

WESTERN RECORDER

Faith, Hope and Love, these three.

YEAR

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The proof of vitality, and the only proof, is growth." Exchange.

THE *Interior* says that Dr. J. A. Henry was chosen Moderator of their General Assembly in part because "he has had the grace and grit and power to stay in one pastorate all his ministerial life. He is honored as the representative of that not too numerous class in our church—the pastors with the gift of patient continuance." The *Interior* is right; it does require "grace, grit and power" to be a staying pastor.

DR. HENRY graduated at Princeton and went immediately to a pastorate in West Philadelphia, where he has been for forty-four years. He is now 68 years old. His father was for thirty-seven years pastor of the Cranbury church, and was succeeded by his son-in-law, who was pastor also for thirty-seven years.

An exchange says that in Prussia a preacher is not allowed to apply for a vacant pulpit nor to "work" the church for a rail. "The first and indeed all subsequent proposals must come from the church itself." Many a weary pulpit committee would be glad if a similar rule was observed in this country.

SOME years ago the Northern General Assembly reminded all past utterances against the Southern Presbyterians except the denunciations of their disloyalty and rebellion. Now the Northern Assembly made a clean sweep and took back all they had said against the Southerners. The little parlor has been swept and garnished—whether the Southern Presbyterians will walk in is very doubtful.

THE *Interior* admits that the speakers in the Religious Education Trust were chiefly men identified with the higher criticism, but says the conservatives—that is to say men who believe with Paul All Scripture is given by inspiration of God—would have been allowed to speak, but they refused to have any part in the matter. Wise conservatives. "Be ye not unequally yoked together with unbelievers."

DR. RICHARD STROSS pays this high tribute to his teacher, Prof. Edwards A. Park: "He believed in a deep sense of sin as a condition of Christian effort and attainment; in strong doctrines, commanding the judgment, rousing the conscience and lifting up the heart toward God. He looked for strong emotion, powerful and effective purpose, a jubilant sense of victorious hope; and any preaching not tending to this issue seemed to him the unfruitful sound of one playing on a human instrument, not of one bringing a mighty and transforming message."

The Lord's Supper.

BY J. M. WEAVER, D.D.

On Thursday Jesus as a Jew with His twelve apostles in an upper room in the city of Jerusalem partook of His fourth and last Passover commemorative of the great deliverance from Egyptian bondage of God's chosen people. About noon on Thursday He sent Peter and John into the city saying unto them, "Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples." They did as directed, and a large upper room was prepared for the partaking of the Passover. Then in the evening Jesus with His disciples entered the room and proceeded to partake of the feast. Several remarkable events occurred at this Passover.

First: It is said of Jesus: "He rose up from Supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." All were quiet until he reached the impulsive Peter. He objected saying: "Lord, not my feet only, but also my hands and my head." The disciples had been in strife as to which should be greatest, and Jesus thus by an object lesson which they could not forget, set them an example of humility and service.

Second: Jesus exposed Judas Iscariot, the traitor, saying: "He that dipeth his hand with me in the dish, the same shall betray me." Then Judas said, "Master, is it I?" Jesus answered, "Thou hast said."

Third: Jesus foretold the denial of Peter saying, "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice."

Fourth: He instituted the Lord's Supper, an ordinance to be observed during the Christian Dispensation until He should come again to earth: "And as they were eating (the Passover) Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins." Thus was instituted this wonderful and precious ordinance.

We notice that it was exceedingly simple. The elements used were very common, bread and wine. These elements could be found in any age, among any people, in any nation. The ordinance in its ritual is as simple as any common meal among men. Jesus purposely made it thus that in its simplicity, the humblest might understand and partake. As we humbly approach the table we may say:

"Blest feast of love divine!
Tis grace that makes us free
To feed upon this bread and wine,
In memory, Lord, of thee."

We notice here who were the participants. Jesus and His disciples only were present. Jesus had been baptized by John the Baptist, and doubtless His disciples also. He required all who followed Him to submit to this separating ordinance. It symbolized death to sin and resurrection to spiritual life. Thus the participants were believing baptized followers of Jesus Christ. These now formed the nucleus of the church. Hence we are

taught that the Lord's Supper is a church ordinance to be partaken of by members of the church. No other can find here justification in the act in the example of Christ and His apostles. To participate before membership in the church is to go in opposition to His example. We learn here also the design of the ordinance. The design has been sadly perverted even by many of his professed followers. Jesus plainly states the design, yet men have rashly changed it. Some, as the Roman Catholics, have made it an "unbloody mass" in Transubstantiation, the literal changing of the bread and wine into the "body, blood and divinity" of Christ at the words of a priest. Thus they would make the simple ordinance a sacrifice. Others, as the Lutherans, have made it a mysterious union of Christ with the elements in Consubstantiation. This is that with and by means of the consecrated elements the true natural body and blood of Christ are communicated to the recipients, but the bread remains bread and the wine remains wine. Others again have made it a mode in which fellowship is shown between Christians. All these are perversions and unscriptural. Jesus taught that the design was twofold. First: It was commemorative: "This do in remembrance of me." The design of this was to fix the mind upon Christ alone as our Priest, Prophet and King. Thus kept before the mind He is gladly recognized as our only and all-sufficient Saviour. While the mind is thus concentrated upon Christ we are kept from sin and led into holy thoughts and actions. Second: It is a manifestation: "As often as ye do this ye do show my death until I come." The grand central truth in redemption is the sacrificial death of Jesus Christ. Eliminate this and redemption would be impossible, an utter failure. Hence the design of the Supper is to keep this important fact ever prominent before men. It is the world's only hope. It also tells of his second coming: "Till he come." Beautifully has Bickersteth written:

"Till he come, O let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'Till he come.'"

"See, the feast of love is spread:
Drink the wine, and break the bread;
Sweet memorials—till the Lord
Call us round his heavenly board;
Some from earth, from glory come;
Severed only 'Till he come.'"

Thus we have the Scriptural design of the Lord's Supper, and he who partakes of it thus "discerns the Lord's body" and secures to himself a spiritual blessing. Every obedient child of God has the privilege given by the Master, of participating in the ordinance. It is indeed a precious privilege enjoyed as we intelligently and humbly partake of it. There is no higher and holier privilege in the Christian religion. Here looking through the emblems we behold the face of our dear Redeemer and feed up on His loving smiles.

"Bread of heaven, on thee we feed,
For thy flesh is meat indeed:
Ever let our souls be fed
With this true and living bread."

"Vine of heaven, thy blood supplies
This blest cup of sacrifice:

Lord, thy wounds our healing give,
To thy cross we look and live."

But it is not only our privilege, but our duty as well. Nothing should lead us to neglect it. Jesus commands it and our spiritual development requires it. First-aid surely should lead us to participate in it regularly. What do we as Christians not owe Him who has died in our behalf and now lives to intercede in heaven for us? Surely as the poet says:

"If human kindness meets return,
And owns the grateful tie;
If tender thoughts within us burn,
To feel a friend is nigh,

"O shall not warmer accents tell
The gratitude we owe
To him who died our fears to quell,
And save from endless woe?"

"While yet his anguished soul surveyed
Those pangs he would not flee,
What love his latest words displayed!—
Meet and remember me."

"Remember thee! thy death, thy shame,
The griefs which thou didst bear!
O memory, leave no other name
But his recorded there!"

Reader, are you a Christian? How gracious in your Saviour to give you such an ordinance! How devoted should your love and service be to Him! Do not neglect this great duty and precious privilege. Are you yet a sinner? How much you are losing in being debarred this privilege! Prepare for and enjoy it.

When Paul, the chief of the apostles, discerns Christ's resurrection and our resurrection in the fifteenth chapter of First Corinthians, he introduces God into the discussion, and keeps us in the presence of God: "Why should it be thought a thing incredible that God should raise the dead?" That we may see God in an assuring way he brings forward the works of nature, and shows us how God in Nature is doing just as marvellous and as incomprehensible things as raising the body and giving it a transfiguration glory. It seems a strange thing to see a beautiful flower rise out of the mire-heap; but it does. It seems impossible that the white water-lily should draw its purity and beauty from the rubbish at the bottom of the lake; but notwithstanding, water-lilies float on the surface of a thousand lakes, like little fleets of ivory and pearl. Floating water-lilies show that God has power to raise a body from the ground, and to give it both life and beauty. The yellow wheat-stalk with its sixty-fold, springing from the grave of the one grain, says to us: "God has the power to give to whomsoever and to whatsoever He will an enlarged body." The mystery which girdles a single grain of corn carries in it a power beyond the ability of man to understand. Paul bids us look through the Creation of God and question its wonders, and take note how God has given life, and how He has wrought things into forms of beauty, and how He has displayed splendors with a lavish hand.—Gregg.

Your interest in the unsaved will be greatly increased if you think much of the divinity of Christ, thus realizing the greatness of his sacrifice and the awfulness of the sin that should require such a sacrifice.

Expect great things from God. Attempt great things for God.—Carey.

Hindrances to the Pastor.

BY C. A. WOODSON.

When thinking of this subject as a suitable one for a newspaper article, I was at first inclined to avoid it, knowing full well that the discussion of it would compel me to say or write some things not altogether correct; but then my mind came back to it persistently, and if the discussion of it can be of any help to my brother pastors in removing from their way hindrances that seriously mar their happiness, I have done a good deed, though I may possibly arouse the ire of some to whom "these presents" come. I have learned by experience and observation that many pastors have more or less serious hindrances to contend with in their pastoral work. These hindrances sometimes consist of things in general and often of men or women, and it is to such that I wish here to "pay my compliments." We have then—

1. The man who has a grievance. Bro. pastor, have you found him? He doth right largely abound, and he is the man who proposes, and usually will be heard from. He has a mania for talking. Very often he has a grievance against the pastor. He was among the few that did not vote for him when he was called to serve the church. And although he voted with the church when some peace-loving brother moved that the vote be made unanimous, he voted then with a mental reservation and that was, because the incoming pastor was not the man of his choice, he would give him all the trouble he could when he took charge of the church. Or the pastor may not agree with him on all doctrinal points. He may have attended a sanctification meeting, and imbibed some of the notions preached there, and hence he is ready to say the pastor does not preach a "full gospel." He thinks the pastor should always take the lead in church discipline, especially when the pastor has the tact to place it on the church, where it belongs. The pastor had the boldness to antagonize an opinion he advanced at a church meeting, and in so doing, he committed almost an unpardonable offense. So he criticizes him on the street and before his family.

2. The man or woman from the city. Perhaps we had better take the woman this time. Sometimes the woman from the city, when she comes to the country or the smaller town and identifies herself with the church near her, may be a great help to the pastor; and then again, she may be an unmitigated hindrance. About the first thing she does is to "size up" the man in the pulpit, and if in any respect, he falls below her city pastor, we be unto that man! He may be serving a church of moderate means and influence, yet he is expected to be a profound scholar. He may be receiving a moderate salary of some seven or eight hundred dollars a year, and yet he and his, must go in all the style of the city pastor. If the house of worship is not elegant, if the singing is not the best, and the sexton stupid or lazy, the pastor is to blame for it all. Henceforth she informs the members that what they need is a new man in the pulpit. The pastor has visited her when a stranger in the community; he has heartily introduced her and her husband to the people of his congregation; he has used his influence in her behalf, and that of her husband, knowing that they were "up to date" in methods of work, and has secured for them influential positions in the church or Sunday School; but all that goes for nothing. Poor confiding soul, she thinks he has only done his duty—"Am I not from the city?" "Did I not come out here to teach these puffy people how to do things?" and so she decides the pastor should go. She uses her tongue against him, and sometimes go he must; for the people in small towns or in the country are at times ready enough to follow blindly the leadership of such a person, simply because she or

her husband happen to be from the city, while the truth of it is, there is often many a plain woman in the church with more sense and more religion.

3. The man who will not do what the church and pastor may ask him to do. He will sit in church conference, and by vote of the church may be placed by the pastor on some important committee to do church work. Sometimes, though well qualified, he refuses to serve, giving a poor reason or none at all. In this he shows a perverse spirit and treats his pastor and his church with something that is close kin to contempt. At other times he hears the appointment, says nothing, and then does little or nothing afterward. When called on to report, he has nothing to report, and usually assigns some reason for not doing what was expected of him, that is not worth the time it takes to hear it. In this latter case the man treats the church and pastor with perfect contempt, and deserves to be disciplined, instead of being excused, as he usually is.

4. The man who will not submit to the majority. He says he is a Baptist. He glories in the fact, and if anybody denied that he was, he would get red in the face and demand an explanation. Yet he does not seem to know that the only way in which a Baptist church can be run in peace, is to let the majority rule. He does not seem to know that Baptist polity is that of a pure democracy. If the church votes as he wishes it to vote; if it calls the man he prefers; if it adopts the financial system he recommends; if it deals with an offender as he suggests; if it is a "fine church," and has a fine man at the head of it, but if not, shades of discord awake! The vials of his wrath are full, and must be poured out. He cannot contain so much venom, or gall, within him. He looks for a victim, and, as he, like Satan, loves a "shining mark," what better man can he find than the pastor? He may have been as innocent as a lamb, so far as shaping the action of the church, but that with him is a small matter. The pastor ought to have seen the thing as the kicking brother saw it, and used his influence to have the church vote as he desired it. He is wiser in his conceit than the whole church, and has a very dim conception of that authority that Christ gave to his church, when acting in accordance with his Word, he says, "Whosoever ye bind on earth shall be bound in heaven; and whatsoever ye loose on earth, shall be loosed in heaven."

5. The brother who pouts. Pouting is a very childish act, and yet I do not know a better name to give the conduct of this brother. He is close kin to the brother that has a grievance, but is different in the fact that he is usually silent, whereas the other will talk, and is fond of airing his trouble. The pouting brother has become offended with pastor, choir-leader, Sunday School superintendent, the church or—well, nobody knows with whom or what else—and pouts for weeks or for months. While in this state, he cannot be depended on by pastor or church for any definite work. If the case is a bad one he may call for his letter and go to some other church. In that case, brethren, let him go, and may he have better sense and more religion with his new environment.

Brookneal, Va.

A Christian woman was visiting a poor, anxious-minded neighbor, and after a brief conversation asked her if she had found salvation yet. "No," she replied, "but I am working hard for it." "Oh! but you can never get it that way," said the woman. "Christ did all the working when He suffered and died on the Cross. You must take salvation solely as a gift of free, unmerited grace, or else you can never have it at all." The anxious neighbor was at first amazed beyond measure, but very soon the enlightenment came and she was enabled to rest joyously on Christ alone for her salvation. As Mr. Moody used to say, "Salvation is not to be worked for, but accepted. After you have accepted it, then you may 'work like a horse' in the cause of the Kingdom."—Selected.

Co-Education in Colleges.

A Man's View.

BY W. A. CURTIS.

It would seem as if co-education were still on trial and that not yet had the popular verdict been rendered. A decade ago we thought it had completely vindicated itself. College after college was opening its doors to women; and to-day, west of Pennsylvania and north of Mason and Dixon's line there are more colleges exclusively for women than exclusively for men. A decade ago we believed that opposition to co-education would soon fade away. But within the past few years there has been a change in the attitude toward co-education, a strong change in the attitude of the male students everywhere, and here and there a reflection and response to this attitude on the part of faculties and trustees.

Here and there this has taken concrete form; now as discrimination, ostracism, proscription, and even downright insult of the women students by their male compatriots, now as restriction upon their numbers and onerous disabilities intended indirectly to restrict their numbers, imposed by faculties and trustees. For years Cornell male students have ostracized their women. College women are rarely seen at the swell balls of the year, "imported" girls furnishing the necessary partners for the scornful men. The University of Michigan some time ago began to follow Cornell's example, and a later imitator, the University of Wisconsin, goes into the importing business even more than Michigan. Two years ago, at the University of Chicago, the girls made a protest because they were no longer invited to the university functions and the boys went beyond the quadrangle for their girls. At the University of Minnesota the Greek-letter society girls will tell you that they have harder work each year keeping up their membership for the reason that so many Minneapolis families now send their daughters to women's colleges or keep the mat home. In all of these universities brothers discourage their sisters from attending.

Leland Stanford Junior University—has passed a regulation that the number of girls must never be more than thirty-five per cent. of the total number of students. Colby is mooting a similar regulation. At Northwestern a year ago, for the first time, the number of girls in the senior class of the college of liberal arts, or academic, as they say at most colleges, equalled the number of boys. A trustee at the alumni banquet, said that the number of girls must be restricted, that the university was becoming a woman's institution.

The University of Chicago has actually banished co-education. The various coordinate branches that carry on the university government have voted and re-voted to segregate women. Dozens of women's clubs passed condemnatory resolutions; the alumni of the University and the Association of Collegiate Alumni protested. The press was sore. The public expected to see the University retire from its position and rescind the obnoxious edict, but though it wavered for a while, it now stands firm.

The action of the University of Chicago faculty is a response to a sentiment of the male students. Were they to attempt to show that better work was done in exclusively male or female colleges, they would ignominiously fail. Their contention that class work suffers finds nothing to rest upon. It is, then, a response to the voice of the male in the University of Chicago, which is the voice of the university men of America, which is but the first peeping of what shall presently be the voice of all the men of America! For this is no educational question, no university question, this attack upon co-education. It is a social question, a fundamental question of the most serious character, whose subterranean fires slowly gathering have broken through the crust in the weak spot of the universities, but shall soon be felt everywhere. It is man, then

to face with the fact that woman in this twentieth century is not his ally, his helpmeet, his wife, but his competitor, his rival, and that of all the needs, the prizes, the rewards of life that she cheats him out of, it is the supremest prize, herself!

Once woman doubled our joys and halved our sorrows. She now halves our incomes and doubles those seeking employment. Declining against the injustice of paying her half what a man got, in her blindness to the fact that the man got twice as much in order that he might give her half, she has succeeded in getting her rite of compensation raised somewhat, but his has degenerated to meet it. And so, some assert, result the unmarried and unhappy thousands of women and the unmarried and hardly less unhappy thousands of men, so the increase of the social evil, so the weakening of the National stamina that awaits a nation where family life is passing.

Blindly, unconsciously, rudely, unchivalrously, yet with a righteous purpose at bottom, though he know it not, the college man strikes at co-education. In the college he sees women serving an apprenticeship for active life in the world. Every girl who stays at home tacitly admits that she hopes and expects to be a wife. Talk with a college woman. She will, just as a man, tell what she is "going to do" when she graduates. There is no tacit admission that she expects or hopes to be a wife. She is preparing for a life of competition with the man. She is preparing herself to assist in a state of things which brings it about that neither she nor any other woman may be the wife of the boy she sits beside in class.

Other women enter active life; not all college women do by any means. But you can nowhere else put your finger on a whole class who are likely to do so. The college boy does not object to the college girl because she is learned. If neither she nor any other woman were ever to be a part of a system that prevents him from having a wife at all, or defers marriage until his head is bald, his joints stiff, and romance dead within him, he would rejoice in her attainments. But now he talks of the womanliness of the of the girls who stay at home. He prates of this. "They are different." He finds a charm in them. The college woman is not responsible for the present condition of affairs. She did not create it. Numerically, she is not a large factor. But she is a sure factor, and the college man, obeying one of those strange psychological waves that sweep over a nation and make all blind, unconscious agents in a great change, a great reform, is trying to save her from herself. Cruelly, sometimes even dastardly; unseeing the end, unknowing what urges him, from Colby of Maine, to Leland Stanford Junior of California, from Wesleyan of Connecticut to the University of Wisconsin, he is striking at the inversion of a natural order, at the destruction of what makes life most dear, striking the defenseless woman, too, doing things to make one weep, yet to do what woman.

But the competition of woman with man will pass. In just such measure as woman has increasingly driven man out of his wonted employments, in such degree has our national courtesy departed, in such degree has the opposition to co-education grown. The movement of which this college agitation is the forerunner, the social movement which has first had its expression in the field where plainly could be pointed out cause for a deplorable effect, will soon become general. The question removed from the colleges, the balance of life restored, the college man of the future, as the college man of past years, will rejoice in the culture and learning of this college girl, who, no longer his rival, his competitor, is his wife. Toward this happy outcome of it all we look forward with hopeful eyes.—The Outlook.

Every day should be sacred. There should be no breaks between Sabbaths. The cable of divine motive should stretch through seven days, touching with its sanctifying power every hour of every day.—Vincent.

The Sunday School and the Laymen.

BY HON. E. W. STEPHENS, COLUMBIA, MISSOURI.

Address at the Sunday School Rally of the South-east Baptist Convention at Nashville, Sunday, May 15, 1904.

AN ANTIDOTE TO NARROWNESS.

The Sunday School is the special privilege and opportunity of the layman. If it brought to him nothing more than its broadening influence, it would be worth his while. Commercialism and professionalism are narrowing. The reason why many men do not succeed or grow is because they fail to recognize the importance of religious development. They need to have, as Dr. Mullins expressed it in an address on this platform yesterday, a conviction of ignorance. The average man in business is densely ignorant. He rarely reads books and but skims the newspapers. He is lamentably destitute of knowledge of the Bible, and, judging in the way he jokes about it, is proud of it. He is ignorant. The Sunday School is an antidote to narrowness. We business men are dollar marks and apothecary shops and law books and libraries and political platforms and sheep and cattle and hogs and farm produce and bank stocks, as the case may be. Few men rise above their environments. As the years go by their spheres of work, their daily occupations and their selfish interests enclose them with constantly increasing concrete lines, until they finally imprison them as in walls of stone through which no gleam of sunshine can penetrate. Hence it is that many a business man at thirty, or forty, or fifty years of age, while he may be honorable and moral in his life, is impervious to religious influence. The cares of this world and the deceitfulness of riches have shut him out from the light of spiritual truth, or from many of the soothing and elevating influences of intellectual culture. Many of the members of churches and may have been saved. They attend church Sunday morning, but their worship is listless and perfunctory. About all they get out of the sermon are its anecdotes, its mistakes, or its length. These they remember. Its great truths usually trickle through their minds unheeded. They give their money, in the effort to quiet their consciences, which are, however, being hardened constantly. They are inert, dead. They are hiding their lights under bushels, are doing actual harm to Christianity and are betraying the religion they profess. They are unfaithful. While professing to believe in the Bible, they close their eyes and ears and lives to its solemn truths and doctrines, and, possibly without meaning it, are shallow pretenders. This sort of service is nothing short of mockery and hypocrisy and blasphemy. Is it any wonder that the world refuses to accept Christ when it beholds such pharisaic religion, such ignorance of its truths, such disregard of its claims by those who profess it? How can ministers make headway against this condescending indifference by laymen? We laymen need to stir ourselves up. Look at the churches. How many laymen are throwing themselves actively into its life? How few are in the Sunday Schools. If we believe in the Bible, why not study it profoundly, faithfully, consecutively, reverently? Why shallow skimming? If it is worth anything, it is worth everything. If for no other reason than to broaden our intellects as well as our spiritual lives, we should give earnest study to this revelation from God, wherein are the words of eternal life. The Sunday School offers this opportunity, and almost the only one by which laymen may become familiar with the great truths of the Bible and make themselves useful in imparting them to others. Hence, it offers a far better means of broadening the spiritual and intellectual life and brings that peace of conscience which comes from a conscientiousness of duty performed. Try it. If you can not be a teacher, you at least can be a pupil.

BIBLE STUDY LEADS TO OTHER KNOWLEDGE.

It is impossible to study the Bible without thus being thereby engendered a desire for other knowledge. It leads into history. Where is there more interesting history than that of the Hebrews, the earliest and oldest of all history? It reveals the fundamental principles of law. Where is such jurisprudence as that of Moses, the basis of all government? It excites a passion for poetry. When have there been such poems as David and Isaiah and Job? It reaches into the realm of science and geology. The great singer of Israel and the deflected star of the firmament and the hands and brain with which the Bible is filled have been the inspiration to the genius of the world. It stimulates a fondness for philosophy. Where else may be found such profound thought, such convincing oratory, such logic as that of Paul, the stoicism of Seneca? Or the poetic teachings of Him who speaks as never man spoke. What human voice or pen has produced anything comparable to this? The Bible contains invocations of the spirit of all things and it unlocks nature's mysteries. It awakens thoughts of the whence and whither of ourselves that are uplifting and thrilling. It is, in fact, of all, a message from Heaven. God, the Creator, speaks directly to us from His pages. We know it because when we read it we feel that its truths, its language, its exhortations, are far above anything it has ever uttered into the mind of man to conceive. It is uplifting and thrilling and brings us to a realization of the fact that the best that the world has ever known would be a blank and all be-

hind darkness. And when the Great Teacher, the Holy Spirit, is ever present to interpret its truths there is revealed a wealth of beauty and knowledge that lifts us above the carnal things of life. All this is what the Sunday School brings to the business man, seared and hardened by the practical affairs of business. It opens up to him a new world, awakes within him fresh desires, reveals new beauties and stimulates loftier purposes and higher conceptions of life. It makes him broader, happier, more intelligent and successful, and hence better fitted to carry life's burdens.

IT GIVES US OCCUPATION ON SUNDAY.

To most men the Sabbath is a meaningless thing. It is dry, insipid, dull, heavy, the day of weariness when men wander aimlessly about vainly endeavoring to find some amusement or diversion by which to get through with it. Upon many church members it hangs more heavily than upon those who make no professions of religion. For the latter, undisturbed by conscientious scruples, plunge recklessly into pleasure or vice or business, while the church member has enough religion to restrain him from overt dissipation, but not enough to lead him into a positive and proper observance of it. He spends it negatively and under burden of a constant sense of self-reproach. Sabbath desecration is one of the curses of the day. Material no less than moral interests demand that it be rescued. Not over one-third of the population attend church. Not one-sixth are active on that day in religious work. We must rescue it. The day is not only necessary to spiritual and religious life, but to civilization and commercial prosperity. The Sunday School is the best opportunity, the chief hope of doing so. If instead of Sunday newspapers, or ball, or the excursion, or the trip to the country, or idle gossip, or loafing about, church members would throw themselves into the study of God's Word on that day, not only would there be revealed to them the delightful possibilities of the day, but the church and the world alike would reap enormous benefit.

ITS HELPFULNESS TO BUSINESS MEN.

The business man needs the relaxation, the refreshment of Sunday School work. He needs to carry the Sunday School lesson through the entire week on his mind and heart. It is like a gentle stream running through the arid and murky waters of business life, clarifying and purifying them. Sunday thus may become a delightful day, an oasis wherein he may find rest and recreation for mind and body, and be the better prepared to take up the burdens of the week. Most men are running through life on wheels, hopping on one foot. The full man is he who has constant and sympathetic exercise. For a business man to be at his best, his spiritual nature should be well maintained, and his Sundays should be days of pre-eminent spirituality. Thus may he be best equipped to get most of success and happiness out of life.

BUSINESS MEN THE BEST TEACHERS.

At last the most effective Sunday School teachers are business men, those who bring the lessons of practical life to students. The best Sunday School teaching is that which tells people how to live, which involves practical Christianity. The business man who can give to his pupils the object lesson of a successful man devoting himself to religious work, is a great inspiration to them. As the Saviour drew his illustrations from practical, every-day life, so the business man has the best opportunity to draw from his daily experience lessons of incalculable value to his pupils.

THE ONLY OPPORTUNITY FOR BIBLE STUDY.

With the abundance of helps now provided the Sunday School offers the best possible field for Bible study. It is consecutive and intelligent. All possible side-lights are thrown upon it. It keeps one full of religious life and knowledge. We cannot study the Bible so satisfactorily at home or anywhere else as in the Sunday School. The contact of mind with mind stimulates thought and interest and is the best of all means of saturating ourselves with the Bible. If a man neglects Sunday School he will not be apt to get any definite or profound knowledge of the great truths of Scripture. It will not do in this busy age to rely upon home reading, or as very many do, upon the pulpit.

HEIGHTS PURSUALITY AND FAITHFULNESS.

To be a successful Sunday School teacher a man or a woman must be at his post of duty at all times, and they must be there punctually. Faithfulness covers a multitude of shortcomings in the Sunday School teacher. When once harnessed up he must pull steadily and at all times, upon his post and moment and moment he must be earnest. He must be enthusiastic. And he must also be entertaining and original and rational. There are few such schools of character as that of Sunday School teaching. The man or woman who engages in it conscientiously must necessarily grow along all these important lines.

THE GREAT END.

The chief purpose of Sunday School work is to lead people to Christ. We study the Bible not simply for its history, or its poetry, or its philosophy, or its metaphysics, or its morals, helpful as it is for all these, but as a guide back to Jesus.

en. All else is but supplementary to this supreme end. Christ comes by the central thought and purpose of every lesson. The teacher himself must be taught of the Holy Spirit. If he stops at ethical culture or mere intellectual or moral instruction or entertainment, he is sounding brass or tinkling cymbal. He must be consumed with the desire to lead his class to Christ.

THE IDEAL SUNDAY SCHOOL.

Every member of every church should be in the Sunday School. There should be but two divisions, the teachers and the taught. No man or woman has yet learned everything there is in God's Word, and even though they may study the same truths over and over again, they cannot do so too often in every church, there is ample material for teachers for those who are qualified, but they try. The way to give our children to go to Sunday School is to go with them. When we can reach the time when all the members of churches will thus faithfully and persistently study God's Word, we will not be far from the world's evangelization.

GIVING OUR INFLUENCE AND WORDS.

We laymen cannot stop with giving only our money to the Lord's cause. We cannot buy our way to Heaven. Nor is it sufficient that we sit quiet listeners to the preached word. We must contribute our words and our prayers and our influence. School is as much my privilege and duty to teach the Gospel as it is that of any minister. Suppose all the doctors and lawyers and merchants and artisans would throw themselves into church work and bring to the Sunday School their experience and influence what an enormous cumulative power there would be for good. The Sunday School is the one field wherein neither age nor sex, learning nor ignorance, is a barrier to usefulness.

HOW OF EVANGELLING THE WORLD.

If the world is to be saved it must be by saving the young. The hope of the world's evangelization is in the Sunday School. When there was an effort to keep children from Him the Saviour was much displeased and said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." When he would show what the Kingdom of Heaven was like He sat a little child in the midst of His disciples. When men are saved after twenty-one. Most conversions antedate the age of fifteen. Let us then throw all our influence and energy into every agency of our denomination to build up its Sunday Schools.

OPPORTUNITY SOON GONE.

Years are passing. Our heads are whitening. Opportunity is flitting by. What we do must be done quickly. As the cares of this world and the deceitfulness of riches exercise their hardening influence, they disqualify us for work and soon influence, they disqualify us for work and soon neglect dulls both conscience and brain. Let us work now or it is too late. We cannot talk our money or brains with us except as we plant it here in the crucible of God's Kingdom. Let us remember that each of us must give a final account. Let us be up and doing and improve our opportunities. Let us be live wires in God's Kingdom. Let us strive to be bright stars in the life eternal.

IT WILL PAY.

The business man will find by practical experience that nothing will pay him a larger return, will so help him in his business as to throw himself into Sunday School work. Not only will it benefit him in that he will thus obey the law of the greatest advantage, the highest possible development of all departments of his nature and of all elements of manhood, thereby gaining to himself the greatest strength to run the race set before him; but he will have as his guide and counselor and helper and partner Him who clothes the hills of the field, who numbers the hairs on his head, who watches the sparrows fall, who has all power, in whose hands are the issues of life, who is the creator, and who can do all things for those who put their trust in him. God will surely honor and reward the faith of the business man which shows itself in works.

LET GOD USE YOU.—That is just what he wants to do. He made you for use, and for his own use. You may be a star in brilliancy, but God can use you if you are. You may be a candle or but a taper. No matter. God can use candles and tapers. The true workman can use a pin, a nail, or a big bolt in his work. He can use the weak as well as the strong. He would be far more suitable than the latter. So in God's work he needs to use pins, nails, bolts, little and large agencies. No matter which you are, God has use for both, or he would not have such varieties in men. "I am glad to meet the man whom God uses," said a gentleman, on being introduced to Mr. Moody. There was the secret of Moody's wonderful power.—God used him! God put strength into his untrained hand and unlearned brain, and the hand and brain of Moody became such moral powers as the world has not seen the superior of in a hundred years.—Let God use you.—Selected.

Make most over His a great way off, and we will rest thankfully content ourselves with any not indelible appreciation thereto. Let no man so quarrelously measure by a scale of perfection the progress of reality? In this peerless of care.—Clarke.

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

MAGAZINES.

The Twentieth Century Home invites its readers to prepare a list of the World's 500 Best Books. For the best lists submitted, prizes amounting to \$200 are offered. This is an item of interest for all those who are fond of books and know something about them. The details of the competition are given in the June issue of this new and very successful magazine. Elizabeth M. Gilmer is one of the very few women writers in the country who are really funny. And like all humorists, she is a philosopher as well. Her essay on "Self-Sacrifice" in the June number is one of the best things of the month in magazine literature. Mrs. Gilmer is too severe on her sex, but she gives it a good deal to think over.

The Cosmopolitan announces a series of articles on the great industries of the United States. This is a subject that most naturally arouses the widest interest. The June issue contains the first—"Glass-Making," by William R. Stewart. The illustrations, which are numerous, give an excellent idea of the various stages of glass manufacture. If the rest of the series is as good as the first article, it will have a decided educational value. Every one who is interested in the reproductions in the June number of the wonderful paintings in the Paris Pantheon. For many years the first painters of France have been at work on an historical series to adorn this building, and the best of their endeavors form the illustrative material for an article on the French Westminster Abbey.

The Call to Service.

God calls us to serve him to-day just as surely as he called Samuel to serve him in his early life long years ago. There comes to each one of us, if we only heed his voice, a plain and distinct indication of his will. We do not live in the day when God spoke to men with open voice, but he speaks to us just as clearly if we will only listen. Samuel was called to a life in which he was to break down evil and to build up righteousness. For a long lifetime he was devoted to the Lord's service, and his person and character are among the most venerable and impressive to be discovered in all history. But he commenced in his early life, and the call from God came to him in his opening childhood.

We also are called to positive lives of usefulness and service. We are to oppose evil, as Samuel did and as Christ did who said that he came to destroy the works of the devil. But we are to be positive in building up righteousness. We are to make ourselves felt in the advocacy of the great causes and organizations that have God's name upon them. God is fighting against evil, but he is doing it by means of his soldiers whom he enlists under the banner of the cross. He is building up his cause, but he is doing it by means of the workmen who are ready to carry out his designs.

The greatest difference that can possibly exist among men is that of being willing or unwilling to serve God. All other differences, intellectual, physical, social or racial, are insignificant as compared with this. All other distinctions shall fade away, but that of doing the will of God brings one into such supreme relations with the Heavenly Father that the promise is that he shall endure forever.

One of the ways in which God speaks to us through His Word. He makes the distinction plain and clear between right and wrong, between sin and holiness, and calls us to stand, steadfast and immovable, on the right side. They who read and pray over the Word of God need never be uncertain as to their duty. The straight path and the broad way stretch out through this world, but neither one need ever for a moment be mistaken for the other.

Another of the ways in which God speaks to us is by means of his Providence. The opportunity to do a right and useful thing is, really, a message from God to do it. The possibility of preventing a crime, of thwarting an evil, or of crippling a wicked cause, is an order to us straight from the throne of God. Happy are we if we are only willing to follow the indications of God's will, and to do what he orders us to do.

It is a great thing to get into the habit, in very early life, of listening to the voice of God, as did the infant Samuel. Then, as the years go by, and the hairs whiten on our heads, we may still be found attentive to hear and obey to the voice of God, as he calls us to service.—Herold and Pringle.

Hold thy lighted lamp on high. Be a star in some one's sky. He may live who also would die; Pass it on. Sunshine Creed.

NORTHERN BAPTIST ANNI-VERSARIES.

The American Baptist Publication Society followed the Missionary Union. The beloved President, Samuel A. Crozer, not being present, the chair was taken by Vice-President W. H. Doane, of Ohio. He spoke very briefly, giving the key note to all the meetings of the Society by urging greater loyalty by Baptists to their own work and faith. He spoke but briefly, cutting short his address to give time for hand-shaking and visiting among the brethren. Secretary A. J. Rowland then read the annual report.

Thursday Afternoon.

The year just past has been one of no little toil and of some anxiety. The difficulties enumerated in our last report have by no means disappeared. The profits have continued small, and while we have done our utmost to reduce our expense account, it has been no easy task to make ends meet. Slowness in the payment of bills on the part of our patrons has compelled us to borrow considerable sums and our interest account is therefore much larger than it ought to be. Competition with other organizations and publishing houses has increased rather than diminished. But we have not allowed these hindrances to diminish our efforts in any department of our work. As will be seen by reference to subsequent paragraphs in this report, we have issued during the year a goodly number of valuable books, pamphlets and tracts. We have improved and enlarged the periodicals already published, and have added to their number. In order to secure a larger circulation for these periodicals we have, in several instances, decreased their price. We have added a considerable number to our missionary force, and have provided better facilities for doing missionary work. We have responded to hundreds of calls for help from needy churches, Sunday-schools, pastors, theological students. In every way we have striven to fulfill the duties laid upon us, and to make the Society a greater power for good.

Nor have we been without encouragement. In no previous year have we disposed of so many of our own books and pamphlets. Notwithstanding the reduction in the prices of some of our periodicals, and the competition from many sources, we have more than held our own in our periodical business. Our Bible trade continues large, and is said to be equal to that of all other denominational houses combined. The offerings for our missionary work have been large enough to enable us not only to increase our force, but to considerably diminish the deficit reported last year. We have made valuable additions to our permanent funds. In many respects, therefore, we have reason to thank God and take courage.

The National Convention of Colored Baptists held its meeting last year in Philadelphia. At that meeting a conference was held by the Secretaries and S. N. Vann, D.D., appointed for such purpose, with prominent representatives of the publishing interests of the National Convention on the lines of Sunday School and Colportage work. There has been some correspondence during the succeeding months, growing out of this conference, but thus

Eruptions

The only way to get rid of phlegm and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla. Which has cured thousands.

for no positive steps have been taken. In the report for last year it was said that as a result of contemplated changes in the branches it was probable that the gross amount of business for the present year might be diminished. The expectation thus announced has been fulfilled, though the decrease in sales has been much less than was feared, and occurs only in the Book or Merchandise Department. The sale of periodicals, notwithstanding the decrease in the prices of several of these, shows a gratifying increase. The aggregate sales for the year are \$701,782.28; merchandise, \$386,660.23; periodicals, \$304,122.05. Last year the aggregate sales of merchandise were \$413,280.32, and of periodicals, \$297,314.26. The sales of this year show a decrease in the Book or Merchandise Department of \$16,620.09, and a decrease of the total sales of \$9,813.30.

In the Missionary Department the receipts for missionary work from churches, individuals, income from invested funds, bequests and so forth, were \$134,181.27, showing an increase over last year of \$12,467.37.

The deficit in this department at the beginning of the year was \$22,386.47. Notwithstanding a very considerable increase in the expenses of the department, owing to the addition of twenty-nine missionaries to our missionary force, and the building of several colportage wagons, we have been able to decrease the deficit \$8,362.94, leaving it at the present time \$14,023.53.

For Bible work we have received from all sources \$11,855.20. The entire amount coming into our missionary treasury, not counting the expenses of that department paid by the Publishing Department, therefore, is \$146,036.47. In addition to this amount we have received in annuity funds during the year, \$16,150. The total amount received from all sources, exclusive of temporary loans, is \$334,923.13—an increase over last year of \$25,941.40.

Missionary Department.

The outlook for this department of the Society's strenuous work was never brighter than it is to-day.

The year has been one of intense activity, and while the severity of the winter has been a great hindrance, our statistics show that it has been the best year of missionary service the Society has ever had. We have been able to enlarge the work all along the line. We have twenty-nine additional workers over last year. We have new work in Oregon, Missouri, Michigan, and other points; with enlarged efforts planned in California and the other States bordering on the coast. We rejoice that our co-operative work with State Conventions is so satisfactory, and that with several of them we have been brought into more organic relationship.

While in some parts of the field it is absolutely necessary to perform independent service, in most fields it is better to operate in closest relation with State Convention Boards, in order that there may be unity of service and the largest development of the State field. The Society is constantly aiming to give the best service to the people, and is looking for trained workers to stand at strategic points. We have introduced several such workers this year. With the needs before us, with the calls for enlargement in our ears, we make special appeal in this report for not only regular but enlarged contributions from every church and Sunday School; and beg that the churches will not leave their obligations to be met by the children, as is too often the case. Our regular gift focus from which donations are made to needy pastors and Sunday Schools ought to be greatly increased, as these funds each year are overdrawn and very inadequately meet the requests which are made.

Bible Work.

We put this first in detail this year because we feel that it deserves more than a passing attention. The churches and Sunday Schools of our denomination, if our statistics can be depended upon, are giving less and less heed to the dissemination of the Book. There has been a falling off of contributions for this work. This past year only about one-third as much was contributed as a few years ago. About \$9,000 contributed by the entire denomination in a year does not measure the value of the Bible to Baptists. The familiarity of Christians with the Bible and the cheapness of its price has begotten an indifference to its circulation. The Christian conscience needs to be quickened as to our obligation to give the

SISTER'S TRICK

But A Sister Got Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous physical wreck yet clinging to the poison that stole away my strength because for a fleeting moment it stimulated my powers. I mocked at Postum and would have none of it.

"One day my sister, Mrs. U. S. Showalter, substituted a cup of crisp, hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me. In place of my morning coffee. From that time I became a disciple of Postum and no words can do justice to the good this cereal drink can do. I will not try to tell it for only after having used it can one be convinced of its merits."

None given by Postum Co., Battle Creek, Mich.

Ten days trial shows Postum's power to rebuild what coffee has destroyed. There's a reason.

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

Bible to every needy soul at home and abroad. God has put his word first; it is the great factor not only in our civilization, but in the Christianization of men. We must keep it where God has put it.

Sunday School Work.

Next to Bible work this is the most important. While we value the reaching of adults by the gospel, it is of supreme importance to reach the child and train it in gospel paths. There is no greater work for the Christian church than that of teaching the Bible; preaching and teaching have always gone hand in hand when the church has gained the most converts and exercised the greatest influence. The history of the church shows that when rote and ritualistic service have taken the place of teaching, her power has declined. We are gladdened by the emphasis which has been given the past year to Bible study and Bible teaching.

Colportage.

We want to keep the claim before the people that the best work in the world is to carry the gospel into the best place in the world—the home. Our workers this year have visited seventy-seven thousand and sixty-two homes. Since the Society organized this colportage work in 1840 nearly two millions of families have been reached by these faithful personal preachers. The men who do this humble work are choice men, and their deeds in reaching the people display real heroism. The Society is grateful that God has given them so many who have the real Christ spirit. Many a well-organized work, with abundant resources, has failed because of men who have been unfitted to conduct it. The man always determines the success of any enterprise. "Every institution is the lengthened shadow of a man." God always works personally through the person of his followers. The results of our work as the projected shadows of heroic souls. Men who care more for their work than their wages are worthy of our heartiest support and our highest praise. These men not only made these personal visits wherein the gospel was preached, but they scattered nearly twenty-five thousand copies of the Scriptures, upward of two million pages of tracts, and about thirty thousand books. Put with this the prayer of the Master's blessing, and who can measure the influence of such service? The extent of the wagon service may be measured by the territory which is traversed and the amount which has been accomplished by a single wagon. Six years ago Wagon No. 5 was put into operation in Idaho and adjacent territory. Its field extends from Wyoming to the Cascade Mountains, and from Utah and Nevada north to Washington. This wagon has traveled over twenty-six thousand miles. Sometimes the colporter leaves the wagon, goes on horseback, where the roads are poor and the trails are steep and dangerous. He drops his dignity in travel when a precipice drops a thousand feet. "Dignity is cheap and a sure-footed horse is a treasure. Beyond them Alps are souls," he says. In this period seven thousand families have been reached, five thousand three hundred and twelve copies of the Scriptures have been distributed.

The Missouri Board has transferred to the Society its colportage work. They now have three wagons, and another will be equipped at once. This work is to be done in the closest co-operation with the Board.

Chapel Cars.

This most important work is in a most prosperous condition. There was general rejoicing when the Committee of Fifteen decided that the cars were to remain under the conduct of the Publication Society, where God's providence had put them. We have visited with several of these workers this year, and we find them enthusiastic in their work. The life of the car is anything but a holiday service—to live months in these confined quarters, with incessant labor, is most trying to nerves and heart. There has been no special change in the general locality of the cars: "Emanuel" is in Indian Territory, "Emmanuel" is on the Pacific Coast, "Good Will" is in Texas, "Glad Tidings" is in Wisconsin, "Messenger of Peace" is in Missouri, and "Herald of Hope" is in Michigan. The faithful and efficient workers remain unchanged with a single exception. We were more than sorry to be compelled to part with Mr. and Mrs. B. B. Jacques, on "Emmanuel," who felt that their duty to their family demanded a permanent home. Mr. Jacques has become the pastor of the Baptist church in Santa Clara, Cal. But God has graciously guided us in the choice of Rev. E. R. Hermonston and wife to take the car, and nearly a year of valuable service on the coast has already proved their efficiency.

The World's Fair, St. Louis, is giving the Society an unequalled opportunity to show the world its valuable Christian work, space has been obtained and Chapel Car "Messenger of Peace," under the care of Rev. Joe P. Jacobs and wife, will be in the fair during its continuance. It will supply Christian literature to the visitors, and services will be frequently held in the car.

Our genial and efficient Chapel Car Manager, Boston W. Smith, gives us these statements to January 1, 1904:

Number of churches organized, 122; meeting houses secured, 105; value of these meeting houses, \$133,000; pastors settled, 188; Sunday Schools organized, 225; baptisms, 4,085; professed conversions in Chapel Car meetings, 12,200.

All the speeches, with one exception, in the meetings of the Publication Society were such as would have delighted Southern Baptists and made them sing "How firm a Foundation" and the long-metre doxology. For the speakers were not only sound Baptists, but enthusiastic Baptists, who rejoice in our doctrine as well as accept them, and who think it a glory to be a Baptist.

Dr. Alexander Blackburn followed the report upon the subject "Our Present Duty in Bible Work." He said it is the province of Baptists to work with the Bible. There are those in these days who are not working with but at the Bible. Like the man who took his watch to pieces and, knowing its wheels historically, tried to put them back in the case, wanting a watch adjusted according to his inner consciousness. After he got the works together the watch would not run. Some men have cut the Bible to pieces and have got it together again, but will it work? The time has

come when Baptists should use the Bible as an instrument for accomplishing some definite work. Why should Baptists do this? Because of the fathers' examples; because of the Baptist fundamental position on the Bible. Although the Bible is circulated more widely than ever, and more people, owing to the higher criticism, are studying it than ever, we must not make the error of thinking it is everywhere, nor because it is known it is precious. There is need to circulate the Bible among the foreign peoples of our own land, as well as among the spiritually benighted in other lands. Baptists have the money to do this work, they have the ability to do it, they are doing it, they ought to do more of it. Dr. R. G. Seymour, Bible Secretary, urged greater interest and enlarged contributions for the work of Bible distribution.

Night.

Prof. A. S. Hobart, of Crozer Seminary, spoke. Crozer is the one Northern Seminary in which all the Professors are orthodox Baptists after the Boyce and Broadus pattern of orthodoxy. This is what we might expect in a Seminary whose President is the noblest Roman of them all, and whose Trustees are headed by such a grand character as Samuel A. Crozer.

Dr. Hobart's subject was "Denominationalism; Its Scope and Obligation." He first rebuked, most courteously but decidedly, those timid and lukewarm Baptists (how our Lord detests lukewarm folks!) who think that denominational differences should not be brought forward. He said there are great truths for which our denomination stands, and the vital thing in our doctrine is regeneration. By personal repentance and faith men enter upon a new life. That makes a spiritual and regenerated church. Baptism is an important ordinance because its form symbolizes and vividly presents to the world the essential things in the Christian religion. Another reason for the continuance of our Baptist denomination is its congregational form of church government, which is not a minor matter, but a most important one. History has shown that no centralized organization, especially of religious teachers, can be trusted to hold in keeping the faith of others. Separation of the church and state and the right of the individual to exercise his faith apart from the authority of the state, and not to become a servant of the state in matters of belief, should be maintained by the Baptists, as they have given this idea, or discovered it, to the world. For more than a century they stood alone for this principle, and if we have a right to be a denomination, then that right also gives the additional right to propagate the things for which we stand. Denominationalism, however, does not imply bigotry or narrowness, nor does it call for bitterness. If we are to teach our denominational beliefs, it must be done in love. Our denomination ought to have the best equipped ministry, better ministers and more of them. Believing what we do, we should have the best schools and our work should be broad enough to include all classes, for if we have one mission above another it is that we shall be missionary, telling the truth to all who need it. For the maintenance of the truth which we have held to be essential

and on account of which we are, we need to be zealous and to give ourselves with more devotion to our duty. With a history and a brotherhood that can not be excelled among men the world over, it becomes our duty as well as our responsibility to make our denominational life the largest, noblest and most efficient among all the great brotherhood of the church of the Lord Jesus Christ.

Dr. Henson followed in a twenty minutes speech. Age but adds brilliancy to Henson. He startled at first those who know him to be one of the staunchest and noblest defenders of the faith once for all delivered unto the saints by saying he did not believe in denominations. But this statement was eminently satisfactory when his reason was given—that all regenerated men ought to be Baptists.

Friday.

The report of the committee on the Missionary Department was presented. Dr. A. G. Lawson spoke of the advantage of the printed form of truth. He urged increased patronage on the part of Baptists because such odds are against Baptists, and on account of the vile character of much so called literature. There had been complaint here and there among the churches of some of the methods of the Publication Society. Having nothing to conceal and realizing the importance of having the trust and confidence of the brethren over all its field, last year the Publication Society heartily welcomed a resolution to appoint an "investigating committee." The committee was appointed

TURN OVER TIME

When Nature Hints About the Food.

When there's no relish to any food and all that one eats doesn't seem to do any good then is the time to make a turn over in the diet, for that's Nature's way of dropping a hint that the food isn't the kind required.

"For a number of years I followed railroad work, much of it being office work of a trying nature. Meal times were our busiest and eating too much and too quickly of food such as is commonly served in hotels and restaurants, these together with the sedentary habits were not long in giving me dyspepsia and stomach trouble which reduced my weight from 205 to 160 pounds.

"There was little relish in any food and none of it seemed to do me any good. It seemed the more I ate the poorer I got and was all ways hungry before another meal, no matter how much I had eaten.

"Then I commenced a fair trial of Grape-Nuts, and was surprised how a small saucer of it would carry me along, strong and with satisfied appetite, until the next meal, with no sensations of hunger, weakness or distress as before.

"I have been following this diet now for several months and my improvement has been so great all the others in my family have taken up the use of Grape-Nuts with complete satisfaction and much improvement in health and brain power.

"American people undoubtedly eat hurriedly, have lots of worry, thus hindering digestion and therefore need a food that is pre-digested and concentrated in nourishment." Name given by Postum Co., Battle Creek, Mich.

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

ed not from the especial friends of the society, but of leading brethren whom every one could trust to be impartial. The committee was appointed to investigate thoroughly and they did it. The report was made by Mr. D. G. Garabrant, a leading layman. The report highly commended the policy and administrative efficiency of the society, and made some suggestions in regard to its work which were adopted. Several brethren asked close questions, but instead of denouncing them as kickers, Dr. Rowland answered them all fully and most satisfactorily.

Evening.

This was a Sunday School session. Dr. O. P. Gifford, of New York, made a most brilliant and instructive speech upon the International Lesson Course. His subject was "Pro and Con," but it was a decided "Pro" speech, being the ablest and most conclusive answer to the attacks upon the Series we ever heard or read. He praised the Uniform Series for aiming to cover the whole Bible in seven years. The New Testament without the Old is like a Japanese—it lacks perspective. Not all in my school will complete the seven years' journey, but even the pilgrims that fall by the way will get more knowledge than those who never joined the party, and those who complete the pilgrimage will have a knowledge of the Book as a whole.

Men call it the "kangaroo method, the hop, skip and jump method." But it is better to hop, skip and jump than to spin like a top, on one point, or to sit like a sphinx and stare at one point of the compass.

We do not hop, skip and jump any more in Sunday School than we do in public school; we get but a taste of any subject. Some of the lessons are less interesting than others. True, but that is because some are more interesting than others.

The uniform series, like predication, gives us something sure. In preparing the lesson we can map out a campaign, employ the best Bible students to do their best work for a term of years, focus on the text the scattered lights of geography, archaeology, history, exegesis, till the truth stands out bold and clear.

The different denominations, studying the same lesson at the same time, are beginning to think on parallel lines. The member of a Sunday school, traveling, feels more at home if he finds the same lesson awaiting him in different places. The weekly and daily papers have surrendered columns to the uniform series. A variety of series could not be as generously treated; thus the press preaches the gospel. Let our policy be the uniform series, with special teaching to meet special needs. The series as a principle, the exception when needed. Let the superintendent or trained teacher give a bird's-eye view of the period between lessons, relating prophecy to fulfillment; let another present the doctrinal teaching in formulated statement at the close of the hour, but let the lesson hour be given up to teaching the whole Bible once in seven years. A skilled cook can get many dishes out of the same cut of beef, flour barrel, butter tub and egg supply, so teachers can fit the same lessons for different grades. The skilled dressmaker can fit a few fabrics to many forms, so the teacher can

fit the same lesson to the infant, junior and intermediate scholars.

Let the variety be in the mind of the teacher, rather than in the fabric. The teacher who studies can get a good lesson out of any section specified by the International Lesson Committee; those who do not study fail under any system.

Rev. E. M. Stephenson, of Illinois spoke sensible words on "Questionable Tendencies in Sunday School Work and Methods." Among these is the tendency to secularize the Sunday School, and to resort to sensational means to increase attendance.

Dr. C. R. Blackall made an earnest and eloquent plea to Baptists to use Baptist Sunday School helps. Dr. C. W. Biting attacked the International Series and Dr. A. Blackburn defended it. The Society voted to refer the invitations for the next meeting to the board of managers.

Night.

The first speech at night was by a negro pastor, Rev. E. R. Roberts, from South Carolina, upon Sunday School Work Among the Negroes. He was very grateful to the Publication Society for its help to their Sunday Schools, saying that he owed all he was to the first Sunday School missionary sent by the Publication Society to South Carolina. His speech was greatly enjoyed.

Rev. Ezra Temple, who is a calporteur, spoke of that work. He made a breezy speech, one point which he emphasized being the need of street preaching and the good to be done by it. In his speech he mentioned that his horse was dead, and before he sat down Dr. Seymour handed him \$100 which Dr. Doane has given to enable him to buy another horse.

The last speech was made by Rev. S. W. Melton, of Georgia. The Journal and Messenger re-

(Continued on 12th page).

HOW TO FIND OUT.

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

WHAT TO DO.

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

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

A pastor cannot spend his vacation to better advantage than by attending the Divinity School of the University of Chicago.

The lecture of the first term begins June 21. The lectures of the second term begin July 28.

INSTRUCTORS.

- Old Testament: Ira M. Price, R. F. Harper, H. L. Willott, C. E. Jewett, J. H. Breasted.
- New Testament: E. D. Burton, Shailer Mathews, C. W. Volz, E. J. Goodrich.
- Theology: George B. Stevens (Vale), G. B. Smith.
- Church History: Franklin Johnson, J. W. Moncrief, Everett Gates.
- Homiletics: Franklin Johnson, W. L. Steison (Kalamazoo).
- Ecumenical Sociology: Chas. R. Henderson.

Other departments of the University are also available.

For circular address.

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Men's Seru Balligan, White Lisle Thread and Fine White Nainsook Underwear—shirts come long or short sleeves; drawers made with reinforced seats; use hot weather undergarments. Special, garment \$1.50

UNDERWEAR SPECIAL—

Men's Balligan Underwear—French neck shirts, short sleeves, drawers made with double seat; all sizes. Special \$1.50

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50 dozen Men's Silk Four in Hands 50 below long—silks, black, red, navy and royal, also white wash pique and mercerized madras four in hands a special lot for this week. Each \$2.50

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Men's Perfect Fitting Union Suits, cotton, blue and American silk; special, each \$1.00, \$1.50, \$2.00 and \$2.00

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CONSIDER.

Consider
The lilies of the field whose bloom
is brief—
We are as they;
Like them we fade away,
As doth a leaf.

Consider
The sparrows of the air of small
account:
Our God doth view
Whether they fall or mount—
He guards us too.

Consider
The lilies that do neither spin nor
toil,
Yet are most fair—
What profit all this care
And all this toil?

Consider
The birds that have no barn nor
harvest-weeks;
God gives them food—
Much more our Father seeks
To do us good.
—Christina Rossetti.

Our Pulpit.
WHO LOVES CHRIST MOST?

C. H. SPURGEON.

"There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged."—Luke 7:41-43.

When we commence the Christian life, it is very natural that we should say to ourselves, "We do not wish to be second-rate Christians, or ordinary Christians,—much less to prove like the Laodicean professors, neither cold nor hot, or, like those of whom the apostle John wrote, "They went out from us, but they were not of us." I like to see the holy ambition of the young convert who desires to bring forth much fruit to the glory of God,—to love Christ much, and manifest that love by every possible act of devotion to him.

I. First, then, whatever our desires may be to serve our Master to the utmost,—to be in the front rank of his servants,—yet we must begin where others begin.

There is the same door of entrance for us as that which was opened to the very chief of sinners; for there is no difference between one sinner and another in the sight of God, so far as the plan of salvation is concerned. There may be many differences in other matters; but in the matter of salvation, there is nothing which places one man in a different position from another, or which allows him to be saved in any other way than the one way which God has laid down for a sinner's salvation.

You notice, in the parable before us that both the parties were in debt: "the one owed five hundred pence, and the other fifty;" but they were both in debt. So, if some men have plunged into the grossest vice, and debased themselves, and polluted their lives, they are certainly in debt five hundred pence; but if others have been kept from overt acts of transgression, yet since their hearts have gone astray from God, and since, with their desires, and with

their lips, and in many respects even in their actions, they have broken his holy law, they also are in debt; fifty pence it may be; but still they are in debt. There is not one man who can stand before the Most High and say, "I owe nothing to thy justice, for I have never infringed thy righteous laws." Any man who should say that would be a liar, and the truth would not be in him. If we say that we have no sin, or that we have not sinned, we lie in the face of the living God, and in the teeth of our own conscience, too. So, we are all in debt, even if the amount differs in each case.

We also learn from the parable that, although both the parties were in debt neither of them had anything with which to meet the liability: "they had nothing to pay." One only owed fifty pence; but then he had not the fifty pence, and his plight was just the same, for he had nothing to pay. Neither of them could produce so much as a single penny, and that is your case and mine, dear brethren; we have nothing to pay. All that we have, or ever shall have, is due to God already. If there were any assets, they would not belong to us; and there is nothing in reserve—nothing that we can look for, that will drop in, before the close of life, with which all our old scores can be wiped out. Under the law, there is nothing for us but debt, debt, debt; and even if we had the power to pay our old debts, new ones would soon swallow up all our capital. But we have nothing with which to meet our old debts. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself," is still God's daily demand upon us, and if we were able to meet it, it would not in any way make up for the deficiencies of the years that have gone by. Here, we all stand upon an equality; we are all in debt, and we have none of us anything with which to pay that debt.

And here is the glory of God's mercy in dealing with sinners who believe in Jesus. In the parable of the two debtors we are told that the creditor freely forgave them both. He did not say to either of them: "I will set you a certain time, and you shall pay me so much a week until you clear it off." Oh no! he forgave them both wiped the score out altogether. He did not ask anything of them, for he knew that they had nothing; but he forgave them, says the text, frankly; that is, freely. He did not forgive one of them because his debt was a misfortune, which he could not avoid; but he frankly forgave them both. He did not look for any worthiness in either of them, or expect anything from either of them; but, as an act of pure gratuitous favor, because he delighted to show kindness to his poor debtors, he said, "There, go home both of you; I shall never ask you for the amount of your debts again. I have crossed it off my book, though I have received nothing whatsoever from you."

Now, this is just what the Lord, in his infinite mercy, does for all poor sinners who come and trust in Him. He gives them a receipt in full, for there is One who has paid the debt for them. All glory as to his name, it has been paid in full; but, so far as we are concerned, the Lord does not give us pardon because of our tears, or

prayers, or repentances, or even because of any merit in our belongings, for our very belongings are marred by unbelief but he forgives us freely. And he does not forgive us because he thinks that, in the future, we shall improve upon the past. Oh no; we are his workmanship when we do improve, and it is he who must have the credit of our improvement. But he forgives us freely, according to the riches of his grace," passing by iniquity, transgression and sin, and remembering not the wickedness of his people, "because he delighteth in mercy."

Here, then, we are all on a level; and if any young Christian thinks that he starts with an advantage over others, he makes a great mistake; and he had better go back and start where all pilgrims to Zion must start—at that wicket gate which John Bunyan describes, or, better still, at that cross where Christian lost his load, and whence he went on his way rejoicing. You must come down from that high horse, young man; your birthright is not worth a farthing to you, your church-going and your chapel-going are not worth a single penny to you; you must trust in Christ just as a harlot or as a thief must. It is true that you have been moral, and I thank God for it. It is true that you have been preserved from contamination with an ungodly world, and I thank God for it. But, still, in the matter of the soul's salvation, "other" foundation can no man lay than that is laid, which is Jesus Christ." Faith in the atoning sacrifice of Christ is the way of salvation for the most immoral, and for the most moral, too. You and I, dear friend, must go together to the Lord Jesus, and see in him the full atonement made, and the utmost ransom paid and then we must accept as poor, bankrupt sinners, the free gift of a full discharge through the sovereign mercy of God whom we have offended.

It is absolutely essential for us to begin here; for, if we do not start our Christian life rightly, we shall never make progress in it. If there is a mistake in the first course of bricks laid, or if the foundation is not well dug out, or if things are done improperly at the beginning, there are sure to be all sorts of mischief in the rest of the building. Therefore, I charge you, begin by coming to Christ, as naked sinners needing to be clothed. Do not come to him in the filthy rags of your self-righteousness seeking to have a piece of his spotless robe of righteousness tacked on for, that can never be. If you think of passing your counterfeit coin with Christ's pure gold, you are making a fatal mistake. I charge you to begin as lost, ruined and condemned sinners, for that is what you really are; coming to Christ like that, and trusting in him, you shall be saved, you shall be adopted into the divine family, you shall be sanctified in Christ Jesus, and, in due time, you shall be glorified through him, and through him alone.

II. Now, secondly, I want to show you how our lives may become more intense than the lives of many other professing Christians are through our love being more fervent than theirs is. In order to attain that end, we must have a deep sense of our own sin. "Which of them will love him most?" "I suppose that he, to

whom he forgave most."

I can imagine some one saying "I was never, in very deed, so great a sinner as some have been; must I, therefore, love Christ less than those who have been greater sinners than I have? Will this morality of mine—in which I do not trust for a moment, and concerning which I do not speak boastfully—will this put me at a disadvantage in comparison with others? Shall I never attain to such love as that woman had who was a sinner?" Listen my friend. Suppose that the man who owed five hundred pence, only thought that he owed fifty. He would not love the creditor, who forgave him, any better than the one who did really owe the fifty pence, would he? It was not the amount forgiven, as you will see, which was the cause of the greater or the lesser love; but it was the consciousness of the amount—the realization of its greatness, which would be the cause of the greater love. I do not doubt that there are some very great sinners, who have been forgiven, who yet do not love Christ much; and, on the other hand, there are some who in the judgment of men, and, perhaps in the judgment of God, are nothing like such great sinners, who nevertheless, love Christ more.

The reason being that these great sinners never had such a deep sense of the enormity of sin as these, comparatively speaking, lesser sinners have had. The question turns, you see, not so much upon the actual amount of debt, as upon the consciousness of the magnitude of that debt—not so much in the matter of love, upon the indebtedness, as upon the sense of that indebtedness; so that you, who have been kept in the ways of morality, before you were converted, may rightly place yourselves among the greatest debtors, and, peradventure, may love Christ even more than some others do who have actually been grosser offenders, but who have never been awakened to such a full sense of their sinfulness as you have had; and, consequently, do not think themselves to be the great debtors to God. It is, dear friends, a deep sense of our sinfulness, coupled with the perfect consciousness of our forgiveness, that will work in us intense love to Christ.

Now I will address myself to those who thank God—without any of the Pharisaic spirit—but very humbly thank God that they were not allowed to run into the same excess of riot as others, but were early brought to a knowledge of the Saviour. I say to you, dear friends, that you also may be among those who love Christ much, if you have a very deep sense of sin. A venerable servant of God, whom most of you know and respect, has made a remark which I fully endorse. He says that he has noticed that the deepest convictions of sin do not come, as a rule, to men of course life, but to those who have been of upright character. My own observation has taught me that, very often, drunkards and other persons who have lived openly evil lives, when they are converted, are brought on a sudden to Christ, and made to rejoice in him; while some of us, who were kept from such sins as they have committed, have had a far greater sense of horror and terror inflicted upon us than they have ever experienced. I have many times found that the deepest sense of sin by

been felt where the actual sin has been the least. There are, no doubt, exceptions to this rule; but I believe it is the rule; and the explanation is, that the ungodly man, by a long life of sin, has so seared his conscience that, even when the Spirit of God comes to him, he has not that delicate, acute sense of sin which another man has, who by God's grace, has never been permitted to blunt the edge of his conscience.

I will tell you another thing. I believe that, in many Christians, the sense of sin is much stronger ten years after they have been saved than it is at the time of their conversion. There is not any despair mixed with it, and the fear of punishment has gone; but a sense of horror at the terrible guilt of sin will sometimes come over a Christian who is far advanced in the divine life; nay, the further he is advanced in the divine life, the more will horror take hold of him whenever he sees sin, even in others, and still more in himself. Some glib professors talk of having got out of the 7th of Romans; I hope they will grow in grace until they get into the 7th of Romans. It seems to me as if they were in the 1st of Romans, so they have a long way to travel before they will get into the 7th of Romans. The nearer you get to perfection, the more, horrified you will feel because of the sin that still remains in you; and the more horror you feel at your sin, the more intense will be your gratitude to the bleeding Saviour who has put that sin away; and, in consequence, the more intense will be your love to him.

I charge you, Christian people, if you want your piety to be increased, never to blunt your sensibility of sin. Do not begin to look at sin in any light which takes away any of its blackness. The devil himself is not so bad as sin is, for it is sin that made the devil. Satan was a holy angel until sin came into him, but sin itself was never anything else but sin—a horrible thing, and it never will be anything else but sin, look at it in whatever way you may. Some have spoken of sin as being merely a failure, or a slight slip. God keep you, beloved, from ever using such language as that! Sin, in a child of God, is a damnable thing—as damnable as it is most atrociously wicked; and if it were not for the grace of God, which takes it away, the brightest saint would soon be banished from God's presence. Sin is always an evil thing, but in a child of God it is a worse thing than in worldlings, for he sins against greater light and knowledge than they possess.

Brethren and sisters in Christ, if you desire to cultivate, as I trust you do, the feeling that you did owe your Lord five hundred pence, which he has freely forgiven you, you must often think of the spirituality of the law of God. We think, at first, that the ten commandments only mean what we see on the surface; and if we have not broken them, we feel happy; or if we have broken them, then we feel some conviction of sin; but the longer we live, and the more the Spirit of God dwells with us, the more we discover that the law contains the condemnation of every evil thought, and temper, and imagination. Think, for instance, when we come to discover, in connection with the command, "Thou shalt not kill," that he who is angry with his brother without

Editorial

Next week is the General Association at Campbellville. It is hoped there will be representative brethren from all parts of the State. So only can the most satisfactory results be reached. Many important matters are to be considered. The good people of Campbellville throw open their hospitable homes to the visitors. The railroads grant the unusually low rate of one fare plus 25 cts. for the round trip to Campbellville and return. Let this be the best meeting in our history.

The Ministers' Meeting opens Monday night, the 13th, closing Tuesday night. The General Association opens Wednesday morning, June 15th, and it will probably adjourn Friday, the 17th, in good time for preachers to reach their appointments for the Sunday following.

THAT \$1,000 OFFER AGAIN.

Pastor W. H. Reddish, in Gastonia, N. C., recently preached a sermon on baptism in which he referred to the offer, made in our columns several years ago, to give a reward of \$1,000 to the one who would produce a single passage in the Greek of either the classic or the New Testament period where *baptizo* means either sprinkle or pour. The Presbyterian pastor in Gastonia thereupon came out in his little church paper, a copy of which lies before us, in which, referring to the offer, he says: "The challenge, however, was immediately accepted by a number of persons. But the money was never paid and no satisfactory reason was ever given why it was not paid." He continues: "The *Rexonomax*, in order to hide from its own discomfiture, put up a bluff, which was immediately called and it simply backed down, that's all."

Evidently the Presbyterian pastor has read what our neighbor, the *Christian Observer*, said on this subject. The *Observer* claimed that several passages which met the conditions had been sent to the *Western Rexonomax*. We denied ever receiving any such passages, and begged the *Observer* to tell us at least one of those passages. Again and again, week after week, we begged and implored the *Observer* to give us just one of those passages, just one; but in vain. Our neighbor was as dumb as an oyster, in spite of our most earnest entreaties.

But our Presbyterian pastor continues: "Let some one may imagine the passages cannot be cited, we will mention a few. Hippocrates, speaking of a coloring fluid, says, 'When it drops upon the garments they are baptized.' Homer, in the battle of the frogs and mice, says that one of the frogs 'fell and breathed his last and the lake was baptized with blood.'"

Now here is richness in the highest degree. This preacher, let it be noted, cites these two passages as instances where *baptizo* means sprinkle or pour; and yet in making his own translation he

does not dare to use either *sprinkle* or *pour*. If in these passages he believes *baptizo* means sprinkle or pour, why in the world did he not so translate it? Here, then, is a confession, on the part of this preacher that he can find no passage in which he is himself willing to translate *baptizo* either *sprinkle* or *pour*. This is a complete surrender of his whole case.

But this is not all, nor the worst. The word *baptizo* is NOT USED IN EITHER OF THOSE PASSAGES. We acquit the preacher of intentional misrepresentation by supposing he did not know any better. He owes it to himself, as well as to his readers, however, to make the correction in his paper. Instead of *baptizo* in those passages, another Greek word is used that means to dye, along with other meanings; and a Greek word that is never used in the New Testament in connection with baptism. The correct translation of Hippocrates is—"When it [the coloring fluid] drops upon the garments they are dyed."

In Homer's battle of the frogs and mice, which is an exaggerated burlesque, it is represented that "the lake was dyed with blood." This translation makes plain sense, and all is clear. The word *baptizo* is not used in either passage.

The offer is to give a reward of \$1,000 to any one who will produce a single passage from the Greek of either the classic or the New Testament period, where *baptizo* means either sprinkle or pour. That offer still stands untouched; and no reader of this paper will be long enough to see that offer met.

After citing these alleged examples from classic Greek, this preacher says: "Turn to Acts 1:5 and read, 'For John truly baptized with water; but ye shall be baptized with the Holy Ghost.' When was this done? At Pentecost. How? Peter was there, let him answer. 'This is that which was spoken by the prophet Joel . . . I will pour out of my spirit upon all flesh.' 'He hath shed forth this, which ye now see and hear.' Jesus said he was going to baptize the disciples with the Holy Ghost, and he poured it on them."

There now! Note that the Greek rendered "poured out" and "shed forth" is not *baptizo*. The preacher's argument is that since the gift of the Spirit at Pentecost is called both a baptism and a pouring, therefore pouring is baptism. Put in a syllogism it stands:

The gift of the Spirit is a baptism.

The gift of the Spirit is a pouring.

Therefore pouring is baptism.

This is not valid reasoning. Making it general we have

M is P.

M is S.

Therefore S is P.

Now changing the values of M, S, and P, in no way affects the reasoning, and we have:

Christ is a rock.

Christ is a vine.

Therefore a vine is a rock.

or

Christians are sheep.

Christians are vine-branches.

Therefore vine-branches are sheep.

In one respect Christ is a rock, and in another respect He is a vine, but that does not make a vine a rock. So in one respect the gift of the Spirit at Pentecost was a baptism, since it filled the house and completely enveloped the disciples. In another respect

this gift of the Spirit was a pouring, because it came down upon the disciples from above.

But in citing Acts 1:5 this Presbyterian preacher does not dare to translate *baptizo* by sprinkle or pour.

Closing his article, this preacher says: "We would like to have that thousand dollars. If any of our friends have any influence with the *Western Rexonomax*, and will induce it to make good its offer, we will divide with them." Ahem and ahem!!

During the meeting of the Southern Baptist Convention in Nashville, there was circulated a little tract written by Dr. C. C. Brown, calling on the brethren to support the American Baptist Publication Society, and to take the Sunday School literature of the Society. At the close of this tract is a statement from Dr. A. J. Rowland that nearly half the Baptist Sunday Schools in the South get their literature from the Society. Dr. J. M. Frost publicly stated that 90 per cent of the Sunday Schools among the constituency of the Convention get their Sunday School supplies from the Sunday School Board at Nashville. Several brethren have asked us about this matter, and have asked for an explanation.

While we do not admit any responsibility for the utterances of either of the honored brethren named, we venture an explanation. Dr. Rowland's figures included the colored Baptist Sunday Schools and Dr. Frost's included only the white. Beside this, there are a number of Sunday Schools who order supplies from both Philadelphia and Nashville. We have no means of knowing how many such schools there are, but that there are some such we know, in which the teachers exercise their choice and get literature according to their preference.

It is very unfortunate that representatives of great denominational interests should make public statements that seem to conflict. Especially is this true in regard to statements about matters of fact. It is bad enough to have conflicting statements in matters of opinion, but in this case the facts are accessible. The returns, though incomplete, show practically the number of Baptist Sunday Schools, white and colored, in the South. The books of the Board and of the Society show which schools order supplies from each place. Hence there is no occasion for any discrepancy. It may be, though we do not know that some Baptist Sunday Schools in the North, and in other lands, order literature from Nashville.

Of course, no one will charge either of the above distinguished and honored brethren with intending to make a wrong impression. We hope that in future, whenever such statements may be made, the figures will be included, so that the data for comparison will be at hand.

"We think the suggestion of Governor Northern, made a year or two ago, should be carried out, and the matter of meeting should be entrusted to a special committee to arrange for the place and to announce it in good time."—*Western Recorder*.

"Dr. Eaton was a member of the committee on time and place. He steadfastly set his face to take the Convention to Fort Worth. He was for Fort Worth in the

committee and before the Convention. He was turned down. We can but wonder if he would have written the above if his plans had worked."—*Word and Way*.

Why, bless your heart, brother, Bro. Eaton expressed that same view long before the meeting at Nashville. Gov. Northern's suggestion is simply the business way to attend to a business matter. Even when Fort Worth was withdrawn, and the Convention decided to go to Kansas City, it was found necessary to direct the Boards to change the place of meeting in case suitable arrangements for travel and accommodation could be made at that point. Now that the Convention is on the pay-as-you-go basis, it is greatly to the financial advantage of a city to secure a meeting. A wise committee, with months to work on the matter, can make a much better arrangement than can a committee appointed at a meeting to report before adjournment.

We assure our esteemed contemporary that the opinion of the editor was in no way affected by the action of the Convention.

Yes, "He was for Fort Worth in the committee and before the Convention." Yes, and he is all ways for the same thing before the Convention which he was for in the committee. He is not one of the sort who will favor something in the committee which he will not advocate in the Convention. Personally, it was a matter of absolute indifference to him to which place the Convention went, except that Kansas City is nearer to him. But while he agreed to Fort Worth in the committee and advocated it before the Convention, (and he believes the Convention would have gone to Fort Worth had it come to a vote) yet the *Word and Way* should remember that when the Missouri brethren wanted the committee to reconsider their action, so as to bear the arguments for Kansas City, it was the editor of this paper who made the motion to reconsider, out of deference to those Missouri brethren. If "he was turned down," it was not done by the Missouri brethren or by the Convention, but by Dr. Little, who withdrew Fort Worth from the contest. That withdrawal, if made at all, should have been made sooner. And this is another reason for putting the matter in the hands of a wise committee with months in which to work. Then, too, valuable time will be saved at the Convention, and the annual wrangle over the "report of the committee on time and place" will be avoided.

The *Cumberland Presbyterian* says of the *Presbyterian Standard*: "The most charitable opinion which we can express with reference to *The Standard* is that it is utterly unable to distinguish between truth and falsehood." So the course of union between the Presbyterians and the *Cumberlands* does not run smooth. We have not yet seen "the most charitable opinion" which the *Presbyterian Standard* "can express with reference" to the *Cumberland Presbyterian*.

The *Cumberland Presbyterian* calls the Southern Baptist Convention the "Southern Baptist Association."

Last year 32,900 persons paid for admission to Shakespeare's birthplace. We do not doubt that three-fourths of them were Americans.

Editorial Varieties

A sunny temper glides the edges of life's blacker cloud.—Guthrie.

Think of it! London has a population of 6,581,402, and only 125,000 of them are foreign born.

The Roman Catholic papers in this country favor Russia in the present war between that country and Japan. All the evangelical missionaries in China and Japan, however, favor Japan in the struggle.

Dr. Manly Breker, of Missouri, written in the *Central Baptist*: "The Southern Baptist Convention, and likely the Northern Baptist Anniversaries, will meet in our great state next year." It is expected that the Anniversaries will meet in Kansas City or St. Louis?

The *Biblical Recorder's* leading editorial in a recent issue is on "How to Hold Decision Day Exercises." The very idea of "decision day" is wrong and utterly inconsistent with Scripture. The only way to "hold decision day exercises" is to hold them at all. The article was written at the University of Chicago—a fitting place for such a deliverance.

The papers generally approve of having only one address of welcome at the Southern Baptist Convention. This reform was brought about at the meeting in Asheville, N. C., when the editor of the *Western Rexonomax* offered an amendment to the By-Laws, which was adopted, limiting the addresses of welcome to one, and the response to one, and also limiting the time of each. This was a needed reform, and works well.

Mrs. B. W. Rhoads, one of our Old Guard, in renewing her subscription, writes: "I have been taking the paper since 1892. It is a great comfort in my old days. I am almost deaf, but my eye sight is good. I am 84 years old. May God bless you and your paper." May God richly bless this venerable servant of His and make her last days her best days.

The editorial talk in the *Biblical Recorder*, calling some of the brethren "bats, owls and jackals," &c., was quoted approvingly by our sweet-spirited neighbor, the *Baptist Argus*; and also quoted in an article furnished to the *Courier-Journal* about the Anniversary. This shows, to put it mildly, that there are those in Louisville who relish the application of such epithets to some of their brethren. It may be this language emanated from Louisville or was inspired by parties here.

It was an interesting incident in the Seminary Commencement exercises when the portrait of Dr. Wm. Williams was unveiled. Dr. Dargan made a very neat and appropriate speech, telling of Dr. Williams' greatness as a teacher and preacher. Dr. Williams was indeed a great man, and it is a pity that he left so little behind him. His tract, "Apostolic Church Polity," however, is the best thing on that subject in existence, so far as our knowledge goes. While that portrait would readily be recognized by any one who knew Dr. Williams, we think it sadly fails to do him justice.

Dr. Manly J. Breker was called to account for saying "the South was out of the current of modern thought," and he thus defends himself: "That my position is correct will appear to any one who will try to name three great Southern books in physical science, mental science or theology, written in the last twenty-five years." A safe proposition, and it is equally safe to ask Dr. Breker to name three great Northern books in physical science, mental science or theology, written in the last twenty-five years. The world has not for the past twenty-five years been in the business of writing great books.

The *Biblical Recorder* announces those whom it regards as out of line with the Nashville meeting of the Southern Baptist Convention, calling them "bats," "owls," "jackals" and "bullies." Now that the *Chowans Association* (representing 8,500 North Carolina Baptists) have expressed their disapproval of certain action of the Nashville Convention, we wait with interest to see what epithets the B. R. will apply to them. Are they "bats," "owls," "jackals" and "bullies"? True the *Biblical Recorder* itself objected to something done by vote of the Nashville Convention. Does not this line up the editor of that paper with the "bats," "owls," "jackals" and "bullies"? It was Dr. T. H. Prichard, of North Carolina, who said, "The world is round and funny."



Archibald Gregory Davis.

On the 26th day of March, 1904, our much-esteemed brother and fellow-worker in the kingdom of the Lord Jesus Christ, the Rev. Archibald Gregory Davis, passed from this earthly state to the state and place prepared for the redeemed of the Lord.

He was for many years the secretary of the Daviess County Baptist Association, in which position he gave ample satisfaction. Indeed, it may be said of him through life that whatever he did, he did well.

Pastor Fred Wittmabraker writes: "Our protracted meeting at De Haven came to a close Monday night, May 30, having continued two weeks, with the following visible results: Baptisms, 14; received by letter, 1; two more approved for baptism; and several others professed faith in Christ who have not sought church membership up to this time.

Pastor W. W. Williams writes: "The Leitchfield church celebrated her 100th birthday yesterday, and we tried to make it a great day of praise, prayer and thanksgiving.

OTHER STATES.

As the Revueux is one of the papers taken by our beloved and honored brother, Rev. S. G. Mullins, of Corsicana, Tex., father of President E. Y. Mullins, of the Seminary, we feel it due to such a man to explain.

Pastor H. B. Woodruff becomes pastor at Jefferson City, Mo. This is a fine field and he is a fine God's worker.

Pastor S. G. Mullins, of Bartow, Fla., preached a series of sermons on the "Three Enterings." First—Entering the Kingdom; Second—Entering the Water and the Bible on Baptism; Third—Entering the Church, and what is a New Testament church?

Pastor Fred W. Freeman writes: Bro. T. T. Martin has recently closed a meeting with the First church, Beaumont, Texas. He came to us from the birth of his wife.

Portland Ave. — Pastor Longeyer's topics were "Christian manhood" and "The call to whole-hearted service."

Southgate St. — Pastor Clark's themes were "The shield of faith" and "Opportunity." Two baptisms.

Third Avenue — Pastor Allen spoke on "A spiritual house" and on "A well spent life."

Twenty-sixth and Market. — Pastor Reedy's topics were "Individual sin" and "Selling self for nought."

Powee Valley — Pastor Bennett spoke on "Personal recognition of Christ."

Highland Park — Bro. R. A. Lunsell preached on "Christian warfare" and on "Sowing and reaping." Five received by letter and three for baptism.

Bro. W. E. Powers was present at the Pastors' Conference. He preached at Lagrange on "Numbering our days."

Bro. Hamilton presented an interesting paper on the present evangelical movement. It is based on the conviction of the power of the Holy Spirit.

Pastor Martin, at Shepherdsville, was aided in a meeting by Bro. Geo. W. Clark. At last accounts there were 14 additions.

THE STATE.

We are sorry to lose from the state Bro. J. W. T. Givens, who has returned at Salem to accept the pastoral care of our church at Oklahoma City, Oklahoma.

Prof. James K. Austin and Miss Edith English were married in the Baptist church in Elizabethton, June 2nd, by Pastor W. H. Brengle. It was a brilliant occasion.

A New Book

Published and for sale by the Sunday School Board of the Southern Baptist Convention. 12mo, cloth, price 25 cents, Postpaid. Lectures delivered at the Southern Baptist Theological Seminary at Louisville, Ky., by Rev. H. H. Green, D.D., LL.D., Pastor Calvary Baptist Church, Washington, D. C.

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For Sunday Schools and Churches in the Southern Baptist Convention. Second or Last Sunday in June. Programs, Supplements and 1876 Tracts now ready and will be furnished without cost in any quantities wanted.

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train that leaves Louisville at 5:05 Monday afternoon, changing at Lebanon Junction. An interesting programme has been arranged, including an address from Miss McKenzie.

On a busy corner of the still better city of Chicago, where thousands of people "change people with an eye and thought for thought" but their own affairs, pass and repass every day, stands a building, not an imposing, but a substantial, roomy edifice, the name of which is more widely known in all quarters of the globe than that of any other structure upon the entire American continent.

Our church at Baton Rouge presented Gov. and Mrs. Heard with a loving cup. Bro. Heard retires from the chief magistracy of Louisiana and from the deaconate and Sunday School superintendency of the Baptist church in Baton Rouge.

Bro. B. H. Carroll is to supply the Calvary pulpit, Washington, D. C., the last two Sundays in August. Dr. Lansing Burrows is to supply the First church, Richmond, Va., during August.

We enjoyed a visit from Mr. and Mrs. E. C. Stevenson, of Iowa, who stopped over on their way to Georgetown Commencement. Mrs. S. is a daughter of the late Dr. Basil Manly, whom she greatly resembles.

Rev. Layton Maddox goes to Big Bone (Dr. Kirtley's old church) and Beaver Dick and Union, Boone Co. Not Luther Maddox, as last week's paper had it.

Each society is requested to send one delegate to the meeting at Campbellville, June 14. Vice-Presidents are also asked to send their names to H. C. Wood, Campbellville, for entertainment, and to the undersigned. Take the L. & N.

AMONG THE Churches.

LOUISVILLE.

Walnut St. — Pastor Eaton spoke on "Mary's assisting Christ," and Bro. W. R. Callum on "Salvation."

Broadway — Bro. W. O. Carver preached on "Peter" and on "Life." Assistant Pastor Watts visited the Calvary Sunday School, Washington. Pastor Jones preached the baccalaureate sermon at the A. and M. College, Auburn, Ala.

Chestnut St. — Pastor Weaver's themes were "The days of heaven on earth" and "The power of the Invisible." 198 in Sunday School. Two baptisms.

East — Pastor Gill's topics were "Unconverted will power" and "The cost of coming to God." He lectures Thursday night on his recent trip to Palestine.

McFerran Memorial — Pastor Hamill (on) subjects were "Christ on trial," and "I will come again." One received by letter, one for baptism and two baptisms. Rev. S. T. Matthews and J. S. Leonard ordained to the ministry Wednesday night.

Twenty-second and Walnut — Children's meeting at 11 a. m. Pastor One spoke at night on "The world's Christ and the soul's value." Two received for baptism.

Chilton — Pastor Foster spoke on "Building a town with blood" and Bro. E. L. Wells on "Ezekiel's vision of the tabernacle." In the midst of local option contest.

Franklin St. — Pastor Jenkins preached on "The true savior" and on "Behold the Man." One received for baptism, two by letter, and two baptisms. The band of fellowship withdrawn from 66 for neglect of duty.

German — Pastor Jaenen's subjects were "The power of godliness" and "The Lord's body."

Highland — Pastor Daves spoke on "Personal work" and on "What one must give up."

Family Circle.

Stories for the Young and Old

MOTHER'S BOYS.

Yes, I know these two stinks on my carpet.
The traces of small muddy boots;
And I see your fair tannery glowing
All spotted with blossoms and fruits!
And I know that my walls are disfigured
With prints of small fingers and hands,
And that your own household whitewash
All fresh in its purity stands.
And I know that my parter is littered
With many odd treasures and toys,
While your own is in daintiest order,
Unharmful by the presence of boys!

And I know that my room is invaded
Quite boldly all hours of the day.
While you sit in your own sanctified
And dream the soft quiet way.
Yes, I know there are four little head-sides
Where I must stand watchful each night,
While you may go out in your carriage,
And flash in your dress so bright!

Now, I think I'm a neat little woman,
I like my house orderly, too;
And I am fond of all dainty belongings,
Yet I would not change places with you!

No! keep your fair home with its order,
Its freedom from bother and noise;
And keep your own fanciful whims,
But give me my four splendid boys!

—Stanford.

THE TWINS' TEA.

BY EMILIA KILBERT.

The little music teacher felt herself growing old; the look of youth in her eyes was fading; the dark hair growing grayer every day; she realized her little room now—once she had dared you to notice it, so bravely crested did she carry herself.

The music teacher's name was Varrick, and she lived in a tiny rear flat, the windows of which were on a level with those in the twins' playroom—at the top of the tall brownstone house opposite. A big cherry playroom it was, being this wide window with outside bench and seats; a room almost large enough to take in the whole of the one that facing it.

The favorite occupation of the twins, when legs indeed, was to smooch close together on the middle window seat and watch what went on in the music teacher's narrow domain. It was true child-like interest on their part, not idle curiosity for looking into other folks' window.

"I know she likes it," Polly maintained. "The looks over here, too, and smiles."

To the twins the little music teacher's life seemed highly attractive. To him in three bits of rooms was so cozy and funny; to do one's own cooking and dish-washing, sweeping and dusting. Could one ask for better comment.

"She can get as dirty as she likes, and there's no nurse to bother," Polly exclaimed, or the household time, one stormy afternoon.

"And she can play whatever she likes on her piano," Dolly added. "She must love it, she plays so much." Dolly stopped abruptly—her round blue eyes gazing rounder and rounder. "O Polly!" she gasped.

"O Dolly!" her twin whispered back. "The little music teacher was sitting behind the piano—and playing now—the slender couple fingers were pressed closely against the bowed line."

"Crying!" Dolly said slowly, tears of sympathy in her own eyes. "She's tired playing so long. Sometimes, when we cry, Mamma says we're tired."

"Maybe she's lonely playing by herself so much," Polly suggested.

...the dining Polly! Would James be on guard and feel called upon to re-arrange? Then the door opened and about. The left-handed twin drew a breath of relief as she hurried back to the window. It wouldn't take Polly long to run down the avenue to the corner, and round to the back street, where the music teacher lived. She must be at the flat now—almost upstairs—Dolly trembled with sympathy and excitement. What a darling brave thing Polly was!

The music teacher was crying still. There she was sitting up straight—wiping her eyes—was going to the door—Dolly nearly tumbled off the window seat in her excitement.

Polly was in the teacher's room, standing, suddenly shy, looking wistfully up at the little woman. The next moment the latter was in her old chair, Polly in her arms—her thin hand, Polly-like, on the face—golden hair and the gray one close together.

The watching Dolly gave a sob—then a laugh. What was she crying about? It seemed a long while to her, before that group of carol and black disheveled hair, Mamma would be in soon—Grand! Polly was coming at last.

"How could you stay so!" Dolly asked, when her twin reappeared.

"She wanted me to stay longer and have some tea with her."

"O Polly!"

"She says we both must come some day—just Mamma gets home."

"O Polly!"

"And we can make toast."

"Polly!"

"And pour out the tea."

"Isn't she the dearest-loveliest!" Dolly gazed eagerly about the room.

"We've got a lot to tell you. You'll feel surprised."

The year-old Polly had her way, where older, wiser people would have failed. Into her sympathetic, only half-comprehending ears the music teacher, tired, discouraged, despairing, had told her tale—an only too common one of sickness, pupils lost, days of futile endeavor to supply their places, of the snarling growling of the cruel-eyed world.

"A real waltz!" Dolly was somewhat confused.

"Never so, child—When people talk like you—they mean they're afraid of—staring to death."

"Staring! O Polly!"—then "How do you know?" Dolly asked.

Polly hesitated: "I—well—I didn't quite understand Miss Varrick, that's quite some, explained it to me. And Dolly one couldn't fight a truly wild all alone—and I guess not this kind either—but you and I'll help."

...being afternoon, and according to the program, immediately asked if the twins were contemplating a career in ink—or rather a career, for being lady. "They're almost done," Dolly sighed wearily, "but you spread so—and get things in a hurry."

"I remember I had the same tendency when I was a youngster," Papa said, taking a disheveled little scribble on each knee.

"There's one for you," Polly assured him. "You'll be sure to come—and you'll be good, Papa!"

Mr. Dunes gave her respectfully. "I did think I was old enough, now, but to be asked that, when I was going to a party—you have evidently inherited more than her name, from your paternal grandmother, Pollykins. How you secured the conviction of your plan!"

"We're going to-morrow," Mamma says. Dolly came by the door. Isn't it good! Herr Schmidt had to go away, and Mamma hadn't got a new teacher yet! I know Mamma will like Miss Varrick. You'll write her how nicely she played, won't you?"

"Suppose she doesn't?" Papa questioned, but the twins refused to entertain this suggestion.

A troubled pair of lambs met Mr. Dunes the next night. "The waltz's come," wailed Dolly.

"And the invitations are out," murmured Polly. "And day after to-morrow is Saturday."

"That will be about it," Papa said contentedly.

It was simple enough. Miss Varrick, proud, independent, a thorough lady, had declined most emphatically to accept any invitation of the twins' making. She had not the pleasure of Mrs. Dunes's acquaintance—and so forth.

"I didn't tell her what the tea was for, just asked her to come, say for us," Polly said, "but she won't."

"Of course not—under the circumstances—we might have known that. I'll see what we can do."

Mr. Dunes delayed his going down town the next morning, he had a call to make in the neighborhood. Miss Varrick was present, but his hands were busy, he had been standing some moments in the dark night listening to her playing and he had further doubts as to her musical ability.

An hour or two later the telephone bell rang; James came to say Mr. Dunes wanted the young ladies. "All seems good," he explained to them, how the Miss Varrick came to call that afternoon. Could she try the piano? Was it to be a large party? The twins felt very dignified and grown-up.

"That's a brave little woman," Mr. Dunes said that night. "She has put up a phony fight, her very own class—she doesn't fight, she only says she won't."

"You've the eyes just now, how the affair was progressing. How the boys and we know you'd manage it," Polly declared.

Saturday afternoon it suddenly occurred to Mr. Dunes that he was due that very moment of a tea, given by two young ladies of his acquaintance. He ventured, as he rode up town, how the affair was progressing. How the boys and we know you'd manage it, Polly declared.

The rooms on the lower floor were empty and dark—no signs of festivity there.

"The things are all upstairs," James explained, "the little misses isolated on it."

A little later, fresh and debonair, a flower in his buttonhole, Mr. Dunes mounted the stairs to the top of the house. On the upper landing he halted. Miss Varrick was at the piano—the low sweet notes of the quiet old tune she was playing were the only sounds heard through the stillness. Simple music, suited to childish listeners, but with a charm about it that went straight to the heart of the grown man standing outside the door.

...and rhythm. Evidently dancing had been part of the afternoon's entertainment.

A downy haze and girls were gathered about the piano, sitting with bright, happy faces. The little music teacher held quizzically with their hearts. To talk to her, with her pretty ways and soft voice—more than one had quarried of an hour was in store for the mothers of these children.

Mr. Dunes entering as the refreshments were about to be served, proved an invaluable addition. He handed round the hot chocolate with whipped cream, which took the place of tea, he passed the dainty cakes, Cook's hearty offering, with a frequency that speedily brought down upon him the frowning glances of Nurse—hovering about, swirl in her hot black and aproned bosom of the mother. He remained long congratulating a boy in one human eye and noted accordingly. In short, he demonstrated how well founded was the twins' vast faith in him, and his powers.

To cap the climax, he asked if Miss Varrick could play Pop Goss and Wenzel—fading the red with the little girl there. From that to going to Jerusalem the transit was easy. The schoolroom resounded with laughing voices and scurrying feet.

"It was perfect—ty-be-ah-tu-fil!" Polly cried, when the guests had gone. She and Dolly sank breathlessly into the seats by their chairs.

"Exactly like Mamma's tea—wasn't it, Papa?" Dolly demanded.

Mr. Dunes smiled, fanning himself with a sheet of music—"Well," he began cautiously, "I haven't attended all of your mother's functions—but, so far as I know, her guests are not in the habit of dancing the Virginia Reel, or playing Going to Jerusalem."

"Anyhow, it was great fun," laughed Dolly.

The little music teacher has renewed her love with youth. The question now is—do find time—not pupils. The twins have only one regret—Miss Varrick has been able to move and their favorite in-door occupation is gone. —Congregationalist.

A TEST OF HONESTY.

The straightforward, honest man or boy feels insulted when his integrity is questioned—and with good reason. He is slow to distrust others, and does not like to be distrusted. Here is a pretty and simple story in illustration:

"Paper, sir!"

The gentleman looked down curiously on the sign of humanity—the two-foot servant, and said with a slight smile: "Can you change a quarter?"

"I can get it changed mighty quick," was the prompt reply. "What paper do you want?"

"Star," said the gentleman. "But," he added, hesitatingly, "how do I know you will bring back the change?"

"You don't know it," replied the little fellow, cheerily.

"Then I must trust to your honesty?"

"That's about the size of it. Or—hold on! Here's your security. There's a thirty-cent paper in this bundle. Ketch on this!"

Before the gentleman could remonstrate, the boy had placed the bundle of newspapers in his arms and was off like a flash.

The boy was gone perhaps three minutes, but during that time the gentleman was wondering completely miserable. A half-dozen of his acquaintances passed, and each one stopped to inquire if he had gone into the newspaper business, and how it paid, while the newsboys gathered around and jeered him, under the impression that he was an interloper. So he gave a great sigh of relief when the boy returned and put twenty-four cents in his hand.

"I didn't run away, did I?" said the boy, with a cheerful grin.

"No," answered the man with a groan; "but if you hadn't returned in another minute, I would have run away."

Be careful to go strewing in and out. They way with good deeds, but it comes about. That when thou shalt part. No low, lamenting tongue he found to say. The world is poorer since thou wast't away. But make so fair and sweet. Thy house of clay, some dusk shall spread about. When death unlocks the door and let's thee out.

Alma Cary.

James writes, in the first chapter of his epistle, that "Pure religion and undefiled before God and the Father is this, to visit the widows and fatherless in their affliction, and to keep himself unspotted from the world." This means, says an able expositor, "The diligence of benevolence and the vigilance of holiness." The true Christian is in the world and above the world, yet he is not of the world. We read a great deal now about the adulteration of food, but is not the purifying of our religion one of the most imperative of our duties?

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Northern Baptist Anniversaries

(Continued from 6th page)

parts that he said, "The ministry of the South is, as a rule, uneducated and unfit for the service." After reading that sentence Southern Baptists will have no desire to hear anything more of the speech. This closed the meeting of the Publication Society, and a better meeting it has never had.

SEMINARY COMMENCEMENT.

Last week we told of the Seminary Commencement, giving the names of the graduates, the topics of the addresses, &c. It was a very fine commencement all the way through. Dr. Meeker's address the writer did not hear, being absent from the city, but the air was full of its echoes. Dr. Poter's address on the renaissance of wonder was able and striking. In literature there had been a revival of the sense of wonder and of the presence of God. The same is true of science, which has become reverent. In religion the same thing is needed. The tendency is to formalism, to dry technicalities, and this is to be resisted by the revival of the sense of the presence of the living God. Truths are vital, and not merely dead formulae. There is a power in them which needs to be realized.

Dr. Carroll was equal to himself, and that is high praise. He made an examination of the title to the Seminary to the confidence of the denomination, using a series of questions. He told of the value and possibilities of such an institution, of the advantages possessed by this Seminary, of the work it has done and is doing, pointing out the dangers to be guarded against. He was specially strong in opposition to evolution and higher criticism. On these topics he was titanic.

On Tuesday night Norton Hall was packed. The graduates received their diplomas, and five of them made addresses.

The Rev. E. B. Atwood, of Kentucky, spoke on The Emancipating Power of Service. Modern science sets aside the doctrine of the harmony of nature, revealing struggle and conflict instead, which only a few survive. In a sense this is true of all life. It involves struggle. The ancients conceived of life in the hands of three Fates, while to-day men of science regard life as determined by heredity, habit and environment. Of these only habit is under the control of the individual. Habit is so marked that a man's calling can often be determined by his appearance. A man's life results are determined by what he does.

In the course of life there are dangers to be avoided, counter currents, by-paths to be taken into account. A steadfast purpose is required, and a definite task, and in these one finds safety. It is service that emancipates. Recognizing the claims of duty delivers from all else. The Hebrew poet recognized that only in the service of Jehovah was there freedom from Baalim and Asheroth. And work is helpful in proportion as it is difficult, and the ideal inspiring as it is lofty. Scaling the Alps was the making of Hannibal. To undertake great things develops character. This is true alike of nations and of individuals. It is our task to serve God, our aim to please Him and our hope to be like Him.

Vitalizing Dogmatics was the theme of the Rev. D. J. Evans, of Missouri. Dogma is the mathematics of theology. It involves authority, and wherever there is authority in religion theology becomes dogmatic. Accepting the Bible as authoritative makes the science of theology possible. Dogma is essential to faith. Christianity is neither a science nor a philosophy, yet it involves both. It presents its own view of the universe and combats the false systems. Hence it must have statements and formulae, and must be confidently dogmatic, meeting system with system.

Christianity is also dogmatic in its content. It has an inter-related system of dogms. The Bible furnishes the data, and we must either dogmatize or deny that God has revealed Himself as the Scriptures declare. The outcry against dogma is unreasonable.

But more than dogma is required. A complete system may be dead. Christianity is a life also. It is "eternal life in the midst of time by the strength and under the eyes of God." It is a dynamic which no formula can compass. It must therefore be stated in terms of life. It is not enough to convince the intellect, the heart must be reached. Dogmatics must be vitalized. We must go forward on our high mission having a vital connection with God, so we can apprehend His truth and be filled with His Spirit.

The Rev. Wm. H. Fitzgerald, of Tennessee, spoke on the Crisis of Evangelism in America. The growth of civil and social power complicates the problems of Christianity. Evangelism is telling others out of an experience of grace the facts of the gospel, so as to reach and save the lost. America has been the best field for this. Here freedom has given opportunity for sowing religious seed, and here have been the greatest revivals. Each revival is less than its predecessors. The "Great Awakening" lasted from 1740 to 1760, the others have had shortening periods. The commercial fever, rationalism and materialism have checked evangelism, till we face a crisis. There is spiritual life but every possible substitute is offered for piety and conviction. Intellectual shops are forging new ideals, and the church should build strong bulwarks. Then this is a transitional period. The aggressive age, with its controversies, has passed, and while the age has been Christianized, in a sense, there is need for evangelism. The great cities present a serious problem. The mountain regions need prompt attention; the Negro and our foreign population. With these open doors weakness is criminal and delay is treason to God. Sin has dulled the public conscience, and slumbering orthodoxy must awake to its primal duty. We need apostolic conviction and zeal, beginning in prayer, continuing in Pentecost and ending in power. We must lay the foundation for Christian life as broad as the teaching of Christianity. Heresim is the chief condition of success.

The Rev. A. J. Johnson, of Georgia, spoke on the Power of the Positive Element in preaching. [Our reporter was unable to get the me. of this address from which to make his report.]

The Parochial Conception of the Pastorate was the subject of the Rev. Charles A. Jones' address. He is from South Carolina.

The parish idea is a worthy one, coming from the desire to bring the ministrations of the church into actual touch with all the people, and herein is the value of the church. Each soul in a parish should be made to feel the power of the church for righteousness. The Baptist idea falls short of this. The pastor has a care for the members and their families and not for the whole community. Each pastor should feel appointed of God for service to the whole community, and should strive to reach every soul.

The pastor is the servant of the church, but also of the people. He must minister to those outside as well as inside the fold. The church itself is to serve the people. It exists not simply for the benefit of its own members, but it has a work among the un-churched masses. It is not enough that these can attend church if they will. The church must go after them and win them to the service of Christ.

President Mullins then addressed the graduates on the subject of arrested development. He pointed out the various things that check the preacher's growth, and told how to guard against them. He urged the brethren that as they had made a good beginning they should go on unto perfection.

PROGRAMME.

The following is the programme of the Ministers' Meeting, to be held in connection with Gasper River Association Ministers' Meeting, at Beechland church, Logan County, Ky., beginning Friday, 10 o'clock, before the 5th Sunday in July:

How to utilize our ministers not engaged in ministerial work.—J. R. Kennedy.

Is inter-church communion taught in the Scriptures?—W. M. Hall.

Signs marking Christ's second coming.—F. M. Welborn.

Why men are an instrumentality in the world's evangelization.—A. C. Dennis.

Skeleton of a sermon, Eph. 2:8.—J. E. Bruce.

Show the harmony between John 1:8; 3:9.—E. W. Moss.

The helpfulness of ministers' meetings.—F. M. Welborn.

The revival that strengthens a church and how procured.—A. B. Dorris.

Those not included in these assignments may furnish productions of their own choice.

F. M. WELBORN, A. C. DENNIS, E. W. MOSS, J. E. BRUCE, Committee.

DEAR RECORDER:

The programme of the meeting of the Mission Board of Campbell County Association, held at Second Twelve Mile Baptist church, May 27-29, was well carried out. On Friday evening, Rev. T. H. Johnson, who is in charge of the church recently organized at Bellview, gave us a sermon on the Transfiguration, which showed that he is a capable man and faithful expounder of the word.

Saturday morning Pastor Hall, of Dayton discussed the question of Disorderly Church Members in a way to be of lasting benefit if his Scriptural admonitions are only heeded.

Rev. Amos Stout, the former pastor of the church, gave an excellent address on the Gospel for the World, at the evening session.

BOILS PYRAMIDS OF PAIN



Boils, those little blood in a riotous, feverish condition, or that it has grown too weak and sluggish to throw off the bodily impurities, which then concentrate at some spot, and a carbuncle or boil is the result. To one already enfeebled by disease, boils seem to come with more frequency, causing the intensest pain and greatest danger to the already weak and debilitated sufferer. All skin eruptions, from the sometimes fatal carbuncle to the spiteful little cat-boil, are caused by bad blood, and the only way to avoid or get permanently rid of them is to purify and build up the deteriorated, polluted blood, and counteract the humors and poisons; and nothing will do this so quickly and thoroughly as S. S. S., which is the acknowledged king of blood purifiers and greatest of all tonics. Where the blood has become impoverished and is poor and thin, no medicine acts so promptly in building up and restoring its richness, purity and strength.

The time to cure a boil is before it develops, when it is in a state of incubation or formation in the blood; for boils are, after all, only the impurities and poisons bubbling up through the skin, and this will continue in spite of poulticing and lancing till the blood gets rid of the accumulated poison. The way to stop boils is to attack them in the blood, and this is what S. S. S. does. All danger of boils is past when the blood has been thoroughly purified and the system cleansed of all morbid, impure matter. If you are subject to boils, then the same causes that produced them last season will do so this, and the sooner you begin to put your blood and system in good order the better the chance of getting through the spring and summer months without boils or other painful and irritating skin eruptions. S. S. S. is guaranteed purely vegetable, and can be taken with perfect safety by old and young, and without harm to the most delicate constitution. It is mild and pleasant in its action, and unequalled as a cure for boils and kindred eruptions. Write us if you would like medical advice or other information.

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Write us if you would like medical advice or other information.

Women's Headaches



I consider Wine of Cardui superior to any other medicine I ever used and I know what I speak. I suffered for nine months with suppressed menstruation which completely prostrated me. Pain would shoot through my head and sides and I would have blinding headaches. My limbs would swell up and I would feel so weak I could not stand up. I naturally felt discouraged for I seemed beyond the help of physicians, but Wine of Cardui came as a God-send to me. I felt a change for the better within a week. After nine days treatment I discontinued without suffering again. I usually did and soon became regular and without pain.

Wine of Cardui is simply wonderful and I wish that all suffering women knew of its good qualities.

Mrs. Wilhelmina Snow, Treasurer, Postpaid Dispensary, London.

Headaches are the danger signals of coming disease. Both men and women suffer headachos, but general headache is only to the lot of women and is the warning sign of irregular menstruation and lagging down in health. Completely prostrated by nine months of suppressed menses, blinded by headaches and racked with pain Mrs. Snow was made a strong and healthy woman again. Remember with Wine of Cardui no case is hopeless because this great remedy cures permanently almost all of every twenty cases and never fails to banish a case of irregular menses, bearing down pains or any female weakness. If you are discouraged and doubtless have failed, try Wine of Cardui, and try it now. Remember that headaches mean female weakness. Secure a bottle of Wine of Cardui today. All druggists sell \$1.00 bottles of Wine of Cardui.

WINE OF CARDUI

The new house of the Second Twelve Mile church, just completed, was dedicated. A vast concourse of people was present. Rev. C. M. Thompson, of Newport, whose departure for Denver shortly we much regret, preached a most able and appropriate sermon. The prayer was offered by Rev. N. O. Pettit, who was born and reared in the community, and after he had made some reminiscent remarks, it was gratifying to set apart this beautiful house, costing about \$2,300, to the worship of God, free from all financial incumbrance and without an appeal to the congregation for help. After a bountiful meal provided by the ladies of the church and served in the locust grove on the west side of the house of worship, the people remembered to hear Rev. Jesse Beagle discuss the Maintenance of Good Works. He was followed by Rev. Arthur Ellis in some remarks on the same subject. These interesting, and we trust profitable exercises were concluded by singing "An I'm a soldier of the Cross" and an old-fashioned and hearty handshaking. J. M. FORTNER, Cold Springs, Ky.

Sunday-School Lesson

SUNDAY, JUNE 19.

CHRIST RISEN.

Matt. 28:1-15.

Motto Text.—"Now Christ is risen from the dead."—1 Cor. 15: 20.

There had been hundreds of witnesses to Jesus' death. The scribes and Pharisees who hated him; the crowd gathered to the passover feast; the Roman soldiers who executed him, pitying and even reverencing their prisoner, but obeying the reluctant command of their governor, and standing afar off all his acquaintances, including the women who had followed him from Galilee. It is probable that John had taken Mary away before the end came. Joseph of Aramathea had asked the body from Pilate, and with Nicodemus went to the cross, took down the body, prepared it for burial, and taking it up reverently bore it away. The only spectators probably were the Roman soldiers and the women standing at a distance, though there is nothing in the narrative to show that many others were not also present. Joseph and Nicodemus loved him and honored him thus, though it is evident by the spices they used for embalming they had no faith in his resurrection, just as the women had none, who, standing afar off and not knowing the quantity of spices which Nicodemus had used brought spices on the third day to embalm the body. His enemies remembered his words, his disciples and friends had forgotten them, or had no faith in them.

"In the end of the Sabbath"—Late on the Sabbath day, as it is in Greek. The usual and straightforward meaning of these words is just after sunset, the beginning of the day with the Jews, and Matthew wrote confessedly chiefly for the Jews. But from Mark 16:9 it would seem that Jesus arose on Sunday morning, though that may mean, not that he arose then, but that he appeared to Mary Magdalene "early the first day of the week." By comparing the accounts of the evangelists it seems there were several visits of the women to the tomb. It is impossible to make a connected narrative of the events of that morning. There is and there can be no discrepancy in the accounts, it is simply evident that the Holy Spirit, for his own wise purposes, left the subject of the visits to the tomb in obscurity. Jesus arose we know some time between sunset on Saturday and sunrise on Sunday, and whatever the hour, it was upon the Lord's day.

"Come Mary Magdalene and the other Mary."—The mother of James the little and of Joseph. "And behold there was a great earthquake."—It is the generally received opinion among orthodox commentators that Jesus had arisen before the angel rolled away the stone, and the stone was removed by the angel to show that the sepulchre was empty. No human eye saw the resurrection—it is doubtful whether the women saw the stone rolled away by the angel. They no doubt felt the earthquake, and they as well as

the Roman soldiers saw the angel. Va. 3 and 4. The appearance of the angel recalls what is told us of our Lord on the Mount of Transfiguration, and, as has always been the case, all who saw the angel were afraid. Man feels himself guilty and shrinks from holy beings. The Roman soldiers shook in fear and "became as dead men." The women were also frightened and the angel needed to bid them, "Fear not."—They had no reason to fear for the angel knew they came with kindly motives.

"He is risen as He said."—What a rebuke to their forgetfulness of his words, or their lack of faith in his truth! "Behold, he goeth before you into Galilee."—as Jesus had promised (Matt. 26: 32). "There shall ye see him."—Not being omniscient, the angel could only announce what Jesus had promised, or what God had ordered him to reveal. He may have known nothing of any other manifestations the Lord would make.

Verses 8, 9. We can imagine the fear and joy with which they went to tell the disciples. They were still in their homes at that early hour in the morning, and the women would soon let them know the great news. The impossibility of our understanding these visits of the women so as to arrange them in a continuous narrative is seen by comparing Mark 16:8 with the account in the lesson.

The principal trouble in any effort to explain is with Mary Magdalene. The best thing for teachers to do is to confine their lesson entirely to Matthew's account, or to say simply that the Holy Ghost, who is no respecter of curiosity, has made the account indefinite on points which are of no vital importance to us.

V. 9. They were obeying the command of the angel when Jesus met them. Our blessings always come to us when we are in the way of obedience. The love of these women, which led them to the grave so early in the morning was rewarded by the first sight of their risen Lord. The assertion that "woman was last at the cross and first at the tomb" is a palpable and inexcusable falsehood, as the Scriptures tell us that Joseph and Nicodemus were thus first and last. But to women the Lord showed himself first, as they were the disciples who were earliest abroad that morning, though they were not even then first at the tomb, for they found Roman soldiers there. The love which led the women to try to do all they could for their crucified Lord, just as soon as they could without violating the law Jesus honored. "They rested the Sabbath day according to the commandment." They did not violate the commandment under the pretext that they wished to honor Jesus. The greater their love for their Lord, the more scrupulous their regard for the least commandment.

V. 11. Before the women had had time to reach the apostles' houses, the Roman soldiers had recovered from their terror, the angel no doubt disappeared from their sight, and they go immediately to the chief priests and report. These Roman soldiers were clear-headed, steady-nerved veterans, and given to seeing visions. The chief priests must have known that their report was true, yet the testimony of the soldiers does not bring them to faith in Christ. Abraham said truly, not even should one rise from the dead

FIGHT FIRE WITH FIRE



FIGHT Nature's Power with Nature's Energy. It is the example of the fireman, and use the weapons which nature has placed in your hands. You can't sweep back the tide with a broom. You would try to do so should you try to resist to sweep back disease with a bottle of alcohol and sarsaparilla or a package of salina and straw. If your house were burning you would not fight the flames with a bottle of camellia oil, and when VITAE-ORE is applied to the dwelling place of your life, your vitality is burning and being destroyed by the ravages of wasting, insidious diseases, it is just as foolishly to attempt to check the flames, to stop the destruction with a sweet tasting, sweet smelling pill, tablet, or compound made to suit and sold only by the chemist.

Unless you possess a cure for your life combined the subtle elements of VITAE-ORE, and VITAE-ORE elements which are to the fires of the life, the system as the fireman's hose to the burning building, and combined them in a manner of her own which makes a positive and creative genius has been unable to duplicate or counteract. She placed it in ground where it was found for what purpose? If not to cure and cure the life of mankind?

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SARAH A. CHAPPELL

Dear Recorder:
The Ministers' Meeting of Logan County Association, held with Pleasant Hill Baptist church, Logan county, Ky., including the fifth Sunday in May, was a very interesting and I hope profitable meeting. The weather was fine. A large crowd on Saturday. Sunday the brethren were earnest in the discussion and we hope good will be done.

Efro. A. C. Dorris preached an excellent sermon on Sunday to a large and appreciative audience. The writer extends thanks to the church and community for their hospitality during the time he was with them.

Have you seen Glorious Praise? J. W. BOHNER.

BETTER THAN SPANKING.

Spanking does not cure children of urine... If it did there would be few children...

DEATHS.

For actual notices see insert on contrary... notice of ten words from the obituary...

FARMER.

Dr. H. H. Farmer, a member of Grove Creek Baptist church, Henderson county, Ky., for more than thirty years...

our fellow-student, Mrs. J. S. Camp; therefore by it... Resolved, That the student body extend to him...

W. C. WOOD, H. B. WOODWARD, C. W. KNIGHT.

Items of Interest

From the West Over

Mr. Nobel, a Swede, left a large fortune, the income of which was to be distributed in prizes to men who had distinguished themselves in various lines.

A year ago, at the meeting of the Brotherhood of Locomotive Engineers, Chief P. M. Arthur died suddenly.

When Pres. Loubet, of France, went to Rome he visited the king of Italy. As France is a Catholic Power, the Pope sent a formal protest...

President Loubet directed the French Ambassador at Rome to demand of Del Val if the copy published by L'Humanite was a correct one...

Charles H. Booth has died at his home in England, N. H. He was 100 years old Sept. 13 of last year.

President Hyde of Bowdoin College has been sought on a trip, and he comes back with some new ideas...

Pres. Hyde covers the carpet-bag government just after the war as a most corrupt, unscrupulous and incompetent oligarchy.

The plague is spreading in Canton, China, but the first load of coolies has been shipped to South Africa...

Whereas, Our Heavenly Father has sent St. in His wisdom and providence, to take unto Himself the souls of all

WEDDING SILVER. Nothing more appropriate, nothing more showy, nothing so thoroughly appreciated. Silver presents enduring and beautiful remembrance.

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