

# WESTERN REGORDER

## Faith, Hope and Love, these three

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### A Psychological Juggernaut.

BY A. L. VAIL, D. D.

Science has taken up the problem of the religious experience of the young. This was to be expected, for we have become so scientific that we run everything through the crucible and corral the product in a barbed wire fence of data. One of the products of recent scientific study of the religion of youth is here labeled "a psychological juggernaut." It is the teaching that the spiritual susceptibility of humanity is adjusted to the psychological evolution of the natural life. That is, in general terms, the life, unfolding from infancy to maturity, passes through certain stages, to each of which a particular order of religious truths is adapted, this adaptation being responsive to the natural conditions and dependent on them. Nature fixes the "psychological moment" for the reception of certain truth; therefore teaching should be adjusted to this receptivity so fixed. Some of our teachers in this line seem to have pushed their method so far that their conclusions have become extremely dogmatic. This "science" has set it up as supreme in the spiritual realm. How has this come about?

An investigator has found that a certain per cent of people begin their Christian lives at a certain age, usually a little earlier in girls than in boys. He notes that these ages are coincident with certain physical conditions and changes, especially those of sexual consciousness, out of which arise corresponding mental states, and that into these mental states truth fits, and out of them experiences arise in the spiritual as well as in the natural life. He then proceeds to magnify science by making these suggestions mandatory, laying down a law with exclusive jurisdiction.

It has been long known and variously set forth that more young people than old ones become Christians. This knowledge has been confirmed and illustrated by many appeals to assemblies of saints. Those who began the Christian life before ten, fifteen, twenty years of age, and so on, being called out in classes, it invariably appears, and with impressive uniformity of detail, that the probability of one's becoming a Christian at all rapidly decreases as he puts it off; that is, if he has had Christian instruction. There is no recent discovery of this fact; the discovery is in the basis and implications of it, as manipulated by the spiritually stultified. One of the implications is that we should not expect people to be converted till they reach the "psychological moment" for it; that is, from about fourteen, say, to eighteen years of age. It is therefore not scientific to present the gospel to a child before this stage is reached. The child's mind unfolding wants something simpler and more adapted to authoritative earliness. It wants the Old Testament stories and red; then the New Testament stories and humanities. The child is a hero worshiper withal, and, naturally, it must be confirmed something of a little science, and therefore the Old Testament heroes with a dash of blood in their veins should come first into its ken; and how does any one so-called in his heroic character ever find and better fitted to the stage of early hearing capacity, and the doctrine of sin should be introduced at this stage and have any effect? It is not expected that its influence will be felt until it is too late.

cent life; it should not be frightened or troubled in any way; it gets too much fright and trouble at best. Of course, this implies that Christ as Saviour also must be hidden, for surely it is not scientific to provide a Saviour when there is nothing from which to be saved, and the need of being saved is the very thing that should be concealed, because it alarms and distresses. Therefore it is a mistake to teach about the cross till the "psychological moment" arrives.

Now we have our psychological juggernaut set up, scientifically constructed, oiled with the humanities to run smoothly, and elegantly adorned with all the pleasures. What is lacking to prove its admirable excellence? The children in whom the Spirit of God is working. They are touched with a sense of sin, conscious of unworthiness, guilt, longing for the pardon of God and peace of Jesus. Here they come, ten, eight, six, four years of age possibly. They need Christ as the Saviour from sin, they need teaching about sin and why it troubles them. But now the juggernaut starts. It moves smoothly, relentlessly, effectively, to crush the children, crush their convictions, their longings, their consolations, their life in Christ.

If ever there was a device of the devil in the name of science under a canopy of charity, and unshrinking Christianity by presuming to touch it, it is this psychological juggernaut that would constrain parents and teachers to conceal Christ from the children who need the view of his gracious hands on their troubled hearts. A child can realize guilt before God as early as before its parents, and pardon from the one as from the other, and it will if its parents do their Christian duty to it; and a little child, according to its own measure and in its own methods can repent, believe, be saved, and grow in the grace and knowledge of the Lord Jesus Christ, as really and as completely as an adult. The notion that the operations of the Holy Spirit are to wait on physical conditions and impulses, that a child of humanity cannot become a child of God till it has lived a certain number of years and reached a certain stage of natural development, far beyond where it exercises, in other relations, all the faculties involved—that whole conception is a reverting of Christianity to naturalism than which none more repulsive as well as destructive can well be conceived.

The very time that a boy needs the purifying, restraining, straddling effects of years of Christian culture is the time at which these scientific fools tell us it is first in order for that life in him to begin. It is only by such life already developed, with its mastery enthroned and pronounced over the passions and the will, that youth of both sexes can fitly pass that stage and move thence exalted and invincible. Multitudes of the strongest, as well as the sweetest saints that have ever walked the earth, have adorned it, or even passed from it, before reaching that age in natural development at which this juggernaut declares that the experiences of manhood should begin in them. If parents would realize themselves as evangelists to their children at the very opening of the understanding of right and wrong, it may be fairly believed that all such children would enter on the Christian life too early for memory to recall in maturity. What they need is not moralizing but evangelizing, not platitudes

about "being good," but the Gospel of Christ, as essential to being good in a child as in a man. The original meaning of parenthood is a "godly seed," and in the fallen race that means the Gospel of Christ at the earliest intelligence and thence flowing through all the life. Parents have the best pulpit on earth and the first ordination to preach the Gospel. It is their high privilege to defy this psychological juggernaut, rescue their children from its cruelty, and teach them the way of life at the earliest hour, giving to them the blessed superiority of whole lives devoted to Christ.

Philadelphia, Pa.

### The Prayer Meeting.

A church without prosperity and spirituality is a public nuisance; it is like an unrented building, costing taxes, losing value, bringing no income. Prosperity and spirituality depend upon the faithfulness of the members.

A church is not like an ocean steamer, where a few can do the work of running the machinery, preparing the food and taking care of the staterooms, while most are passengers enjoying transportation. It is rather like a Roman trireme, where each rower did his share of the work—a broken oar, an unshipped oar, a sleeping rower delayed the boat.

It is the duty of each member of the church to be present at every prayer meeting so far as possible. There is no obligation on the pastor that is not on every member. First, then, be diligent, count your presence a spiritual function; let this duty pass unperformed functions. If you cannot come, write them to come with you, or excuse yourself. If a friend has telegraphed you to meet him at the station you would not urge as an excuse for not meeting him that a neighbor called in just as you were leaving the house. As a member of this church you have made a weekly appointment to meet the Master at the midweek service. Make it your business to keep your appointments.

Come prepared, bring your mind with you, bring it full of thoughts. Surely the stream of time, flowing over your life for a week, must have some golden deposit of truth that you can cast into the common treasury. Think before you speak and speak after you have thought. You expect the new convert to relate an experience—did your experience stop when you accepted Christ? You can at least bring a passage of Scripture that has strengthened you during the week and tell us what it has done for you.

Come in a spirit of prayer, come from the closet, bring spiritual power with you. You cannot promote the spirituality of the church by always seeking power from others. You cannot ride on the street car without paying a nickel; why should you expect to be carried to heaven "on Sowerly beds of ease?" Come! Come prepared! Come to help!—Dr. O. P. Gifford.

Be constant, O happy soul, be constant, and of good courage; for, however intolerable thou art to thyself, yet thou wilt be protected, enriched and beloved by that great good, as if he had nothing else to do than to lead thee to perfection by the highest steps of love; and if thou dost not turn away, but persevere constantly, know that thou art united to God the most acceptable service.—Miguel de Molinos.

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Prof. Anderson, in the Baptist Review and Reporter, says, "Jesus did not lay much stress upon his Davidic descent. In referring to it he may have thought himself the son of Joseph. That is Prof. Anderson's opinion; and as it was impossible, inconceivable, even, that our Lord should have thought of himself as the son of Joseph. He knew he had but one father—God."

Dr. William Ashmore, the veteran missionary, and one of the grandest men, take him all in all, this country has produced, in an article in the Journal and Messenger, says that students go out from the Theological Seminary who say that they know God but do not know any other creature, and they make the same statement in the universe. If the students are taught that the God of the Seminary is the God of the universe, it is time for the church to speak out.

Prof. Sherman, of the University of Chicago, said in a recent address at that city, "Christianity has value to Christ's teaching and not Christ's teaching to Christianity." There may be some meaning in those words consistent with belief in our Lord as the mighty God and the atoning Saviour, but it does not appear.

Dr. C. C. Hall, President of the Religious Education Association, favors the state teaching religion, that is in effect the union of church and state. We may expect Pedobaptists, excepting the Methodists, to favour this. Baptists have always bitterly opposed this, and there is little danger that the people of the country generally would favour it.

Rev. J. E. McDonald, in England, who came to the Baptists from the Episcopalians himself, in a recent article says that three of the missionaries sent out by the English Baptists had Fall had been Episcopalian, and said, "I do not think that the Church of England realizes what an enormous number of people in the course of ten years become Baptists out of their ranks."

The Reporter has a fine article on Kentucky Baptists and Kentucky State. It is signed by the pastor that the Pope had sent a message to Kentucky to the people of the State. That is a clear case of papal influence, and the presence in Kentucky of the Pope. If the people of Kentucky are to be saved, they must be saved by the Gospel of Christ, and not by the Pope. The people of Kentucky will be saved by the Gospel of Christ, and not by the Pope.

W. M. U.

The Woman's Missionary Union, auxiliary of the Southern Baptist Convention, held their annual meeting in the McKimfree M. E. church. The interest centered in the admirable report of their efficient Secretary.

Progress is uplifting and inspiring. It cheers the tired worker to renewed endeavor and stirs the laggard into action. We want this sixteenth annual report to Woman's Missionary Union to be a refreshing breeze from the tops of the mountains, making us look up to the Source of our help, to the One who has crowned the year's labor with unusual success. To Him be the glory!

Two glimpses of progress on lines in which we are all much interested started waves of joy in our own heart—we pass them on that the sunlight in their shining crests may sparkle in the hearts of others. Forty-eight years ago, Dr. R. H. Graves, our venerated missionary to South China, took four months to reach his station; to-day the ocean trip is made in four weeks. The suburbs of Canton were the missionaries' limit; now eighteen Provinces or States, are open to their labors. The force at that station is increased from three to nineteen, with several new appointees. Owning no mission property at first, we have acquired since four residences, three school houses, one hospital and several chapels, besides renting property for residence and school work. The Baptist Publication Society owns its lot and buildings. From one native convert have grown fifteen Baptist churches, with a present membership of nearly three thousand. What a retrospect of blessings from the labors of one group of missionaries alone, located in South China! Are we not glad to have a share in this truly apostolic work of fishing in the deep sea of heathendom for the souls of men?

Another glimpse: America's solution of the Indian problem has not been a distinguished success, some of the tribes still continuing to defy the Government. Among one of these tribes, the Kiowan, the Gospel of the Prince of Peace has accomplished, through its transforming power, what the restraint of fear never could secure. Lone Wolf, their chief, from taking delight in scalping men, is to-day an honored deacon in a Baptist church, with his wife the president of the Woman's Missionary Society. Such are the triumphs of the Gospel in home lands.

Our own organized endeavor to help carry out Christ's last commission—what of that in sixteen years? Have we helped or hindered the cause we love? In contributions, as the easiest form of computation, we have advanced from reported gifts of \$17,000 before the organization to \$112,042 for this year; or a total in the sixteen years of \$995,198. Has this been taken from the gifts of the churches, as such? If so, it were only a transfer and not a gain. The statistics of the Boards do not so indicate. From 1888, the date of W. M. U. organization, there has been a steady advance in general receipts, apart from the gifts of W. M. U.

W. M. U.'s Aim for 1903-1904.—Both the Convention and the Woman's Missionary Union heard the call to raise their aim by larger and more generous giving. Success had crowned endeavor, opening opportunities were beckoning

and the renewed South was better able to respond. Therefore both bodies felt that the aim for the new year should be pitched to a higher key than ever before. A very attractive card was issued, which has been largely circulated through correspondence during the entire year, succinctly setting forth the new purpose. S. E. Convention's aim was for a half million; of this amount W. M. U. decided to strive for \$50,000 in cash, box valuations additional. The reports will show how nearly we reached our mark.

Besides W. M. U.'s own publications, the Home and Foreign Boards have made liberal grants of leaflets for general distribution.

Salary of Secretary, W. M. U.—Shortly after the annual meeting in Savannah, for adequate reasons which were not given, the Secretary and Executive Committee, W. M. U. issued the following communications through the various State papers:

A card to Women's Mission Societies.—At the late session of Woman's Missionary Union, held in Savannah, May, 1903, upon recommendation of the Southern Baptist Convention Boards—Home, Foreign and Sunday School—it was voted almost unanimously to attach a salary to the office of Corresponding Secretary, W. M. U., the amount to be left to the decision of the Boards. By this card, the one elected to the office for this year, Annie W. Armstrong, declines to accept a salary, and will give her services as she has done for the past fifteen years, as an offering to the cause of missions.

ANNIE W. ARMSTRONG, Cor. Sec'y, W. M. U.

A Communication From the Executive Committee, W. M. U., to Women's Mission Societies.—

The almost unanimous action of Woman's Missionary Union in attaching a salary to the office of its Corresponding Secretary was no hasty or ill-advised procedure. The recommendation of a salary from the Boards, S. B. C., was made to the Executive Committee, ad interim, in November, 1902, and prompt notice of the offer with its declination by the Secretary, was sent to State Vice-Presidents in December, 1902, in order that Woman's Missionary Union in annual session, May, 1903, should themselves decide the question, as other recommendations from the Boards are decided. By an overwhelming majority, W. M. U., by the exercise of its rightful authority, decided in favor of a salary. By the same inalienable right they could also have decided the amount, the Boards being simply custodians of the funds collected by the women.

We desire to bring some facts from history to knowledge of our workers of to-day. In 1888, in Richmond, Va., when W. M. U. was organizing, a committee met the then Secretaries of the Boards, Drs. Tupper and Tiche, nor, to learn if the funds contributed by Women's Missionary Societies were paid over to the Boards, would the Boards be willing to refund the money necessary to conduct W. M. U. business. They most willingly assented to this arrangement, and the preamble to the constitution was adopted, with its clause, "funds for missionary purposes to be disbursed by the Boards of the Convention."

No definite limit was placed upon the amount to be expended, W. M. U. being the sole arbiter in this

matter. The Home and Foreign Boards have from the first shared equally in defraying general expenses, the Sunday School Board after some years giving \$100 per quarter.

This arrangement has proved a profitable business asset to the Home and Foreign Boards. W. M. U. contributes in cash from a fifth to a sixth of the total receipts with expenses never exceeding 3 1/2 per cent., thus diminishing the general rate of expense. W. M. U. expenses are in no sense grants from the Boards, but refunding of money from W. M. U. collections. As the salary of a Secretary would be a legitimate and reasonable expense for an ever-expanding work, it would be met in the usual manner. The question of paid or unpaid officers was not considered in forming the Constitution, the work being in its infancy. An examination of the records will prove that this question has never come before the annual session till this year. That the Corresponding Secretary has received no salary has been stated and restated in annual reports to prevent misunderstanding, as with every other known organization, save two, a salary is received.

The Executive Committee in Baltimore reaffirms its conviction that the Corresponding Secretary should receive a salary for her laborious services, as other male and female secretaries do without being considered mercenary. They also are convinced that W. M. U. has the right to attach a salary to the office and decide its amount. They feel, however, there is nothing to do in the matter but yield to the expressed determination of the Secretary to decline the salary.

For the Ex. Com.

Mrs. JOHN H. EAGLES, V. P. for Maryland.

Frontier Boxes.—Very early in the mission year, the lists of Frontier and other Home missionaries needing aid, were sought from the Home and Sunday School Boards. When furnished, the missionaries were promptly written to and answers secured to distribute to Societies as called for. None others received help save those recommended by the Boards. This work has a deep hold on the sympathies and active efforts of our workers. Nor can we be too grateful for it in view of the results accomplished, first to the missionaries and their families, and reflectively upon the societies themselves. This box work has been the basis upon which an interest in Home Missions was started and has thrived. Money has come to the treasury because of the interest created by the boxes. Those unfamiliar with the workings of this department would convert boxes into money—a most short-sighted procedure; there would be neither boxes nor money in their place. Box contributions have been secured because of the special sympathy enlisted for the special objects. Two dollars was the draught on the general treasury of one society for a box that was valued at \$200. The money spent in its preparation would not have been separately donated.

This year 478 boxes have been sent to Home Board missionaries, valued at \$38,362.04, while only 18 boxes have been sent to Sunday School missionaries, valued at \$589.58. Because names of Sunday School missionaries have not been sent to W. M. U.—is the reason for the smallness of the latter

figures. There is a total gain over last year of \$4,851.23. This is gratifying and generous. Let us not do less in the future; but let us strive earnestly to give more money for the salaries of the missionaries. The bookkeeping and correspondence for this department, which is very extensive, covers the entire year.

In the midst of the preparation of literature for the week in March—the counterpart of the week in January for Foreign Missions—occurred the tragedy of the Baltimore fire, consuming the business heart of the city, as it raged unchecked for thirty hours, it was not known certainly that the Mission Rooms had escaped, till a visit was paid them on Monday morning, while the fire was still in progress. Providentially the Rooms were spared, but only as the work was resumed, by piece meal, was the result of the calamity appreciated. Printers, stationers, box makers, express, all were swept away. But a small part of the literature had been delivered at the Rooms; thousands of leaflets and envelopes had been destroyed. It was the 9th of February and the societies must receive the literature by the end of the month, if it would be distributed on the first of March. It is said that in the centre of the cyclone is a place of quiet. God's hand must have placed and held us there, for we testify with deep gratitude that never have we felt His abiding presence nearer and His guiding wisdom more liberally given. Prayer and much of it, must have gone up from loving hearts, to be so richly answered.

While sending a statement at once to all the State papers announcing the destruction of the literature, and calling on the Societies to do their best without it, promise was made to do our best to re-produce it. Mountains of difficulty were leveled to the plain as we approached them and the literature was printed—just how, or just where, we don't know—and was shipped in time, as though no fire had occurred.

To show the real need for genuine missionary work among the people an illustration is drawn from a Sunday School Colporteur's letter: He visited a home where father, mother, five grown daughters and two sons lived. They had never had a Bible in their home. When the colporteur began talking of Christ the mother looked down and wept, saying she had been brought up by Christian parents. There is real heathenism to be encountered here at home. It is such as these who fall an easy prey to Mormonism, whose active efforts to spread its pernicious teaching have but just been emphasized by a call of a Mormon missionary at the door of our home. Thousands of these men are let loose on the country to sow their seeds of disguised error and sin. We need to be more awake if we would save our own country and save the world. Methods of reaching the vast and growing mill population are under advisement by the Home Board.

The colored people have been definitely aided by the gift of \$200 from a lady in Georgia to provide two women missionaries to work among their own people. From a lady in Baltimore \$100 has been given to start a third upon this same work. The Woman's Auxiliary of the National Baptist Convention (colored) has charge of these missionaries.

"Tichenor Memorial."—To no work during the year has more earnest effort been directed than the preparation of literature and pushing the effort to secure \$28,000 for the Church Building Loan Fund. Impaired personal experience in travelling through the Territories have pressed deeply on mind and heart the crying need for this fund, to aid feeble interests in establishing themselves, with the alternative of permanent loss if we fail. As a memorial to one of our greatest and best men, our sage and prophet, we were earnestly desirous promptly to honor his memory. Dr. Lansing Burrows, who knew Dr. Tichenor well and whose pen could do justice to his theme, was the writer of the leaflet to present the plan to the public. Two editions of the leaflet were destroyed, one by a printer's accident and another by the fire, before the third edition was ready for distribution. Societies, as such were not asked to contribute, but over a thousand letters were written to individuals seeking from their large gifts. Through Dr. J. K. Dill \$1,000 was given and other gifts have followed. We cannot at this time, make report of what has been accomplished, but we must not stop short of our aim, \$28,000. Let us press this good work to a finish.

Contributions.—Cash contributions to Foreign Board, \$47,777.82; cash contributions to Home Board, \$24,989.70; cash contributions to Sunday School Board, \$443.24; boxes to Home missionaries, valued at \$38,362.04; boxes to Sunday School missionaries, valued at \$589.58.

Note.—The number of boxes to Sunday School missionaries is much smaller this year than last, because fewer names of missionaries were sent to by the Sunday School Board.

Christmas offering to China, \$10,897.23. Week of self-denial for Home Missions. Results not tabulated.

Note.—Definite results of this work are never known, but the largely increased receipts of the Home Board at the time indicates in some measure its value. Cash total, \$72,866.79; box total, \$38,362.02; grand total, \$112,042.78.

Expenses.—W. M. U. expenses for the year have been \$3,474.16. For this, a draft was made on the Foreign Board for \$1,650.00, on the Home Board for \$1,820.00, and the Sunday School Board paid \$400. In addition the Foreign Board paid for Christmas Offering literature and the Home Board for literature of Week of Special Offerings. The Secretary has not received a salary.

Summary of Year's Work.—Places visited and revisited, 79; days travel, 111; miles traveled, 12,758; addresses made, 143; letters and manuscripts, 23,920; postals, 317; leaflets, pamphlets, etc., distributed, 347,667; mission topic cards, 24,129; envelopes (collection), 295,296; mite barrels, 6,619; papers, 2,890.

Missionary Trips of the Secretary.—The statistics of travel may seem dry reading but they are the most concrete form for facts. The Secretary was absent 11 days during the year; traveled 12,758 miles, attended 190 missionary meetings, made 143 addresses. She attended four annual meetings: in Virginia, Maryland, Indian Territory and Oklahoma; visited the following states—Georgia, Tennessee, Virginia,

Missouri, Indiana Territory, Oklahoma, Arkansas, South Carolina, District of Columbia, also New York, and Philadelphia.

The Missionary Conference at Lookout Mountain, Tennessee, furnished many helpful suggestions as to missionary work and plans of other denominations. These plans were largely embodied in the two new manuals: "Workers Manual" and "Missionary Tool Chest". The Bible lessons at the Conference were rich in spiritual thought. Attendance at the B. Y. P. U. Convention in Atlanta, brought us in closer touch with the leaders and the work of our young people. Through all the States visited a cordial welcome and warm hospitality were everywhere extended. The weather was favorable generally to meetings and attendance was good. In one instance in South Carolina, members from eighteen different churches gathered in Greenville. A large number of societies were organized or re-organized. Kind co-operation was given by pastors and others. In so many ways, through the thoughtful ministry of those at every place, God brought us sweet surprises, unthought words of encouragement, relief from care, and many other blessings. As far as we can judge, our trips have been profitable, largely due to the co-operation of State officers, who planned the schedules of travel. This arrangement seems most desirable. The State officers know which places should be visited; they are acquainted with their own workers and their special conditions and they can foster any interest which may be stirred through the coming of a general officer. Their companionship in travel and in work adds greatly to the pleasures of the long journey.

We met the colored people in several places and were confirmed in the belief that they are now turning to white women for help, showing great appreciation when it is extended. Unquestionably God is giving us a great opportunity and we must take it. Our Christian service may be a mighty power in obliterating feelings of friction which have been engendered by those who have not understood the condition of Southern affairs. It is well for us to recognize, too, that all of the colored people are not of the same class. The morally better ones are fitting themselves for Christian service among their own people. Faithfulness on our part will, we believe, bring about a complete revolution.

In looking back over the 111 days of absence and the 12,000 miles of travel, the song of the heart is "He leadeth me, oh blessed thought," as God is recognized as the source of all which made the journey profitable and pleasant.

The great bulk of moneyed contributions W. M. U. go to Foreign Missions.

Dr. Willingham has paid two visits to Baltimore during the year, to counsel with the Secretary regarding the work. Dr. J. M. Frost was in the city in attendance upon the State Association. Miss J. K. Mackenzie, from Central China, though in feeble health, met a number of workers during her visit. Dr. and Mrs. Rowell Graves have spent a large part of the year in and around Baltimore. They are always a source of joy and strength to us, rendering large service to our general and local work through their rich experience and wisdom.

Early in the Conventional year, Dr. F. C. McCannell resigned the Secretaryship of the Home Board. We extend to Dr. B. D. Gray, his successor, our kindest wishes for his success and our ready willingness to aid as we may be able.

Just as Mrs. J. B. Hartwell, of China, was preparing to return to the homeland, God called her to enter the home prepared for her above. She still lives in the love of her friends and the lives of those nearest to her. We have just learned with sorrow of the death of Mrs. W. H. Sears, China.

We can do no better than echo the thought of the opening of the report, by repeating the refrain of "Praise the Lord" for His cumulative mercies to W. M. U. in the year that has just closed. The need is growing with His blessings upon the consecrated labor of His children. The future is rich in promise of greater things in store. Encouraged equally by the retrospect and the prospect, let us start again upon another twelvemonth with a quickened pace, a wider outlook, a higher aim and a deepening faith in our Father God.

AMBER W. ARMSTRONG, Corresponding Secretary.

A NEW HEART.—A countryman carried his gun to a gunsmith for repairs. The latter examined it, and, finding it too far gone for repairing, said, "Your gun is a very worn out, rascally, good-for-nothing scoundrel. How about repairing do you want for it?" "Well," said the countryman, "I don't care as I can do with anything about of a new stock, look and barrel; that ought to set it up again." "Why," said the smith, "you had better have a new gun altogether." "Ah!" was the reply, "I never thought of that; and it strikes me that is just what I do want. A new stock, look, and barrel, why, that's about all I want for a new gun altogether. That's what I'll have. Men shoot himself in similar condition, and needs to be made new.

David was inspired to cry, "Create in me a clean heart, O God." He did not believe in substitution, but in regeneration. We have many theorists who are trying to amend the human heart. But it is in reality depraved, and hence our Saviour said to Nicodemus, "Thou shalt be born again; he cannot see the Kingdom of God" (John 3:3).—Herald and Preacher.

Some people have just enough religion to make them miserable; but God intends them to have enough to make them happy and useful.—Rev. H. R. Green.

The Young Peoples' Union.

Bro. H. A. Sumrell, of Danville, Ky., led the program at the opening session of the sixth annual Convention of the Young Peoples' Union, which met in the First Baptist church, Nashville, Thursday morning, May 12, at 10 o'clock. He read Luke 5:1. He referred to the later misdeeds wrought of fishes after the Lord's resurrection and contrasted the two incidents, arguing that the same Lord would be with us in our work. The speaker's message gives us promise and assurance of his blessing.

After a number of prayers had been offered, the congregation arose and sang with considerable spirit, "Stand, stand up for Jesus."

Bro. J. B. Neasey, of Mississippi, led in prayer, and then was sung "My hope is built on nothing less Than Jesus blood and righteousness."

President L. O. Dawson, of Tuscaloosa, Ala., called attention to the action of the Convention at Savannah, arranging for a body of elected delegates, but he wisely added that no "credentials" would be demanded, each one simply writing "delegate" or "visitor," as the case might be.

Bro. Ward, of Atlanta, whispered to the Recorder man, "That point is well taken, for if credentials were called for the Union would be nowhere." And this states the matter concisely. While no doubt the five hundred brethren and sisters filling the house are all heartily in favor of the thorough development of our young people, it is questionable whether one could as readily actively identified with any distinctive young people's societies. Certainly the "young people" are not here.

Bro. L. M. Shelburne, of Alabama, saw the situation, and moved that for this year the Savannah Convention be approved and that all names enrolled be considered delegates, but that next year we insist on an elected delegation. This we received the unanimous assent of the body, and so we all got in on the ground floor.

A printed programme had been prepared, and it was adopted.

The first name on the programme was Bro. L. G. Broadhead, of Atlanta, who spoke on "The Baptist Young People and the Great Cities of the South." He said, it is a new experience to speak of great cities in the South. Cities are the sources and centers of nearly all that is good and great and also of much that is bad. The Bible mentions much of the cities. Our sisters get their fashions from the cities, much to the discredit of the cities. The denomination which neglects our South-a cities during the next twenty-five years will make a fatal mistake.

This is said to be the young man's day, but history shows all days have been the young man's day. Bacon, Byron, Napoleon, Hamilton, and other great historical names were famous as young men. How can the church properly handle these great armies of youth who are crowding our cities from the country? They must be developed and trained. How shall the work be done? Experience and not theory must be our guide. He would speak out of his own experience. Three things we must do: We must get the young men; we must train them; we must use them.

We have not succeeded in getting the young men. This must be admitted. Every man's methods would not suit them, and perhaps his methods would not suit others. He told of his first experience in a city church, a boy of seventeen fresh from the country. It was quite an extraordinary story, contrasting the ways of city churches. Bro. Broadhead is always interesting, but many of us sometimes wish he would not get on quite so much color. The story was followed with an effective talk on getting hold of the young men. We must win them if we would do them good. Incidentally he defended the special methods in vogue in his tabernacle.

Bishop Fitzgerald, of the Methodist Episcopal Church, South, was here introduced and spoke briefly.

Prof. A. T. Robertson, of the Seminary, followed with an address on "Conscience and the Word." First he sought a definition of conscience, showing how variable are the conclusions of conscience, not only between man and man, but also between its decisions in the same man at different times. How frequently does conscience approve us right when we wish it to approve. What relation has the conscience to the Word of God? This led to a brief statement of what is the Bible. It is God's revelation of Himself to man. What must one do when conscience and the Word disagree? One thing to do is to wait awhile. Review the Bible and see if our interpretation is correct. Then examine if our conscience also and see if its moral judgment does not need revising. Often conscience is wrong because improperly taught. We should respect our conscience, but we must insist that our consciences be re-created and humble before God and His Word.

It should lead to performance of duty. A true Word of God and a true conscience should work together and meet the problems of the twentieth century, as they have successfully met the problems of the past.

Thursday Afternoon.

The first business in order was the election of officers. Bro. L. O. Dawson was unanimously elected president. Bro. W. H. Smith, of Columbia, Ga., was elected first vice president and T. H. Alby, of Lexington, Va., second vice president. W. W. Gilman, of Atlanta, was continued as Secretary.

Bro. J. M. Shelburne presented the annual report of the Executive Committee, headed at Bir-

mingham. The young people's paper, The Baptist Union, of Chicago, and the B. Y. P. U. Quarterly of the Sunday School Board of Nashville were heartily commended. As to the work done, statistics are impossible. We shall have to ask you to look for our work in the many organizations of our young people throughout the South. It is proposed to put a man into the field to represent our work before our general State Conventions.

Bro. Shelburne briefly discussed the report. He referred to the opinion of some that the Southern Union has lived about long enough. He deprecated such a view. On the contrary, some of our best workers regard the B. Y. P. U. day as the best in our annual gathering. No one else wishing to speak, the report was adopted.

Bro. E. B. Pullard, Ph.D., of Georgetown, Ky., spoke of the Detroit Convention—"How we may help and be helped by attending our General Convention."

Prof. M. L. Brittain, of Atlanta, led what the programme called an "Open Parliament: Problems of the Local Union." After earnestly reviewing the movement of the Union, he called for Bro. L. W. Doolan, of Henderson, Ky., who said that local union was in an abnormal state which does not co-operate with the church.

Bro. Richard Hall, of Orrville, Ala., spoke of progress in the local union. He said he sought to adapt his methods to the peculiar circumstances he found. He did not always follow the prescribed work of the B. Y. P. U. The great thing is to study that we may serve.

Thursday Night.

The first speaker was Bro. W. W. Harris, of Galveston, Texas. His theme was, "A Rational Doctrine in Preaching and Teaching." He said we must not confound doctrine and controversial preaching. He thanked God the day of the cross-runs religious debate is past. Let no one suppose he believed in a credulous Christianity. A man without creed is one without conviction.

We must give proper emphasis to every part of doctrine. We should preach all the great fundamentals of doctrine. God's Word intelligently and lovingly. Doctrinal preaching may be evangelistic preaching of the highest type. Such preaching will beat all the ghost stories ever told.

Doctrinal preaching is also the food of the saved soul. This is the only foundation on which to build character. Some one said every man is the architect of his own character. This view is divine ignorance of architecture. God is the Divine Architect of the divine work of saving grace.

Some of us have begun to study the Word of God. Only the spiritually sympathetic soul can interpret God's truth. The man with no poetry in his soul is incapable of interpreting the great poet of the great preachers of all history have been doctrinal preachers.

We should teach doctrine not only in the pulpit, but in our homes, in our Sunday Schools and in our young people's unions. Our future Sunday School teachers and preachers are to come largely from these unions. It was a fine speech.

Bro. H. H. Geisweit, editor of the Baptist Union of Chicago, was introduced as among the great leaders in this young people's movement. His subject was "The Inner Life." Bro. Geisweit is always able and interesting, and he did not disappoint us on this occasion. But no report can adequately present his admirable address. The inner life, he said, is the last analysis of the only life. "As a man thinketh in his heart, so is he." The familiar story of Dr. Jekyll and Mr. Hyde was aptly used to illustrate and enforce his thought.

"SWIFT TO HEAR"—The good results of the word of God depend much on hearing as on preaching. The preacher often blames himself when the year rolls round without a harvest. The people blame the preacher, and it may be justly. But what about the hearer? The prophet seems to make salvation to depend on the right kind of hearing when he says, "Hearken diligently, and your soul shall live." The apostle speaks of the seed of the Saviour when he says, "There were more noble than those of Thessalonians, for they received the word with all readiness of mind." In the parable of the sower our Lord shows that the failure of the word to bring forth a good harvest is due chiefly to the way in which men receive it. These whose hearts are hard through long indolence in sin, those whose minds are taken up by the cares of the world, the deceitfulness of riches, the Sunday newspaper, and the approaching entertainment at the theater, do not hear with much profit. There was a time when the church maintained that it was impossible for a deaf person to be saved, because the scriptures say, "Faith cometh by hearing," and how can one have faith who cannot hear? We know that this was a gross and erroneous interpretation, but there is a kind of deafness which the Bible condemns and which hinders the salvation of the soul. Many were away their ears from hearing the law. "Take heed how you hear."—N. Y. Advocate.

Child of God, thou art photographed where God most ever beholds thee on his throne on his throne. Thou art never for a moment out of his thought nor hidden from his eye. Not one hand only, but on both. It is the plural in each case, "On the palms of my hands." Not tattooed or photographed, the marks of which might be obliterated and obscured, but given. And the graving-tool was the spear, the nail, the cross.—F. R. Meyer.

Live and help live. Seek the truth and share it out.—Dr. J. D. McPherson.

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

MAGAZINES.

The Twentieth Century Home for May has the following contents: Rural England, illustrated by Lady Henry Somerset; The World's Five Hundred Best Books, selected by a commission appointed by The Twentieth Century Home; What is your idea of a Bath, by John Ibrishen Walk; Child Loves, by Richard Le Gallienne; Threshold, poem, by Curtis Hadden Page; Intimacy, by Rafford Tyler; The Story of Women who Achieve, Miss Loulet; The First Lady of France, by Hugo Ercksen; Oriental Rugs: How to Select and Care for Them, by H. K. Samuelian; The Taming of a Man, by Elliott Flower; The Fairland of Science, by Garrett P. Serviss; A Choice, by Tom Mason; The Laboratory of the Kitchen, Milk as a Food, by Waldemar B. Koenigspfer; The Reasonable Woman, by Mrs. Wilson Woodrow; For the Woman Who Reads, by Harry T. Peck; Incomes of Wonderful Children, illustrated, by George J. Kneeland; Song of the Sandman, poem, by Eugenia O. Emerson; The Stampede, by Julius Gordon; Wives of Famous Composers, illustrated, by Alfred Vest; Actors at Home, portraits, Home Entertainment, Debating Societies, by R. O. Ringwalt; A Mystery, by Addison Fox; The Hunt in Florida, illustrated, by Herbert K. Job; A Song of the Future, poem, by J. A. Edger-ton; The Cult of the Chaffing Dish, by Frank Schloesser; The Month's Work, by Catherine Markham; The Great Berlin Goose Market, illustrated, by Emily H. Westfield; The Wonders of Lensless Photography, illustrated, by Leon D. Everett, Ph.D.; Some Old Time Children's Books, by Frederic Williams; Women's Virtues that Arise, by Elizabeth M. Gilmer; Fashions; The Trial of John Brooks, by Harry S. Edwards; Studies in Home Dressmaking, illustrated, by Mrs. N. M. Slater; The Beautiful Foot, illustrated, by Bess Carman; Woman's Lack of Dexterity, illustrated, by R. L. Curran.

The Pilgrim for May.—A striking story by Mary I. Taylor, author of many novels and short tales, serves to open the number. A page of charming pictures illustrates Mrs. Wiggs on the stage, and following Grace I. Colburn contributes a genuinely valuable article entitled "Europe on her feet to Nothing Day." In "The Municipal Enterprise of Freiburg," Edward Rumely contributes an article that should be of decided interest to all Americans who are interested in the cause of municipal improvement. Mrs. Wright's charming "At Bonny Brae" nears completion. Two pages are devoted to illustrations of ancient and modern men-of-war, with every type of battleship illustrated from the period of King Alfred to the present moment. A timely illustrated article by Gerald Austen tells of the work and organization of "The Red Cross in the Far East." The Pilgrim published monthly by the Pilgrim Magazine Co., at Battle Creek, Mich., ten cents the copy; one dollar a year.

It is announced that each of the summer and autumn numbers of The Century will carry out a special plan. The June issue, for instance, will be a Western number, its long and full table of contents representing, by subject or by contributor, every trans-Alleghany State or Territory. It will be, in a certain sense, a Western exhibit for the St. Louis Fair. There will be eight articles of special significance to the West and of much general interest, including a word for forty from ex-President Cleveland, four striking color pages, eleven stories beside further chapters of Jack London's "The Sea-Wolf," and various other features that promise much pleasure and profit.

The July issue will be a special fiction number, but will have also a paper on "The New West Point," with impressive drawings from the architect's plans, and two or three articles touching interests in the Far East. Andre Costaigne's pictures of the World's Fair, for which the studies were made on the grounds, are making and are promised for an early number.

Many and many of these men whom we see plodding on in their dusty ways are traveling with visions in their souls. Nobody knows it but themselves and God. Once, years ago, they saw a light and they knew, if only for a moment, what companionship, what attitudes, what ways were made for. That light has never faded. It is the soul of good things which they are doing in the world to-day. It makes them sure when other men think their faith is gone. It will be with them till the end, until they come to all its prophecies.—Phillips Brooks.

Count no duty too little, no round of life too small, no work too low, since God thinks so much of it as to send his angels to guard thee in it.—Mark Gey Peare.

Have you seen Glorious Prudence?

**Sunday-School Lessons**

SUNDAY, JUNE 8.

**CHRIST'S TRIAL BEFORE PILATE.**

Mark 15:1-15.

**Motto Text.**—"Then said Pilate to the chief priests and to the people, I find no fault in this man."—Luke 23:4.

"And straightway in the morning."—The night meeting of the Sanhedrim in the palace of Caiaphas was legal neither in its time nor place of meeting. Therefore when it was day, the whole Sanhedrim was summoned to their official council chamber near the Temple. They reaffirmed the decision of the night before, though the vote of condemnation was most probably not unanimous at this time. However, they completely overruled the objections of a few like Joseph of Arimathea, who "had not consented to the counsel and deed of them" (Luke 23:51). They condemned him to death for blasphemy. But the Romans, according to their custom in their conquered provinces, had taken from the Jewish rulers the right to execute the death sentence. Therefore they were compelled to appeal to Pilate.

"And carried him away, and delivered him to Pilate."—Carried him to Pilate's Judgment seat. This was probably in the tower of Antonia, just outside the walls of Jerusalem, but connected with the Temple. The Roman garrison occupied this castle. Pilate's capital was Caesarea, but it was his habit to come up to Jerusalem to the great feasts, in order to be on hand in case of any disturbance. For the Jews were the most turbulent and troublesome of all the conquered nations, and their disturbances were apt to begin when they were gathered at Jerusalem. Pilate had already had several collisions with them, and they had already once sent a deputation to Rome to complain of him.

We learn from the longer account of John that the Jews stood outside the Pretorium while Jesus was taken within, and Pilate went back and forth between them. John states explicitly they had not yet eaten the Passover to which statement Godet calls the attention of those who try to prove that our Lord was crucified on the 15th instead of the 14th of Nisan. It is worthy of note, that before the Sanhedrim the emphasis was laid on blasphemy, that he claimed to be the Son of God. Before Pilate, on the other hand, our Lord is charged with making himself the King of the Jews.

From the first Pilate strove to release Jesus by every means in his power. But as he was, he was far better than Caiaphas and Judas. He had led a bad life filled with wickedness; and now that record of his drives him on to a crime from which he shrank in horror. That is one of the evils of a vicious life always.

At first (see John 18) the priests were inclined to be haughty with Pilate and to insist that he should carry out their sentence with out enquiry. But he refused to do that, saying in effect that if that was their wish, they could deal with Jesus themselves; he was

**Economy**

**is a strong point, with Hood's Sarsaparilla. A bottle lasts longer and does more good than any other. It is the only medicine of which can truly be said 100DOSES ONE DOLLAR.**

glad to get rid of them thus. But they would only be allowed to excommunicate and scourge him, and they wished him put to death. Therefore they changed their tactics and accused our Lord of sedition, of objecting to the tribute money, and of calling himself King of the Jews. The first two charges were so utterly false Pilate paid no attention to them. In regard to the third he went back into the judgment hall and asked our Lord, "Art thou the King of the Jews?"

"Thou sayest it."—This is the summing up of the conversation between our Lord and Pilate (John 18:33-38) in which our Lord declared his kingdom was not of this world. As the Roman cared nothing for the kingdoms in the open world, he came out into the outer square and declared "I find in him no fault at all."

"And the chief priests accused him of many things."—When Pilate repeated the charges to Jesus he answered nothing. Pilate understood this sudden devotion to Roman interests on the part of the priests and despised them more than ever. He marveled though that this innocent man should attempt no defense, yet he understood that silence in this case was not confession.

The anxiety of the Roman to release this prisoner without defying the Jews grows greater. His next device was to send him to Herod. Their quarrel had probably been in regard to some question of jurisdiction, and this courteous deference to Herod's authority in Jerusalem itself which was not in Herod's jurisdiction renounced the king to the governor. Pilate no doubt trusted confidently to Herod's releasing Jesus, through Herod's pride and desire to show his power by saving one of his Galileans from the Romans. Had Herod released him, the Jews could not have complained to Tiberias. All through this terrible day the determinate counsel of God is seen. Any other man the anxious Pilate could have saved by some of the many devices which he used.

Herod, instead of releasing Jesus, as would have been natural, sends him back to Pilate, but says at the same time Jesus has done nothing worthy of death. But still the chief priests and rulers cry for his blood. The governor then tries another plan. That careless Roman never labored in all his life as he did on that day to save the life of that wonderful young Jew. With all his faults, Pilate was yet a Roman judge, with Roman ideas of justice. Moreover, he was awed and impressed by the quiet prisoner, for John tells us that when he heard that Jesus called himself the "Son of God," he was still more afraid.

Va. 8. Whence this custom began we do not know. It may have been the custom at the Passover before the Romans conquered the country. Those wise conquerors interfered as little as possible with the customs of the nations.

The multitude thronged around the door of the hall, demanding the release of the prisoner. "He knew that the chief priests had delivered him for envy."—and he hoped the people would side with Jesus. The release of the prisoner was a judicial act, and for that purpose Pilate ascended his judgment seat. Just then he received the message from his wife (Matt. 27:19) which increased his anxiety to free the Lord. Meanwhile the priests were busy among the people and "moved the people that he should rather release Barabbas unto them."

Pilate, almost in despair, asks them that question of questions which we all must answer. "What will ye then that I shall do unto him whom ye call King of the Jews?"—Had they cried out "release him, too," how gladly would he have complied. And that was the natural thing. They hated the Romans and were noted for their intense national feeling. Hence the great probability they would be glad to rescue a fellow countryman from the hands of their conquerors.

"And they cried out again, Crucify him. Then Pilate said unto them. Why, what evil hath he done?"—And from that day to this no one can show any evil he hath done. In their answer the Jews bring up again their charge of blasphemy, and tell that he made himself the Son of God (John 19:7), which only made the governor the more earnest in his efforts at release. The priests then brought forward their appeal to Pilate's fears and threatened him with an accusation before Tiberias. That emperor was known to be jealous and suspicious, and moreover Pilate had already been complained of. To have Tiberias told Pilate had released a man who was trying to make himself king would have cost Pilate his place and his life.

**CLEVER DOCTOR**

Cured a 20 Years' Trouble Without any Medicine.

A wise Indiana physician cured 20 years stomach disease without any medicine as his patient tells: "I had stomach trouble for 20 years, tried allopathic medicines, patent medicines and all the simple remedies suggested by my friends but grew worse all the time.

Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good only irritating my stomach and making it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee?' why, 'What will I drink?'"

"'Try Postum,' said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was two years ago and I am still drinking Postum. My stomach is right again and I know doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Never too late to mend. Ten days trial of Postum in place of coffee works wonders. There's a reason.

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

And he knew it. Not until the issue was plainly made before him, his own life, or Jesus' did he yield. Pilate was a bad man and was cowardly, and he a Roman; but he was far better than Caiaphas and Judas.

Despairing at last, Pilate washed his hands before the Jews, declaring, "I am innocent of the blood of this great man," and yields the victim to their rage. The soldiers who were to be his executioners mock him as the Jews had done the night before, and as Herod had done. They ridiculed his claim to be king, "smote him upon the head with a reed and did spit upon him." And his marvelous, his infinite love for our guilty race led him to endure such indignities from the worms he had created! Having scourged him, Pilate makes one last effort to save our Lord's life, and tries to excite the pity of the people by bringing him out to them bleeding and thorn crowned. But they knew no pity, and carrying him back into the pretorium, the soldiers put his own clothes upon him and led him out to crucifixion.

**PALESTINE PILGRIMS.**

BY EVERETTE GILL.

**The Damascus Rough Riders.**

There were just forty of us, eight being ladies. We left Damascus at noon, April 6th. Our camp outfit consisted of fifty-three horses, forty-nine mules, twenty donkeys, thirty-seven muleteers, seven waiters, two cooks, two druggists and one director. That is, there were one hundred and twenty-two animals and forty-nine men to transport forty people. Kipling has a poem in which he describes the struggle and final death of a man from the West who tried to make the people of the East hurry. The Westerner overtaxed himself "hunting the East." Evidently, Mr. Kipling has never taken the overland trip from Damascus to Jerusalem or vice versa, else he might have written another poem entitled "The Hunting East." The first day we rode twenty-eight miles from 13 to 6:30 o'clock. When we rolled painfully out of our saddles and dragged ourselves to our tents, we felt—oh, I can't tell you how we felt! But I know we felt more or less vaguely that something dreadful had happened. We felt this even more so next morning. We were roused from sleep at 5: breakfast at 5:30, and were in our saddles at 6. Who of us can ever forget that usual morning alarming alarm—of donkeys, bells, hand-bells, and tin pans in the hands of those diabolical Syrian waiters. If we could have only turned on them a few dozen thirteen-inch guns and annihilated them, we could have turned over in our beds and taken another nap with the peace of mind of a Christian. And those ladies! There isn't a man of us that wouldn't stand with uncovered head in a driving hail-storm to do them honor. For in spite of fatigue and wracking pain for the first few days, they were as cheerful and smiling as if they were presiding at a pink tea. Do you wonder that the foremost ones of us passed the hot afternoon and allowed them to lead the procession into Jerusalem?

The road—road? — who said there was "a road" from Damascus to Bania? Where is the man who said it? I should like to

see the color of his eye. Why, man, if an earthquake should make the Louisville Custom House a mass of ruins, with jagged rocks protruding at every angle, and a few pack animals should—pick their way gingerly over the mass a few times—should you call that a road? And yet men have that carelessness of conscience to speak of "the road" from Kafir Hawar to Bania. O, well, let that pass; but I will just pause to say that I do not believe that any Kentuckian knows the meaning of bad roads.

How did we get over these roads (?) you ask? By riding animals as sure-footed as goats. Their ability to snake and twist their way around rocks while almost standing on their heads was wonderful. I shall always hold in tender affection my black Syrian pony, "Mohammed," as I called him. While speaking of animals I desire to nail a slanderous epithet to the wall. When a mean, little-hearted, ignorant man wants to insult another mean, little-hearted, ignorant man, he calls him "an ass." No one but a disreputable man careless of his morals, will ever say such a thing; for it is a slander upon the donkey. I have seen somewhere (I need not designate) the royal looking lion; I have admired the stately dignity of the Egyptian sacred cow; my heart has gone out to the splendid Arabian steed, but believe me when I say in all soberness and sincerity that the animal that comes nearest to my ideal of a Christian is the Syrian donkey. I admired and loved him (except his ideals of vocal music; in that regard he needs education) for his real worth and beauty of character. Any one who has seen the earnest, faithful, patient, painstaking way in which the average Syrian donkey bears his enormous burdens will understand me. Many a time as I saw him trotting along—at times almost staggering under his load, I thought to myself—"there it is—right there before me—a perfect example of Christian patience, which remains "remaining-under" one's load. Never kicking, never grunting, never complaining, the poor little thing struggles on till his master removes the burden from its tired back. Never allow a man to call an unworthy man "an ass" in your presence, thereby slandering one of God's faithful creatures.

According to my judgment, no one has rightly seen Palestine without this overland trip. The first two days took us over bad roads (?) that lead to the beautiful upper Jordan valley. For hours we rode that deep valley of glorious green, after the dreary stretches of volcanic rock. We felt as if we were reaching the promised land. We camped that night at Bania, near one of the sources of the Jordan that gushes a hundred feet wide from under the cliff. We rode the whole of the next day through this verdant valley of the upper Jordan, through pleasant fields, past wretched Bedouin camps, and camped by the waters of Meron. Two of us climbed up the side of one of the mountains of Naphtali that skirt the valley, and drank in the beauty of the scene. Down there in the gloaming was our white-tented village of nearly a hundred souls. Just across the road was a Bedouin camp of black tents. We naturally drew various contrasts historically, socially, religiously. As we sat and talked in low tones as night fell one of

us remarked, "Just think! along that very road came thirteen men in the long ago, four carrying in their hearts the secret of the transfiguration glory." Jesus was transfigured on Hermon, near where we camped the night before. 'Twas the first place where we felt sure He had been.

The next morning we looked ahead among the hills at our feet and saw a small sheet of water. A hawk came over some of us—we did not talk, nor did we care to be talked to. It was a never-to-be-forgotten moment to me, at least, when I first looked upon the Sea of Galilee—the scene of most of my Master's words and works. We camped that Saturday night and spent the Sunday beside the Sea. Twice we sailed the little sea; and twice the sudden wind rushed down between the hills, suggestive of that other sudden tempest. We held, with some English and other brethren, a service of song and Scripture reading beside the sea.

The next night we spent at Nazareth. The supposed sacred sites and scenes did not positively impress me. But Millard and I stood long and in strange silence as we stood at the door of a carpenter shop, where two men—an elder and a younger—were making plows and ox-yokes. From out such a shop He went one day to suffer and reign.

We crossed glorious Eudraon next day, clad in ripening wheat, and lunched on the hill of Jezreel, near the site of Naboth's vineyard. Here, as from the hill of Nazareth, our eyes swept the land—Carmel, Hermon, Little Hermon, Jordan valley, Gilead and Samaria.

We hurried on to Jerusalem, arising sometimes at four thirty to get ahead of our English brethren who camped near us. 'Twas a friendly rivalry.

It was Friday, April 15, when we first looked upon the Holy City. For hours we rode toward it. Each hill we thought would be the last—when suddenly there it was near at hand—a beautiful city. And there was the Mount of Olives and "the brook Kedron," and here near at hand was the "skull-shaped" hill, and there in the olive grove, outside the Damascus gate, was our camp. Can it be "our feet stand within thy gates, O Jerusalem"? Two of us went out to the tomb in a garden near to Calvary, and there was the window through which the disciple might have looked. In Gethsemane we quietly read the story of blood, tears and prayer. A few mornings later we looked back from the carriage and for the last time, probably, saw the walls of the earthly Jerusalem. We press on toward our heavenly.

**BAPTIST CHURCH ORGANIZED.**

On Tuesday morning, May 2nd a large crowd gathered at the school house in Pan Handle, Livingston county, Ky., to witness and assist in the organization of a church by the Baptists of that community.

The meeting was called to order by Bro. E. M. Eaton, who in a few pointed remarks set forth some good reasons why a Baptist church should be organized at that place.

Bro. R. A. Larue was then elected moderator of the presbytery and your humble scribe clerk. Visiting brethren and sisters

from sister churches were invited to help compose the presbytery and the following brethren and sisters were present:

From Smithland, Pastor Newbern, Bro. R. B. Cowper, George M. Wilson, C. Taylor and wife; Mint Spring, W. T. Jewell; Gum Spring, T. J. Ward, Ab. Cooper and L. Cochran; Dyer's Hill, W. E. Abell, Robert Speer; Deer Creek, Bro. Gibbs; Union, R. A. Larue. The Presbytery having been formed Bro. Gibbs preached from 1 Timothy 3:15. The speaker was at his best and clearly and forcibly set forth the principles of Baptist doctrine as laid down in the Scriptures.

At 12:30 adjourned for dinner on the grounds and truly it was a dinner worthy of the day; a variety of everything good and more than enough for all. At 2 p. m. the meeting was called to order by singing, then the prayer, after which the letters were examined, found satisfactory and names of members enrolled on book of the new church.

The articles of faith and church covenant were read and adopted, then by motion and second the new body was recognized. The new church selected as a name, "Ohio Valley Baptist Church," and is organized with 30 charter members.

Immediately the new church began the transaction of business by electing Bro. Reed Barnes clerk. Bro. Will Eaton was elected deacon and ordained. Charge by Bro. Newbern. By motion and second the clerk was requested to forward a copy of the day's proceedings for publication to the *Livingston Banner*, *Crittenden Press* and *Western Recorder*. At 4 o'clock adjourned.

W. T. JEWELL, Clerk.

**WHAT THE KING EATS**

What's His Favorite Food?

A Man. lady who has been through the mill with trials of the usual housekeeper and mother relates an interesting incident that occurred not long ago. She says:

"I can with all truthfulness say that Grape-Nuts is the most beneficial of all cereal foods in my family, young as well as old. It is food and medicine both to us. A few mornings ago at breakfast my little boy said:

"Mamma, does the King and Queen eat Grape-Nuts every morning?"

"I smiled and told him I did not know but that I thought Grape-Nuts certainly made a delicious dish, fit for a King." (It's a fact that the King of England and the German Emperor both eat Grape-Nuts).

"I find that by the constant use of Grape-Nuts not only as a morning cereal but also in puddings, salads, etc., made after the delicious recipes found in the little book in each package it is proving to be a great nerve food for me besides having completely cured a long standing case of indigestion." Name given by Postum Co., Battle Creek, Mich.

There is no doubt Grape-Nuts is the most scientific food in the world.

Ten days trial of this proper food in place of improper food will show in steady, strong nerves, sharper brain and the power to "go" longer and further and accomplish more. There's a reason.

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

**THE LAND OF SUPERLATIVES.**

When any one says or discovers anything new the first question is: "Why had such not been said or seen before?" In all I have ever read or heard said about the East or even Palestine, I have heard nothing about its superlative aspects. If there be stones, they are more numerous to the square yard than any other place I know; if there be bad roads, they are the worst. The worst road in Kentucky is a boulevard to an ordinary road in Palestine. What the natives do, they do in the superlative, except giving value for all received. If they lie, and they generally do, it is in the superlative; if they talk, likewise. While on the Damascus overland the attendants would have a fuss every morning before leaving camp. It became a habit with some of us to wait for the morning row, for it was attractive to the just and unjust. If they beg, and they do, it is superlative begging both in its continuance and the amount demanded. Truly they vindicate the doctrine of final perseverance of the saints in that they are ever dissatisfied with their portion and ever pressing for more. If you see ignorance, it is superlative ignorance; if you see poverty you can not think of worse.

Whatever nature does, it does it in the superlative. If there be flowers, they are simply lavished; if there be mountains, they are unique and numerous; if there be fertility, it is surprisingly abundant; if there be grasshoppers, they cover a valley, as we saw them; they continued a distance of five miles down the valley and were as deep as the mountains; when I first saw them I thought I could describe them by the flakes in a snow storm, but the snow storm fails because of its comparative thinness; if there be birds, they be like unto the grasshoppers—hardly so numerous. When the people act, they act extremely; when they talk, it is in the superlative. I suggested all these phases to many of our party and we are of one accord on this subject. When nature paints a scene, it is a gorgeous one. Coming from Damascus, we were weary because of the rocky and narrow way. About 3 p. m. one day we came to an elevation of Hermon where we caught our first view of the Jordan valley.

To the right were the ruins Caesarea Philippi with beautiful groves of olive trees half way up the mountain. At our feet were growing wheat waving with the graceful promise of life; on the other side of the valley were the hills of Palestine; the whole valley was clothed with green formed by a symphony of colors; all was lighted here and there by the sun's rays streaming through the clouds, while two branches of the Jordan flowed like two silver streams to form the memorable Jordan. Above the mountains on the other side was a magnificent array of white tumulous clouds through which the sun sent columns of silver, all forming a temple of glory. This country once had a superlative opportunity, there is now a meretricious consequence of the rejection of that opportunity. Wherein prophecy has been vindicated it has been done in the superlative degree; yet nature remains true to its original beauty and dignity. This whole East is a vast encyclopaedia

of the working out of eternal principles.

Am now in Cairo; have just returned from up the Nile to Luxor and Thebes. Only twenty-one ventured to go. How few go to the end in anything! They get tired of paying the price. People will pay money, but when it comes to sustained application they often withdraw.

Very truly yours,  
HENRY C. RINKER,  
Cairo, Egypt, Apr. 25.

**IN AND FROM MISSOURI.**

In this correspondence, where I have not so specified, much of the news is gathered from the racy columns of *The Word and Way*, as well as those of the facile pen of the gifted Dr. Armstrong, which I am sure is all right, as long as Kentucky Baptists get the news.

The Hon. Jos. Wingate Folk, the prosecuting attorney of St. Louis, has now no opposition in his race for Governor, ex Mayor Reed, of Kansas City, having withdrawn. Mr. Folk has now considerably over 300 votes given him in primary elections, and a clear field. He will be nominated by acclamation.

**After Two Big Meetings.**

At the meeting of Baptist ministers yesterday committees were appointed to attend the two Baptist Conventions and secure these bodies for St. Louis next year.

The invitation which will be extended by the committees provides that both conventions shall be held in this city at the same time.

The Revs. W. W. Boyd and Louis Bowerman constitute the committee that will attend the Northern Baptists' Convention, which meets in Cleveland, O., May 21, while the Revs. J. T. M. Johnston, W. J. Williamson and Manley J. Breaker will attend the session of the Southern Baptists at Nashville, Tenn., May 14.

John T. Christian, who stood with T. T. Eaton and others in forceful contention for orthodox Baptist history a few years ago, leaves La Salle Avenue church of Chicago for the pastorate of the Second Baptist church of Little Rock.

A glorious revival is in progress in East Sedalia church. Dr. Stephen A. Northrop, First church, Kansas City, Mo., is aiding in the great meeting.

Rev. N. R. Pittman, who has been pastor in St. Joe and Mexico, Mo., and Fort Smith, Ark., is now with Third St. church, Kansas City, Kansas. It is reported that he is in poor health.

Pastor C. F. J. Tate's meeting here (Louisiana) closed after 3 weeks' preaching by Dr. Barton, and the pastor announced that 38 additions had been made to the church. Present membership over 400, and church in good working order.

Central Baptist says: "Georgetown College, Kentucky, is 75 years old, and the occasion will be celebrated at the approaching Commencement." My prayer is as one who was there in the sixties, that the grand old college may exist in same manner another 75 years. No doubt it will. Moberly, J. E. Davis pastor, has 548 members.

Brethren Hunt and Thoms have assisted Pastor M. L. Brown in a great meeting at Columbia, the "Athens" of Missouri. Up to May 5, fifty-seven had been added to the church.

Dr. Sanford M. Brown offers a large number of reasons (and

**HOW TO FIND OUT.**

Fill a bottle or common glass with your water and let it stand twenty-four hours; sediment or smiting indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

**WHAT TO DO.**

There is comfort in the knowledge as often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It cures inability to hold water and swelling pain in passing it, or bad effects following use of liquor, wine or meat, and overcomes that unpleasant necessity of being compelled to go away during the day, and to get up many times during the night. The mild and the extremely powerful effects of Swamp-Root is well realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake in ordering. The name is Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Some of them awfully strong and ought to be weighed) why the Southern Baptist Convention should meet in Kansas City, Mo., in 1905.

Howard S. Weeks (whose parents, by the way, came from Kentucky, and whose father, your humble scribe, took into the old Bracken church, Minerva, Mason county, in the early seventies), is now pastor at Kirkwood; 17 months has welcomed 100 members into the fellowship of the church.

Word and Way says: "From Fowler, Colo., P. A. Eubank comes to North River Boulevard, Independence, Mo. Since his return from Africa he has somehow belonged to Missouri."

Dr. S. M. Brown asks: "Louisville gave free entertainment to Southern Baptist Convention in 1900. Will Walnut St. church of Louisville offer the substantial along with her invitation?"

There are 10,500 school houses in Missouri, which are attended by a little less than 1,000,000 pupils; 15,000 teachers are employed.

Dr. T. T. Eaton has been pastor of Walnut St. church, Louisville, 23 years. In this period 4,922 have been added to the membership, and the increase has been from 573 to 1,779. Last year 153 came into the church. Contributions for year just closed, \$11,888.

Rev. Francis W. Taylor, Corydon, Ky., has signified his purpose to enter upon evangelistic work under the Missouri State Board, August 1st. His headquarters will be Liberty.

Rev. E. D. Owen, an aged Baptist minister, died April 29, 1904. He was born nearly 75 years ago, and preached the Gospel fifty years. He died in Harwood, Vernon county.

Joe N. BARBER,  
Louisiana, Mo., May 15.

**THIS WILL INTEREST MANY.**

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuritis, will send their address to him at 804 1/2 Winthrop Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

JESUS, MY SHEPHERD!

BY HILLS HALL.

"I am the good shepherd, and know my sheep, and am known of mine."—John 10:14.

Jesus, my Shepherd, I His sheep,  
Close to His loving side I'll keep.  
He will guard with shepherd's care,  
And my pasture for me prepare.

Jesus, my Shepherd, I His sheep,  
Lead me where water-lilies sleep,  
While peaceful rivers soft and slow,  
Through in a bare and rugged way,  
My footsteps, Lord, do often stray.

Jesus, my Shepherd, I His sheep,  
Lead me where water-lilies sleep,  
While peaceful rivers soft and slow,  
Amid the verdant landscape flow.

Jesus, my Shepherd, I His sheep,  
The shadows of death around me creep,  
My steadfast heart shall fear no ill,  
For Thou, O Lord, art with me still.  
Poplar Grove, Ky.

Our Pulpit.

CONVENTION SERMON.

BY W. W. LANDRUM.

Text, John 1:9: "That was the true light that lighteth every man that cometh into the world."

FOREWORD.

My Fathers and Brethren—  
Let me throw myself upon your kind indulgence for a word or two which I hope you will not regard as indelicate even though it be personal. This day to me is a most meaningful anniversary. Thirty years ago I was ordained to the Gospel ministry. The ceremony took place in connection with the session of the Convention which was held in Jefferson, Tex. Circumstances, which I need not stop to explain, allowed this without any violation of Baptist principles or polity. The presbytery who laid their hands on my head are no more with us in the flesh, but have entered into the experiences of the church triumphant. They were John A. Broadus, who preached the sermon, William Carey Crane, of Texas, H. A. Tupper, of Virginia, William Williams, of South Carolina, D. G. Daniel, of Georgia, and Sylvanus Landrum, of Tennessee. The spirits of these men, than whom there were never any more loyal friends of the great objects of this assembly of Southern Baptists, seem to me to be not far away in this hour. Most devoutly do I hope and pray that I may not think, feel or say anything that would displease the Saviour in whom they trusted and whose Gospel they commissioned me to herald to my sinning brother men.

Introduction.

John's Gospel has been called the "heart of Christ." It is from the first chapter and the ninth verse of that chapter that I select my text. Let me henceforth your fraternal hearing of my meditations. "That was the true light that lighteth every man that cometh into the world."

The Friends, or Quakers, a deeply spiritual people, through

the medium of a little book of their own to my understanding of this text freedom, force and fullness. It may be that their views color, though I hope they do not control, my own. At all events we all know how the words "light," "life," "love" are the keys that unlock all the treasures of the fourth Gospel. These are considered in their relation to God, to Christ and to man. God is the source of light, life, love. Christ is the medium of light, life, love. Man reflects light, life, love. Man, in the evolution of the ages, is the fullest expression of God's thought. In man nature becomes self-conscious, intelligent, endowed with will, and capable, to some extent, of meeting and understanding its Creator. In man, as one has said, God finds room for the utterance not merely of His wisdom and power, but of what is most profoundly moral and spiritual in his nature. In man God has at hand a creature, who, whatever may be his limitations and imperfections, can sympathize with his purposes, who can respond to his love, who can give exercise to all his attributes.

God, according to the Gospel, is knowable fully only in man. Nature, apart from man, though helpful, is not a satisfactory revelation. If God be knowable only in man, then man is knowable only in Christ. Christ is the archetypal man, the ideal man, the universal man, the eternal man, the man in whom dwelt "the fullness of the Godhead bodily." All things were made by him. In him was life and the life was the light of humanity. "That was the true light that lighteth every man that cometh into the world."

The Doctrine Defined.

What, then, is the doctrine I seek to discuss? It is precisely this: Christ is comical light attending the light of the sun. Before Christ the Word took flesh in one man, He existed as light in every man. Always and everywhere, eternally and universally, Christ is intellectual and moral light, or the light of reason, and conscience. Christ was always in humanity, the light, the true light, the only light on right and wrong, on duty and happiness, on life and death. Christ is light comical and light continuous.

All this may be trite and commonplace to some of you. Long since you may have been led of the Holy Spirit, in your study of the Scripture, to a doctrine so same, so sweet and so satisfying. Not so with me. It came to me not many years ago as a most transforming revelation. Christ, then, I say, as John assures us, if I correctly understand him, before his incarnation and ever since his ascension is that light that lighteth every man that cometh into the world. Briefly stated, Christ is the supreme person. This is true, whether in the natural or spiritual universe. In the natural or material creation, He is the Eternal Reason. "In the beginning was the Reason, and the Reason was with God and the Reason was God." He is the pre-incarnate Word of God; He is the Logos by whose agency the world was made and is sustained, the Beginning and the End of material things. In the spiritual creation, Christ is the Inspirer and the Illuminator of man in his intellectual being; the light and life of humanity's highest experience; the Revealer to man of the divine character; the source of all science and development, the harmonizer

of knowledge and faith, of reverence and research, of doctrine and duty.

As before his incarnation so now after his ascension Christ is in the world's light. The Holy Spirit in the world is Christ in the world. The Holy Spirit, as Christ taught, has a mission not only to the individual and to the church, but to the whole world. Christ promised "He shall convince the world concerning sin and concerning righteousness and concerning judgment." Christ pre-ordained for himself, through the Spirit, a broad and general influence upon mankind, actually nothing less than the convincing of the world itself of his spiritual supremacy. That spiritual supremacy is to-day an acknowledged fact. This broad view of the Holy Spirit's work is the one I beg to declare too much neglected among us. The Holy Spirit, of the Spirit of the ascended Christ, works beyond the boundaries of the church or of Christendom, and is, though the world knows it not, humanity's teacher. As the ages pass, it is He that convicts the world of its sins and sophistries and leads it to a better judgment concerning supreme moral and spiritual issues. Christ's light, then, is continuous. It is not for a time, but for all time.

Christ's Light Comprehensive.

Christ's light is not for a district, but for a globe, not for a tribe, but for the race. Christ's doctrines concerning God, man and salvation are fitted for universal reason; Christ's precepts of repentance, faith, hope, love are for the universal conscience; Christ's provisions for those in the path of obedience of peace and joy are for universal needs.

Men have appeared in different regions and ages, to be sure, who have been called lights. John the Baptist was called a light, as every Baptist ought to be. Apostles were lights. Some of the heathen sages, Socrates, Plato, Epicurus, Marcus Aurelius were lights. Many modern scientists were lights. Franklin, Morse, Edison and Marconi. Far different is Christ. Other lights are borrowed. He is the original fountain. Other lights only dimly reveal a few things in some narrow space. Other lights abate a little and then, like meteors, went out. He burns on forever, the unwanted and unwearied sun, the light of the world, "the light that lighteth every man that cometh into the world."

Then we must conclude, as it seems to me, that all the light there was in ancient philosophy came from Christ. Christ, then, though they knew it not, was in Plato and Aristotle. Then all the light there was in ancient religions came from Christ. If there be any good in Buddhism, Christ the Spirit of Truth put it there; any good in Confucianism, Christ put it there; any good in Mohammedanism, Christ bestowed it. If there be any good in Mormonism, at least on its economic side, or in Spiritism; or in Christian Science, or Dowdism, or any other form of materialistic pre-millennialism, Christ is the source. All that came not from Christ is darkness and damnation. If Milton be correct in saying, "Not even spirits damned lose all their virtues," it is only for the reason that Christ hath not wholly forsaken them.

In what human vocation, my

brothers, hath not the Christ appeared? Christ was no soldier, but no soldier ever became great who was wholly wanting in the elements of Christian chivalry. Whatever was admirable in Alexander, Caesar, Hannibal, Charlemagne, Napoleon, was pre-eminently a quality of Christ. Washington, Havelock, Chinese Gordon, Robert E. Lee, Stowall Jackson, were lights to men only in so far as they reflected Christ.

Jesus, strictly speaking, was no poet, but there is no poetry of which He is not the inspiration. Shakespeare, Milton, Dante, Goethe, Tennyson, Sidney Lanier. Among the bards there have arisen no greater than these and they lit their lamps at the flame of Christ's heart.

Christ was no man of letters. He wrote no books. No words ever, save in the sand before the fallen woman, which a gust of wind might drive away. But to-day there is no literature but Christian literature. No statesman was Christ, but the principles He laid down in the Sermon on the Mount underlie all civilized constitutions and codes. No historian was He, but his reputed birthday is the center of history. All time is reckoned by its relation to that supreme event. No painter or sculptor, or architect was Christ, but all art, whether visible on canvases or in marble or in the noble proportions of Ramesseque or Gothic cathedral, are the forthputting of his consecutive genius. No musician was Jesus, but all music draws its withery and charm from the love of which he was the incarnation. No orator was he, but there has never been a flight of eloquence in the forum or on the hustings, or on the field of battle, in pulpit or popular assembly, which was not borne aloft by his animating presence. All things that the Father hath are his. "All things?" There is, then, no limitation. All history, all science, all art, all poetry, all music, all civics, all ethics, all philosophy, all truth, in whatever realm of thought or action it may be, are Christ's. How true it is that the Christ of Christ's own teaching is a wider Christ than the Christ of our most optimistic imagings.

Christ's Light Unifying.

We are living in an age which clamors for a reconstruction in theology. Why not? Baptists cannot object. Theology is a purely human science. It is only man's word about God's Word. Let that reconstruction take place if it gives us a Christo-centric theology. That will be Biblical and therefore Baptist, or what some reformers among us are pleased to try to call "Baptistism." That is the trend on which Andrew Fuller started us long ago. Christ is the supreme revelation of God. Christ is the forth-putting of the eternal purpose and the eternal character of God. Our fathers, you will remember, recoiled from what they called the heresy of the suffering Divinity. We no longer share their alarm. What Christ expressed in his life and his death God meant. God in Christ was under the world's woe in the awful agony of Gethsemane. God in Christ was the supreme sufferer in the exquisite tortures of Golgotha. Love, all love, divine and human, always suffers in saving. Redemption without suffering the innocent for the guilty, the good

for the bad, the patriot for his country, the martyr for his principles, the mother for her child, is unknown throughout the universe. In all Christ experienced for human redemption the great heart of our Heavenly Father was pouring itself forth, for "God was in Christ reconciling the world unto himself." So that now if another Philip shall make the plea, "Show us the Father and it sufficeth us." Christ answers not only from the mountain's crest and the waven of the sea and the open sepulchre of Lazarus, but from Golgotha itself, "He that hath seen me hath seen the Father," even the Father loving lost sinners down unto death, the death of the cross. That, beloved, as it seems to me, is ultimate theology.

When the doctrine I am trying to present is fully appreciated, it will reconstruct our polemics as well as our theology. It will cause us to look for the light of Christ in the teaching of our adversaries. Were Paul with us to-day, I imagine, he would not retrace the writings of Huxley and Tyndall and Spencer to prove them atheists. He would try, in my judgment, to make out the worst but the best out of them. He who quoted in Athens, not Lucretius indeed, but Aratus and Cleanthes, would find evidences of theism and not atheism in modern philosophy and modern science. He would look in Matthew Arnold not for utterances against inspiration, but for sentiments witnessing to a living God. He would find in Herbert Spencer's favorite phrase the "Unknown" and the "Unknowable" unintentional witness to the Infinite One in whom all live and move and have our being. And whom, therefore, all recognize in spite of ourselves. He would call even from Ingersoll, as the late Dr. Brantley of Baltimore most happily did, not his worst blasphemies, but his reluctant testimony to the divine in man and about man, and a longing for immortality which no agnosticism could extinguish.

The doctrine of the universal light of Christ is affecting our missionary operations, as indeed it should. All missionaries testify to the fact. What did Paul say at Athens? Great Aristotle and greater Plato were long since dead. Only two theories of life remained to philosophy, the one "the pride of pleasure, and the other the pleasure of pride." Epicureans faced Stoics. As the pithy Thomas Fuller put it "the first standing for the anarchy of fortune, the second for the tyranny of fate." All else in the cultured city was crum idolatry. There the apostle stood the embodiment of consummate Christian diplomacy. See him hold up before his Athenian hearers not their sophistical philosophy, nor their grovelling idolatry, but a demonstration that both are, notwithstanding their faculty as a whole, unconscious witnesses to the one eternal Creator who embodied himself in Jesus Christ. Paul does not refute. He interprets. He does not quote Scripture for them with whom it has no authority. Rather he cites one of their own poets. He adapts himself to their logic and appeals to their oracles to make clear the presence of God in the literature and burning of their thought. So we must meet Confucianism in China and Japan. So we must meet Romanism in Italy and South America. We must



Editorial

Now that the Convention is over, the Baptists of Kentucky should direct their attention to their General Association, which meets in Campbellville, June 13, presided by the Ministers' Meeting. The basis of representation is, one messenger from each church and one additional for each 200 members in excess of 100, and one from each district association, with one additional for every 500 members in the churches composing it.

The railroads grant one fare plus 25 cts. for the round trip. This is a better rate than has usually been secured. Often the rate has been one and one-third fare, the same as the ministerial rate.

Let there be a great forward movement inaugurated at Campbellville. Let us determine that the contributions from Kentucky for Foreign Missions shall not, for the next year, fall below \$30,000, with \$20,000 each for Home and for State Missions, with \$10,000 for Sunday School and Colportage. These, with what is given to District Missions, will need our mission contributions up to \$100,000. That figure is only about 50 cts. apiece for the white Baptists of the state. It can easily be reached, and it is gloriously worth reaching.

Let all parts of the state be represented at Campbellville.

An honored brother asks our opinion as to whether Mary, the mother of Jesus, had any other children.

Under the idea that Mary's having other children would detract from her holiness, the Roman Catholics hold that she had none; and that is one of their dogmas. Yet curiously enough they have made marriage a sacrament. They refuse to allow their priests to marry on the ground that they would be less holy, and thus they put themselves in the strange position of holding that partaking of a sacrament contaminates him who partakes. Their doctrine of the sacraments is that by means of them grace is conveyed, even the grace of salvation, and that without them there is no salvation. Yet they are in the inconsistent position of holding that one of these sacraments conveys pollution. In general the sacraments are means of grace, while marriage, though a sacrament, is a means of corruption to the priests.

Of course, there is no force in the objection that Mary would have been less pure in having children than if she had had none. Motherhood is as sacred and as pure as maidenhood, and it is absurd to claim that having other children than Jesus would have marred the holiness of Mary.

Turning to the record in Scripture, we read (Matt 13:55 ff) how when Jesus went to Nazareth the people were offended at Him and asked, "Is not this the carpenter's son? Is not his mother called Mary? And his brethren James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us?" This passage seems decisive of the question. While it is true, as the Romanists claim, that the words "brother" and "sister" among the Jews sometimes included cousins, yet there is no evidence of anything of the sort in this instance, and the connection forbids such an interpre-

tation. The mention of Joseph and Mary, and then of the brethren and sisters, indicates that these were the children of Joseph and Mary. Had the children of other parents been intended, why have those parents not and mention only Joseph and Mary? This Paul (Gal. 1:19) speaks of "James the Lord's brother," and no doubt it is the same James mentioned in Matt 13:55.

Again we read (Luke 8:19 ff): "Then came his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, thy mother and thy brethren stand without, desiring to speak with thee." Certainly this language indicates that these "brethren" were the sons of Mary.

Still again we find (John 7:3-5): "His brethren therefore said unto him, depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret and he himself seeth to be known openly. If thou do these things show thyself to the world. For neither did his brethren believe in him."

Once more we read (Acts 1:14): "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren."

Other passages might be cited but these are enough, and there is no valid reason why their plain statements should be explained away. The objection that if Jesus had had brothers in the flesh he would have given His mother to them instead of to John, as He hung upon the cross, is not valid. His brothers were not present, and, in any case, there may have been many reasons why He preferred to leave His mother to the care of John.

We are glad to report that the new song book of Dr. Doane, *Glorious Praises*, is taking wonderfully. Already the second ten thousand has been ordered. Everybody, at all posted on such matters, knows that Dr. Doane is the best man on earth to prepare such a book, and hence its merits are at once recognized. It is at once the best book and the cheapest of its kind. It has more hymns than the others, is bound in cloth, while they are bound in paper, and is \$25 a hundred, while they are \$30 a hundred. Among Dr. Doane's productions are the tunes to which we sing many of our most popular hymns, and it is his tunes that have made these hymns popular, in many instances.

Among the favorite tunes we are so fond of singing, we mention a few that were composed by Dr. Doane:

Navigator, more than life to me. The blessed hour of prayer. I am thine, O Lord. Safe in the arms of Jesus. To the work, to the work. Come, Great Deliverer, Come. Some sweet day. More love to thee, O Christ. Rescue the perishing. Take the name of Jesus with you. Though your sins be as scarlet. Tell me the old, old story. When Jesus comes. Jesus keep me near the cross. More like Jesus would I be. These indicate how deeply indebted Christian people are to Dr. Doane for their church music. What other man has composed so many, so popular tunes? In *Glorious Praises*, Dr. Doane has more than a score of new

tunes equal to those named above, tunes that soon will be favorites. Beside these, the best of the old and the cream of the new, from other composers are here given.

If you want song books, order *Glorious Praises*. If you prefer, send 35 cts. and get a sample copy by mail. An examination is practically equivalent to a choice. Whoever compares this book with others is practically certain to choose it. Dr. Harvey has rendered great and permanent service by arranging with Dr. Doane for publishing *Glorious Praises*, and the public are showing their appreciation.

In the editorial notes regarding the recent meeting of the Southern Baptist Convention, in last week's *Biblical (?) Recorder* we find the following:

"And that triumph of the Seminary was somewhat tremendous. Not in years has it had a decent hearing; has been used to be sure, but by demagogues and agitators, talked about, criticized and scorned. But on Saturday morning, May 14, the woman driven into the wilderness came forth, bright as the sun and terrible as an army with banners. How did the shadows sink away, and with them the bats and owls and jackals—they understand! \$53,000 was pledged there for the institution. But this is only the foam on the surface of the tide that poured throughout that Convention. That tide brought in the Seminary's ship—one ship to harbor at last! Brought her sons into power—more than half the delegates are her sons. Brought to port her friends who stand for freedom and progress. And, as I said speaking of the bats, etc., that same tide carried out to sea the crowd who have been standing off and scoffing and fuming and bullying, etc., etc."

Let it be noted that the Seminary is in no way responsible for this deliverance. The editor of the *Biblical (?) Recorder* has never had any connection with the Seminary. He was never a student, and, so far as we know, has never subscribed to either the endowment or the current support of the institution. Hence it would be grossly unfair to hold the Seminary in any way responsible for this utterance. Indeed we would be slow to believe that any one who ever went out from the Seminary was capable of uttering such language.

No doubt the editor of the *Biblical (?) Recorder* thinks he thinks himself a friend of the Seminary; but the fewer of such friends it has, the better for the institution. We take it the editor, in speaking of "bats, owls and jackals," refers to those who have been, or were supposed to have been, out of sympathy with the Seminary. Such persons and their friends will not be won by being called "bats, owls and jackals."

Whenever the time comes that not only "more than half the delegates" to the Convention, but nearly all of them shall be "sons" of the Seminary, it is to be hoped they will at least prove to be gentlemen.

We will give the editor of the *Biblical (?) Recorder* a handsome chronicle if he will produce an utterance from any of those he calls "bats, owls and jackals," which is as "scoffing and fuming and bullying, etc., etc.," as in the above utterance from the editor himself.

"It seems that the sort of 'free-

dom" and "progress" this N. C. editor favors, is that those who rashly venture to disagree with him, shall be denounced as "bats, owls and jackals," who are "scoffing and fuming and bullying, etc., etc."

Here is another gem from this same issue of the *Biblical (?) Recorder* which tells its own story of sweetness and light:

"A proposition from the wilderness to change the basis of representation was overwhelmed. A proposition from the same quarter of bats and owls and jackals was incontinently hurled out of meeting. A proposition to elect one of the dear brethren vice-president, one that needed a vindication, since his course has been tainted with double-purpose, was swallowed up in a tide of votes for other men. And there were other indications that, having caught the vision of its larger destiny, the Convention is no longer disposed to trifle with the triflers or to reckon with the bullies and bats and owls and jackals."

A prominent educator in speaking of the Baptists, said: "They realize that the strength of their great denomination must lie, not in its millions of adherents, not in its literalistic interpretation of ancient writings, but in its ever-growing apprehension of the Spirit of Jesus Christ, its ever-fresh translation of that Spirit into the language of the twentieth century, and its constant application of that Spirit to the institutions and the lives of men."

No doubt that educator thought he had said something when he thus delivered himself, and it may be others thought so since some have approvingly quoted it. We confess frankly, however, that we can get no meaning out of it. Is the Holy Spirit meant by the "Spirit of Jesus Christ"? Paul speaks of his being apprehended, and the more the Baptists are apprehended by the Holy Spirit the more powerful they will be. We take it, however, the educator does not mean anything of that sort. How can we learn of the Spirit of Jesus Christ, except through the "interpretation of ancient writings"? How can the Spirit be "translated into the language of the twentieth century"? Why does not this educator give us a sample of such a translation?

The plain English of the above deliverance is that we must cease to be governed by the teachings of Scripture, must hold that Christ was not omniscient, that He said what was not true about the Old Testament, about sin and its doom, about Himself and about the future, that we must reject "the faith once for all delivered unto the saints," and must adopt the new theology with its square denials (the only thing square about it) its misty statements and moonshiny guesses. It is the language of Aahood, and we know its meaning, not because the language has any sense in it, but we know the men who talk in that way.

These indications are favorable for a fine season at Montreat, Tenn., this year. That Major John W. Thomas is President and Capt. M. B. Pilcher is General Manager, guarantees that everything will be first-class. The L. & N. Rail Road, will put tickets on sale June 1st to Sept. 1st, with return limit of Oct. 30th. Special rates are given round trip tickets from Louisville, for example being \$12.10.

Editorial Varieties

Dr. Lansing Burrows says, "Nashville is suffering from sub-urban-itis." That means the inflammation of the suburbs.

The Rev. Thomas Dixon has out an other book, "The Crossman." He is proving a most prolific writer, as well as a most successful one.

The wise do send their hearts before them to dear, blessed heaven, despite the veil between.—C. G. Rowlett.

Another commencement season has arrived, and we look for a fine crop of B.D.'s and LL.D.'s, to say nothing of the A. B.'s, A. M.'s, Ph. D.'s, Th. M.'s, etc.

The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, decided to drop the matter of having a training school for lady missionaries.

Dr. Harvey attended the Baptist Antislaveryists at Cleveland, O., last week, and he was greatly pleased. He heard a great deal of sound Baptist talk which was most agreeable to his orthodox ears.

The venerable Thomas P. Moore sends in his 64th subscription to the *Western Recordman* and says: "I have followed the paper through all its vicissitudes. I think it better than ever. May you still keep it in the front rank." For twenty-four years this honored brother has been a member of the *Old Guard*, and we prize his words most highly.

The mission secretary of the states of the Southern Baptist Convention will hold his next meeting beginning July 26th with Walnut St. Church of this city, whose cordial invitation they have accepted. They will be the guests of the church. An interesting time is expected.

We are glad that the suggestion of Dr. J. J. Taylor that Dr. P. T. Hale's friends in Kentucky give him a complimentary \$1,000 on the endowment of the Southwestern Baptist University, is taking. Dr. W. H. Felix sent in his check for \$100, and Mr. and Mrs. W. E. Covington give another \$100. Dr. Hale tells us that his friends in Kentucky, he says, honor his Kentucky friends should be heard from promptly. It will be a graceful and a well deserved compliment to Dr. Hale.

Deacon and Mrs. E. E. Garvey have been spending a few days in Louisville. We were glad to see them, but sorry for the occasion of their visit. It was that he might undergo a surgical operation at the hands of Dr. J. M. Matthews. The operation was completely successful, in keeping with Dr. Matthews' record, and there is every prospect that Bro. Garvey will for years have better health than he has enjoyed for a long time. Mrs. Garvey in his ministering angel.

The editor of the *Western Recordman* on Wednesday of last week preached the sermon before the Couleuvre of Knights Templar in Frankfort. Though not a Knight himself, the editor was quite at home because many of the Knights are good Baptists, and many more are personal friends. It was the first meeting of the sort the editor ever attended and he greatly enjoyed it. He is especially indebted for kindness and courtesies to Sir Knight Robert Moore, to Dr. and Mrs. M. B. Adams and to Deacon and Mrs. W. R. Farmer.

We are glad a new edition of Dr. J. Wm. Jones' book, "Christ in the Camp," is to be published. It has been for some time out of print. It is a story of army life in one of its most important phases, that ought not to be forgotten. For the sake of the truth of history, for the sake of its revelations of the character of the Army of Northern Virginia, for the sake of the good that was done, and of the good the story will do to all readers, this book should never be out of print again.

The New York Evening Post says: "The Rev. Dr. E. P. Booth, ex-Moderator of the Presbyterian General Assembly, declared that the ministers of his young days in the ministry, compared with the ministers of to-day, were as giants to pygmies." Without endorsing this statement, we will say that departments from the faith once for all delivered to the saints, lower the grade of the ministry. It takes a great Gospel to make a great preacher. A manly, manly gospel makes a manly, manly ministry.

# AMONG THE Churches.

## LOUISVILLE.

**Walnut St.—**Pastor Eaton spoke on the "Blessed gift of peace." At eight the new organization, Pettigrew, Ray and Yohannon spoke, followed by the pastor. Four received by letter, one for baptism and two baptized. 303 in Sunday School. Pastor Eaton delivered the benediction at address Wednesday at Ward's Seminary in Nashville.

**Broadway—**Pastor Jones preached on "The faith once for all delivered to the saints" and on "A voice or an echo. One baptized. Pastor Jones lectured in Ashland Thursday night.

**Chestnut St.—**Pastor Weaver's themes were "The mission of the convention" and "Shaking the earth." One received by letter and one for baptism.

**East—**Bro. W. J. McEllothlin spoke on "The salt of the earth."

**McFerran Memorial—**Pastor Hamilton's topics were "Samples of the fruits of promise" and "A woman's warning." One restored and one received for baptism.

**Twenty-second and Walnut—**Pastor Croft's subjects were "The great commission" and "The great salvation." Nine received by letter, one for baptism, one restored and two baptized.

**Clifton—**Bro. J. F. Ray preached on "Mission work in Persia" and Pastor Foster told of the convention. 103 in Sunday School.

**East Main—**Pastor Scott preached at both hours.

**Franklin St.—**Pastor Jenkins spoke of the convention and on "Fidelity Trust." Bro. E. W. Bremer reported for Children's Home Society of over \$60. Four baptized.

**German—**Pastor Jaenen's topics were "The great change" and "The fountain of eternal life."

**Highland—**Pastor Davis' themes were "The Lord's work in the hands of the faithful" and "How to do the Lord's work." One received for baptism.

**Logan St.—**Pastor Watt's topics were "The need of the Holy Spirit," and "Pursuing the Christian race." One joined by letter.

**Parkland—**Pastor Taylor told of the convention and preached on "Christ's compassion."

**Portland Avenue—**Pastor Longier spoke on "Christian duty" and on "Sin-cerity." His wife's mother died last week.

**Southgate St.—**Pastor Clarke's topics were "Schisms from the Convention" and "The functions of a church." 233 in Sunday School. Three received for baptism, nine by letter and seven baptized. Pastor's salary increased by \$600.

**Third Ave.—**Bro. W. W. Brock spoke on "Bible work" and Pastor Allen on "Seed sowing." 145 in Sunday School.

**Twenty Sixth and Market Sts.—**Pastor Reed's subjects were "The Comforter" and "The outpouring of Zion." Four joined by letter.

**Van Buren St.—**Pastor Hall's themes were "Elijah's God" and "Imputed righteousness."

**Hope Mission.—**Pastor Bruce reported of a good week. One of the converts was baptized at Twenty-second and Walnut.

On motion the Pastors' Conference discussed the coming General Association at Campbellville. Bro. Hamilton, W. C. Jones, Daves, Cree, Harvey, Eaton, Bow, Foster, Prentiss, Taylor, Jenkins, Worder and C. H. Jones took part.

On motion of Bro. Jenkins our churches were requested to make special prayer on June 8th for the General Association.

## SEMINARY NOTES.

Again we are in the midst of examinations, then come commencement, packing trunks, good-bye, and we scatter to the ends of the earth.

W. E. Hathorn has accepted a pastorate at Lurmanville, Miss., and has left for his field of labor.

J. W. Elliott leaves this week for his work at Kinston, La. He calls for other workers to go with him to that needy field.

R. E. Pettigrew sails for Brazil in the fall, where he expects to join the missionary forces who are having wonderful success in that land.

W. E. Wyatt and J. V. Daves attended the Baptist Anniversaries at Cleveland, O., last week. They reported a great meeting. Wyatt will sail for Burma within a few months.

Benj. Stinson has accepted a unanimous call to the pastorate of the church at Gallipolis, O., for full time. He begins his work in June with fine prospects.

The graduating class are grateful for the excellent books given by the generous donors through the American Baptist Publication Society, Philadelphia.

J. C. Hanner left this week for Virginia where he enters upon his new field as pastor of the Pearisburg church.

W. E. Hunter will spend a part of his vacation in meetings in North Mississippi.

J. W. Dickens has accepted the call to remain pastor of Dover church for another year.

Dr. Willingham paid us a visit on his return from the Nashville Convention, and held a conference with some of our students who expect to be missionaries.

Dr. Pretridge took supper with us on Monday evening, and told us something of the great Anniversaries at Cleveland last week.

We had the pleasure of entertaining a number of brethren of distinction on route to and from the Convention.

It was the writer's privilege to preach Sunday morning for Pastor W. E. Foster of Clifton church, this city, who has nobly led his people for ward till they have the joy of supporting a missionary. This is a worthy example.

Orren Pettigrew, Yohannon and Ray joined Dr. Eaton in a missionary service at Third and St. Catherine Sts. Sunday night.

E. L. Morgan supplied the pulpit at Easton, Ky., last Sunday, and M. E. Woodbridge preached for Pastor Tabb at Buck Grove the Sunday before.

The Commencement Address will be delivered by Dr. B. H. Carroll Sr., the Alumni Address by Dr. E. M. Potest.

## THE STATE.

Pastor Martin at Shepherdsville is being aided by Bro. Geo. W. Clarke in a series of meetings. Bro. J. G. Box preached there last Sunday.

Our new house of worship at Ashland was dedicated Sunday. Bro. E. C. Dargan preached the sermon.

A leading Owensboro Baptist writes: "The call of Rev. W. D. Nowlin, May 15th to the Third church of Owensboro was unanimous and hearty. On all hands it is prophesied that he will do a splendid work. He enters upon his work June 1st."

Pastor W. T. Ellis writes: "We wish to announce the dedication of Grassy Run church, Grant county, which will take place on the 5th Sunday in this month. Bro. J. A. Lee will preach the dedicatory sermon. There will be all-day services and dinner on the ground. We extend a cordial invitation to all."

## OTHER STATES.

Gal., to be aided by his son, Gilbert, in a meeting beginning next Sunday.

Pastor A. L. Hope writes from Orange, Texas: "Please change my address from McAdenville, N. C., to Orange, Texas. Have accepted call to Green Avenue church here."

Pastor L. L. Kyle writes from Sumner, U. T.: "Having closed the 18th week 18 additions, 12 baptisms. I look some more to follow. I am trying to start a reading room for our little town."

Pastor Cathel Smith writes from San Angelo, Texas: "Will you please change yourself from West, Texas, to San Angelo, Texas, and continue to tell me the good things you have so faithfully reported all these years? I am now pastor of the San Angelo church, and wish correspondents to note the change."

It was the writer's pleasure to attend the Commencement exercises at Lynchburg College Thursday last, when he made the address. President Guyton has closed another successful year. The essential services in a general sense for a college commencement, and we doubt if any other school can muster such great assemblage as gather here.

The Rev. W. S. Doyel offered the opening prayer before an interesting program, and the papers acquitted themselves handsomely. The intervals were filled with music from a fine band. There were four graduates, including a daughter of the President, who received diplomas. President Guyton, in delivering the diplomas made an appropriate address on work, and went on to explain why the school was offered the title. He hoped to give himself to the work of the ministry. He assured the people that the title would not take place unless it would conserve the interests of the patrons and of the constituency. Certainly a fine bargain is offered to the right man. In their nine years of service President Guyton, has given answers to their conditions have wrought well. Last year they had 41 boarding pupils, 36 in music and 16 in education, beside the other departments. If you think of buying, address Pres. W. R. Guyton, Glendale, Ky.

We had a pleasant visit from Pastor W. T. Amis, of Hot Springs, Ark. He is in Kentucky for a few days raising money for his new church edifice at Hot Springs. That is a great place of resort for people from everywhere, and the Baptists ought to be well represented there. Bro. Amis should receive substantial encouragement. We heartily commended both him and his cause.

Pastor Weston Bruner, of Richmond, Va., paid us a pleasant call last week. He is being greatly blessed in his work. In the past year his church made a net gain of 117 and his congregation has greatly increased. While in this city he lectured at Twenty-second and Walnut.

Banker Elston, renewing his subscription, writes: "We greatly enjoy the dear old Recorder in our home and feel that it greatly strengthens us in our endeavors to live Christian lives." We especially value the approval of such solid Christian business men.

The coming Commencement at Georgetown College will be especially brilliant. It will be the institution's five-hundred anniversary. Dr. J. J. Taylor, W. H. Felix, J. S. Dill, Arthur Yager, M. R. Adams and the Hon. G. C. Gilbert are the appointed speakers. A grand rally of the friends of the College is expected.

## THE GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.

The church at Campbellville, with which the Association is to meet June 4th, respectfully requests all members and representatives of our denominational interests, to send their names to H. C. Wood, chairman of committee, as soon as practicable, that they may be assigned their rooms during their stay in our city.

The brethren are looking forward to the coming of God's host 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. S. GATSBY, Pastor.

The Missouri Baptist Women's Committee of Missions of Missouri has secured rooms to be used as missionary headquarters at the Louisiana Purchase Exposition. There will be tables for sending and writing a missionary library and literature, and opportunities for missionary conferences and the exchange of Christian greetings. A hostess will meet visitors and assist them in securing information and meeting friends. A copy of the Western Recorder will be sent on the reading table.

## NEW HEAD FOR CLINTON COLLEGE

Prof. E. D. Swain, of Alton, Ill., reached an agreement with the trustees of Clinton College by which he will assume the presidency of that well known institution. It is the purpose of Prof. Swain, who arrived in town several days ago, to remain here now and begin pushing the campaign for students this fall.

Every one is favorably impressed by Prof. Swain who is a man in the prime of life, possessed of energy and capacity to do all that he sets his hand to. He is a "man" and we believe will quickly establish himself in the good graces of the people. He is an Illinoisian by birth but of Southern parentage and in full sympathy with the Southern people. His father was a Tennesseean and his mother was a member of an old South Carolina family. Prof. Swain's life-work has been teaching. For eight years he was professor of Latin in Shurtleff College, one of the pioneer Baptist colleges in the West; for five years he was president of the Pierce City (Mo.) college, and his last engagement was that of superintendent of the city schools of Benton, Ill.

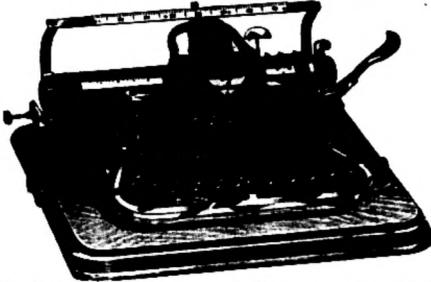
## A New Book

Published and for sale by the Sunday School Board of the Southern Baptist Convention.  
 112m, Cloth, Price 25 cents, Postpaid  
 Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. A. H. Groves, D.D., LL.D., Pastor Calvary Baptist Church, Washington, D. C.  
 The Twentieth Century Sunday School  
 Partout of Author: Freedom; Instructionary Ward; Lectures; The Text Book; The Lesson; The Organ; The Sabbath; A His Methods; A Its Institution; Appendix. Several Programs of Special Services in the Sunday School of Calvary Church. A full verbatim Report of a Teachers' Meeting as 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  
 Program, Supplements and Bible Books 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,**  
 718 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 writer; 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 1109. P. C. Jacobs, Manager.

DEPARTMENT 1A

## WEAR THIS SUIT TO THE WORLD'S FAIR.



This is a specially designed suit, cut and tailored in best style, from an all-wool Etamine Voile; colors—black, blue, tan, brown and champagne.  
 No. 39. Full blouse front Jacket; has pointed cape collar; artistic pouch sleeve, cut with points as shown; cape, front, belt, sleeves, and cuffs trimmed with silk folds to match color; finished with beautiful Persian braid.  
 Skirt is cut 7 gore flare, unlined, and trimmed with silk folds to match Jacket. It is a first-class \$15.00 suit, extremely stylish, and will meet your approval. Suit sent prepaid for only \$9.95  
 Read at once for order blank and samples.

## LON CAMPBELL & CO., LOUISVILLE, KY.

References: Ed. Recorder, Louisville Trust Co., Bank of Commerce, Southern Express Co.

outage and in full sympathy with the Southern people. His father was a Tennesseean and his mother was a member of an old South Carolina family. Prof. Swain's life-work has been teaching. For eight years he was professor of Latin in Shurtleff College, one of the pioneer Baptist colleges in the West; for five years he was president of the Pierce City (Mo.) college, and his last engagement was that of superintendent of the city schools of Benton, Ill.

## AN OLD-TIME REVIVAL.

It has been said that "old-time revivals" are things of the past, "old-time revivals" are things in which there is deep and pungent conviction, thorough-going repentance, and realizing faith; revivals in which the conversions are sky-blue and sunny and signal are the other displays of divine power. "Old-time revivals" are things of the past, "old-time revivals" are things of the past. But this is still the dispensation of the Holy Spirit, the omnipotent glorifier of Jesus; God is no respecter of persons, nor of places, nor of years, and prayer and faith and effort of the "old-time" character cannot fall of results of the "old-time" character. May God forgive me for ever having doubted! In Him I give praise for an "old-time revival" in the First church of Rosebud, Ala., which I serve as pastor.

April 17th I began a protracted meeting, preaching twice a day. I determined that by the grace of God this should be a meeting of New Testament results. Sinners were exhorted to "repent and turn to God, and do works meet for repentance." They were invited to the mourners' bench for prayer and counsel. They came with tears and sob, many of them by and by to exclaim, "Thanks be unto God!" Fifteen united with the church by baptism. In the church the work of grace was perhaps even more remarkable. Public confessions were made; old troubles were buried deep.  
 Rev. J. F. Shaffer, D.D., who was for nearly twenty years pastor of the First church, lives here and gave most valuable assistance. He is not only a man of great mind, but of great heart, full of the Holy Ghost and of faith. Brethren Brannen, Wright, Holliday and Shaddix also took part. Three Methodist brethren, Anderson, Turner and Clark, and one Presbyterian brother, Morrow, helped so little.  
 Perhaps this is as much of your space as I have the right to claim. I cannot, however, close without a word of exhortation to any discouraged brother pastor who may read this. "Old-time" results sought in the old-time way cannot be sought in vain. "For the kingdom of God is not in word, but in power." The Holy Spirit still converts of sin, and of righteousness, and of judgment," and the presence of His presence and power in the same yesterday, to-day and forever. Hope faith is God!  
 T. S. HUNTER.  
 Rosebud, Ala.





**PROGRAMME.**  
 The following is the programme of the Ministers' and Deacons' Meeting to be held with Pleasant Hill Baptist church, Taylor county, Ky., Saturday and Sunday, May 23 and 24, 1904:  
 Call to order by former Moderator W. R. T. McFarland.  
 Devotional exercises by Pastor Crawley.  
 Election of officers.  
 Sermon by some one elected by the body.  
 News Record.  
 Meeting of District Mission Board.  
 "Where Duty is it to Preach the Gospel?"—Elder J. F. Hunt and Willie Burdette.  
 "What is the Best Plan of Collecting and Managing Mission Funds?"—A. L. Brown and W. D. Ford.  
 Adjourn until 9 o'clock Sunday.

Devotional exercises by Pastor Crawley.  
 "Benefits of a good Sunday School"—Elders C. H. Johnson and Thomas G. W.  
 "How to Conduct a Sunday School to the Best Advantage?"—Elders James B. Scott and Joe T. Miller.  
 "The duties of a Pastor and Ordained Ministers"—Elders J. W. Johnson and W. T. Underwood.  
 "A Review of all our Mission Fields"—Elders W. W. Miller and W. W. Miller.  
 "Everybody cordially invited to attend these meetings and assist in the discussion of all these subjects. Delegates will be free to all over the population have introduced them. A Query Box will be free to all."  
 W. T. SHORR,  
 W. S. TAMB, Jr.,  
 J. S. ARVIN,  
 Committee.

**BAPTIST ANNIVERSARIES.**  
 Convened in Euclid Ave. Baptist church, Cleveland O., beginning May 16th and closing 24th. Cleveland is the chief city of Ohio in population and wealth. It has twenty-one Baptist churches and six missions. Our meeting houses are valued at \$600,500. There are 6,446 members; Euclid Avenue has 843 members; the First church has 676 and Wilson Avenue 408. Mr. John D. Rockefeller is a member of Euclid Avenue, and he is liberal in supporting and propagating the Baptist cause.  
 All who have been in the habit of attending the meetings of the Western Baptist Convention agree that our last meeting was the greatest of all. All in the habit of attending the Northern Anniversary agree that the meeting at Cleveland far surpassed all previous meetings. The attendance was large; unity and harmony and brotherly love prevailed; great enthusiasm and spiritual power characterized all the meetings.  
 My aim is only to make brief mention of the meeting, hoping that all will read our regular report of the proceedings. I desire to bear testimony to the fact that proved an agreeable surprise to me, having frequently heard of a lack of denominational loyalty on the part of our Northern brethren. I heard more old-fashioned Baptist speeches, in explanation and defence of fundamental Bible and Baptist doctrine, than I ever heard in my life before at any Convention. "The Denominational

Outlook" was ably discussed by A. H. Strong, D.D., LL.D. It was a masterly presentation by one of the world's greatest theologians and orators. Such was the effect that a resolution carried unanimously to print and distribute free 100,000 copies. At night, at the assembly, that has seating capacity of 5,000, the address "Denominationalism," by A. S. Hobart, D.D., of Crosser Theological Seminary, was one of the greatest addresses in the scriptural and logical defense of Baptist principles that the writer ever heard. He was followed by P. S. Henson, D.D., LL.D., of Boston, in a masterly address, in which he justified Baptists in maintaining an independent and separate existence, clearly showing that others and not Baptists are responsible for the divisions of Christendom into different sects. Those addresses were delivered under the auspices of the American Baptist Publication Society.

Report of the Board of Directors Women's Baptist Home Mission Society was received first, being their 27th annual report. Total amount of money raised, \$63, 662.46; number of missionaries employed 178.  
 Next came the 89th annual meeting and the 19th annual report of the American Baptist Missionary Union. Total income for the year, \$779,594.15. Closed with a deficit of \$7,954.86. The report of Treasurer Chas. W. Perkins showed total receipts from all sources, \$1,011,787.40. Total number of foreign missionaries 530. Total number of native helpers 4,249. Membership in foreign mission churches, 117,031. Added by baptism 7,431. Native contributions for Home and Foreign Missions, \$8,689. Total active contributions, \$108,056, being \$6,807 less than previous year.

Then came the report of the Baptist Home Mission Society. The receipts for the year, \$621, 387. In various departments the Society employed 1,403 missionaries, who labored with great success among twenty-one nationalities.  
 The American Baptist Publication Society reported next. Vice-President W. H. Doane, Mus. Doc., our greatest and sweetest hymn writer, of Cincinnati after a few appropriate remarks took the chair.  
 The report of the Society's work for the year amounted to \$934, 000. The increase is \$25,000 more

than it was last year. With their six chapel cars and about fifty colportage wagons, 75,000 homes were visited and blessed during the year. The cars and wagons cost about \$41,000. In addition the Society maintains a force of 144 colporters and missionary workers, who in addition to their work, organized 304 Sunday Schools during the year; 12,000 of the 28,000 Baptist Sunday Schools in the United States are in the North, and most of them use the Society's lesson helps and papers. The Society had a large display of periodicals and books, and they did a thriving business.  
 Dr. A. J. Rowland, D.D., Secretary, was present; also Mr. M. Strick, Business Manager, R. J. Robert, Manager Texas Branch, Dallas, Texas, M. P. Moody, Manager St. Louis Branch, also Mr. Roe, Manager Chicago Branch and Mr. Shulte, Manager New York Branch.  
 W. P. HARVEY.

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**GENERAL ASSOCIATION OF KENTUCKY BAPTISTS.**

The Southern Passenger Association has named "one first class fare, plus 25 cents for the round trip to Campbellville." The other roads of the State usually act in harmony with this Association.  
 Tickets will be sold June 13 and 14, with return limit June 19.  
 The General Association meets June 15th, 10 a. m., Dr. T. T. Eaton preaches the annual sermon. The Ministers' Meeting convenes June 14th, 10 a. m.  
 J. K. NUNNELLY, Sec.

**FROM ALABAMA.**

We have just closed the greatest meeting ever held in Eufaula. Bro. H. M. Wharton was with us a little over two weeks, and did, I think, the best preaching of his life. From the beginning to the close we could not find a church large enough to hold his congregations. The whole city was benighted. At the morning meetings stores would close, so that the congregations were as great at 10 o'clock as at night. There were more than 100 conversions. I had a great day yesterday receiving members and baptizing them, though I was kept from the Southern Baptist Convention on account of the work here.

The evangelist left Friday for Little Rock, Ark., where he is now engaged in a meeting, all the churches there, as here, uniting.  
 Rev. J. L. Gross, of Selma, writes us that his magnificent new church will be dedicated the first or second Sunday in June, and he wishes to hold a protracted meeting immediately succeeding the dedication.  
 Rev. W. D. Hubbard, formerly pastor at Eufaula and Raleigh, N. C., has accepted the pastorate at Troy, Ala., and entered on his work.  
 Two churches in Montgomery are without pastors—Clayton Street and South Side.

M. B. WHARTON,  
 Eufaula, Ala., May 16, 1904.

**PROGRAMME.**

The following is the programme of the Ministers' and Deacons' Meeting, to be held with the Westport Baptist church on the 5th Sunday in May, 1904, beginning on Friday evening, May 27, 1904:  
 Friday, 7:30 p. m.—Introductory sermon—L. M. Theobald.  
 How far can Christians indulge in personal pleasures and recreation without compromising

**SLEEPING VOLCANOES**

A thin, vapory smoke, lazily ascending from its crater, may be the only visible sign of life in the sleeping volcano; but within is a raging sea of fire, molten rock and sulphurous gases. Those who make their homes in the peaceful valleys below know the danger, and though frequently warned by the rumblings and quakings, these signs of impending eruption go unheeded. They are living in fancied security; when the giant awakes with deafening roars, and they are lost beneath a downpour of heated rock and scalding ashes. Thousands of blood poison sufferers are living upon a sleeping volcano, and are taking desperate chances, for under the mercury and potash treatment the external symptoms of the disease disappear, and the debilitated victim is happy in the belief of a complete cure; but the signs of contagion have only been smothered in the system, and as soon as these minerals are left off will break up again. Occasional sores break out in the mouth, a red rash appears on the body, and these warning symptoms, if not heeded, are soon followed by fearful eruptions, sores, copper-colored blotches, swollen glands, loss of hair and other alarming symptoms. Mercury and potash not only fail to cure blood poison, but cause mercurial Rheumatism, necrosis of the bones, offensive ulcers and inflammation of the stomach and bowels. The use of S. S. S. is never followed by any such bad results. It cures without the slightest injury to the system. We offer \$1,000 for proof that it contains a mineral of any description. S. S. S. is an antidote for contagious blood poison, it destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.



Containing Borax over four years I suffered greatly from a chronic case of contagious blood poison. I went to St. Louis, staying there for months on a big expense. I then consulted physicians, who prescribed Mercury. Nothing did me any good; in fact, the treatment proved more harmful than beneficial. I mentioned my case to a friend, who told me that Dr. R. B. had certainly cured him. Let once commenced its use, and after continuing it for sometimes could find no trace of the disease whatever. This was about two years ago. I can truthfully say I am entirely well.  
 Dr. HARRISON.

containing a mineral of any description. S. S. S. is an antidote for contagious blood poison, it destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.  
 We will mail free our special book on Contagious Blood Poison, with full directions for home treatment. Medical advice is furnished by our physicians without charge.  
**THE SWIFT SPECIFIC CO., ATLANTA, GA.**

**SSS**

containing a mineral of any description. S. S. S. is an antidote for contagious blood poison, it destroys every atom of the virus and purifies and strengthens the blood and builds up the general health.

**YOUNG WIFEHOOD**  
 Bureau, Mass., 128 Shawmut Ave., Oct. 25, 1903.  
 After I had been married about four months I felt my health generally failing. I needed to lose the light step and sleep peacefully along instead. My appetite failed me and I lost health and strength. I was nervous and had shooting pains through my limbs and stomach while bearing down pains and constant headaches added to my misery. The menstrual flow became more and more profuse and I was unable to attend to my daily duties. My husband called in three different physicians and I took enough medicine to fill or cure a dozen women, but it all had no effect on me whatever, until I took Wine of Cardui. In a few days I felt a change for the better, my general health improved and at the next time of my periods my flow was more natural and I was in less pain. Gradually I recovered my health and strength and am now in perfect health. I take an occasional dose of Wine of Cardui which keeps me well.  
 I am happy to give you this endorsement.  
 Ruthy Richer  
 President, State Bay Women's Club.

Why don't you try for the same health Mrs. Richer has? It is easy to come if you take Wine of Cardui according to directions. Wine of Cardui strengthens weak and worn-out women of any age and assists the mother and attempts to bear her coming destiny. Wine of Cardui makes women fit for all the duties of womanhood.  
 It will relieve the pains of irregularity, cause falling of the womb, looseness, ovarian troubles, and has been known to remove what physicians considered dangerous tumors. Women who use Wine of Cardui do not suffer at the monthly periods. They do not suffer hysterical attacks, because Wine of Cardui gives them strong nerves freed from the irritation of a diseased system.  
 A \$1.00 bottle of Wine of Cardui purchased from your druggist will keep you free from pain.

**WINE OF CARDUI**

Christian character?—G. T. Lumpkin.  
 Exegesis Matt. 7:22, 23—J. S. Satchwell.  
 Why should men pray?—J. B. Sharp.  
 What is the law of the Christian Sabbath, and how does it differ from the Jewish Sabbath?—J. E. Johnston.  
 What is repentance, and what relation does it bear to salvation?—W. J. Agge.  
 The authority of Jesus as a teacher while in the world and now.—W. A. M. Wood.  
 Our old pastors and our duty to them.—I. W. Head.  
 Our Mission Fields: State Missions, J. T. Sampson; Home Missions, R. J. Hancock; Foreign Missions, J. D. Gwaltney.  
 Mission of the Sunday School.—J. T. Wilson.  
 Westport is in the western part of Oldham county, on the Ohio river, about twenty miles from Louisville and eight miles from LaGrange.  
 J. E. JOHNSON,  
 J. T. SAMPSON,  
 G. T. LUMPKIN,  
 Committee.

LOUISIANA LETTER.

I understand that the pulpit of the church at Kenchie is still "unoccupied."

It is reported that the First church, Shreveport, has called a Virginia man.

A meeting of considerable interest is in progress among the churches of New Orleans. Evangelist Coburn is doing the preaching.

M. J. Hoover and the Alexandria church are rejoicing because of a gracious meeting held there recently; 33 were baptized, and 10 were received by letter and restoration.

The Leesville church W. R. Brown pastor, had a good meeting; 48 accessions to the membership, 30 being by experience and baptism.

J. E. Trice, late of Tennessee, is now pastor at Crowley.

C. W. Alexander has taken charge of the work at Jennings, thus leaving the work at Jackson without a pastor.

J. B. Cole has resigned at Clinton and Slaughter, after having done a good work at both of these churches.

J. M. Hickson, the esteemed pastor of Benton and Lovely Point churches, is wearing well with his people.

T. M. Campbell, a ministerial student at Mt. Lebanon, and the only brother of the writer, has entered upon his work as pastor of the church at Logansport.

H. B. Hoffman is now pastor at West Lake. Sid Williams recently aided them in a meeting of days. A number were added to the church.

R. C. Self is pushing the cause on to victory over at Vinton.

J. R. Edwards and his Mt. Lebanon church had a good meeting not long since. A number were received by experience and baptism.

While we did not quite reach the amount reported to us to be raised for Home and Foreign Missions during the year ending April 30, 1904, still the increase over the year before shows a healthy advance and that the grace of giving is growing among Louisiana Baptists.

J. S. CAMPBELL.

DEAR ENCOUNTER:

I want to tell you something of two meetings it was my privilege to be in recently. One was at Fitzgerald, Ga. This town is located in South Georgia, and has a great many Northern people among its inhabitants. Rev. C. W. Minor is the pastor of the Baptist church and is doing a splendid work. He is bringing, in fact, he has already brought, the Baptists to the front in this new and growing town. Bro. Minor is also doing a fine work throughout this entire section of the State. As a result of the meeting here there were received during the meeting and since the meeting closed, 27 members. Bro. Minor has a good church, and his church has one of the best and most prominent young pastors in the State. It was a great pleasure to be with him and his people in the meeting for nine days and nights.

The other meeting of which I speak was at Monroe, Ga. Monroe is one of the best towns in Georgia. Many of the first families in the State live here and are members of the First Baptist church, where the meeting was held. At the first of the meeting the pastor, assistant and church thoroughly organized for a vigorous campaign of religious

throughout the town. The work continued for more than two weeks. Almost every member of the church seemed to have been interested in the unconverted ones. The Holy Spirit blessed the preached Word to the conviction and regeneration of many men and women. The Spirit would seize strong, stout-hearted men so deeply with conviction that they would rush down the aisle to ask for prayer and confess their need of Jesus as their Saviour. One day we were about to close the service without giving an opportunity for prayer. Two young men came begging for Christians to pray for them. As a result of this meeting there were fifty six additions to the church, about thirty-five of whom were men, the church fully revived and a deeper and more fully consecrated church membership, and a collection of \$400 for Foreign Missions, with a strong probability of making it \$500. The church is plenty able to pay the salary of a missionary, and I believe they will do it.

It was my privilege and pleasure to hold a meeting with this noble church last year.

Bro. John F. Edes is the beloved pastor of this church, and has been for nearly five years. During the past fourteen months they have doubled their membership, and grown wonderfully on all lines. Bro. Edes and his earnest, consecrated wife are doing a fine work in Monroe.

Respectfully,

JOHN E. BARNARD.

Cartersville, Ga., May 17.

CANADIAN LETTER.

After the longest and most severe winter we have had for over sixty years, we are rejoicing at the return of lovely spring weather with leafing trees and bursting blossoms and singing birds and opening flowers. The winter being so severe has interfered with the work of many of our churches; the usual season for holding special services was so very rough and stormy that many who commenced had to close before they had got well under way, and in some cases they had to be abandoned altogether. Where churches have had to depend on the weekly offering system for their funds, the slim congregations during the winter have affected their finances not a little. But the sunshine and the sight of things growing puts new heart into people, and it will be all right bye and bye.

We have had a new departure in the way of evangelistic work. During the winter a band of between 30 and 40 students from McMaster University, Toronto, held special services in that and other adjacent cities with splendid results. They were all very earnest and zealous in special work, all of them singers, and some specially good speakers, and the churches they have visited are full of praise-suspecting them.

During the summer months the Band has divided in two parts to tour the provinces as far as possible, one section going east of Toronto and the other going west. From past experience the churches are very eager for their visits and confidently look for blessing. And it will be a good thing if it is proved over again that we ought not to say that any particular season is unsuitable for evangelistic effort; why should not the Lord add to the churches just as readily in the summer as winter?

Our official organ the Canadian Baptist, has just come under new

management. Mr. G. B. Roberts, who for many years has been business manager, and for several years also managing editor, has retired, and the Publication Board has appointed Rev. W. J. McKay, B. D., editor, and Mr. R. H. Warren business manager. Bro. McKay is a man of great literary ability, having conducted the Sunday School department of the paper for a long time and also having served on the Publication Board. Bro. Warren is a bright young business man and editor of the local paper at Georgetown. It is confidently expected that the paper, under the management of these two bright and earnest young men, will put on new life and enter on a career of increased usefulness.

The Manitoba and Northwest mission is making a strong effort for increased gifts and enlarged effort this year. In view of the immense number of people who are flocking to that new land of promise, we have a great responsibility on our hands.

Rev. A. J. Vining is visiting the churches of Ontario and Quebec in the interests of this new mission, and his enthusiastic and forcible presentation of the urgent claims of the Northwest is producing excellent results in every place he visits. This is our day of opportunity in that vast fertile region, and it is to be hoped our people will fully rise to the occasion.

McMaster University, at its commencement exercises last week among others, conferred the honorary degree of LL.D. on Principal A. L. McCrimmon, of Woodstock College. This degree is well placed, for Principal McCrimmon well deserves the honour, being a thorough scholar and having served the cause most nobly in the responsible position he has held for many years.

Rev. T. S. Johnson, of London, was also selected for the degree of D.D. Bro. Johnson is widely known through the denomination,

IS THERE ANY HARM IN DANCING?

No Doubt can Exist on This Question.

FACTS ARE FACTS.

The BALL-ROOM is sending more girls into Hell's 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 spur of lust."

ENDORSED BY PULPIT AND PRESS.

B. Pay 1894.—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.

Rev's Herald, June 25, 1894.—His ought to know, and claims that one who enters the ball-room will be pretty sure to bring up at the other place.

Rev's Herald, May 7, 1894.—Mr. T. A. Faulkner has written a book which tells more truth about dancing than we have heard in thirty years from masculine agitators.

Paper Cover, 25 cents. Liberal commission to Agents.

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# To Prevent Loss of Hair

**Gleason's Sulphur Soap**

Wash your hair with Gleason's Sulphur Soap. It is the best for itching scalp and dandruff. It cures itching scalp and dandruff. It cures itching scalp and dandruff. It cures itching scalp and dandruff.

# Gleason's Sulphur Soap

For a complete description of our soap, or for a sample, write to The Gleason Co., 115 Fulton Street, New York.

# The Farm

**Record for tobacco** was again established at Louisville Friday of last week when a head of Shelby county tobacco sold for \$62 per pound.

"Pinkies" is attacking the flock in this section and has caused fatalities here and there. Winchester Democrat.

R. W. Darnell has broken the record for spring lambs by delivering to Blair & Hood, May 5th, 24 lambs averaging 50 pounds. They went at 6 cents. — Flemingburg Times-Democrat.

A crop of Washington county tobacco was sold in Louisville last week at prices ranging from 19 1/2 to 25 cents, or an average price of 23 cents per pound. This crop was raised on five acres of land, and brought a little more than \$400 per acre. — Winchester Democrat.

Randers & Norton bought 500 ewes the past week at from \$5 to \$7. Mr. Randers, who has been around considerably, says lambs are not near so good in quality this season as last year. A. G. Kyle sold to Cogar & Davis 45,000 pounds of hemp at \$4.50 a hundred straight. — Harrodsburg Her.

Lillard Bros. last week sold to Simon Well 575 fat cattle, averaging 1,000 pounds in weight. The price is private, but said to be a good one. They also sold 57 head to Thomas Cross, of Chicago, at \$67.50 per head. The latter bunch weighed about 1,450. Bond & Carpenter also sold 120 head of 1,200 pound cattle to Simon Well at 4 1/2 cents. — Lawrenceburg News.

Boardman & Hopkins received 5,000 pounds of wool at Little Rock, purchased at an average of 22 cents, delivered. They purchased of W. B. Woodford 300 pounds of J. E. Clay 1,100 lbs. of C. Alexander 75 fleeces, of L. Ashcraft 140 fleeces, of Alf Batterton 100 fleeces, of Chas. Weber 100 fleeces—all at 24 1/2 cents per lb.

Wool is commanding the highest price it has reached in several years—23 cents a pound, which is 4 cents more than was paid for it one year ago. Mr. R. L. Combs, manager of the Phoenix Woolen Mills, Lexington, says that his firm has bought in the last thirty days between 150,000 and 200,000 pounds at this figure. — Paris Kentuckian.

Every little while we come across accounts of men who, in a small way, have made splendid money out of sheep. One of the latest in that an Iowa man bought some Cotswold ewes two years ago at 83 per head. He kept them until they raised two crops of lambs for him and sold them for \$4.25 apiece. The first year their fleeces averaged 11 1/2 pounds, the second year 12. One year the lambs brought \$5.50 per hundred pounds, the other \$8.50. All the owner did to fatten was to give them corn husk and timothy hay, let them run in the yards where he was fattening cattle. They picked up corn enough for themselves around the troughs. — Breckinridge News.

# SWEET POTATOES

There are quite a number of varieties, and they differ considerably in their characteristics and comparative value. Generally speaking, they contain a very high per cent of starch, which makes them valuable for food both for men and animals on the farm. Some varieties also contain quite a good per cent of sugar. These are more highly esteemed for table use. The flesh is variously colored from a milky white to a deep yellow. The yellow are the sweeter and sell higher in the markets. Some have a white skin, some a yellow skin, and some a deep red. The latter generally have very white flesh, and are not highly esteemed for the table. They are called yams.

Sweet potatoes are cooked in a variety of ways, to suit the taste of the consumer. A grated potato to pudding cooked brown, and the crust stirred in and then browned again, and this repeated several times, is a dish that can hardly be surpassed. "Potatoes and possum" are a proverbial dish that enjoys a great reputation. Custards, sliced pies, dumplings, baked, roasted and fried are a few of the ways of preparing them. Perhaps nothing in this world preserves their full flavor better than any other method of cooking. When General Marion and his brave band of roasted potatoes and fought the British soldiers at Fort Mifflin, they were not of the variety by any means.

# Grading.

Prepare the land deep and narrow well. Then lay off rows three and one-half feet, put in some sort of rotting vegetation to keep the bed mellow. Then use phosphate and kainit, or muriate, freely and bed flat. Put some more potash just before you set slips, and mix it in with a harrow. This will freshen up the soil, kill young grass and weeds, and help young slips or vines to live. Plenty of potash will make the potatoes plump and smooth and sweet.

The vines cut or pinched off with three or four leaves, and planted so as to cover all but the top one, will live easily, and make a good crop. Many prefer the vines to the slips.

They can be set any time from April to August. If too much nitrogen is used, the potatoes will be apt to crack as they grow. Do not wait for rain, set the slips and put pint of water to each and cover with dry soil, and they will grow off better than if planted in the mud.

# Cultivation.

Keep them clean. Grass and weeds do more damage to potatoes than to any other crop we have tried. The vines should not be covered with the soil, for then they will take root and injure the potatoes. Neither should the vines be cut or pulled. The leaves are the lungs and workshop. The food is here made into milk and sent to the potatoes.

# Keeping.

As soon as mature, they should be dug. Use long blows so as to avoid cutting them. Take out all braised ones and put the potatoes in your home cellar or hill and cover very lightly, leaving opening at the top so that the steam may freely escape. When this has ceased to form, and the potatoes are dry and cool, cover them so as to prevent all possi-

ity of frost or freeze. If this work is carefully done, no potatoes need ever be lost. No moisture should reach them.

Clemson College, S. C., has perfected a process by which evaporated potatoes can be kept indefinitely. If you are interested, write them for bulletin.

# Value.

Potatoes yield from twenty-five to seven hundred bushels per acre. They sell from twenty-five cents to one dollar per bushel. Early in season or very late they sell higher still. They are very valuable to feed to chickens, hogs, cows and horses. Hogs are made very fat on them.

Two to three hundred bushels is not an unusual yield, promising an income of from one hundred to two hundred dollars per acre. — J. B. Huanicutt, in Progressive Farmer.

# GRAIN MIXTURES.

Though wheat by itself is not well adapted for horse feeding, it admits of being advantageously used for this purpose, in combination with other grain foods, such as oats and barley. In reference to the paragraph regarding the value of wheat as a stock food, published recently, says a contemporary, a correspondent informs us that a few years ago, when the price of wheat fell to such a low level, he used a mixture consisting of two parts each of oats and Indian corn and one part each of wheat and barley, with excellent results, as a food for horses. When so fed his stud maintained capital condition and at the same time showed great staying and working powers.

# Carrots for Horses.

Of all roots that which is best adapted for horse feeding is the carrot. Horses are naturally very fond of carrots—so much so that, when suffering from sickness and refusing to take almost any other foods, they can be tempted to eat by giving them a few fresh carrots finely sliced.

Analyses show that carrots possess considerable feeding value, much more than either turnips or mangolds. This is another reason why they are so useful as a horse food. People often express surprise that carrots are not more extensively grown for horse-feeding purposes. The reason, doubtless, is that they are at best a very precarious crop, and the great cost of growing them, coupled with their comparatively small yield and their liability to suffer from disease, render them so very expensive in comparison with other roots, that the farmers do not usually consider it advisable to grow them to any great extent. — American Cultivator.

**Grading Hay.** — Farmers will find it an advantage to grade their hay at harvest time, putting the different kinds of qualities by themselves, where they can be had as wanted. This is particularly desirable where dairies are kept and the best is wanted for the cows. On farms where a second crop of hay is secured early harvesting, of course, is of the utmost importance, and wherever rightly practiced I think the custom of early harvesting will be found best, says a Western farmer.

Get Glorious Praise—best song book published. 25 cents.

# "WORLD'S FAIR SHORT LINE" Southern Railway

43 Miles the Shortest, Fastest, Best to the World's Fair.

**LOOK AT THE SCHEDULE.**  
Leave Louisville 9:00 a. m. daily; arrive St. Louis 4:00 p. m. daily. Solid train of Pullman Sleepers and Day Coaches through from Louisville to St. Louis without change.

Leave Louisville 9:15 p. m. daily; arrive at St. Louis 7:30 a. m. Solid train of Pullman Sleepers and Day Coaches through from Louisville to St. Louis without change.

All trains make close connection at Union Station, St. Louis, with Wabash, Seattle, Toledo and Atlantic City direct to the World's Fair Grounds.

# ROUND TRIP EXCURSION RATES FROM LOUISVILLE.

\$12.50 good returning until December 1906, 1906.  
\$12.50 good returning 6 days.  
\$12.50 good returning 15 days.  
Tickets valid on an auto daily at the accompanying special rates.

A. J. Cross, Ticket Agent, Union Depot, 7th and River, Louisville, Ky.  
F. E. Carr, City Ticket Agent, 234 Fourth Ave., Louisville, Ky.  
C. E. Wray, General, D. P. A., 234 4th Ave., Louisville, Ky.  
G. R. Allen, Atty. G. P. A., St. Louis, Missouri.

# "BIG FOUR"

THE BEST LINE TO INDIANAPOLIS, PEORIA, CHICAGO.  
And all points in Indiana and Michigan.  
CLEVELAND, NEW YORK, BOSTON.  
And all points East.

Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 239 Fourth Avenue, or write to E. J. Gates, General Agent, 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, 5:20 p. m.

Fast time made high class through service to Shreveport, Hammond, Fort Arthur, Houston, San Antonio and the Gulf-coast country.

Faster schedules to Dallas, Ft. Worth, Commerce, 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 Southwestern Ry. Co., St. Louis, Mo.

**Alleged**

ST. LOUIS, MO. ...

**CANCER**

... treatment ...

**Missouri Pacific Railway**

**Iron Mountain Route**

ST. LOUIS and Memphis

... routes ...

**GOING TO THE WORLD'S FAIR AT ST. LOUIS**

**Henderson Route**

THE LINE THAT IS COMFORTABLE BEYOND A DOUBT

**Rolling Chair Cars**

OFFICIAL ROUTE FOR KENTUCKIANS TO ST. LOUIS

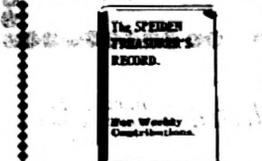
A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether situated in the joints, muscles, backache, headache, pain in the kidneys or vertebrae, please to write to her for a...



CHURCH ORGANS. LATEST IMPROVEMENTS. BOSTON, NEW YORK, PHILADELPHIA CHICAGO, LOUISVILLE, ST. LOUIS. Main Office and Works BOSTON, MASS.

GERMAN BANK, 100 and Market St. LOUISVILLE, KY. CAPITAL \$1,000,000. RESERVE \$250,000. President: J. VIBLINI.



JUST THE THING for Treasurers of Churches and Lodges. The most simple. Names and addresses only have to be entered once during the year.

TWO FROM MANY. I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions.

Prices: 100 names of contributors \$1.00, 200 names \$1.50, 300 names \$2.00, 400 names \$2.50, 500 names \$3.00.

BAPTIST BOOK CONCERN, LOUISVILLE, KY. When answering advertisements please mention the Western Recorder.

Items of Interest

Stamps the World Over.

The world has looked against hope that in some way it would appear either that Vassall Verestohagius was not on board the Petrograd when she was sunk or was among those who escaped.

A good many ladies have been among the Passive Resisters who refused to pay the obnoxious rate. And now one has been sent to prison, Mrs. Hannah M. Titterton, of Leeds.

The British troops in Nigeria have "avenged" the defeat they suffered. They have shown their superiority in civilization and religion by avenging their defeat not on the armed men, but on the women and children.

For the first time Mrs. Eddy has said something which will surprise and prove. Because women's joining clubs threaten the home life, Mrs. Eddy has forbidden her followers from joining any club or other organization—except the Free Masons—which does not receive both men and women.

Walbeck-Roussou, the French Premier who began the fight against the Protestants. He gave up his position as head of the government because of his health. He has now been operated upon, and his trouble is an intestinal cancer.

Over the angry protests of the other colonies, the Christians at home, and of the Bona, the British government has persisted in yielding to the missionaries in the Transvaal who wish Chinese coolies for the mines.

There seems to be no limit to the patience and hot bottom to the pockets of the tax-payers. Congress appropriated \$900,000,000 at the session just adjourned, an increase of \$22,000,000 over last year.

President Loubet of France has been on a visit to Rome. He called upon the King of Italy and did not go to see the Pope. When the Emperor of Germany and the King of England were in Italy they visited the Pope, which was, to a certain extent, an acknowledgment of his rank as of temporal sovereign and therefore an affront to Italy.

The best news for the South which has come in many a day comes from New Orleans. And it is that Mr. Mendenhall has discovered a way to poison the cotton boll weevil, which has wrought such havoc with the cotton crop.

DEATHS.

For actual subscribers we limit an ordinary notice of 100 words free. We charge for extra words at 10 cents per line. Copy must be received at our office at least 24 hours before the date of publication. If it will be brought down to us within...

MADDOX. Rev. Dr. J. K. Maddox died in the faith, after much suffering, Sunday, Feb. 21, 1904, in the 60th year of age. Had cherished the Christian hope 50 years. Been a Baptist minister 46 years, having been baptized by Elder Alfred Taylor, Moderator of the Greaser River Association a number of times. Took lively interest in the denominational affairs at large, attending often general meetings, being fervent in preaching and exhortation, his ministry was very fruitful in leading many sinners to Christ.

JNO. T. CARRIHER, H. P. BROWN, MARTIN.

Our people throughout the South will be greatly pleased to learn of the bereavement that has come to Bro. T. B. Martin in the loss of his wife, Mrs. Terese Brown Martin. She was a woman of rare attainments, mental and spiritual. She was an ideal wife and mother. She was a devout, humble, consecrated Christian. Her death bed testimony was among the most remarkable of which I have ever heard.

J. W. D. RAY, Waco, Texas, May 10, 1904.

NUCKOLS. James Ervin Nuckols was born in Barren county, Ky., April 20, 1836; died April 22, 1904. He married Henrietta Jane Smith, Feb. 13, 1867. He and his wife resided with the Salem Baptist church, in Barren county, Ky., about the year 1890, of which he was a true and devoted member until his death.

He was a man of peace, a faithful church member, a good husband and father, who provided well for his household, and was held in the highest esteem by his neighbors and friends. Christian friends and loved ones, sorrow not as those who have no hope. Be true and faithful, having the assurance that you will meet where separations never come.

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 Chauncey A. Goodrich, D.D., late Professor in Yale College, and Noah Porter, President of Yale College, with an Appendix of Useful Tables, including Recent Population Statistics of the World and a Supplement of more than 5,000 words and phrases—3,000 illustrations. PUBLISHED IN 1903. The Latest Dictionary printed from type and not a cheap reprint edition. Double Thumb-Indexed—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 WESTERN RECORDER 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.

ONLY \$2.00 ONLY

This book is standard, and having it, you need no other. We use always on the outlook for something good for our subscribers, and find 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 sell orders for these books.

DON'T 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. (Additional chgt. on another page.)

**Swampy Trouble**  
 The swampy trouble in the West is a serious one. It is a disease that is spreading rapidly and is doing much damage to the health of the people. It is a disease that is caused by the miasmatic exhalations of the swamps and is a disease that is very dangerous to the health of the people. It is a disease that is very common in the West and is a disease that is very dangerous to the health of the people. It is a disease that is very common in the West and is a disease that is very dangerous to the health of the people.

Exhibiting in this proved to be more dangerous to the Japanese than to the white man. During the war, the Japanese were very successful in their military operations and were very successful in their military operations. They were very successful in their military operations and were very successful in their military operations. They were very successful in their military operations and were very successful in their military operations.

There are some good things to be said for the theatre. There have been some good plays, and a great many pure actors and actresses. But the general tendency of the playhouse has been to sensuality and death, and the history of it as an institution for thousands of years has been that of a demoralizing and destructive influence. One may talk of reforming it and of elevating it, and of the occasional good element, but the fact is that it carries putridity as the body of any man carries contagion when some deadly and contagious disease is fastened in its vitals. It is safer to keep at a distance from that which is apt to work death where it touches.

**Items of Interest**

**News from the World Over**  
 The Japanese have been very successful in their military operations. They were very successful in their military operations and were very successful in their military operations. They were very successful in their military operations and were very successful in their military operations.

Last week Rev. W. F. Harvey attended the Northern Anniversary at Cleveland, O. While there he secured orders for five thousand copies of our new hymn book, "Glorious Praises." Mr. W. Howard Dunn, the author, is one of the most noted writers and composers of good music in the United States, and is so well known that the book is destined to have a great sale as Gospel Hymns.

There are certain books which are meant to float infidelity. They are filled with it as a ship is with its cargo. And yet the book may have some literary attraction as the ship may have good engines and a fine coat of paint. The literary attractions of a book do not compensate or atone for its rank infidelity, and yet some books have a great run in modern times because they have been supposed to be fine literature. It is not a question simply as to the possession of such literary character. The fact that there is death in the book, the lecture, the play, the amusement, should be sufficient to lead us to renounce it utterly.

Later in the week the Japanese suffered another naval loss of more consequence. Admiral Togo, commander of the Japanese navy, reports that in a fog the cruiser Yaguchi was sunk in a collision with the British ship HMS Otrera. The Otrera was a British cruiser of the Victoria class, and was one of the most powerful ships in the British fleet. The Yaguchi was a Japanese cruiser of the Matsuyama class, and was one of the most powerful ships in the Japanese fleet. The collision took place on May 22, 1904, and resulted in the sinking of the Yaguchi and the capture of the Otrera.

**DR. JOHN G. BERRY BEARD**  
 An eye for an eye, and a tooth for a tooth, is the motto of the law. But the motto of the gospel is love. Love is the greatest of all virtues, and is the foundation of all other virtues. Love is the greatest of all virtues, and is the foundation of all other virtues. Love is the greatest of all virtues, and is the foundation of all other virtues.

If we are wise we will select for our own use that which is true without any admixture of error, that which is pure without any element of impurity, that which is healthful without any ingredients of a poisonous nature. Only in this way are we safe, and only by this course shall we show ourselves to be wise. There are safe paths, safe recreations, safe books, and there is one holy and divine system of religious truth which comes from Christ, who is himself the Life, and the Truth and the Way. — Herald and Presbyter.

Also two deaths of the Japanese land forces have been reported. The one near Fuchuan is probably a fair, but the other has been confirmed. The British forces have advanced twelve miles from Fung-Wang-Chung, when Kurapatka, thinking they were far enough from their reinforcements, turned his Cosacks upon them. The result was a Japanese defeat with heavy loss. They retreated rapidly to Fung-Wang-Chung, and the Japanese advance has been checked for a while.

**IS THERE DEATH IN IT?**  
 A servant girl put some deadly poison one morning in the oat meal that a whole family ate. There was no fault to be found with the oat meal. It was good and wholesome. But had the family been forewarned they would have been very foolish to eat down the poison because the oat meal itself could not be objected to. And yet people will take poison into their moral system by way of evil books, wrong religious systems, immoral theatrical amusements, justifying themselves for so doing by saying that there was good to be discerned in each case. But the fact was that there was harm in each case, and the whole dish of oat meal did not counteract the death that was in the spoonful of poison.

Soon after the Metropolitan Tabernacle was opened Mr. Spurgeon said, "I received some years ago orders from my Master to stand at the foot of the Cross until He came. He has not come yet; but I am to stand there till He does. If I should disobey His orders and leave those simple truths which have been the means of the conversion of souls, I know not how I could expect His blessing. Here, then at the foot of the Cross, I tell the Old, Old Story; stale though it may sound to itching ears, and worn threadbare as critics may deem it.

The Interior is one of the last of the papers which we would have suspected as yielding credence to modern miracles. Ten years ago specialists in England and this country declared that Miss Mary Beld had leprosy contracted in India. She went back to India and went to work among the lepers. In two years the spots which had been pronounced leprosy disappeared and for eight years she has seemed to be entirely well. The Interior says that the various papers in this country have submitted to the specialists and adds: "If they now declare her sound and well, the evidence of a divine miracle in her case will be as clear as when the Lord healed lepers in Galilee."

In an irreligious life there may be many pleasing qualities. One may be honest and truthful, and polite and kind. There may be attractive and winning elements in the personal and social life. Yet, along with all this, there is the fact that unbelief is in the heart. The individual may not be criminal, nor profligate, nor vicious, and yet may lack the saving faith that marks one as a child of God. It is not enough then that there be the pleasing things about the life. They may be there, and yet there may be the carnal, unbelieving heart, which is death, according to God's Word.

**THE MARKETS.**  
**LIVE STOCK.**  
 Report for week ending May 21.  
 Choice 50 prime sheep, wethers, 54 00  
 Good to extra sheep, 50 00  
 Choice butcher steers, 4 00  
 Medium to good butchers, 3 50  
 Cows, to medium butchers, 3 00  
 Canners, 2 25  
 Good choice feeders, 3 75  
 Common to med. feeders, 3 50  
 Good to extra sheep steers, 3 50  
 Cows to med. stock, 2 75  
 Medium to good stock half, 2 50  
 Cows to med. stock butchers, 2 50  
 Plain light mixed steers, 1 75  
 Med. to good mixed cows, 30 00  
 Plain to com. mixed cows, 18 00  
 Good to choice butchers, 2 50  
 Good to extra sheep, 2 50  
 Cows to med. calves, 3 50  
 Com to med calves, 3 00  
 Choice to fancy mixed cows, 26 00

This is a most astounding conclusion of the part of the Interior. It takes the infallibility of the specialists for granted. Besides, at most, it was not a direct miracle; it did not take two years for the flesh of lepers whom the Lord healed to become like that of a little child. Either the specialists were mistaken in their diagnosis, or leprosy is in some case curable, or Miss Beld has the disease still in her system. But there is no miracle in the case.

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 Common to med. feeders, 3 50  
 Good to extra sheep steers, 3 50  
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**Special Sale of Summer Wearing Apparel.**

We have planned for this week an elaborate display of the season's delectable and most desirable light-weight garments for summer wear—Summer Dresses, Linen Costumes, Lawn, Linen and Batiste Shirt Waist Dresses, White Organdy and Paris Middy Gowns, etc., in fact every new and distinctive idea for current dress is represented. We feel sure that nowhere in the city can such an array of exclusive styles be seen.

- SPECIAL SALE OF WHITE ORGANDIE OR PARIS MIDDY DRESSES, for graduation. Made with full skirts, beautifully trimmed with laces, ruffles and ruckings. Deep skirt of Laces; specially priced **\$12.50**
- LADIES' LAWN, CHAMBRAY AND BATHING SHIRT WAIST DRESSES, made very full with tucks and ruffles; prices, **\$3.50 to \$6.50**
- BIG LINE SHIRT WAIST SUITS, made of fancy and plain Tulle, Silk, Pique, Shirting and Mohair; in all colors, beautifully trimmed and trimmed with fancy bands, lace, piping and bands. **\$21.75**
- See our LADIES' NEGLIGEE SHIRTS, the newest fad, made of white and colored madras and white mohair; made of fine shirting material in plain or figured, comfortable and stylish; prices **\$3.00 to \$2.50 and**
- LADIES' SHIRT WAISTS, MADE OF WHITE INDIAN LINEN, and black and white figured madras; made with neck and embroidery insertion, **\$1.25 values; specially priced**
- BEAUTIFUL CAMILLE DRESSING SACQUES and Short Kimonos, made of batiste, in figured or striped; special sale of these **\$1.00**
- CLOSING OUT A LOT OF FINE SILK NEGLIGEEs, long length, slightly soiled, colors white, pink, blue and lavender, beautifully trimmed with lace and ruffles; values **\$12.50 and \$16.00; special to close out** **\$6.00**
- LADIES' LONG KIMONO, made of white-figured or striped batiste, none nice and full extra sheer quality; specially priced **\$2.25**
- CHILDREN'S WAIST HATS, made of pique or canvas cloth, white, pink and blue, corded and finished with embroidered edges; special sale of these Hats, each **25c, 30c and 50c**
- LADIES' WALKING and Mohair; in all colors, beautifully made with ever-wearing Shearling Cloth; made 15 to 19 pieces, fitted or shirred, full flare style, in black and navy; also extra size shirts in black only; specially priced **\$10.50**
- WALKING SKIRTS, MADE OF MOHAIR OR PANAMA, beautifully tailored, cut very full, in plaid or checked style, white, black, gray and navy; specially priced **\$7.50 and \$9.50**
- SPECIAL SALE OF BLACK VOILE SHIRTS, with extra fine finishing Tulle, Silk, Drop, etc. This skirt is beautifully trimmed with rows of shirred Taffeta bands and is the kind you see for **\$15.00 to \$18.00; specially priced** **\$12.50**
- SPECIAL SALE OF CHILDREN'S WAIST DRESSES, 6 to 10 years; made of Percale, Madras and Gingham, neatly trimmed, blouse or "Newspaper" style; specially priced **\$1.50**
- LADIES' BLACK TAFFETA SILK PETTICOATS, made with beautiful plaid ruffles, with Boston extra fine quality finishing Tulle. The **37.50** kind; specially priced **\$6.25**

**Stewart Dry Goods Co.**  
 New York Corporation—Jas. H. Coakley & Co. 237 Canal  
 LOUISVILLE, KY.

**Empress of China** A Hardy Ever Blooming Climbing Rose.

Make your veranda a bower of beauty. Cover your fence with this Rose and they will look like a hedge of roses. Largest 2-year Plants 50 cents each, \$5.00 per dozen. 2-year 25 cents each.

**F. WALKER & CO.,** 634 Fourth Avenue, Louisville, Ky.

**RECEIPTS**

Receipts this week, 1904, 2,523; 1903, 2,511; 1902, 2,511.
Receipts Jan. 1 to date, 1904, 43,228; 1903, 43,272; 1902, 43,287.

... The ...  
**University of Chicago.**

Summer Quarter of the Divinity School. First term opens June 19th. Second term opens July 28th. Courses will be given in all departments. Special attention given to the work of the Sunday School. For circulation and information address

**The Divinity School.**  
 The University of Chicago.

**REJECTIONS**

Rejections this week, 1904, 500; 1903, 501; 1902, 514.
Percentage of rejections to auction sales, 1904, 25; 1903, 20; 1902, 27.
Rejections Jan. 1 to date, 1904, 8,233; 1903, 14,222; 1902, 16,494.