the new view to soon disappear. There is a saucier here that is refreshing.

Prof. Kent admits that the Old Testament has a "unique value," that it contains "permanent messages" from the men of old, and that there is in it, somehow, somewhere, some sort of a revelation of God. While contradicting these in general, he has little to say of them in particular.

First we have a colored chart in which the Old Testament is divided into oral tradition, state annals, judicial decisions, inherited myths, popular fables, etc., etc. The earliest date assigned to any written material is B. C. 1650. The material is claimed to have been derived from Babylon, a la Delitzsch. The early history is evaporated into myths and stories. Genesis is divided into "priestly narratives," the "Abraham stories," the "Jacob stories" and the "Joseph stories." And so forth. A new translation of the Old Testament, up to the last half of Judges, is given, but the arrangement is such that the reader cannot find any particular passage of which he may be in search.

The bibliography given consists almost wholly of books that agree with Prof. Kent. No mention is made of the many books in conflict with his theory.

This is the first of a series of six volumes designed to cover the whole of the Old Testament, all written, of course, along the same line. There is hardly a page in the book that does not contradict what we believe to be the true view of the Old Testament, the view of Christ and of the apostles. The publishers have done their work exceedingly well even for them.

The Usefulness of God and How I Discovered It. H. W. S. (Mrs. Pearlall Smith). \$1.25 net. Fleming H. Revell Company, Chicago and New York.

Mr. S. gives us her spiritual biography. It is in line with "The Christian's Secret of a Happy Life," and has the same exhortations and advice as that well known book. She tells of her parents, of her Quaker childhood and her Quaker experience, of which she still shows traces. Presently came her eclipse of faith, followed by renewed search and a restoration of a kind of assurance in assurance of faith. The following questions which led to the third epoch—"the realization of all things." It was then that she discovered the usefulness of God. Presently came the fourth epoch, the life of faith, and the "holiness" movement, of which she was the inaugurator. She winds up with some reflections on old age and death.

From Talk to Test. Addison Ballard, D.D. \$1.00 net. Longmans, Green & Co., New York.

The alternative title to this striking book is "A Likely Story—Liberty Enough." It is designed to make faith easy, and this is done with much of an interesting faith. Reason for the most part, of the bright and breezy talks is ended with a text of Scripture, and the title to the book is taken from this fact. The usual custom of announcing the text and then giving the talk, or sermon, is here reversed. The book is designed to strengthen evangelical faith, and it is well suited to its purpose.

When Angels Come to Men. Margaret E. Sanger. \$1.50. Fleming H. Revell Company, Chicago and New York.

A most delightful and inspiring book, especially helpful to those who are in sorrow and bereavement. The various instances in which angels visited men, as told in the Bible, are taken up and discussed in a fascinating style. The book is a rare combination of erudition and of sentiment. We do not wonder at its wide popularity.

The Other Side of Evolution. Alexander Patterson. Introduction by Prof. George Frederick Wright, LL.D., F. R. S. G. D. \$1.00 net. The World Publishing Co., Chicago, Ill., and Winston, Laun, Ind.

This admirable little book is the best campaign document on evolution that is known to us. Prof. Wright begins his introduction by saying: "The doctrine of evolution as it is now becoming current in popular literature is one-tenth fact and nine-tenths bad philosophy." Our author explains the theory of evolution to a rigid examination and proceeds to condemn it out of the mouth of its advocates. The fact that many leading men of science reject evolution is brought out and quotations from many of them are given. Indeed these quotations form a large part of the

book. Quotations from philosophers and literary men are added, as Carlyle's saying of evolution that it is "the gospel of dirt," and Buckle's saying: "I have never yet heard one logical argument in its favor. I have heard and read many that are beneath contempt." It is gratifying to be assured that the younger men of science in Germany are so generally rejecting evolution. This is a book to read and to pass on to your neighbor. It is a fine campaign document.

The Rise and Progress of the Standard Oil Company. Gilbert Holland Montague. \$1.00 net. Harper & Brothers, New York and London.

While this book makes no reference to the magazine articles that have recently been so severely assailing the Standard Oil Company, we take it as a reply to them. The author tells the story of this great trust, giving facts, figures, court records, etc., in a way that presents the trust in a very favorable light. Those who have read the magazine articles would do well to read the other side, which is well presented in this book.

Battles of Valor and Victory. Clinton Scollard and Wallace Rice. \$1.00. Fleming H. Revell Co., Chicago and New York.

This book is too well known to need description. It gives the stirring legends of valor and victory written by Mr. Scollard and Mr. Rice, and telling the story of American prowess and achievement, from the Revolution to the war with Spain. It is a good book to kindle patriotism and to inspire valor.

MAGAZINES.

The May Century's features of war interest will be "Unhappy Korea" and "Korea, the Bone of Contention," both from authorities. The Rev. Arthur Judson Brown, D.D., author of "The New Era in the Philippines," is secretary of the Board of Foreign Missions of the Presbyterian church. He has traveled in Korea and knows the conditions there. His review, conditions which may well make Korea a Homer B. Hubbard, who contributes the account of "Korea, the Bone of Contention," will be remembered as author of "The Sign of the Juman," and narrator of "In Search of a Siberian Klondike." He has been editor of the Korea Review of Seoul for some years and has made a study of Korean history, ethnology, etc. His article will discuss the probable fate of Korea in the event of either Russian or Japanese victory; and will touch upon how the result of the war must affect America and American interests.

The May Cosmopolitan starts off with an elaborately illustrated article on the "Making of a British Tar," "Wale Whale Hunt," "Steam," by F. T. McGrath, describes graphically the new industry of corral catching off the Newfoundland coast. M. Paul Noquet, the well-known French sculptor and aeronaut, tells us only a Frenchman and an artist can how it feels to voyage in the air. Other heavily illustrated features of this interesting "Worldly" number are: "Industrial Germany of To-day," by Wolf von Schulenburg; "The Ruins of Baalbek," by Dunlop Hunter; "The Most Athletic Nation in the World," by H. H. Boyesen, Ed.; "Interesting Personalities in the Business World—Norman Bruce Russ," by Edwin Lefevre, and "Sports With Which We Are Unfamiliar," by Helmut Stach Archer. The section is contributed by Sumner Macchmann, G. Henry, Julia B. Foster, and Florence Stewart. Mr. H. G. Wells's wonderful romance of science and progress reaches an exciting climax, and Cyrus Townsend Brady continues the "Dramatic History of South America" series.

(Additional literary on another page.)

FRANKY TO A CANOE!—A gentleman standing by Niagara saw an eagle light upon a frozen lamb encased in a floating piece of ice. The eagle stood upon that dead carcass and fastened upon it as it was "drifting" on towards the rapids. Every now and again the eagle would proudly lift his head in the air to look around him as much as to say, I am "drifting" on towards danger, but I know what I am doing; I will fly away and make good my escape before it is too late.

When he neared the falls he stooped and spread his powerful wings and leaped for his flight; but alas! alas! while he was leaping on the dead carcass his feet had frozen to its flesh. He leaped and shrieked and beat upon the ice with his wings until the ice-frozen lamb and eagle went over the falls and down into the foam and darkness below.

This is the picture of every soul that is playing with evil leaping on fasten upon it as it were intends after a little more indulgence in to turn from his sins and be saved; but alas! when he would turn he finds himself fettered by sinful habits, his affections have been poisoned by sin, his will paralyzed, his soul has frozen to the decaying mass of rottenness upon which he has been leaping. Turn, my young friend, ere it is too late.—Selected.

Hold fast your Bible!—Why what is the matter? asks one. No one threatens to take our Bible away from us. Perhaps not the printed book that lies on your parlor table. That is a poor, harmless piece of furniture. But there are those who would steal away its doctrines and nullify its saving truths. There are those who would have you forget what money has laid in the path of its correct teaching.—Christian Instructor.

God gives us what He knows our wants require, And better things than those which we desire.—Dryden.

Sunday-School Lessons

SUNDAY, MAY 15.

THE PRODIGAL SON.

Luke 15:11-24.

Motto Text—"Come and let us return unto the Lord."—Hosea 6:1.

This is the most exquisitely beautiful of all the parables. We seem to be standing in hushed and reverend awe in the very Holy of Holies. Veiled though it is in imperfect human language, we catch dazzling glimpses of the ineffable glory of God's love. There is very much of the glorious Gospel in this parable, but all is not here. Teachers must not forget the quaint warning of the old theologian not to try to make the parables run on all fours. Sinners are not in their father's house and cannot leave it. We are all here in the far country to which Adam carried us. We have already had our probation yonder in Eden; we come into the world born in sin and conceived in iniquity. Nor is the atonement of Christ the only means by which sinners return, found here, because "we have to do with a parable and expiation has no place in the relation between man and man." (Godet).

"A certain man had two sons." The first reference is to the Pharisees and publicans, as is shown very clearly when our Lord comes to speak of the elder brother. "Father, give me the portion of goods that falleth to me." The son was evidently a bad son while still in his father's house. The eldest son received twice the amount which the other did (Deut. 21:17). The lands were often all given to him and the younger children received their inheritance in money. This younger son could not wait for his father's death, but would anticipate it and receive his portion immediately.

He disliked the restraints which love cast round him in his home; he disliked the reproof in his father's eye when he did wrong. The allotments of the world were great to him. He wished to be free to do as he pleased. That is the great wish of the sinner—to get away from God, to forget that his eye rests ever on him. Freedom to do exactly as he pleases seems to the sinner happiness. Schaff rightly says: "The request showed selfishness, ingratitude, self-will, determination to do wrong—undutifulness and narrow vision, for if he had looked forward he would have seen the dreadful consequences."

V. 12. The father grants his request, and in this a very solemn thought is expressed, that of the sinner's abandonment to the desires of his own heart. It is well for us all our prayers are not granted.

"And took his journey into a far country."—This far country represents vice so far removed from holiness, and also represents forgetfulness of God. "And there wanted his subsistence with riotous living."—Thinking no doubt, while it lasted how happy he was in his freedom to do as he pleased. But there are serious drawbacks to such pleasure even in this life. Man's means and health fail or

Spring Medicine

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

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

Hood's Sarsaparilla and Pills

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

Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and so usual and great benefit. The BOSTON DRUG STORE, BOSTON, VT.

Hood's Sarsaparilla prevents us from getting the measles.

They grow weary and suffer from restlessness. Then outward circumstances beyond their control disturb them; so the mighty famine did this younger son.

"And he began to be in want."—His boon companions were but fair weather friends. This being free to do as he pleased was not so pleasant a thing as it seemed. He was not free to sin in his father's house, but on the other hand he was not free to suffer.

"And he went and joined himself to a citizen of that country."—This was what his "freedom" brought him to! When will men learn there is no freedom save in bringing their will into obedience to God's? He did not like the restraint of his father's house; he becomes the servant of a stranger who put him at the vilest of all work to a Jew, and who did not pay him a sufficient amount to keep him from being hungry! His state was very much like that of the man who sells his soul to strong drink.

"The swine that he swine did out"—that is the pods of the carob tree, something like the locust pods, but firmer and thicker. The swine had enough to eat, and they were more precious than he. "Swine sold high, an image of the contempt and neglect which the prodigal experiences from the very world to which he has sacrificed all."

"And when he came to himself."—When his eyes saw clearly his guilt and his folly. He loathed the far country to which he had gone, he longed for the restraints of the home he had abandoned. True repentance fills men with a leathing for sin and a desire for holiness. No man will ever go to God who is not conscious of sin and helplessness. "How many hired servants of my father's have bread enough and to spare."—He admits here his father's goodness—even his hired servants had more than they needed. As Sadler points out, the condition of the hired servants was worse than that of the slaves, "for the slave was always sure of his food, his clothing, his lodging, his attendance when sick; whereas the hired servant had only his day's wages, and when these were paid he went off to his hovel, and there was an end of all care for him. He had his liberty, it is true, but that was too often liberty to starve; so that when the prodigal envied the lot of the hired servants, he envied the lot of the lowest who had anything to do with his father." So long as a sinner

is not truly conscious of sin, he is much given to charging God with hardness and injustice, etc.; but when the Holy Spirit shows him to himself as he is, he justifies God and condemns himself.

"I will arise and go to my father."—How many penitent hearts have turned to God with these words in all these ages.

"Father, I have sinned against heaven, and before thee."—These spoke the true penitent. One who has been convicted of sin, feels in his contrite heart that all sin is against God. He had wronged his father also, but his sin was against God. There can be no true repentance which does not humbly acknowledge guilt against God. "And am no more worthy to be called thy son."—True repentance never makes any excuses for its sins nor attempts to justify them. It is always humble and conscious of its unworthiness to receive the least of God's favours. So long as a sinner feels that he has not been so very guilty, so long is his repentance a mere farce.

"And he arose and came to his father."—Thus he shows his earnestness and sincerity. Had he stayed in the far country, it would have proved he was not sincere in his confession of sin. God is not mocked. It is but mockery to call one's self a sinner without going to God.

"But when he was yet a great way off."—What a beautiful picture of the father's yearning love. He would not go after his son into the far country, but he was ever watching for the returning prodigal. For when he should repent, the father knows he would return. God receives only the penitent. The son made his confession, which acknowledges at once his own unworthiness and

SOAKED IN COFFEE

What You Do If in Good Luck.

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time but about 2 years ago I went to visit a friend and got in the habit of drinking Postum.

"I have never touched coffee since and the result has been that I have been entirely cured of all my stomach and nervous trouble. "My mother was just the same way, we all drink Postum now and have never had any other coffee in the house for 2 years and we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"I persuaded her at last to stop drinking coffee and try Postum Food Coffee and she did so and she has had Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and sew on the machine and she never feels the least bit of pain in her side in fact she got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

his father's righteousness.

"But the father said to the servants."—His kiss had shown his loving forgiveness; now he shows the position which his son shall hold in the household. The robe, the shoes and the signet ring show the prodigal is to be restored to his full position as son. The shoes and the ring were marks of the free man, slaves never wearing them. The father cannot do enough to show his delight at his son's return. Had that son been successful in the far country and come back in princely style to his father he would not have been so received. It was his penitence and confession of sin which restored him his sonship.

"For this my son was dead, and is alive again; he was lost, and is found."—The Scriptures always represent the sinner as dead. The only thing which is worthy great joy is the salvation of a soul.

FROM PANAMA.

DEAR READER:

Three years ago I was in New Orleans at your annual meeting. I had been on a missionary tour along the coast of Central America. Quarantine regulations compelled going to New Orleans in order to return to Costa Rica.

Previous to 1888 very little Protestant missionary work had been done in Central America apart from that done by our Moravian friends on the Mosquito Reservation. Twenty-one years since I came from England to Jamaica, 16 years since I came as pioneer missionary to Costa Rica. Then there were no churches in Limon. Under the Divine blessing, we built six small church buildings. Many believers were added. The work grew. Another brother joined us. During those years we assisted in organizing churches in Bocas del Toro, Culebra, on the Isthmus, and other places. Four years since the Lord made it possible to hand over our church work to other brethren, and again step out in evangelistic work, so much needed in these parts. Two brethren, both business men, both Americans, neither of whom were Baptists, became, and are still, responsible for my support. My time has chiefly been devoted to places and countries where others could not go. Among the toilers on the banana plantations we have devoted much time. At our suggestion the Western Fruit Company have and are erecting mission churches in several centres. We have secured preaching school masters, the children are taught free, and these men are on the Western Fruit Co.'s pay roll. We have already three such men doing good work among young and old. We hope while here (I am writing from Bocas del Toro) to lay the foundation of another mission church in one of the largest centres of the banana industry in Panama. Local ministers of Protestant churches are at liberty to identify themselves with this work, and occasionally conduct divine worship in those places. After the public service they can conduct any private meeting with members they may have there. This prevents overlapping. The people in these parts are very migratory. The creation of a new republic, and in view of the canal work starting in the near future, imposes fresh responsibilities upon the church of Christ. Some of us are most deeply concerned about this business. The three Protestant churches on the Isthmus of Panama have their hands

already full of work, and there is at present more than they can do. Ought not the churches in the states shoulder the work? Will not the Baptists be in their proper place? Will they co-operate with the Baptists already there? Supply the means and let the existing society select the men. As probably much of the work will have to be done by the West Indians, or will the Baptists of the states assume the responsibility of the Baptist mission? It seems to me that the Jamaica Baptist Society cannot do any aggressive work, either on the Isthmus or anywhere else. The hurricane and general financial depression is the cause. An interview with Dr. Williamson in 1901, and writes, appears that they take up work in these parts. The same in reference to the Home Mission Board awakens no practical results.

I do pray God that some, or many, will wake up and no influence the churches that before many are allowed to fill Christless graves on the Isthmus, they may hear the Gospel of the grace of God.

I am hoping to be in Colon, Panama, in a few weeks, with the intention of consulting the ministers and others in reference to a "Young Men's Christian Association," and in June try and come to the states, when with two business Christian men seek that one or two of the best men be sent to the Isthmus to meet the men as they land there and guide their feet in the right path. I mention these matters to you, as I am sure you, after visiting these places, are interested on the lines indicated. Having had sixteen years' experience along this coast, I shall be glad to assist in starting, or helping any effort, especially along Baptist lines, and if desirable would meet any interested in the work or address meetings, if time permits. If you will kindly reply at once, I shall feel grateful. I shall be here up to the 2nd of May, week following at Culebra, with Mr. Lovelidge.

Yours sincerely, J. H. Sasser. Bocas del Toro, Panama.

NORTHERN BAPTIST ANNUAL VEGETARIAN.

There will be held in New York. The three societies rotate in meeting first. This year the first will be the American Baptist Missionary Union, which begins its meeting on Tuesday, May 17. The Publication Society comes next, beginning on Thursday, and the Home Mission Society holds its first session on Monday, May 23. If the railroads from this section give any special rates we have not been informed of it.

Work for love and you will love to work.

Enjoy your life if you wish to enjoy your life.

When you sell your own goods, sell for other's good.

A REVOLUTION IN FURNACES.

The problem of making a ton of the cheapest grade of coal give the best results has been successfully solved by the Post-Office Industrial Furnace. In the construction of this furnace all methods have been carefully reviewed and all that has been learned. The fuel is fed from below and the fire is on top, which has been conclusively proved to be the best method of burning coal. The furnace is built of brick and is so constructed that the heat is not lost through the walls, but is used to heat the water in the boiler. It is so simple and so easy to operate that it can be used by the unskilled. The Post-Office Industrial Furnace is the only one of its kind in the world. It is the only one that will burn any grade of coal and give the best results. It is the only one that will burn any grade of coal and give the best results. It is the only one that will burn any grade of coal and give the best results.

PALESTINE PILGRIMS.

BY EVERETT HILL, D.D.

Constantinople—The "Sick Man's" Home.

No one can forget the vision of beauty that rises on the hills on either side of the "Golden Horn," and comes out of the distance to meet him, as he sails into Constantinople, under the splendor of an afternoon sun. It's too bad the tourist has to enter this city of the four D's. If only he could turn and sail away, he would declare it to be an earthly paradise. But alas! it is decreed that he must "do" this city in two whole days and three nights.

The first interior view of the city is that of dogs. I have never hitherto believed in a dog-heaven; but I am now prepared to believe that when every good "dog D's" or "Fido" dies he goes to Constantinople. I would estimate that there are about five million dogs here; but I am informed, by a native, that there only about one hundred thousand. But you can't believe everything you hear in the Orient.

When I first went out on deck the next morning after our arrival I counted thirty dogs in the near distance. Another passenger counted over forty at another time. Dogs here are believed to have souls. It is a crime to kill one. It is a literal fact that they will cuff a little girl out of the way, and walk around a dog. But his canine majesty is a peaceful fellow, is not at all ferocious, and does not fight his own kind, except a "dog not of his quarter." When a stray dog wanders into a new quarter, the dogs of that section go out to him on moor and inflict upon him mob violence. I saw it done once; I heard it done repeatedly. They have grand opera performances continuously through the night. I saw only one dog that lost his temper with a man; and who could blame him? He was curled up snugly in the middle of the street in front of the palace, when a carriage dashed up, and was running over him when he escaped by the skin of his teeth. His dogship lost his usual self-possession and furiously followed that carriage for several feet, and swore in a most profane fashion in Arabic. It was really shocking—the irreverence of the driver and the profanity of the dog!

The next interior view of Constantinople is that of dirt. The enchantment that holds you upon approaching the city disappears when you would walk its streets. The most amazing sight I beheld in the city of Constantinople was a garbage wagon; I actually saw one. Their streets are about as par with the alleys of Louisville, some good, some bad. A common sight, especially at night, is a half dozen or more dogs sleeping in the middle of the street on a garbage pile.

Another striking fact noticeable is the evidence of debt. The whole general aspect of the city is that of bankruptcy. The slowly soldiers that stand guard before the palaces—the unclean streets—the commercial atmosphere are indicative of debt. The shortness of the Turkish purse is too well known to mention.

And, when I see the sanctity of individual rights constantly violated, and remember what the Turk stands for, I immediately think of the devil. So that to me Constantinople stands for dogs,

dirt, debt and the devil.

Through the courtesy of our gracious and popular Consul General Dickinson, we were granted special privileges. The Treasury and Dolmabahatcheh Palace were thrown open to us both days. It was duly impressed upon us that we were highly honored. Splendidly attired and be-bruited and be-awarded, and be-fetted officials from the Yildiz Kiosk attended us and opened to our inspection the treasures of the Ottoman Empire. We looked upon gems and jewels, thrones and crowns, and arms and things, the value of which cannot be computed. It was disappointing to me that I was not overawed; that I did not shiver with cold thrills at the thought of being in the presence of the gorgeous past. But I thought of the splendid scoundrels who had worn these things, and passed on. We have seen so many things in the last few weeks that I can say with Paul, "none of these things move me." If I should see a gorgeously attired Moslem walking down the street on his hands, with the turban of the original Mohomet bound around his upwardly extending heels, adorned with Kohi-noor diamonds, I should merely glance at him and say, "Huh!" and pass on. Panoramic travel takes the reverence out of one. But I must say here that the Grand Salon in the Dolmabahatcheh Palace (I can roll that word under my tongue now like a sweet morsel; I really revel in it) is the most noble and inspiring single room, aside from mosques and cathedrals. I expect to see. It is majestically beautiful, in propor-

tions and decorative detail.

But the four things fullest of interest to me were those that led me back through centuries to the august past—the Museum where-in are the best treasures of the excavations of Prof. Hilprecht and others—St. Sophia, the Hippodrome and the ancient walls of the city. In the Museum we were led back to six or seven thousand years before Christ. There we saw the marvels of Greek sculpture in the "Tomb of Alexander" (?) and other works. It is of interest to remind ourselves that much, if not most of Greek sculpture, was painted. I saw enough of original sculpture in Athens and Constantinople to be convinced of it, if it were seriously doubted. In the Hippodrome we were led back to the palmy days of old Byzantium. In the walls we saw the bulwark that stood between heathenism and civilization for a thousand years. Four of us drove almost the entire circuit of those wonderful double walls, with the deep moat without. It was deeply impressive to stand on the very ground where the hordes of Mohomet II. poured through the breach and snuffed out the life of the Eastern Empire. At last I stood looking up into the rounded depths of St. Sophia, the Catholic Cathedral that became in 1453 A. D. the Moslem Mosque—one of the architectural wonders of the world. I lingered after my party had gone and tried to take it in. I saw and heard the worshippers bowing and singing their prayers, and wondered if reverent Mohammedanism is not as acceptable to God as idolatrous Greek Catholicism.

NOT ON MEAT.

Sam Coulter's Regula His Strength Until It Changed to Grape Nuts.

"It's a common joke to say 'He eats so much it makes him poor to carry it around' when speaking of some thin, scrawny fellow who eats as much as a horse, but it is frequently true if the food is not the kind the body calls for.

A person might eat a ton of improper food and never get an ounce of nourishment from it but put them on Grape-Nuts diet and four teaspoonfuls of this food (which is all nourishment) quickly brings pounds in weight and a fortune in health and strength. This has been proved over and over.

A German woman of Chicago gives an instance in her own family. It's briefly told, but the truth is there: "My husband lost his left hand in an accident and lost a terrible amount of blood. kept getting weaker for five months and finally got a terrific cough. He would eat big meals of meat and potatoes to get well but didn't get any good from them. Finally I persuaded him to try Grape-Nuts food and from a skeleton of 83 pounds he soon regained his normal weight of 207 pounds and is strong and well and declares he wants no other food for the main part of his meals.

"As for myself, my flesh was flabby, I tired so easily and my memory was so poor I could keep nothing in my head but after three months of Grape-Nuts diet I gained 12 pounds, my flesh is hard and firm, I am stronger and my memory has improved wonderfully. I keep a candy store, but I sell Grape-Nuts, too, for I think it is the best thing to give the children." Name given by Postum Co., Battle Creek, Mich.

"Look for 'The Road to Wellville' in each package.

FROM MIDDLE TENNESSEE.

The accession of Dr. J. B. Moody, of your state to the editorial staff of the Reflector is the occasion of general rejoicing with the friends of the paper throughout the state. He is well known by the brethren of the state, not only as a writer of superior excellence, but as a preacher of unusual force and power. We are glad that his duties as the field editor will place him in close contact with our churches, enabling them to enjoy the benefits of his preaching and utilize him in our revival meetings. In giving us the services of a man of his distinguished ability in the field, the Reflector makes a valuable contribution to the evangelizing agencies at work in the state.

Our State Mission Work

Under the supervision of Dr. W. C. Golden, is prospering as never before. Besides the large force of missionaries and colporters in the field, the Board has one general missionary, in the person of Bro. Earl D. Simms, who is doing a most excellent work. He is an indefatigable worker, and knows how to bring things to pass. His labors have thus far been confined to the weak points in the state, where our cause is languishing, and, on this account, where the obstacles in the way of a successful meeting are greatest. But nowhere has he failed of success.

From the recent report, it now seems that Tennessee will come fully up to the amounts apportioned by the different Boards for the "Conventional" year. This is especially gratifying to the friends of the work in the state, since it has been achieved against very strong opposition.

For the first time since my first

BEAUTY AND ELEGANCE EMPHASIZED

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Colored Dress Goods

The Thin Sheer Fabrics, the sort your dressmaker is using for those stylish effects in dressy costumes, etc., at unusually attractive prices.

At 60c Yard Popular Shepherd Plaids.

In Wool and Mohair and Wool. 38 inches wide, colors blue and white, black and white and brown and white.

At \$1.00 Yard French Suitings.

Gray Mixed Effects, very popular and stylish, splendid wearing, 54 inches wide.

At 75c Yard French Canvas Voile.

An exceptional quality at an exceptional price, in navy and color shades only. 45 inches wide; special, to close, 75c per yard.

At \$2.00 Yard Mannish Tailorings.

The Ultra Materials for Tailored Suits, 56 inches wide, large assortment of Oxford Effects.

Special Offering in Fine Fancy Mohairs.

Positively the finest assortment of Mohairs in the city; the qualities are unsurpassed, we show them in mélange faucons, blue, red and green plaids, dot effects and solids.

Prices Range 50c to \$1.25.

Fabrics of Unusual Merit

46 inch Voile Etamine Melange and Knab Effect Net Voiles, in beautiful open work, figured designs. Best value ever shown at the price.

Special \$1.25 Yard.

Silks of Superior Style at Popular Prices.

From the advent of the Shirt Waist Shirting Silk up to the present moment we have enjoyed the distinction of showing the most SELECT AND EXCLUSIVE VARIETY. A few in the beginning recognized this essential fact and have heralded praises of our rare collection until now our line is the most sought after in the city.

Black and White Taffeta Checks in uncommon style; reliable quality, very much in demand; only yard

75c

Artistic Designs and Staple Louisiana Checks, in brilliantly finished fabrics; 19 in. wide, special, yard

85c

Perhaps our most complete line of Fancy Suiting Silks is known as our dollar leader; every known new weave and design herein finds expression and every yard is absolutely dependable; choice of an endless variety, yard

\$1.00

There has been much Net talk, and to-day pompadour effects are rare, save in our new assortment; single or double width, in beautiful patterns; \$1.50 down to, yard

75c

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LOUISVILLE, KY.

entrance into the pastorate my work is divided. In the providence of God have been led to the field occupied by me more than twenty-five years ago. I have the pastoral care of the churches at Lebanon and Watertown. The two churches are each located in thriving towns, twelve miles distant and connected by rail. Both churches are located in important centres of influence, and together offer a magnificent field for pastoral work. Baptists were never strong in Lebanon, and are at this time, perhaps, weaker than at any previous time in the history of the church. But the little band that is here is composed of many choice spirits, and are active and faithful. The church at Watertown is a fine working church, and is strong, active and aggressive. So I am happy in my work.

J. M. PHILLIPS.

LITERARY.

Any book here noticed can be had at publishers' prices by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3rd page.)

Rochester Ford—The Story of a Successful Christian Lawyer. By his father, N. H. Ford, and his mother, Sallie Rochester Ford. Sent by mail for \$1.50. Address, M. F. Moody, Ameri-

can Baptist Publication Society, or S. H. Ford, Box 730, St. Louis, Mo.

Beautifully illustrated, on fine paper and bound in white cloth and gold. A work which will help, an inspiration, a blessing to boys, to young men in the battle of life, and especially to fathers and mothers.

"Christian biography is at once a tribute to the dead and an instructive monument to the living. When a useful, consecrated, influential life is closed in death, and a character moulded into completeness presents itself for a last survey, it seems a duty, as well as a privilege to perpetuate and extend that influence."

This the writers of this memorial gem of biography have done. Included in the work are tributes to his character as a man, a lawyer and a Christian, from lawyers, business men, ministers and matrons.

It is a work which will be perused with interest and instruction by every member of the family.

Tell the truth, and the truth will tell.

**FARRER'S HAIR BALM**  
 For Itching Scalp, Dandruff, Falling Hair, etc.  
 Sold by all Druggists and Grocers.  
 Made in the United States.  
 Beware of cheap imitations.

IN THE DAY'S WORK.

All in the day's work, tired heart; Lift the head heavily, and do thy part.

God will do his. And in the day weary, or to the day long.

At length it ringeth to evening. All in the day's work; straight from Zion.

Comm the right task love sets for me; I will attempt it.

For be the day weary, or to the day long.

At length it ringeth to evening. All in the day's work, 'tis all for be.

Or long or short, 'tis all for Thee: Singing Fa do R.

And be the day weary, or be the day long.

I shall sleep to awake with angel's song.

Our Pulpit.

FENCING THE TABLE.

BY C. K. FROST.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. 11:28.

There are two symbolical ordinances in the Christian church, and only two—Believers' Baptism and the Lord's Supper. These have been so misinterpreted, perverted, and abused that the wish has sometimes crossed the mind of spiritual persons that they had never been instituted. We do not wonder that there should be a denomination of Christians who have given them up, though we think that, in this matter, they have not acted according to the Word of God. We ourselves retain them, for this reason only, because we believe that our Lord Jesus Christ ordained them; and we desire to observe them exactly as Christ ordained them; and then only shall we find them instructive and helpful to our souls.

Baptism, the immersion of the believer in water, is the token of his death, burial and resurrection with Christ. It sets forth the fellowship which he has with his Lord, as the apostle tells us: "Buried with him in baptism, wherein also ye are risen with him;"—not that the plunge into the water confers any grace upon the person who is baptized, but it is the type, the emblem, the instructive symbol of the new birth, which new birth consists in passing, by death and resurrection, into newness of life. You all know that we are only born once. A thing can only have one true beginning. Hence baptism is never to be repeated. Once done, it is done for ever.

The other ordinance is the Lord's Supper; and, as baptism sets forth, typifies, (mark you, nothing more than typifies) and is the emblem of the new birth, so the Lord's Supper is the emblem of the spiritual feeding of that new life. Now, though a man is born only once, he eats a great many more times than once, and drinks a great many more times than once. Indeed, to eat and to drink often, are necessary to the maintenance of life. If we neglected to do so, we should soon find ourselves in an ill case. Hence, the Supper of the Lord, representing as it does, the spiritual feeding of the new-born life upon the body and blood of Christ (and only representing it, mark

you—not fully doing it in any actual sense) is as necessary to be repeated. The Holy Spirit speaks no particular time; we are not under a law which binds us to this period or to that. Our Lord Jesus is very much to our own loving hearts; but the words that Paul quotes, "This do ye, as oft as ye drink it, in remembrance of me," certainly imply that we should often "do this" in remembrance of our dear Lord and Saviour.

A simple feast, even of bread and wine, a feast often celebrated, would be liable to be trifled with and misapplied. Hence, as paradise of old was guarded by cherubim, with a flaming sword which turned every way, to keep the way of the tree of life, so stands this simple Supper of the Lord guarded by flaming sword, of which my text is a portion: "Let a man examine himself, and so let him eat of that bread, and drink of that cup."

Now, with this thought upon our minds, let us go to the text itself, and observe how we are bidden to examine ourselves before we come to the table of the Lord.

I. First, then, the necessity for this examination. The sense of that necessity will be very strongly impressed upon us if we remember that many have profaned the table of the Lord. Hence it is incumbent upon us to examine ourselves lest we should do the same. Years ago—our grandfathers recollect well—men had to "take the sacrament," as it was called, before they could be made mayors of towns, or hold certain offices in the municipalities;—and, in that way, the communion table became a passport to secular office. I tremble as I think how the laws of this land compelled men—though they ought never to have yielded obedience to such laws—to eat and drink judgment or condemnation to themselves as they profaned this holy ordinance. Others have made it, as I fear that some still make it, a means of obtaining alms; coming to the communion table because those who are members of the church are helped in the time of their poverty, or there is a distribution of alms-money among the needy communicants.

Ah, dear friends, however poor you may be, it would be better for you even to starve than to get help in this way if you are not really the Lord's people. If any of you have acted thus, I charge you, before Almighty God, to do so no more. If we have any suspicions that we have ever done such a thing, we may well examine ourselves concerning that matter, and sincerely repent if we have so sinned against the Lord.

Others come to the communion as a piece of sheer superstition, really believing, poor deluded souls, that, when they take the wafer into their mouths, they actually eat the flesh of Christ. Such a monstrous doctrine as that is only fit for cannibals; it is not a doctrine of Christianity. What is profanation of the ordinance it is to come to it with such a notion as that! If any of us have the slightest idea that, to partake of what is called "the sacrament"—though there is no such name as that for it anywhere in Scripture—confers grace, let all such thoughts be banished from our minds at once.

It is not a converting ordinance, nor a saving ordinance; it is an establishing ordinance and a comforting ordinance for those who are saved. But it never was in-

tended to save souls, neither is it adapted to that end; and if it be so misrepresented, it is apt rather to be the means of damning than of saving the soul, for he that so eats and drinks may, in very deed, be eating and drinking damnation to himself.

I fear that there are others who come to the communion table out of mere form. I find that it is the custom of certain persons to do this always on Christmas day and on Good Friday, though what particular sanctity there can be about those two days, I am sure I cannot tell. I see little enough of holiness about them, and a great deal of sheer superstition. But let all of us be careful that we never come to the communion simply because it is the first Sabbath in the month, or even because it is the day of our Lord's resurrection, and because, as church members, we feel that we ought to come there. I mention these things—although I hope, to the most of you, they are unnecessary—because they are necessary to a certain class of persons who, in one or other of these ways, thoughtlessly profane the table of the Lord.

But, brethren and sisters in Christ, we need to examine ourselves, because it may be that, though free from these evils which I have mentioned, we have come to this solemn feast without due solemnity, without serious thought, without the proper preparation of heart or the right observance of the ordinance. We have come very often to the communion table, yet there has been but little real heart-fellowship with Jesus. There has been bread upon the table, and in our mouths, but we have not discerned the Lord's body. There has been wine there, but we have not looked through the sign to the blood of which it is only the symbol. If it has been so with any of us, we have, to that extent, eaten and drunk unworthily, and I know not how much of deserved chastisement God may have laid upon us on that account, but the apostle's words have often been fulfilled since his day, "For this cause many are weak and sickly among you, and many sleep."

This examination is necessary, next, because the purpose of this ordinance requires that we should be in a fit condition for its observance. What is the object of this ordinance? "This do in remembrance of me," says the Lord Jesus; but you cannot remember what you do not know. Then how can you remember an unknown Christ? By coming to the communion table, you are supposed to let men see, as they look on at this ordinance, that you believe that Christ lived and died to save sinners. But suppose that you do not believe it—that you do not, at any rate, in your heart sincerely believe it; then you are not a fit person to proclaim that truth to others by means of this ordinance. The Lord Jesus Christ does not want his enemies to be his remembrancers; he wants his friends to cherish his memory, and to keep the fact of his death prominently and permanently before the eyes of the world. It must be his friends who must do this. Besides, this ordinance is one special means of communion between Christ and his people, but—what communion can there be between you and Christ if you are a son of Belial? If you live in sin, and continue to live in sin, what possible fellowship can you have with the holy Christ? Will he have communion with a man

who even comes to his table drunk—or who comes from dishonest actions all the week—at who has been singing a lawless song, but now comes to join with those who lead and sing the praise of the three-holy Christ? Imagine not that John Christ will welcome such as you are to his table. If you do come, it will be at your most imminent peril. It can do you no good; it must be a curse rather than a blessing to you. So let us examine ourselves, because those who come to the table of the Lord ought to be of such a sort that the purposes and objects for which the ordinance was instituted may be realized in them.

But let us specially examine ourselves, because, if we come aright, we shall incur very severe penalties—the penalties which I have already mentioned to you. Let me again read to you these solemn words: "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." And then follows the same penalty upon true believers who, nevertheless, come in an unfit state to the table. I have read it to you before, but I will read it again: "He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Put all thy shoes from thy feet, for the place whither thou standest is holy ground. Rush not into the sacred place, but come with that glorious timorousness—say, rather, with that holy boldness—which becomes a sinner who has been washed in the blood of Jesus Christ, and is robed in his spotless righteousness.

And, dear friends, care more, there is a necessity for us to examine ourselves, because we must know that there are, among us, some who are, doubtless, partaking of the Lord's Supper unworthily. We have known, in our great sorrow, of some who have been harbouring an unforgiving spirit, yet who have dared to come to the communion table. When I have really known that this has been the case, I have prevented the wrongdoer from sitting down with us; but, unknown to me, and to other ministers, it must often have happened that persons have come, professing to be Christians, yet all the while not manifesting the true spirit of Christianity toward some offending brother or sister. You remember how even the loving apostle John writes, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Then, also! there are some who, by coming to the communion, profess to be Christians, yet who, nevertheless, are all the while living in shameful sin which they dare not have discovered? This is one of the greatest sources of sorrow to true ministers of Christ, and it has made us often wring our hands with agony, and weep bitter tears before the Lord, when we have seen from looking fair and green, but which, inwardly, as Bunyan said, were "so rotten that they were only fit to be tinder for the devil's tinder-bar." Their profession was a false one; for, all the while, their moral character was ungodly. There was a rottenness about them which no one discerned till upon some fatal day—fatal to their own reputation, but good for the

church's purification—they were exposed, and driven out with shame. Judas was found out at last; Ananias and Sapphira were at last found out, and cut off from amongst the people of God, and the unclean and unlovely sinners the early Christians were discommunioned from the assembly of the saints.

II. Now, secondly, I am to speak about the person who is to perform this examination: "Let a man examine himself."

Let not any one say, "I was examined by the proper officer of the church before I was admitted into church membership, so I do not need any further examination." Now, mark, it is the duty of every church, in receiving members, to judge all applicants by their fruits. "By their fruits shall ye know them," is our Lord's own text. We must have a credible profession of faith, supported by a life that is consistent therewith, but that is all upon which we can form a judgment. We cannot examine the heart, and we cannot infallibly judge the life. How very often have we been deceived in these matters! If any one were to suppose that a certificate of church membership is to excuse him from the duty of personal self-examination, he is grievously mistaken. No, dear friend, you know what your secret thoughts are and what your private actions are; and therefore it is to yourself that this duty is committed: "Let a man examine himself."

III. Now, thirdly, what are the vital points in this examination? There are a good many, but I have arranged them under five heads for the sake of brevity, and to help your memories.

First, my dear friends, examine yourselves concerning your knowledge. There are some who are too ignorant to come to the table of the Lord. They have taken their M.A. degree at Oxford or Cambridge, they may even be Doctors of Divinity, and yet be too ignorant to come to the Lord's table. What knowledge is necessary for coming aright to the table? I answer—Saving knowledge—a living knowledge of the Lord Jesus Christ, who said, "This do in remembrance of me." You cannot remember a person you never knew; so you must be acquainted with the Lord Jesus Christ if you would observe this ordinance as he instituted it.

Then, next, examine yourselves concerning your faith. Knowledge is all in vain without faith; and the knowledge of which I have been speaking is a knowledge that is closely allied with faith. Are you trusting alone in the merits of the Lord Jesus Christ? I have asked myself that question many scores of times, and I do not recollect that I ever had any hesitancy about how to answer it. I know that I am trusting in Jesus. If I am really living—if there is any truth in my own consciousness—I am sure that I have trusted my soul, for time and for eternity, wholly to the keeping of that Saviour who lived and died and rose again for sinners. Well, that being so, I have a right to come to the communion. Christ wants believers at his table; they are his own children. If you are believing in him, he invites you to come, and you will be welcome if you do come. You will not eat and drink unworthily, dear friend, if you approach, by faith, that Christ's flesh is meat indeed, and his blood is drink indeed. You will come to the table in the right manner.

In the third place, I want you to examine yourselves concerning your repentance. In the emblem upon the communion table, I can see something of what it cost your Lord to redeem you from sin, and death, and hell. The bread, representing the flesh of Jesus, is separate from the wine, which represents his blood, and the separation of the blood from the flesh indicates death—a bleeding away of life in the most acute anguish. It cost your Lord untold agony to redeem you from going down into the pit, so can you ever imagine that any man is a fit person to participate in the emblems which set forth that agony if he has never felt, in his own soul, any agony on account of sin? But right has an impenitent person to come where the death of Christ on account of sin, is specially set forth? A heart that has never been broken, because of sin—shall it come and remember his precious flesh that was melted in the agonies of Calvary? If your eyes have wept no tears of repentance, how can you properly remember whose veins wept blood to redeem his people from their sins? It is a contrite heart and a broken spirit that Christ wants here. Only with such persons will God deign to dwell, and only with such will Christ commune, either at his table, or anywhere else. See to it, then, that you have genuine repentance.

There is one other matter that is vital, and that concerns obedience. Examine yourselves concerning your obedience; for, unless a man obeys the commands of Christ, he does not prove that he really loves Christ. If we truly love him, we shall keep his commandments. If Paul had said that no one had a right to come to the communion unless he was perfect, I certainly could not come, and I feel sure that there is no one in the whole world who would have the right to come. Perfect? Ah, perfect weakness; and if anybody says he is perfect in any other sense than that, he must be possessed of perfect folly. But the obedience that we must have is of this sort. Dost thou desire to be perfectly obedient to thy Lord? Dost thou, in thy heart, desire to be rid of every sin, and to forsake every false way? Is there any sin that thou wouldst fain harbour and indulge? Then thou art not truly obedient; but cast thou, on the other hand, say, "Lord, I would be purged from every evil of every kind, and I desire to obey thee in all things. No matter how it may grate upon my feelings, or how contrary it may be to my wishes, where thou biddest me, I will go, and what thou commandest me, I will do—thy grace helping me!" Is that what you say? Then you may come to the communion, for Jesus himself welcomes you. But if you will not give up sin, if you have even one pet sin that you still determine to keep, you are a traitor to Christ, and you have no more right to come to his table than Judas Iscariot had.

IV. Now, in closing, I want to speak a few words concerning the spirit in which, after this self-examination, we ought to come to the communion. Ought we not to come, dear friends, each one of us, in the spirit of holy wonder? This is the Lord's table, and I am coming with the Lord's redeemed people to eat and drink at it; what a wonder that I am here! I never came to the communion without

being astonished at the amazing grace of God to me, and especially as I think of this great church which God has been graciously pleased to gather in this place. How much I owe to him! How constantly am I struck with the marvels of his mercy to me! And each one of you, my fellow-believers in the Lord Jesus Christ, has some peculiar reason for feeling the same kind of wonder in your own case.

Next, we ought to come to the communion with a sense of self-abasement. Brethren, we ought to think little of ourselves everywhere; but when we come to the table of our Lord, we ought to shrink to nothing—yes, to less than nothing. In the wilderness, man did eat angels' food, but angels never ate man's food as this; yet we are permitted to come and partake of it. So, let us sink, and sink, and sink, and sink, and sink, and sink, till we are lost in wonder, love and praise that we should ever be permitted to come to this sacred feast.

As for you, who perhaps have never thought upon this subject, I have to say just this to you, and then I have done. Remember that religion does not begin with ordinances. While I have been speaking to professing Christians concerning the communion, I hope that some of you have been thinking of it as a saving ordinance. You as sinners, have to exercise

faith in Christ before you have anything to do with believers' baptism; you have to come to Christ himself before you are qualified to come to the Lord's table. As soon as you have, by faith, received Jesus Christ himself as your Saviour, the tokens and emblems of his death will become instructive to you; but until Jesus Christ is wholly yours, hands off all these holy things! For, as uncircumcised Philistines would have had no right to be at the Paschal supper, no have those who are not renewed in heart with that circumcision that is made without hands, no right to come to the feast of Christian love which is reserved for the followers of the Crucified. Come ye to Jesus, to Jesus only, and put your trust in him. God grant that you may do so, for Christ's sake; Amen!

Frail man glories in his strength. He is proud of the superiority which his intelligence gives him over the lower animals and over the forces of nature. Is he not master of the sea and the fire? Can he not kindle a fire and extinguish it at pleasure? Can he not set limits to the fire and compel it to warm his dwellings, to cook his food, to transport his commerce, and operate his machinery? Yes, so it seems. But when the fire breaks loose in a great city what can man do with all his inventions for quenching, checking, and extinguishing fire, and all his army of brave, strong men trained to fight fire? How swiftly the fire destroys man's wealth and lays his glory in ashes! "God hath spoken once; twice have I heard this, that power belongeth unto God."

Our whole life is but a day repeated; whence it is that old Jacob numbers his life by days; and Moses desired to be taught this point of holy arithmetic, to number not his years, but his days. These, therefore, that dare live a day, are desperately prodigal; those that dare mispend it, desperate.—Bishop Hall.

**DEATHS.**  
(Continued from 15th page.)

**BENNETT.**  
"Walter W. Bennett was born April 12, 1870, entered life more abundantly, April 2, 1904, from above at the age of thirteen and joined the Baptist church at Pellville, Ky., retaining membership there until 1902, when he moved to Hazard, Ky. Married Mattie Ford Massey, Oct. 4, 1895. He departed this life of consumption at the home of his brother, Robert L. Bennett, in Central City, where his remains were laid to rest, after the funeral conducted by the writer, together with Pastor C. E. Hutchinson of that place. Among the expressions of faith and satisfaction uttered by the deceased are the following: "Pray that my days of suffering may not be long." "May some of God's providences shorten my days of lingering; but my soul's cry to God is, 'Not my will, but thine be done.'" "I have learned that death is God's best loved messenger to his children. I have come to death's door three or four times, but this is the final victory." "I bathe my feet in Jordan's coolness, poor feet, so tired and worn, but lift mine eyes to heaven and see I have reached home." "With a smile of victory," says his sister, "we handed him into the care of the angels." Bro. Walter leaves one little son, Joseph, who lost his mother a year or more before, and two brothers, Robert L., before mentioned, and Herbert, now of the United States Army, and two sisters, Miss Ida Bennett and Mrs. Mollie, wife of H. D. Bruner, both of Central City, to mourn his loss. Kind friends are caring for little Joseph, and we trust he will have careful Christian training. May all these, and all other sorrowing hearts, find comfort in that religion which so triumphantly sustained him. R. T. BAUKER, Owensboro, Ky., April 20.

**BROWNING.**  
The following resolutions of respect were passed by the "Ladies' Aid Society" of Falmouth Baptist church:  
Whereas, Our Heavenly Father, in wisdom and mercy, has seen fit to remove from our Society one of our excellent and faithful members, Sister Avelia Henton Browning, whose death occurred April 3, 1904. Therefore,  
Resolved, That the "Ladies' Aid Society" of the Falmouth Baptist church hereby express our sense of the deep loss which we feel our Society has sustained in her death. A gentle and sweet-spirited Christian, her presence and influence in all our meetings were a blessing and an inspiration to our Society. We tender our sincere sympathies to the bereaved family, and pray that the God of all grace may sustain them in their season of deep sorrow.  
MRS. J. B. CHOVICH,  
MRS. O. B. GAYLES,  
MRS. F. E. APPLEGATE,  
Committee.

**TAYLOR.**  
Lillian E. Taylor, born Dec. 25, 1902, died April 10, 1904, aged 1 year, 3 months and 12 days. Her little body was laid to rest in the family cemetery, while its spirit will join its mother's around the shining throne above. May her father and other near relatives prepare to meet her, feeling that this is the Lord's way. A FRIEND.

A surgeon of world-wide fame has died in London. Sir Henry Thompson was born in 1820, and was Professor of Surgery in the Royal College of Surgeons. By his reputation as a surgeon he was an authority on questions of food, and his book, "Food and Feeding," has passed through many editions. He enjoyed a fine reputation as a painter also, his pictures being given place in the Royal Academy and the French Salon. High Methuallen, who was once post-master in Paducah, and has since been going around as an evangelist, was up before Judge Crane's court in New York City for stealing. He plead guilty to grand larceny, and the Judge in sentencing him to prison gave him a strong temperance lecture.

Here, in a nutshell, is the difficulty with Christians as a body. The trouble is not that evil agencies are too strong for many of their non-Christian neighbors, but that the influence of Christians is too weak. Many are like the convert, who, being asked how he prospered in his new life, replied, "Oh, first rate. Nobody at the shop even suspects that I am a Christian." The world will not be very long in "suspecting" a real Christian.

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The commercial travelers of the country are subjected to many demands that tell on health. They have to catch trains at all hours of the day and night, put up at all kinds of bad hotels, eat poor food and swallow it in a hurry and do other things that play havoc with the stomach and cause dyspepsia, indigestion, etc. To relieve these bad effects the traveling men of the country have united in the use of

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Editorial

"Glorious Primes," the new song book by Dr. W. Howard... It is at once the best... It has 200 hymns, on the... 40 to 70 more than are... in other books of its kind... The hymns and tunes are... arranged by Dr. Donna... the best living men for such... proves that the book is of... the highest merit. Much of the... and most devotional music... in use to-day was composed... by Dr. Donna. This is in the... book along with new pieces never... published. The next best... to Dr. Donna along this line... is Mr. Wm. J. Kirkpatrick, and... he has assisted in the preparation... of this book, furnishing his best... pieces. Then the old favorites are... here, and, as we are glad to see... they are set to the old favorite... tunes. Often we see an old hymn... set to a new tune the people can... not sing.

We have examined the proof... sheets of *Glorious Primes* and we... do not hesitate to pronounce it... the best book of the kind yet pre-... pared. Dr. Donna regards it as... the crowning work of his life, and... it will be a great monument to... him. Every hymn has its tune... given, and this is not true of the... other gospel song books.

Other books are higher priced... also. Bound in paper they sell... for \$30.00 a hundred, while *Glorious Primes*, with from 40 to 70... more hymns, and bound in cloth... sells for \$25 a hundred. Single... copies 25 cts. each, \$2.00 a dozen... and \$25.00 a hundred. The last... two do not include carriage.

The mechanical work has been... exceedingly well done. There is... no center page in any music book... thus those in this book, and the... material is the best. The books... can be opened freely without dan-... ger of breaking off the backs, and... thus they will last longer than... many now in use. Indeed, from... every point of view, this is in the... book to get for Sunday Schools... for devotional and revival meet-... ings, as well as for general pur-... poses. Note the fact and tell your... friends that the gospel song book... long waited for can now be had.

The Baptist Flag cites two in-... stances to prove "the bossiness" of... our Boards. The first is that Dr... Willingham opposed granting time... for Bro. Jurdinal to address the... Convention at Hot Springs; and the... second, that at Savannah last May... a number of brethren at the last... hour of the last night of the... session rallied and reversed the... action of the whole Convention... in regard to one item in the report... of the committee on Cuba.

Now it happens that neither of... the Boards is responsible for either... of these incidents. Neither Board... took any sort of action on either... matter, and in the latter case... the very point reversed, by the... remnant of the Convention, was... urged upon the committee by the... representative of the Home Board... who was appointed to serve on the... committee. Certainly the Home... Board, who was appointed to serve... on the committee, was not respon-... sible for that reversal.

Dr. Willingham's opposition to... giving time to Bro. Jurdinal was... because of the press for time to... present our charges for matters to... be presented in regard to our... foreign work, which was then... pending. There is no evidence... that Dr. Willingham's "bossiness"

was the reason that influenced... him, and certainly the Foreign... Board was in no way responsible... The Convention granted the time... to Bro. Jurdinal, and Dr. Will-... ingham acted as a handsomely... about it as a man could act.

Now the editor of the Flag is... everywhere recognized as a great... debater; and we may be sure that... he makes out against the Board... the strongest case of "bossiness" that... can be made out. So here we have... the strongest proof there is of... their "bossiness," and we see that... it is no case at all. Therefore... we repeat, the "bossiness" of... the Boards has not been proved. If... this is the best the Flag can do... no one else need try to make out... a case.

Two charges of heresy against... Prof. Bowse, of Boston University... (Methodist) have been the occasion... for quite an outcry against "heresy... trials." "Heresy trials must stop,"... they say. "Heresy trials are dread-... ful," they say. "War the peace of... Zion," &c., &c. We heartily agree... that heresy trials are bad things, just... as murder trials are bad things, and... they ought to be stopped. But there... is a right way and a wrong way to... stop them. The right way to stop... them is to prevent unsound men's... being chosen to teach our youth.

"An ounce of prevention is worth... a pound of cure." Had as a heresy... trial in, it is not as bad as to hold... an infidel or a semi-infidel in a... chair in an institution, where he... will continue to undermine the... faith of our young men. The way... to stop heresy trials is to safe-... guard our institutions that un-... sound men shall not be professors... Let murder trials be stopped by... preventing the murders. But bad... as they are, murder trials are not... so bad as to allow men to commit... murder with impunity. The cur-... rent outcry against "heresy... trials," however, is manifestly in... the interest of the heretics; and... the plain English of it is that... heretics in professors' chairs be... allowed to go on corrupting the... minds of our young men with im-... punity. An outcry against mur-... der trials would be in the interest... of murderers, and would mean... that they be allowed to go on kill-... ing with impunity. The sym-... pathizers with heretics seem to re-... gard it a small thing that the... faith of our youth should be de-... stroyed so only the heretical pro-... fessors are allowed "freedom" to... get in their work without inter-... ference. Similarly it would be a... small thing to those who sym-... pathize with murder and murderers... that the lives of people be taken... so only the murderers are allowed... "freedom" to get in their work... without interference.

Will any one object to this ju-... staposition of heretics and mur-... derers, as if it were unkind to the... heretics to make such a compari-... son? Stop and think. Is it worse... for a man to lose his life than to... lose his faith? Do we not honor... those who gave up their lives rather... than deny their faith? Is not eter-... nity more important than time? The... man who murders me shortens my... physical life, while the man who... undermines my faith ruins my im-... mortal soul. Better lose your life a... thousand times over, were that pos-... sible, than to lose your faith.

Mr. CHURTON COLLINS, in his... "Studies in Shakespeare," thus... speaks of Dr. Webb and other... critics who are denying that... Shakespeare wrote the works that... bear his name: "Of all the frivolities and fol-

lies now epidemic in the present... too general degradation of liter-... ary criticism, the monstrous myth... of which Dr. Webb has constitu-... ted himself the apologist is by far... the most mischievous. It is not... merely that names which are the... pride and glory of our country... are becoming associated with the... buffooneries of sociologists, cynics... and fribbles, and thus gradually... acquiring a sort of ludicrous con-... notation; but for the ease and in-... telligent study of our national... classics is being substituted a... morbid scrutiny for evidence in... support of paradoxes and an un-... savory interest in hypothetical... scandals about their private lives."

This very well describes what... the higher critics are trying to do... about the books of the Bible. The... sort of criticism that claims to... prove Moses did not write the... Pentateuch, can with equal... facility and propriety claim that... Shakespeare did not write Ham-... let, Milton did not write Par-... adise Lost, Bunyan did not write... Pilgrim's Progress, Defoe did not... write Robinson Crusoe, and so on... The case is as good against one... author as it is against another.

Mr. Collins goes on to say in... regard to the theory of these critics... of Shakespeare: "Its supporters... have no pretensions to be consid-... ered, even as sophists. Their sys-... tematic substitutions of inferences... for facts and of hypotheses for... proofs; their perverted analogies;... their misrepresentations; and their... impudent assertions; and their... prodigious ignorance of the... very rudiments of the liter-... ature with which they are con-... cerned, could not, for one moment... impose on any one who, with... competent knowledge and a candid... and open mind, had taken the... trouble to investigate the subject... Their contentions and arguments... indeed, so far from misleading any... scholar, produce the same impres-... sion on the mind as Mrs. Gump's... curbs—those 'held old curbs that... could scarcely be called false, but... so very innocent of anything ap-... proaching to deception'—pro-... duced on the eyes of their behold-... ers."

How accurately this describes... the higher critics all who are fa-... miliar with their methods can... readily see. ROBERT BROWN longed for some... power to give us the gift of seeing... ourselves as others see us, insist-... ing that this gift would free us... from many a blunder and foolish... notion. Ever since the days of... Achilles this question of seeing... ourselves as others see us has been... up, and ever and anon, some... moralist has expressed a regret some-... thing like that of Burns. To many... people it seems a pity that their... friends and acquaintances cannot... see themselves as others see them... We often regret the stupidity of our... neighbors which prevents their... seeing themselves as we see them.

But is there not another side... to the question? Think what a... painful experience it would be to... many a man to see himself as others... see him. Think how unfair and... unjust many people are in their... judgment of others. Often for a... man to see himself as others see him... would be to see himself wrong. He... is, after all, not the man that... others think he is. They mis-... understand him, and do not appre-... ciate him. Because he has vio-... lated their prejudices they hate... him. Suppose, for example,

the martyrs had seen themselves... as others saw them, would they... have had courage to face death... for their faith? While the Bible... tells us not to think of ourselves... more highly than we ought to... think, but to think soberly, it no-... where tells us to see ourselves as... others see us. In many, perhaps... most, cases that would be to see... ourselves wrong, while we should... strive to see ourselves aright.

The great aim now, however... seems to be, not to see ourselves... as others see us, but to make oth-... ers see us as we see ourselves. Hence... each man by advertising and... other methods has his own... horn vigorously blown, so that... others may be led to regard him... as he regards himself. That is... to-day, the great problem—to... make other people see you as you... see yourself. Many illustrations... of this will readily occur to the... reader.

This is supplemented sometimes... by the effort to make others see... your rival as you see him. Two... men are running for the same of-... fice. Each one is solving the same... problem, viz. "How can I make... the people to see me as I see my-... self, and to see my opponent as... I see him?" The man who can... best solve this problem is soon... recognized as a statesman. Then... his problem is: "How can I make... the majority of the people con-... tinue to see me as I see myself, in... the face of the efforts of those... who want the position I occupy?"

Announcement of the celebration... of the British and Foreign Bible... Society it is interesting to read what... was said of the Society in its... early history. On the 29th of Oc-... tober, 1826, the following article... appeared in *John Bull*, a London... periodical of that day:

BRITISH AND FOREIGN BIBLE SOCIETY.

We have with no small degree... of satisfaction witnessed the de-... cay of this most dangerous and... hypocritical institution; we have... upon principle, uniformly opposed... it, because we knew its real value...—its real aim—its real object. We... confess we hardly expected the... consummation of its downfall so... speedily—the period, however, has... arrived: for in addition to the... gross and flagrant proceedings... which have disgusted and detached... most of its branches, some cir-... cumstances have transpired relative... to a letter circulated by the so-... ciety, said to have been signed... by their secretary, which have... given it the coup de grace. We... have been furnished with the par-... ticulars, but for reasons which we... may hereafter explain, we shall... at present say no more. Lord... Roxley is aware of the whole... transaction, and has, we believe... expressed himself in pretty strong... terms upon it—the exposure must... come; and it may appear false... delicacy toward a body toward... which we have ever entertained... feelings of mingled contempt and... disgust, to postpone it—a little... delay may render the development... more complete and the annihi-... lation of the faction consequently... more certain."

Yet, during all these years, this... great British Society has gone on... doing its gracious work, till now... it is circulating the Bible in more... than two hundred different lan-... guages. But what has become of... *John Bull*, and its sneering edit-... or's article is typical and so in-... structive. We are indebted for it... to the *Missionary Review*. It shows... the animus of the enemies of... Zion, and the result shows their... folly. It is over so. When Ben-

jamin mocks the people of God, it... is the time when the walls of Zion... will rise rapidly. It is when... something is doing in the kingdom... of God; that Satan bestirs him-... self.

Editorial Varieties

The entire receipts of the American... Baptist Publication Society for the... past year were \$204,000, which was... \$25,000 more than was received the... year before.

Dr. Wm. Lumsford, after a few... months' pastorate in Waco, Texas, ac-... cepted a call from North Greenville... Church, near Greenville, South Carolina... We congratulate Asheville and com-... mends with Waco. We were sorry to... lose Dr. Lumsford from Kentucky, but... we were comforted by the coming of... Dr. Dill to succeed him in Bowling Green.

The Broadway Church, of this city... have invited the Baptist (7) Congress... to meet with them next November. We... hope the visitors will do their best... to be good and to be gentle in their... attacks on "the faith once for all... delivered unto the saints," if indeed, for... this once, they cannot refrain from... making any attacks at all.

A wholesale wine merchant applied... recently for membership in a Congre-... gational church, and was received over... the protest of a number of members... who on account of his reception with-... drew from the church. The Chicago organ... of the wholesale liquor trade ex-... presses great surprise at "the bigotry and... narrowness" that would refuse church... membership to a liquor dealer in "the... evening light of the twentieth century."... This reminds us of the way the *Courier-Jour-... nal* talked when Walnut St. Church, of... this city, took their anti-whiskey action.

It is objected to the control of a... school by membership in a Congrega-... tional church, and is received over the... protest of a number of members, who... on account of his reception with-... drew from the church. The Chicago organ... of the wholesale liquor trade ex-... presses great surprise at "the bigotry and... narrowness" that would refuse church... membership to a liquor dealer in "the... evening light of the twentieth century."... This reminds us of the way the *Courier-Jour-... nal* talked when Walnut St. Church, of... this city, took their anti-whiskey action.

On our 3rd page this week is an... article from Dr. J. J. Conroy, in an... editorial paragraph appearing in... paper on the subject of the Russian... sending an image of the Virgin Mary... to the front for good luck. Dr. Hall... is right in saying that the Greek church... do not use images in their churches... though they do use pictures. The... issue of the *Western Reverbator* was... taken from a London paper, and we thought... and still think, it was correct. A tele-... gram from St. Petersburg to the N. Y. *Evening Post* under date of April 27th... says: "Admiral Verkhovsky has shown... the Empress a miraculous image of the... Virgin, which the Russians fervently... hope is going to turn the tide of battle... at Port Arthur. The admiral told the... Empress the story of the image which... accurately depicts the Virgin as she... appeared in a vision to a sailor, a veteran... of the siege of Sebastopol." This may... be the very image in question.

The Standard publishes the list of 100... names that constitute the Committee... of the Baptist Theological Union. They... are to meet annually and at other times... when specially called. They are to make... recommendations in regard to the in-... terests and work of the Divinity School... of the University of Chicago, only such... recommendations as have a two-thirds... vote. These recommendations have no... authority, but the trustees of the... Divinity School agree to consider... them at the next meeting after they... are offered. The members of this Com-... mittee of one hundred are for the most... part located in the following: 18 in... Illinois, 6 in Indiana, 7 in Ohio, 10... in Wisconsin, 9 in Michigan, 9 in Iowa... 4 in Minnesota, 2 in Kansas, 2 in Mo-... brake, 3 from Missouri, and so on. The... Missouri is the only Southern State... represented, and this is well. There are... 63 pastors on the list, 16 laymen, 17 col-... lege students, and 10 laymen. There are... 4 members not included above. We... will wish the movement with interest.

Last Week—Bro. J. E. Scott preached on "Life after death and on the "Third Resurrection." Three received for baptism and six by letter. Three baptized.

Franklin St.—Pastor Jenkins' topics were "The good man's portion and hope" and "The cry of a famished soul." Two received by letter and one for baptism. 211 in Sunday School.

Highland—Eleventh anniversary of the church. Pastor Dawes spoke on "The best thing to give" and on "God and the outcast. Four joined by letter.

Legan St.—Pastor Watts' themes were "What is your life?" and "The unanswered prayer." 231 in Sunday School.

Parkland—Pastor Taylor's topics were "Brotherly love" and "The intermediate state of the wicked."

Portland Avenue—Pastor Longrier's themes were "Glorifying in the Lord" and "The law and the promise."

Southgate St.—Bro. W. M. Bruce spoke in the morning and Bro. H. C. Brownell at night. The topic was "Sunday School work," the theme every night for the week. 245 in Sunday School.

Third Ave.—Pastor Allen's subjects were "The Lord's harvest" and "The Gospel invitation." 13 received for baptism. Meetings nightly.

Twenty-sixth and Market — Pastor Reed spoke on "The need of power" and on "God's gift." Two joined by letter.

Hazelwood—Pastor Althoff preached on "The heaven." The corner stone will be sealed at 3 p. m. Sunday. Bro. T. T. Eaton will deliver the address.

Oakdale—Pastor Mohler spoke on "The great commission" and on "Christ's mission in the world."

Van Buren St.—Bro. J. F. Ray preached on "Having the heart right" and on "Saved to serve."

Tabernacle (New Albany)—Bro. E. T. Poulson's subjects were "Our constant need" and "Human and divine sympathy."

Hope Mission—Pastor Bruce reports 11 professions. Within two months he has buried 8 lost women.

Bro. S. F. Thompson was present at the Pastors' Conference and gave an interesting account of his work in the mountains.

Ormsby Ave. — Anniversary services. Pastor T. E. Kennedy presiding. Besides the services by Bro. John R. Sampay, other brethren from the Seminary made pointed talks. Within one year the work has grown from a mere mission station to an organization of 65 members. Contributions for all purposes during year were \$900.03.

German—Pastor Jansen preached on "The purity of the church aiding in salvation of souls" and "David's prayer for life's true wisdom." One addition by letter.

SEMINARY NOTES.

BY J. FRANK BAY.

Our last Missionary Day, May 2, was full of blessing for the students and Seminary friends. Missionary R. T. Bryan, of the Central China Mission, delivered the address, his subject being "The Hopes and Opportunities in Chinese Missions."

Dr. Bryan also spoke on Monday evening in Norton Hall, giving a number of interesting incidents which occurred in his experience of the past nineteen years as missionary.

Since April 30, 1903, the Foreign Mission Board has received \$1,034.33 from the students and professors for foreign missions.

The Missionary Society appointed four of its members as messengers to the Southern Baptist Convention.

We regret that Dr. McGoethlin was called away to conduct the funeral of one of his members, and that Dr. Enger was also detained from the meeting in his supply work for Sunday.

M. L. Blankenship has accepted work as compilation, missionary and editor, which will take him to Chattanooga, Tenn., this week.

Our mid-week prayer service was led by W. H. Williams, of Missouri, and the Volunteers, Band by H. R. Arnold, of Alabama.

Notwithstanding the admission of the faculty to stick to the end, the studies of students has begun, and will likely report next number (at present).

J. W. Dickson was called out last Friday to preach the funeral of Deacon Sanford, of Dover church.

The writer supplied at both hours for Pastor Hall at Van Buren St., Sunday.

THE STATE.

Pastor Calvin M. Thompson, of Newport, accepts the call to the Calvary church in Denver, Colorado. His removal will be a great loss to Newport and to Kentucky and a corresponding gain to Denver and to Colorado. He has done, under God, a wonderful work in Newport. The \$6,000 on the church property has been paid, and the church has prospered wonderfully under his ministry. It will be very difficult to find a fit successor for him; but the Lord will direct. We most heartily commend Bro. Thompson to the Baptists of Colorado. He measures up to the standard in all respects.

We congratulate the church at Carlisle on securing Bro. J. B. Cronch as pastor. They were without a pastor for some time, but they got a man worth waiting for.

The Baptist pastors in and around Covington gave Bro. R. F. Swindler an elegant banquet just prior to his leaving to enter upon his work at Owsenton. Bro. Swindler is worthy of all the honors that the brethren have in their hearts to bestow upon him.

Bro. G. W. Hill, of Third church, Covington, has resigned to accept care of Stamping Ground church. Bro. Hill is one of our most faithful ministers.

Pastor J. S. Galtion writes from Campbellville: "Please change my address from Eminence to the above named place. I began my work here last Friday, the 24th. It is very large and attentive congregations both morning and evening. The good people here received us very kindly. So far as I can see, everything is lovely. This is a good church and a good town. We will begin at once to make arrangements for the entertaining of the General Association."

Pastor D. H. Henson writes: "Please change my address from Booneville, Ind., to Milton, Ky. I take charge there for half time May 8th. I expect to enter Seminary this fall. God bless the Synconium in her defense of the truth."

Pastor T. V. McCall writes: "Yesterday (April 24) was a good day with us at Providence. God blessed our efforts, and we succeeded in raising one hundred dollars with which to support our native missions for the foreign field. We bless the Lord for his goodness and give him all the praise."

OTHER STATES.

The Memorial church of Philadelphia, has secured Eld. Ashby Jones, of the Leigh St. church in Richmond, as pastor. Thus another of the "Jones boys" goes North to live. We do not think their honored father will ever take up his residence in the North.

Evangelist T. T. Martin is now preaching in Pustoter, Miss., with fine prospects.

Elder John T. Christian became pastor of the Second church, Little Rock. We are glad to have him back in the South, and he will do great good, under God, in Little Rock and in Arkansas. He has done a fine work at LaCalle Ave. Church, Chicago.

Bro. J. W. Hartpence, recently of Lebanon, Pa., has accepted the care of four churches near Edison, O., and entered on his work.

Pastor A. R. Love writes from Hendersonville, N. C.: "I have recently entered upon my fourth year as pastor of the Hendersonville church. The chairman of our board of deacons declared in our last conference that the church was never before in such a prosperous, harmonious and hopeful condition. The Lord has abundantly blessed us and we are working and praying for greater things. President Pollock, of Furman University, took dinner with us yesterday in the afternoon, and was at Franklin Institute, where he delivered the annual address. Bro. W. F. Powell, who spent last year at our Seminary, is principal of the Institute. It was my pleasure to supply for the First church of Asheville last Sunday. The Asheville people are looking forward with delight to the arrival of their new pastor, Bro. Wm. Landford, of Waco, Texas."

Pastor Wm. J. Maloney writes from Winthrop, Minn.: "Our meeting closed Wednesday evening, April 27th. Bro. Bullin was with us, preaching with great power. The church was edified benefited and will hold him in fond remembrance. It is needless for me to say that, for the past six days of the meeting there were 16 additions to the church, 15 for baptism. A remarkable feature of the meeting was that 14 of the number received were young men, one of whom will enter college this fall to prepare for the work of the ministry. I also got acquainted with Bro. A. P. Smith, who came down here, for the Lord has given me a great field with plenty to do, so that I have no time for lonely hours. Then I have constant occasion to praise the Lord for His goodness to me in my work. Forty-four additions to the church altogether, of which number 23 have been received for baptism. I hail with gladness the coming of the Redeemer: 'It puts iron in the blood.'"

Bro. R. F. Stamp writes from Hallockville, Texas: "The writer assisted in the organization of the Baptist church in the full work of the Gospel ministry, at Hope, in this county, April 29. He passed a creditable examination."

Pastor C. R. Coleman writes: "I have been called to the pastorate of South Haven and Portland churches, and will be located at South Haven, Kansas."

Bro. Frank M. Wells writes: "Closed a meeting at Hayti, Mo., with 15 professions. Ten of whom accepted Christ here, and I invited a Methodist preacher to administer the communion for them, and he had done so. We asked the opinion of the Examiner published a denial of the charge, and we were left wondering how the Examiner had been deceived. We learn now that this unusual thing was done in Syracuse, and the only mistake of the Examiner was in the name of the church. It was the Central church, not the First, which was guilty. It is very strange the Examiner, which is usually so honorable and straightforward, did not add to the denial in regard to the First church that the only thing the Examiner had wrong was the name of the church. As it was, the Examiner left the impression that there was no truth in the story. We are sorry for this suppression on the part of the Examiner than we were for the conduct of the men in Syracuse."

The Examiner cannot pronounce, because it was promptly informed that the "Conventions" and the Examiner's only mistake was the name of the church, and it declined to publish the fact.

Wednesday, 8 p. m., at the residence of the bride's parents in this city. Dr. John King Freeman and Miss Alice Holden. The ceremony was by the bridegroom's father, the Rev. John C. Freeman of Lexington.

Thursday, at Walnut St. Church (Third and St. Catherine Sts.), at 9:30 a. m. Mr. H. D. Hays and Miss Jeanne Heavrin. The Rev. J. L. Chan, brother-in-law of the bridegroom, assisted the pastor, T. T. Eaton, in the ceremony. The Western Recorder offers congratulations to all three couples.

TO CINCINNATI BY MAIL LINE.

The writer, in company with Mr. J. Henry Burnett, made round trip last week to Cincinnati on the "City of Louisville." Neverdoubt it is the most pleasant trip that can be taken from Louisville to Cincinnati. The officers are gentlemen of high character; in their manners they are attentive and courteous. Mr. Chas. C. Fuller is the regular Superintendent of the "Louisville and Cincinnati Mail Line." His office is in the west part at the foot of Third St.

and will hold him in fond remembrance. It is needless for me to say that, for the past six days of the meeting there were 16 additions to the church, 15 for baptism. A remarkable feature of the meeting was that 14 of the number received were young men, one of whom will enter college this fall to prepare for the work of the ministry. I also got acquainted with Bro. A. P. Smith, who came down here, for the Lord has given me a great field with plenty to do, so that I have no time for lonely hours. Then I have constant occasion to praise the Lord for His goodness to me in my work. Forty-four additions to the church altogether, of which number 23 have been received for baptism. I hail with gladness the coming of the Redeemer: 'It puts iron in the blood.'"

Bro. R. F. Stamp writes from Hallockville, Texas: "The writer assisted in the organization of the Baptist church in the full work of the Gospel ministry, at Hope, in this county, April 29. He passed a creditable examination."

Pastor C. R. Coleman writes: "I have been called to the pastorate of South Haven and Portland churches, and will be located at South Haven, Kansas."

Bro. Frank M. Wells writes: "Closed a meeting at Hayti, Mo., with 15 professions. Ten of whom accepted Christ here, and I invited a Methodist preacher to administer the communion for them, and he had done so. We asked the opinion of the Examiner published a denial of the charge, and we were left wondering how the Examiner had been deceived. We learn now that this unusual thing was done in Syracuse, and the only mistake of the Examiner was in the name of the church. It was the Central church, not the First, which was guilty. It is very strange the Examiner, which is usually so honorable and straightforward, did not add to the denial in regard to the First church that the only thing the Examiner had wrong was the name of the church. As it was, the Examiner left the impression that there was no truth in the story. We are sorry for this suppression on the part of the Examiner than we were for the conduct of the men in Syracuse."

The Examiner cannot pronounce, because it was promptly informed that the "Conventions" and the Examiner's only mistake was the name of the church, and it declined to publish the fact.

Wednesday, 8 p. m., at the residence of the bride's parents in this city. Dr. John King Freeman and Miss Alice Holden. The ceremony was by the bridegroom's father, the Rev. John C. Freeman of Lexington.

Thursday, at Walnut St. Church (Third and St. Catherine Sts.), at 9:30 a. m. Mr. H. D. Hays and Miss Jeanne Heavrin. The Rev. J. L. Chan, brother-in-law of the bridegroom, assisted the pastor, T. T. Eaton, in the ceremony. The Western Recorder offers congratulations to all three couples.

STRANGE!

Some time ago we published, on the authority of the *Conventionsist*, the statement that the First Baptist church of Syracuse, N. Y., had invited a Methodist preacher to administer the communion for them, and he had done so. We asked the opinion of the *Examiner* published a denial of the charge, and we were left wondering how the *Conventionsist* had been deceived. We learn now that this unusual thing was done in Syracuse, and the only mistake of the *Conventionsist* was in the name of the church. It was the Central church, not the First, which was guilty. It is very strange the *Examiner*, which is usually so honorable and straightforward, did not add to the denial in regard to the First church that the only thing the *Conventionsist* had wrong was the name of the church. As it was, the *Examiner* left the impression that there was no truth in the story. We are sorry for this suppression on the part of the *Examiner* than we were for the conduct of the men in Syracuse.

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MARRIED.

Tuesday, April 26th, at 8 p. m., at the residence of the bride's parents in this city. Mr. Clark Middleton and Miss Norris Redford. The ceremony was by Pastor T. T. Eaton.

Wednesday, 8 p. m., at the residence of the bride's parents in this city. Dr. John King Freeman and Miss Alice Holden. The ceremony was by the bridegroom's father, the Rev. John C. Freeman of Lexington.

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MESSANGERS TO SOUTHERN BAPTIST CONVENTION.

The following is an approximate list of the messengers appointed by the State Board to the Convention. Some few churches who appoint messengers have not yet been heard from.

Charles Anderson, E. H. Andrews, G. W. Argabrite, W. J. Beale, J. A. Bump, W. A. Brantley, B. B. B. Bland, C. J. Bolton, Ben Brewster, J. G. Burr, W. H. Brough, Andrew Broadhead, Walter L. Brock, E. H. Brookhiser, W. D. Bryant, J. H. Burdick, J. H. Burnett, J. Henry Burnett, T. E. Cannedy, W. O. Carver, N. S. Castleberry, C. W. Chadwick, R. O. Christian, J. D. Clardy, Geo. W. Clark, E. W. Coakley, W. H. Collins, W. E. Corrington, Geo. H. Cox, A. C. Cree, C. W. Daniel, F. C. Dargatz, B. A. Dawes, J. W. Dickson, W. J. Dickinson, J. S. Dill, L. W. Doolan, F. N. Downer, T. T. Eaton, R. N. Elliott, J. B. Ferrell, W. E. Foster, J. C. Freeman, H. H. Fason, H. E. Gaddy, A. B. Gardner, W. W. Gaskin, J. A. Lee, W. J. Lewis, J. R. Lourey, E. D. Maddox, E. H. Maddox, J. E. Martin, J. B. Marvin, J. M. McFarland, H. C. McGill, J. A. Middleton, Frank Miller, J. S. Milliken, W. H. Mitchell, J. H. Moore, J. R. Moore, W. T. Moore, H. T. Musselman, E. C. Newbern, W. H. Norris, W. D. Nowling, G. H. O'Connell, J. A. O'Connell, T. D. Osborne, A. B. Overall, C. E. Perryman, G. W. Perryman, W. S. Phillips, E. R. Pollard, J. Whit Potter, J. N. Pretridge, B. F. Proctor, C. M. Reid, A. T. Robertson, W. H. Robinson, W. R. Ryland, J. H. Shearer, G. W. Shepherd, J. T. Smith, J. S. Smith, R. H. Smith, J. S. Stewart, T. C. Stuckman, W. M. Stallings, T. J. Stevenson, I. N. Strother, H. A. Sumrell, H. B. Taylor, R. W. Taylor, W. S. Taylor, W. H. Vaughan, Eben G. Vick, J. W. Waldrop, J. W. Warner, James Waters, J. F. Watson, T. J. Watts, J. M. Weaver, W. S. Wilson, W. M. Wood, E. F. Wright.

Pastor P. T. Hale, of the Third church, Owsenton, called at the Recorder's office Saturday. He was on his way home from Columbus, Miss., where he aided Pastor A. J. Miller in a good meeting. He has the church as growing rapidly and continually under the superb leadership of Pastor Miller. Geo. Stephen D. Lee, who succeeds Gen. J. B. Gordon as Commander of the U. C. V.'s, is an active and beloved deacon of this cultured old church. Bro. Hale assumes the Presidency of the Southern Baptist University of Jackson, Tenn., June 1, and says he is receiving many assurances of hearty co-operation in this great Baptist educational enterprise.

The many friends of Bro. R. M. C. Dunklin will be pleased to hear that as pastor in Florida he is doing a good work. He was in our Seminary, and made many friends throughout Kentucky.

Just as we go to press the following telegram was received: "Lexington, Miss., May 3rd 1904—Western Recorder—Dear Sir: I am writing to you of Bro. T. T. Martin died here yesterday.—C. T. Kincaid."

For the year ending April 30th, 1904, the Baptists of Kentucky contributed \$22,177.96 to the work of our Foreign Mission Board, and \$12,703.71 to the work of our Home Mission Board. This is a falling off of \$1,063.91 on the former and a gain of \$2,129.00 on the latter. Over \$200 was received by Dr. Row just a day too late to be counted on the past year.

The amounts would have been much larger but for two reasons: 1st the weather has been such during the spring that our farmers could not handle their tobacco and get it ready for market, and consequently but little has been sold. 2nd The canvass for Georgetown College interfered somewhat with contributions to other objects. When all is considered, it is evident that the Baptists of Kentucky have made a gratifying advance; but it must be admitted that there is still plenty of room for improvement.

REV. WALKER'S Famous Dyspepsia Cure

Is used by people all over Kentucky. Instantly relieves and cures such Dyspepsia, Nervous Indigestion, Constipation and Acidity, no matter how old or how bad the case. A trial will convince you. Write for free sample and full particulars. Sent by mail for \$1.00. Address REV. EDWARD R. WALKER, Box 21, Atlanta, Ga. Agents wanted.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton's themes were "The giving of truth" and "Hell." The latter was at the request of people of different denominations. Three joined by letter. This was the pastor's twenty-third anniversary. During the past year there were 152 additions to the church. The present number on the roll is 1,778. The contributions for the year amounted to \$11,888.23. The number of additions to the church during the 23 years was 4,922, and the contributions for that period were \$690, 803.57. When the pastor took charge there were 573 members. That number has grown (including the colonies the church has within that time sent out) to a present membership of 5,699.

Broadway—Pastor Jones preached on "Abba Father" and on "The Scriptural case for Apocryphals." Bro. Henry E. Harris died suddenly. He had more than any one else to do with bringing Pastor Jones to Louisville. 259 in Sunday School.

Chestnut St. — Pastor Weaver's morning subject was "Christ and the Christian's" evening, "Way of Salvation." One joined by letter. 300 in Sunday School; collection, \$18.75.

East—Bro. R. T. Bryan, of China, spoke in the morning and Bro. W. J. McGoethlin in the evening.

McFerran Memorial—Pastor Hamilton's themes were "The evidence of churches" and "How to have faith." Two joined by letter. Contributions to missions for the year, \$8,917.22.

Twenty-second and Walnut — Pastor Crook spoke on "Gospel of gold" and Bro. R. T. Bryan on "Chinese Christians." 419 in Sunday School.

Clifton—Pastor Foster's subjects were "Sunday School work" and "Giving up." One baptized. Temperance movement progressing.

# Family Circle.

Stories for the Young and Old.  
NOW ALPHABETIC LISTERS.

BY JOHN LEM.

I read to Alphonsa a beautiful poem. It is certain that you would have liked it best. But he doesn't look at whatever I show him. Or care for whatever I read. And though this was truly a marvelous story, written in verse of the very best kind, denoting an action of courage and glory, Tom evinced he didn't mind.

I reached the third verse, and I thought, "How he'll listen!" For language more grand couldn't very well be. But, "Hush," he said, with his eyes all aglitter.

"O, shall we have crumpets for tea?" —Selected.

## THE SPECIAL THANKSGIVING OF HATE-EVIL HOBBS.

BY HOWARD R. CROSS.

I.

This story that I am about to tell you is about Hate-Evil Hobbs and how he had a special Thanksgiving. You must know that the Widow Hobbs had come over to the Plymouth Colony in the same good ship with Elder Brewster and his company of men, women and children. She was not a widow then, for Moses Hobbs, her husband, was with her, and a good man he was, too. But on the long voyage Moses Hobbs had been taken sick of a fever and died not long after the company landed, so that the Widow Hobbs had to face the new life and the privations of the colony all alone. That is, not quite alone, for she had a little boy who had been named Hate-Evil Hobbs by her husband, and thought nobody could forget that if he put it in the boy's name.

Hate-Evil Hobbs was now a lad of twelve, and not a very happy boy, if truth must be told. For his mother was exceedingly poor, and it was hard work to keep the wolf from the door of the little cabin that was their home, besides his own name, and often wondered why his father and mother didn't think how queer it would sound. Still it wasn't on his name as Praline-God Barbecue, and as his mother often told him, nothing was so bad that it mightn't be worse. He thought not much worse, for Thanksgiving Day was coming, and he couldn't see what they had to be thankful for. They had little to eat, little to expect, little wood to burn, and little chance to earn any money.

Hate-Evil, however, had been taught to pray and trust, and he was bound to help his mother to better times by and by, when he got to be a great man like Elder Brewster, and had a high pulpit to preach in. Hate-Evil thought it was a good deal easier for Elder Brewster to keep himself steady while he was preaching his two hour sermons than it was for those to keep steady who had nothing to do with it but sit still and listen.

The night before Thanksgiving had come, and Widow Hobbs was very nervous as she told her boy that they would have to be contented this year with a very simple dinner of Indian squash and molasses, which was all she had, for it was a hard winter for the colony and that was one of the reasons why she had to eat molasses and squash, though he felt a good deal more for his mother than for himself, however.

Presently he said, with a little quaver in his voice, "I wouldn't mind the dinner, mother, if only the boys and girls would be glad to eat, but of the single thing that I want of me and don't want of you is this: I don't want to see them I wish I could go away and die. Why don't they like me, mother? Is it because I have no father, or because you are so poor?"

"The great, old, mother's answer that, and there were tears in her eyes as she thought of the dear ones that were happy in their British homes, they were never questioned that her husband was right in starting for the new land where

he could worship God according to his conscience. So she said nothing, but kissed her boy instead, which comforted him more than words.

### II.

Now you must imagine yourself in the home of Elder Brewster, in the large living room and kitchen, with its huge fireplace and warm fire glowing out comfort. And you must imagine a group of boys and girls gathered before the fireplace, earnestly talking. There was the boy, the little Brewster, and Sublim Carter, Deliverance Westworth, Mercy Palfrey, and Prudence Ellis, with the boys, Stability Williams, Praline-God Barbecue, and Methusalem Goodland. They were planning a great surprise, and this was their final meeting. Their parents had expressed what they intended to do, and it was all the planner because it had been kept such a secret. It was due to Mercy Palfrey who was just like her name and loved by everybody because she was so kind to everybody. Mercy had outlined how rudely most of the boys treated Hate-Evil, and her heart was sore for him. She always tried to speak pleasantly to him, to make up for the others, and Hate-Evil thought she was an angel instead of just a sweet loving-hearted little girl. More than that, Mercy heard her mother say that she wondered how the Widow Hobbs got enough to eat and what to do next but ever something for Thanksgiving. That gave Mercy a thought, and at once she set out for Thankful Brewster's, for she and Thankful were chums. Thankful thought it was just splendid, and so did Sublim Carter and Deliverance Westworth when they were called into consultation. Then some of the boys were taken into the secret, and they thought anything was good that these girls wanted to do, and they owned up that they hadn't treated Hate-Evil right, and felt mean enough when Mercy Palfrey told what she heard poor Hate-Evil say to his mother one day as she was passing them after church. The boys agreed to do better, and Stability Williams said that she would help that was seem to Hate-Evil would have to answer to him, and all he was the steadiest boy of them all things looked brighter for Hate-Evil.

### III.

From talking the girls presently went to working, and it was fun to watch them as they packed a large basket with what would make not only so fine a Thanksgiving dinner as one could see and eat, but many another meal as well. There was plenty of everything, and when all was ready, the boys took the great basket, which was heavy. I warrant you, and carried it out to the sled that was waiting.

But before they started off with it, all had a merry-making for a time, and the boys enjoyed it so much that they said they wished Thanksgiving came once a month, and they could always say they were thankful for it. Though I suspect the reason was to be found in the red cheeks and sparkling eyes of the Pilgrim mothers, rather than in the turkey or the potatoes and other eatables. And so for the girls they enjoyed it quite as much, especially Mercy Palfrey, who was thinking what a nice day it would be for Hate-Evil.

In the darkness of the night, when the widow and Hate-Evil were fast asleep, some boys with a sled made their way to the widow's humble home, quietly left a large basket at the door and so quietly stole away.

### IV.

The sun was brightly shining on Thanksgiving Day when the Widow Hobbs and Hate-Evil sat down to their simple breakfast; for the widow thought the paper they remained in had that morning they would be glad to burn to burn to keep them warm. Hate-Evil had been thinking wistfully of the dinner which he knew folks would have in many homes, and sighed as he said to himself that perhaps God had forgotten his mother and him. How could that be strange when he had no money to buy the things he had offered her prayer to thanksgiving, but Mercy couldn't help asking what they had to be thankful for—though he wouldn't have dared to ask his mother that.

After breakfast he started to get some wood which he had cut, and as he opened the door hurriedly he almost stumbled over something in front of the doorway.

"Come, mother," he cried, "somebody has left a basket here by mistake."

But when he had brought it inside, they found their dinner on the packages, and a neat note wishing them a joyous Thanksgiving, from their friends who they had not seen, and did not wish them to be lonely on Thanksgiving Day. Then came the women, and so Hate-Evil

read that of Mercy his face flushed and his heart beat like a trip-hammer.

"I know—she was the one who thought of it," he said, and so it was.

Very likely you can guess the rest of the story, for these days it was not considered natural for everything to turn out badly. As a matter of history, that Thanksgiving Day was the beginning of a new life for Hate-Evil, who was to become one of the strong men of the colony. Not only were hope and cheer and happy hours in his heart, but the boys and girls loved him so differently that he grew to be one of the merriest of them, and a general favorite—especially with Mercy, who was still like a good angel to his vision. It was no wonder that, in after years, when she was the light and joy of his friends, they loved to recall that special Thanksgiving and his surprise.

It is just possible, too, that Mercy's surprise was the beginning—at any rate it was pretty near it in our New England—of the beautiful Christian custom of remembering those in need on Thanksgiving Day.—Watchman.

### MANY FOODS

offered for new-born infants do not and cannot contain the valuable elements of milk required for the proper nourishment of the child. Borden's Eagle Brand Condensed Milk is superior to any artificial food, and its use prevents sickly, weak and risky children.

### IN THE PANTRY.

BY L. M. MONTGOMERY.

Johany Wright was in the big pantry behind the stairs, eating a snapper of plum jam which Nora had left there for him. Ellis had been left there partly because he thought Johany had no business to be eating the jam and partly because he was far too fond of teasing his small brother, he softly shut the door and did the stout, old-fashioned iron bolt into place so noiselessly that Johany never knew he was locked in until he had swallowed his last spoonful and tried to get out.

Ellis went off laughing. He meant to let Johany out in about a quarter of an hour; but Stan Herbert from across the way called to him to go over and help him develop some photographs he had taken, and Ellis forgot all about the small boy locked in the pantry. Goodness only knows how long Johany would have had to stay there—for the only window in the pantry was a tiny one high up near the ceiling—had not Mamma Wright come home sooner than she expected and, hearing a rumpus in the pantry, let the prisoner out.

Johany was very cross, and I can hardly blame him. It is not good for the temper to be locked into a hot pantry on a hot day when you are only eating the jam you were told you could eat. Johany had been in the pantry only half an hour, but he was convinced that he had been there "for ages," and he had been there longer except what he called "a very portant 'pagnment'."

He had promised to meet Elmer Herbert and Willie Grigson in the park at two o'clock. Willie's uncle was going to take them bathing. The time was long past, and he knew that they were gone, and Johany had no idea where to look for them, even if mamma had been willing to let him start off alone.

Johany grimly resolved that he would "pay Ellis back." This was very wrong in Johany, of course, but then you know even small, nine-year-old boys are human when they have missed a very "portant 'pagnment'." Besides, Johany had already endured a good deal of Ellis's hands.

He brooded over his wrongs all day and went to bed still full of resentment. Ellis was not coming in until late. He had gone over to Westmouth to attend a baseball practice with the Westmouth nine.

About eleven o'clock Johany woke up with a jump. He heard a noise below and knew that Ellis had returned. The noise was in the pantry. The remembrance of his wrongs rushed over his small boy's soul. He crept out to the landing and peered through the banister to the little hall below. The house was as still that Johany felt creepy, and the pantry door was shut, but he knew Ellis was inside, getting a snack before coming to bed.

Johany made up his mind what he would do. He softly crept down the stairs, a little white-dad figure. The stairs creaked until Johany thought every nail in the house would be rinking out to see what the noise was about. That is a habit stairs have at night, you know.

But Johany got down without disturbing any one. Nobody he crept along the hall. He had not staid in his mind with Willie Grigson, out of mind the nothing.

Outside the pantry door he halted. He could hear Ellis moving about inside and softly rattling the dishes. Johany got the bolt noiselessly into place and then crept back upstairs with a chuckle.

"Well, now Master Ellis likes being locked in the pantry for hours at a stretch himself," said Johany vindictively, as he shut the door tight and scrambled into bed. "If he makes ever so much noise nobody'll hear him. Father and mother's room is too far away and Nora sleeps like the dead. I've heard her say so."

He shut his eyes tight and resolved to go right to sleep. Then Johany's conscience began to trouble him. He had never known he had a conscience before; and he didn't know now what it was. But he felt uncomfortable. Something worried him. He tried to think of all the tricks Ellis had played on him, but could only remember all the nice things that Ellis had done for him. He thought of the day he had cut his foot and couldn't go to the picnic and Ellis had strolled home, too, and read to him, and had softly put a pillow and groaned. If this was revenge he didn't see anything very sweet about it. He would count a thousand and see if that would put him to sleep. One—two—three—four—five—six—seven—Johany set up in bed suddenly. He was going down to let Ellis out.

Just then the door opened and Ellis, lamp in hand, walked unconcernedly in. "O, so you got out yourself!" said Johany.

"Hello, youngster, aren't you asleep yet?" said Ellis patronizingly.

"How did you do it?" persisted Johany.

"Do what, kid?"

"Why, get out of the pantry. I bolted you in—and I was just starting down to let you out. I don't know how you ever managed to open it yourself. I'm sure I bolted it good and tight."

"You've been dreaming, Johany-kid. That's what the matter. I wasn't near the pantry to-night. Didn't need to be. Ted Diavert's mother over at Westmouth gave us a dandy lunch. Ice cream and—"

"I wasn't dreaming," said Johany stubbornly. "I tell you I heard some one in the pantry and I went down and opened the door to lay you out for locking it on me. If it wasn't you, who was it?"

Ellis looked puzzled. Johany certainly looked to be wide-awake and in earnest. But if this story were correct, who or what was in the pantry? Suddenly Ellis thought of a burglary that had been committed on their very street two weeks ago. A house had been entered and a good deal of property stolen. The police had been unable to capture the thief or recover the booty. Ellis thought of all the silver in the pantry drawers and of Grandma Wright's spoons.

"You stay here, Johany," he said. "I'm going to wake father up."

Mr. Wright listened to Ellis's story in amazement. Johany was brought out into the hall and stoutly maintained his story under much cross-questioning. Finally Mr. Wright telephoned to the police station. Two men came down and they opened the pantry door.

There was a burglar and they captured him and took him off to the police station, having first relieved him of the Wright silver. He was a young fellow and seemed too frightened and bewildered to resist. The booty he had carried off in his former raid was found and restored to its owner later on.

Johany Wright was the hero of the town for some days. He did not enjoy it; somehow, Johany had very little to say about his exploit. Although it had turned out well he was ashamed of it. Mamma Wright had talked a little talk to him about giving way to revengeful feelings. She said the fact that it had all turned out so fortunately was no excuse for the motive. Johany hung his head and promised that he would never again try to pay people out.

Ellis got his talking to from his father. I do not know just what Mr. Wright said to him, but I know that Ellis never played any more tricks on his small brother. He went from his confession with his father straight to Johany.

"Look here, souny," he said solemnly. "I'm sorry for locking you into the pantry and putting ice down your back and knocking over your Indian ambush and hiding your air gun and all the rest. Forgive your penitent brother and he'll let you alone after this."

"Okey with you," said Johany, very red in the face.

But he told Elmer and Willie that afternoon that Ellis was a splendid brother and he meant to be just like him when he got big.—Congregationalist.

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ORLUM

Illinois Central RAILROAD.

Very cheap one-way rates to California and the Northwest daily to April 30, 1904. \$65.50 Louisville to Los Angeles and San Francisco, Cal., and return, April 22 to May 1, 1904, account General Conference M. E. Church.

Only line running through personally selected Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip rates in effect on first and third Tuesdays each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Home-maker who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

The Texas Train

A new fast train running between St. Louis and the Southwest, via the

Cotton Belt Route

Effective April 24th. Leaves St. Louis daily at 4:25 p. m., East St. Louis, Relay, 5:10 p. m.

Fast time and high class through service to Shreveport, Beaumont, Port Arthur, Houston, San Antonio and the Gulf coast country.

Faster schedules to Dallas, Ft. Worth, Corsicana, Waco and all important Texas points.

Write for illustrated folder telling about this superb new train; also for maps, time tables, descriptive literature and rates to any point in the Southwest. E. W. LABEAUME, G. F. & T. A., St. Louis Southern Ry. Co. 1601, Mo.

It is as sport to a fool to do mischief: but a man of understanding hath wisdom.—Proverbs 10:23.

Little Ones.

THE FIVE-DOLLAR GOLD COIN.

BY A. F. CALDWELL.

"Your change, sir?" and the clerk at Loring Graham & Sons' handed over the counter a number of coins with a neatly done-up package. "Thank you," and he stepped in his short, business-like way to another customer who had just entered the large hardware establishment, while Cary started toward the door with the package containing his new skates, at the same time slipping the change left over from the crisp five-dollar bill into his trousers' pocket.

"Haven't you counted it?" asked Uncle Tom, who had aided Carl in the selection of the bright nickel skates.

"Why, no; I never do. What's the use—the clerk does that! It isn't at Loring Graham & Sons' as it is at some stores; they're honest here—never heard of anybody's being cheated!"

"It isn't that so much as it is the liability of one's making a mistake. A person never ought to receive any change—however small the amount—without counting it over on the spot. You can hardly expect a mistake to be rectified after once having left the store, however reputable the firm."

"But it makes lots of bother," argued Carl, "when one's in a hurry!"

"It makes no difference—its business; and every boy ought to train himself early in strict business principles and live up to them."

"Aren't they a dandy pair—my Ice Flyers—that's what I'm going to name them!" exclaimed Carl, adroitly changing the subject. "There isn't a fellow in Shirley that's got a prettier pair!"

"They are beauties; no mistake. I think you got them, too, at a very reasonable figure. Now don't forget, my boy, hereafter about counting your change;" and Uncle Tom, without waiting for a reply, entered his place of business, a few blocks from the hardware store.

"It's all nonsense taking so much trouble! That's just the way lots of folks do; they stand and count ten and five—fifteen; and three—eighteen; and two's twenty, when they give a quarter for a five-cent lead pencil!" declared Carl, to himself, going down the walk. "And they know the clerk would give them the right change. I'm not going to do it—it's too foolish!"

During the fall and winter Carl Bradford obtained his spending money by making himself generally useful, an hour each night and morning, to his uncle's firm. Their "fill-up-chinks" man had been Carl's designation of himself, and now he was known to all the clerks in the establishment as "P. C."

A bright morning in early winter, as Carl was about to leave, his Uncle Tom called him into the office.

"I wish on your way home, Carl, you'd call at the freight office and pay this bill. It's twelve dollars," handing him a twenty-dollar note. "You may bring the change back after school."

"Yes, sir," and Carl took the

money and went whistling on his errand.

After he had paid the bill Carl took the change that was handed him—he remembered afterward it consisted in one note and the rest in coin—and slipped it in his vest pocket.

"I won't be no liable to lose it there," he thought.

It didn't again enter his mind until his uncle asked him in the evening if he had taken a receipt.

"O, yes; and the change—I'd forgotten all about it! Here it is," and Carl handed the receipt and money to his uncle just as he had received them at the freight office.

"Why, this isn't all," said Mr. Bradford, slowly counting the amount a second time. "The receipt's all right, but the change—there's only three dollars here—a one-dollar bill, two halves, and four quarters."

"It's just as I took it," declared Carl, positively.

"Did you count it before you put it in your pocket?"

"No-o; I—I didn't think! I supposed 'twould be all right," coloring.

"But it isn't, Carl! It's five dollars short!"

"It ought to be there," and Carl emptied all his pockets, and then went through them again. "I—I didn't take it!"

"Of course, you didn't my boy; no Bradford would do such a thing as that! 'Twas a mistake made at the freight office, owing to—"

"My not counting it when 'twas given me," interrupted Carl dismally.

"Perhaps if you go over early in the morning, by their looking over their accounts they may be able to rectify it—though it's doubtful. They're closed now."

But when Carl went over on his way down town they insisted they had given him the correct change the day before, and, bitterly disappointed, Carl reported to his uncle.

"I—I'll pay it," faltered Carl, "out of my earnings. 'Twill take ten weeks—but by going without everything else I can do it."

"It's business, my boy," declared Uncle Tom, encouragingly: "I'm sorry, but it may—"

"Teach me a lesson—it will," and Carl smiled grimly as he spoke.

During the following weeks Carl saved every cent he earned to pay back the five dollars to his uncle's firm.

One morning—'twas at the end of the ninth week—Carl carried the vest he was accustomed to wear to his mother to mend.

"It needs two buttons—and the pockets leak," playfully.

"Leave it on a chair, dear, and I'll see to it and stop the holes; I'll have it ready by noon," and his mother smiled with her "love-to-work-for-my-boy" smile, as he laid down the garment.

"See what I've found!" she exclaimed at dinner. "A bright five-dollar gold coin!"

"In—'twasn't in the vest—was it, mother?" and the expression on Carl's face was a mingling of hope and incredulity.

"Indeed it was—hidden away down in the corner where the unsuspected leak hole had dropped it!"

"Then it's the change—the five dollars of that freight money! Hurray! But," more soberly, "I'm glad now it got lost a while, for by it I have learned one of Uncle Tom's business principles—and I'll not forget it!"—N. Y. Advocate.

HEAT We Have Solved the Problem Of making a ton of the cheapest grade of coal... Peck-Williamson Underfeed Furnace Saves 1-2 to 2-3 of your Fuel Bills.

CHOICE SHEET MUSIC 1 "The Old Homestead" 40c 2 "Our Darling" 40c 3 "Mother, I Leave You" 40c 4 "Christ Changes Never" 40c Western Recorder Louisville Kentucky

SEND FOR SAMPLE LOUISVILLE PAPER CO. LOUISVILLE, KY. \$3.50 PER ROLL OF 3 SQUARES

The Cruise of the Kaiserin. AS LONG AS THE PRESENT STOCK LASTS. To any old subscriber who will pay up to January 1, 1905, and 25 cts. extra, we will make a present of Dr. Eaton's book, THE CRUISE OF THE KAISERIN, elegantly bound and profusely illustrated, price \$1.00 net. This is the best book now out on the West Indies. WESTERN RECORDER 642 Fourth Ave., LOUISVILLE, KY.

FREE ADVICE ON CURING

Catarah



Here's the best of for ever made to victims of Catarah! It's an offer of the most valuable and helpful medical advice on curing Catarah, absolutely free of charge, from the greatest Catarah specialist of the age—a man who knows all about Catarah in every form and who has cured thousands of cases where other doctors and other treatments have completely failed.

Don't neglect your Catarah any longer! It's a disgusting, loathsome disease! Worms still—it's terribly dangerous! Neglected Catarah ends in Consumption. Unless you take care of it in time, the first thing you know it will be TOO LATE. Catarah Specialist Sproule, who makes the offer of this valuable help to Catarah sufferers, will gladly give you free his knowledge and counsel.

HE MAKES NO CHARGE for studying your case and telling you just what to do. Without paying a cent you will receive the most reliable and helpful advice—advice that will show you just how to cure your Catarah—just for a week or a month or a year but PERMANENTLY. Don't lose this grand chance! Answer the questions you or so, write your name and address plainly on the dotted lines, cut out the Free Coupon and send it without delay to CATARAH SPECIALIST SPROULE, 92 Deane St., Boston.

Free Medical Advice Coupon

Is your breath foul? Do you take cold easily? Is your nose stopped up? Do you have a sore throat? Do you have a dull feeling in your head? Do you have a itching sensation in your throat? Do you have an unpleasant discharge from the nose? Does the mucus drip into your throat from the nose?

NAME ..... ADDRESS .....

SOUTHERN BAPTIST CONVENTION.

The forty-ninth session, fifty-ninth year, of the Southern Baptist Convention will be held in "The Gospel Tabernacle," Nashville, Tenn., beginning Friday, May 12th, 1904, at 10 a. m.

The Annual Session will be preached by Rev. W. W. Landrum, D.D., of Georgia, or his alternate, Rev. W. H. Felix, D.D., of Kentucky.

The office of the Secretaries will be in Room 5, Parlor Floor, Maxwell House. Delegates and Associational Representatives are earnestly requested to register there as soon as possible after arrival in Nashville. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m. Friday. This will greatly assist us and the State Secretaries in presenting at the opening of the session a correct roll of those actually present.

J. P. EAGLE, President. LAWRENCE BURROWS, OLIVER FULLER GANNETT, Secretaries.

Notes—The Baptist Young People's Union, and the American Baptist Education Society will meet on Thursday, May 12th, in the First Baptist church, Broad and Vine Streets.

WOMAN'S MISSIONARY UNION.

Anniversary to S. B. O. The Annual Meeting of this Society will be held in the McKinstry M. E. church, Nashville, Tenn., beginning Thursday, May 12th, 1904.

Miss ANNE W. ANDREWS, Our Sec. Mrs. J. A. BARKER, Pres.

RAILROAD RATES.

The rates, rules and regulations herein published are the separate rates, rules and regulations of each of the following individual carriers and its connections from points on their respective initial lines to Nashville, Tenn., and return, account Southern Baptist Convention and its Auxiliary Societies, May 12-18, 1904.

Ala. Great Southern R. R.; Ala. & Vicksburg Ry.; Atlantic Coast Line R. R.; Atlanta, Knoxville & Northern Ry.; Atlantic & Birmingham R. R.; E. & O. & Southwestern R. R.; Elm Ridge Ry.; Brunswick & Birmingham R. R.; Central of Georgia Ry.; Charleston & Western Carolina Ry.; Cincinnati, New Orleans & Texas Pacific Ry.; Frisco System (K. C. M. & R. R. R.); Georgia R. R.; Georgia Southern & Florida Ry.; Illinois Central R. R.; Jacksonville & Southwestern R. R.; Louisville & Nashville R. R.; Macon & Birmingham Ry.; Macon, Dublin & Savannah R. R.; Mobile & Ohio R. R.; Nashville, Chattanooga & St. Louis Ry.; New Orleans and Northwestern R. R.; Norfolk & Western Ry.; Richmond, Fredericksburg & Potomac R. R.; Seaboard Air Line Ry.; Southern Ry.; Tennessee Central R. R.; Washington Southern Ry.; Western & Atlantic R. R.; West Point Route (A. & W. P. R. R. & W. Ry. of Alabama); Wrightsville & Tallahatchie R. R.; Yazoo & Mississippi R. R.

RATES.

One first-class fare plus twenty-five (25) cents for the round trip, (minimum rate 50 cents) from all points south of the Ohio and Potomac and east of the Mississippi river, to Nashville, Tenn., and return.

This rate, under the following rules and regulations, is respectfully tendered to connecting lines for hauling purposes.

Tickets bearing contracts of the standard form C will be valid May 10-12, 1904, inclusive, with final limit ten days from date of sale.

Original purchasers of such tickets may secure, by payment of fee of fifty (50) cents per ticket at the time of deposit, an extension of the final limit by personally depositing their tickets with Joseph Richardson, Special Agt., Nashville, Tenn., between the hours of 8 a. m. and 9 p. m., not later than two days from date of sale.

Special Validating Agencies will be located in the Railway Stations in Nashville and will be open one hour before the schedule time of departure of each train May 10 to 22, inclusive. On these dates no other agents in Nashville will be authorized to validate return portions of round-trip tickets.

Interline tickets will be on sale only at regular coupon ticket offices.

Other announcements will be published as received.

Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GANNETT, Secretary in charge of Transportation. 500 S. Lawrence Street, Montgomery, Ala.

SOUTHERN BAPTIST CONVENTION ANNOUNCEMENTS.

Maxwell House (headquarters) Cherry and Church Streets. European plan only, but with restaurant and cafe. Rooms \$1 per day and upward for each person. Special accommodations—half, etc., for \$2 to \$3 per person according to number occupying rooms.

The Maxwell House, to assure that guests can take possession of their rooms on the morning of the 12th, will require that the rooms be engaged from the night of the 11th. If this is not done reservations will be made permitting possession of rooms by six o'clock of the night of the 12th with the understanding that possession of such rooms will be given earlier in the day if possible.

Tulane Hotel, Church and Spruce Sts. American plan; \$2 and \$2.50 per day, with bath \$3. Rooms engaged in advance will be held, but charged for from agreed specified date.

Duncan Hotel, Cherry and Cedar Sts. American plan; \$2.50 and upward per day.

Commercial Hotel, Cedar and Cherry Sts. American plan; \$1.25 per day for single person, \$1.00 per day with more than one occupying a room.

Arlington Hotel, 520 Church St. American plan; \$1 per day. Boarding Houses—By communicating with the committee information will be given as to boarding houses at an average rate of \$1 for board and lodging.

It is recommended that hotel engagements when desired be made as early as possible in order to avoid confusion and secure satisfactory results.

Address all communications to Lansing Burrows, Chairman, 118 North Spruce Street, Nashville, Tenn. T. R. Ray, Secretary.

DE NOMINATIONAL CONTROL OF COLLEGES.

Much is being said through the press and otherwise for and against the control of denominational schools by the respective denominations. Possibly a few statements from the standpoint of a teacher in one of these colleges would not be wholly without interest or profit. The matter deserves much more attention than it is receiving, the general welfare, and especially the welfare of the colleges, demanding it.

The position one would assume in regard to it depends on the meaning attached to the word control. Every one is in favor of a certain amount and certain forms of control, while no well-informed and unprejudiced person favors certain other forms and degrees of control.

The administration of the affairs of a college or university easily falls into external and internal division. Generally speaking the controlling power is threefold—the denomination, speaking through its state or district convention or assembly; the board of trustees representing the denominational wishes in a centralized and legalized form; and the immediate school officials and faculty, consisting, presumably, of men of broad scholarship who have made teaching and administration a life-time study. The board of trustees usually consists of men of pursuits other than that of the teacher, who are in the large majority of cases without special college training. What they know, therefore, about the college or university under their control is of a very general nature and may be claimed along with their knowledge of the trades, arts and sciences in general, which lie outside of their special department of thought and activity. If they are successful men they have become so by intense specialization, which means a proportional neglect of other departments of thought, and if they are unsuccessful men it is all the worse for

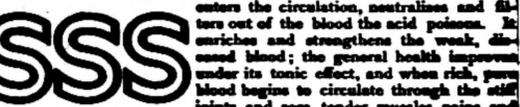
SUMMER RHEUMATISM



The idea that Rheumatism is strictly a winter disease, that comes from exposure or cold, is wrong; a spell of indigestion, torpidity of the liver, inactive state of the kidneys, or sudden cooling of the body when over-heated, being frequent causes of an attack. Rheumatism is due to an over-acid condition of the blood and bad circulation. As it flows through the body the blood deposits an acrid corrosive sediment in the joints and muscles, and the circulation grows sluggish because of the constant accumulation of acid impurities, and when the system is in such condition Rheumatism is liable to come out at any time, winter or summer. It is hastened and provoked by exposure to cold, damp air, sudden cooling of the body when over-heated, a bad spell of indigestion, or anything that is calculated to further damage and depress the system; but these are only exciting and not the real cause of Rheumatism. It is in the blood, and when this vital fluid becomes overcharged with the acid impurities and is running riot in the veins, an attack is sure to come, whether in summer time or the cold, bleak days of winter. You are a slave to pain as long as the blood is tainted with acid. Liniments and plasters are helpful and useful, but it takes something more than rubbing and blistering to drive S. S. S. goes to the seat of the trouble, enters the circulation, neutralizes and filters out of the blood the acid poisons. It enriches and strengthens the weak, diseased blood; the general health improves under its tonic effect, and when rich, pure blood begins to circulate through the stiff joints and sore, tender muscles, pains and aches vanish, and the longed-for relief comes to the nervous, pain-tormented sufferers. S. S. S. contains no minerals, but is guaranteed purely vegetable. Write us if in need of medical advice, which is given without charge. Our book on Rheumatism, telling of the different forms and varieties of this pain-racking disease, is mailed free.

350 cases from correspondence. I had an attack of Rheumatism in the winter of 1903. The pain was so intense that I was completely prostrated. Having heard of S. S. S. I decided to give it a trial, and after I had taken a few bottles I was able to hobble around on crutches, and very soon had no pain from them at all. S. S. S. having cured my ailment I was glad to tell you. All the Rheumatism I have had since, my appetite, and my general health have been restored to perfect health. I am happy to be again restored to perfect health. HER. JAMES KELLY, 301 U. S. X. W., Washington, D. C.

THE SWIFT SPECIFIC CO., ATLANTA, GA.



THE SWIFT SPECIFIC CO., ATLANTA, GA.

the college, for no one is so sure that he knows how to conduct the affairs of a college as the man who has made a failure at everything else. They know very little about the special and peculiar problems of schools and colleges, and it seems a pity that there are not more checks and balances on their power to injure by mismanagement. The external affairs of the institution, belonging in most part to the common stock that goes to make up the informational equipment of every man of usual intelligence, may safely and properly be left to the board of trustees. But the internal control should be in the hands of the president and faculty, who alone have the technical and expert knowledge necessary to school building, school discipline and school instruction. All the other professions have their deadline across which the layman dares not go. The law and medicine are protected by license, the ministry by call, but the sanctum of the teacher is exposed to the intrusion at any time of the uninitiated. Yet it is true that the problems incident to school work are as intricate and difficult and require as much tact, skill and patience as can be found in the whole range of professional life. Here, perfection is the most difficult and mistakes the most fatal. Successful school administration requires clear conception, bold initiative and quick execution. If these cannot be had the school will inevitably lag behind in the race of life and progress. True, every engine needs a balance wheel of conservatism and safety, but two-thirds of the motive power should not have to be expended in overcoming the inertia of the balance wheel. A school, like a man, has a bal-

BLESSED WORK IN TUNIS, N. AFRICA.

Dear Dr. Willingham—You will doubtless be surprised to receive a letter from this city written by me, but I am quite sure you will be pleased with its contents.

One week ago to-day I landed on African soil for the first time, and I must confess that I came with great fear and trembling, as I was in doubt as to what course to pursue. There is a colporteur here by the name of Pasquale Barbera, who has been in the employment of the British and Foreign Bible Society for about ten years. He has been a faithful and pious man, laboring with zeal for the cause of Christ. As his time would permit he used every opportunity to evangelize and save his fellow-countrymen, of whom there are eighty thousand in this city. Two years ago he became a Baptist and has persuaded others to accept the same faith. As a consequence he requested baptism, and Dr. Taylor sent one of our evangelists here from Southern Italy, who baptized him and eight others. Since then nothing has been done by our missions for these brethren owing to a lack of money and evangelists. In the meantime, this brother has continued his evangelistic efforts, holding services in his own house when he was not out of the city on his missionary tours. He has been greatly hindered by the rules of the British and Foreign Society in his work as evangelist. By them he is forbidden to preach our peculiar doctrines or administer baptism. The result is that after repeated requests, I came here and was greatly surprised to find a goodly number of people genuinely converted and some asking to be baptized. Since my arrival we have held seven services, at all of which, except one, I took part. One night I preached on the subject of baptism to about sixty people, and was pleased to learn that nearly every one present was convinced. There was also an Arab at the door, but he would not enter. On the Sunday following the sermon on baptism, I, in connection with the colporteur, spent the whole afternoon in examining twenty-nine of those who asked for baptism, twenty-one of whom were accepted and baptized by me. We rented a public bath-house, where I administered the rite in the presence of invited friends.

You may well imagine how happy I am! Among those baptized are some splendid people. Two entire families were baptized, one composed of four and the other of six members (no babies among the numbers). One woman among the baptized was the instrument of the conversion of one of the above mentioned families. Fifteen of the twenty-one are past thirty years of age, and eleven of them are either husbands or wives. All were formerly Catholics except three, two of whom were Waldensians and one Methodist. The work which this earnest, consecrated colporteur has done here is nothing short of a miracle, for which I continually thank God. The work will be pushed, you may rest assured, and I feel that God has many souls here for our mission to save. The Plymouth brethren and the colporteur are the only evangelists in Tunis working for the salvation of this large colony of Italians. Thanks to the present liberal policy of the French Govern-

ment, the priests cannot hinder and persecute our evangelists as they do in Italy, and, as a consequence, the work there is more difficult.

I fear I have written too much, but I am so thankful to God for what He has done for these brethren here and for what He is now doing that I could not refrain from telling the good news. I leave to-night for Sicily, where I go to visit our churches. May God give you money and men with which to seed the gospel of His Son to the uttermost parts of the earth.

Tunis is built on a part of the ground formerly occupied by ancient Carthage. I visited it one morning last week and was interested to find the ruins of an ancient Baptist (?) church which had a baptistry. Near the church is the place where Cyprian, the church father, suffered martyrdom.

D. G. WHITTINILL, Tunis, Africa, April 13th.

INFORMATION FOR DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

It is not possible to guarantee any more definite reservations of rooms at the Maxwell House. The manager, however, has a reserve list on which he will enter the names of those whom he will place, if possible, in the order of their application, after they arrive. He will do his best for them in this matter.

Reservations may yet be made at the Duncan Hotel, and the Tulane Hotel at \$2.50 rate (American plan). Reservations may also be made at the Commercial and Arlington Hotels at the rate of \$1.25 for single rooms, and \$1 per day if more than one is placed in a room (American Plan).

There are a considerable number of good boarding houses where board can be had at the rate of \$1 to \$1.50 per day.

We are anxious for all delegates to communicate with us as soon as possible in reference to their place of entertainment so that we can locate them comfortably and also that we may know whether we must provide more places of entertainment.

The Committee on Entertainment from Wednesday, May 11th, will be located in the chapel of the First Baptist church, corner of Broad and Vine Sts., three squares east of the Union Station.

Baggage Agents wearing badges will be on all in-coming trains. Checks for baggage should be surrendered to these agents. A special office for the Railroad and Baggage Committee will be located at the Union Station.

Address all communications to Lansing Barrows, D.D., 118 N. Spruce St., Nashville, Tenn.

T. B. RAY, Sec. B. Y. P. U.

The following addresses will be made at the meeting in Nashville: "The Baptist Young People and the Great Cities of the South"—L. G. Broughton.

"Conscience and the Word"—Prof. A. T. Robertson, D.D. The Detroit Convention—E. B. Pellard, Ph. D.

"A Revival of Doctrinal Preaching and Teaching"—W. M. Harris, D.D.

"The Inner Life"—W. H. Geisweir, D.D., Chicago, Ill.

Have you seen Gladstone Praine?

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We ship our goods, freight paid anywhere in the United States or Canada and allow you the privilege to prove our goods before making settlement. We have a very attractive proposition to make you on Fanning Mills, Incubators and Brooders. Write us and we will mail you our new Catalogue descriptive of these machines and explain to you by personal letter just what we can do for you and how we can do it on such long terms of credit and without interest. A Post Card will do.

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IS THERE ANY HARM IN DANCING?

No Doubt can Exist on This Question.

FACTS ARE FACTS.

The BALL-ROOM is sending more girls into fields of sin and shame than all other causes combined.

"FROM THE BALL-ROOM TO HELL"

By Ex-Dancing Master, T. A. FAULKNER,

Ex-champion round dancer of the Pacific Coast, ex-president of the dancing masters' association of the Pacific Coast and formerly proprietor of the Los Angeles dancing academy.

Explains the NATURAL and NECESSARY Effects of Modern Waltzing and why Thousands of Girls are Ruined Every Year through its influence.

PROF. W. M. HOMES, ex-dancing-master, writes—"This book is founded on facts."

PROF. A. T. SULLIVAN, ex-dancing-master, says—"Waltzing is the spur of lust."

ENDORSED BY PULPIT AND PRESS.

R. Fay HARRIS.—Should be read by all Christians. Union Gospel News, June 7, 1904.—Of all the books written on this subject, we have not seen any that we believe is so well calculated to put this matter in the right light as this one. May God bless and use it mightily for His honor and glory and to the warning and saving of weak souls! The Christian Herald, March 4, 1904.—The language is plain, but never coarse, and is entirely justified by the array of facts which he presents. Bible's Herald, June 20, 1904.—He ought to know, and claims that one who enters the ball-room will be pretty sure to bring up at the other place. New's Home, May 2, 1904.—Mr. T. A. Faulkner has written a book which tells more truth about dancing than we have heard in thirty years from so-called agitators. Paper Cover, 25 cents. Liberal commission to Agents.

Baptist Book Concern Inc.

642 Fourth Ave., - - - LOUISVILLE, KY.

Books, Stationery, Magazines, Colportage Headquarters

DEAR RECORDER:

The writer, with three other ministerial students of the college, spent two very delightful days with the good people out Green Ridge, April 9-10.

The occasion was the celebration of the fifty-first anniversary of Green Ridge Baptist church. The pastor, Rev. E. F. Adams, and his people gave us a hearty welcome and a large and attractive hearing.

Bro. G. M. McNeilly preached Saturday on "The relation of the Holy Ghost to the church" Acts 2:47. Brother E. L. Howerton preached Sunday night on "The Blessings of the Lord" 1 Sam. 7:12. The service Sunday was an all day service with dinner on the ground. They had the roll call of the church first, then several very interesting little talks on "The deceased members," "The excluded members," "The present membership." After which the writer preached

from the latter part of Matthew, "Hear ye him," and on "The plan of salvation," and on "Church ordinances." The Sunday school talk in the afternoon by Bro. B. M. Schacklett was grand. His text was "The entrance of thy words giveth light" Psalm 119:130.

Brother McNeilly preached again Sunday night on "Missions." His sermon was like all the sermons he preaches, good. (We are very grateful to Bro. Adams and his people for giving us the opportunity of thus spending the second Saturday and Sunday in April. Bro. Adams has a flourishing little church. They have recently put a new floor in their home, and are now preparing to paper and paint. They think a great deal of their pastor, and indeed he is a man worthy of being well thought of. The church is doing better work under him than it has done for several years.

We shall ever remember the kindness and hospitality shown us by his people while we were in their midst. Sincerely, R. W. McGee.

Bethel College, Russellville, Ky., April 16.

They know little of their own wants and emptiness who are not much in prayer, and they know little of the greatness and goodness of God who are not much in praises. The humble Christian hath a heart in some measure trained to both. He hath within him the best schoolmaster, who teaches him how to pray and how praise, and makes him delight in the exercise of them both.—Robert Leighton.

A FINE KIDNEY REMEDY.

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



A Notre Dame Lady.

I will send you, with full instructions, the cure of this simple preparation for the cure of Lumbago, Rheumatism, Sciatica, Neuralgia, Headache, Toothache, Stomachic Pain, etc.

Items of Interest

News from the World Over.

Gen. Wood ordered Sultan Taraca to meet him at Wigan; the Sultan had agreed to see him and double on his own safety if he put himself into Wood's power, declined to go.

Lieut. Hanner, who had charge of the guns on board the Missouri, says there had been no target firing for three days because the wind was off shore, and the wind having changed the firing was resumed.

It appears that Admiral Makaroff, who went down in the Pedropavlovsk, did not believe in the huge battle ships, saying they were only targets for torpedos.

The Board of Health of Connecticut have made their report. In this state the statistics have been kept for twenty years, and the Board gives some interesting summaries.

But pneumonia has increased alarmingly and now leads all diseases in the mortality. In 1903 consumption killed 1,317 and pneumonias 1,028.

Rats have become a plague in the department of Charvot, France. The Pasteur Institute has discovered a microbe which will kill rats, and Dr. Roux was sent by the French Government to look it in the worst places.

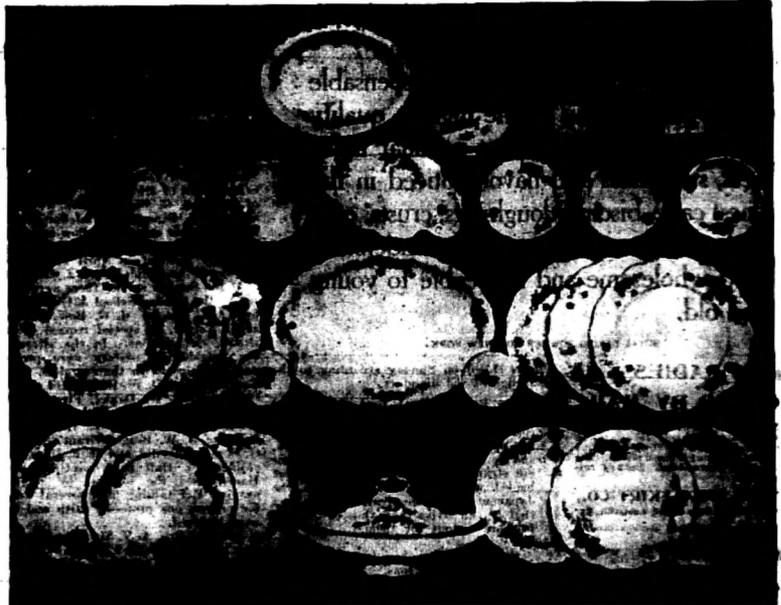
There has been such an increase in the number of cancers that whenever a new discovery is made, it is immediately tried in mass of cancer.

Dr. Dawson Burns is trying to make the English see the great loss peculiarly to their country in the Niger drinking. He has published the statistics of the cost of liquor for 1902.

PREMIUM DISHES GREATEST OFFER YET

We are in a position to agreeably surprise our readers again. This time we have something extremely practical. We have made a contract with the factory, and therefore can make the following liberal offer for this beautiful Semi-Porcelain China Set of 42 Pieces.

- 1st. Any old subscriber who will pay up to date and one year in advance can get this set by adding \$4.00. 2nd. Any new subscriber can get the paper one year and this elegant set of dishes for \$6.00 cash. 3rd. Any one who will get us 5 new subscribers for \$2.00 each per year and send us the \$10.00, can get this great premium free of cost, except for freight.



Decorations in Blue or Red. Please State Which You Prefer.

The set has the following pieces: 6 five-inch Plates; 6 seven-inch Plates; 6 Individual Butters; 6 Fruits and Sauce; 1 Platter; 1 Covered Dish; 1 Pickle; 1 Nappie; 1 Napkin; 1 Bowl; 6 Handle Cups; 6 Saucers—42 Pieces. This ware is first class in every respect and will not craze.

ORDER AT ONCE.

WESTERN RECORDER 642 Fourth Ave., LOUISVILLE, KY.

DEATHS.

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

FORSE.

Sister Virginia Threshold Forse has finished her earthly pilgrimage and entered into rest. She was born in Owen county, August, 1826, having lived four years over the allotted age.

Favorable circumstances attended her childhood in that she was the daughter of Elijah and Margaret Threshold; her father one of the honored and useful members which helped to make Baptists in Owen county so numerous and strong.

In early youth "the Lord opened her heart to give heed unto the things that were spoken," and all her long life she was an honest, devoted Christian child like in her faith, and "full of good works and abounding which she did."

very familiar with its contents.

In 1850, Sister Forse, at the age of 28, became the wife of James E. Forse, who for years was one of the leading Baptist laymen of Owen county. Their some a happy one, was much given to hospitality, especially to ministers.

Her husband preceded her in death over ten years, and one daughter, Mrs. W. D. Beck, of Oventon, with whom she made her home, died about three years ago.

Her other children, E. T. Forse, of Eminence, and O. W. Forse and Mrs. E. E. Lee, of Oventon, survive her. For several years Sister Forse has been in delicate health and her daughter, Mrs. Lee has been very faithful in ministering to her comfort.

The funeral was held in the Oventon

Baptist church in the presence of a large crowd of relatives and friends, but not without hope did we sorrow, for we knew that "she had chosen that good part which shall not be taken away from her."

Brethren J. W. Waldrup and E. F. Wright, assisted the writer, and this was his last pastoral duty before leaving for his new charge. The family were members of the "Old Guard," the Episcopacy having been taken continuously for 53 years.

"Sister, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening, When it floats among the trees.

Peaceful in thy silent slumber, Peaceful in the grave as now; Thou no more wilt join our number, Thus no more our song shall know.

Yet again we hope to meet thee, When the day of life is fled; Then in heaven with joy to greet thee, Where no farewell tear is shed. W. E. MINNEMA, her pastor, Oventon, Ky.

(Additional obit. on another page.)

NEW INVENTION!

Write for our book, "Grand Old German Bank," which contains the full and complete history of the bank, its organization, its growth, its success, its future, and its present position.

GERMAN BANK, First and Market St., LOUISVILLE, KY. CAPITAL, \$1,000,000. RESERVE, \$250,000. General Banking & Savings Bank. DIVIDEND PAID ON YOUR DEPOSIT. P. VIOLINI, PRESIDENT.

Laughlin Fountain Pen. Guaranteed Finest Grade 14k SOLID GOLD PEN. To test the merits of the Baptist Book Concern (or Western Messenger) as an advertising medium, we make this special offer, free of charge. Three Popular Styles For Only \$1.00. Holder is made of finest quality hard rubber, in four elegant colors. It is held in place by a very light spring, large enough to hold any of our fountain pens. (Slightly Gold plated for presentation purposes, \$1.50 extra.) Grand Special Offer. You may get the pen a week, if you do not like it, we will refund you the money. For three times the price in any other pen, you can get this quality merchandise in every style and color. Write for our free catalog and you will see why we are so sure of our success in this line. The Laughlin Pen is sold by all leading stationers and dealers. Write for our free catalog and you will see why we are so sure of our success in this line. Laughlin Mfg. Co. 41 Griswold St., DETROIT, MICH.

# Good Health to the Children

Children especially are fond of dainties, and the housekeeper must look carefully to their food.

As good cake can be made only with good eggs, so also a cake that is healthful as well as dainty must be raised with a pure and perfect baking powder.

Royal Baking Powder is indispensable in the preparation of the highest quality of food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., and what is more important, renders the food wholesome and agreeable to young and old.

ROYAL BAKING POWDER CO., NEW YORK.

### NEWPORT, KY.

To say the Baptists at Newport are happy is to put it very mildly. Several years ago, during the pastorate of Dr. G. W. Ferryman, they built a new church house costing about \$20,000. There was a handsome debt left upon the congregation. The vitality of the church was being crushed; they persuaded themselves that they could not give to missions or other laudable work and carry the debt. It was a struggle to keep up the running expenses and pay the interest on the debt.

Deacon R. H. Fisher, G. M. Thompson took hold of the work. The debt then was \$6,537.50, and not a single wealthy member belonging to the congregation. The debt was discussed, plans were laid and the people were taught to honor God with their substance, and while paying the just dues they were taught to carry the Gospel to the destitute. They had three acts of evangelism—one for current expenses, one for the building fund and one for missions. Last year they gave over \$450 to missions, and will reach \$500 this year. The plan for the year is to pay \$1,000 of the debt and to the amount of everybody, the entire debt and interest has been paid and over \$200 left in the treasury of the building fund. This fund is essential in Newport, since it provides a new looking apparatus for the building.

On May the lot all the congregation were invited to come and rejoice with them in triumph. There were W. W. Thibault, of Los Angeles, Cal., G. M. Smith, of New York, J. G. Bow, of St. Louis, Mo., of Mississippi, R. E. McKinstry, of St. Louis, G. W. Ferryman, of Paducah, and A. V. Stinson, of Jeffersonville, Ind. Of these only Bow, Bow and Stinson were present. Bro. Thibault was killed by accident on April 11. His bicycle he collided with a street car.

At the Sunday service those were present at the Sunday school 521, addressed by J. W. Bunge, J. G. Bow preached at 11 o'clock, by special request of the pastor, on missions. In the afternoon the neighboring pastors were present and participated in the service, G. A. Earl, Lebanon, G. W. Hill, Third church, Burlington, G. W. Daniel, First church, Burlington, W. H. Dugan, T. H. Johnson, W. R. Hall, Dayton, T. H. Johnson, J. W. Bunge, J. G. Bow, preached at 11 o'clock, by special request of the pastor, on missions. In the afternoon the neighboring pastors were present and participated in the service, G. A. Earl, Lebanon, G. W. Hill, Third church, Burlington, G. W. Daniel, First church, Burlington, W. H. Dugan, T. H. Johnson, W. R. Hall, Dayton, T. H. Johnson, J. W. Bunge, J. G. Bow, preached at 11 o'clock, by special request of the pastor, on missions. In the afternoon the neighboring pastors were present and participated in the service, G. A. Earl, Lebanon, G. W. Hill, Third church, Burlington, G. W. Daniel, First church, Burlington, W. H. Dugan, T. H. Johnson, W. R. Hall, Dayton, T. H. Johnson, J. W. Bunge, J. G. Bow, preached at 11 o'clock, by special request of the pastor, on missions.

At night Bro. A. V. Stinson preached to a packed house and Bro. J. W. Bunge preached to the overflow, which paid the balance. The debt is a moral in our eyes, and is an illustration of what God can do with small effort on an unassuming man. God's blessing is upon the new mission church in Bellevue. There were also additions to the church, three of them for baptism. The outlook for the future of this new enterprise is exceedingly bright, and the pastor, Bro. H. Johnson, recently appointed pastor of Ninth Street church, Cincinnati, is winning his way to the hearts of the people. J. G. Bow.

At the Third church, Owensboro, Sunday there were 423 in Sunday School, including the home department. There were five new accessions to the church. A successor to Pastor F. T. Hale has not yet been selected.

The Rev. T. E. Richey, of Princeton, has conserved to be the Prohibition candidate for Congress in that district. A letter came could not have been chosen. If elected he will render fine service. We do not know what his prospects are?

### AN ECHO FROM MT. WASHINGTON WITH A DIFFERENT RING.

DEAR RECORDEE: I notice a piece published in the Recorder of March 24, 1904, headed "An Echo from Mt. Washington," stating that our general missionary offering of the church for the last annual year has been greater than it has been since Bro. Herring, who is now on the foreign field, was pastor. This offering, as I gather from the minutes of last year, 1903, was \$50. Now I will endeavor to show from the minutes of the Nelson Association that the "Echo" of March 24 is wrong and needs to be corrected. Bro. Herring was pastor of this

THIS COUPON IS WORTH TEN CENTS

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COMPILED BY W. H. DOANE, MUS. DOC.

Best Silk Binding; sewed (so it will stay open on organ.) Over 300 Best Hymns of all times. The old favorites with the old tunes. Every hymn has its tune.

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BEST BINDING CHEAPEST PRICES  
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PUBLISHED BY HARVEY & BURNETT 643 FOURTH AVENUE - - - LOUISVILLE, KENTUCKY

Cut this advertisement out and send it to us with 25 cents and get a copy.

# THE Bryant & Stratton Business College

R. E. COR SECOND AND WALNUT STREETS, LOUISVILLE, KY. All branches of Commercial Typewriting. Trained experienced teachers, no 10 a specialist in his line. Write for a beautiful book giving testimonials. Actual upon all year, students can enter at any time. E. J. WRIGHT, Pres't

church in 1884. The mission contribution was \$100. Since then, the year 1887, Wm. Shelton was pastor of this church, and the general mission offering was \$110. In 1892, W. B. Rutledge was pastor, and the mission offering from this church was \$51.91; in 1893, \$48, no pastor; in 1894, E. H. Brookshire pastor, the mission offering was \$50.25; in 1897, H. C. Risser pastor, the mission offering \$40.70 and bonds. He held a series of meetings in which he did all the preaching. He preached with power and in demonstration of the Spirit. The earnest and eloquent words of our beloved brother were blessed of God in the salvation of many souls—44 by experience and baptism, 12 by letter.

Now, my brother, I earnestly desire that this statement be published in the Recorder, as I deem it to be in justice to Bro. Lansdell, as he has been misinformed, but more particularly in justice to the above named brethren, who proved themselves to be messengers for God for good in this church and the community at large. Yours in Christ Jesus, W. G. SWARINGEN.

FREE TO CATARRH VICTIMS. Any one who suffers from Catarrh in any form whatever can have the most valuable medical education absolutely free of charge from the leading Catarrh Specialist of the age, simply by writing for the Catarrh Specialist's office. The office are at 98 Duane St., Boston, where on page 12 the generous offer of free consultation and advice to all Catarrh sufferers, and every reader of this paper who is afflicted with this distressing and dangerous disease should take advantage of the offer. By means of it you will derive from this expert and skillful physician, complete and permanent relief from your Catarrh, and that would otherwise cost you a large fee. Do not fail to write to him if you have Catarrh.

### THE MARKETS.

LIVE STOCK.  
Report for week ending April 30.  
CATTLE.  
Choice to prime ship steers 94 00a 4 00

### COMPARISONS WITH PREVIOUS YEARS SALES.

Total sales of new crop to date, 1904, 43,773; 1903, 62,518; 1902, 73,317.  
Sales of new crop to date original inspection, 1904, 38,571; 1903, 52,894; 1902, 59,738.

### REJECTIONS.

Rejections this week, 1904, 291; 1903, 284; 1902, 514.  
Percentage of rejections to available sales, 1904, 15; 1903, 24; 1902, 28.  
Rejections Jan. 1 to date, 1904, 5,000; 1903, 10,000; 1902, 17,500.

### RECEIPTS.

Receipts this week, 1904, 1,200; 1903, 1,297; 1902, 1,197.  
Receipts Jan. 1 to date, 1904, 37,000; 1903, 41,400; 1902, 57,240.

### LADIES ORDER BY MAIL.

Illustrated wardrobe in complete outfit one of our tailor made styles. (Plans to your measure.) Choice of main and styles. Satisfaction guaranteed. Best of retail prices.  
NEW IDEA SKIRT CO. 125 N. 7th St. St. Louis, Mo. Ky. Send Western Recorder.

### SKIRTS

### Items of Interest

House the World Over.

There have been two destructive avalanches. In Italy an immense avalanche near Fragolato buried 100 miners. In Switzerland an avalanche from the Spitzhorn swept the hamlet of Muhlbach. Thirteen persons were killed. The storm which swept over the Southwest and did so much damage in West-ern Kentucky killed more than 20.

There was an explosion in a room on the fourth floor of the Hotel Nord in St. Petersburg. There was a stranger in the room and his body was blown to fragments. It is thought he accidentally knocked over an infernal machine. The room around were wrecked and a fire started which did much damage to that part of the hotel before it was extinguished. No one else was hurt beyond some bruises.

There has been another massacre of 200 Chinese, 200 of these rooms and illustrated paragraphs being killed by British snarling guns. The anger of the converted people of England was so great that Balfour promised in Parliament that Gen. Mardonald's troops should stop at Oyangate and make no effort to reach Lhasa, that no British resident should be sent to that city and the cover get out of Tibet as soon as possible. It is a question whether the arrogant Viceroy of India will pay any attention to the promises of the weak Prime Minister.

The Exposition at St. Louis was opened on April 20th. The attendance was estimated at 200,000, a larger number than attended the opening of the World's Fair in Chicago. The President in Washington City touched a button and set the machinery in motion. President D. R. Francis made the address of the occasion. His praise is in every mouth. We are glad to know that the Exposition

was closed on Sunday according to the pledge of the directors.

The Russians have four cruisers and torpedo boats at Vladivostok, under the command of Admiral Yaman. The line is reported to be the could get to sea, and he went. He destroyed five Japanese steamers—one of them a transport loaded with troops. The line to the Japanese is not so great, but the fact that he can strike them thus in the near is more serious for them.

South Carolina has lost one of the greatest of her sons. Judge Charles Simonsen went to Philadelphia for medical treatment and died there. He was born in 1838, graduated with the highest honors and practiced law in Charleston. He was a colonel in the Southern Army and was a gallant soldier. In 1868 President Cleveland appointed him United States district judge. Of highest integrity and honor as well as great ability, he was a Southern gentleman of the old school, and there has never been a higher type of manhood.

Germany has failed as yet to subdue the brave Hereroes of Africa who are fighting for their independence on heroically as ever while men die. And the Ottoboros in the part of Africa which England claims are also fighting bravely for freedom. They cut up one hero under Capt. O'Riordan, and are resisting stubbornly Major Merrick and his column. In the recent fight the British had 22 killed and wounded.

We are pained to learn of the sudden death in Virginia of Mrs. Gen. Chamberlain, the mother of Mrs. Dr. G. H. Nash, of Hopkinsville. Mrs. Chamberlain was a woman of the highest order of true womanhood, with many gifts and graces. We tender our condolences to the bereaved.

We had pleasant visits last week from Bro. J. C. Freeman, of Lexington, who came to marry his son to Miss Mahan, and from Bro. S. C. Tichenor, of Milena county, who brought his wife to the city for special medical treatment. We congratulate him and her both on her restoration to health.

The dining room in Ward's Sanitarium on Spruce St., near Church St., in Nashville, has been secured for the Biweekly Alumni banquet, Thursday, May 13th, 6:30 p. m. There is room for 200, and the cost of each plate is \$1.50. Only gentlemen admitted. Apply to Dr. W. W. Hamilton, 1809 First St., Louisville, Ky. Three days' notice should be given. Tickets can be had at the Sanitarium Board headquarters on Church St. Bro. Bryant, Folia, Dickenson, Jones, Trout and Mullins will speak.