

WESTERN RECORDER

Faith, Hope and Love, these three

7th EAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 12, 1904

NUMBER 23.

Published Weekly by
THE BAPTIST BOOK CONCERN.
[Incorporated.]

201 Fourth Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$2.50; after three months, \$3.50; after six months, \$4.50. Single copies, 6 cents.

RECEIPT and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

At the meeting of the Baptist Congress a pretty little parlor was constructed for the Southern and Northern Baptists, in order to unite them. They were both to go to Washington City, and organize a united body for one day of their sessions. But of the millions of flies invited into the parlor half a dozen laughed at the presumption of the attempt to decide the time and place of their meetings, and the others paid no attention whatever.

Now the plan of the pretty parlor is changed. They wish a union in a big Triennial Convention, the Southern Baptist Convention to go on holding its annual meetings, as also the Northern Societies. If their idea is to hold a big hurrah convention, under the auspices of the Baptist Congress, without any work to be done, the days of such conventions have passed.

Errata: this said union Triennial would do no work, as said above, in which case there is no reason for it beyond the desire of the Baptist Congress to run things. Or it must do in the South the work our Convention is now doing, in which case the Southern Baptist Convention would soon die out. This is not the first time our Convention has been invited to commit suicide and turn its effects over to others. But the Convention is not ready either for a speedy or a lingering self-destruction.

Two secular papers reported President Harper as saying to a class who were reciting that Chicago University was not a Baptist Institution. In a speech afterwards he denied having said that in the class room, saying truly that was no place for "announcements." But he went on to say that twelve years ago the Secretary of the Faculty did officially announce that the University was not a denominational school.

We were more grieved than surprised when a few of our Baptist papers published the contradiction of the class room story but did not publish the latter statement. Why did they suppress that? Why not tell the whole truth, as Pres. Harper did, and leave no false impression in regard to the matter?

Seaman says to those who are troubled in spirit for the cause of God: "God managed the world very well before we were born, and he will manage it quite as well when we are dead; his church will not die, for the Lord still liveth and His Spirit still abides in his church, and therefore it must live."

The finest and most impressive of the Bible is to have it well printed on the reader's heart.—Dr. Arrowsmith.

What Unbelievers Must Believe.

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

Salvation by faith is a sort of universal principle. Governments are saved by faith. When the people lose confidence in a government it goes under. Banks are saved by faith. A financial crisis is brought about by lack of public confidence. Railroads are saved by faith. People will not ride on a road if they have not confidence in its ability to carry them safely. Families are saved by faith. Destroy faith of wife in husband, or husband in wife and you have wrecked the family. Therefore when infidelity speaks against salvation by faith, it speaks against government, commerce, and the family. And those who inveigh most bitterly against the credulity of Christians are themselves most credulous, and in order to reject Christianity they accept the most absurd propositions. Unbelievers are really great believers.

The atheistic unbeliever must believe that there may be design without a designer, law without a law maker, intelligent result without intelligent cause. The Bible in calling him a fool draws his picture accurately, for he must violate the laws of his mind in order to say that there is no God. Savages in their rudest state do not say so. They infer a great cause from the great results that they see about them. Their conceptions of God are crude and false, but they are not fools. These sons of nature allow their reason to work, and though their minds are full of superstitious fears caused by ignorance, they see a God behind the material universe as plainly as they see the sun in the heavens. It remains for the modern atheist, be he scientist or philosopher, to turn himself into an intellectual fool by predicting of dead matter only what can be predicated of intelligent mind.

The agnostic unbeliever must believe a theory against facts which have been proved by competent witnesses. His theory is that no one can know God. The facts are that Sir Isaac Newton, the mathematician, said, "I know God." Agassiz, the scientist, said, "I know God." Kepler, the astronomer, after the discovery of his great law, fell upon his knees and exclaimed, "O, God, I think thy thoughts after thee." Havelock, the soldier, said, "I know God," and prayed to Him daily. Gladstone, the statesman, said, "I know God." Thousands of lawyers, merchants, judges, and physicians have declared that they know God. Agnosticism must believe that these competent trustworthy witnesses are deceivers or deceived, and yet if they had this array of witnesses in court to testify on any other subject, it would be absolutely certain of gaining its case.

Agnosticism must believe that ignorance has a right to speak and instruct knowledge. When a man confesses that he knows nothing, and can know nothing on any subject, it becomes him to keep quiet on that subject, but agnosticism writes books and magazine articles, parading its ignorance with intellectual pride. It has established a sort of science of ignorance, and formed a blind man's club for the propagation of blindness. It parades its peacock feathers of rhetorical assumption, and struts before the gaudy collection of its own imaginings, indelicately fingering the fact that people are laughing at its ugly feet of folly. Now God has given us a text book called

the Bible, in which He has revealed himself so clearly that all who will may know Him. When the agnostic says "I don't know," he simply proclaims the fact that he prefers darkness to light, he turns away from the sun that he may grope in the dark cave of his own prejudice and ignorance. If he has looked through his telescope at the stars, and through his microscope at the flowers without seeing God, he has simply established the presumption that God will reveal himself in some other way. When he opens his Bible the first words he reads are "In the beginning God." He ought now to be glad that God has revealed himself in a book, but he is not glad, for his pet theory has been destroyed.

The "Christian Science" unbeliever believes a bundle of absurdities. Against the evidence of his senses he believes that matter has no real existence. If one has a headache there is not, in the first place, any real head, and the ache is a kind of delusion. With the Biblical definition of sin before him, and a thousand proofs of sin in him and about him, he believes that sin is not a reality, but like matter an illusion. As there is really no sin or Satan, of course there is no need of a Saviour. A cultured young lady in Brooklyn died because she refused to call a physician, while the Christian science quack sat by her bed side and urged her not to yield to the unreal illusions of sickness, and assuring her that his reputation depended upon her getting well without the use of medicine. Dr. Strong, in his last book, draws the picture of the Christian scientist in these words: "As the decay of faith is naturally followed by a lusty growth of credulity, strange and heathenish beliefs have appeared which easily disciple men and women who have outgrown (as they claim) the Christian religion." When men are so incredulous as to reject the reasonable they are always sufficiently credulous to accept the unreasonable. Christian science, which is neither Christian nor scientific, while it really denies the truly Christian and assumes the absurdly unscientific, is the science of making sensible men and women believe, feel and act as if they were deranged. And yet not a few nominal Christians have turned from the infallible proofs of revelation to the vagaries of this pagan importation.

The anti-Bible believer shows a credulity that is truly marvelous. He must admit that the Bible claims to be inspired. More than 4,000 times its writers declare that in whole or in part it is the word of God. "God said," "thus saith the Lord," rings through its pages. He must admit also that the book was written by bad men, or by good men. If good men wrote it it is of course inspired, for good men would not deceive us by making a false claim. If the unbeliever asserts that bad men wrote it, then he must believe that the book which has produced the highest civilization on earth, and has developed the noblest characters in the world, was written by liars who at the same time denounced themselves unmercifully for their deception. And these liars, many of them, had everything to lose and nothing to gain. They were martyred for their faith and faithfulness. To believe that the Bible is what it claims to be, the Word of God, ought to be easy, for the proofs are abundant, but to deny that it is the Word of God while we admit that good men wrote it is a monstrous absurdity, and to claim that bad men wrote such a

book is equally absurd.

A man who refuses to belong to the class of fools who say that there is no God must believe, if he rejects the Bible, that God has put millions of people on the earth without giving them a revelation of his will, that they are left to grope their way in the dark without a word of warning or comfort from their Creator.

A Trumpet-Call to Obedience.

BY THEODORE L. CUYLER.

The Master had finished His discourse and called upon His disciples, recumbent upon the ground, to go forth. Deeds were to take the place of words. He had poured out His heart in words of sweetness and tenderness and power, and He knew He must be doing, bearing the awful suffering which began in Gethsemane. Obedience to His Father was to be carried out. There is nothing so swift-footed as love. He was going forth to suffer, but there was to come the joy of redeeming multitudes to Himself. He was but obeying the Father. The men at the table had not been redeemed then. Had He drawn back, where would those men have been, and where would you and I be?

What is the primal thing in Christianity? Faith? No. Faith is a grand thing, but there is something deeper. The core principle of Christianity is obedience. This is the core principle in the family, in the school, in the college. The first thing in a family is reverent obedience. When your children have learned the difference between "you may" and "you must," you have laid the first foundation of noble, self-denying character. There is much talk of elective studies in colleges. The young people are apt to choose studies which they like best, but in the great school in which Christ is the Master and you and I are pupils, there are no elective studies. We cannot take that which is easy, but we must take the hardships and the trials; and when our Lord and Master calls us to look upon empty crabs and to part with loved ones, we must be able to say, "Father, thy will be done, not ours." The highest attainment in actual and practical piety is obedience to the Master. Churches and nations should learn the same lesson. Once more I want to press it to your heart that the core principle of Christianity is obedience, unhesitating, finding out by asking "Lord, what wilt thou have me to do?" and obeying, no matter what it costs.—Homiletic Review.

The orthodox men in the evangelical denominations have organized the American Bible League, the chief object of which is to defend the plenary inspiration of the Scriptures. The Watchman gives the names of the men who are the leaders in this movement, and of the six three are Presidents of Theological Seminaries—Fenton of Princeton; Butz of Drew and Mullins of Louisville. These are the three greatest Seminaries of the Presbyterians, Methodists and Baptists.

The league has been formed, it is said, to prevent the Religious Educational Association from doing harm to the churches and Sunday Schools. We are delighted to see orthodox men handing to resist the attack on the inspiration of the Scriptures. But we had no idea before that said Religious Education Trust amounted to a thing to be drenched rather than merely laughed at for its gigantic presumption.

We Need To Be Missionary.

BY FREDERICK W. HARRIS, KANSAS CITY, MO.

We are often brought to contemplate the crying need of the heathen who are dying in superstition. The appeal would stir our hearts to the greatest depths could we realize the awfulness of the plain truth. They are far away from us and we have little else in common with them. The missionaries send their earnest appeals to the press in terms necessarily similar to the description given of Godlessness in our own country. When a missionary returns to tell the sad story of the condition of the heathen, it is the same as that to which we have become accustomed from the pulpit and the press. The scenes of vice and helplessness have been depicted until we are not impressed by their recital as we should be. The romance of Foreign Missions no longer avails to stir the hearts of the people. The plain unvarnished facts about the lost condition of nations with the Gospel ought to stir the deepest sympathies of the Christian heart and fire the zeal of the most indifferent. But alas! we have heard and heeded not until there is no power in the lost condition of our fellow creature to move us. With shame this is conceded, and with earnest, anxious prayer to God for ears to hear and hearts to feel a brother's woe we should renew our interest in missions. There is an appeal that can never become common. Our duty to God will ever remain the strongest motive to induce men to go and to give that the Gospel may be preached in all the world.

It is not that cold duty which is the response of an obedient subject to a sovereign king, but such a sense of duty as will come out of the contemplation of our Saviour and our own salvation.

First of all is the duty incumbent on a grateful heart. Who can recall the peace of God that passed into his soul when he found the Saviour without acknowledging the solemnly sweet duty to bring this Saviour to all mankind? By every joy that fills the heart and by every hope that lifts the soul, the sinner saved by grace wants this gracious Saviour proclaimed to all the earth. There might be occasion for serious fear that one's experience was not genuine if with it there did not come a love of poor, lost humanity akin to that love which brought Jesus down to save. No man can look at the Cross and fail to become an earnest missionary. No man can contemplate his own reception with Jesus in heaven without having longings of soul to see all the lost sinners in the world saved.

We need to be missionaries that God's face may shine upon us. Christian life and worship need to be supplied with freshness. Preaching, prayer meeting and family prayer will grow less interesting and attractive to both young and old where there is not an enriching and stimulating purpose. We are occasionally exhorted to enrich our services. Some earnest, loving brother who realizes the tendency in public worship to monotony and uninteresting platitudes wants us to add responsive readings, chantings and other fragments of a long worn liturgy. But what he needs is the smile of God. The living presence of the reconciled countenance of the Lord. The church needs to adopt a plan by which every member will be brought, if possible, into living touch with the Lord in His saving purpose. There should be given to the people a truly worthy aim. Let adequate effort for missions be made, and then will preaching, singing and praying, both at church and at home breathe the breath of life. It is not form we need. There are forms and flowers, order and beauty in the cemetery. We need life in our churches. There is no church that can long sustain good interest which does not fellowship God, and He is pointedly dis-fellowshipped in a non-missionary church. It is disobedience not to do more. We often speak of the disobedience of doing nothing, but have we become ashamed of not doing more?

Much in our church life has developed with the progress of years, why not a corresponding growth of fellowship with Him who is saving the world?

Finally, we need to be missionaries because it is God's means of keeping a worthy ideal before us. No church can ever be a great church that is contented with a lay ideal. Churches are instituted every one of which is meant for the whole earth. No man, nor company of men, however renowned, can add to the greatness of a church. Kings and lords may bring their glory and honor into it, but it will still grovel in obscurity and littleness until God's world purpose takes hold of it. A great church is one great in its connections. If a church is contented to form a society of respectable people for mutual pleasure, then it may be a very good social club. If it seeks to bring together those who enjoy learned discourses and classic singing, it may be a very delightful literary club. But a church of Jesus Christ is infinitely above and beyond all earthly organizations. It is not a social club nor a literary club. A church is a congregation of believers in Jesus Christ, the Saviour of the world, baptized in obedience to His direction and receiving the commission from His mouth: "Go ye into all the world and preach the Gospel to every creature, baptizing them in the name of the Father, Son and Holy Ghost." Nothing less than this can live. There may exist a dead organism like the shell from which the life has departed. But the church that lives must have the great life-giving, developing purpose that moved God to come into human flesh to save.

An Important Question.

Our readers will have noticed in the number of the *Commonwealth* of the week before last an article on the passing of the Christian Endeavor. The writer feels that its climax has been reached and that the waning already noticeable is bound to enlarge. This writer does not in this matter stand alone. A Presbyterian clergyman recently said in the presence of his brethren substantially the same thing. He felt that the era of great conventions, the great enthusiasm that had attended this movement had already spent its force, and from this time forward waning of the movement would be witnessed. He has been criticised for his position and his statements have been questioned.

Impartial observers, however, whether they wholly agree with all that has been said along this line, are inclined to feel that as to the main position these brethren are right. There is not at the present time apparent the same enthusiasm that for a long while obtained, and the real value of the great conventions that have been held now for these years is becoming more and more something to be questioned, and in the minds of many to be really discounted. There is a disposition in a growing number to look askance at these great gatherings. Banners and all that pertains to that sort of thing seem to have lost something of their fascination and their glamor. Those inclined to be particularly thoughtful in regard to the whole movement are asking now for positive fruitage. They are seeking to ascertain just what the results of this movement have been. It is a generation almost now since it took form. Has it, as was claimed for it in the beginning, resulted in greater advancement of the church of Christ in really aggressive and conquering work? Has it brought about a larger attendance and a greater devotion to the church on the part of its members, as it was hoped it would do? Has it rallied the young people themselves to the banner of the church with greater earnestness and power of service than was the case in times past? Has it brought recruits to the working forces of the church, whether along the lines of lay activity or ministerial consecration? These are the questions that are animating some of those who are thinking carefully respecting this whole matter. We

do not say whether they are right or not. We are inclined to feel, however, that the movement has not resulted in all that was hoped for it at its inception; and, moreover, we are inclined to believe that there is something of this waning on the part of the movement which these brethren discern.

What now, if this is the case, is the church going to do in the premises? We may say that it has not been indifferent to its young people in times past. In fact it sought to conserve the interests of its young people long before the so-called young people's movement began. In many respects it may be questioned perhaps if the general interests of either the church or our young people have been so greatly helped by this movement as was expected from it. This writer has always, for example, felt it a mistake that in organization and in meetings the Young People's Union has been held apart from the denominational organizations strictly regarded as such. The question may well suggest itself as to whether or not the church has been really strengthened by this segregation of young people in their annual meetings from those of the church more distinctively connected with its missionary and other interests.

If then there is anything of this waning that some discern; if there is to be a decline of enthusiasm and of the work that has been carried on these years, the church must step in and take the place of that which seems to be thus declining. Young people's organizations, as such, distinctively then may wane but the church will step in to fill their place. They may have done their work; the church, however, still exists and it must not fail to make good any lack such waning may possibly cause.—Baptist Commonwealth.

The Parent-Teacher.

Right past there was much more attention to give to home instruction than at present. The minister urged, with vigor and persistency, the duty of the parent to teach his own offspring. Catechetical instruction was insisted upon, and the value of parental oversight pressed around the fireside as well as from the pulpit. There were not so many competitors in the teaching line as now. Outsiders did not make such large bids for the young, and so there was less disposition to throw upon others the responsibility of childhood training. Now the Sabbath School and day school are allowed, to a lamentable extent, to usurp the father's and mother's place in the training and development of the youthful mind and heart. The pressure of social and business engagements is such that many feel that they have no time for the right culture of those whom they have brought into the world. Others feel their incompetency for this kind of work, and others still are indifferent to it.

However good other agencies may be, none can take the place of the kindly, wise and capable parent in directing the mental, moral and religious culture of those in the formative period of their career. God has laid upon him the first and most lasting obligation in this direction. He has it in his power to reach and control his children as no one else can do. He has opportunities of studying disposition and character that are open to no outsider. He has been given a most subtle and unique influence as a guiding and moulding factor in childhood, and he must not neglect it. He should value it most highly, and use it to the most practical advantage. If he will gather about him the light of heaven and the sweet atmosphere of piety as he should, he can accomplish results far beyond what is possible to the ordinary instructor in the secular and religious school.

It is in the re-arranging and using of this parental power to the fullest degree that we are to find the solution of some of the pressing educational problems of the day, especially from their religious side. The public school will not permit of Bible, or even of directly moral instruction, and the Sabbath School is very limited in

its sphere of training, and if we are to have well-governed, thoroughly restrained, Scripturally educated and nobly-inspired men and women to succeed them now on the stage of action, the parent must come to the front and assert and employ the teaching, governing and exemplary force which God has placed at his command under conditions and relations that are peculiarly and expressly his own. It becomes every one who is the ordained head of the household to awake out of the lethargy and unconcern into which the times have cast him and to meet conscientiously and fully the demands made upon him in this line of service. He can have no greater honor, nor more blessed reward, nor higher privilege, than the training of those whom God has entrusted to his care and keeping in the ways of truth, virtue, and religion so that they shall conform to the best ideals of the citizen and the Christian. It may require of him personal sacrifice, but he should count no sacrifice too great in effecting the personal salvation, as well as the true education, of those who are to be in church and state in the days to come. The subject is worthy of the careful and prayerful consideration of all who have the present and future welfare of the rising generation at heart.—Exchange.

In God's Strength.

Well do I know the hypocrisy of my own heart. Often and bitterly does it complain of wanting strength, and yet, in seeking to obtain it, builds its only hopes on such things as change of outward position, and all manner of extraordinary helps and expedients, whereas there can be no doubt that, in the very commonest means of grace, Thou hast laid up an inexhaustible treasure of counsel, strength and consolation, for those who truly desire them.

Man, however, is like the patient in a fever, who, as if the heat were without him and not within, fancies all would be well, could he but change his clothes, or get into another bed. Or he is like one who goes a searching on every side for the philosopher's stone, with which to manufacture gold, and yet, at the very moment, the mine is beneath his feet, and all he wants is industry to use the spade.

Without industry, however, as we cannot obtain food for the body, so just as little can we obtain food for the soul. In all cases, by divine appointment, bread must be paid for by the sweat of the brow; and he who would enjoy the fire, must first endure the smoke.

Lord, Thou art "a strength to the poor, a strength to the needy in his distress" (Isa. 25:4). Fulfill to me Thy promise, and may I feel in my warfare that I war in Thy strength. I desire to be strong in no other strength but Thine; and if Thou take sword and buckler, to fight my battles, who is he that shall prevail against me? My loins I will gird about with sincerity and truth, that I may learn to walk with certain step. I will put on the breastplate of righteousness, of that righteousness which is of grace and not of works, that I may be of good courage, even in the evil day. I will cover my head with the helmet of salvation, that salvation which has been purchased for me, but with no endeavors of mine, and is reserved in heaven. I will keep before me the shield of faith, which quenches all the fiery darts of the wicked one, and my right hand shall wield the sword of the Spirit, the Word of God, which strikes even Satan dumb.—F. A. G. Theobald.

Paul, describing the Christian warrior's equipment, mentions the sandals of peace, the girdle of truth, the helmet of salvation, the breastplate of righteousness, and the shield of faith. All of these are for protection and defense. But the sword is an aggressive weapon. It may be used in defense, but it is intended chiefly for offensive warfare. So the Word of God, while affording protection and defense for the believing soul, has a still greater value in cutting away the defenses of sinners and carrying straight to their hearts the divine call for their surrender.

Timely Advice.

BY JOHN T. CANNON.

"If 'timeliness' be a quality of, in too many cases it is a mischievous and not the salvation of souls which is made the center of thought and speech. It might be well for some to quit trying to make other people give for awhile, give themselves unconditionally and listen their thoughts and words on the road of silence to repeat and believe they would come back."

The above, appearing in the first page of the old "Little Blue Book" of Feb. 25 is so timely I cannot refrain from saying a few things suggested by it.

1. "Unconditional" in too many cases, not the salvation of souls, is the center of thought and speech, in a serious tendency of the times. Let it be thoroughly understood that I favor the raising of money for the furtherance of the Kingdom of God, but this must not be the "center of thought and speech," or the chief hobby of any minister or church. Men and churches run wild over "money raising." I heard, not long since, a prominent minister say that Almighty God set his approval upon Methodism in that they supported the tithing system, and that the Methodists should not be disappointed because of the fact that God will honor his Son wherever we are.

I had with me, some years ago, a man interested in missions in a revival meeting. One day an old sister, poor in this world's goods, got happy and praised God about. While the good sister was praising, the brother ran to me and said: "Does she give anything to missions?" I said, "Why?" He replied: "I will not hear anybody about who does not give to missions." I told him he could go out doors if he couldn't stand it, that I was for the old woman. I was not surprised to hear that brother announce in a sermon on the New Birth that he didn't know where he was saved. The next morning he came to me and said: "The old woman lived in a cabin with coarse clothing to wear and not a cent income except as she dugged it out of the earth. 'The center of thought' with that brother was money, and not 'the salvation of souls.'" I heard another brother say, "giving is more important than baptism in the conversion." Some of our churches are in the same predicament. The center of money they give. What is a banner church in our day? Why, the church that gives the most money. What is a banner Christian but the man who gives the largest amount of money? Money is rapidly becoming the test of fellowship in our churches. No wonder the old cry comes from all directions, "what's the matter with Zion?" The correct answer comes from the bible and common sense. "The center thought and speech of ten cents" may be turned from the salvation of souls to money raising and formalism.

2. The rush and push for money tends to the multiplication of human societies and all sorts of unneeded and needless gifts in the present dispensation. The modern zeal for money is rapidly eclipsing the churches of Jesus Christ by hundreds of organizations created to do the work the churches should do. The tendency of our day is the multiplication of human agencies to do the work the churches should perform, and which they cannot gloriously do should the effort be built and sustained by societies be expanded to build up the churches. The centralization of political power is anti-American and strikes a fatal blow at the foundation principles upon which our government rests. Just so, the centralization of ecclesiastical power is dangerous to the foundation principles upon which our democratic life is based. The modern zeal for money is not only the destruction of the doctrine of our religion, but the organized agencies through which God is to be honored in the salvation of the lost in all nations, through the ages. It will be a sad day when God's institutions are left in the hands of men to give place for the "unneeded organizations" if a link is not called, twenty-five years from today the cry will be, "back to the churches." All efforts at centralization in church work by unchristianized conventions (or the sweeping of all churches in large cities into one) are dangerous steps and point to a universal church to answer to the unscriptural idea of the terrible universal church. The work of propagating the Gospel rightfully belongs to Christ's churches and not to the multiplied human societies now leading the hearts of the people from the churches and church work. In the Tennessee state convention resolutions have passed that a church is not complete without a R. Y. P. U. That only shows what we should have. The only thing that we should have is that the young people will think more of their souls and society work than they do of their churches of which they are members. The great question will soon be, and now is, why so many of our young people do not attend their church meetings. And if we keep on the gifts of money will be given up.

3. Your conviction that "It might be well for some to quit trying to make other people give for awhile," is timely indeed. There are certainly heavy words, but timely. Man's dignity and love and compassion and the old faith in Jesus Christ are gone and God's grace should lead from the people. The ministry of our day, instead of vying with each other in making money, should make "the center of thought and speech," His love! His love! His love!

and Christ might be saved. Oh so many of our preaching has nothing in it for the glory of God and the salvation of souls. "As the head of the church is Christ, so the head of every church is Christ, and to those churches being the students task of preaching the Gospel in every country. This work can be done only by God's servants standing loyally by the churches and commission. What the world needs for its salvation is that the churches be filled with converted men and women, and made to see that they are "laborers together with God" for the salvation of men. When the churches become Scriptural in membership and doctrine and understand their mission in the world, "the raising of money" will take care of itself. Money-raising churches with little religion and piety is a reversal of New Testament precedent and tends to cold formality and deadness. The fountain and the stream will be sweet. Let the tree be good first for good fruit, and not the money fruit that makes the tree good. And may God lead us into the old landmarks and keep us in the realm of the New Testament truth, in the wish of a humble minister of the Gospel, who trembles at the signs of the times. Waterbury, Tenn.

How It Works.

The First Baptist church, Worcester, Mass., up to last year, did its giving to outside objects through Women's Circles, Mission Bands, Senior and Junior, Primary Classes, Sunday Schools, Young People's Societies and special and general church collections. At the close of 1902 it was decided to adopt a new plan. The church recognized itself as the great missionary society. The members of the various societies decided to give their offerings directly through the church. It was seen that to have a special organization in the church to press the work of collection for each object would be to organize the church to death. To have such an organization for but one chief object would be unfair to all the others. It was therefore determined to ask every church member to give to all the objects according to a specified percentage, and to have a general missionary committee to oversee it all. In addition to these weekly offerings general collections were to be taken for each of the great objects as before.

Mrs. C. S. Barnes, the wife of the pastor, gives the comparative results of the old and the new plan in The Watchman of March 3rd. The average of giving for the last three years of the old plan was for Home Missions, \$667.50, for Foreign Missions \$733.50. Last year through the new plan all the objects were collected, \$978.25, and for Foreign Missions \$1,607.94, or with less than fifteen per cent. of double that by the old plan. Mrs. Barnes says that an analysis of the receipts shows that "the women, under the inspiration of the larger ideal of our own work have contributed for benevolence to him or her for all the objects contained in the Home and Foreign Missions under the old method." This is as it ought to be. Confining interest to one department of work is not the way to promote the best and broadest interest in the progress of the Kingdom. It was also found that the enthusiasm of sisters, not now being largely confined to special societies, had won over to general missionary interest throughout the membership. Also, "the children are learning to associate mission work with church life. The church itself being the Missionary Society through whose treasury their offerings go, they are in no danger of feeling, as they pass from childhood to youth and manhood, that they are not to be connected with the church, but that the method which links their missionary giving to the church itself, leaving no gaps between the various missionary organizations to which they give or may not belong for varying periods of time."

The College Street Baptist church, Toronto, adopted the plan of weekly or monthly offering for missions with additional collections for each object at stated times during the year, at the beginning of 1900. The result has been that the gifts outside what is contributed by the societies have increased from the sum total of \$665.50 for the four previous years to \$2,106.50 for the four years since. The year immediately preceding the gifts were \$600.50, the year after the change \$644.57. We are convinced, had all the members united in this form of giving, a corresponding gain would have been shown over the receipts given through other channels.

We call special attention to these facts in connection with plans suggested by Bro. Norton's letter last week. Would not the simplicity of the plan for all to give through the church be a grand step forward from the multiplicity of organizations and the complexity of machinery which obscures so much of our energy in keeping the wheels going?—Canadian Baptist.

Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and depression fall upon your path. However weary you may be, the presence of God will, like the stars at night, never cease to shine, to cheer and to strengthen. The best harvest are the longest in reaping. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder they look the more need of sowing.—Royal Path of 1893.

Wife not the less far from scriptural yet they served away in anger; then look back my help; have me not, neither forsake me, O God of my salvation.

The Secret of Russia's Friendship.

BY WHEATON BARKER.

[Mr. Barker has for many years been one of Pennsylvania's most famous men. In connection with the following article it is only necessary to recall that he was in 1878 the financial agent in the United States of the Russian Government and instructed with the building of four cruisers for its navy; that he was made Knight of St. Stanislaus by Alexander II, and later was called to Russia to advise in regard to the development of the coal mines north of the Aard—Eurasian.] The oldest, the most changeless, the most apparent, and yet the least comprehended, is the policy of Russia. Russian friendship for the United States, a marvel of history, has remained—still remains—the mystery of diplomacy. Accepted because it is the conspicuous fact, its solution has been abandoned, while its endurance has been most amazingly prolonged.

To only one American, I believe, has the secret of Russian friendship for this country ever been explained. The explanation was made by the Emperor, Alexander II, fully, carefully, and with so much explicitness that its purpose was not to be misunderstood. I have refrained from the performance of the duty, which was imposed upon me by the conferring of the Emperor's confidence, for nearly twenty-five years, until now; the time had not come when the events which he divined might be considered imminent, and the hour for the disclosure had not unmistakably arrived. The time, I believe, is at hand; and I make public, in complete detail, all the program, considerations, and general considerations upon my discretion, together with such intimate details of His Majesty's reflections upon the condition of his Empire and upon the future domestic condition of the United States as will evidence the profound, the unerring premises of foreknowledge whereas the policy of Russia toward the United States has been based. I do so with a full appreciation of the great wrong which such a disclosure, indeed, should attend a disclosure of such intimate and far reaching importance.

On Sunday morning, August 17th, 1878, I was breakfast guest of the Grand Duke Constantine at his Pavlovski Palace. I was in Russia that year upon invitation of the Grand Duke Constantine and Prince Sergius Dolgorouki, for conferences with them and with the Minister of Finance, Ways of Communication and Public Domain, so to large and important railroads, coal, iron and steel enterprises about to be undertaken in the South of Russia. I was about to take my leave of the Grand Duke, when my host said:

"Wait a few minutes and you will see I called you here this morning for a purpose." Soon the lodge hall was rung, and the Grand Duke, summoning me to a window opening on the courtyard, said: "You will now understand why you are here. The Emperor is coming; he wishes to talk with you in a somewhat informal way—a way in which he will not talk if you were permitted to him in formal sessions by the Russian State Minister. I will present you to His Majesty in about half an hour."

The Emperor received me, on his right hand the Grand Duke Constantine. On entering I was presented without any formality or delay, to the Emperor by the Grand Duke, as "Mr. Barker, your Majesty's American banker." The Emperor's first remark was incidentally inquiring:

"Mr. Barker, is your American system of banking, in your judgment, adapted to the needs of Russia?" There was then, for a few minutes, a general talk on economic and financial questions that entailed the Emperor to have a number of these questions as, later, I was sure he had given attention to the great questions that pressed upon his own country and upon other countries as well. He spoke at some length of the plans of his Minister of Finance—comprehensive plans, plans which later, in 1890, played a very important part in European affairs. He spoke of the needs of the Empire; of his efforts to change them; of how and why these efforts had largely failed. He referred with earnestness to the conditions he met in the course of discussions with the land owners; of how he went through the provinces, appealing to the auxiliary spirit and the devotion of his nobility, supplementing those who hung back, reminding them that reforms came better from above than from below. The passages were to be treated with all the rights of free cultivators of the soil. In consideration of certain questions, they were to obtain full enjoyment of their industries and also a quantity of arable land. More than one acre of land were given to every male peasant.

The Government was to have the same the present land immediately beneath the crown of the lords, yet remain debtors to the state. More than one-half the land was then taken from the land and given to the peasant. It should not be forgotten that the Russian peasants owe their liberty to the firm will of the Emperor and to the generous efforts of his brother, the Grand Duke Constantine.

"I did more for the Russian soil," observed the Emperor, "in giving him land on such a personal liberty, than America did for the negro slave not free by the proclamation of President Lincoln. I am at a loss to understand how you Americans could have been so blind as to have the negro slave without tools to work out his salvation. I believe the three most common ways you will mention the means of American participation of the negro slave in 1863. The sale, in the hands of an ignorant man, without other property or self-respect, will be used to the damage of the people at large; for the rich man,

without honor or any kind of patriotism, will purchase it, and with it swamp the rights of a free people."

The hopes and dreams of the Emperor Alexander, and of the great men who helped him free the Russian serfs, and to hope and to believe that the thousands of Americans who gave their lives and fortunes to the cause of negro emancipation, have not been realized. But the fears of Alexander have been realized. The Emperor was right in thinking the solution of the negro slave question would debase our people and bring serious trouble to America.

"Your great industrial development," he continued, "has built up very large fortunes in few hands; and the conditions such fortunes produce must bring on a class conflict that cannot fail to make a test of the stability of your institutions. The men who have those fortunes know only the law of greed; they have no respect for the rights of others; they will surely make an effort to use the strong arm of the government to enslave the people. They will use the public franchises you grant in so liberal, so dangerous a way, to tax the people. These men of large fortunes will organize into groups to increase their power, and their aggressions will as surely drive the property of your people to the condition of laws which may be most harmful to the general prosperity. I see a great conflict must soon come in America between the few who have vast fortunes and the many reduced to a kind of industrial slavery."

"If conditions in America in 1879 brought such reflections to a Russian Emperor, what must be the reflections of Europeans of to-day, who are as serious, as earnest and as capable as Alexander II? If the Emperor had dismissed me after those remarks, I could never forget the 1878 August Sunday at Pavlovski; but I was to hear a chapter of world history that should be put in permanent form by me; for I do not know the Russian character ever spoken or written for another by Alexander.

"In the autumn of 1862," observed the Emperor, "the Governments of France and Great Britain proposed to Russia, in a formal, but not in an official way, the joint recognition by European Powers of the independence of the Confederate States of America. My immediate answer was: 'I will not co-operate in such action; and I will not acquiesce. On the contrary, I shall accept the recognition of the Confederate States by France and Great Britain as a *casus belli* for Russia. And, in order that the Governments of France and Great Britain may understand that this is no idle threat, I will send a Pacific fleet to San Francisco and an Atlantic fleet to New York.' Sealed orders to both Admirals were given."

After another pause, he added: "My feet arrived at the American ports; there was no recognition of the independence of the Confederate States by Great Britain and France. The American rebellion was put down, and the great American Republic established. "All this I did because of love for my own dear Russia, rather than for love of the American Republic. I acted thus because I understood that Russia would have a more serious task to perform if the American Republic, with advanced industrial development, were broken up and Great Britain should be left in control of most branches of industrial development."—Independent.

If we are to have Christian education in our institutions of learning, we must have Christian teachers. Those who attend them are in a formative period. They are affected by the spirit, character, opinions, life and influence of those who instruct them. As an illustration and confirmation of this, it is said that "all the professors of science who were students at Yale in Prof. March's classes are agnostics, while all the professors of science who studied at Harvard under Professor Agassiz are theists." This is in accord with the general principle that personal influence is a mighty factor in religious as well as in secular training. Parents should consider this fact more than they do, and be careful that all the professors of science who are entrusted with the care of their children if they wish them to grow up under Christian environments and to retain the faith of their childhood. On the other hand, those who have charge of our institutions of learning should be careful whom they introduce into the professorial chair, and should show due regard to the character of their religious beliefs and practices. The church especially cannot afford to have her youth become agnostic and infidel. She must have her own training schools, both preparatory and collegiate. If she is to hold her own and daughter true to Christian ideals, tenets and practices.—Presbyterian.

Consecration is not a thing which admits of comparison. It refers to that which is laid on the altar, and anything that is consecrated is consecrated. There cannot be anything half-way about it. It may be possible to lay a gift on the altar and then take it off again, hence it may be proper to speak of consecration; but it is never proper to speak of being wholly consecrated, so if it is possible to be partially consecrated. Consecration is an act which is proper only for those who were not Christian before. To become a Christian requires entire consecration, and the act of surrender once made need never be repeated. It is not possible that in our common Christian use of terms consecration and sanctification have become confused. The first is the act of laying on of gifts, never to be done again; the second is the work of God, and is perpetually progressive.—Watchman.

Get Christian Train, 26.

Sunday-School Lessons

SUNDAY, MAY 22

THE LORD TEACHES HUMILITY.

Mark 10:35-45.

Motto Text—"For even the Son of man came not to be ministered unto but to minister."—Mark 10:45.

"And there came near unto him James and John, the sons of Zebedee."—Matthew tells us that their mother, Salome, came with them. She was the Lord's aunt, sister of Mary. It may have been she who was the moving spirit in making this request, or her sons may have brought her thinking the Lord's love for her would cause him to grant the presumptuous request.

"We would that thou shouldst do for us whatsoever we shall ask of thee."—This shows the pride which distinguished these two men. Their Master had named them "Sons of Thunder," and they were of fiery, haughty disposition. The Catholic painters represent John, the fiercest of all the Galileans, as womanish in looks and meek in disposition. Never was man more misrepresented than John in De Vischi's picture of the Last Supper.

Our Lord refused to promise in this blind way to grant whatever they chose to ask. He asked instead of promising, "What would ye that I should do for you?" It is evident that Salome and her sons had the feeling their request was presumptuous, or that it was unjust to Peter, or they would not have tried to get the Lord to promise in advance of knowing what the request was.

"Grant that we may sit the one on thy right hand, and the other on thy left hand, in thy glory."—A little while before the Lord had said, "In the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The brothers had paid little attention to what he said of his suffering, and had fixed their thoughts upon the glory. The right hand of the king was the place of the greatest honour. They had no small opinion of their own merits, these fiery young Galileans. One would think that remembering the Transfiguration, they would have expected the highest places in glory would have been given to Moses and Elijah. But it may have been they were thinking only of a Messianic kingdom to be established on earth. And this seems probably to have been their thought from the Lord's answer.

"Ye know not what ye ask."—His kingdom was not of earth, and to occupy the chief places in Heaven was a far greater thing.

"Are ye able to drink of the cup that I shall drink of?"—The Culp Commentary says that the cup signifies a man's portion which is determined for him by God and sent to him. The figure is derived from the ancient custom at feasts at which the king appointed to each guest his own portion which it was his duty to drink. By the cup the Lord refers to his suffering and death, as he does also by the baptism. This was a strong-

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best.

Blood Medicine.

er figure. He was to be plunged into the suffering. Deana Bickerseth, of the Church of England, says: "Our Lord proceeds to describe his passion which he had already spoken of as his cup, as his baptism. He uses this image because he would be totally buried, immersed, so to speak, in his passion." To ask to reign with the Lord was to ask to suffer with him.

There are no haughtier words in history than the proud answer of the sons of Zebedee, "We are able." Knowing what they did of the Master, one would have expected more modesty in their claims to be able to equal him. They deserved a rebuke, but their Master answers gently. "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."—James was the first martyr among the Twelve, being beheaded by Herod. And John suffered persecution for long years, and the tradition is that he also was martyred.

"But to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared."—It may be that the Lord means that as Mediator he was officially inferior to the Father, but it is more probable that he refers to God's decrees. The decision in regard to the positions which the brothers desired had been made in the past eternity. God has prepared for each of His elect his own place in the Kingdom, and He prepares each one for the place.

"And when the ten heard it, they began to be much displeas'd with James and John."—They were not present at the interview which Salome and her sons had with the Lord, but they learned what passed soon afterwards. Their indignation was natural. That these two, John being the youngest of the twelve, should seek to gain the advantage, and try to bind the Master by a promise in advance, and, what was worse, to bring their mother into their scheme for pre-eminence was sufficient to rouse their indignation. Even now, after all the Lord had said to them about his death, the apostles were looking forward to high positions in an earthly kingdom.

"Ye know that they which are accustomed to rule over the Gentiles exercise lordship over them."—In earthly kingdoms the rulers exercised lordship. It was not so in the theocracy; God was supreme. In the Messianic kingdom God was the sovereign, and He only would rule. The only authority any man would have would be that of an under-shepherd who should care for the sheep, and give his life for them if need be. These apostles were looking for very different positions than that of under-shepherds.

"Whoever will be great among you, shall be your minister."—The Greek word is diakonos from which we derive deacon. It means an attendant, one who waits on

another, like a valet or a waiter at the table. It also means a servant in general, and is often translated servant. A minister's duty is to serve. "And whosoever of you will be chiefest shall be servant of all."—The word translated servant means bond-servant, one owned by his master. The thought of God's redeemed ones must be solely how they can serve him, their fellow saints and their fellow men. Self-forgetfulness is a mark of true greatness.

"For even the Son of man"—he who was infinitely greater than any among men. Even he did not come to high position on earth, but to the humblest service. He had given them an example. But his coming meant far more—"to give his life a ransom for many."—To die for the sins and in the stead of his elect, that God might be just and the justifier of those for whom Christ died.

PALESTINE PILGRIMS.

BY EVERETTE GILL.

England in the Mediterranean.

If the Mediterranean was a Roman lake, it is now an English one. We have not proceeded very far on our pilgrimage, yet we have learned, at least, that much. We saw Portugal down there in queer, quaint, quiet little Funchal, with her mighty mountains and minia-ture soldiers—mere boys—and felt the weakness of the Latin. One brawny American private, with his Krag-Jorgensen (I haven't my dictionary with me) could put a whole company to rout. We remarked that the An-

NECESSARY

People May Do Without Food For Days But Not Without Sleep.

Fasters have gone without food for many days at a time but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night up to three weeks ago, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee but three weeks ago I cut off the coffee and began using Postum. Twice since then I have drunk coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother has been in the habit of drinking coffee three times a day. He has been troubled with sour stomach and I often would notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"About two weeks ago he asked me for a cup of Postum—said he liked it well enough to give up coffee and since then has been drinking Postum three times a day and says he has not once been troubled with sour stomach." Name given by Postum Company, Battle Creek, Mich.

Even after this lady's experience with coffee her brother did not suspect coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this but it's easily proved. A 10 days' trial works wonders, and of course there's a reason."

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

gio-Saxon need never fear the Latin. But such feelings of pity and pride give way to other emotions when you visit Gibraltar and Malta. However you may account for it, "Tommy Atkins," with his red coat and ridiculous little circular cap over his right ear, gives us the idea of power. Somehow, I warmed up to him; always sought conversation with him. Two of us had one of his number on board as our guest for a short while at Malta. It may cause my great-great-grandfathers to turn in their graves for me to say it, but I cannot hate a red-coat. For, as the old lady said, "Times is changed."

The feeling is very like that to that we have toward these splendid Germans on board. When I see these magnificent specimens of German manhood among our officers and men, I am proud of the few drops of German blood in my veins. England, Germany and America stand for all that is best in modern Christian civilization. We cannot afford to cherish anything akin to national enmity.

"The Rock."

There it stands, out of place! Who has twisted it around that way? It surely has been dislocated. I'm going to use "Innocents Abroad," the "Prudential," or somebody for misrepresentation. I always have been taught that that big hump faced westward toward the Atlantic; that it stands there to meet us face-foremost. But he doesn't face that way at all. He lies there at right angles to you, facing northward, and you approach his tail first. You don't see the ordinary picture view of him till your ship swings around into the bay at his west side. Then you see the British Lion in stone. That is, you must say you see it; 'tis unorthodox not to see it; to be perfectly frank, he didn't look to me like a lion; but don't tell my friends, please. One honest and orthodox brother in desperation was endeavoring to discover his head in the region of his tail, which reminded me of the coussandrum, "Why is a Chinaman the most wonderful being in the world? Because he has a head and tail on the same end."

But, after you get Gibraltar straightened out and properly located, it begins to soak into you. After landing and securing a police permit, don't take a carriage drive, unless your strength is frail. Just walk. Take your time, if you have time to take. We were rushed; so I nearly finished Prof. Fox, of Louisville, who was my fellow-pedestrian. Just walk around Gibraltar, as nearly as you can. Use your field glasses; with them frequently bring these craggy heights down to you. Just keep on—you're a little tired and warm—but there's only one Gibraltar in the world. Keep on till you come to the south end, or Europa Point. Inspect the barracks; look out across the narrow strip of several miles of water to the shores of Africa. Rest awhile; and walk back through the town on the western slope, next to the bay. Stop a moment! See that magnificent company of marines marching with splendid swing; and those clean-faced, pink-skinned young officers in command, in a profusion of gold braid and dazzling military tawdry? My; isn't that fine! Wouldn't you hate to go up against them? Look at these scores and hundreds of red coats, and blue coats, too, that through the streets. About seven West-

thousand English soldiers guard "the Rock." Then look up through your glasses to those big, black cigars up there on the top, or peering through the portholes. If these red coats are the claws of the Lion, those cannon up there are the mouths with which he growls and spits.

On your return from Europa Point, walk through Almeida Park and see the statue of General Eliott, who so wonderfully defended "the Rock" for some four years against Spain and France, during and because of our Revolution. Just keep on north till you pass the pinnacle of the Rock, and reach "the Neutral Ground," that half-mile strip of fat land between the Rock and Spain. See that path running east and west across the peninsula on which the Rock stands; and those sentry-boxes and red coats? There those pink-checked "Tommys" pace up and down—four hours on and eight hours off—day after day, year after year, decade after decade—mayhap through the centuries—guarding the Rock that guards the Mediterranean, that guards Egypt, that guards India, in fine, that guards the Empire. When the Rock falls, England falls. I walked alone alongside that sentry path, and looked up again and again at the Rock. It seemed to have grown bigger. The red-coated Yorkshireman on the sentry path, with his rifle at rest said to me, as he looked up fondly to that towering mass of limestone, with its unknown miles of galleries, and hundreds of unseen cannon, one of which weighs over one hundred tons: "Well, sir, what do you think of the Pebble?" For an instant the irreverence silenced me; but quickly falling into the same mood, I replied: "It's the only pebble on the beach."

Of course, I went to Spain, in order to say upon my return: "When I was in Spain!"— We soon crossed the narrow "Neutral Ground," and there we were. Bah! we soon had enough of beggars and dirty children, pigs and hog wallows in the streets. Of course, that is not Spain at her best; but from sheer pride they ought to make a better showing in the presence of "the Rock."

A foot ball game was played in the afternoon between two of the military teams. The three thousand uniformed soldiers present made a gorgeous spectacle, one long to be remembered. On our way to the steamer we met a funeral. The sover-covered caasket was borne on the shoulders of the pall-bearers, the multitude of friends following on foot. Such is life the world over—from fun to a funeral.

No one who stood on the hurricane deck that afternoon and saw the Rock fade into the gloaming, can ever forget the scene. We were steaming east, leaving "the Rock" silhouetted against a glorious sun-set sky. There to the north was the "Queen's Chair," seeming to slope gently to that level space, slightly above the level of the sea, the "Neutral Ground;" then "the Rock" itself, standing there black and stolid against the background of glory, the splendor of the waters of the Straits, gilded by the dying sun, the heights beyond an Africa's shores, the long shining path in the wake of our ship—even yet I see it all.

And thus we left "the Rock," the Tutor's bulwark against the Slav—the Lion in Stone that guards the civilization of the through the streets. About seven West-

And thus we left "the Rock," the Tutor's bulwark against the Slav—the Lion in Stone that guards the civilization of the through the streets. About seven West-

A PARAPHRASE OF THE TWENTY-THIRD PSALM.

BY GEORGE H. HARRISON.

The Lord my gracious Shepherd is, No want my soul shall know; He leadeth me in pastures green, Where cooling waters flow.

My fainting soul he doth restore, He guides and guards me still; Leads me in paths of righteousness—

Such is his sovereign will.

E'en though through death's deep shadowy vale, My soul is made to go, No terror shall alarm me there, No evil shall I know.

For I shall have thy presence still, Thy staff shall comfort me; Lord, give me strength to do thy will, As thy good will I see.

In presence of mine enemies Thou dost my table spread; And with the oil of heavenly grace Thou dost anoint my head.

Surely with tokens of his grace My cup doth overflow; Goodness and mercy every day Shall follow where I go.

And ever in Jehovah's courts My joyful tongue shall sing The glories of my risen Lord, My Prophet, Priest and King, New York City.

Surely with tokens of his grace My cup doth overflow; Goodness and mercy every day Shall follow where I go.

Our Pulpit.

REVELATION AND CONVERSION.

BY C. H. SPURGEON.

"The law of the Lord is perfect, converting the soul."—Ps. 19:7.

When he spoke of "the law of the Lord," David did not merely mean the law as it was given in the ten commandments, although that also was perfect, and in need, to some extent, in the conversion of souls. The term includes the entire doctrine of God—the whole divine revelation; and though, in David's day, there was not so full and clear a revelation as we have—for the New Testament was not then given, nor much of the Old Testament, yet the text has lost none of its former force, but has rather gained more; so I shall use it as applicable to the entire Scriptures—to the law and to the gospel, and to all that God has revealed; and speaking of it in that sense, I may truly say that it is perfect, and that it converts the soul.

The Word of God must be tested, like other books, by the effect which it produces; and I am going to speak upon one of its effects to which many of us here present can bear personal witness. The old proverb says, "Speak as you find;" and I am going to speak of the Bible as I have found it—to praise the bridge that carried me over every difficulty until now, and that has carried a great many of you over also. We know that the law of the Lord is good because it converts the soul; and, to our mind, the best proof of its purity and power is that it has converted one soul.

I. First, then, I am to show how the Word of God converts the soul.

Man's face is turned away from

me. He has been since the first day when our first parents broke the law of God, we have been, all of us, guilty of the same great crime. We stand as men who have their backs to the light, and we are going the downward road, the road which leads to destruction. What we need is to be turned round, for that is the meaning of the word "converted"—turned right about. We need to hear the command, "Right about face," and to march in the opposite direction from any in which we have ever marched before. Our text truly says that the Word of God turns us round. It does not mean that the Word alone does that apart from the Spirit of God, because a man may read the Bible through fifty times, and, for fifty years, hear sermons that have all come out of the Bible, and yet they will never turn him unless the Spirit of God makes use of the Word of God or the preacher's sermons. But when the Spirit of God goes with the Word, then the Word becomes the instrument of the conversion of the souls of men.

This is how the work of conversion is wrought. First, it is by the Scriptures of truth that men are made to see that they are in error. There are millions upon millions of men in the world who are going the wrong way, yet they do not know it; and there are tens of thousands who believe that they are even doing God service, when they are utterly opposing him. Some who, as far as it is in their power, are even slaying Christ, know not what they are doing. One of the pleas that our Saviour used upon the cross was, "Father, forgive them, for they know not what they do." To take my own case, I know that, for years, I was not conscious of having committed any great sin. I had been, by God's restraining grace, kept from outward immoralities, and from gross transgressions, and therefore I thought I was all right. Did I not pray? Did I not attend a place of worship? Did I not do what was right towards my fellowmen? Did I not, even as a child, have a tender conscience? It seemed to me, for a time, that all was well; and, perhaps, I am addressing some one else who says, "Well, if I am not right, I wonder who is; and if I have gone wrong, where must my neighbors be going?" Ah, that is often the way we talk! As long as we are blind, we can see no faults in ourselves; but when the Spirit of God comes to us, and reveals to us the law of God, then we perceive that we have broken the whole of the ten commandments, in the spirit, if not in the letter of them. Even the chastest of men may well tremble when they remember that searching word of Christ, "Who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart." When you understand that the commandments of God not only forbid wrong actions, but also the desires, and imaginations, and thoughts of the heart, and that, consequently, a man may commit murder while he lies in bed—may rob his neighbor without touching a penny of his money or any of his goods—may blaspheme God though he never uttered an oath, and may break all the commands of the law, from the first to the last, before he has put on his garments in the morning—when you come to examine your life in that light, you will see you are in a very different

condition from that you thought you were in. Think, for instance, of that solemn declaration of our Lord, "I say unto you, That every idle word that men shall speak they shall give account thereof in the day of judgment." It is such truths as these that the Spirit of God, through the Word, makes a man see that he is in error and in danger; and this is the beginning of his conversion. You cannot turn a man round as long as he believes he is going in the right way. While he has that idea in his head, he goes straight on marching, as he supposes, safely; so the very first thing to be done to him is to let him see that there is a terrible precipice right before him, over which he will fall if he goes on as he is going. When he realizes that, he stops, and considers his position.

Then the Word of God comes in, in the next place, to take the man off from all attempts to get round by wrong ways. When a man knows that he is going wrong his instinct should lead to seek to get right; but, unhappily, many people try to get right by getting wrong in another direction. A good man sent me a volume of his poems the other day. As soon as I looked into it, I saw that there was one line of the verse that was too short, and the good brother evidently felt that it was, so he tried to set the matter right by making the next line too long, which, as you see at once, made two faults instead of one. In like manner, you will find that men, who are wrong in one direction with regard to their fellowmen, often become very superstitious, and go a great deal further in other directions than God asks them to go, and so, practically, make a long line towards God in order to make up for the short line towards men, and thus they commit two errors instead of one. Here is a sheep that has gone astray; it has wandered so far to the East that, in order to get right, it tries to go just as far to the West; and if convinced that it is in the wrong road, all it does is to stray just as far to the North; and, by-and-by, to the South. It is wandering all the while in a different way, with the intent to get back to the fold; and in this respect sinners are just as silly as the sheep. Now, the Word of God tells a man that, by the works of the law, he cannot be justified; it tells him that his heart is defiled, that he himself is condemned already, that he is shut up under condemnation for having broken God's law, and indicates to him that, whatever he may do, or however much he may struggle, if he does not seek salvation in God's way, he will only make the bad worse, and be like a drowning man who sinks the faster the more he struggles. When the Word of God shows a man that, and makes him feel as though he were hopeless, helpless, shut up in the condemned cell, it has done a great deal towards turning him round.

The next thing the Word of God does is to show the man how he might get right. And, oh, how perfectly it shows him this! It comes to the man, and says to him, "Your sin deserves punishment. God has laid that punishment upon his only-begotten Son; and, therefore, he is ready to forgive you freely for Christ's sake, not because of anything good in you, or anything good you ever can do, but entirely of his free mercy. He bids you trust your-

self in the hands of Jesus, that he may save you." Come, then, and rely upon what Christ has done, and is still doing for you, and believe in the mercy of God, in Christ Jesus, to all who trust him. Oh, how clearly the Word of God sets Christ before us! It is a sort of mirror in which he is revealed. Christ himself is up in heaven, and a poor sinner, down here on earth, cannot see him; however long he looks; but this Word of the Lord is like a huge looking-glass, better even than Solomon's molten sea; and Jesus Christ looks down into this mirror, and then, if you and I come and look into it, we can see the reflection of his face. Blessed be his holy name, it is true, as Dr. Watts sings—

"Here I behold my Saviour's face Almost in every page."

of God, whether you have not felt, since your conversion, the power of the Word of God in converting you in your converted condition. Do you not often feel, as you hear the gospel preached, your heart grow warm within you? Some time ago, when I went away for a week's holiday, I was more than a little troubled about many things. I had been, for a long while, preaching to others, and I thought I should like to feel the power of the Word in hearing it myself. I went to a little chapel in the country, and there I heard a lay brother—I think he must have been an engineer—preach a sermon. There was nothing very grand in it, except that it was full of Christ; and as I listened to it, my tears began to flow. I wish that, sometimes, some of you, my brethren, would preach, and let me take my turn at listening. Well, on that occasion, my soul was melted as I heard the gospel proclaimed very simply, and I thought, "After all, I do feel his power; I do enjoy his sweet-ness;" for, while I listened to it, my heart overflowed with joy and delight, and I could only sit still and weep as I heard the simple story of the cross.

And have not you, beloved, often found it so, in your experience, as you have been reading the Word of the Lord? If you ever get dull in the things of God, it is not the Bible that has made you so. If ever your heart grows cold, it is not the promises of God that have made you cold. If ever you cannot sing, and cannot pray, it is not the searching of the Scriptures that has brought you into that condition; and if you ever have the misery of hearing a sermon that deadens your spiritual life, I am quite certain that that sermon is not in harmony with the mind of God, and not according to the teaching of the Word of God. But when you hear the gospel fully and faithfully preached, if your heart is at all capable of feeling its power, it stirs your spirit, it wakes you up, it produces holy emotions—love to God, love to your fellow-men, heart-searching, deep humiliation, ardent zeal, and all the Christian graces in full exercise. The Word of the Lord is perfect, and its effect is continually to restore and revive the soul of the Christian.

There is scarcely one chapter in which Christ is not, more or less, clearly, set forth as the Saviour of sinners. So the Word of God, you see, shows the man that he is in the wrong, takes him away from wrong ways of trying to get right, and then puts him in the way to get right, namely, by believing in Jesus.

But the Word of the Lord does more than that. In the power of the Holy Spirit, it helps the man to believe; for, at the first, he is quite staggered at the idea of free salvation—instantaneous pardon—the blotting out of sin for nothing—pardon for the worst and vilest freely given, and given now. The man says, "Surely, it is too good to be true." He is filled with amazement, for God's thoughts are as high above him, and as far out of his reach, as the heavens are above the earth. Then the Word comes to him, and says, "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The Word also says to him, "All manner of sin and of blasphemy shall be forgiven unto men." The Word says, "The mercy of the Lord endureth forever." "He delighteth in mercy." "I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins." I need not go on repeating the texts with which I hope many of you have long been familiar. There is a great number of them—precious promises, gracious invitations, and comforting doctrines; and, as the sinner reads them, with trembling gaze, the Spirit of God applies them to his soul, and he says, "I can and I do believe in Jesus. Lord, I do gladly accept thy pardoning mercy. I look unto him who was nailed to the cross, and I find in him the cure for the serpent-bites of sin. I do and I will believe in Jesus, and venture my soul upon him." It is thus that the Word of God converts the soul, by helping the man to believe in Jesus.

And when it has done that, the man is converted; for when a man turns to Christ alone, he has turned his face towards God. Now, he has confidence in God, and out of this grows love to God, and now he desires to please God because God has been so very gracious in providing such a Saviour for him. The man is turned right round; from rebelling against God, he has come to feel intense gratitude to his Redeemer, and he seeks to live to God's glory as he would never have thought of doing before. I ask you, who are the people

of God, whether you have not felt, since your conversion, the power of the Word of God in converting you in your converted condition. Do you not often feel, as you hear the gospel preached, your heart grow warm within you? Some time ago, when I went away for a week's holiday, I was more than a little troubled about many things. I had been, for a long while, preaching to others, and I thought I should like to feel the power of the Word in hearing it myself. I went to a little chapel in the country, and there I heard a lay brother—I think he must have been an engineer—preach a sermon. There was nothing very grand in it, except that it was full of Christ; and as I listened to it, my tears began to flow. I wish that, sometimes, some of you, my brethren, would preach, and let me take my turn at listening. Well, on that occasion, my soul was melted as I heard the gospel proclaimed very simply, and I thought, "After all, I do feel his power; I do enjoy his sweet-ness;" for, while I listened to it, my heart overflowed with joy and delight, and I could only sit still and weep as I heard the simple story of the cross. And have not you, beloved, often found it so, in your experience, as you have been reading the Word of the Lord? If you ever get dull in the things of God, it is not the Bible that has made you so. If ever your heart grows cold, it is not the promises of God that have made you cold. If ever you cannot sing, and cannot pray, it is not the searching of the Scriptures that has brought you into that condition; and if you ever have the misery of hearing a sermon that deadens your spiritual life, I am quite certain that that sermon is not in harmony with the mind of God, and not according to the teaching of the Word of God. But when you hear the gospel fully and faithfully preached, if your heart is at all capable of feeling its power, it stirs your spirit, it wakes you up, it produces holy emotions—love to God, love to your fellow-men, heart-searching, deep humiliation, ardent zeal, and all the Christian graces in full exercise. The Word of the Lord is perfect, and its effect is continually to restore and revive the soul of the Christian. This has been to me one of the great evidences of the truth of inspiration. Standing alone at night, and looking up to the starry vault of heaven, I have asked myself, "Is this gospel, which I have believed, which I have preached to others for so many years, really true?" Being absolutely certain that there is a God—for none but a fool can doubt that—I have said, "Well, this gospel has made me love God. I know I love him with all my heart and soul. And whenever it exerts its rightful power over me, it makes me try to please him. Whenever I am under its influence, it makes me hate all wrong, and all unclean, and all false-ness. Now, it would be a very strange thing if a lie could lead a man to act like that, so it must be true." The moral effect of the Word of God upon one's own nature, from day to day, becomes, in the absence of all other proof—even if we had no other—the surest and best evidence to a man that "the law of the Lord is perfect," for it converts his soul.

The Word of God is perfect, converting the soul. You will find it to be so the longer you live, and the more you test and try it.

Whenever you go astray, it is because you get away from the Word of God; and as long as you are lost right, it is because you are drinking in the precious truth concerning Jesus as it is revealed in the Bible. That is the one perfect Book in the world, and it will make you also perfect if you will yield to its gracious influence. Only submit yourself to it, and you will, one day, become perfect, and be taken up to dwell where the perfect God, who wrote the perfect Book, will reveal to you the perfection of bliss for ever and for evermore. God grant to you, dear brethren and sisters, to know the power of this converting Book!

If any of you have back-slidden I pray that this same blessed Book may bring you back. I had a letter the other day from the backwoods of America that did my heart good. It was from a man, who was one of my first converts at New Park Street Chapel. He had been for years a member of the church, but he grew cold, and ceased to attend the means of grace; and, at last, he had to be excommunicated from the church. He went out to America; and there, far away, he began to examine himself, and the Spirit of God brought home to his heart the old texts which he used to hear. He writes that he was brought to his knees, and now he is actively engaged in the service of God, endeavoring to bring other backsliders and sinners to the Lord Jesus Christ. It is the Word of God that will restore you, backslider; I hope it will do so this very hour, and that soon you will come to us and say, "Take me into the church again, for the Lord has restored me to fellowship with him through his blessed Word."

It must be very brief upon the second part of my subject, which is, the excellence of this work of conversion. That is a boundless theme, but I must be content just to touch upon a few points of this excellence.

When the Word of God converts a man, it takes away from him his despair, but it does not take from him his repentance. He does not think now that his sin will cast him into hell, but he does not therefore think that his sin is a trifle. He hates the sin as much as if he feared that it would destroy him forever. That is a grand kind of conversion—that the man, who had been in despair because of his sin, is made to know that his sin is forgiven, and yet he is not led to trifle or tamper with sin. By faith, he sees the wounds of Jesus, and he knows how Christ bled to set him free from the bondage of sin, and that makes him for ever hate sin. Is not that an excellent conversion?

True conversion also gives a man a pardon, but does not make him presumptuous. His past transgression is all forgiven him, but he does not, therefore, say, "I will go, and transgress in the same way again. If pardon be so easily obtained, why should I not sin?" No truly converted man ever talked like that; or, if such a thought ever occurred to him, he must have said at once, "Get thee behind me, Satan, for thou savourest not the things that be of God." Such talks as that would be diabolical. "Shall we sin, that grace may abound? God forbid!" Though the man is pardoned, he hates sin as the worst child dreads the fire. He is afraid lest, by any inadvertent

step, he should grieve his Lord, who has blotted out the past.

Further, true conversion gives a man perfect rest, but does not stop his progress. He knows that the work that has saved him is the finished work of the Lord Jesus Christ, and that he has not to add even one thread to the robe of righteousness which has been given to him; yet he desires to grow in grace, to become holier, more like his Lord and Master. While he perfectly rests in Christ, he spreads the wings of his soul that he may fly higher towards his Lord and Master.

Again, true conversion gives a man security, but it does not allow him to leave off being watchful. He knows that he is safe, and that he shall never perish, neither shall any pluck him out of Christ's hands; but he is always on the watch against every enemy,—against the world, the flesh, and the devil. One of our hymn-writers puts this double truth very sweetly,—

"We have no fear that thou shouldst lose
One whom eternal love could choose;
But we would ne'er this grace abuse,
Let us not fall. Let us not fall."

True conversion also gives a man strength and holiness, but it never lets him boast. He glories, but he glories only in the Lord. He knows that a great change has been wrought in him, but he still sees so much of his own imperfections that he mourns over them before the Lord. He has no time for boasting because all his time is taken up with repenting for his sins, believing in his Saviour, and seeking to live to the praise and glory of God.

True conversion likewise gives a harmony to all the duties of Christian life. It makes a man love his God better, and love his fellow-men better. I have no opinion of that religion which consists in a so-called profession of religion which makes a young woman leave her father and mother, and all her family, and go and shut herself up in a convent, or become a sister of mercy of some sort or other. If my child, when he says he is converted, leaves off loving his father, I have very grave doubts about his conversion; I think it must be a conversion wrought by the devil, not God. But wherever there is true love to God, there is sure to be love to our fellow-men also. The same God, who wrote on one table certain commands in reference to himself, wrote on the other table the commands with regard to our fellow-men. "Thou shalt love the Lord thy God," is certainly a divine command; and so is the other, "and thy neighbour as thyself." True conversion balances all duties, emotions, hopes, and enjoyments.

True conversion brings a man true love for God. He does every thing for the glory of God,—whether he eats, or drinks, or whatever he does. True conversion makes a man live before God. He used to try to fancy that God did not see him; but, now, he desires to live as in God's sight at all times, and he is glad to be there,—glad even that God should see his sin, that he may blot it out as soon as ever he beholds it. And such a man now comes to live with God. He has blessed communion with him; he talks with him as a man talks with his friend; and, by-and-by, he shall dwell with God, throughout

eternity, in the palace above. This ought to convince you what an excellent thing true and real conversion is.

AN ACCUSER SILENCED.

Two fellow-travelers were seated together in a railway carriage; engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing Church, and then he pointed to some of the leaders as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and His people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied: "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to Him; and the more I looked at Him the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love Him when I found out that He had died for me? Ever since then I truly love Him, and all the evil which professed followers of His may do cannot turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."

It is said where the most beautiful cacti grow there the most venomous serpents are found at the root of every plant. And so it is with sin. Your fairest pleasures will harbor your greatest sins. Take care—take care of your pleasures. Cleopatra's asp was introduced in a basket of flowers; so are our sins often brought to us in the flowers of our pleasure.—Spurgeon.

It is one thing to talk about the love of God; it is another to experience it. It found expression in the life and death of our Lord Jesus Christ and surpasses our highest thought and comprehension, yet its benefits are offered to us and we freely and fully accept of them. The more we possess and enjoy them, the richer and purer our life, and the greater our gratitude and praise.

A Guarantee of Health.



Perfect digestion guarantees perfect health. Growing boys are vigorous because their food is perfectly digested, the food nutrient properly assimilated and the blood is pure and healthy. As a result you do not hear of them being affected with headache, backache, kidney trouble, liver trouble, constipation or any other of the common ills that always afflict those with bad stomachs.

Stuart's Dyspepsia Tablets

compel perfect digestion under all circumstances and regardless of the condition of the stomach. They themselves digest the food naturally and properly, and the stomach rests and regains its health and strength. Thousands and thousands of bad stomachs have been put in perfect trim by Stuart's Dyspepsia Tablets.

All Druggists, 50 Cents a Box.

ELECTRIC BELT

IT IS YOURS
for the asking without one cent of cost.

This is no deposit scheme; no 30 days trial scheme. You simply send us your name and address and we send you the belt. It goes to you by express and we under no circumstances ask for or accept any money for it either now or in the future. Take it plain, simple, positive evidence of facts. We guarantee it, THE NEW STARTER BELT. Five minutes' trial will prove to you the power of a week's wearing of it will restore to you all lost vigor, give you the strength and stamina which is your birthright. Many forms of NERVOUS, RHEUMATIC, KIDNEY AND LIVER DISEASES such as Impotency, Vertigo, Spasmodic, etc., yield at once to its magic influence. We give it away free to all who can be cured by the use of great curative agent, Electric Belt. After you are cured your friends will each want one and from them you will make our profit. Be a direct dispenser of good news. This guarantee offer may be withdrawn at any time, so you should write today for the belt. We have no American agents.

DR. WILL CURS YOU!
Address: PHYSICIAN'S INSTITUTE,
1111 Broadway, Chicago, Illinois.

Chesapeake & Ohio Route

An Up-to-Date Railway following an Historic Trail
From the Potomac and the Chesapeake to the Ohio
Through the Grandest Scenery in the Eastern States.
HIGH-CLASS SERVICE BETWEEN
New York, Philadelphia, Baltimore, Washington, Norfolk, Old Point, Newport News, Richmond, Virginia Hot Springs and Other Mountain Resorts, Cincinnati, Louisville, St. Louis, Chicago, West and Southwest.
Scenic Route to Louisiana Purchase Exposition.
Because of its magnificent mountain, river and canon scenery, its famous battlefields and points of interest and because of its superior equipment and physical condition, providing all the comforts and safeguards of twentieth century travel, the Chesapeake and Ohio is unquestionably the most attractive route between the Atlantic Seaboard and the Ohio and Mississippi Valleys. Lewis and Clark, the dauntless explorers of the Louisiana Purchase, were born in Charlottesville, the home of Jefferson and seat of the University of Virginia, located on the main line.
For Illustrated Descriptive Pamphlets, address
H. W. FULLER, G. P. A., R. E. PARSONS, D. P. A.
Washington, D. C. Louisville, Ky.

Grover Cleveland Says:

"The opportunities for young people in business careers are greater now than ever before."
Mr. Cleveland is right. We enabled so young men and women to secure good positions last year and would have placed 175 more if they had come to us. Get the proof of Spencerian superiority.

Spencerian
BUSINESS COLLEGE

Union National Bank Bldg.
Sixth and Main Streets
LOUISVILLE, KY.

EXPERT ACCOUNTING DEPARTMENT
Thos. E. Turner, Chas. G. Burns, Mgrs.

Editorial

We are delighted that our Foreign Mission Board has decided to start a mission in Persia. Bro. J. Frank Ray has been duly appointed, and we take it, of course, that Bro. I. N. Johanson will also be sent. It is contemplated to send another American beside Bro. Ray, who is one of our finest young preachers.

For many years Southern Baptists have had missions in Pagan and in Papal lands, while we have left 300,000,000 Mohammedans alone. Now we are to remove that reproach, and are to have a mission in Moslem lands also. Certainly Persia is the most promising of all Moslem lands for Christian work. There the fanatics are least and the Mohammedans are most open to the Gospel. We look for a blessed work in Persia, though we should not be impatient for results.

Now let the Home Board open work in Panama, where certainly we have the opportunity of a lifetime; and we will be happy. Now is the time to strike in Panama, and the opportunity lost cannot be recovered.

The new theology is the doctrine of despair. It accepts the "results of the higher criticism" and attempts to hold to something religious along with that acceptance. Every year the new theology men have to give up more and more of what they once believed. "The radical of to-day is the conservative of to-morrow." One of them has written a book on "What is Left of the Old Doctrines?" and there is less left now than when he wrote that book. Next year there will be less still, and so it goes. We have asked a number of them to tell us where is the stopping place? Where is the basis on which we can build securely, assured that our structure will not be undermined? The uniform answer we have received is that they know of no stopping place. And really there is none short of simple naturalism.

The new theology men have given up the authority of the Bible and with that many of them have (and the rest of them must do so) given up the Christ of the Bible; and so they have nothing left but the light of nature. Certainly there can be no real advantage in believing to-day what will be proved false to-morrow. We had better give up at once whatever will at any time be proved false, rather than be giving it up by piecemeal. None of the new theology men we have corresponded with, and we have corresponded with their brightest lights, venture to say that there is any stopping place where we can stand on solid ground that will not be undermined. They are disposed to make much of "the Christian consciousness," though they do not say that this furnishes any solid basis for our hope.

Thus, if we start along that line, we are bound to land in simple naturalism, and to rest our hope on nature within us and nature around us. While nature teaches us much about God—His power, wisdom, glory, His "eternal power and Godhead," yet nature does not teach us that God has any love for man. The new

theology men have much to say about God's love, and yet on their premises they have not the slightest ground for believing that God loves man. So if we accept the new theology we are bound to give up belief in God's love for man; and this is despair.

It is Christ who said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." No other voice talks like that. Where the Bible has not gone men have no idea that God loves man. Such a thought is entirely foreign to the heathen mind. Never did human intellectuality reach a higher development than in Greece, and yet none of the Greeks ever suggested such an idea as that God loves man. In heathendom, where it has not been touched by the Bible, no such thought is cherished.

It is vain, therefore, to accept the new theology and to attempt to hold to belief that God loves man. Therefore no basis remains for any hope, and this is blank despair. All euphemistic phrases and high-sounding expressions that can be invented, are utterly in vain. If you accept the new theology, you have no hope except such as you can spin out of your own bowels, and that will snap at the slightest strain.

The only alternative, therefore, is to hold to the old orthodoxy, or else give up all hope. There is absolutely nothing else. Men deceive themselves when they fancy they can set aside the authority of the Bible and the Christ of the Bible and yet continue to cherish some hope.

"On Christ, the solid rock, I stand, All other ground is sinking sand."

The two committees of the Northern Presbyterians and the Cumberland Presbyterians have agreed on a basis of union of the two denominations. This goes to the two general assemblies and, if they agree to it, then to the presbyteries. A number of questions have arisen, however, and the discussion is lively, not to say heated. So the course of union does not run smooth. We are surprised at one question that is thus stated by the Christian Observer: "The Presbyterian church has a Board of Ministerial Relief, and an endowment fund for that cause of \$1,600,000, which gives an annual revenue of \$70,938. . . . The Cumberland church has no endowment, and, as its ministers have ever been far underpaid, it is likely to have a large number of disabled ministers applying for relief. Shall the proceeds of the endowment, shall the legacies which were left for the present ministerial membership, be divided out equally among the Cumberland ministry?"

We confess to surprise that this question should have been raised. It should, we think, be taken for granted that all the ministers of the united membership would be upon a par. Some Presbyterian pastors get larger salaries than any Cumberland pastors get. Would those larger salaries be open to the latter as well as to the former? So about the pay of missionaries, of secretaries, &c., &c. We think all such questions should be relegated to the rear. The spirit that raises them is not the spirit of union.

There has been a general revival in Pittsburg. A Boston paper says of it: "The preaching was of the type which has been effective in former generations. The Bible was presented as the final authority of the Word of God, the blood of Jesus Christ as the cleansing power for all sin and the crucified, risen, ascended Lord as the only hope for lost souls." The number of professions of faith is estimated at 6,000, and religion is the "foremost theme of interest and conversation." The old-fashioned Gospel of ruin, redemption, regeneration, has lost none of its power over the minds and hearts of men. Where did ever such results follow the preaching of the "new theology?" or the promulgation of "advanced thought?" The Gospel, and the Gospel alone, is "the power of God unto salvation to every one that believeth." The best cure for "higher criticism" and the "new theology" men, is for them to go out and try to win souls to Christ. They will soon find that the new theology is no match for total depravity.

Some time since a pastor who had become tinctured with these "advanced" views went to take charge of a city church. He had not been long in his city pastorate till he wrote a letter to the present writer stating that he had tried the "advanced" views in practical religious work and had found them wanting. So he returned to the old path.

REPLYING in the Religious Herald to strictures on his article in the Biblical Recorder on the federation of our schools, Dr. W. J. McGlothlin says: "I want schools, however, to be owned and controlled by Baptists, and this is to be secured by charter provisions. In short, I want them independent and autonomous and yet Baptist. This I have called, for want of a better term, 'Baptist' or 'local Baptist control' (1). It is not essential to my idea that all the trustees should live within a mile of the school. This appeared to me to be obvious, but since the Western Reformer and the Religious Herald misunderstood it, it is possible that others did also." (2).

(1) Dr. McGlothlin has evidently never taken the trouble to post himself as to the laws in regard to charters. He writes as if having a charter provision that a school must be Baptist secured that school to the denomination, and nothing more was needed. We would remind him that Columbia University has a self-perpetuating board of trustees, and it had a charter provision that the institution was to be Baptist; but these trustees went to work and got the charter changed, so that the institution was lost to the Baptists, and the question now is whether by taking any steps we can recover it. "Secured by charter provisions," is not secured at all; since charters are easily changed, especially in Kentucky.

(2) No; the Reformer did not understand Dr. McGlothlin to hold that "all the trustees should live within a mile of the school." We did understand him, however, to mean that the trustees should live in the community where the school is located. He spoke of "local Baptist brethren," "local" control, &c.; and naturally we took him to mean control by brethren living in some locality. We understand the word local to refer to locality. The doctor was unfortunate in the language he used to convey his thought.

In his last article Dr. McGlothlin cites our Louisville Baptist Orphan's Home as an institution

under proper control. His illustration is unfortunate for his argument, since the Home is controlled by the Baptist churches in Louisville, the managers not being a self-perpetuating body. All the managers of the Home are elected every year by the Baptist churches in this city. Would Dr. McGlothlin like to have all the trustees of Georgetown and of Bethel elected by the churches in Georgetown and Russellville respectively? He says: "I am perfectly satisfied with the management of the Kentucky Orphanage." We may be excused for telling the good doctor the name of the institution he thus praises—the name is "Louisville Baptist Orphan's Home," and not "Kentucky Orphanage."

Moreover, in speaking of troubles that have arisen in connection with institutions under general denominational control, Dr. McGlothlin seems all unconscious that there have ever been any troubles in connection with institutions controlled by self-perpetuating boards of trustees. We would remind him that there have been a great many such troubles. His calm assumption that all the troubles come in connection with institutions under general denominational control, is wholly gratuitous and is quite refreshing. We have made no collation of the facts, but from general knowledge we think it would be quite safe to claim that there are more troubles in institutions controlled by self-perpetuating bodies of trustees, than in those controlled by general Baptist bodies. If some brother would collate the facts, he could make an interesting and instructive article.

We would again remind Dr. McGlothlin that the Bible says that "in the multitude of counsellors there is safety." Let us, therefore, be careful how we argue that in the multitude of counsellors there is danger.

It seems to me it would be a gracious and brotherly thing for friends of Christian education, who believe in Hale, especially those whom he has served as pastor or as evangelist, to take this opportunity to extend a helping hand, and send him to Tennessee with a token of our esteem. It would be exceedingly easy for forty or fifty of us together to give him a thousand dollars for endowment. If we could see it that way.

A thousand dollars from some Kentucky Baptists for Christian education at Jackson, Tenn., would be well invested. I move that we raise it. I back my motion with a contribution. Who will second it?

J. J. TAYLOR, Georgetown College.

Thus President Taylor closes an article recently appearing in our columns, in which he speaks of the departure of Dr. P. T. Hale from Owensboro to become President of the Southwestern Baptist University at Jackson, Tenn. We cheerfully second the motion, and will put our contribution beside that of Dr. Taylor. We believe there are others who know and love Dr. Hale, beside those he has served as pastor, who will join in this movement. We hope to hear from them. Dr. Hale enters upon his duties June 1st next, and it would be well that his friends were heard from before that time.

"None of us is infallible, not even the youngest," so said a wise man.

Editorial Varieties

We are quite willing for the papers to copy articles and editorials from our columns, but we really think they should credit the articles to the Western Recorder when they quote them.

"The doctrine of evolution is it is now becoming current in popular literature is one tenth bad science and nine tenths bad philosophy." Prof. George Fredrick Wright, LL.D., F.R.S.A., etc. This is a good analysis.

We had a delightful visit last week from Mr. and Mrs. Fleming H. Revell, of Chicago, who stopped over part of a day on their way South. Mr. Revell's great publishing house is known everywhere, and he is certainly doing a great work for the kingdom of Christ.

Many thousands of hearts deeply sympathize with Rev. T. T. Martin, the evangelist, in his sore bereavement. We last week mentioned the death of his wife in Lexington, Miss. He was three helping Pastor Kincaid in a meeting when Mrs. Martin was suddenly taken down, and she died after a brief illness. She was a woman of rare gifts and grace, and one to be sorely missed and missed. Truly God is grieving Bro. Martin for the highest service.

We congratulate the Women's Missionary Union on their contributions for the year just closed. The aggregate was \$112,042.78, which is an increase of \$21,518.18 over the previous year. During the sixteen years of the Union's existence the contributions have aggregated \$608,180.45. Miss Armstrong writes: "I think you will agree with me that Southern Baptist women have cause to thank God and take courage, for 'our Heavenly Father has in a marked degree blessed the efforts that have been made for the advancement of His cause.'"

Our friend, the Hon. Joseph W. Folk, in his candidate for the Democratic nomination for Governor of Missouri. The "machine" in St. Louis is bitterly against him and they saw to it that he had no show in that city; but the people of the state at large are rallying to him. Forty leading ministers of different denominations have felt justified in calling on the people of the state to rally to his standard. It is a clearly defined issue between political honesty and political corruption. Mr. Folk was the first to name Mr. Bacon as a suitable candidate for the Presidency of the United States, whenever the time comes. When he gets to the White House, however, we do not propose to ask any office at his hands.

The New York Christian Advocate says of the Revised Version of the Bible that "the feeling against it arises, not from the exceeding power of tradition, as our contemporary claims, but from the fact that in hundreds of passages the revisers violated the principles they laid down. They declared that they would make very few changes, if any, where no change in the sense was the result, but they have broken up the rhythm of many of the finest passages without the slightest change in the sense. The real trouble with them was that while they understood Greek and Hebrew and the cognate languages, they did not write good English." A very just criticism. The Revised Version will never take the place of the Common Version in popular esteem and ought never to do so, though it will more and more be used as a commentary.

We have received a number of letters expressing appreciation for the paper on unitarianism printed by the editor in the Louisville Baptist Pastor's Conference and published in the Western Recorder. But we especially prize the following from that kind of logic—Prof. Noah K. Davis, LL.D., of the University of Virginia. "Your arguments to prove that Scripturally there may be a plurality of churches in one city and that there may not be more than one pastor of one church, have been read with great interest. In both cases your arguments are logical, but I am strictly correct, the former is constructive and the conclusions established beyond raisny. This from you does not surprise me at all. My surprise comes in here; Is there in the world a Baptist, one self-styled with company, who thinks otherwise? If so, it is none to me. And if so, why use a steam hammer, where the hammer would do?" Exit unitarianism, after Baptists and level-headedness. What next?

AMONG THE Churches.

LOUISVILLE

Walnut St. (3rd and St. Catherine Sts.)—Pastor Eaton's topics were "A new reformation" and "Heaven." Two received by letter and one for baptism.

Brumway—Pastor Jones preached on "Mich's epitome of religion" and on "The genesis of love." He spoke at Carson and Newman College, Thursday night.

Chestnut St.—Pastor Weaver spoke on "The pure in heart" and on "The preaching of John the Baptist." Three joined by letter.

East—Bro. W. J. McGlothlin's themes were "Fulfilling God's plan" and "Seeing them distressed in rowing." One joined by letter.

McFerran Memorial—Pastor Hamilton's subjects were "Christ is coming" and "How a rich man was saved." Bro. Paul Johns lectured on Persia Monday night.

Twenty-second and Walnut—Pastor Crow's themes were "The lifting life" and "Behold the Man." One received and one joined by letter. Church sends the pastor to the Convention.

Clifton—Pastor Foster spoke on "God with us" and Bro. H. H. Swetts spoke on "Following Christ."

East Mead—Bro. W. J. Holtzlar spoke on "Making disciples" and Bro. Scott on "Preaching the gospel."

Franklin St.—Pastor Jenkins' themes were "The talents" and "A completed work." One restored and four baptized.

German—Pastor Janzen preached on "The Heavenly Gardener" and "The eleventh commandment."

Highland—Pastor Dawes' subjects were "Use of talents" and "The advancement of Jesus."

Lepus St.—Pastor Watts' topics were "The lost book" and "Resisting the devil."

Parkland—Pastor Taylor preached on "The comfort of Christ's second coming" and on "Requiring an experience of grace."

Portland Avenue—Pastor Longier spoke on "The fruit of the Spirit" and on "Consolation."

Southgate St.—Pastor Clarke's themes were "The greatest praying" and "The greatest living." One received by letter. The church sends the pastor to the Convention.

Third Ave.—Pastor Allen spoke on "Gladden" and "The risen life." One received for baptism, two by letter and twelve baptized. Meeting closed.

Twenty-sixth and Market—Pastor Reed's topics were "The promise of God" and "Looking for salvation."

Hazelwood—Pastor Althoff preached on "Christ the corner stone." One added by letter.

Oakdale—Pastor Mohler's subjects were "God's love and man's ingratitude" and "The final judgment."

Pewee Valley—Pastor Bennett preached on "Cleansing the leper." Bro. E. C. Dargan expounded Luke 15 at the Confederate Home at 3 p. m.

Salem—Pastor Bolton spoke on "Fussing and overcoming" and on "Anathema." Two added by letter.

Hope Mission—Pastor Bruce reported a good week.

Blind St.—Pastor Brants spoke on "A fixed harp" and on "The dry bones."

Bros. Bruce and Clarke presented to the Conference the need of having a rescue home for fallen women. Bros. Weaver, Eaton, Bolton, Jenkins, Bennett, Althoff, Hamilton and Jones spoke.

SEMINARY NOTES

BY J. FRANKS BAY.

Several of the professors and a goodly number of students will attend the Convention at Nashville, May 12.

Dr. Bennett, of the Baptist Mission-

ary Union's Japanese work, was here last week to see Bro. Takahashi about getting him to labor among the Japanese in St. Louis this summer. His speech at the dinner hour was a very enthusiastic and enjoyable one.

W. E. Halvors has accepted a field of work as pastor at Hermannville, Minn., to begin in June.

Brethren Locket, Stephenson and Bagby were appointed as delegates to the Students' Conference at Waynesville, N. C.

The Volunteer Band elected as its officers for next session, B. L. Locket, Texas, President, and H. Ross Arnold, Alabama, Secretary.

J. B. Waken has been called to the pastorate at Footville, O., and will be ordained next week.

R. E. Pettigrew was called before the Foreign Mission Board, Richmond, Va., on the 5th inst. and received his appointment as missionary. He is the fourth one of our students who has been appointed this session.

The Gospel Wagon, which has rolled the streets of the city for many years bearing its load of earnest Seminary workers, has been given to do mission work elsewhere, and is now a foreign missionary. It is no longer a familiar figure in the yard at New York Hall.

Dr. McGlothlin supplied the pulpit at East church last Sunday. Other subjects were W. H. Williams, Stithson; J. W. Shepherd, Salem; W. F. Reynolds, Greensburg; E. P. J. Garrett, Kenedy, and J. V. Dawes, Paris, Ind.

After his sad visit of several days home upon the death of his father, D. P. Clapp, of Tennessee, has returned to his post of duty.

Paul J. John lectured on "With and Kin beyond the Sea" at McFerran church Monday evening.

The Society for Missionary Enquiry appointed as their messengers to the Southern Baptist Convention, Dr. W. O. Carver, J. P. Ray, E. B. Atwood and A. J. Johnson.

THE STATE

Bro. A. C. Baird was duly ordained to the ministry at Russellville Sunday. Bro. J. G. Bow preached the sermon and Pastor J. R. Cheek led in the ordaining prayer. On the same occasion Brother George Clark was ordained deacon. Bro. I. W. Bruner leading in the prayer of ordination. Bro. McNeilly delivered the charge and Bro. Dawes presented the Bible.

Pastor Wm. M. Stallings writes from Markbury: "My church does the handsome thing again by supplying her pastor with a purse for the Convention trip. No man ever served a more generous and thoughtful people. With the return of good weather our congregations have increased nicely and a spirit of hope seems to prevail. We are praying for tokens of the Lord's presence and power to save the lost."

Pastor Geo. W. Shepherd writes from Richmond under date of May 9: "Yesterday closed my first six months' work at Richmond, during which time there have been forty members added to the church, an old debt of \$1,000 paid up, which makes our church clear of debt. The congregations are larger than ever before. For the last three Sunday nights many have turned away who could not find room, although we used chairs in the aisles. The pastor is very much encouraged and the people are happy and at work. I hope to see you at Nashville. The Brethren has many warm friends here. May God bless you."

Pastor Don Q. Smith writes from Rowlett: "Our services at Cannon last Saturday and Sunday were good. One approved for baptism. Observed the Lord's Supper Sunday. Bro. R. A. L. Cowherd, a member of this church, gave his pastor's way to the Convention. He is indeed a preacher's friend. I wish all of our pastors could attend the Convention."

Our new church edifice at Ashland will be dedicated on May 22nd. Pastor Knight has arranged an elaborate and a brilliant programme beginning the Tuesday night before with an organ recital by Prof. Coffey, Mrs. Williamson, James Walker, and the Wagoners. The next evening Dr. G. H. Wagoner will speak, the third evening the dedication service. There will also be a meeting of pastors and of ladies' aid societies. We congratulate Pastor Knight and his people upon the completion of their work of building.

Bro. James I. Ware writes from Newport: "Since Bro. Thompson came out on the sea the amount \$4,576.96 for the church debt and disbursed \$4,257.69 [which fully paid the debt.—Ed.] leaving a balance of \$339.35 which was immediately placed in the building fund treasury for putting in a new heating system, freeseeing and a new carpet." Bro. Thompson came to his home in Denver, Col., about the middle of June.

Pastor I. A. Hatley writes: "April 20 closed my fourth year as pastor of the Clinton church. While we have come far short of our duty and desire, something has been accomplished. There has been over 100 additions to the membership—a much greater net increase than for eight or ten years previous. The church has more than doubled in contributions to all missions, besides some \$1,500 in improvements and repairs. The last six months has been the best in increase in numbers and gifts. I resigned last Sunday to take effect July 1st, but the church voted Wednesday night not to accept it. I have not decided what to do as yet."

Pastor Chas. Harris Nash writes from Hopkinsville: "The most deeply and widely spiritual meeting ever held in our town closed April 24th, having lasted 22 days. Brethren M. F. Ham and D. B. Towser were with us. There were probably between 250 and 300 conversions. One hundred and thirty have already joined our town churches. Many converts live in the country. More prayer meetings were held and more individual work for individuals was done than ever before here. Bro. Ham does not rely upon his pulpit preaching for results, and urges others not to do so. He is at his best in his prayer meetings and personal work. His intense passion for personal soul-winning is his strongest characteristic. God greatly blessed our town and community through him."

Pastor J. B. Ferrell writes from Middleburg: "My pastorate closed here May 8, after a pleasant stay, in many respects, of nearly three years. There are some noble-hearted Christians in this church and whoever follows me in the work will find some noble co-workers. Since I came here we have paid on an old debt on the parsonage \$125. We have also purchased a new carpet for the church, put a new roof on one side of the house, a new fence in front of the church, a new stove in the parsonage, papered several rooms in the house, have done other much needed repairs and have enough money on hand to paper the church. There have been 64 additions to the church, the Sunday School is in a healthy condition and the prayer meeting is also in a fairly prosperous condition. The membership here is very poor financially, and they are scattered over a large territory, which makes the work here a laborious one. This is a field which has been much neglected in the past, and the consequence is the Campbells have gobbled up the wealth. The thing that we needed here, as well as in many other places, is the kind of preaching that will show what Baptists stand for. A 'mamby-pamby' kind of preaching is not the kind to stand before the immodest kind of preaching that is done in this hot bed of Campbellism. They will compass land and sea to make one proselyte."

OTHER STATES

Dr. J. Wm. Jones comes out in the Baptist Courier correcting the widely published statement that his son, the Rev. Ashby Jones, has been called to the Memorial church in Philadelphia and has accepted. Some correspondence in the Memorial church were held, and it is probable that he could have been called had he given the committee encouragement to believe he would accept. The call, however, was never made.

Pastor W. A. McComb, of the First church, Glaston, Miss., recently called Pastor W. P. Price of the Second church, Jackson, Miss., in a good meeting. There were 62 conversions, 22 of whom were by baptism. He also aided Pastor W. B. Holcomb, Wiggins, Miss. in a tremendous meeting which resulted in 76 conversions, 56 of whom were for baptism. The Glaston First church has given this year \$675 to Foreign Missions.

Pastor T. E. Pliny writes: "Please change my address from Cordova to Carlton Hill, Ala. I have become pastor of the Second church at this place."

The Virginia Board of Education Commission have selected as Rev. B. C. Henley, of Bristol, to be their financial agent and leader in the effort to raise \$100,000 for Christian education in Virginia. Much satisfaction is expressed at this choice.

A New Book

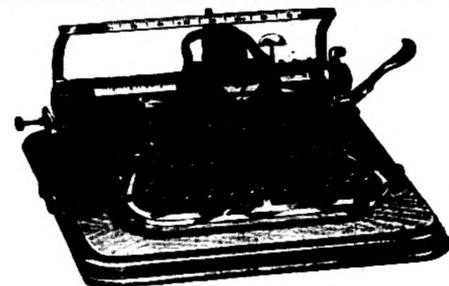
Published and for sale by the Sunday School Board of the Southern Baptist Convention. Lines, Cloth, Price 25 cents, Postpaid. Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Bro. J. A. Crowder, D.D., LL.D., Pastor Calvary Baptist Church, Washington, D. C. The Twentieth Century Sunday School. Portrait of Author; Preface; Introduction; Work; Lectures—1. The First Book; 2. Its Leaders; 3. Its Organization; 4. Its Methods; 5. Its Inspiration; 6. Its Future. Revised Program of Special Services in the Sunday School of Calvary Church. A full volume of 100 pages. Teachers' Meeting an conducted every week by its Officers and Teachers.

Children's Bible Day

For Sunday Schools and Churches in the Southern Baptist Convention. Second or Last Sunday in June. Programs, Supplements and Hints. Plans now ready and will be furnished without cost in any quantities wanted. Send in Your Orders. The Collection is for the Bible Fund, which stands for the Bible work of the Baptists in the Southern States.

BAPTIST SUNDAY SCHOOL BOARD,

710 Church St. J. M. FROST, Secretary. Nashville, Tenn.



The Blickensderfer is the most practical typewriter made for the home, teacher, minister, lawyer, doctor, banker or factory. Visible writing; interchangeable type; direct inking; simple; easy to operate, and very durable; portable. Each machine is put up in a handsomely polished case suitable for carrying. Price about one-half of other machines. You run absolutely no risk in buying a typewriter from us. Each machine is positively guaranteed; terms easy. Address THE BLICKENSDERFER TYPEWRITER CO., No. 343 Fifth St., Louisville, Ky. Home Phone 710; Cumberland 1100y. P. C. Jacobs, Manager.

DEPARTMENT 10

THE GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.

The church at Campbellsville, with which the Association is to meet June 14th, respectfully requests all messengers and representatives of our denominational interests, to send their names to H. C. Wood, chairman of committee, as soon as practicable, that homes may be assigned them during their stay in our city.

The brethren are looking forward to the coming of God's best as a notable event in their history and are anxious to provide convenient and comfortable quarters for all representatives of the churches and denominational interests, during their sojourn in our midst. J. B. GAYTON, Pastor.

We had a pleasant visit last week from the Hon. John Ferguson, C. M. G., of Columbia, Ky. He is a life member of the British Association, a member of the Legislature of Oregon, Vice President of the Royal Asiatic Society. He is the oldest editor in Asia, having gone out from Scotland in 1861. He is the official visitor from Ceylon to the World's Fair at St. Louis. But, better than all these, he is a good Baptist brother.

He lectured in various cities, and is to lecture in Nashville Friday night and in Louisville Saturday night of this week at Y. M. C. A. Hall. His lectures are illustrated with stereoscopic views, and they give a graphic presentation of people, places and things in Ceylon. The trade of this country with Ceylon is rapidly increasing, especially in tea, in which that wonderful island excels. The tea which the writer imported some months ago, unable to get it in this country, was from Ceylon. Our people know little about Ceylon, though we sleep on it.

"What though the spicy breeze Blow soft o'er Ceylon's isle." It is to be hoped that Mr. Ferguson's visit will impart much information and arouse much interest in that far off, wonderful land.

MT. FISGAN, KY.

It was my pleasure to preach at Mt. Pisgan last Sunday morning and evening in good congregations for Pastor L. C. Kelley. Saturday evening Brother Virge Moore met me on arrival of train at Ewing, and took me to the hospitable home of Dr. Dye near the church. That evening heard Pastor Horner, of ...

lick, preach an able and impressive sermon. Brother Kelley has a strong hold on his people and the community. He also serves the church in Flemingsburg for half time. Elder H. Y. Harvin, of our Kentucky Chikara Home Society, was with us. Mt. Pisgan had one of the finest country meeting houses in the state, held during the pastorate of Ed. T. J. Marlborough. From early boyhood the writer has been acquainted with Mt. Pisgan saints. Many known by him have crossed the river and entered into rest, and some few of the old members are still waiting and ready for ...

DEAR BRETHREN:—Total cash received for Home Missions from your state was \$12,763.71. This is \$2,112.50 in excess of the amount received the previous year. Total cash received from all states 23 per cent. in advance of last year. We go to the convention out of debt, reporting an exceedingly fine year's work, and with even brighter outlook for the future. Yours fraternally, B. D. GRAY, Our Sec. Atlanta, Ga., May 7th.

DEAR BRETHREN:—Yesterday, the first Sunday, was a memorable day at Black Jack, Stamps county. Our beloved pastor, A. Malone, preached one of his powerful sermons, subject, "Do what God calls you." It was a communion day with us, and the church was in the spirit. The good sisters presented the pastor a nice suit of clothes with the understanding that he would attend the Convention. We remembered the Ministers' AM Society to the amount of \$4. We enjoy the weekly visits of the dear old Brethren. AW HUGHES DEACON.

Hickory Flat, Ky.

We acknowledge an invitation to the marriage of Miss Sallie May, daughter of Mr. and Mrs. J. C. Bond, to the Rev. Crawford N. James, of Morristown, Ark. The marriage will be May 17, 7:30 p. m., at the Twenty-second and Walnut St. Baptist church. We extend congratulations.

"Inclusive, decisive, precise and concise," this is what President Remond says. The Republicans platform must be. We respectfully suggest to the speakers of the Southern Baptist Convention, that they make their speeches along that line.

Family Column

Stories for the Young and Old... THE BIRTH OF CHRISTMAS... My little girl... I've found a new friend...

BOY OF THE REVOLUTION

BY MISS V. CRAWFORD

When Robert's ancestors were among the earliest settlers in North Carolina, his grandfather... BOY OF THE REVOLUTION... He was a boy of the revolution...

...and to kill a man he'll kill him in spite of heaven and earth... In laughing step with Small while he was speaking... "Kill the rider, but save my war steed," screamed Fanning...

...A gentleman traveling in the South, in a letter from Mississippi, gives the following description of a thrilling scene in his life... "While digging flowers I heard the flutter of a bird and its cry of distress... "I thought the bird was as good as dead and was anxious to see how Mr. Fanning would manage such a mouthful...

...A FEATHERED MIRIAM... "I picked up a stick and, edging near the river to prevent retreat, I came near the moccasin... "I turned again to the prosaic labor of digging plants, but I heard swelling from distant mulberry tops the joyous song of the feathered Miriam...

You want to know how to get my lamp-chimneys. (1) Your grocer sells them; if he is fit to be your grocer; may be he don't. (2) If you'll write me, I'll send you my Index; that tells everything. MACBETH, Pittsburgh.

HOTEL ALBERT, Corner 11th Street and University Place, NEW YORK CITY. European Plan. Rooms \$1.50 per day and upward. The best of fare, good cooking, prompt and liberal service in Restaurant. Special attention to Ladies traveling alone. L. A. G. PUGH, MGR.

IF YOU HAVE Rheumatism... Address WILSON R. SMITH, LEICESTER, KY. "Championed and Colored." COMMERCIAL COLLEGE OF KY. UNIVERSITY

Children Teething... Mrs. Winslow's has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Always All Pain, Cures Wind Colic, and is the best remedy for Diarrhoea.

PEWS - PULPITS... CHURCH... GET STRAIGHT WHEN LITTLE.

BELLS... THE NEW HYMN BOOK! DEVOTIONAL SONGS... THE BIBLE ITSELF AS ITS BEST APPROPRIATION.

WALKER'S Famous Dyspepsia Cure

It cures all cases of indigestion, flatulence, acidity, nervous indigestion, constipation and acidity, no matter how old or how bad the case. A trial will convince you. Write for free sample. Box containing sample's treatment sent by mail for \$1.00. Address: **DR. EDWARD H. WALKER**, 101 St. Albans, Ga. Agents wanted.

JOSEPH AR' GLASS CO.

OPIUM

Illinois Central RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS and the Northwest. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service a la carte.

Only line running through personally conducted 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 Homeowner, 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. For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div. Pass. Agt., 3th & Market, Louisville, Ky.

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. P. & T. A., St. Louis Southern Ry.** ST. LOUIS, MO.

Such as Christ would make most content in His service. He takes furthest with His late Colossians.—Wm. M. Taylor, D.D.

Little Ones.

WHY THE LITTLE FOREIGNERS WERE THANKFUL.

The blackboard alone would have indicated the season of the year. The fat turkey, the horn of plenty, the golden pumpkins spelled Thanksgiving, even to the uninitiated. There was a holiday feeling in the air. Schoolroom discipline mellowed somewhat in the glow of anticipation, as sixty little Italians and Hebrews settled down to listen to the story of "our Pilgrim Fathers."

Very simple the tale is told to these six-year-old Rachel, Rosies and Michaels, but its charm is perennial. The story of the austere Puritans, the iron founders of our country, wins its way even with these children of other racial stock and mold. The high purpose, the perilous voyage, and the bleak landing, the Indian greeting, the losses by death in that stern first winter, the spring planting, the moderate harvest, the heartfelt thanks, all are vividly set forth by the teacher. The solemn little Hebrews drink in every word, and the dark faces of the Italians glow with enthusiasm.

"So that is what Thanksgiving means. Giving thanks. How little the Pilgrims had and how grateful they were! How much more we have to be thankful for! For what are you thankful, Domenic Gardello?"

"For my breakfast and dinner," answers a thin-faced child. "Iago Baitano?" "For my clothes," responds a chubby urchin, whose toes are coming out of one shoe. As he waves his arm at the teacher, flannel undergarments ineffectively secured by pins, are revealed at the waist line. But do not suspect him of irony. Absolute sincerity looks out of his black eyes. Indeed, across the upturned faces of all the pupils a lovely light has fallen and hands are waving wildly, their owners have so many blessings to recount.

"Louis Levininsky." "I'm thankful for the sun." Alas for Louis and the other little aliens from a sunnier clime! Their West End school room is lighted with gas even at noon.

"Jennie Babenstein." "I'm thankful for father and mother."

Answering smiles cross the faces of most of these unkempt little waifs. The dingy school room is a-bloom with that sweetest of all emotions—gratitude. But I, the chance visitor, stood ashamed, for I had dared to call this coming Thanksgiving a dark one. Out of my newly-realized abundance, I tried to say with George Herbert:

"Thou hast given so much to me. Give one thing more, a grateful heart. Not thankful, when it pleaseth me; As if thy blessings had spare days; But such a heart, whose pulse may be Thy praise."

—F. E. O. in Congregationalist.

Learn the luxury of doing good. Goldsmith. **STRANGE BAROMETER.**

It was to be a great military

parade and Harold had been promised to go. Officers and soldiers galore and one real live general were to be there; and now, the very morning it was to come off, the weather never looked more threatening. Great clouds in the west were hurrying "to catch hold of hands"—Uncle Tom's way of expressing it—and, if it rained, 't would spoil all the fun.

Many times before breakfast Harold went to the door and peeped out, a serious look on his troubled face that almost amounted to what grandma oft called "a having-given-it-up" expression.

"Do you think, grandpa, 'twill rain?" he asked, going to the shed where his grandfather Nicholas was grinding the axe.

"Why—bless me! I hardly think it. Suppose we go to the barn and see what the barometers say!"

"The barometers?" exclaimed Harold, wonderingly. "In the barn—no barometers are there?"

"No? Suppose we see?" And his grandfather, with the mysterious look, laid down his party ground axe and started for the barn.

"Are they new?" asked Harold, doubtfully.

"Not especially. Some have been hatched over two years!"

"Hatched—barometers?" "Yes, indeed—every one of them! How else could we obtain our hens?"

"Hens?" "Certainly. Now let's see! Here they are; and not one of them oiling herself! No, no rain to-day. You'll see the parade right enough; all the barometers say so!"

"I don't see how you can tell from the hens!" And Harold looked incredulously at the flock before him.

"They're not oiling themselves," explained grandpa. "Haven't you seen hens rub their bills over their feathers sometimes? Each one has an oil-sack and, when it is about to rain, they take oil on their bills from their sacks and rub it over the feathers so they'll shed water. You see, that's why I call them my barometers."

"But do their weather predictions always come true, grandpa?"—for Harold was still doubtful.

"Not always, but I'd give more for what my feathered barometers tell me than for any new-fangled weather indicator that you buy."

"I guess, grandpa, the hens are weather prophets this morning. See, the sun is coming out!"

"And so will the parade—see if it doesn't!" laughed grandpa gayly.

And it did. And, strange as it may seem, Harold's thoughts all that forenoon were divided between the columns of marching soldiers and the strange hen-barometers at home.—A. F. Caldwell, in Sunday School Times.

THIS DOG CAN SPELL.

There is a South Side lady who owns a Gordon setter which she believes is endowed with almost human intelligence, says the *Chicago News*. This is not a hastily formed nor unfounded opinion, but has been developed by years of experience. Here is one of the many incidents from which has sprung her faith in her dog: One Sunday, having finished her dinner, the lady went into the drawing room to read the paper. On a rug near the window the setter



SEND FOR SAMPLE LOUISVILLE PAPER CO. LOUISVILLE, KY.

THIS COUPON IS WORTH TEN CENTS

GLORIOUS PRAISE

LATEST AND BEST SONG BOOK FOR ALL SERVICES.

COMPILED BY W. H. DOANK, MUS. DOG.

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

PRICES: SINGLE COPY BY MAIL, 25c. PER BOXED, 50c. PER. P. 10, \$1.00. PER 100, NOT PREPARED, \$25.00.

PUBLISHED BY

HARVEY & BURNETT

642 FOURTH AVENUE - - - LOUISVILLE, KENTUCKY

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

THE Bryant Stratton Business College

112 E. COB. SECOND AND WALNUT STREETS, LOUISVILLE, KY. Book-keeping, Short-Course Typewriting, French, shorthand, book-keeping, and a specialist in the law. Write for a beautiful book giving particulars. School open all year, students can enter at any time.

MEMORIAL BAPTIST SANITARIUM

600 Taylor Avenue, St. Louis. A well equipped, clean, comfortable, Sun, Large Bath, Hot and Cold Showers, and a full range of modern appliances. Every appliance, convenience and amenity for the best and most successful medical and hospital care. Rates as low as can be for accommodations furnished. For further information, address:

MRS. L. B. CANN WALLACE, Supdt. DR. J. H. CANN WALLACE, Physician-in-Charge.

Jan. B. Castleman **BARBEE & CASTLEMAN** Arthur G. Longman FIRE INSURANCE COLUMBIA IN BLDG., LOUISVILLE, KY.

was basking drowsily in the sunshine. The lady's two sons were still in the dining room finishing the repast, and the mother overheard something said about bones. Now, the good lady has a mortal dread that her beautiful dog will choke to death on a bone some day, so raising her voice, she called out, "Boys, don't give Dan any c-h-i-c-k-e-n b-o-n-e-s," spelling these two words so the dog's attention would not be attracted. "I'm afraid he will choke." As she spelled chicken the dog raised his head; at bones he got up, walked into the dining room and looked at the bones the boys were picking.

Be a sound Christian, but not a Christian sound asleep.

Glorious Praises.

NO PAYING BUSINESS... **S. GRABBLE, AGT.**

PITTSBURGH, KENTUCKY, ANTHRACITE JELICO, and W. VIRGINIA COAL

AND COKE. Office on First Street, LOUISVILLE, KY.

RUPTURE

Be a sound Christian, but not a Christian sound asleep.

MISSOURI LETTER.

Dr. A. J. Barton, of Little Rock, has been elected (Louisiana) for three weeks past. O. F. J. This in a series of meetings held up to date, A. J. Barton has been elected as the "missionary" in the "missionary" position. In the "missionary" position, the doctrine of the "one hand" and that of Jesus Christ as a Savior on the other.

The Baptist churches in St. Louis are in good condition in respect," says Word and Way. There is not a vacant pulpit in St. Louis? Some may be said of Kansas City, Mo. Only two vacant pulpits in St. Joe.

Rev. Joseph W. Folk, St. Louis' prominent Attorney, and who is now situated in November or Governor, is a member of the second Baptist church (Dr. Ayer's), St. Louis. The word "pulpit" (his name is Joseph) is a familiar term to his members. Washington Man- Wingate was twenty-five years president of Wake Forest College, North Carolina. J. W. Folk's father was President Wingate's "dear friend and patron. We say that Joseph Folk got his middle name from this distinguished Baptist President." — Word and Way.

E. B. Brown has recently come from Missouri from Kansas, having accepted a call to Anderson, McDonald county. He is continuing a course of the Seminary at the house of his.

Rev. C. T. Daniel, who did good service in the past in building meeting houses in Cape Girardeau, Rich Hill, Neosho and Coleman, Mo., and under whose ministry the churches in Missouri, Kansas and Kentucky have been built and strengthened, makes his home in Kansas City.

Rev. Chas. King, who a while ago resigned from Bellevue, has been called for half time to Elizabeth. He is also agent for Word and Way, Kansas City, Mo.

Dr. Barton will leave tomorrow, May 2nd. Has an engagement at Arkadelphia. He preached a sermon this morning to the graduating class of Louisiana High School—text, Eccle. 1:18; subject, "Some Popular Fallacies Concerning Education." It was a masterful presentation of a unique subject.

The World's Fair opened April 30. Estimated 250,000 people were present. Nothing but World's Fair now for six months. Next winter St. Louis will be the site; at least this has been the experience of those cities in which exhibitions have been held.

Baptist schools and colleges have had a prosperous year, which will soon close.

Jon. N. Ramm, Louisiana, Mo., May 1.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Ohio County Baptist Association to be held with the Hartford Church, May 22 and 23, 1904:

Sunday, 10 a.m.—Devotional exercises and organization, led by Rev. E. W. Coakley.

Are the heathen saved without the gospel?—E. D. Maddox.

What compellingly do the heathen need to carry out the mission of Christ?—Felix Laban, S. H. Shultz.

3:30 p. m.—What the Baptists stand for.—Dr. J. D. Maddox, H. P. Birch.

Church Discipline, why and why not.—L. P. Drake, J. P. Miller.

8:30 p. m.—The attitude of the churches toward the Liquor question, a temperance mass meeting led by J. T. Caschler.

Sunday, 9 a.m.—Sunday School. Reports of Present Sunday School work and how remedied, led by J. H. Burnett.

11:30 a. m.—Sermon—W. P. Harvey.

2:30 p. m.—Motives to missions—led by E. W. Coakley.

The Dr. J. S. Coleman memorial.

8:00 p. m.—Sermon by J. N. Jaranga.

E. W. COAKLEY, J. H. BURNETT, Committee.

A PERTINENT ANSWER TO AN IMPERTINENT QUESTION.

It was Peter who asked the question. His Lord had indicated to him by what death he should glorify God. Peter's eye was fixed on John. Perhaps he wondered by what death John should glorify God when he asked, "And what shall this man do?" Many vain questions arise in the minds of men when they are invited to become Christians. By these questions they sometimes hope to elude personal responsibility. In this way the edge of the truth is often turned aside and the Spirit of God grieved. These questions sometimes concern others and not ourselves. "What shall this man do who is not a church member, or this man who is a church member but not a consistent one?" To all such questions we may hear our Lord saying as he said to Peter, "What is that to thee? Follow thou Me." Irrelevant questions will never adjust matters between our souls and God.—N. Y. Advocate.

IN AN OLD TRUNK

Baby Finds a Supply of Carbolic Acid and Boric Acid.

While the mother was unpacking an old trunk a little 18 months old baby got hold of a bottle of carbolic acid while playing on the floor and his stomach was so badly burned it was feared he would not live for he could not eat ordinary food. The mother says in telling of the case:

"It was all two doctors could do to save him as it burnt his throat and stomach so bad that for two months after he took the poison nothing would lay on his stomach. Finally I took him into the country and tried new milk and that was so better for him. His Grandma finally suggested Grape-Nuts and I am thankful I adopted the food for he commenced to get better right away and would not eat anything else. He commenced to get feisty and his cheeks like red roses and now he is entirely well.

"I took him to Matamoras on a visit and every place we went to stay to eat he called for Grape-Nuts and I would have to explain how he came to call for it as it was his main food.

"The names of the physicians who attended the baby are Dr. Eddy of this town and Dr. Geo. Gale of Newport, O., and any one can write to me or to them and learn what Grape-Nuts food will do for children and grown-ups too." Name given by Postum Co., Battle Creek, Mich.

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

THE BUSY WOMAN.

Here lies a poor woman who always was busy; She lived under pressure that rendered her dizzy.

She belonged to ten clubs, and read "Browning" by night, Rhyme at luncheons and tea, and would vote if she might;

She served on a school board with courage and zeal;

She golfed and "todaked" and rode on a wheel;

She read "Tolstol" and "Ibsen," knew microbes by name,

Approved of Delarte, was a "daughter" and "dame."

Her children went in for the top education;

Her husband went seaward for nervous prostration.

One day on her tablets she found an hour free;

The shock was too great, and she died instantly. —Exchange.

NOT BY WORKS OF RIGHTEOUSNESS.

The Gospel in the manifestation of the grace of God. We are saved by grace, or not at all. By nature we are lost and ruined, helpless and hopeless. If we are pardoned and made holy and just, it must come about through the simple and gracious goodness of God, and not by any thing that we ourselves can do to bring about this result.

It is as in the case of a man in prison, under condemnation for some crime. He very greatly wishes to be free, and both he and his friends use their efforts to secure a pardon. This is his only hope. It depends entirely upon the clemency of the Governor. He cannot get free by commencing to live a good life, and having the fact reported to the Governor. If he reforms and even becomes a converted man, living a Christian life, this cannot change the fact that he is under condemnation for an offense. What he does now does not change the fact as to what he did, nor can it change the record made against him in the court. It is this legal fact he must face, and the only thing that can do him any good is a pardon.

So it is with the sinner. He is condemned by the law. The sentence of death has already been passed upon him. He is not waiting for the day of judgment to be sentenced, for he has been sentenced already. His only hope is in receiving pardon from the hand of God. Under these circumstances it will not answer for him to think or talk of reforming, or of beginning to live a good life. The question concerns his past life and his relation to justice and to the relation which he now sustains to the sentence hanging over him. He must be pardoned or remain undone forever. He must have the mercy of God, or he is forever under the sentence of the violated law.

The Gospel comes to him at this point and tells him, unmistakably, that he cannot save himself, but that God is perfectly ready and able to save him, if he will only turn to him in faith and repentance and accept what God has ready to bestow upon him.

Men cannot save themselves by morality. Even a perfect life, if it were possible for an unpardoned soul to live it, would not atone for the past sin. So Christ comes to make atonement for sin. We need more than teaching. We need more than example. When a physician comes to see a sick

CONSUMED BY A FIRE THAT WATER WILL NOT QUENCH

Eczema drives its victim almost to the verge of distraction by its intolerable itching, stinging and burning. It seems to eat the skin on fire, and the tormented sufferer rubs and scratches till the flesh is raw and the skin is torn and bleeds. Nothing applied externally does much good, for the disease is internal; the blood is saturated with acid poisons, that are forcing their way through the glands and pores of the skin, causing it to reddens and swell and break out in spots, pustules and pimples, from which a clear, yellow, watery matter exudes, hardens and dries, and then peels off in scales or fine particles like bran. Eczema kindles a fire that water will not quench, and that lotions, salves, powders and soap cannot smother. As warm weather comes on and the system is reacting and the blood making extra efforts to throw off the accumulated poisons, Eczema attacks with redoubled violence, and the sufferer is almost distracted by the fearful itching and burning. It is the most uncomformable and aggravating of all skin eruptions and a terror in warm weather.

Local remedies give temporary ease, but as Eczema is not due to outside causes, but to a disordered condition of the system and an over-acid and impure blood, the treatment must be constitutional, or internal. Purify the blood and the skin disease will disappear. No better blood remedy can be found than S. S. S. It builds up the sour and acid blood, rids it of all impurities and poison, stimulates the sluggish organs, and invigorates and tones up the entire system; and as all skin eruptions like Eczema are only symptoms or signs of bad blood, they naturally disappear when that vital fluid is again stored to health. S. S. S. is guaranteed strictly vegetable. It is not only a blood purifier, but a splendid tonic and appetizer, making it an ideal spring medicine. Treat Eczema through the blood, or you will never get permanently rid of it. Write for our book on the Skin and its Diseases, which is mailed free. Medical advice furnished without cost to you.

SSS logo and text: THE SWIFT SPECIFIC CO., ATLANTA, GA.

GUARD HEALTH WINE OF CARDUI advertisement with illustration of a woman holding a bottle.

person he does not depend on instruction, neither does he depend on setting him an example in eating, drinking and walking. The person is sick and needs to be cured before he can walk, drink or eat with comfort. When he is cured all this will come right. So the sinner needs to be saved first of all, and then he will be able to obey God and to live as he was not able before. How sad it is when any persist in making the oft-repeated failure of trying to please God in a way that he tells us cannot please him. If we want life and peace and sal-

LITERARY.

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

The Preacher's Assistant for April has the following contents: Sermons—Justice, Mercy and Humility, Foundation Stones of Character, by the Rev. Charles W. J. McKittrick, D.D.; The Incomparable Law of Providential Retribution, by the Rev. Clarence T. Wilson, A.M., D.D.; The Secret of Power; The Pause, or the Sabbath Rest of Jesus Before His Passion, by the Rev. John B. Whitford; The Service of Love; The Blessed Hope, by Alexander McCall, D.D.; The Cup of Curses, by the Rev. J. G. Boughter, M.A. Bible Study—The Training of Men to Preach the Gospel, by the Rev. Francis L. Patton, D.D., LL.D.; The Art of Reading; Martin Luther's Little Bible, by Rev. Jesse S. Gilbert, A.M., Ph.D.; Suggestions to Ministers, by the Rev. F. B. Meyer; Pentecost Experienced, by the Rev. Bishop W. F. Mallieu, D.D., LL.D.; Why Preachers Fail; Some Suggestions to Some Preachers, Chancellor D. W. C. Hallock, LL.D.

Lippincott's Magazine for May has the following contents: Figs from Thistles, Frederic Reddick; Promotions, Richard Kirk; Some Roman Contrasts, Maud Howe; In the Springtime, Henry W. Lanier; "Grit," Patrick Vaux; Purple Lilacs, Minna Irving; The Solution, Juliet W. Tompkins; What Man is to a Bird, Dr. Chas. C. Abbott; The Sun Came Out Again; W. H. Belford; Lavender, Lisette W. Reese; Chimes, Will McCurtie; The Blast of the Trumpet, Ella M. Tybout; Spring, Clara E. Wagon; The Player, Wm. L. Graves; Fate's Juggler, Prince Vladimir Vaniatzky; The Quint Old Village of Monterey, Wm. H. Frost; A Confederate of Chaparrones, Alma M. Estabrook; Radium, John H. Ingham; Some Words That Went Home, The Editor.

The Treasury of Religious Thought for May has the following contents: Sermons—The Art of Forgetting, W. B. Pickard, D.D.; The Earthen Vessel, Rev. Wm. C. Stiles, B.D.; Pentecost, Rev. Frederic Woods, D.D.; Our National Unrest, Rev. Peter Ainslie, D.D. Outlines and Leading Thoughts of Sermons—The Battles of the Will, Rev. Daniel H. Overton; Following Christ, Rev. Reese F. Aloup, D.D.; The Soul and Christ, Rev. Lester L. West, D.D. Sermon in Illustration—The Resurrection Life; Life Failure of Genius, IX., Ernest Haecckel, Rev. Prof. John Moore; Is Christ's Second Coming Near at Hand, Rev. G. Campbell Morgan, D.D.; Roman Catholics and the Public Schools; Editorial; Current Thought and Events; Movement Among the Churches, Rev. Charles H. Small; Christian Education; The Pastor and His Work; Dr. Rainesford's Work in New York.

Painless Truss. After years of suffering and experimenting on myself, I have invented a truss that will hold and not hurt. It has no spring or hard part, but is soft as a glove. Can be worn through the night with perfect comfort. You can adjust to fit yourself. Good height, weight and state whether for right or left side. Perfect satisfaction guaranteed or money refunded. Price delivered \$5.00. Send Post Office money order to JAMES K. STOCKTON, 402 4th Street, Brooklyn, N. Y.

DEAR RECORDER: Will you please change the address of my paper from Falmouth to Carlisle, Ky. I removed with my family from the former place last week, and we are now pleasantly located in Carlisle. I took charge of the Baptist church here last Sunday, May 1st. The day was a beautiful one and splendid congregations greeted me at both services of the day. At the evening services our house was full, other churches having dismissed to worship with us.

The church gave us a most cordial reception and brought us under many obligations by lavishly supplying our pantry with all the necessaries and a great many of the luxuries of well-to-do housekeepers. The good women of the church were exceedingly kind, and had our house thoroughly arranged by the time of our arrival. We have never met with more generous treatment than we have received here, and I sincerely pray that I may be enabled, by God's grace to minister to this noble people in spiritual things as generously as they have ministered to us in physical things.

With best wishes for the continued prosperity of the WESTERN RECORDER, Yours, etc., J. B. CROUCH, Carlisle, Ky., May 3.

PROGRAMME.

The following is the programme of the Breckenridge County Ministers' Meeting, to be held with Corinth Baptist church at Jolly Station, beginning at 10 a. m., May 27th, 1904:

Teaching of the new Testament on Giving—J. T. Lewis. New Testament Teaching on Loving the Brethren—T. B. English.

Paul's Teaching and Practice Concerning Ministerial Support—S. O. Christian.

The Bible Doctrine Concerning Sin—W. V. Harrell.

Progress of Mission Work in the Apostolic Age—D. F. Shacklett.

Sermon on Missions—D. B. Clapp.

Mission Board Meeting at 10 a. m. Saturday.

E. B. ENGLISH, W. V. HARRELL, Committee.

NOTE TO THE STAY-AT-HOMES.

Our great Convention meets in a few days (May 13th.) While several thousands will go to the Convention, hundreds of thousands will stay at home. To these we give a few words.

Our people have sent increased contributions for foreign missions, and we will report the largest receipts in our history. All indebtedness has been paid.

We have never had so many baptisms on the foreign fields in one year!

A new work has been begun in Argentina, South America, and the Board has decided to open a mission in Persia also. We must go forward. God said, "Go ye into all the world."

Let those who stay at home, with those who meet in Nashville, all join in praising God for His blessings, and earnestly pray to Him that this may be a great Missionary Convention indeed, and that He shall guide His people into greater undertakings for His glory.

Yours fraternally, R. J. WILLINGHAM, Cor. Secy., Richmond, Va., May 6.

CREDIT

CAMPBELL'S HATHAM'S ON CREDIT

FANNING MILLS ON 3 YEARS' CREDIT

INCUBATORS and BROODERS ON ONE YEAR'S CREDIT

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.

THE MANSON CAMPBELL CO., Ltd.,

300 Wesson Avenue,

DETROIT, MICH.



IS THERE ANY HARM IN DANCING?

No Doubt can Exist on This Question.

FACTS ARE FACTS.

The BALL-ROOM is sending more girls into Hells 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. WM. HOMES, ex-dancing-master, writes: "This book is founded on facts." PROF. A. T. SULLIVAN, ex-dancing-master, says: "Waltzing is the spear of lust."

ENDORSED BY PULPIT AND PRESS.

B. Fay MUIR.—Should be read by all Christians. Union Gospel News, June 7, 1894.—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 multitudes! The Christian Herald, March 8, 1894.—The language is plain but never coarse, and is entirely justified by the array of facts which he presents. Book's Herald, June 25, 1894.—He ought to know, and claims that one who enters the ball room will be pretty sure to bring up at the other place. Book's Herald, May 2, 1894.—Mr. T. A. Faulkner has written a book which tells more truth about dancing than we have heard in thirty years from scandal agitators. Paper Cover, 25 cents. Liberal commission to Agents.

Baptist Book Concern Inc.

642 Fourth Ave., LOUISVILLE, KY.

Books, Stationery, Magazines, Colportage Headquarters

FOR SALE LYNNLAND MALE and FEMALE INSTITUTE,

And all domestic and College belongings: Furniture, Music Instruments, Laboratory Apparatus, Text Books, &c. Also Vehicles, Tools and Implements; Cows, Poultry, &c. &c. Rare chance and great bargain. On L. & N. E. R., fifty miles south of Louisville, in heart of Nolin Valley. Private Depot; beautiful grounds (16 acres); healthful location; good buildings, steam-heated and gas-lighted; capacity 50 boarders; school already known and flourishing and supported by a most loyal patronage. Why do I want to sell? Because my wife and I have been at the head of a large boarding school twenty-one years, and we feel the need of relaxation from so much responsibility; and because the school has become so large that it requires all my time and leave a me none for the ministry. In proof of the above, I refer any one to Dr. Eaton of Louisville, Ky.

W. B. GWYNN, Pres., - - - - - Glendale, Ky.

It Costs You Nothing

DEAR RECORDER: To make a trial of the most marvelous remedy ever prepared for the cure of indigestion, constipation, dyspepsia and all forms of kidney and liver trouble. Vernal Palmittone (formerly known as Vernal Saw Palmetto Berry Wine) is the name of this ideal remedy, and any reader of the Western Recorder is entitled to a trial bottle absolutely free of all cost. If you are ever sick with any of these troubles you should not delay but write at once to The Vernal Remedy Co., 541 Seneca Building, Buffalo, N. Y., and the remedy will be sent you by return mail.

DEAR RECORDER:

It may be of interest to our state work to have it generally known that the Ladies' Missionary Society of the Clay Village Baptist church will, from now on, support a missionary in the mountains, co-operating with our State Board of Missions. While doing this special work they will also lend helping hands and prayerful hearts to the great work of Home and Foreign Missions. They will have a representative at the

Southern Baptist Convention in Nashville. I am to have the honor, as well as the pleasure, of attending the Convention as messenger from the Shelby County Association. May the Lord give us a great meeting.

B. J. DAVIS, Shelbyville, Ky., April 29.

Don't be for getting the good things of this world, and forgetting those of the next world.

Have you seen Glorious Prizes?

WORLD'S FAIR SHORT LINE Southern Railway

43 Miles the Shortest, Fastest, Best to the World's Fair. LOOK AT THE SCHEDULES. Leave Louisville 9:30 a. m. daily; arrive St. Louis 4:50 p. m. daily.

All trains make close connection at Union Station, St. Louis, with Washburn Suburban Service and Electric Cars direct to the World's Fair Grounds.

ROUND TRIP EXCURSION RATES FROM LOUISVILLE

\$12.00 good returning until December 15th, 1904. \$11.00 good returning 6 days. \$10.00 good returning 15 days. \$7.00 good returning 7 days.

St. J. Cruise, Ticket Agent, Union Depot, 7th and River, Louisville, Ky. P. R. Carr, City Ticket Agent, 224 Fourth Ave., Louisville, Ky.

Southern Baptist Convention

The Annual Meeting of the Southern Baptist Convention and Auxiliary Societies will be held in Nashville, May 12-18, 1904.

LOUISVILLE & NASHVILLE R. R.

Will sell round-trip tickets from all points on its line south of the Ohio river at rate of One Fare plus 25 cents for the Round Trip. Tickets will be on sale May 10-12, inclusive.

ESTABLISHING ALFALFA. To obtain a strong, permanent "cushion" of alfalfa is more difficult than to get a good seeding of clover or other forage plants.

SWINE BREEDING.

WHAT CAUSES THUMP.

The latest theory regarding thumps in young pigs is that the disease is due to spasms of the diaphragm, probably due to pressure. The symptom is a sudden jerk in the neck.

IRON FOR HOGS.

When a hog does not thrive and continually chews a nail or some other foreign substance he needs iron in his system. Why not supply it? asks the Midland Farmer.

More farmers are buying pure bred draft mares than ever before. They make the ideal farm teams, and raise high priced stallions and mares so urgently needed to increase our draft horse breeding.

The Farm

In Pottsville, a few days ago, Ernest Stearns bought a pair of mules from Mr. Fox, of Rockersville, for \$150.

Mr. Woodward Greer, of Peter's Creek, purchased a 3-year-old male from Willis Britt, of Lucas, for \$100.

There were probably about 250 cattle on the market Monday, about 200 being sold. For good stuff the market was brisk, but dull for common.

In Garrard county quite a good many gardens have been planted, ground has been too wet to plow the corn. Fat hogs and cattle scarce. Corn 50 cents; timothy hay \$12 per ton.

The price of hogs, which has been well sustained for some time, seems to have met with a check within the last few days.

Whether small land owners, those who have only a little patch of ground and depend on other employment for a living, are beneficial to a community depends altogether on the character of the people.

Whether small land owners, those who have only a little patch of ground and depend on other employment for a living, are beneficial to a community depends altogether on the character of the people.

Sulphur Baths. Their benefits have been recognized everywhere. Glenn's Sulphur Soap. One of the best of all soap made for the skin.

Missouri Pacific Railway. St. Louis and Memphis. ST. LOUIS and Memphis. Agents, Travel, Passenger or Home Mail Service.

WINTER TOURIST TICKETS. Now on Sale Via Louisville & Nashville R. R. TO Florida AND Gulf Coast Points.

GOING TO THE WORLD'S FAIR AT ST. LOUIS. LIKE THE Henderson Route. THE LINE THAT IS COMFORTABLE BEYOND A DOUBT.

ASK OUR RATES. Geo. L. Garrett, Traveling Pass. Agt., E. H. Womack, City Pass. Agt., L. J. Erwin, Gen. Pass. Agt., Louisville, Ky.

BEST CHEAPEST. THIS BOOK LEARN all others on the best and cheapest. BAPTIST BOOK CONCERN. Colportage Headquarters. 642 Fourth Ave., LOUISVILLE, KY.

BETTER THAN SPANKING.

Spanking does not cure children of vice. It only makes them afraid of the parent. It is better to be kind and firm than to be cruel and harsh.



We are getting to the Christian Endeavor Hotel, World's Fair, St. Louis. Because it will be the best of the Exposition, the Christian Endeavor Hotel is the best of the Exposition. It is the best of the Exposition. It is the best of the Exposition.

GERMAN BANK, 515th and Market St. LOUISVILLE, KY. CAPITAL \$1,000,000. RESERVE \$500,000. INTEREST PAID ON TIME DEPOSITS. P. VIOLINI, PRESIDENT.

Laughlin Fountain Pen. Sent on approval. Guaranteed Finest Grade 14k Solid Gold Pen. To test the merits of the Laughlin Fountain Pen, send for our advertisement and we will send you a fountain pen for only \$1.00. Laughlin Mfg. Co. 41 Griswold St., Detroit, Mich.

Items of Interest

Meaning the World Over.

A year ago a preacher, a Congregationalist, we think took the postulate of a church in Worcester, Mass. He was to have no salary, but the members were to let him have their funds which he would multiply by speculating in oil stocks. Now the members have sued their speculating parson in the Central District Court for commision money alleged to have been withheld by him. The judge denounced the preacher in the strongest terms, saying he could not find words to express his disgust at the whole transaction, and that the oil stock deal was one of the worst schemes of theft he had ever known.

Russia has notified the newspaper correspondents that any of them using wireless telegraphy will be treated as spies, and some of the papers are threatening terrible things if she dares to annoy an American citizen.

Dr. Miller Maguire, of London, evidently shares Kipling's opinion of the "stains on the white." He writes to the London Daily News: "I am glad to see that you are ventilating the subject of so-called 'sport'—looking out at games. I assure you it is supplying the brain power as well as the moral and physical power of our race, and the English example is beginning to undermine the method of both Irish and colonists."

Radium continues to startle the world. Sir William Ramsay, the great English scientist, has been studying it closely, and his experiments at the Victoria and Albert Museum have also discovered that radium slowly changes to helium and some other substances which have not yet been analyzed. Ramsay calculates the life of radium as not more than 1,500 years. He thinks radium comes from uranium, though that is a puzzling problem because the atomic weight of radium is so much greater than that of uranium.

We think the New York Independent is a little misled in its view because the first discovery of a new metal mass on this side of the ocean has been made by a Southerner, Prof. Charles Baskerville, of the University of North Carolina. He has discovered two. The Independent attributes his naming on carrollitum to the fact that Southerners love their states more than they do of the United States. The other element Prof. Baskerville named berrollium, after Berzelius, the Swede, who discovered thorium. This makes 89 elements which are now known.

Gov. Taft, now that he has left the Philippines, is making acknowledgments that seem strange in view of his record. In an address in New York City he admitted that the Philippines had been the ally of the United States in the war against Spain, and ought to have been treated as such; that the island had already cost \$300,000,000 to the United States government, and there could be no return for this, nor for money expended hereafter, and he denounced the shipping bill about the consular trade which had been passed by Congress in the strongest terms.

In a convention of women resolutions were offered against Senator Stewart. When the resolutions were called for three arose, and they were well received. Now these women are to show within their rights in voting as they did when the negative was called for. One of the worst things in these days of boasting about free speech is the intolerance so often shown to any opposition.

DEATHS.

For actual obituaries we must on ordinary notice of the week. We charge no fee for notices of less than 100 words, and we are not responsible for the contents of notices of less than 100 words. It will be brought down to 100 words.

SALE. Mrs. S. C. Sale, wife of Dr. J. H. Sale, daughter of Edmund H. and Sallie Ann Card, died at Murray, Ky., April 13, 1904. At the early age of 11 years she gave her heart to God and joined the Missionary Baptist church at Russellville, Logan county, Ky., October 12th, 1850, she was married to Dr. J. H. Sale, of Allenville, Todd county, Ky. They moved to Murray and she united with the Murray Baptist church, where she remained a devoted member until death. She suffered much for many years, but through it all was kind and patient, ready to say, "Thy will be done." Her hope was strong; faith unwavering. None were better prepared or more willing to enter the eternal world. Often remarked that she was in the hands of a loving Father who doeth all things well. The night of the 12th her gentle spirit winged its earthly flight and went to the God who gave it. The remains were interred in the Murray Cemetery.

SHAFER. Mrs. Bertie Shafer, daughter of Thomas and Bettie Williams, born July 18, 1875, died March 29, 1904. She professed faith in Christ at the age of 14 and joined the Baptist church at Walton's Creek and there lived a consistent life until she moved her membership to Central Grove church. There she did all she could for the upbuilding of Christ in the Sunday School and the collection of mission money. Her funeral was preached by Rev. E. D. Maddox, after which her remains were laid to rest in the church yard in the presence of a large number of relatives and friends. She leaves an aged father and mother, three brothers, three sisters, a husband and son ten days old. It is so hard to part with it will be so sweet to meet at Jesus' feet to part no more.

PETERS. John Bernard Peters was born in Woodford county, Ky., March 21, 1837. Soon the family moved to Bath county. At fourteen years he was baptized by Dr. S. L. Helm into the fellowship of the Sharpshooter Baptist church. Not only his triumphant death, but all his subsequent life attested the genuineness of his conversion. He was twice married, first to Miss Emma Craycraft. She lived ten years. His second marriage was to Miss Bettie G. Lamberson with whom he lived nearly thirty-three years, and who survives him. It was my privilege to be his pastor for several years, and to conduct his funeral. Nature gave him a large body, and a large heart. His mind was strong and active, his memory accurate and retentive. He was one of the best of men. As a soldier in the Confederate service he was one of the bravest. As a husband he was almost ideal. Never have I seen a more knightly, manly, beautiful devotion than he bore to the wife of his bosom. God never gave him a child, but he was a great friend to, and lover of, children. As a church member, he was intelligent, positive, firm, devoted, liberal, true. As an officer in his church, he was wise in counsel and greatly helped his pastor. For several years his health had been declining, and for some time before his death he was a great sufferer; but his Christian fortitude never failed, and his last days were brightened by the loving devotion of his companions, and by the all-sufficient grace of God. He was ripe for the reaper, and to him death was infinite gain. He passed peacefully and triumphantly away in the early evening of April 18th. A large concourse of neighbors and friends united with the kindred and family in the funeral services on the morning of April 21. The interment was in the beautiful Mayville cemetery, the Confederate Veterans in charge. Farewell, brother, friend, beloved. Soon we hope to greet thee in the land of the unending day.

J. W. Lorenz. Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.

ATTENTION! RARE CHANCE FOR Old and New Subscribers The Latest 1903 Edition of the World Famous Webster's Unabridged Dictionary FOR \$2.00 THIS IS A REMARKABLE OFFER!

REVISED AND ENLARGED BY Chauncy A. Goodrich, D.D., into Professor in Yale College, and Noah Porter, President of Yale College, with an Appendix of Useful Tables, including Street Population Statistics of the World and a Supplement of more than 5,000 words and phrases—3,000 illustrations. PUBLISHED IN 1903. Double Thumb-Index—Bound in Full Tan Sheep—Weight 9 Pounds—Nearly 1,800 Pages on Good Paper. Every home, every office, everybody should have this great Dictionary. And just think of the price at which you get it.

THE WAY TO GET ONE. First—If you are an old subscriber, and are paid up to date, just pay one year in advance (\$2.00) and send \$2.00 additional; for this extra \$2.00 we will send you the above described Unabridged Dictionary. Second—If you are an old subscriber, and have not paid up to date, send us money to pay up to date and one year in advance, then add \$2.00; for the additional \$2.00 we will send you this great book. Third—If you are not a subscriber, and will send us \$4.00, we will send you the Webster's Roanoke 52 times—one year (\$2.00)—and this indispensable book (\$2.00). Fourth—Send us two new subscribers and \$4.00, and we will send you one of these great books. YOU HAVE LONG WANTED THIS LARGE VOLUME, and the price has kept you from buying it. You now have no excuse. PREACHERS NEED IT, TEACHERS NEED IT, STUDENTS NEED IT, GIRLS NEED IT, BOYS NEED IT, MEN NEED IT, WOMEN NEED IT, IN FACT ALL CLASSES NEED IT. You have doubtless priced this book from an agent, or at a store, and know its value; by complying with the above you get it for

ONLY \$2.00 ONLY This book is standard, and having it, you need no other. We are always on the outlook for something good for our subscribers, and feel that we have struck a bonanza for you this time. Folks are wondering how we can make such an offer, but we leave them to wonder while we fill orders for these books. DON' MISS THIS CHANCE. REMEMBER, YOU PAY THE EXPRESS, and in ordering always give your express office. SEND AT ONCE TO Western Recorder, 642 Fourth Avenue, LOUISVILLE, KY. H. R.—No agent's commission is allowed when the Dictionary is ordered.

Nature Lends

Every one knows that Royal Baking Powder is absolutely pure. Hence the housewife uses it with implicit confidence and without question, and she is justified in so doing.

But how few realize that Royal Baking Powder in its chief ingredient is a direct product of the healthful and delicious grape! This constituent of the grape, crystallized and ground to an impalpable powder, is the cream of tartar which forms the active principle of every pound of Royal Baking Powder.

Fruit properties are indispensable to the healthfulness of the body, and those of the grape as used in the "Royal" are the most valuable and healthful of all.

Hence it is that Royal Baking Powder produces food superlative both in flavor and wholesomeness.

ROYAL BAKING POWDER CO., NEW YORK.

Items of Interest

Have the World Over.

The Japanese have crossed the Isthmus of Panama... As usual they are two over to knock up... They say that 14,000 men attacked 30,000 Russians in their entrenchments and won them with great slaughter.

The Japanese have made another grand attempt... to knock up the channel at Port Arthur... The Russians claim that they sank all their ships and also two of the Japanese torpedo boats which accompanied them.

Edgar Favett has died in London. His home was in New York City. While still a student in Columbia he made quite a reputation as a writer of poems and short stories. Many of his novels have been popular. He was killed in England, aged 78.

At the monthly meeting of the Red Cross Society in London an exhibition was given of the recent discovery of the means to which the X-rays can be used. There was one new wonderer for high-frequency treatment which is fitted with a spiral which looks like a spider's web.

Mr. W. A. Parker, a prominent Baptist layman, was the first one in England to be imprisoned for refusing to pay the church rate. The fine has been remitted for the next payment and he is to be imprisoned the second time.

DEAR BROTHERS: Bishop D. W. Goodell, of the First Avenue Church, Meridian, Miss., has within the past two weeks been the instrument in the hands of God in adding 76 members to the Seventh Avenue and Forty-first churches by letter and expression to the former 85, and to the latter 21. Bishop Goodell is one of the very best preachers in Mississippi, and one of the very best pastors therein.

PROGRAMME.

The Ministers' and Members' Meeting of Ohio River Association meets with Union church, Crittenden county, May 27-29, 1904. The following is the programme:

Introductory Sermon - T. C. Carter, G. B. Summers.

What steps, if any, should a minister take to secure a pasture - E. B. Blackburn.

What qualifications, natural, acquired and of grace, should a man possess before a church ordains to the ministry? - J. R. Henry.

Atonement and sacrifice - T. A. Conroy.

Exegesis of Luke 11:13 - J. J. Franks.

Sermon for criticism - F. L. Atwood, E. M. Eaton.

Adoption and Election - C. E. Perryman.

A model pastor - W. R. Gibbs.

AT 72 AND 99 YEARS OF AGE.

Bellevue, Wis., May 10. - Mrs. Geo. W. Felton, 72 years of age, Alton, Mich., writes: For many years I have been greatly troubled with Chronic Constipation, and through the help of Dr. Williams' Pink Pills for Pale People, I have had nearly three bottles of Dr. Williams' Pink Pills with the result that I have no trouble from Constipation, and believe my cure is permanent. Dr. Williams' Pink Pills have done for me what all other pills failed to do.

To what extent should women speak in mixed assemblies? - M. E. Miller.
How to stimulate giving to missions - H. A. LaRue.
Qualifications and duties of deacons - P. A. Clark.
How to make the song service helpful - U. G. Hughes.
The church and Sunday School - J. O. Kingsalvin.
F. A. CLARK,
F. L. ATWOOD,
H. A. LARUE,
Committee.

The report of the Foreign Mission Board will show more than a thousand additions to our church in Brazil. Our other missions have been greatly blessed.

Dr. H. Allen Tupper, of Brooklyn, recently celebrated the 25th anniversary of his ordination. The exercises were held with his church (Fifteenth St.), and it was a brilliant occasion. There were brief addresses by Drs. Rhoades, McNally, Stair, Braker and Kerr. Dr. Tupper. Letters were read from Drs. Lorimer, Hampton and Lawson, and from Broadway church, Louisville, and the Seventh church, Baltimore. Refreshments were served, and there were fine music and cordial fellowship. We extend congratulations.

CHURCH PEWS CHEAP.

Owing to the enlargement of its building, the Third Baptist Church has for sale the pews in the present auditorium. Can be fitted to suit building. Few settings are wanted for 100 or smaller number of persons. Will be sold in lots to suit smaller buildings. Save money and secure very superior, hardwood pews. For particulars address JAMES G. CALDWELL, 5104 Westminster Place, St. Louis, Mo.

STRONGLY ENDORSED BY BUSINESS MEN.

The most practical, thorough, reliable and up-to-date institutions of the kind, and those endorsed by business men from Maine to California, are DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Nashville, Tenn. St. Louis, Mo., Atlanta, Ga., Shreveport, La., Little Rock, Ark., Columbia, S. C., Galveston, Tex., Oklahoma City, O. T., Montgomery, Ala., Kansas City, Mo., Fort Scott, Kan., and Ft. Worth, Tex.

These schools are incorporated. Capital stock \$300,000.00. Fourteen bankers on its board of directors. J. F. Draughon, Pres., is author of four text books on bookkeeping, shorthand, etc., taught by mail. If interested in home study send for 100-page catalogue on home study. If wish to attend college send for 100-page catalogue. Address DRAUGHON'S COLLEGE, same place as above.

THE MARKETS.

Table with market prices for various goods including Live Hogs, Cattle, Choice to prime ship steers, Choice to good ship steers, etc.

UNPARALLELED

Early "May" Values

Colored, White and Linen Wash Fabrics.

April even with its frequent showers did not seriously disturb the even tenor of our Wash Goods business. Correct styles triumph, rain or shine.

Table listing fabric types and prices: Colored Printed Fabrics, 15c; 15c; 15c; 12c; 25c; 15c; Sturdy Washable Linens, 29c; 25c; 15c; 19c; 35c.

Mail Orders Promptly Filled. Samples Cheerfully Sent.

STEWART DRY GOODS CO.

100 West Commerce - Jno. W. Connor & Co. - 2307 Centre. LOUISVILLE, KY.

MAKE MONEY AND DO GOOD

By selling books that everybody wants, they have already had a sale of over HALF A MILLION.

It makes comparatively little difference whether you have had experience as an agent or not. Fairly represented, THE BOOKS SELL THEMSELVES.

Agents Making From 20 to 30 Dollars Per Week. A little girl 13 years old, made \$7.00 in one day. A crippled boy made \$40.00 in two weeks. A man made \$12.00 in one day. Another \$1.00 in one week. Another \$20.00 in eight days. Another \$127.00 in fifteen days, and other agents have had equal success.

GREAT INDUCEMENTS. Write S. B. Shaw, Publisher, 212 W. Chicago Ave., Chicago, Ill.

LEAF TRADER. Following is report of sales for week and year ending April 30, 1904:

Table showing leaf trader sales for week and year ending April 30, 1904.

COMPARISONS WITH PREVIOUS YEARS' SALES. Total sales of new crop to date, 1904, 45,709; 1903, 62,739; 1902, 74,903.

REJECTIONS. Rejections this week, 1904, 622; 1903, 227; 1902, 605. Percentage of rejections to entire sales, 1904, 1.3; 1903, 2.3; 1902, 2.7.

POSITIONS GUARANTEED. May pay tuition out and profits in salary after course is completed. Address: S. B. Shaw, Publisher, 212 W. Chicago Ave., Chicago, Ill.

CANCER. Dr. W. C. Carter is to preach the commutation service at Blockwood College in June.