

# WESTERN RECORDER

## Faith, Hope and Love, these three

7th YEAR

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SACRED devotion is the very essence evidence, and barometer of vital and experimental religion.—Spurgeon.

The *Religious Herald* said well some time ago, words to which all men of honor will assent: "The *Religious Herald* has little respect for the man who is willing to hold a lucrative and honorable position in a school founded to teach a certain set of doctrinal views, while he holds and teaches a widely different set of doctrinal views. He has certainly a right to hold and to teach what he believes to be true, but, in the name of common honesty, let him refuse to eat the bread of the denunciation whose standards he seeks to destroy."

E. M. POTRAT, in the *Examiner*, protested against ritualism in Baptist churches, and says truly: "The elaboration of ritual and the multiplication of feasts and the observance of days have usually coincided with the decline of spiritual religion."

The *Congregationalist* says: "The characteristics of any well-ordered home are plain. They are firmness in government, gentleness and wisdom in its heads, willing obedience in its subordinate members, and mutual consideration and self-sacrifice." How many well-ordered homes do we know?

The *Watsonian* quotes from a speech at the meeting of the Religious Education Association: "Young children possess germs of good which can be developed by training to make moral and religious men and women." Regeneration is not necessary. The cardinal doctrine of Baptists has ever been a regenerated baptized church membership. Yet this Association wishes to take charge of the religious teaching of Baptists!

Another thing which was advocated in this ambitious Religious Education Trust was the appointing of a committee by them to make an expurgated edition of the Bible to be read in the public schools, leaving out everything that Jews and Agnostics and Catholics would object to!—Such a Bible could say nothing of God, for the Agnostics do not believe in God; nor of the Lord, for the Jews would be offended!

Recently, in the meeting of the New Hampshire Conference, Bishop Foster of the Methodist church refused to have the communion administered in the individual communion cups which had been brought. He refused to consider the innovation on the custom of the churches from the days of the Lord to the present time a matter of indifference.

### God Never Disappoints Us.

BY REV. THEODORE L. CUTLER, D.D.

We cannot trust ourselves too little, and we cannot trust God too much. "Trust in the Lord with all thy heart, and lean not upon thine own understanding." Somewhere in the future there hangs before us in the air a golden ideal of a perfect life, but as we move on the dream of complete victory over sin moves on also before us. It is like the child running over the hill to catch the rainbow; when he gets over, the rainbow is as far off as ever. If our expectation of spiritual growth and of conquest of temptation rests on our own resolutions and on our own strength, then our day-dreams are continually doomed to disappointment.

"My soul, wait thou only upon God, for my expectation is from Him." God never disappoints us. When we study the Almighty in the book of nature or the book of Revelation, we find our utmost expectation overtopped by the wonderful reality. When we obey God we find the rich reward sooner or later, just as surely as day follows the sunrise. When we trust God He never fails us. When we pray to Him aright, with faith, with submissiveness, with perseverance, and with honest desire to glorify Him, He answers us. I do not believe our Heavenly Father ever turned a deaf ear to an honest prayer offered in the right spirit. He is a Sovereign, and doeth His own will; and if it pleaseth Him to keep us waiting for the answer, then we must understand that delays are not always denials.

If we have only to demand from God just what we desire, and in the way and the time that suits our pleasure, then we would be snatching God's sceptre and trying to rule the Ruler of the universe. Did you ever know a child that ruled its parents without ruining itself? And if it spoils our children to have their own way, I am sure that it would be for our ruin if we could bend God to all our wishes. If this be our "expectation" from God, then the sooner we abandon it the better. God keeps all his promises, but He has never promised to let you and me hold the reins. He answers prayer, but in the way and at the time that His infinite wisdom determines. Some prayers are not answered at once; more than one faithful mother has gone to her grave before the child for whose conversation she prayed has given his heart to Jesus. Some prayers are answered in a way so unlooked for that the answer is not recognized; eternity will "make it plain." For many petitions are answered according to the intention and not according to the strict letter of the request; the blessing granted has been something different from what the believer expected. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So God sometimes takes off his hand of blessing from the thing we prayed for, and lays it on another, which is more for our good and His own glory. He often surprises His people with unexpected blessings—and heaven will have abundance of such surprises.

Let us rejoice to remember that our Saviour is God, and in Him dwelleth all fulness. "Of His fulness have we all received," said the beloved disciple, and John was not disappointed. Neither was Paul when he found himself "filled with might in the inner man." There is a fulness of grace, and love, and power, and peace, and comfort that His redeemed

children have never been able to explore, much less to exhaust. I left some little brooks, nearly run dry, the other day, up in the mountains, but I found yonder harbour, fed from the fathomless Atlantic, as full as ever. "Oh, how shallow a soul I have to take in Christ's love," said the holy Rutherford; "I have spilled more of His grace than I have brought with me. How little of the sea can a child carry in his hand; as little am I able to take away of my great Sea, my boundless and running over Christ Jesus!"

When a friend of mine, long years ago, urged John Jacob Astor to subscribe for a certain object, and told him that his son had subscribed, the old German millionaire replied very dryly, "He can do it; he has got a rich father." Brother Christian, you and I have got a rich Father! We are heirs to a great inheritance, and possessors of exceeding precious promises. Let us ask for great things. God must take it ill that we covet so little of the best things and pray with such scribbled and scanty faith. "Open thy mouth wide and I will fill it." We can easily over-expect from our fellow-creatures, but we cannot over-expect from God. "The Lord taketh pleasure in those that hope in His mercy." I have read many a biography which ended in bright hopes quenched in blackness of darkness, but I never have read and never have heard of the experience of any man who confessed that he was disappointed in His Lord and Saviour.

"My soul, wait thou only upon God, for my expectation is from Him." There can be no divided responsibility; it is God or nobody. As the old Puritan writer Trapp reminds us, "They trust not God at all who trust Him not entirely; he that stands with one foot on a rock and another foot on the quicksand will sink as surely as he that hath both feet on a quicksand." The stake is indescribably tremendous, for it involves my eternal destiny. Even heaven is yet only an "expectation," but it is from Him!

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
On Christ the solid rock I stand,  
All other ground is sinking sand.

### God's Way Better Than Ours.

BY J. R. MILLER.

There is something wonderfully inspiring in the thought that God has a plan and a purpose for our lives—for each life. We do not come drifting into this world, and we do not drift through it, like waifs on the ocean. We are sent from God, each one of us with a divine thought for his life—something God wants us to do, some place he wants us to fill. All through our lives we are in the hands of God, who chooses our place and orders our circumstances, and is ready to make all things work together for our good. Our part in all this is the acceptance of God's will for our lives, as that will is made known to us day by day. If we thus acquiesce in the divine way for us, we shall fulfill the divine purpose.

It is the highest honor that can be conferred upon us to occupy such a place in the thought of God. We cannot doubt that his way for us is better than ours, since He is infinitely wiser than we are. It may be painful and hard, but in the pain and hardness there is blessing.

One is called apart from active life, and shut-up in a sick room. It seems to him

that his time is being wasted. There are many things which need to be done, and which he might have done, instead of lying there with folded hands in his darkened room. People to whom his life is a continual blessing miss him when he comes not. He seems in his illness to be leaving a great blank, where there ought to have been many good deeds and gentle ministries. Besides this loss to others and to the work of the world, sickness is most costly to the sick man himself; its money cost is great; then its burden of suffering is great.

What is there to compensate for all this loss and cost, to make the long illness really a blessing? Is there anything? If we were directing the affairs of our own lives, we would not put the sickness in; is it possible that God's way is better than ours would have been?

Of course, we may not claim to know all the reasons there are in the divine mind for the pains and sufferings which come into our lives, or what God's design is for us in these trials. Without discovering any reasons at all, we may still trust God who loves us with an infinite love, and whose wisdom is also infinite. But we can think of some ways in which it is possible for blessing and good to come out of a sick room experience.

The Master has other work for us besides what we do in our common occupations. We have other lessons to learn besides those we get from books and friends and current events and through life's ordinary experiences. There is a work to be done in us—in our own hearts and lives—which is even more important than anything assigned to us in the scheme of the world's activities. There are lessons which we can learn much better in the quiet, shaded sick-room than outside, in the glare of the streets and amid the clamor of earth's strifes. Our shut-in days need never to be lost days. Whatever they may cost us in money or in suffering, we need not be poorer when they are over than if we had been busy all the while at the world's tasks.

We need only to accept God's way and go as He leads us, and at the end we shall find that in not the smallest matter have we ever been unwisely led, but that at every step he has brought us to some good. We do not know what the future, even the nearest hour of the future, may have for us, but we know that we cannot drift beyond our Father's love and care, and that all that may occur dark or disastrous will reveal joy and blessing at its end.—Exchange.

I was preaching in the Lansing Theatre in Lincoln, Neb., some years ago, on the subject of eternity, when one of the professors in the State University stood beside me to say, "Let me give you a definition of eternity;" and I said, "Give it to me, and I will give it to the audience."

He quoted, "Eternity begins where computation ends."

I said to him, "Professor, tell me just what that means," and then he replied, "If you should take a man possessed of the greatest mind that the world has ever known, and let him think his way out into the future until his mind would break down, then put your stake there; you would have the beginning of eternity." And also, alas! it has no end. God saves us from being without God and without hope, not only in this world, but in the world to come.—J. Wilber Chapman, D.D.

ASK FOR GLORIOUS FRAMES.



QUESTIONS ANSWERED.

By SmeX.

You are writing very frequently upon the vexing question of divorce. Why do you not use your ability in urging the adoption of a uniform divorce law, and so add the effort which is being made by all denominations to secure this? For several reasons. One is that I am set to answer questions and not to urge general topics. Secondly, I am very much opposed to a uniform law in present circumstances. Of course, if all the States would adopt the South Carolina law which allows of no re-marriage in any case, or the New York law which allows re-marriage only to the innocent party when there was Scriptural grounds for a divorce, I should be delighted. But there is no hope of that; any uniform law would bring those states down from their high ground and all over the country divorce would be allowed for other reasons than the Scriptural one. Better have two such candles of righteousness on this point as South Carolina and New York than to have all darkness.

Then again, I am disgusted with "the effort of all denominations" which is being made. It is only a few men who are making it. Of course, if only one man was making it, and he was going about it in the only practicable way, that would be a reason to sympathize with him and help all that one could. But these men seem to be advertising themselves in the papers than in accomplishing anything. To have a uniform law passed by Congress would require an amendment to the Constitution, the regulation of marriage being one of the things which the States reserved to themselves. To amend the Constitution of the United States the votes of three-fourths of the States are necessary, and I think before they vote the bill must pass by a two-thirds majority. Our fathers were right in trying to make the Constitution stable and guard it from gusts of popular opinion. To get such amendment made would be the work of years, and it is very greatly probable it would never be agreed to.

There are just two practical things to do: one the work of the denominations, and the other of citizens as such and not as members of the churches. The first and most important is to see to it none of their preachers ever marry any one who has been divorced except the innocent party when there was Scriptural grounds. Suppose no minister of the Gospel could be found to marry a divorced person. Then would a tremendous falling off in the number of divorces. The power of such a protest would be incalculable.

The denominations which have strong forms of church government—the Episcopalians, Presbyterians, Methodists, &c., could stop their preachers at once by laws passed by their ruling bodies. The Baptists, and I think before they vote the bill must pass by a two-thirds majority. Our fathers were right in trying to make the Constitution stable and guard it from gusts of popular opinion. To get such amendment made would be the work of years, and it is very greatly probable it would never be agreed to.

The other practical thing to do is to work every man in his own county, to have men elected to the legislature pledged to vote for a law like the New York one. If all the church members in any county would band together and in the primary elections or the conventions oppose the nomination of any man who would give such a law, there would not be three states in the country that would not pass such a law at the next meeting of the legislature. This would not require any man to vote against his party. But it would require the Christian voters to take time enough from their grind at business to act. There's the rub! But there is no real, no trumpet blowing, no making oneself prominent in these two things.

I have reviewed two questions which it seemed to me must be purely hypothetical ones, but I am assured they are not. It is almost impossible to believe that such things could be done in Southern Baptist churches, and yet both questions come from Southern States.

"Have the board of deacons a right to call a pastor without a vote of the church?" In the first place, there is no such thing as a "board" of deacons in any Baptist church. The deacons are separate, individual, and not a body at all. They are a committee on any subject, just as it could appoint any other members. But then they are only a committee for the purpose specified, and for the time appointed. I think any church would make a great mistake and go contrary to our Scriptural church polity which should appoint a permanent committee. All ought to be changed at least once a year and once a quarter would be better.

Because there are in many churches, especially very large ones, "deacons' meetings" in which the pastor meets those brethren who make some look upon the deacons as a "body" of some kind. But this is not the case. The church has chosen and ordained the deacons, because their brethren who know them look upon them as wise and godly men. Now the two qualifications which would make them a committee. A wise man must not be chosen unless he is godly; nor a godly one unless he is wise. He does not imagine that by wisdom I mean either culture or learning. The wisest man

in a church may be the most unlearned of them all.

Because the deacons are wise and godly—"full of the Holy Ghost and wisdom"—is the way the Scriptures express their qualification—and because the execution of their duties as deacons raises them to know more about the lives and condition of the members than do any others, the pastor is wise to consult with them frequently. They can tell him much he needs to know, and their advice in regard to what he should do in regard to many things, will, presumably be the wisest he can secure.

That the deacons of a Baptist church should be so lacking in the wisdom of which the Bible requires they shall be full, as to call a pastor, is to me inconceivable. It is conceivable, of course, that the church, meeting perhaps once a month, may have by vote directed the deacons to learn if some preacher whom whom they desired as pastor could be secured, and if they learned that he could be, authorized them to extend a call from the church. But if that had been the case the question would not have been asked me, for the brother would have known the action of the church. The deacons have not a shadow of the right to call a pastor. And though they called him forty times and unanimously he would not be the pastor of the church, and the church would be under not the least obligation to acknowledge him as pastor, nor to pay him. No preacher knowing the circumstances would accept any such proffered call.

The church should notify the brother that he has not been called, and should ask for the resignation of the usurping deacons. It is possible some of them may be so ignorant of congregational church government as to imagine they were within their rights. In such a case they are too ignorant of Baptist polity to be deacons. But there is no call to expel them from fellowship. Let them continue as members, but do not let them exercise any authority such as an exalted opinion in their own authority.

Although I am assured this following thing did happen in a Baptist church, I acknowledge I do not believe it. I know that my question is honest in asking the question, but as he is not now a member of the church, and his information was gained by letters, there is room for a mistake. If it is true the pastor is wasted as a Baptist. He ought to apply for a position as cardinal at least in the Catholic church.

According to my questioner, the pastor and deacons made a rule that no member should oppose any measure about missions which the pastor and deacons brought before the church. Whatever they proposed must be agreed to without opposition, on pain of "being disciplined." My questioner is of the opinion that a resolution to this effect was introduced into a meeting when only five members of the church was present, and was merely agreed to.

Now if such a thing has happened, and the pastor and deacons have acted in this way, every self-respecting male member ought to make it a point to object to every measure brought in by the high and mighty men who have set themselves to lord it over God's heritage. Thus the church put to the test the question whether the church has been so hypocritical as to have no self-respect and no independence. If the church excludes and no independence, there isn't a Baptist church under the sun which would not receive them gladly upon learning the circumstances. If the church has not been hypocritical, it is safe to say that pastor's stay will be short.

The excuse which the pastors and deacons made for this high-handed action of which a Methodist bishop would have been ashamed, and only an infallible pope could claim a right to do, was that there was a difference of opinion in the church on mission methods, and if any discussion was allowed (!!) there would be no peace in the church. That was the Catholic excuse for the inquisition and the stake! And Paul says the damnation is just of those who do evil that good may come. It makes one's Baptist blood boil to hear a preacher and deacons talking about their "allowing" liberty of speech or not as seems best in their eyes.

"Pray For Us."

"Pray for us." It was the earnest wish of one who was no weakling, and who was so in the habit of conferring with God and blood. Since the day that Jesus was revealed in him he had gone his lonely way through dangers like a night.

He had found the powers of the world in their high places and in their utmost wrath, and he had not flinched.

He had known the tragedy as well as the romance of missionary adventure. He had suffered the loss of all things. "The care of the churches" had been such an only an apostolic could know, would bring fire of whose love and enthusiasm would have been early quenched had it been less than divine.

He was a man who had survived the loss of rank, reputation, friendship, health, comfort and ease. He had stood strong, standing alone, seeing many of his dreams come to naught.

He had survived the indifference of some for whom he had labored long and hard, and for whose sake he had squandered the wealth of his heart and brain.

He was one who could say—and where else must we learn for such language—"I will very gladly spend and be given for Christ"—"I will very gladly spend and be given for Christ"; though the more abundantly I love, the less I love."

It doesn't break one down to hear such a man say, "Pray for us." If any man could do without other's prayers, surely this was the man.

What can a man of such large, independent nature want with prayers? Was he not himself a man of prayer?—an expert in prayer? Had he not seen prayer answered exceeding abundantly above all that was asked or thought? Are not these his words—"My God shall supply all your needs according to His riches in glory, by Christ Jesus"? He who had such confidence and such history; he who had asked and received with such profusion—can he really need to say—"Pray for us"?

Oh! yes; and the more potent his experience, the more desperate his need. There is love's own need of the fellowship and sympathy. The great apostle's independence of character was not above the need of communion, and even the Master knew the need of which I speak. "Tarry ye here, and watch with me." "What, could ye not watch with me one hour?" As Christian life deepens, this need deepens also. It comes to be a passion, a great yearning of the soul. He is only on the verge of Christian life who does not know something of this need.

"Pray for us." It is the cry of Christian heart to Christian heart the wide world over. If it could cease, Christian life would cease with it, and the church on earth would perish.

There is no soul without its own perils, and therefore there is no soul without its own special need of prayer. "Pray for us" is the instinctive desire of those who have realized their personal danger in the sin that so easily besets them. Especially is this the desire of those who are called to responsible and exposed positions of Christian service. The more exposed that position is, the more open is it to attack; the more exalted the position, the deeper the possible down fall. "Pray for us." The pastor and teacher who never knows how much he owes to the prayers of his people for his steadfast life and work, or for the best utterance of his best thought, it is in his heart sometimes to say when the service is over, "You must have been praying for me."

When he has been miraculously sustained through some fiery ordeal, the same conviction sings in his soul "You must have been praying for me." Whatever blessing attends his ministry and the blessing will be great in proportion to the prayer of faith—the joy of it and the goodness of it is surely shared by those whose faithful lives create that atmosphere in which the Christian grows great.

Who shall say how much of Peter's repentant love was due to the remembrance of those inspiring words, "I have prayed for thee that thy faith fail not." There is a law by which we receive the best possible from those for whom we pray. Prayer for a man prepares our own life for the best he has to give us, and by our sympathy bearing towards him he is constrained to pour out for thy gladness the fulness of his heart. In this way he is largely fortified in the time of peril, and in the day of service he gives of his best for the love of giving.

Diversities of Operations.

When some one relates his experiences in a meeting, others are tempted to doubt the reality of their own conversion, because the Spirit did not operate in their case in the same way. But Paul tells us, in 1st Corinthians 11:6, that there are diversities of operations, and we have a beautiful illustration of this in the miracles of Christ.

The evangelists tell us of his giving sight to the blind, but how different were the ways in which he did it. We read in Mark 10:48, that a man came to our Lord, praying that he might receive his sight, and Jesus said unto him, "Thou wilt, thy faith made thee whole." Then in Matthew 9:27, we read that two blind men followed him. But instead of responding promptly to their cry for mercy, he waited until they followed him into the house, and then touched their eyes, and immediately they were opened. Then in Mark 8:22 we read that when he was led to Bethsaida, he took a blind man to him, and instead of saying to him, "Thou whole," or taking him into a house and touching his eyes, he led him out of the town and spit on his eyes, and asked him if he saw aught, and he replied that he saw men as trees walking. He then touched his eyes again, and he saw clearly. Finally, we have an account in John 9 of a miracle which Jesus wrought in Jerusalem that differs from all of them. He moistened clay with spittle, and spread it upon the eyes of the blind man, and then told him to go and wash in the pool of Siloam; and he groped his way down to the pool, bathed his blind eyes in its waters, and came back seeing.

And that these five men met to compare their experiences. One of them said, "The Master healed me with a word." Two others said, "He healed us by just touching our eyes." Another said, "He spit upon mine, and then the result was so incomplete that he had to spit again before I saw clearly." And the man from Jerusalem, after he had moistened clay with spittle upon his eyes, he had to go away to a pool and wash in it before his sight was restored. Now, would any of these men doubt a moment as to the reality of the miracle in his case, because it was not wrought in the same way as in that of the others? Would they not all have agreed that they had received their sight by the power of God? He had been healed by touch or spittle, or washing in a certain pool? Would they not all have realized, as they compared notes, that the diverse methods of healing were employed because of differences in themselves? And is it not so now in the miracle of conversion? God, in his wisdom, sees that some people are ready for one method, and some for another. He is not inconsistent and joyous consciousness of it, and that it is better for others to have a gradual awaken-

ing to the realization of the new vision, as in the case of him who first saw "men as trees walking." But of the fact of conversion we can say and should be as certain as those blind men were that their eyes were opened.

A young man, now himself an eminent evangelist, was asked by Mr. Moody, "Are you a Christian?" He replied: "I hope that I am." And then Mr. Moody said: "If you are alive unto God you ought to know it. He that believeth hath eternal life." It is not a matter of expectation, but of experience. When the Holy Spirit regenerates us, he witnesses with our spirits that we are the children of God. The young man saw he was untruthfulness in his reply, and has been alive ever since to say with Paul, "I know in whom I have believed."

We are to add to our faith experience and hope; and we have hope for the future because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us (New Roman 5:5, 6). If the love of God is in our hearts we know it, and we ought to confess it with our lips and to manifest it to ourselves.—C. E. B. in Herald and Presbyter.

Literary.

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

BOOKS.

Rev. H. H. Smith, of Walkerton, Va., has compiled and classified a pamphlet of choice Scripture verses called "Memory Verses from the Bible." There are about 200 verses of Scripture verses covering the essential doctrine of the Bible, and just such verses as one would like to "learn by heart." They are arranged in groups convenient for memorizing and assigning lessons if used in the Sunday School. The object of this pamphlet is to aid and encourage the young people and others to memorize Scripture, an important matter in Bible study after over-reading at the present day. Several prominent Sunday School workers commend this pamphlet. They may be had of the author at the above address for the nominal sum of 2 cents per copy, or 25¢ per dozen postpaid.

MAGAZINES.

Although the Century for June is a Western number, five Presidents of the United States figure in it: Washington, in Dr. Mitchell's "autobiographical" narrative; Jefferson, in a postpaid by Koenigsdorf, and an autograph letter, now fresh published, giving a copy of the whole of the Louisiana Purchase Treaty; an article on the last lawsuit, with autograph documents; Mr. Cleveland in a short contribution by himself, "A Word for Forestry"; and Mr. Roosevelt, in an article by Gifford Pinchot, "The New Hope for the West," in which incidentally the President's record on Forestry and Irrigation is set forth. For the rest, with two or three exceptions, the contributions are all from beyond the Alleghanies, and every State and Territory is represented, either by the writer or by material of special local interest.

Other features of general interest are: "Attractive features of the St. Louis Exposition," by its President, David R. Francis; "The Conclusion of the Louisiana Purchase Treaty," two pictures by Andre Castaigne; "The Vitality of Mormonism," by Ray Stannard Baker; "The Asiatic Trade of our Pacific States," by Harvey W. Scott; "The Master Plan of the West," i. e., the paper, text and pictures by Ernest Thompson Seton; "A Sculptor of the Prairie: Hudson H. Borglum," with examples of his work; "The West," "A Curious Minnesota Romance," by Archer Butler Hulbert, of Ohio, giving fully and authoritatively the facts relating to a supposed heir to the Serbian throne now living in Minnesota.

The most subtle temptation that can come to a human soul is to possess on the favor of God. Spiritual pride is the most perilous pride. Symbolically, it is safer to leap from any mountain height than from the pinnacle of the temple. It is less dangerous to take risks in any other relations than in the relations of religion. The fields of faith and fanaticism about on each other, and the locating of the line between them is the finest work of the spiritual surveyor. As men come into real union with God, they come into the most subtle and searching temptations to leap beyond bounds and break their own bones.—Vail.

There are two classes of Christians—those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of the ships that move by the outward impulse of winds operating upon sails. They are often in a dead calm, often out of their course, and sometimes driven back. It is only when the winds are fair and powerful that they move on with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle. They are seldom, if ever, in any ordinary obstacle, advance steadily and swiftly by their destination, through calm and storm, through cloud and sunshine.—Prof. Upham.

ASK FOR GLOSSARY.

**NORTHERN BAPTIST ANNI-VERSARIES.**

These were held this year with the Euclid Avenue Baptist church, Cleveland, Ohio. There were quite a number of smaller meetings held at the same time, but we only make report of the three great Societies. Coming as these meetings do, between the Southern Baptist Convention and the General Association of Kentucky, the reports of the great bodies require more space than we can well spare.

The three Societies rotate their meetings and this year the first was the

**Missionary Union.**

The first session of this body was held at 2 o'clock on Tuesday. After prayer and praise, Dr. C. A. Eaton, pastor of the Euclid Avenue church, made an address of welcome. By common consent it was the best address of the kind which has ever been made at the anniversary. President Porter made a most happy response. This was followed by the annual report of the Executive Committee, presented by Dr. T. B. Barbour, Corresponding Secretary, who briefly epitomized as follows in the most important points in the voluminous report.

**Annual Report.**

In the year closed we have had a total income of \$779,594.15. This includes \$408,061.44 from donations; \$113,018.32 from legacies; \$2,013.06 from annuity funds; \$46,225.96 from invested funds and bonds. There have been added to permanent funds and bonds \$41,009.13; 133,881.23 have been received from the woman's societies auxiliary to the Union, and \$5,385.01 from miscellaneous sources. The aggregate receipts have been \$66,526.48 more than last year. In analyzing the figures referring to the treasury of the Union proper, it will appear that the principal increase was from legacies and matured annuity funds, both of these being exceptionally large. These were in excess of those in 1902-03 by \$65,161.28. There was an increase in donations of \$11,217.58. Our books closed April 1, showing a deficit of \$7,954.86 a result not serious in itself, and for which in the providence of God we are more indebted to the gifts of the deceased than to those of the living. We can only wisely infer that, if we are to maintain in the year to come an increase in expenditures proportionate to that of recent years, the offerings from the living will have to be largely increased.

The committee has been gratified at the goodly number of new missionary candidates that have come forward during the year to offer themselves for work on the distant fields.

It is to be deplored that the funds necessary for this work are not forthcoming in larger amounts from our churches generally, and from the great multitude of people among us who have been blessed with ample means. We believe that such is the willingness to volunteer for personal service on the foreign fields now existing among the students of the country, that if we could be assured that our annual income would be increased at the rate of from seventy-five to a hundred thousand dollars a year, we could readily find able and devoted candidates ready to go to the front as needed.

Early in the year a request was received by the Executive Commit-

**A Bad Stomach**

Lessens the weakness and cures the hypochondria of life.  
It's a weak stomach, a stomach that can not properly perform its functions.  
Among its symptoms are distress after eating, nausea, nervousness, heartburn, belching, vomiting, flatulence and nervous headache.

**Hood's Sarsaparilla**

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.  
Accept no substitutes.

tee for practical co-operation with the Committee on Christian Stewardship. Inasmuch as the work contemplated by this committee is so closely related to the development of financial resources for missionary enterprises, the committee felt the appeal entirely legitimate, and responded to the request for a moderate appropriation of \$500 toward the expenses of the committee in its work throughout the country. We have been delighted to have the Secretary of the committee, Rev. C. A. Cook, at our rooms for several days during the year, and he has had our warm and sympathetic support and fellowship in the earnest endeavor he is making to rouse our people generally to a deeper spirit of consecration, and to a most systematic employment of their means, whether great or small, for the extension of our Lord's kingdom throughout the earth. \* \* \* \* \*

We rejoice in the increasing recognition by our people of the importance and value of missionary literature in general; and we are particularly grateful that our own missions furnish so abundant material for the proper setting forth of the progress of the kingdom. Encouragement, also, is being given to our missionaries to write not only leaders, but books descriptive of their work and the marvelous manifestations of the Spirit's presence on their respective fields.

Your committee desires to acknowledge their appreciation of the aid given them in the discharge of their administrative duties by missionary conferences upon the field, and by committees representative of the conferences. The responsibility for advisory action in the several mission fields upon questions not personal to the individual missionary has been met in such a way as to afford relief to the Executive Committee and to secure no little gain to the interests of the Union. It is evident not only that painstaking thought is given to this service, but that those fulfilling it are successful in a remarkable degree in subordinating personal, individual interest to a truly wise and economical administration of the work as a whole. The fellowship sustained by the committee and the force of missionary workers, delightful in its more personal aspects, is made yet closer by this sharing of responsibility in the administration of the trust committed to us.

In this co-operating work definite declassification is made between the service rendered by the bodies of missionaries and that discharged by the Executive Committee, the former being distinctively of an advisory character, while responsibility for final decision remains with the Executive Committee. The observance of this distinction not only is in accord with the provisions of the constitution of the Union, but apparently accords as fully with the judgment and desire of the missionary bodies. It is our conviction that many administrative

problems, otherwise perplexing, are simplified by the observance of this distinction. We believe, for example, that it suggests a wise plan for the conduct of our higher educational institutions. In this work, obviously, both the mission and the home administration should have representation. A plan widely followed by other missionary organizations seeks to secure this twofold representation by the creation of mixed Boards of Trustees, in part resident and in part non-resident; but this plan has seemed unsatisfactory to your committee. Action by absent members under these circumstances is likely to prove either a fiction or an embarrassment. A plan suggested by the relations sustained by the Executive Committee and mission bodies in other lines of work seems at once more simple and more satisfactory in its working. Boards of Trustees are constituted on the field, consisting exclusively of resident members. Their function is recognized as advisory, while the function of final decision remains with the Executive Committee. By this plan the body of trustees and the administrative body in this country are each left unembarrassed in the discharge of the duties belonging to them. This plan has been adopted already in some of our institutions, with happy results, and is likely to be extended to all as the need of organization develops.

A wise development and co-ordination of educational work as

**MAC'S LUCK**

The Young Woman Reporter's Story.

The following food tale written by a clever young newspaper woman is a true story that came under her personal observation.

"I have been with the — (a paper in a Calif. town) for nine years and Mac has been with us all that time and I do not know how much longer. Mac's full name is MacClellan. Before the Linotypes came in he was a good printer, and was one of the first to learn the machine, and is now, at about the age of 42, one of our very fastest operators.

Last winter and the winter before Mac, probably from constant night work and improper food, got badly run down, could not eat much, what little he did eat did not do him much good and he always complained he could not keep warm.

"I missed him for awhile until yesterday I overtook him on the street going toward the office, and hardly knew the man; had it not been for the familiar walk I should surely have passed without recognizing him. He was stout, his face was round and ruddy and his eyes bright as I had never seen them before.

"I said 'Mac, I hardly knew you, what on earth have you been doing to get so fat?' He replied 'Grape-Nuts, nothing else. I started in on Grape-Nuts food three months ago when I weighed 126 and was feeling miserable, but now I weigh 160 and feel better than I ever felt in my life. I quit my old diet and went on Grape-Nuts and that's the whole story.'" Name given by Postum Co., Battle Creek, Mich.

Exercise is necessary but there's no nourishment in it and proper food alone can supply that. Grape-Nuts for ten days is a pleasant trial and proves big things.

There's a reason. Look in each package for the famous little book, "The Road to Wellville."

conducted in our mission fields have had prominence in the deliberation and effort of the past year. The traditional policy of the Union has recognized evangelization as the first concern of the missionary, and has given to preaching a foremost place in the promotion of this work. This policy is strongly approved by your committee; yet the work of Christian education, obviously, is inseparable from a wise and effective missionary propaganda. The children of Christian converts should have the opportunity of securing an elementary education under conditions that at least are not fatally hostile to Christian conviction and growth, and provision must be made for higher training by which some shall be prepared for work as preachers and teachers, and as leaders in the churches. Your committee is seeking to realize this aim, co-operating with systems of public education so far as this is practicable, and endeavoring to enlist full co-operation of the people in the support of pupils and of teachers. It must be confessed that our work has suffered from want of a just provision for educational needs. Our two colleges in India have been embarrassed by inadequateness of resources. Our college in Rangoon must at once receive re-enforcement, if its work is not to suffer almost fatal embarrassment. The service such as an institution renders is incalculably large. Aside from the benefits received by those enjoying its Christian training, it has an influence indefinitely great in satisfying the people of many tongues among whom our work is conducted, in promoting in them self-respect and healthful ambition, and in securing to them influence for the Christianization of the land.

Our regret that the educational work of our mission has not in the past received stronger support is particularly accentuated by the present opportunity offered to Christian schools in our mission fields in China. The incidental work which these schools, while directly serving the youth of Christian families, may accomplish in the extension of Christian influence is now made very conspicuous. The passion for a new intellectual life is all-controlling in the new era upon which China has entered. The Government is forming great colleges in the principal centers, and mission schools offer a magnetic attraction to youth. The new education in China is working for the promotion of Christianity in ways not at once perceived. By its development of impatience with the crude superstitious controlling education in the past, it is not only destroying the influence of the old scholarly class, an influence hostile to Christianity but it is directly weakening regard for ancestral worship, hitherto the most formidable barrier encountered by Christian missions in China.

The work of the past year has included effort for a fuller development of our educational work which we trust the resources provided in the future may enable us to carry forward in accordance with the very reasonable and moderate plans we are seeking to realize. We note in this connection, as interesting incidents of the year, the securing by transfer from the Free Church Missionary Society of Scotland, a society not otherwise represented in our Telugu field, of a high school for boys at Nellore; the strengthening of our young, but already vigorous academy in the East China

Mission at Hangchow by the erection of suitable school buildings; the development of plans for a strong central school at Swatow in Southern China, the initiation of school work at Suifu, in Western China; and preliminary consideration of plans for the higher development of Duncan Academy in Tokyo, Japan, and for the initiation of school work at Jaro in the Philippine Islands.

Quite as strongly an development in general education, the establishment and strengthening of schools for the training of Christian preachers have enlisted the attention of the committee. The influence exerted already by some of these institutions affords unalloyed satisfaction. We may affirm confidently that the work of our theological institutions at Insein, Burma, at Ramapatam, South India, and at Yokohama, Japan, is unsurpassed in mission lands. In Southern and Eastern China schools for the training of preachers were opened some years ago, but since the great revival of missionary opportunity which has followed upon the Boxer uprisings, the work of these organizations has been reorganized and has expanded greatly. Just now we are opening schools for the training of preachers in upper Amam, in Western China, and in the Congo Mission, and in our mission in the Philippine Islands.

The effort of the year in educational lines has had to do not only with the establishing and strengthening of Christian schools but with plans for the better co-operation and unification of educational interests. It is natural that, in the beginning of work in any mission field, each of the widely separated stations should seek some development of all representative forms of work. This tendency has been the stronger with us because the policy of the Union has favored multiplying of individual stations, rather than the merging of a missionary force at one center. As the work develops adjustment of the plans of individual stations as related to the mission becomes necessary. Boarding schools should be few, and at chosen centers, and higher schools at whatever stations they may chance to be placed, should be recognized as belonging to the mission as a whole. Your committee has been not a little interested in the furthering of wise solution of problems thus arising. The hearty co-operation of missionary workers in the effort to secure the co-ordinating of educational work, the recognition of oneness of interest in our mission fields, the readiness both to lend support to central schools and to accept responsibility for their administration are very gratifying.

We are glad to note among illustrations of the year certain marked instances of the strengthening of true fraternity among missionary organizations differing in denominational affiliation. The revelation of the true oneness of Christian disciples is nowhere made more clearly than upon mission fields. We have never doubted the existence of this spirit, and we have never believed that outward bonds of formal pledges are necessary for its expression or for its conservation. Two notable illustrations of the working of this spirit are offered in the year's record. In Japan all denominations of Christians have united in the publishing of a hymnal. To this collection it is undoubted that supplementary lyrics may be added, representative of distinctive denominational

conviction; but the great body of Christian song is now the same in all the churches.

Even more gratifying we think in the adoption by all societies working in the Telugu mission field of a union version of the New Testament Scriptures. Full information concerning this has been given through our Missionary Magazine. It is a thorough proof of the advance made in a sane appreciation of the nature of true Christian fraternity that, in the discussion leading to the agreement thus realized, it was recognized by all that a healthful movement for union must respect sincere conviction concerning the requirements of fidelity to the word of God. Negotiation was long continued, and for a time involved propositions to which Baptists could not consistently agree. The version now to be used will contain in the body of the text a word corresponding with our word of baptism, the translation of the original Greek term, while in the margin the equivalent of our words, "or immerse," is inserted. As respects the rendering of prepositions and the order of phrases in the Great Commission the version is faithful to the original. We believe that the basis thus agreed upon is one upon which Christian bodies in the present state of divided sentiment may consistently unite. Creditable to all those who have furthered it, it should not fail to be influential in promoting a wide understanding of the simple message of Christ.

The work of the year has involved consideration of important questions affecting our relations with civil governments. Your committee held very strongly to the position that missionary work is to be free from dependence from the civil power. Appeals to civil authorities for indemnity for wrongs to the property or the person of missionaries or of native Christians have not been favored by us, and all effort to secure intervention by government in behalf of missionary interests, as such, is disfavored.

It should be said that Protestant missionaries have not greatly erred in this direction. The testimony both of foreign consuls and intelligent Chinese officials might be cited in support of this. Hostile critics who have classed missionaries of all faiths as offenders in this regard are inexcusable. Governor Tuan Fang of Hupeh Province a ruler whose name became honorably prominent in the time of the Boxer disturbances, has said openly to Protestant missionaries: "You Protestants have caused us no trouble." There is, at this point, a difference in the prevailing practice in Protestant and Roman missions, which is traceable to a radical difference in the systems which they represent. Protestant missionaries being offered in the year 1859 certain official favors secured to Roman Catholic missionaries through the French minister in China, replied through Mr. Conger, the American minister, "We have no wish to complicate our spiritual responsibilities by the assumption of political duties." Yet, even among Protestants, a temptation exists, and because of this the Executive Committee recently have re-enforced the position held by their missionary bodies by the adoption of a resolution expressing strong disapproval of intervention in cases at law, and definitely providing that only by unanimous consent of all missionaries within the locality concerned shall assistance be given

to natives in any case involving relations to government or legal differences with their neighbors.

The record of the year reveals in general the vicissitudes which missionary annals make familiar. Sickness has been more than ordinarily prevalent upon our mission fields. In Japan, a country supposed by many to offer an exceptionally favorable climate, our mission force has suffered painful depletion. Doubtless the apparently favorable nature of the climate, really delusive, tempts to excess in labor and study. Our missionary body in the Philippines has suffered greatly; in this we have not cause for sorrow beyond other societies; we have been exceptionally favored indeed, in that death has not broken in upon our ranks. But early return to America, or provision for an ocean voyage and a change of climate in Japan, has been a necessity. It is believed that better knowledge of health conditions in the islands will lessen the serious effects of the climate, and as settled conditions are reached, access to mountain districts will afford relief. Once more Africa suffers loss in the death of a faithful laborer; the force of workers in that country furnishes a beautiful illustration of the completeness of consecration of health and life made by the representative missionary.

The work for which the hazard of life and health is willingly accepted by the increasing company of missionary laborers was never before more hopeful. It would be difficult to particularize among favorable conditions revealed, without unnatural discrimination. If one would seek excuse for indifference to the work of Christian missions, he must look else-

**BOTH JAWS SHOT AWAY**

A Man's Successful Baptism.

A man who had both jaws shot away had trouble eating ordinary food but found a food-drink that supplies the nutriment needed. He says:

"I have been an invalid since the siege of Vicksburg, in 1866, where I was wounded by a Minnie ball passing through my head and causing the entire loss of my jaws. I was a drummer boy and at the time was leading a skirmish line, carrying a gun. Since that time I have been awarded the medal of honor from the Congress of the United States for gallantry on the field.

"The consequences of my wound were dyspepsia in its most aggravated form and I finally proved ordinary coffee was very hard on my stomach so I tried Postum and got better. Then I tried common coffee again and got worse. I did this several times and finally Postum helped me every time I continued to use it, and how often I think that if the Government had issued Postum to us in the Army how much better it would have been for the soldier boys than coffee.

"Coffee constipates me and Postum does not; coffee makes me spit up my food, Postum does not; coffee keeps me awake nights, Postum does not. There is no doubt coffee is too much of a stimulant for most people and is the cause of nearly all the constipation.

"This is my experience and you are at liberty to use my name." Name given by Postum Co., Battle Creek, Mich.

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

where than in the fields in which the Missionary Union is carrying on its work.

The reports which we herewith present to you bear witness to the gladdening promise widely revealed. In India signs of yielding in the higher caste classes multiply. In Japan an immediate purchase of 24,000 copies of the new union hymnal illustrates the transformation wrought in that country which, only a generation ago, was threatening crucifixion to any one daring to become a Christian convert, and destruction to the Christian's God if he should venture to come to the land.

In China very significant is the abandonment of native dress heretofore worn by our missionaries in the Western provinces; the weakening of old superstitions; the growth of interest in the life of the West; and the intensifying desire for Western learning, all promoting wide and favorable hearing for the missionary.

Prominent at the present time and directly affecting our work in a most favorable way, are two great native movements — one among the Karens of Burma, the other among the natives of the Philippine Islands. Our reports give evidence of the far-reaching influence of the work in lower Burma under a Karen leader, as yet imperfectly taught, but swayed by a passion for souls that allies him with the divine Master to whom he seeks to lead the people.

Equally as remarkable, and as truly favorable to our work, is a native movement in the Philippine Islands, though in this case the leader is not an evangelical Christian, and the movement has not broken with the Roman Catholic church. Yet this movement under Aglipay has separated a body of 4,000,000 of people, not only from the control of the hated friars, but as well from the control of the Roman Church, by which they have now been excommunicated, and open their friendliness toward the Protestant missionaries affords an opportunity for evangelistic work unprecedented in pagan Catholic lands. The earnestness and insistence of the appeal made by our missionaries in these islands will not be surprising to readers of the story they relate.

Of special interest is the revelation made in the record of the year of silent forces introduced in mission lands by Christianity, which are extending its influence in ways at first scarcely perceptible. The representatives of caste classes, whose conversion is noted in reports from India, were won by the influence of the transformed lives of the humble Madiga people, and the unique, strange testimony offered by the Christian disciples in the experience of death awakens wistful longing. The story of the death of Velasco, a first convert, and later the trusted native preacher, at Bacolod, in our Philippine Mission, is one which awakens profound Christian feeling and confirms Christian confidence. "He died," the report says, "like an apostle, with his converts about him, exhorting them to stand fast for Christ; then he prayed for them, and died singing 'Rock of Ages.'" The missionary may well say that in the life and death of this man alone there is sufficient reward for the investment the Union has made in its work in the Philippine Islands.

One indication just now given of the genuineness of results reached in missionary work is peculiarly beautiful and significant of the means by which that

work is to be extended. Four years ago Telugu Christians driven from India by famine removed to Natal. It was thought at first that a missionary might be sent to them, but the wiser suggestion prevailed that this should be a field of labor for the Christian Telugus in India. A native missionary sent by these native Christians is now on the ground; self-supporting churches are springing up, and the worker is revealing the finer characteristics of the genuine missionary leader.

Perhaps the most powerful impression made upon us by a survey of the year, and of present conditions, is that of the world-wide relations of the work of a missionary society. Certainly these relations have not at any time been more impressively indicated. Under each of the governments represented in the great warfare in the East, the Missionary Union is conducting work. And our connections with this warfare is a broader one than this fact alone would indicate. Its issues are directly involved with our work in ways almost innumerable. There is also no one related issue of this conflict from which the interests of Christian missions can be separated. The future of Corea, of Finland, of China, and in general, the changed relations of the life of the world will affect directly and powerfully the future history of missionary effort. It has been said that in recent events at Port Arthur, the first page in a new volume of the world's history was written. Truly, world conditions are changing swiftly as the changes of a kaleidoscope. The result of the changes which this conflict is working is awaited by those sharing the aims of the Christian missionary society with an absorbed yet confident expectancy. Will they issue in the promotion in Russia of the adoption of a more liberal and kindlier policy, more truly representative of the ruler of that country and more favorable to missionary effort for the native and subject people? Are they to bring Japan opportunity for service for China through which it may become the educator of that empire, the promoter of its energies, and its deliverer from those hostile tendencies which have made the thought of a united yellow race a menace to the world?

The work which we present to you has needs — never before so large as now. There is need of strong re-enforcement in the ranks of missionaries; our educational work should be given greatly increased resources; needs in building are many and very urgent. We bring to you this work with the profound and grateful confidence that it is a work bearing the seal of God's approval, and offering rewards coveted by the angels of God.

After some announcements the report of the Treasurer, C. W. Perkins, Esq., was presented. It showed:

**Receipts.**  
Donations, \$408,061.44; Legacies, 113,018.32; Woman's Societies of the East, \$96,338.45; Woman's Societies of the West, \$38,482.78; Union Debt, \$2,981.87; Lott Cary Convention, \$650; Anniversary Bonds Matured, 22,013.96; Bible Day Collection, \$787.04; American and Foreign Bible Society, \$500; Other Sources, \$466.10; Income of Funds and Bonds, \$46,225.96; Added to permanent Funds and Bonds, \$41,002.12. Total, \$779,564.15. Debt April 1, 1904, \$7,594.15. Total, \$787,549.01.

**Expenditures.**  
Appropriations for the year,

\$723,029.09; Added to Permanent Funds and Bonds, \$41,009.18; Debt April 1, 1903, \$23,450.79. Total, \$787,549.01.

Night.

At night there was an address delivered by Dr. C. C. Hall. The Chicago Standard says in regard to this: "Unless the memory of most members of the Union is faulty never before has a speaker from another denomination been invited to occupy the most prominent place during its anniversary." Of course it is not the business of stray Southern Baptists to decide for the Northern Baptists in regard to their chosen speakers, but one may be permitted to express regret that if no Baptist capable of interesting and instructing could be found, at least they had not invited the president of a Theological Seminary that was so unsond the Northern Presbyterian General Assembly cut it off. President Patton of Princeton Seminary, is a far greater man than Dr. Hall and is a firm and enthusiastic believer in all the doctrines of our own Baptist Philadelphia Confession of Faith except on the subject of church government and the ordinance of baptism. Why not have invited him, if they would have a Pedobaptist? Dr. Hall's subject was "The Christianization of the World." He insisted that the "essence of the Gospel" could be separated from the interpretation of it by any denomination and carried to the heathen world. Dr. Hall to decide, we suppose, as to what is the "essence." He also said there was to be an Oriental religion, differing from that of this country, "to be wrought out according to its impulses and its ethical and spiritual trend." Any religion to be true must be wrought out according to the Bible and the Bible alone with no reference to the "trend" of any men.

Wednesday.

This was a most enjoyable day. There were many short speeches from returned missionaries. These all spoke well and were listened to with great interest. Dr. N. T. Woods offered a resolution to raise \$500,000 for additional school teaching in foreign fields. He insisted that more could be done by \$500,000 spent this way than if it were used in sending missionaries to preach the Gospel. Heretofore the emphasis has been placed on saving souls by the foolishness of preaching, but now it must be placed upon educating the heathen minds. Salvation by means of education never had a more eloquent advocate and Dr. Woods carried his audience with him. The secular papers put into capitals the fact that "Baptist missionaries minimize the importance of evangelical work." Dr. Woods declared "when a heathen is educated he will want to be a Christian." Educated men in Europe and the United States do not all want to be Christians, alas! It would seem that the last revised version of the New Testament must translate the great command, the marching orders of the church, "Go ye into all the world and teach school to every creature, be that is educated shall be saved."

Dr. Wood's resolution to attempt to raise \$500,000 for education was adopted.

All the speeches of the missionaries were most inspiring and enjoyable. Where all were so good it is hard to pick out any for special mention. But Dr. Ashmore.

(Continued on 12th page.)

DEATH THE LEVELER.

BY JAMES SHIRLEY.

The glories of our blood and state  
Are shadows, not substantial things;  
There is no armor against fate;  
Death lays his icy hand on kings;  
Sceptre and crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.

Some men with words may reap the field,  
And plant fresh laurels where they kill;  
But their strong nerves at last must yield;  
They tame but one another still:  
Early or late  
They stoop to fate,  
And must give up their murmuring breath  
When they, pale captives, creep to death.

The garlands wither on your brow;  
Then boast no more your mighty deeds;  
Upon death's purple altar now  
See where the victor victim bleeds:  
Your heads must come  
To the cold tomb:  
Only the actions of the just  
Smell sweet, and blossom in their dust.

**Our Pulpit.**  
THE LORD'S SUPPER.

BY C. H. SPURGEON.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11:26.

This solemn ordinance has been instituted and perpetuated to commemorate the death of our Lord Jesus Christ, but there is no ordinance to commemorate his life. Our text tells us that the Lord's Supper was instituted by Christ as a memorial of his death. Allow me to observe, however, that the retrospect gives us only one aspect of this ordinance, for it also distinctly holds out a very blessed prospect. We are taught, as often as we celebrate it, to look for our Lord's second coming. Our text contains a very strong and a very lively anticipation of his second advent, and of his personal advent, too. Many persons say that Christ is certainly coming again, but that he is coming spiritually. This way of putting the matter seems to me to be a subterfuge. A man, who is here already, cannot be said to be expected to come; and it is certain that Christ is, at this moment, spiritually present with his people. His own declaration is, "Where two or three are gathered together in my name, there am I in the midst of them." He is never absent, spiritually, from his church; he still walketh among the golden candlesticks. I cannot see, therefore, how it can be consistent with the ordinary meaning of language to say that he is to come spiritually.

My brother, you believe that Christ is to come spiritually. Suppose that is true, what will be the result? Why, the gospel will be better preached, more sinners will be converted, and may I not also add that the ordinances will be better observed? Do you think, that, if Christ should come physically into this world, as you say

he will, this ordinance would be taken away? "No," I think I hear you say; "certainly not. If Christ shall come spiritually, believers will be more attentive to his commands than they ever have been; they will be still more strictly obedient to his word and will." Just so, but my text says they are to show his death "till he come." That seems to me to infer that, when he comes, the ordinance will be no longer observed. When he is here in person, I can see adequate reasons why the memorial of his first advent should be dispensed with; but if his second advent be not an absolute reality, I can see neither Scriptural nor logical reasons why this ordinance should cease to be observed at his spiritual coming, whatever that expression may mean.

I. First, I have to try to show you what the Lord's Supper sets forth; it sets forth "the Lord's death."

There is no ordinance to set forth his birth. The Romish church invented a feast day, and called it Christ-mass, and other churches have imitated the custom; but there is no ordinance, delivered unto us by the Lord Jesus, or his apostles, to commemorate his nativity. Nor do I find in the Scriptures any record of an ordinance to commemorate his circumcision, or his first preaching, or his riding in triumph into Jerusalem, or even any ordinance to commemorate his ascension into glory. We generally regard the keeping of the first day of the week as a commemoration of Christ's resurrection, and of his appearance to his disciples, when he showed them his pierced hands and feet on the side; but even that can scarcely be called an ordinance. So, of all that Christ did or suffered, there is no ordinance enjoined upon us but that which relates to his death. Now, why is this?

It was the cross of Christ that was his shame; it was to the Jews a stumbling-block, and to the Greeks foolishness; and it is here that the enemies of Christ always begin their attacks. They deny his Divinity because he died; they mistrust his power to save on the very ground for which we are able to trust to it—because he died. Usually, the battle against Christ and his church rages most fiercely around his cross; his adversaries, led by the great master-spirit of evil, will, so to say, "Fight neither with small nor great, save only with that great doctrine of the atonement, for that is as a king in the hosts of Israel." Those who preach the accursed crusade against Christ have, for their watchword and rallying cry, "Against his cross! Against his cross!" Therefore, it is, most blessed Master, that thou hast provided this ordinance to be, as it were, a shield to thine own cross; so that if every minister should cease to preach this atoning death, the silent bread and the voiceless wine should, louder than a thousand thunders, tell the world that Jesus died, and that, through his broken body, and his poured out blood, sinners alone receive eternal life.

Christ's death, too, is chosen for special celebration because it is the most important part of all that he did or suffered. We would not depreciate his life, his baptism, his work, or his resurrection; but his death is the centre of all. All the doctrines of the gospel revolve around Christ's death as the planets revolve around the

sun. Take away the sun from the solar system, and you have dislocated everything; all the stupendous worlds must cease to move. Remove thy cross, O Christ, and the key-stone of the arch of truth is gone! Take away thy death, O Jesus, and it is death to all that thou hast taught, for all that thou teachest derives life from the fact that thou hast died! O my brethren, whatever errors may creep into the church, they will be important only as they near the lustre of the cross! I think it is the bounden duty of every Christian to be ready to die for the truth. You know that our forefathers readily gave their lives for the defence of believers' baptism. Still, not in the least depreciating believers' baptism, I say that, if it be worth while for us to die for that, it is worth while for tens of thousands to die, in one tremendous hecatomb, in defence of the fact that Jesus died. As this is the chief point of the adversaries' attack, so must we ever regard it as the most important bastion of defence. Hither, Christian, turn thine eyes the most frequently; here let thy thoughts dwell the most intensely; here lies the source of all thy hopes, here thou shalt find the well-spring of all thy joys. Think it not unimportant, then, that Christ has given to his death so solemn and yet so simple a memorial.

II. Now I go on, in the second place, to show you how the bread and wine, in this ordinance, set forth the death of Christ.

You can hardly fail to notice how the ordinance is adapted universally to keep in memory the fact it commemorates. You recollect what happened to the woman who looked back after she came out of Sodom. The Lord would have us "Remember Lot's wife," so he turned her into a pillar of salt; but that memorial is only to be seen by those who pass that particular spot. Now, suppose that the Master had said to his disciples, "Erect for me a brass column; let it be in the form of a cross, and write upon it that Jesus was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried." It would not have appealed to our observation anything like so forcibly as this ordinance, which is not restricted to any time or place. This memorial has been seen in the darkness of the catacombs of Rome, where only a tiny taper afforded light to the worshipping assembly. This memorial has been seen among the heather on the Scottish hillside, where the lightning flash lent its kindly beam to the minister as he read the Sacred Word. This memorial is seen, to-day, in the far-off isles of the sea. From North to South, from East to West, this is the standing memorial of him who died. Better than storied urn, or animated bust, or marble rare, or metals precious, or jewels unrivalled for their worth is this blessed memorial, because it can be seen, everywhere in every land.

This is also an admirable memorial seeing that it is perpetual! Monuments of brass wear out; the tooth of Time devours the rugged granite itself. Though you build for a king, a monument like the pyramids of Egypt yet shall his name be forgotten and even Pharaoh may lack a wise man to decipher the inscriptions on his tomb, and recount the story of his mighty acts. Not so is it with this blessed ordinance; it can never wear away, it is ever new.

I may say to it, "O sacred Enchanter! thou hast the dew of thy youth!" This memorial is as fresh more than eighteen hundred years after its institution as it was when in the upper room, the disciples first celebrated it in anticipation of their Master's approaching death.

So, when centuries have followed centuries, and Time himself shall have become bald, and his scythe shall have lost its edge;—when you sun shall have grown dim with age, and the moon shall be pale with fading weakness;—even then shall this ordinance be as fresh and as new as ever. It is perpetual, because the commandment of our King cannot be repealed; it is never to be set aside till the need of testimony shall have passed away, till Christ himself shall come to reign among men.

And, oh, what a simple memorial this is! Priest of Rome, go thou to thy sacrists, and put on thy millinery—thy red, thy blue, thy silver, thy scarlet and thy fair white linen;—play the harlot, for such thou art, before the eyes of men in all thy wanton fineries: prove thyself to be the true descendant of her of Babylon by the gaudiness of thine apparel! But know, O priest, that we need none of thine enchantments for the right observance of this ordinance! Ye sons of toil, ye can come here with your garments still covered with the dust of your labour. What need we to fulfil to the letter our dear Master's own injunctions? What but a piece of bread and a cup of wine? Oh, how shamefully have men mimicked this ordinance! How have they invented strange devices to make that appear wonderful which was wonderful enough in itself; because, like everything sublime, it was simple, and majestic in its own simplicity!

This simple ordinance has sometimes made me smile at the useless artifices of the foes of Christ. I have smiled at the thought that our Master has given us a memorial so simple that we can observe it even when our adversaries are most opposed to us. I have broken the memorial bread, and sipped the wine, in Venice, beneath the Austrian sway, where, to have held a public Protestant service would have involved imprisonment; but how could they have stopped us? It is as valid without a minister as with one, and just as really the Lord's supper though there be no ordained presbyter or learned Doctor of Divinity to preside at the table. Blessed memorial of the death of Jesus, they cannot put an end to thee! We can laugh to scorn all the priests and the soldiers of Rome. If we had built a memorial pillar, they might have pulled it down. The sons of Moab might have stopped up our wells, and cast down our towers; but who can destroy this simple ordinance? Persecution would no more avail to put an end to the Lord's supper than would the swords of Pharaoh's soldiers have availed to put an end to the plague of flies. The craft or skill of man can never put an end to the simple memorial of bread and wine; all that he can do is but to parody or pervert it.

I think, too, that this is a very blessed memorial. The broken bread sets forth the broken body of our Lord; and the wine, being separate from the bread, shows how his blood flowed from his body. The sign itself most touchingly sets forth the refreshing qualities of the blood which flowed from his head, and hands, and

feet, and side. The point I want to emphasize is that Christ has instituted a memorial of his death which requires, to carry it out, Christian hearts, and, therefore, hearts full of love to himself and faith in himself. If you wish your name to be remembered, you may say, "It is my desire that men should keep my birthday."—So they may; and in a hundred years' time, the recollection of the fact of your birth will have dwindled down into a mere fable. How many institutions we still have, the origin of which we do not know! But suppose you could have an institution kept only by those who love you, and suppose, in addition, that you had the power always to preserve in the world some hearts that would love you, what a blessed memorial that would be! In coming to the table of our Lord, we meet not as a company of men who have no regard for Christ, no constraining love to kindle our passions to a flame. Why, his very name makes our hearts leap for joy!

"Sweeter sounds than music know

Charm me in Immanuel's name"  
His death is to us, the most delightful topic of meditation. We come not to the table of our Lord as the slaves of Pharaoh, were flogged to build the pyramids; but we come cheerfully, joyfully, delighted to remember him, feeling it to be less a duty than a privilege, and far more a pleasure than merely a service. This supper is, virtually, the outward and invisible sign of ten thousand times ten thousand broken hearts that have been bound up, tearful eyes that have been made to flash with holy joy, aching consciences that have been seared, and hearts that could sooner cease to beat than cease to love; so it is, indeed, a blessed and choice memorial of our Saviour's death, which can never be forgotten by his loved ones.

III. Now I come to my last point, and that is, perhaps, the most practical.—How you and I are to show our Redeemer's death in this supper.

But, now, what are you and I to do in observing this ordinance? We are to show the Lord's death. Then, if we are to show it, we must show it to somebody. To whom? Why, first to ourselves. My soul, be not thou content unless, in that bread, thou dost discern the Lord's body for thyself. Do not eat and drink as the apostle says, "unworthily, not discerning the Lord's body."

Take heed, O my soul, that thou be not satisfied with eating the bread unless, by faith, thou dost realize that the body of Christ was offered up for thee;—unless thy faith can so participate in the merit of that sacrifice that the eating of the bread becomes to thee a lovely picture of thy participation in the results of Christ's death! Mind, too, that the wine sets forth his blood to you, Brethren, these symbols are but as the veil before the holy of holies; you must look beyond the symbols to that which is within the veil; or else, of what use are the signs to you? The bread is nothing, the wine is nothing; that which the bread sets forth is everything, feed thou on that; that which the wine portrays is everything, see to it that thou art a partaker of that.

What multitudes of professors are quite content with the outward sign! I fear that the Lord's supper, through being so grossly misused, has deceived many. See how eagerly they seek for a cler-



Editorial

In the June Atlantic Monthly there is a timely and a telling article by Mr. John H. Denison on "The Great Delusion of our Time." He takes up the current boast that we of this generation are superior to all that went before us both in the light we have shed in the principles that control our thinking and our actions. Prof. Fluke is quoted as saying: "The intellectual development of the human race has been suddenly, almost abruptly, raised to a higher plane than that upon which it had proceeded from the days of the primitive troglodyte to the days of our great-grandfathers."

Speaking of those who agree with Prof. Fluke, Mr. Denison says: "Their view is not only that we know infinitely more than George Washington knew, but that we alone possess the final criteria of knowledge. Socrates and Washington knew a good deal, but they knew vaguely; they could not distinguish accurately between fact and delusion. Our supreme advantage is supposed to be not only that we know but that we know we know. This egotistic cant or vogue of thought envelops the mind of the age. It is more authoritative than Kaiser or Pope, than dogma or creed. It percolates through all classes, it penetrates our literature, it colors our judgment."

This new philosophy which, it is claimed, has wrought this wonderful improvement is evolution. Our fathers labored under the hopeless disadvantage of not being evolutionists. "It is by the light of Evolution," says Mr. Denison, "that we feel qualified to test the Bible, Christianity, and, in fact, every human belief or moral position."

Citing two recent authors who are representative evolutionists, Mr. Denison shows how evolution makes war the basis of human progress—by natural selection the stronger crushing and destroying the weaker. Instead of human brotherhood, war, according to the evolutionist, is nature's decree. The idea of human brotherhood is regarded as an exploded superstition, "a tradition handed down from the vague and inconsequential ages." "Nature's real decree for mankind is war to the knife." One of these evolutionists, in an article recently published, argues in favor of a striker's killing the man who takes his place; such killing being a step in "the struggle for existence" and a stage in the "survival of the fittest." This society, under evolutionist teaching, becomes a "tooth and nail" business, each man taking all he can get and striking down any who may interfere with him. Thus Mr. Denison shows that "we have, according to these writers, actually reached the tooth and nail basis, from which, according to modern science, we started hundreds of thousands of years ago; and that we should have reached the lowest point thus far under the guidance of an age whose intellectual grandeur dwarfs all others."

It shows the moral lunacy of evolutionists that they should regard such a result as wonderful progress, such as makes evolutionists infinitely superior to Socrates, Noah, Luther, Calvin, Bunyan and the rest who have gone before. Truly Carlyle was right when

he called evolution "the gospel of dirt." According to it: "It is nature's decree, not that you should be a brother to your neighbor, but that you should rob and fight him for a livelihood." And yet, there are those who fancy that evolution can be harmonized with Christianity, or, to put it more according to their effort, that Christianity can be harmonized with evolution. Evolution teaches that progress is made by the survival of the fittest in the struggle for existence, while Christianity teaches "thou shalt love thy neighbor as thyself," and "if thine enemy hunger feed him; if he thirst give him drink." Evolution is savagery in its lowest and basest form, while Christianity is civilization, in its highest and noblest form. The triumph of evolutionism would be the destruction of all that makes life worth living or death worth dying, or Heaven worth hoping for.

It would be well for the brethren generally to inform themselves in regard to parliamentary law. At the Convention in Nashville a brother publicly asked one of the Board Secretaries whether or not the former could have the floor next day to present something he had to offer. This was as if the Board Secretaries had control of the body and could give the floor to whomsoever they wished. The writer was on the platform when this occurred and he called out in a loud voice, "The Secretaries are not bosses of the Convention," and one of the Secretaries sitting near said, "Amen."

More than one brother asked President Eagle about getting the floor; ignorant of the principle of parliamentary law that the first man who rises and addresses the chair has the floor, and the President cannot give the floor to anybody. It is simply for him to decide, when several brethren arise, which one was the first to address the chair.

In the parlor of the Maxwell some brethren were objecting to a certain ruling of the chair and the writer's opinion was asked. He defended the ruling, and asked, in turn, why those who objected did not appeal from the decision of the chair. One brother said he did not know that could be done. Another said that he did not care to "make an attack on the President," as if it were an attack on the chair to appeal from his ruling. Dr. Mell used to beg the brethren to appeal, saying it was a kindness to the chair. Often a chairman seems arbitrary in his ruling, and his only opportunity to explain or to defend that ruling is on an appeal from his decision. When the time of the body is valuable, of course it is not fitting to take time for an appeal, unless the point be an important one; but whenever a proper occasion arises, let the appeal be taken. A brother on the floor has as much right to his opinion on points of order, as has the chairman, and he is not at all bound to submit to the decision of the chair; though, of course, he must submit to the decision of the body on an appeal from the chair decision.

While a good knowledge of parliamentary law is indispensable for the chairman of a large body, it is also very helpful on the floor as well. It will save the time of the body, will prevent wrong motions and wrong points of order being made, and will make the deliberations more intelligent. By all means let the brethren read up on parliamentary law.

Dr. J. B. Cranfill retires from the Baptist Standard, having sold out his interest to Geo. W. Carroll, Esq. The Rev. J. H. Gambrell becomes editor, with the Rev. E. P. West as associate. In regard to this retirement Dr. Cranfill says:

"For more than two years past it has been in my mind from time to time to retire from The Standard, and during that time several ineffectual efforts have been made to that end. The recent deplorable unfortunate occurrence with another man on the train en route to the Southern Baptist Convention, in my opinion, makes it my duty at once to adopt a course which will both relieve me and the denomination from serious embarrassment. I do most deeply deplore the fact that I was a party to an occurrence which has brought sorrow to God's people everywhere, and which inevitably tends to bring reproach upon the Christian ministry in particular, and the cause of religion in general. The unspeakably grievous affair was by me wholly unpremeditated and unsuspected. The full facts concerning it can not be published until they are judicially investigated. At a later time a full statement of all these matters will be given to the brethren."

The "unfortunate occurrence" in question is the personal collision that took place on the train near Texarkana, between Dr. Cranfill and Dr. Hayden, concerning which the secular papers have had so much to say. Both parties came on to Nashville but Dr. Cranfill remained only a few hours consulting with friends, and returned home without showing himself at the Convention at all. Dr. Hayden attended the Convention, but did not offer himself for enrollment, and so neither name was entered on the list. Sad as is this incident, it has its lessons, which, it is to be hoped, will not be in vain.

A SECTION of the Educational Committee of the General Association last week visited Georgetown College. There were Drs. W. H. Felix, R. F. Swindler and the writer. We found everything in fine condition. Dr. Taylor is fully identified with the work and he has the cordial support of the faculty, the students and the community. We visited the recitation rooms and saw the professors at work. The three new men are Dr. Taylor, Dr. Pollard and Prof. Ryland, and they are all doing first class work. The older professors we need not mention; all that we have heretofore said about them applies with added force.

The Commencement next week is the diamond anniversary of the College, and it will be a great occasion. There will be a grand rally of the friends of the institution. Important questions in regard to the future of the College will be considered, and it is probable that forward steps will be taken. The programme is unusually brilliant, even for Georgetown.

Fons's Christian Repository has been sold, but we have seen no official announcement of what is to be done with it. We are informed that it will continue to be published in St. Louis. Dr. and Mrs. Ford have rendered noble service for many years in charge of this sterling monthly. We are glad their work has fallen into worthy hands.

MANY of the leading railroads have positively forbidden their employees to drink intoxicating liquors, whether on or off duty. Experience has abundantly shown that drinking on the part of employees is contrary to the interests of the railroad companies. An engineer by taking a drink or two may be so affected that he will wreck a train destroying many lives and much property and involving the road in many and heavy damage suits. Here is avoidable danger of which the railroads propose to get rid. Hence the employees are forbidden to drink intoxicating liquors.

This order has practically destroyed the patronage of many drinking saloons located with a view to the convenience of railroad men. The distillers and brewers in Chicago have taken up the matter and have threatened to boycott a number of railroads running out of Chicago unless their employees are allowed to drink. It is to be hoped that the railroads will stand firm. Simply as a matter of money, one railroad wreck, caused by drink, will cost more, in destruction of property and in damage suits, than all the trade of the distillers and brewers is worth for a year. This is the lowest ground on which the matter can be considered, and even here to forbid employees to drink is the best policy for the railroads.

Other institutions, beside railroads, are finding out that drinking employees are worth far less than sober ones, and so are forbidding their employees to drink. This still further reduces the liquor business, and so is a wholesome sign of real progress.

MANY hearts in all parts of the land are grieved at the death of Dr. John O. Rust. Only a few months ago he gave up his pastorate in Nashville to become pastor of the First Baptist church in Seattle, Washington, where he had taken hold with brightest prospects. In the very prime of his manhood he was stricken with apoplexy, and, after lingering a few days, he died. A native of Kentucky and connected with prominent families, he leaves many bereaved hearts. His father, Dr. J. W. Rust, was long a most prominent figure in Kentucky denominational life and a most useful factor in denominational work. The son was recognized as more brilliant than the father, and he gave promise of a wider usefulness. Why such a man should be taken so soon, is one of the great mysteries of Providence.

The body was brought to his old home in Hopkinsville for burial, amid a people devoted to his memory. We tender our profoundest condolence to the bereaved widow, the bereaved mother, the bereaved children, the bereaved relatives, and the bereaved church.

Commenting on our editorial in regard to the Dix incident in the Convention in Nashville, the American Baptist Flag asks: "Is it a fact that Baptists have a 'court of appeals'? Has the Convention become such a court? The Boards of the Convention are appointed by it and under its control. Hence any brother aggrieved by the action of either Board has the right to appeal from the Board to the Convention. No appeal lies from a church to the Convention because the Convention has no control over any church. Is not that plain?"

Editorial Varieties

Dr. J. Wilbur Chapman has arranged for evangelistic meetings in St. Louis all summer in connection with the World's Fair.

The Methodist General Conference voted down overwhelmingly a motion to allow the use of individual communion cups in their churches.

Dr. C. E. W. Dohs writes that he has read "every issue" of the Recorder "since May, 1898." No wonder he is such a great and good man.

Prof. J. R. Godfrey writes: "I have read the Recorder only three months, but I think it the only paper I ever read. May God bless the paper and all connected with it."

Dr. B. F. Eager, of Hopkinsville, on June 1st enters upon his work in charge of the Beechard Sanitarium, near Louisville. We heartily welcome him to our city, and we are confident he will have the highest success in his new field.

The Christian Advocate (Nashville) says: "The Southern Baptist Convention was an excellent body of Christian workers and laymen, and produced a very favorable impression upon the people of Nashville." The Advocate is the official organ of Southern Methodists.

Several literary men were discussing the subject of composition, and Lewis said he never had any trouble. "I get up steam at once," said he. "In short, I boil at a low temperature." Huxley retorted: "Well, but, that implies a vacuum in the upper regions."

At the beginning of 1904 there were 1,233 evangelical missionaries in China, not including the women. This furnishes one preacher for every 264,412 of the population. Think of a city the size of Cincinnati with only one evangelistic preacher of any denomination!

If the Kings of England took their name from their fathers, King Edward's name would be Albert Edward Wotton. His father was descended from the Wotton family in Saxony. The King has to take his name from the lion by which he inherits the throne, and so through his mother he goes back to George III, and is a Hanover. Albert Edward Bismarck, therefore, is his name.

On Wednesday of last week the writer delivered the commencement address at the Commencement of Ward Seminary in Nashville. He was delighted with what he saw. The graduating class consisted of 43 young ladies. President J. D. Blanton certainly understands how to conduct a female college. It is undenominational.

Dr. A. J. Barton, of the Advance (Little Rock) becomes Field Secretary of the Home Mission Board. His headquarters will be in Little Rock, and it is understood that he will give special attention to the work among the Negroes. His experience with the Foreign Board and with the Arkansas State Board, gives him special qualifications for this service.

Gov. Odell, of New York, has introduced a bill for the destruction of Niagara Falls by drawing off the water and utilizing it in various industries. It is significant, however, that such a bill could pass the legislature. The utilitarian spirit has so taken possession of that legislature that considerations of sentiment and of beauty weigh less with them than dollars and cents. Temporarily Niagara is saved; but who can doubt that ere long a more "advanced" man will sign the bill for the destruction of Niagara. It is simply a question of time—Niagara is doomed.

A Disciple brother recently put this question to the writer, with an air indicating that he regarded it as a poser: "You admit that a man can be a Christian though he is not a Baptist; then is it not enough for any man to be a Christian; why should he be anything more?" The reply was that being a Christian is enough to secure salvation, but it is not enough. Every Christian needs to grow in grace, and to become continually a better and a better Christian. Hence the Christian who is not a Baptist should grow in grace till he becomes a Baptist (and only Christians are eligible to Baptist membership), and then should continue to become a better and a better Baptist till the end.

THE Churches.

LOUISVILLE

Walden St.—Pastor at Jackson, Tenn. Bro. J. G. Dabbins preached at 11 a. m. on "Thirst." Bro. R. H. Carroll of

Broadway—Bro. R. H. Carroll speaks in the morning on "Open Doors" and Bro. E. M. Potent at the evening service.

East—Pastor Gill returned from Holy Land and preached at both hours. One by letter.

Chastant St.—Pastor Weaver speaks at 11 a. m., and Bro. Updon at 8 p. m. One by letter.

Franklin St.—Pastor Jenkins speaks at both hours. One for baptism, one by letter.

McFerran Memorial—Bro. K. M. Potent speaks at 11 a. m., and Bro. Mosser, of Detroit, at 8 p. m. One by baptism, 2 by letter.

Logan St.—Bro. Brumfield preached at 11 a. m., Pastor Witte at 8 p. m. One by letter.

Southgate St.—Pastor Clarke preached at 11 a. m. He is aiding in a meeting at Shaplandville, Ky.

Twenty-second and Walnut—Pastor Josh speaks on "Worship" and on "Elijah on Carmel." Sunday School picnic June 14.

Twenty-sixth and Market—Pastor Reed speaks at both hours. One by letter.

Partick St.—Pastor Taylor preached at both hours. One baptized.

Third Ave.—Bro. K. C. Dargun preached at 11 a. m., and Pastor Allen at night.

Van Buren St.—Pastor Hall preached morning and evening. Two for baptism.

Oakdale—Pastor Mohler speaks at both hours. Two by letter.

Freston St.—Bro. Brumfield speaks at night. Bro. W. C. Wood succeeds Bro. Brumfield as pastor.

East Third—Pastor Smit speaks at both hours.

SEMINARY NOTES.

By J. HANK BAY.

"And they were scattered abroad, and went everywhere preaching the word," may truly be said of the exodus of students this year.

Four have already received appointments as foreign missionaries, and Bro. Stephens and Nunge have been assigned to Richmond by the Board for examination for appointment to China. We think ten in all will go out from this session.

Forty-four in all received degrees on commencement day: 14 Th. G., 4 Th. B., 24 Th. M., and 2 Th. D. The following Th. M.'s were appointed to deliver their addresses for the graduating exercises: E. R. Atwood, Kentucky; D. J. Evans, Missouri; W. H. Fitzgerald, Tennessee; A. J. Johnson, Georgia, and C. A. Jones, South Carolina.

Walter Collins, North Carolina, and Walter Lewis, Missouri, prepared their theses which have been accepted by the faculty, and the degree of Doctor of Theology has been conferred upon them.

The graduating class represents 17 states, besides China, Syria and New Zealand.

Dr. S. B. Mosser, of Detroit, Mich., delivered the Missionary Address on Monday at 11 o'clock. His subject was "The Missionary Impulse and Ideal in the Apostolic Age and in the Teaching of Jesus." This was a wonderful presentation of a lofty theme, and every one seemed to enjoy it.

Next, Dr. E. M. Potent, Greenville, S. C., delivered the Alumni Address, Monday night. The topic of his discourse was "The Relevance of Theology"—in the Realm of Literature, Science and Religion, and the speaker was in harmony with his subject, and with his audience as well.

Then came the Baccalaureate Address by that great Texas preacher, Dr. R. H. Carroll, Sr., on Tuesday morning. On Tuesday evening the graduating exercises and the President's address closed a great year's work in our great Seminary.

Dr. W. O. Carver and the following brethren held profitable meetings at Bardonia and other Nelson Association churches last Sunday: W. O. Lewis, E. L. Morgan, A. P. Bagby, C. K. Dozier, T. Takahashi, I. N. Yohannon, W. A. Burns and the writer.

New Salem church, where one of these services was held and of which Dr. Carver is pastor, led out on Sunday morning, with faith in a well-fixed purpose to raise the salary of one missionary. Over \$400 was subscribed in a few minutes, and others not present that day will complete the amount.

Dr. Robertson preached the Minis sippi College Commencement Sermon last Sunday.

W. E. Hunter, pastor at Borden, Ind., had with him last Sunday, J. W. Dickens to preach for his people. Bro. Dickens has agreed to supply this church a few Sundays in the pastor's absence.

Commencement over! Some sad hearts and faces turned homeward. Good-bye till October 1st.

THE STATE.

Bro. Earl, pastor at Latonia, after Seminary Commencement, returns to live at Latonia, where he devotes all his time as pastor. Four years ago he only had 15 members, now he has 113. He is doing fine work.

Pastor J. H. Moore writes from Auburn: "Permit me to announce through your columns that Bethel Association will meet with the Auburn church instead of Spring Valley. The change was brought about with the unanimous consent of the Spring Valley people and the members of the Executive Committee."

Pastor R. A. Geiger writes from Berea: "I thought you ought to know of our splendid meeting here just before the Convention. We had with us Pastor L. W. Doolan of the Henderson First church. Bro. Doolan is a fine preacher, earnest and faithful in the presentation of the Gospel truths. We had no undue excitement at all; all had the truth preached to them, and then earnestly urged to carefully and prayerfully weigh the matter, and act as for eternity. As a result of the meeting I baptized 13 the Sunday preceding the Convention, and have one more to baptize, and have had the pleasure of writing for the church letter of four Baptists who live here and try to live 'yonder, too.' We hope to see others doing likewise soon. There are several here who ought to unite with this church. We feel very greatly helped by the meeting. Oh what a joy to bury with Christ in baptism those who dedicate themselves to the service of the Master."

Pastor Pettie at Mayfield is being aided in a great meeting by Evangelist M. F. Ham. There were about 30 additions to our church there last Sunday morning, and many more are coming; while a ready number had joined before. Bro. Ham begins a meeting at Walnut St. church, Louisville, Oct. 2nd.

It was a tender time at Upper St. Lexington, when Pastor Nowlin said farewell to his flock, who he loves and who love him so well. He begins next Sunday with the Third church, Owensboro, who are enthusiastic over his coming. Owensboro is a great field and the Third is a great church. Our pastors in Owensboro will be true jake fellows with Bro. Nowlin.

OTHER STATES.

Bro. J. A. Blaydes writes from Romch date, Ind.: "You will find enclosed \$2.00 for the grand old Runneman, for which I have been a subscriber for 22 years. It is the only way I have of hearing any Gospel now."

Pastor J. J. Farmer writes from Kissimmee, Fla.: "Please change address of my paper from Oklahoma City to Kissimmee, Fla., where I am residing for a season. Please send me last week's copy, as I don't want to miss an issue. I think you are giving us the best Baptist paper in the world. I have come to this state on account of my wife's physical condition."

Pastor R. W. Norton writes: "Please change my Runneman from Chillicothe, to Linden, Cass county, Tex., where I go as pastor."

Bro. Sid Williams writes from

Zwolle, La.: "We are having some good meetings in Louisiana. We close here to-night. More than 30 have united with the church. An old-fashioned baptizing Sunday afternoon. Others will unite with the church. The Lord has given us great meetings all this year."

Jacksonville, Fla.—The right man in the right place, by the help of God and the brethren, can do a great work. Pastor Hobson, during his brief pastorate in what has been considered a hard field, has had 300 additions, been burned out, and built a church house at a cost of \$50,000. Noble pastor and noble people. They are now finishing a parsonage at a cost of \$5,000.

Elder J. W. Willis held a meeting in Montevallo, Ala., which resulted in 12 additions to the fellowship of the church.

A church with 50 members has been constituted in South Knoxville, Tenn.

A meeting in the Neasho church, Mo., resulted in about 40 professions of religion and 25 additions to the fellowship of the church. Others will follow.

A four weeks' meeting in the Richmond church, Mo., conducted by Pastor C. F. Whitlock, with three days' help from Elder Harrell, resulted in 16 additions to the fellowship of the church.

A meeting in the Greenwood church, Mo., closed with 15 additions to the fellowship of the church, 12 by experience and baptism and 3 by letter.

Pastor D. B. South, Corpus Christi, Texas, has been aided in a two weeks' meeting by Bro. J. M. Sallee, Beville; 17 added to the church, 12 by experience and baptism.

The last vest of indebtedness has been paid on the meeting house at Cleburne, Texas, and it has been set apart to the worship of God. Bro. J. M. Carroll preached the dedication sermon. Pastor Alexander and family are also rejoicing over their beautiful, convenient and well furnished home. The church now numbers 200 members.

BELL.

In purchasing a Church or School Bell you want one that will give good results. The STEEL ALLOY BELL, manufactured by the C. R. Bell Company, of Hillsboro, Ohio, possesses all of these features and the Special Plan they are now offering makes it easy for any Church or School to have a Bell of their own. Particulars and Catalogue sent for the asking. This old established Bell concern is known far and wide for the superior bells they produce and evidence of their popularity is shown from the fact that they are ringing in all climes to the satisfaction of all.

TAKE NOTE.

Persons going to the General Association next week, will make connection at Lebanon for Campbellville at 11 a. m., or 7:40 p. m., arriving at the latter place at 12:25 noon, or 8:40 p. m. Pre-views from Nashville or from Memphis, can avoid coming to Louisville by changing cars at Lebanon Junction. Those who go via the Queen and Crescent will make connection at Junction City at 1:40 p. m., or 2:30 a. m. Those on the Knoxville branch of the L. & N. line can come straight to Lebanon, either from Mayfield, Paris, Winchester, Mt. Sterling, etc., can come via Rowland, making connection there at 1 p. m., or 2:25 a. m. Persons on the Louisville, St. Louis & Texas had better go via Louisville. Those on the Illinois Central line can come via Louisville, or they can turn off to Elizabethton, and so reach Lebanon Junction, though we think the connections are better via Louisville. Parties leaving Louisville at 5:05 p. m., run right through to Campbellville, reaching there at 8:40 p. m. This is the most convenient train to take. Leaving Louisville 8:15 a. m., enables one to reach Campbellville at 12:25 noon. Those from West Kentucky (and we hope there will be a goodly number) can come on the night Illinois Central train, reaching Louisville at 7:50 a. m., and having 25 minutes to get from 7th and Water Sts. to 10th and Broadway, which is time enough. Should they be behind time, the train might be held, on proper notice being given.

The Louisville, Henderson & St. Louis R. R. will sell round trip tickets only at their coupon stations, Brandenburg, Irvington, Clayport, Harrodsburg, Harrodsburg and Henderson. Parties starting from other stations should order their tickets in advance, through the station agent. If they fail to do this it will be necessary for them to go to one of the above stations to get the benefit of the reduced rate of half fare plus 25 cents.

NOTABLE Sale of New Laces.

Thousands of yards of the most desirable Laces for Summer Wear. AN UNUSUALLY LARGE PURCHASE OFFERED AT UNUSUAL PRICES.

They are composed of All-over and Net-top Laces in an unlimited variety of beautiful designs and patterns. Now's your opportunity to save the greater portion of the cost of trimming your summer costume, as this sale affords a saving of at least one-third or more on every yard.

Plain and Oriental Net-top Laces 4 inches wide, 20c yd.; 6 inches wide, 25c yd.; 8 inches wide, 35c yd.; 12 inches wide, 50c yd. 7c to \$1.50 yd. for Oriental All-over Laces; \$1 and \$2 values.

Laces on the Bargain Tables 3c and up for odds and ends of Cotton Torchon Laces. 5c and up for fine Linen Torchon Laces.

MAIL ORDERS PROMPTLY FILLED. WRITE FOR SAMPLES.

GOOD VALUES BOYS' WAISTS.

You'll find just the right sort here, and the boy never has too many Waists. The materials are the best, despite the small prices.

25 dozens of the well-known K. and E. Waists and Blouses, made of fine quality madras, light and medium dark styles, with or without collars, perfect fitting, all sizes. Special each 48c

The celebrated Star brand, the best wearing and the most perfect made Blouse for boys; comes in white and fancy madras, with and without collars. Special, each 98c

60 dozen Ladies' Gown Veils, Hiss finished, mercerized tape, trimmings, low neck and sleeves. All sizes, cut full and large. Special, each 15c

Extra Special CURTAIN SALE!

Special prices, with the good assortments to choose from and the sharp reductions as an inducement, will create lively selling.

Special Nottingham Curtains, 3 1/2 yards long, full width, Hattersberg effect, for \$1.50

Lace Curtains, full 3 1/2 yards long, extra wide, 54 and 60 inches, will covered centers, with rich and handsome borders, for per pair \$2.50

Our special Nottingham Curtains, the most perfect reproduction of real here ever shown, exclusive patterns, only \$3.00

Reddish Muslin Curtains, 3 yards long, full width, in both stripes and plain spots, excellent value, only \$1.00 per pair

All one and two pair lots of Nottingham and Muslin Curtains for two thirds off former price.

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The writer had a pleasant visit to Jackson, Tenn., where he delivered the baccalaureate sermon before the South-western Baptist University, Sunday morning. The University has closed a fine session with 222 students enrolled during the year. There is much enthusiasm over the coming of Dr. P. T. Hale to be President, and great expectations are cherished. Fortunately Dr. Savage, who has wrought so faithfully, remains in the faculty. The writer could not remain through the Commencement exercises, though he had the pleasure of hearing the Rev. D. D. Shuck preach the sermon before the J. R. G. Society on "Preach the Gospel." Rev. Shuck is pastor at Whiteville.

As we go to press the Seminary Commencement is in progress. Dr. S. B. Mosser, of Detroit, delivered an able valedictory address on the reasons that impelled Paul to his attitude in missionary work. President E. M. Potent, of Furman University, delivered the alumni address, and a striking address was on the resignation of members. Dr. R. H. Carroll, Sr., of Baylor University, delivered the baccalaureate address. It was Carrolism.

The full graduates (Th. M.) are E. F. Albridge, E. R. Atwood, W. E. Brittain, J. R. Childs, T. K. Cammy, A. D. Cooper, D. J. Evans, Wm. H. Fitzgerald, J. D. Gaultney, Wm. H. Harris, C. W. Haskins, W. C. James, A. J. Johnson, C. A. Jones, R. A. Lambell, W. M. Lee, E. L. Morgan, J. F. Ray, J. S. Rogers, V. L. Stennell, J. R. Walker, W. E. Ward, W. H. Williams, H. R. Woodard. Of these, Messrs. Atwood, Evans, Fitzgerald, Johnson and Jones made addresses.

Prof. W. R. Callahan and the Rev. W. O. Lewis took the special degree of Th. D. The English graduates (Th. G.) are F. R. Brown, S. W. Brumfield, J. W.

Craig, A. L. Duncan, J. S. Dunlap, W. H. Faust, D. D. Head, S. N. Mohler, H. R. Smith, E. T. Sanga, A. L. N. So-nenschein, J. M. Thomas, C. A. Wades and Charles Walsh. The Ecclectic graduates (Th. B.) are W. A. Burns, M. P. Edwards, J. G. Hughes and R. E. Pettigrew. The Commencement proper was Tuesday night, when the degrees were conferred and President Mullins made the closing address. The Seminary has closed a most successful session. We will have more to say of it next week.

PROGRAMME.

The following is the programme for Bethel College Commencement: Sunday, June 5, 11 a. m.—Commencement sermon, by Rev. J. S. Hill, D.D., Bowling Green, Ky. Monday, June 6, 8 p. m.—Junior Orations. Tuesday, June 7, 8 p. m.—Address to Literary Societies, by Rev. Geo. R. Eager, D.D., Louisville, Ky. Wednesday, June 8, 10 a. m.—Senior Orations. Wednesday, June 8, 8 p. m.—Students' Public Debate. Wednesday, June 8—Annual meeting of Trustees. Thursday, June 9, 10 a. m.—Commencement, Graduating Exercises. Thursday, June 9, 3 p. m.—Meeting of Alumni. Thursday, June 9, 8 to 11 p. m.—Graduates' Reception. Pastor Bellamy has held a meeting in the Greenfield church, Va., without any outside assistance. There were 24 professions and 14 stand approved for baptism.

What is Glorious Praise?







Sunday-School Lesson

Sunday, June 11. Christ crucified. Mark 15: 24.

Media text: "Christ died for our sins according to the Scriptures. I. Cor., xv, 3.

"And they bring Him unto the place Golgotha," so-called, most probably, because it was a small mound like a skull.

There have been unceasing efforts made to locate this spot, but they have met no definite success. The Holy Spirit seems to designate holy places, and to be concerned to keep our worship spiritual.

"Wine mingled with myrrh"—myrrh was a powerful narcotic drug, and was given to dull the senses of the victim. But our Lord had come into the world to suffer and die, and therefore refused it.

"And when they had crucified him," The cross was no tall thing, as pictures represent it. The feet of the crucified were only a foot or two from the ground.

There was a peg on which the weight of the body rested, lest the nails should tear through the flesh, hands, and the man fall from the cross. The suffering by crucifixion was more terrible than that of burning to death, in that the agony was more prolonged. The Romans crucified slaves, and malefactors who were not Roman citizens. Constantine abolished the custom. We must not forget that, terrible as were our Lord's physical sufferings, they were nothing if the mental agony which He endured as the greater part of the punishment due to our sins.

"And it was the third hour." As John tells us it was 12 o'clock, it is probable that Mark uses the Jewish method of reckoning time.

"The King of the Jews." Pilate no doubt placed this inscription in intentional mockery, not of our Lord, but of the priests. And yet, it is difficult to see what other accusation he could have written, for that was the only charge brought against the Lord which a Roman magistrate would not have failed.

"The prophecy is in Isaiah, lili, 12." "And they that passed by railled on Him." These taunting remarks and more contemptible than mockery of a dying man, especially of one dying so terrible a death. Human nature abhors its own depravity, and when it sees the worst, it would seem that Satan was doing his best to cause Jesus to give up His design of making an atonement for men, by proving that men were not vile to be worth it.

The passing in and out of the city show this day was not the Sabbath of the Jews. We never come across the faint conception of the infinite patience of God as when we read these taunts to Jesus, and yet God endured them. It has been surmised that when our Lord prayed, "Father, forgive them," God's wrath was about to sweep them mocking foes out of existence, and that prayer secured for all their future years forgiveness for repentance. But we must be careful what surmises are made upon points which are not revealed.

"He saved others; Himself He cannot save." The haughty priests forgot their identity in their malicious joy. They did not mean to do this to Him, but to others, and rather to declare that His failure to save Himself proved that He had not saved others. But had He saved Himself He could not have saved others. "And they that were crucified with Him reviled Him." It does seem that men were not just having fun over the spectacle, but that it was a triumph for them. He forsook His Son; and the darkness of sin over the world. Jesus was then going through the very depth of the punishment of sin.

"My God, my God, why hast thou forsaken me?"—the most terrible cry earth has ever heard—the cry of hell's deepest depths. How terrible the forsaking of the Son by the Father! He forsook His Son; and the darkness of sin over the world. Jesus was then going through the very depth of the punishment of sin.

"And when the sixth hour was come, there was darkness over the whole earth till the ninth hour." This was a miraculous manifestation of God's wrath, and anger at the wickedness of these people. The darkness was typical of the power of darkness, which seemed then to be prevailing; of the darkness in the heart of our Lord as He trod alone the wilderness of the wrath of God; and of that darkness over any soul who has forsaken God for our sins. He forsook His Son; and the darkness of sin over the world. Jesus was then going through the very depth of the punishment of sin.

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yet saved. "Behold, he calleth Elias." Whether he was misunderstood, or whether this was said in mockery, also cannot be known.

Verses 31 From Luke xlii, 2, it seems this vinegar was a sour wine used by the soldiers.

John tells us (xlii, 3) that our Lord, in order that the scripture might be fulfilled, said: "I thirst." The prophecy is found in Psalms lix, 2. As He was dying, our Lord, in reviewing the prophecies, found one still unfulfilled. He was indeed suffering the most excruciating thirst; but he would have borne it—He had had it not been necessary that the scripture should be fulfilled. Such honor did our Lord put upon the least word of the Bible.

"And Jesus cried with a loud voice, and gave up the ghost." A strong voice, showing he was not dying from physical exhaustion. He cried, "It is finished"—all was done to make an atonement for guilty sinners, and all the scriptures were fulfilled, and commending his spirit to his Father (Luke, xlii, 46) He died.

"And the veil of the temple was rent in twain from the top to the bottom." The curtain which separated the Holy Place from the Holy Place. It must have started the priests to see it rent by invisible hands. As garments were rent, either in grief or indignation, and rent from the top downward, God rents the veil in the temple. This was probably a symbol of His leaving the temple forever, and also of the opening of the approach to the mercy seat to all who should believe on Christ. There was also an earthquake, which opened some graves, and other things after the resurrection of our Lord many of the dead bodies arose.

"And when the centurion which stood over against him." The Roman officer who had charge of the execution. "Truly this man was the Son of God." He had learned from the very Jesus of Christ, that He had claimed to be the Son of God. The wonderful death and the great miracles convinced him the claim was a true one. "The cross is early giving tokens of its power. It lays hold of the dying thief and opens to him the gates of Paradise. It lays hold of the centurion, and works in him a faith which, let us hope, deepened into a trust in Jesus as his Saviour."—Hansen.

UNRECOGNIZED.

Sometimes it is usually explained and justly excused. There are people who make the courtesies of friendship very difficult. They are reserved and look askance at people, and look the persons that attracts and wins others. It is not that they are indifferent to courtesies of friendship, but that they are so shy they invariably wish they were spoken to. Shyness is a burden to many and a fruitful cause of misjudgment. They are accounted cold while they are hungry for the touch of love. It is hard for them to get acquainted in many of the churches, their light does not shine, being under the bushel of reserve. In most cases people feel that the difficulty of becoming known lies in the churches and not in themselves. It is a weakness with them to blame others for what rightly belongs to them. In every congregation there is a large percentage of such persons. The most fraternal church is composed of cold and cold by some.

But with these admissions we want to say that these things should be considered in a kindly spirit and an honest effort made to meet them. It is to the advantage of the church to have every member disaffected or lacking in the house feeling. That one is hurt in his spiritual life and his usefulness hindered if he feels the church does not recognize him. But who or what is the church? It is the individual members who must be held responsible for this. There is no excuse for members of one church to pass one another in aisle or street without the tokens of Christian friendship. Especially should those in office or in important financial position take pains to illustrate the spirit of equality and of the family life.

Hard thoughts lie in the minds of the poor or unacquainted if their fellow-members cannot show them Christian courtesies. There is no excuse for a cold, strange look in the home of God. We are all brethren. In some churches, it is true, the situation is more dispirited, and would be caused, doubtless, but not so in Baptist churches. We are brotherhood, and sympathetic fellowship is one of the great unspoken sacraments. A kindly handshake helps many a man within the precincts of the church more than sermon or prayer. To do a man good we must value and love him, and when he feels he is in some amount, he puts forth the best that is within him for the service of God and man. There are too many churches and members who are so unacquainted that they would be searched out and brought out, and probably among them will be found unsuspected worth.

There are many ways of doing this. It is too common a rule to put the man who is unacquainted with one another to be sought out by pastors or laymen.



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

Explains the NATURAL and NECESSARY Effects of Modern Waltzing and why Thousands of Girls are Ruined Every Year through its influence. PROF. Wm. HOMES, ex-dancing-master, writes—"This book is founded on facts." PROF. A. T. SULLIVAN, ex-dancing-master, says—"Waltzing is the spear of lust."

ENDORSED BY PULPIT AND PRESS.

A. Fay Mills—Should be read by all Christians. United 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 holy and good purposes. The Christian Herald, March 4, 1894.—The language is plain but never coarse, and is entirely justified by the array of facts which he presents. The Christian Herald, June 28, 1894.—He ought to know, and claims that one who enters the ball room will be pretty well to bring up at the other place. The Christian Herald, May 2, 1894.—Mr. T. A. Faulkner has written a book which will show more truth about dancing than we have heard in fifty years from maiden aunts. Paper Cover, 25 cents. Liberal committees to Agents.

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And these people grow to expect it, and feel surprised, if not offended, if they should not be named. Every pastor should seek a wise and broad distribution of responsibility. To develop useful members we must use them, to arrest their growth, all we need to do is to ignore them.—Commonwealth.

Castletown, Ky., May 21, 1904.

Dear Recorder: I closed out my work at Greenup Park, Green county, Ky., on the third Sunday in May. My work among this noble people had been pleasant that it was like breaking family ties. I didn't leave because they didn't want me to stay, or because there was any unpleasantness. There was not a dissenting opinion to my departure. I left because I felt the Lord had opened a broader field for usefulness at Castletown. This was one of the most pleasant pastorates I ever had. My predecessors had laid the foundation broad and deep. When one follows such noble, consecrated, faithful examples as Powers, Porter, Townsend, Babin and others he may feel secure as to the soundness of their faith. May the Lord send them a man worthy of this noble people. I am now on the field at Castletown, where I find a great work needs to be done. The brethren seem to appreciate the situation, and are ready for every good work. The outlook is encouraging, and we hope, by the help of the Lord, to do the best year's work of our life. The members are few, but willing. This is an important field, and ought to be sustained. Brethren, pray for us at Castletown. May the richest blessing of heaven rest upon the grand old Recorder. I want to put it into every house in this church. Yours, Wm. McMillan.

ALONE WITH GOD.

(By Rev. E. E. Basso.)

One of the crying wants of God's people in these days of busy bustling work and wearing out of men and of machinery, is to be much alone with God. Not that we should not labor much in the Lord, but that all our labor be vain if it is not accompanied by a knowledge of His Word and by His indwelling Spirit. It is led into the ways of all truth. We must first learn and then teach—first be strengthened by His Spirit in the inner man, and then strengthen others by the same might which God has communicated to us. We have much to complain of in these days. But how are we to get this power?

Paul says that the "Baptist" Christians may know what is the exceeding greatness of his power to upward who believe according to the working of his mighty power. He prayed for the Colossians that they might be communicated with all might according to his glorious power. Heberath says: "It

is not by might nor by power, but by My Spirit, saith the Lord." Paul says: "God hath chosen the weak things of the world to confound the mighty." He also says the weapons of our warfare are not carnal, but mighty through God to pull down strongholds. Out of weakness then we may be made strong, not in ourselves, but in God. And how are we going to get to be strong in God? By being much alone with Him.

We must first receive from God before we can give out to others what alone can come to us from Him. Communion with God, much communion with Him, alone can fit us to be vessels of mercy to others. There is an altruism that forgets that nothing can flow out from us to others except what has been previously accumulated in us for others. Well says Bishop Leighton: "If there be within us any spark of that divine love to seek, you know the best way not only to preserve, but to excite and blow them up into a flame is by the truth of prayer. Oh, flame is the converse of the prayer with God, the truth of God in man returning to its original of frequent and fervent prayer; the better half of our work, and that which makes the other half lively and effectual." This is the mighty power of God—the effectual fervent prayer. Faith by the converse of the prayer with God, strong and mighty. The men of faith are the men of prayer. Alone with God they pray; alone with God they prevail. It is true, the promise is where two or three are met together, and this is eminently profitable, as social prayer. But after all, can we pray in the social meeting as we ought unless we are much alone with God? In communion with God in the deep solitude of Horeb Elijah heard His voice.—Car, and Press, Los Angeles, Cal.

COMMENCEMENT.

The closing exercises of Bethel Female College were inaugurated Friday evening, May 20th, with a reception tendered the students of this institution by Professor and Mrs. Edmund Harrison. The occasion was one of great pleasure and relaxation after the hard work of the session and the strain of recent examinations.

On Saturday, May 21st, at 8 o'clock p. m., a cultured and appreciative audience gathered in the college chapel to listen to a recital by the graduates in piano.

A well-selected programme was tastefully rendered by the young ladies completing the course this year, Miss Jennie Elizabeth Wilson, Miss Mary Allen Card, Miss

Charles Marie Hill, assisted by a post graduate, Miss Mayne Lamm.

The chapel, parlor and halls of the college were filled with a crowd of friends and relatives gathered for "The Pupils Recital," Monday evening, May 23rd. An attractive programme, embracing instrumental and vocal music, recitations and choruses, well prepared and executed, pleased the large audience.

One of the most interesting features of the commencement exercises was the meeting of the Alumnae Association. Members from various parts of the state gathered at 10 o'clock, Tuesday, May 24th, in the college chapel for the transaction of business. At 2 o'clock an informal reception, followed by an elaborate luncheon, was held at Hotel Lathram, where old friends met again and Auld Lang Syne greeted the graduates of 1904.

The Baccalaureate Address, delivered by Dr. E. Y. Mullins, of Louisville, Ky., at the Baptist church, Tuesday evening, was a most inspiring and delightful proof that the doctor himself is a "Practical Idealist."

The young ladies of the Kappa Zeta Society held an open session Wednesday at 10:30 a. m., in the college chapel, where they heard Adam and Eve discussed in his finest vein of humor by Mr. C. M. Menckman, and where also a programme of music by teachers and scholars of the institution was delightfully rendered.

The Commencement proper took place Wednesday evening with the conferring of honors, diplomas and degrees by the President of the College. The exercises were varied with music and closed with an able address by President Harrison.

Thus ended one of the most successful and satisfactory sessions in the history of Bethel Female College. May she long prosper.

**To Prevent Loss of Hair**

Glenn's Sulphur Soap. The medicine absorbed by the hair and revives the hair roots.

Glenn's Sulphur Soap is a specific for parasitic scalp and skin diseases and cures dandruff. Refuse all substitutes for

**Glenn's Sulphur Soap**

See a color, all drug stores, or mailed for 2c. by The Chas. N. Chittenden Co., 115 Fulton Street, New York.

**The Farm and Household**

Joe S. Lindsay sold to Ben Douglas Goff a five-year-old saddle horse for \$200.—Win. Dem.

An enormous crop of peaches is promised in the Indiana peach belt along the Ohio river.

Several tobacco growers of Pendleton county have already sold their coming year's crop at 10 cts round.

**SOME COOKING HINTS**

Would you be a good cook? You can be if you will. To reach this desirable position these things are necessary—cleanliness, economy, cleanliness is more than plainness. It demands freedom of the head, clear hands and mind. Attention in the details of preparation and heating prevents having "bad luck with my cake today." There is no luck when one is exact in weighing. No measure does not mean buying about measures, but rather the wise use and not the same cup should hold butter or other ingredients are not made good by cooking.

The level measure is the rule, and level with a knife, not a spoon. There is a glass measuring cup which is to be avoided if one is buying new, but which always has this or not the same cup should always be taken. A coffee cup is the usual size meant by recipes. Never measure acids in metal.

A teaspoonful is one-fourth of a tablespoonful; two teaspoonfuls make a tablespoonful. There are sixty drops in a teaspoonful. Two teaspoonfuls make a fluid ounce. Two fluid ounces make a cup. A cup is not used; bread flour for yeast.

Whipping a cream soup with the egg beater a few minutes before serving will give lightness. Cocoa and chocolate are improved by a few minutes of brisk beating with the egg beater about the steak, or if one would add a choice flavor of meat or fish, marinade it. It is easy enough. Make a dressing of three tablespoonfuls of vinegar, two of oil, a teaspoonful of onion juice, one tablespoonful of pepper, and lay the meat or fish in this for a few minutes. Turn it so that the fat will be exposed on all sides. The meat, therefore, will be delicious after its bath of marinade dressing, and meat will prove more tender. Cooking is to be avoided if it has had been no marinading done.

Glacéed is improved by heating together the milk and butter before adding to the other ingredients.

Try cooking eggs in the water. Soak it in vinegar and water. Slice it, dip each slice in oil, cover with white sauce, sprinkle grated cheese and bread crumbs over the top, and bake until brown.

For a change in vegetables that is called in Great Britain pease pudding. Soak dried peas over night. Then boil in a little water, rub through a sieve, add a little thick cream and seasoning, and serve. The Germans serve this with sauerkraut, under the name of "silver and gold." The peas are chopped to a ring, and inside of this the hot sauerkraut is heaped, and both are served at the same time at table.

In making green apple sauce, pit a few dates, cut them into quarters and add them to the sauce just before removing from the fire. They will be found a great improvement to the sauce. If the children are obliged to take their lunches, they will like a variety in bread made by adding a few dates, pitted and cut in quarters, to bread dough at the final working over. It is wholesome and appetizing.

If the skin of a beet has broken, sear it with a red-hot iron before cooking. This will keep the juices within it.

If the pastry browns too slowly, hasten matters by throwing a little sugar on the oven shelf.

If a cake rises in a heap in the center it has baked too fast. If it has a coarse grain, it was not beaten enough or the oven was too slow.

Change the flavor of tomato soup now and then by adding a few slices of orange just before serving.

If you fear that a fowl or corned beef will be tough, add a teaspoonful of vinegar to the water in which it is boiled.

If cranberries, rhubarb and like acids are not sweetened until nearly ready to be removed from the fire, they will not need near as much sugar.

If the frosting for cakes cracks when cut, make it by adding one teaspoonful of sweet cream to each tablespoonful of flour all together and add sugar until as stiff as can be stirred.

When potatoes have begun to be old or water to which they have been added, and when they are done drain all the water off, keep covered, and set back over the fire to steam perfectly dry. Stir the kettle to prevent the potatoes from sticking to the bottom, and uncover them. Thus cooked they will be light and tasty.

A delicious dish not much known is broiled eggplant. To prepare it, cut it in rather thick slices, lay it for half an hour in salad oil to which has been added salt and pepper, and then broil over a good fire. The result will be a most delicious as food, so the vegetarians say. It is sometimes called vegetable steak.

**DORA MAY MORRELL, in Country Gent.**

**BUTTER THAT WILL KEEP.**

The Iowa Experiment Station is sending out a bulletin by Prof. McKay and Larsen, giving the results of a study of the conditions influencing the keeping quality of butter. The results emphasize the necessity of using only the purest water it is possible to obtain for washing the butter. The conclusions drawn from the experiment may be summarized as follows:

Water contains germs which cause butter to deteriorate in quality.

These germs can be removed or destroyed in a practical and inexpensive way by two processes—pasteurization and filtration.

Butter washed in pasteurized wash water will keep normal much longer than the same butter washed in unpasteurized water.

Butter made from pasteurized cream and washed in pasteurized water retains its normal flavor about twice as long as butter made from unpasteurized cream and wash water.

Unwashed butter made from good and well-ripened cream keeps as well as, and in some instances better, than the same butter when washed in unpasteurized water.

Salt improves the keeping quality of butter.

It pays to pasteurize wash water as well as the cream.

The cost of pasteurization of milk and water after a pasteurizer has been purchased is about one-tenth of a cent per pound of butter.

The amount gained per pound of butter by pasteurization when the butter is about a month old is eight-tenths of a cent per pound, leaving a profit of seven-tenths of a cent per pound of butter.

Butter of a medium firmness loses about 3 per cent of moisture for every revolution it is worked in excess.

It should be noted that the water used in this experiment came from the deep-drilled college well, and is much purer than average well water.

Had water such as is found on the average farm been used, the experiment would in all probability have demonstrated very much more strongly the importance of pure water.—Farmers' Home Journal.

**"WORLD'S FAIR SHORT LINE" Southern Railway**

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

LOOK AT THE SCHEDULES!

Leave Louisville 9:00 a. m. daily; arrive St. Louis 4:00 p. m. daily. Salt train of Pullman, Sleeper, Observation Dining Car and Day Coach through from Louisville to St. Louis without change.

Leave Louisville 10:15 p. m. daily; arrive at St. Louis 7:25 a. m. Solid train of Pullman, Sleeper and Day Coach through from Louisville to St. Louis without change.

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

**ROUND TRIP EXCURSION RATES FROM LOUISVILLE.**

\$12.00 good returning until December 15th, 1904.

\$18.00 good returning 6 days.

\$7.00 Coach Excursion tickets on sale every Tuesday and Thursday until June 30th, good seven days.

Tickets will be on sale daily at the summary (10:00) 09:15 with except tickets, good returning seven days, on sale every Tuesday and Thursday to June 30th.

A. J. Green, Ticket Agent, Union Depot, 7th and River, Louisville, Ky.  
P. E. Carr, City Ticket Agent, 234 Fourth Ave., Louisville, Ky.  
C. H. Hungerford, D. P. A., 234 4th Ave., Louisville, Ky.  
G. B. Allen, Asst. G. P. A., St. Louis, Missouri.

**Bllegal**

MISSOURI PACIFIC RAILWAY

ST. LOUIS AND MEMPHIS

Agents, St. Louis, Memphis, and other points.

A 16 1/2-pound fleece was sheared the other day from a ewe in a flock of Cotswold sheep owned by F. S. Allen. This is a record breaker by several pounds.—Sharpsburg World.

The gold and silver mines of the country aren't worth mentioning in comparison with the American hen; only once in fifty years has the value of the gold and silver of the United States exceeded the value of the egg output.

Capt. W. G. Dearing, of Flemingsburg, has a fine young orchard of 4,000 trees near Bald Hill that gives promise for the largest crop of apples yet raised by him. Unless some blight or unforeseen emergency arises he anticipates gathering 10,000 bushels of apples next fall.—Winchester Democrat.

Boardman & Hopkins of Little Rock have purchased 30,000 lbs. of wool at 23 to 24 1/2 cts. per lb. ... In Harrison, J. E. Faulconer sold a bunch of 1,100 pound cattle to T. J. Burgess at 4 1/2 cts. for August delivery.—Paris Kentuckian.

Never in the recollection of the "oldest inhabitant" has there been such a crop of cane planted as has been and is being planted this spring. The acreage will be simply immense. It will be used almost exclusively for feed and is said to be unequaled for any kind of stock.—Mt. Olivet Tribune.

In the dark tobacco region in Western Kentucky there will be a large decrease this season in the acreage planted, and in some sections none will be planted. For instance in the Mayfield vicinity it is said that something like 40,000 acres of cotton is to take the place of tobacco. Many other crops not generally grown heretofore will be given a trial.

When stagnant ponds in the pasture in which the cows stand up to their bellies fighting flies during the heat of the day, there is danger from the milk unless great care is exercised by the milkers. Experiments conducted at some of the experiment stations indicate that disease germs do not as readily find their way into the milk through the water the cow drinks as has been generally supposed, but that dirty udders and bodies and the use of impure water for washing the pails, pans, crocks, etc. are prolific sources from which virulent germs come. Stagnant ponds in the cow pasture at this season of the year are menaces to the health of those who drink the milk.—Wallace's Farmer.

So treat the horses that they will be glad to see you come into the stable, and not act as if they would like to climb through the roof.

A clean skin is conducive to horse health as it is to man health.

Sing Glorious Prunes.

**"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. 339 Fourth Avenue, or write to E. J. Gales, General Agent, Louisville, Ky.

**Missouri Pacific Railway**

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ST. LOUIS AND MEMPHIS

Agents, St. Louis, Memphis, and other points.

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

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THE LINE THAT IS COMFORTABLE BEYOND A DOUBT

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ASK OUR RATES

Geo. L. Garrett, Traveling Pass. Agt., E. M. Womack, City Pass. Agt., L. J. Erwin, Gen. Pass. Agt., Louisville, Ky.

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**The Texas Train**

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

Effective April 26th.

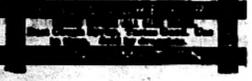
Leave St. Louis daily at 4:25 p. m.; reach St. Louis, Relay, 5:10 p. m.

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

Feeder 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. LEBRAUNER, G. P. & T. A., St. Louis Southern Ry. Co., LOUIS, Mo.**



**Admiral's Daily.**

I will send free, with full instructions, some of the simple preparations for the cure of leucorrhoea, ulceration, inflammation, falling of the womb, scanty menstrual periods, nervous or general debility, desire to cry, creeping feeling up the thighs, pain in the back, neuralgic or rheumatic troubles, to all suffering females. To mothers of suffering daughters I will explain a successful home treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that in all I sell, if you are interested write now and tell your suffering friends of it. Address Mrs. M. Rosemary, Box 212, Keturu Dam, Ind.

**Items of Interest**

**From the West Coast**

The Hungarian government is greatly pleased that our Congress—with the fear of the foreign voters before its eyes—did not pass Senator Lodge's bill excluding that immigration which is induced by the foreign governments who pay the steamship companies to bring to the United States such of their people as they are glad to get rid of. The Hungarian government pays a British steamship line to bring over 30,000 a year!

The Italian Chamber of Commerce in N. Y. City has taken the statistics of the Italian population in that city. The number was found to be 382,770 and it is increasing at the rate of 50,000 in a year; 55 per cent of them are illiterate. These Italians are peasants from Southern Italy used to farm life in the open air. The change to the crowded tenements of the city has had a bad effect on their health, and consumption is rife among them. The second generation are more affected by it than the first.

There has been an outburst of righteous indignation against the Western Union Telegraph for its collusion with the pool rooms. The storm has been so great that the Western Union has yielded and President Clowry has ordered the discontinuance of all messages about the horse races. This will close the pool rooms. The trouble is that good people get tired of the trouble of opposing a wrong and go to sleep again allowing the wrong doers to resume their work.

The Supreme Court has decided in the Turner case that Congress has right to make laws to bar out any alien for any reason it may choose—the color of his hair or the length of his nose. This seems in accordance with common sense, for aliens have no right to come to this country if they are not wanted. Congress has a right to bar out the Chinese, but in that case China has as perfect a right to bar out every one from this country.

German officers who have been invalided home from Africa have wished to say in praise of the brave Hereros who are making such a heroic fight to drive the invaders from their country. They say the Hereros are intelligent and that "their mobility, their pertinacity for individual acts, shooting, legging, with the facility, dexterity, their methods of attack, combine to make them opponents against whom European tactics are perfectly useless." The Herero sharpshooters pick off the German officers.

The town of Sutton, Mass., has celebrated its bi-centennial, and on that day unveiled a monument to its distinguished citizen, Gen. Samuel Putnam, of revolutionary fame. The monument is granite block, quarried from the hills of Sutton, and it stands upon the site of Gen. Putnam's battlefield. Addresses were made by Gov. Bates and Senator Hoar.

Pope Pius X. has again shown himself the sternest man of this generation, though not the wisest. He had forbidden all women in the Catholic choir over the world. It was understood that some American archbishops were preparing to petition him to relax his decree in this country, the only one in which women have many in Catholic choirs, for the sake of grace in the congregation. He has anticipated this request by a repetition of his previous command. If the Catholic ladies really believe in papal infallibility they will acquiesce without a murmur.

The French elections have shown that in spite of the Catholic priests, the majority of the French people stand by the Combes government. Both in the cities and in the country districts where the influence of the priests is the strongest, the government vote has been increased.

The accidents of sea are not as many as they were a year or two ago, but they are still in great numbers. The schooner town of Annapolis, on its way to Halifax, was wrecked at Herring Cove and all on board were lost. The Spanish steamer *Esperanza* collided with the English steamer *Oronty* and was sunk; 12 of the crew were drowned, the others being rescued by the *Oronty*.

An avalanche in Paris, following the plans of some of the French physicians, has devised a house which can be rotated on a central pivot in such a way as to follow the sun. This is a valuable thing for people to have the sun all day long. The principle is that of the terraces, and the houses are so well balanced that they can easily move them. Several such buildings have been made in Paris.

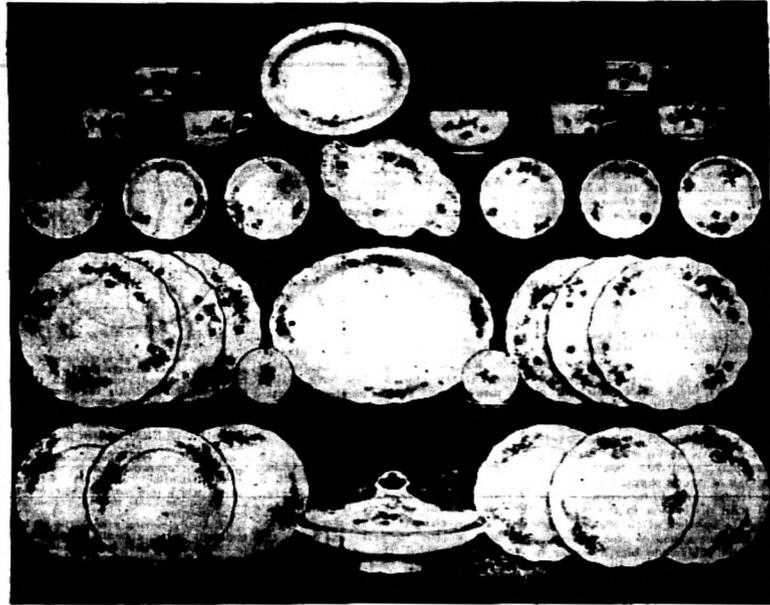
# PREMIUM DISHES GREATEST OFFER YET

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

1st. Any old subscriber who will pay up to date and one year in advance can get this set by adding \$4.00.

2nd. Any new subscriber can get the paper one year and this elegant set of dishes for \$6.00 cash.

3rd. Any one who will get us 5 new subscribers for \$2.00 each per year and send us the \$10.00, can get this great premium free of cost, except for freight. Please remember that freight or express is always additional.



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

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

ORDER AT ONCE.

## WESTERN RECORDER 642 Fourth Ave., LOUISVILLE, KY.

### DEATHS.

For actual notices we insert an ordinary notice of 100 words free. We charge one cent a word for all over 100 words, including in addition. Omit the words and you have at once what the charge will be. Unless the money arrangements are made, it will be brought down to 100 words.

#### GARNETT.

Dr. Ed. Garnett, of Cave City, Ky., died at the home of his daughter, Mrs. J. S. Rice, in Stanford, Ky., May 6th, 1894. Was buried at home the following day, the writer and Bro. Hury conducting services. He leaves a widow, Mrs. Mary Garnett, and three children living, Mrs. J. S. Rice, Fred and Mary Garnett. Joined Walnut St. church, Louisville, in 1864, and later came to Cave City. Had been a Confederate soldier, and was a good doctor in the church till death. The church, town and community join the bereaved in weeping, also in hoping to meet him in the better land.

W. J. FOCKERTT.

#### COATES.

Mrs. Sarah White Coates departed this life, May 1, 1894. She was born near New Liberty, Ky., April 27, 1828, near

which place she resided until her death. She was united in marriage to R. Nim Coates, June 26, 1856, who for perhaps more than thirty years has been the efficient clerk of Ten Mile Association and his church. Ten children were born to them, six of whom survive her, one daughter preceding her only a few months. Though eleven years younger than her husband, their Christian experience, change of affection during the same day, and obedience to the command of their Saviour also being so closely connected as to time and place of meeting. The Spirit's harmonious guidance in their labors culminating in their completion of their history of Ten Mile Association, and other numerous duties in the Master's service seemed to be foreshadowed by Him.

She was a regular subscriber and ardent supporter of the Western Recorder for more than thirty years. She was a consistent member of the church for fifty-four years and a liberal supporter of missions. To the poor she was kind and helpful. Her husband and her dear heart was blessed by her presence and timely aid. Her husband of so many years of faithful and loving companionship is left lonely indeed. May God deal gently with him, sanctifying this sad bereavement to his eternal happiness.

The funeral services were conducted at the home by her pastor, Rev. Houghton. We have lost a dearly beloved relative, but not a representative in the courts of heaven who will gladly welcome us when we also shall ascend to be forever with the Lord and those dear ones long loved, but lost awhile.

New Liberty, Ky.

FISHER.

OVERSTREET.

At her home in Shelby county, on May 21st, 1904, Mrs. Susan Overstreet, wife of Bro. Samuel Overstreet. Sister Overstreet was 79 years old, and had been a worthy member of Dover Baptist church sixty years. The writer preached her funeral sermon on Sunday morning, May 22, from *Leh. 4:8*, and her remains, followed by a large concourse of sympathizing friends, were laid to rest in the family burying ground near by. She died as she had lived, trusting in the blood of Jesus.

J. R. T.

(See obituarium on another page.)

**WEDDING SILVER.**  
Nothing more appropriate, nothing more showy, nothing more desirable, than the silver presented to the bride and groom. They are durable and most beautiful.  
**G. S. BARNES' SILVERWARE**  
Is noted for beauty of design and fineness of quality. It possesses character, worth and reputation of over half a century. Let us send you our large, free Silverware Catalog.  
**G. S. BARNES & CO.,**  
200-202 West Market Street, LOUISVILLE, KY.

**Church Organ**  
LARGEST STOCK  
SOUNDING NEW YORK-PALESTINE-AMERICA-ORANGE-LOUISVILLE-SILVER-SPRING  
This Organ Works is the best in the West.  
**Keating's C.**  
709 N. 3rd St. LOUISVILLE, KY. - ALL JERSEYS

**GERMAN BANK,**  
Fifth and Market St., LOUISVILLE, KY.  
CAPITAL, . . . . . \$500,000  
RESERVE, . . . . . \$100,000  
General Banking & Savings Bank.  
EVERY PART OF THE WORLD.  
**P. VIOLINI, PRESIDENT.**

**PEWS—PULPITS**  
Church Furniture of all kinds  
Grand Organ and Furniture Works  
100 West Market Street, Louisville, Ky.

**THE SPEAKER'S RECORD.**  
For Weekly Contributions.

**JUST THE THING**  
for Treasurers of Churches and Lodges. The most simple.  
Names and addresses only have to be entered once during the year. By far the best one made in every respect.

**TWO FROM MARY.**  
I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—R. M. Ingle, Treasurer of the Warren Memorial church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions, that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired and I cheerfully recommend it.—L. H. Fernel, Jr.

**PRICES.**  
100 names of contributors \$1.00  
200 names " " 2.00  
300 names " " 3.00  
400 names " " 4.00  
500 names " " 5.00  
**BAPTIST BOOK CONCERN**  
LOUISVILLE, KY.

Interesting Stomach Disease

Recently cured by a cure used by the...
The doctor says that the patient was...
The cure was used by the doctor...

THE GENERAL ASSOCIATION OF KENTUCKY BAPTISTS

The church at Campbellville, with...
The Association is to meet June...
The church is looking forward to...

Items of Interest

News from the World Over.

At Mindanao, in the island of...
The fighting Filipinos attacked...
The United States. The attack...

The French of July always kills...
The French of July always kills...
The French of July always kills...

Gen. C. E. Brown died at his...
Gen. C. E. Brown died at his...
Gen. C. E. Brown died at his...

Rev. M. S. Quay, of Pennsylvania...
Rev. M. S. Quay, of Pennsylvania...
Rev. M. S. Quay, of Pennsylvania...

The Japanese have won a victory...
The Japanese have won a victory...
The Japanese have won a victory...

These wrecks this week at sea...
These wrecks this week at sea...
These wrecks this week at sea...

The London Daily News says that...
The London Daily News says that...
The London Daily News says that...

The Koreans have always detested...
The Koreans have always detested...
The Koreans have always detested...

DEAR READER:

It was my pleasure to spend the...
It was my pleasure to spend the...
It was my pleasure to spend the...

The Rev. Wm. J. Agre in enjoying...
The Rev. Wm. J. Agre in enjoying...
The Rev. Wm. J. Agre in enjoying...

We enjoyed a visit to the...
We enjoyed a visit to the...
We enjoyed a visit to the...

We are pleased to hear of the...
We are pleased to hear of the...
We are pleased to hear of the...

Rev. A. F. Stone, of Blackwell, Okla...
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Rev. A. F. Stone, of Blackwell, Okla...

Rev. Luther Maddox, Seminary...
Rev. Luther Maddox, Seminary...
Rev. Luther Maddox, Seminary...

Pastor Gwaltney, formerly of...
Pastor Gwaltney, formerly of...
Pastor Gwaltney, formerly of...

... The ...
University of Chicago.
Summer Quarter of the...
University of Chicago.

The Distinct School,
The University of Chicago.

THE MARKETS.
WHEAT.
CORN.
COTTON.
SUGAR.
RUBBER.
LIVE STOCK.

THE OIL-GAS WONDERFUL NEW FUEL

Oil-gas is the most wonderful...
Oil-gas is the most wonderful...
Oil-gas is the most wonderful...

A God-Send to Women Folk...
A God-Send to Women Folk...
A God-Send to Women Folk...

How delighted the ladies will be...
How delighted the ladies will be...
How delighted the ladies will be...

How Our Readers Can Make Money this Summer.

A gallon of oil-gas...
A gallon of oil-gas...
A gallon of oil-gas...



THROUGH A VIEW.

able to make all over the U.S...
able to make all over the U.S...
able to make all over the U.S...

By simply moving a knob...
By simply moving a knob...
By simply moving a knob...

The extremely small amount...
The extremely small amount...
The extremely small amount...

Oil-gas is so cheap that...
Oil-gas is so cheap that...
Oil-gas is so cheap that...

What a pleasure to see...
What a pleasure to see...
What a pleasure to see...

Choice pigs...
Choice pigs...
Choice pigs...



WELL PLEASED WITH THE HARRISON-FAR ABOVE OF PORK.

Well pleased with the Harrison-far above of pork. No smoke or dirt - no trouble. In perfectly safe - no danger of explosion. The quality of the meat is excellent. Oil-gas is so cheap that...

Mr. J. H. Hamilton, of Texas, writes: "I am delighted with the Harrison-far above of pork. No smoke or dirt - no trouble. In perfectly safe - no danger of explosion. The quality of the meat is excellent. Oil-gas is so cheap that..."

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COMPARISON WITH PREVIOUS YEARS' SALES.
Total sales of new crop to date, 1904, \$4,023,192.33; 1903, \$3,657,192.75; 1902, \$3,657,192.75.
Sales of new crop to date, original shipment, 1904, \$2,815,192.75; 1903, \$2,815,192.75; 1902, \$2,815,192.75.