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The Muratorian Fragment.

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

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OCTOBER 10, 1519, Costelecus in Bohemia wrote a letter to Erasmus in which he sets forth the tenets of the Pyghards, a sect which he said was then 100 years old. He says: "They renounce all the rites and ceremonies of our church; they ridicule our doctrine and practice in both sacraments; they receive no other rule than the Bible; they admit none into their communion till they be dipped in water, or baptized; and they reckon one another without distinction of rank to be called brothers and sisters."

In commenting on an Episcopal bishop's speech on union of denominations, the *Watchword* of Boston says: "Why this struggle after an outward union of the machinery of the church, to the neglect of the inward union of a spiritual life? We are one in Christ Jesus now, and it is ours to keep the unity of the Spirit in the bond of peace, and not the unity of the organization in the bond of forbearance. This dream of organized union is hopeless 'till He come.'"

A JAPANESE contractor who was building a railroad in Japan bore this testimony to the Christians: "I have charge of thousands of men, and I do everything in my power to awaken their sense of honour; but the only men I trust without watching are those who have accepted the Jesus teaching."

NOWHERE have Baptists of recent years grown more rapidly in numbers than in Sweden. Fifty years ago there were nine churches having in all 476 members. In 1904 there were 567 churches and 43,391 members; 2,291 were baptized last year. They have suffered persecution in Sweden the greater part of the time. A Lutheran preacher took a Baptist's baby by force and sprinkled it, and then the Baptist's cow was sold to pay the Lutheran for the sprinkling!

DR. R. A. TORREY, in a sermon in London, having said that our Lord was either God or an imposter or a lunatic, the Unitarians flew into a mighty rage and accused him of being an ignoramus with new views. Thereupon the secular papers came to Torrey's defense showing that great theologians and scholars have said the same thing.

In an address at Oxford, Dr. Nicoll, editor of the *British Weekly*, quoted from the *Athenaeum*: "The spirit of the age is changed; liberty is no longer a war cry; freedom is a shadow; the great kings are the financiers, the capitalists," and answered the pessimistic words by saying: "This spirit must be fought, and ministers are fighting it with most potent weapons every time they open the New Testament and tell the story of Jesus Christ"

It is the opinion of Zahn, based upon unsurpassed knowledge of the available materials, that some time before A. D. 140 the four Gospels and the thirteen Pauline epistles were already in use throughout the whole constituency of what he calls the "catholic church," along with the Old Testament Scriptures, in the religious services. He finds evidence in the First Epistle of Clement (A. D. 97) and in the Epistle of Polycarp and the Ignatian Epistles (which he dates on insufficient grounds A. D. 110) that already the Pauline epistles were collected and in their collected form were in the hands of many or most of the churches. The use of the term "Gospel" to designate the four Gospels in collected form, which is undoubted from A. D. 150 onward can be traced, in Zahn's opinion, with some degree of probability, to a considerably earlier date. Some passages in the "Teaching of the Twelve Apostles," in the so-called Second Epistle of Clement, and in the Ignatian Epistles, where quotations are introduced by such expressions as "the Lord says," "the Lord says in the Gospel," "it has been written," "the Scripture says," etc., seem to Zahn to imply a somewhat definitely settled Gospel canon. But the authenticity and dates of most of these writings is too uncertain to admit of very well assured inferences. The somewhat early tradition that the Apostle John tested and approved the synoptic Gospels and wrote his own Gospel with a view to supplementing the earlier ones, while not strictly historical, has beneath it a basis of fact.

That collections of the Gospels and epistles were in use before A. D. 140 by no means proves that a New Testament canon, with the inclusion of all the books that afterward received canonical recognition and the exclusion of all other books for edificatory use in the churches, had already been formed.

The state of opinion and the usage of the Roman church and the churches closely associated with it about A. D. 200-210, are reflected in a document known as the "Muratorian Fragment." This document brought to light in 1740 by the Italian scholar Muratori, is almost certainly a translation from a Greek original. It was ascribed by Muratori to Gaius. Others have sought to discover the author in Hippolytus, Tertullian, Proclus, etc.; but there are internal considerations that make strongly against each of these hypotheses. The author's ascription of the "Shepherd" of Hermas to Hermas, brother of Pius, bishop of the Roman church (died 155), and his statement that it was written "very recently in our own times," would tend to establish a date for the fragment somewhat earlier than the close of the second century. There are other considerations, as the attitude of the writer toward the Montanists and the Alogi, that make it impossible to date it much before A. D. 200. The statement about the authorship of the "Shepherd" does not necessitate the supposition that Hermas wrote it before the death of Pius. He might have been very young at the death of his brother and have written considerably later than 155. The "Muratorian Fragment" is defective at the beginning and opens with the unintelligible close of a sentence that must have related to the second Gospel. The following sentence reads: "In the third place the book of the Gospel according to Luke."

He goes on to speak of Luke as a physician and companion of the Apostle Paul, and as having never seen the Lord in the flesh. He proceeds to speak of John, one of the disciples, as the author of the fourth of the Gospels, and by way of emphasizing John's authority and bringing to naught the assaults of the Alogi on this Gospel he gives as fact a legend regarding the circumstances under which the Fourth Gospel was written: "He (John) said to his fellow-disciples and the bishops exhorting him (to write a new Gospel), 'Fast with me to-day for three days and we will relate each to the rest whatever shall have been revealed to each one.' On the same night it was revealed to Andrew, one of the apostles, that John should write down in his own name all the things revealed, and that all the rest should authenticate his narrative." "The Acts of all the Apostles" the Fragment ascribes to Luke. The Pauline epistles are recognized and are arranged in an order supposed to be chronological as follows: Corinthians, Ephesians, Philippians, Colossians, Galatians, Thessalonians, Romans. The mention of the seven leading Pauline epistles (he recognizes the fact that Corinthians and Thessalonians are two-fold) leads the writer to digress to the Johannean Apocalypse with its seven epistles to the churches of Asia. The object of the digression is to show that just as in the Apocalypse the writer while making addresses to particular churches meant the work for the edification of all the churches throughout the world, so Paul's seven great epistles were intended for universal use. He then proceeds to mention the epistles to Philemon, Titus, and Timothy, which though written to individuals from love and solicitude, are in honor in the whole catholic church and have been sanctified in the ordination of church discipline. He does not mention Paul's name directly in connection with these epistles; but there seems no doubt about his intention to ascribe them to this apostle. He mentions next an epistle to the Laodiceans and one to the Alexandrians that were being circulated under the name of Paul in the interest of the Marcionite heresy, as well as several others which cannot be received in the catholic church. "It is incongruous," he says, "for gall to be mingled with honey." He next mentions as having catholic recognition the epistle of Jude and two epistles of John; also the book of Wisdom written by the friends of Solomon in his honor. The suggestion of Tregelles, that in the Greek original *Philonos* (of Philo), instead of *philon* (of friends), was the reading and that the book of Wisdom was ascribed by the author of the fragment to the great Alexandrian thinker of the apostolic time, has received some favor among recent German critics. At any rate, the author of the "Muratorian Fragment" seems to have placed this writing among those accepted by the churches. The next item involves considerable difficulty. The sentence reads: "The Apocalypse of John also, and of Peter, we only so far receive, which (or as) some of ours are unwilling for it to be read in church." Now the writer has already mentioned with approval the Johannean Apocalypse, and while it is true that it was long disapproved by many teachers and churches on account of its supposed chiliastic tendency, it would not seem in accord with what has gone before for this writer to call it in question. On the other hand, the Apocalypse of Peter is a spurious work, which, so far as we know, never attained to any recognition among the

orthodox churches. As no mention is made elsewhere in the extant portions of the document of the epistles of Peter, it seems highly probable that in the translation or copying a line or more has been omitted and the reference here was not originally to the Apocalypse but to the epistles of Peter, or one of them, and that it was to these or this that some refused the honor of being read in church. Next comes the notice of the "Shepherd" of Hermas, with the account of its authorship as given above. While the author of the Fragment accords to it the right to be read and to be published in church to the people, he emphatically denies that it can have a place among the Prophets or the Apostles to the end of time. He mentions also certain writings of Arsinous, of Valentinus, of the Marcionites, of Basileides, and of the Cataphrygians or Montanists, which "we do not receive at all."

This wretchedly translated and imperfectly preserved writing is, in my opinion, the most important we have on the rise and growth of a New Testament canon. I have just given it a careful study in the original, and my appreciation of its importance has been considerably increased. It expresses the opinion of an individual, probably a leading man in the Roman church; but an opinion based upon a thorough knowledge of the sentiment and usage of a large part of Christendom. It reveals to us as clearly as any contemporary writing could be expected to do the influence of aggressive heresy in leading Christians to make a thorough sifting of the vast body of early Christian literature that was appealing to the churches for acceptance and use, and to refuse acceptance to all that did not commend itself as apostolic and as in every respect conformable to sound teaching.

But the end of the testing process was far from having been reached by the beginning of the third century. It will have been noticed that the Epistle to the Hebrews is not only not ascribed to Paul, but is not even mentioned in the Fragment; while we can find mention of Peter's epistles only by the above conjecture, which at the best would indicate a difference of opinion regarding their right to be read in the churches.

To be efficient in Christian service, the soul must be well fed. The worker for Christ is often tempted to believe that he is growing in grace because he is serving, and that religious activity may be substituted for other divinely appointed means of spiritual nurture. While Christian life and experience which do not go out in loving service are sure to become stagnant and miasmatic, on the other hand, if the fountain of supply is not being constantly replenished by the showers of heaven, the stream of service will soon be exhausted in the drains made upon it. The busier we are in Christ's cause, the more time do we need for Bible study, prayer and the services of God's house. Otherwise, our confession of failure will find its expression in the words, "They made me keeper of the vineyards, but my own vineyard have I not kept."—J. Ross Stevenson.

The tranquil soul is to be, not only coveted but sought for. It is more than a possible attainment. It is heaven's gift. It comes through grace. It is the resultant of submission to the divine will, conformation to Christ, strong faith and a bright hope.

QUESTIONS ANSWERED.

By Senex.

"How many anointings did the Lord have?" Two. Matthew, Mark and John mention one and Luke alone the other. The first which is mentioned by Luke took place in the earlier part of his ministry before there had been an entire break with the rulers and Pharisees. That is, these had not yet made up their minds concerning him and had not resolved on his destruction. Then Simon the Pharisee invited him to his house to a feast, and a woman who was a sinner first washed his feet with her tears and then anointed them. She did not pour any of the ointment on his head, humbly contenting herself with anointing his feet. They reclined at the tables with the feet extending outwards and she could easily reach them, passing unnoticed at first among the servants. To have reached his head she would have had to thrust herself in where she would have been noticed and undoubtedly excluded from the room. The name of this woman is unknown. It is a gratuitous insult to Mary of Magdala or Mary of Bethany to confound either with this woman who was a sinner. Mary Magdalene was possessed of devils, but that was no indication at all that she was of bad character. Even children were demonaics in those days. And as for Mary of Bethany there is every reason to believe she was a noble character, and her family was among the highest in the land.

The second anointing occurred at Bethany, just a few days before his betrayal. A feast was given him in the house of Simon, the leper. Both hosts were named Simon, but that was a very common name among the Jews. It is evident that Simon was a relative or connection of the family of Lazarus, as Martha served. The usual supposition is that he was the husband of Martha. Mary of Bethany, to show her gratitude for the resurrection of her brother Lazarus, took a whole pound of ointment of spikenard and anointed his head. There was so much of the ointment after all had been put on the head that could well be, she poured the remainder on his feet and wiped them with the hair of her head. These two anointings could not have been the same, for they took place in different towns, at different times, in the houses of different men. In one case the woman who was a sinner washed his feet with her tears. Mary of Bethany did not.

My questioner asks if there were not three anointings, and the one mentioned in John different from the one in Matthew and Mark. John gives Martha and Mary's names, but does not mention the name of the host, hence the brother thinks perhaps the feast was given in the house of Lazarus. John mentions the anointing of the feet, the others of the head. We must remember that John wrote after the others, and he gives details sometimes which they omit. John says the Lord came to Bethany six days before the Passover; the others say the feast was two days before the Passover. But John does not say that the feast was given on the day of his arrival. In fact, verse 12 in the same chapter indicates that the feast was on the second day before the Passover.

The same conversation is given in all three of the narratives. There are no contradictory assertions. Therefore commentators are agreed that there was but one anointing in Bethany.

"When did the Roman Catholic church first forbid the marriage of priests?" I think this was done about the year 1100, or not far from that time. Gregory the VII changed the canon law, and the marriage of priests was declared not only wrong, but invalid. There had been much discussion on the subject for centuries before. An effort was made to get the Coun-

cil of Nice to take this ground, but that body refused. The sentiment against the marriage of priests had been gradually growing till at last it was pre-emptorily forbidden.

A married man can become a Catholic priest only if his wife cheerfully consents and if she herself will become a nun and enter some of the sisterhoods. I really do not know whether all in the sisterhoods are considered nuns. The reasons given are that the single state is the holier, that the unmarried man will care more for the things of the Lord. They quote Paul's words in regard to marriage, without adding that Paul said it was owing to the "present distress" that it was better not to marry.

It is not necessary for me to go on to show how wrong the Catholics are in this thing, for I was only asked as to the time when they made the requirement.

Problems of the Editor.

BY T. T. EATON.

It is fortunate for me that the request was to write about the editor's problems, rather than to solve them. My task is easy.

The editor himself is a problem, and often one which it is difficult for the brethren to solve. How came he to be editor, anyhow? Who selected him? What fitness has he exhibited for the position? How can he be managed? How can pressure be brought to bear on him that will keep him in line? How can he be eliminated? And so on.

One of the editor's problems is to get the brethren to believe he is the right man in the right place. Nothing more conclusively proves the topsy-turviness of the world than the patent fact that the wrong persons occupy the positions. People without money would do so much better with wealth, if they only had it, than the rich people do. If only the poor man had the money, no deserving person would be allowed to be in want, and no good cause would be allowed to suffer for lack of means. Who can listen to poor people talk without being convinced that the wrong ones have the money?

Then, the wrong people are parents. It is notorious that those who have no children know vastly more how to rear children than do fathers and mothers. Hence the wrong people are parents.

We see this principle illustrated in all directions, but we find its most pointed and most pungent illustration in the case of editors. Charles Dudley Warner said that in his travels over the United States he found many people unable to take a paper, but he never found anybody unable to edit one.

Another problem of the editor is to accommodate some friends without giving offense to others. A friend asks that a certain sort of article be published, or that his hobby be advocated. Others have made the identical request, and have been refused. Now, to refuse this friend is to alienate him, while to grant the request is to offend all to whom similar requests have been denied. A railroad president can give a free pass to one friend and refuse many others, for they never know, in all probability, of the pass he has given. But the editor cannot grant a favor to one which he declines to another without telling on himself, since his columns are open to all.

Still another problem is to adjust the compliments. If the editor compliments all the brethren alike, none of them are pleased, because no one feels that he is on a par with the rest. Each one must have special compliments. When the editor thinks he has paid a specially handsome compliment he is liable to find that the subject feels he deserved a much finer compliment, while others are disgusted that the editor should "praise that fellow so extravagantly, and overlook many greatly superior to him." It has been well said that editors are men who make other people's reputations at the expense of their own.

Then, too, the make-up of the paper involves problems. If too much is said on

this subject, or too little on that, fault is found. If the editor is mild in his utterances, he is regarded as namby-pamby and insipid. If, however, he is sharp and incisive, he is charged with having a "bad spirit," and with being "too belligerent." If he stands squarely for certain principles, he is said to be "narrow," "bigoted," "intolerant," and "opposed to progress," while if he stands squarely for nothing, he is "milk and cider," "without principle," and "cowardly." If he publishes articles with which he does not agree, then the offended subscribers write: "Stop my paper. I will not take a paper that publishes such articles as that. But if he refuses to publish articles with which he does not agree, then he is making the paper his "personal organ," is "unfair," and is "opposed to free speech," etc.

Then, if the editor really says anything he is liable to be misunderstood. No man's utterances are passed upon by such a variety of minds. Thackeray in his "Roundabout Papers" gives a very amusing account of some of his trials as editor of Cornhill Magazine. He speaks of referring to a "red-haired washerwoman," and of getting an angry letter saying: "Sir, in stating that the majority of washerwomen are red haired, you are a liar, and you had better not speak of ladies who are immeasurably your superiors." He closes his discussion with the following deliverance: "Out of mere malignity, I suppose, there is no man who would like to make enemies. But here in this editorial business you can't do otherwise; and a queer, sad, strange, bitter thought it is, that must cross the mind of many a public man: 'Do what I will, be innocent or spiteful, be generous or cruel, there are A and B and C and D who will hate me to the end of the chapter—to the chapter's end—to the finish of the page—when hate and envy, and fortune, and disappointment shall be over.' Yet there are many brethren so anxious to be editors that they cannot wait for vacancies, but are constrained to start papers of their own.

It is a problem with editors to trim down long articles to reasonable dimensions, and lest I add to Editor Folk's problems of this sort, I mention but one more.

How to treat writers who wish pay for their articles, especially if the said articles are poems is a problem. One lady writes that she has three orphan children and a sick mother to provide for, and surely we will not decline her article to which she has devoted so much time and care. To refuse to use her article is to show one's self utterly lost to all noble emotion, and to proclaim one's self a moral monster. Yet the article is far below the standard for a first-class paper. A prominent man of wide influence has a niece whom he wished to encourage to write, and to support herself by her pen, for which he is sure she has "rare gifts if properly encouraged." She belongs to a large and powerful family, and her article is urged. To refuse it shows that the editor is an enemy of this great family, and is an ingrate in view of the many favors he has received from the members of the connection. Is it not strange that more editors do not go to lunatic asylums? But there must be compensations, else we would not find so many of such sensible men wishing to be editors. But I was not asked to write about the compensations. That pleasant task is left to other hands.—Baptist and Reflector.

Beethoven, it is said, after he became deaf, would sit and play on an old worn-out harpsicord that had long been unfit for use, and suppose that he was playing matchless harmonies. The instrument was so poor that not one cord in five responded. Here was one that gave forth some sound, and there was another; but even they were out of harmony. And I sometimes think God plays on a poor harpsicord when he takes this world to evolve the melodies of divine love, so few chords respond at all, and so utterly inadequate are those that do respond to illustrate this crowning attribute of the mind.—H. W. Beecher.

"One Thing I Know."

There is a very homely form of speech that is often used when, to express the fact that we have committed a certain thing to memory, we say we have gotten it or learned it by heart. It is certainly true in regard to matters of religion that we do not get hold of them at all until, in some way or other, we have gotten them into our very heart. Then we have a knowledge of them and an experience of them that makes them our very own for time and eternity.

Religion is a matter of personal experience. Until it is, we are not and can not be assured as to its blessed certainties. When we have been led to believe personally on Jesus Christ as our Saviour, and to receive from him the end of our faith, even the forgiveness of our sins, we have a ground of experience beneath our feet that nothing can ever shake.

A young candidate for the ministry was being examined in regard to his fitness for the sacred office. He was asked how he knew Jesus Christ was divine. He answered that the teachings of Scriptures were such that he was shut up to believing it, but that he had a crowning proof of it in that Christ had saved his own soul. When one asks why anything can be more satisfactory than God's own words on any point, it may be answered that a Christian experience puts one in the way of understanding and appreciating the teachings of God as he was not able to do before.

The sky has been made blue and the fields green by the hand of the great and loving Creator, but the one whose eyes can see these beauties is the one who knows of the green and the blue. So God has given to us his Word, his Son and his Spirit, but only he who has yielded his heart to God in faith is able to understand and appropriate the blessings that are offered to us in the divine grace. And so a personal experience becomes the avenue for the reception of the best gifts of God.

There are many books written to prove the truth of the Christian religion, known as Christian Evidences. They are as strong and satisfying as they can be made, but they are much more satisfactory to believers than they possibly can be to those in whose hearts there is no faith to which they can appeal. The man whose eyes Christ had opened could not answer the abstruse arguments by which the Pharisees were making a case against the holiness of Christ, but he knew that Christ had opened his eyes. All the arguments in the world could not change this fact. This thing he knew. Here he stood. He believed that Christ was some wonderful person, and afterward he believed in him as the Son of God and worshipped him as his Saviour.

The personal experience in which we receive and rest upon Christ is most satisfying. This element must not be lost out of religion. If we want a religion of power, we must have a religion of experience. What we know we can testify to. What we know we can assert with positiveness that would go to the death rather than deny. They who know that Jesus Christ has saved their souls are those who are ready to live and to die for Christ, and to recommend him to others, that they may also take him into their lives.—Herald and Presbyterian.

Christianity has abler advocates than its professed defenders, in those quiet and humble men and women who in the light of it and the strength of it live holy, beautiful and self-denying lives. The God that answers by fire is the God whom mankind will acknowledge, and so long as the fruits of the Spirit continue to be visible in charity, in self-sacrifice, in those graces which raise human creatures above themselves, thoughtful persons will remain convinced that with them in some form or other is the secret of truth.—James Froude.

The song book for all services—GLO-RIOUS PRAISE—35c the copy.

Mission.

BY MRS. A. HUEY.

The word itself, to my mind, has a significance of its own, "a duty on which one is sent," is the way in which our recognized authority on English, Webster, defines it, and it certainly is our duty as Christians to give the gospel, our prayers and our money to the homeless, helpless and ignorant, and, more than this, it is a divine command, almost the last words spoken by our Saviour on this earth, Matthew 28:19 and 20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." These words were spoken to eleven of his disciples, just before his ascension. We are to-day His disciples. Of course, we cannot understand Jesus to convey the idea that he meant for each and all of his followers in this day to go as missionaries or preachers into the world; but we can aid and lend a helping hand to those who do go, and in this way we are indirectly missionaries.

Our first and nearest duty is our "Home Mission," to tell the story of Jesus to the spiritually blind right in our midst; and our Sunday School should make this almost their first object, to gather in and lead to Him our immediate friends and neighbors. To this end let it be the aim of every Sunday School to have her field thoroughly explored and cultivated, gathering into the nurseries of the church all the neglected and destitute children within her bounds.

James 1st chapter and 27th verse says, the first principle of pure religion and undefiled is to visit the fatherless and widows in their affliction. This certainly is a "Home Mission" which any of us can perform. We as Baptists ought to find an incentive to this work, from the fact that the Baptists founded the first great Protestant missionary society of modern times, and that through the counsels of a Baptist the British and Foreign Bible Society was established, and in it every Bible society in the world. Well, there is the Louisville Home, of which we Kentucky Baptists are justly proud.

What a noble and inspiring enterprise it is. Is it not a cause worthy our prayers and our money as well as our work, which we can do for its support and up-building? Think of the unprotected, helpless little ones who are sheltered by its broad roof, and how all are sustained by the mites which we far-off sympathizers contribute; and this is only one of the many such homes all over our broad land which rear their heads and send out their voices proving to us without doubt that our "Home Missions" are for good, and have already accomplished a grand work.

Then the command says, "all nations." Could anything be more plain? Are we not, then, to go "from zone to zone the whole earth around," no matter what the race, language or country the wide, wide world? "Go ye into all the world and preach the gospel to every creature." We find this passage in Mark 16:15. This certainly does not except any one; our duty is set before us. We have all of us, no doubt, frequently heard Christians say that they were able to give so little that it was not worth sending. It is not necessary here for me to recite the story of the "widow's mite," you are already familiar with that suggestive story. If you can give no pecuniary aid, you can at least give your prayers. And I have heard it said that one of the most pathetic and touching things ever heard was the appeal of a far-off missionary for the prayers of the Christians at home.

During the progress of a battle a General came to Napoleon and said to him several times, "General, General, we have taken the city." "Go take another," was the answer. So it is with us. The command comes to us, as we believe, from the Master, that we are to go forward, and by the help of the "Holy Spirit" do greater works in the future than we have ever done in the past. We want to go onward and forward and lead souls upward to Christ. Our present faithfulness or unfaithfulness will tell upon this teeming multitude for good or for evil. Seed is now being sown among us which will be reproduced in Africa, China, etc., and during the coming half century other nationalities may be added to this circle, so that it may be said of us, "Our field is the world." Let us press onward and upward in this glorious work until the dawning of the millennial morn, when all the children shall be taught of the Lord and every church member shall realize that they are called to be laborers in the Lord's vineyard.

No'er think the victory won,
Nor lay thine armor down
The work of faith will not be done
Till thou obtain the crown.

It is a solemn obligation, which may make us tremble, that is laid upon us. In it will last these words: "As I have loved you." Calvary was less than twenty-four hours, and he says to us: "That is your pattern!" Contrast our love at its height with his—a drop in an ocean, a poor little flickering rushlight held up beside the sun. My love, at its best, has so far conquered my selfishness that now and then I am ready to suffer a little inconvenience, to sacrifice a little pleasure, to give away a little money, to spend a little dribble of sympathy upon the people who are its subjects. Christ's love nailed him to the cross and led him down from the throne and shut for a time the gates of glory behind him. And he says: "That is your pattern."—Dr. Alex. Maclaren.

When ordering song books don't forget to send for a sample copy of "Glorious Praise."

The Evolutionary Philosophy in Its Relation to the Sabbath School.

BY PRESIDENT ETHELBERT WARFIELD.

Perhaps I can best illustrate this portion of my subject by an example drawn from the popular subject of child-study, or, to use the ugly name which has been coined for it by the physiologists, *paidology*.

Prof. Munsterberg, of Harvard, one of the most eminent of experimental psychologists, long ago sounded a warning in regard to the illegitimate extension of the methods of the physiological laboratory to the school-room. Thus he says (*Atlantic Monthly*, Feb., 1898):

"There came a new science into the field—experimental psychology. This experimental psychology said, in Sunday newspapers and elsewhere, with loud voice: 'Teachers, the thing you lack is a scientific knowledge of the child's mind. How can you hope for a solid pedagogical system if it is not built up on the basis of a solid psychology? The old psychology was of no help to you. The old psychology was a dreamy thing for philosophers and ministers, filled with lazy self-observation. There was no exact measuring in it. The end of the century... needs an exact measurement. We have captured it by our new laboratory methods. Come and measure the psychological facts, and the new era of exact treatment of the child's mind, on the basis of an exact knowledge of mind by accurate measurements, will begin.' It is surprising that there set in a great rush for the benefactions of experimental psychology, that the laboratories have become more for teachers the ideal goals, that experimenting with children has become the teacher's sport, and that contempt for the poor old psychology, which did not measure has become the symbol of the rising generation? No it is not surprising, but it is deplorable. And if this movement deserves to be stopped, some little advantage may be gained, perhaps, if teachers come to understand that those hopes are on a wrong track, that no laboratory and no experiment can ever measure a psychological fact, and that all hopes for pedagogies on the basis of a mathematically exact psychology is and will be a perfect illusion... Our laboratory work cannot teach you any thing which is of direct use to you as teachers."

But the extension of the influence of physiological psychology has gone steadily on, and recently in the popular acceptance of the theory of recapitulation has become a particularly aggressive danger.

This doctrine of recapitulation may be briefly and untechnically stated as teaching that man reproduces in his development the evolution of the race. It rests on the hypothesis that man has been evolved from the lowest orders of life, and many have risen by an evolutionary process from the cave-dweller, through barbarism to his present condition. It holds that the child passes through stages of development corresponding to all these stages, physically, mentally and morally.

In *The Sunday School Times* for June 13, 1903, Dr. A. F. Schauffler says: "This child-study has, among others, taught the following good things:

"In early childhood we find children are exceedingly egoistic. Of that there is no question. They are concerned with themselves, their appetites, their comforts, their pains; and others' pains concern them not at all. I have seen a child in a beautiful family sitting on the floor happily playing with her doll, while her next older sister was screaming with pain. What had she to do with it? She was not in pain—it was her sister's business. The altruistic spirit had not developed yet. During those early periods the child plays largely by itself, with its dolly, its cradle, its ball, its horse.

"The second period, commencing at about five or six years of age, begins to show the social egoistic spirit. Now children love to play together, boys as well as girls, the sexes mixing. Still there is the ego there... As yet altruism has not at all developed, excepting in remarkable cases.

"Then comes the social altruistic period, beginning about eleven or twelve years of age. Now boys begin to play what are called team plays, when the boy subordinates himself to the success of his team. His team, he sees, is bigger than he is, and there the altruistic spirit begins to show itself....

"Unquestionably these are true developments in child-nature, and unquestionably, in our handling of these developing young people, we must work along the lines that God has marked out in their nature. Especially is this true when we come to that period which is called the adolescent period, when larger destinies are now being shaped, and momentous events are on the threshold."

This is quoted with seeming approval by an editorial in the September (1904) number of *The Bible Student and Teacher*.

Now I submit that to the close and sympathetic teacher of children, these categories are absolutely unscientific, in fact are all "bosh!" They are based upon generalizations made from wide, but on their face incomplete, investigations, and like all investigations based on such data are easily overturned by specific cases at almost every parent's and teacher's hand. Prof. Munsterberg has said some sobering and much needed things as to the importance of studying the child more from the point view of the home, and less from that of the laboratory. Thus: "It has always been my conviction that love and tact and patience and sympathy and interest are more important for the teacher than any psychological observations he can make on children, and that these observations are natural enemies of his instinctive emotional attitudes because they dissolve the personality into elements."

But there is a far deeper truth. They are tem-

porarily supplanting the whole Biblical doctrine of man, a doctrine far more in accord with the facts. That doctrine is that man made in the image of God is ruined by the fall and is now of himself incapable of living a pure, upright and truthful life, but the soul is open to all the winning appeals of the Spirit of God.—Presbyterian.

Counting the Cost.

BY REV. C. A. S. DWIGHT.

Life costs. Nothing is to be had for nothing. There is a price set upon every attainment, acquisition, vision or virtue possible for men. Man must buy his way along through life, by the coin of gold or the coin of grit. "Pay as you go!" is a rule which the stern, matter-of-fact world enforces with inexorable persistency and universality.

It is just so in the realm of spiritual life. Spiritual attainments are not to be had for nothing. Culture costs, whether it be the education of the mind or the edification of the soul. The great Teacher recognized this fact when He employed in one of his discourses the figure of the tower-builder of Palestine. The Oriental, when he takes a notion to erect a watch-tower in his vineyard, sits down first and foots up all the items in the account, from foundation to capstone, before he turns the first spadeful of earth. So in every land and age the wise man figures up his assets before he gives out the plans and specifications for some new edifice which he desires to erect. The principle is the same whether the structure to be put up is a one-story hut or a twenty-story skyscraper. Costs must be counted; estimates must go before engineering enterprises. Successful doing depends upon patient and intelligent fore-planning.

The process of salvation is a momentous interest which, in like manner, demands most patient calculation and most scrupulous care in its inception and progress. It is a thing which must be done intelligently, heartily and adequately if it is done at all. There is no such thing as stumbling upon eternal life as a man might accidentally trip over a mass of gold-bearing quartz on a veldt or on a mountain-slope. Salvation is, indeed, compared to treasure in a field, but it is treasure hid in a field, which the man himself must dig for and discover, and the title to which he can secure only by selling "all that he hath." Value for value—that is the underlying spiritual law. It is perfectly true that salvation is God's free gift, and that no sacrifice which man can make is at all the equivalent of the infinite mercy of God, or itself the purchasing cause of salvation. At the same time God bestows this gift only where certain conditions of repentance, faith and consecration are fulfilled, and the acceptance of these gracious divine favors entails upon believers perpetual obligations of service and of sacrifice. The costs must be counted by the convert. The Christian life is in one sense easy and in another it is not. But it is worth all its costs, and in many cases is easier and happier, even in this world, than a life of sin. The Master's solemn words regarding the tower-builder are not intended to discourage any. Though the Christian life costs, the Lord will enable all who put their trust in him to meet the costs as these become due one after another. The promise, "My grace is sufficient for thee" affords the Christian capital for culture and for conduct. He who sits down first and prayerfully and carefully counteth the cost shall finally, by the help of God, become a successful and honored architect of character and life.—*American Messenger*.

"BECOMING CHRISTIANS."—Urging children to "become Christians," or asking children if they have "been converted," may, on one hand, be a means of offending Christ's little ones, or, on the other hand, a means of fostering a false spiritual confidence and a baseless spiritual pride. A parent or a teacher has reason to be extremely careful in the effort to learn a child's personal attitude toward the Lord Jesus Christ; for not until he has knowledge on that point is he fitted to give the child counsel suited to his need and calculated to promote his spiritual progress. A Kansas Sunday School worker thus asks for light on this path of duty for herself and for others:

The *Sunday School Times* can give wise counsel so gently that I yield to the temptation to tell of a bit of conversation after a Sunday School lesson, as reported to me. The teacher said, "Girls, you are old enough to become Christians. Two earnest young girls promptly replied, "We want to be Christians. Do tell us how to begin." The teacher said, "Why, you must say your prayers every day, and be just as good as you can be, and you will find it easy enough!" As the parents of these bright girls (not yet in their teens) rarely enter church doors, their teachers' word to them is law and gospel. In another case, a lad had the same desire to be a Christian. He was a fairly "good boy." At a little stormy-night prayer-meeting he responded audibly and affirmatively to this question: "Does any one wish to be remembered in our prayers?" His teacher said to him, "The Bible says, 'He that believeth on me hath eternal life.' Don't you believe in the Lord Jesus Christ?" The lad replied, "Yes, I believe in Him." Said the teacher: "Then you are saved—the Word says so." This boy was baptized and received into church membership, but his face and manner belie his fitness. Indeed, he has said he "was not converted." I believe that his teacher was a true Christian. Alas that some are not! So few, however, seem to know how to use the Word in leading souls to Christ.—*Exchange*.

..Literary..

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

MAGAZINES.

The Century for April is a brilliant number. The leading articles are: The Chateaux of the Loire, A Wonder-Worker of Science, The Associated Press, American Nurses in Japan, Holy Saturday in Florence, Africa's Appeal to Christendom, Sandy—by Mrs. Alice Hogan Rice, Immediate Future of the American College, by President Hadley, and President Roosevelt as a Reader. Beside these we have: The Wall St. Plan, Mrs. Lathrop's Love Affair, Rose of the River, by Kate Douglas Wiggin, The Cordón Bleu of the Sierra, Ballad of Ping Pong, Narrow Escape of Perilla, Three Characters of Tolstoi, Wild Fancies, The Vendors, Como in April, A Mother in Egypt, Yesterday, One of the Bronze Doors of the Boston Public Library, The Breaking Up of Gee Haw, Scrap, Topics of the Time, Open Letters and In Lighter Vein. \$4 a year, 35c a copy. The Century Co., Union Square, New York.

Scribner's Magazine for April is of special interest. Thomas Nelson Page tells about the University of Virginia, with illustrations, Richard Harding Davis discourses on "Kits and Outfits," Frank A. Vanderlip unfolds Paternalism and Nationalism. Beside these we have: The Hill of Stars, A Scandal in High Life, Spring in Union Square, Wild Geese in April, More Letters of a Diplomat's Wife, The Edge of the Wilderness, The Awakening, The House of Mirth, by Edith Wharton, The Governor-General's Trunk, Vittoria, The Point of View and The Field of Art. \$3 a year, 25c a copy. Charles Scribner's Sons, New York.

The Pilgrim for April has the following contents: Easter in Many Lands, Gerald Austen; Winchester Dave's Irregularity, Edgar White; Mexico's Holy City, Day A. Willey; The Metamorphosis of Carol; The Waldensians, Stella Reid; Bradley's Romance, Harry W. Frees; Japan's Aborigines, Jessie Ackerman; "The" Twere Ten Thousand Mile, Samuel Merwin; The National American Woman's Suffrage Association; Woman's Hand in the World's Work; What's Occurring, Hiram M. Greene; Women's Work in Pottery, Betty Stacey; The Animal Friends of Childhood; For Early Spring Days, Elizabeth Steadman; The Newest Spring Hats; Youth and the World, Marion F. Washburne; The Pilgrim's Fashion Letter, Elizabeth Steadman; Between Ourselves.

The April number of the *New England Magazine* is one of the best ever issued by the publishers of this old-fashioned monthly. An important feature is the finely written and illustrated article on Dartmouth College, written by Mary R. P. Hatch. Many of the younger generation of music lovers will be surprised to learn that the greatest musical festival in the world's history took place in Boston, in 1869, its object being to commemorate the return of peace to the nation. An account of the "National Peace Jubilee" is contributed by Sarah B. Lawrence. Of unusual interest is the article called "The Love Story of Whittier's Life," by Mary M. Barrows. The Ray Memorial Library at Franklin, Mass., with its superb mural decorations forms the subject of an illustrated article by Margaret S. Turner, and *Charline Hervey's interesting facts about "Bermuda Lillies"* are well supplemented by good pictures. America Company, Publishers, 8 Dix Place, Boston.

The fruitful tree grows by the irrigating stream. There are trees which bear little fruit, and that of a poor quality.

Other trees bear much fruit. Their boughs are laden, and the fruit is good. So there are Christians who bear much fruit. Some of them are great men. Their names are on the page of history. Others have been comparatively unknown. Paul was hated, persecuted, beaten, robbed, deserted by false brethren, cast into prison and put to death, but his life was fruitful, and his fruit remains. The world shall never cease to feel the benediction of his consecrated and heroic life. A handful of corn was planted in the top of the mountain, and the fruit thereof shakes like Lebanon. Men of our own time have borne much fruit. They were not brilliant men in a worldly sense, but they were consecrated men, and thousands of souls shall rise up and call them blessed. Men of brilliant talents and splendid education could be named who have not been greatly useful. The world is not much better on account of their lives. They did not walk with God. Let him who is ambitious to bring forth much fruit and continue to bring forth fruit in old age draw near unto God.

The world is hungry for love. It is not hungry for great poets, great soldiers, great inventors, but is longing for great love. A great love is simply a soul set free enough from selfishness to live in other lives, and free enough from reserve and cowardice to tell others how he loves them. For it is not enough to love and not tell it.—*Selected*.

I am no singer, but I judge that GLORIOUS PRAISE will make a very useful hymn-book.—A. T. Robertson, Louisville, Ky.

**Sunday-School
Lesson**

SUNDAY, APRIL 23.

OUR LORD'S ENTRY INTO JERUSALEM.

John 12:12-26.

Motto Text.—"Blessed is he that cometh in the name of the Lord."—Matt. 21:9.

"On the next day."—It is impossible to say what day of the week this was. The Catholics have no proof whatever that it was the first day of the week. The Holy Spirit has hidden the days in which the events in the Testament took place. Men are not to keep "days" except His Sabbaths. But unregenerated hearts are fond of ritual, and set days and seasons have been kept from the first. Paul found them kept in the churches of Galatia even in his day.

"Much people that were come to the feast."—The Passover was one of the three great feasts to which the males in Israel were required to go. This multitude was of those who lived in other parts of the country and did not show the bitterness against the Nazarene carpenter which was felt in Jerusalem.

"Took branches of palm-trees."—The date palms were abundant on Mt. Olivet. The branches of the palm was a symbol of victory and peace. *And went forth to meet him and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*"—The word "Hosanna" means "save, I beseech." Different groups of the people used the words with some difference, though little. They all gave the Lord honor as the Messiah king, recognizing him as the promised One, the prophesied son of David. The words are quoted from the 118th Psalm which the priests used in welcoming the pilgrims to the feast.

"And Jesus, having found a young ass, sat thereon."—The other evangelists give account of the finding. Judges and kings rode asses in times of peace, the horse being reserved for war or for chariots. The Lord came as a king, and came to bring peace on earth to men of good will.

"Fear not, daughter of Zion, behold thy King cometh, sitting on an ass' colt."—Taken from Zechariah 9:9. It is not quoted verbatim, just enough being used to show that the prophecy was fulfilled and our Lord was the promised King. That he came on a colt may have indicated humility, but the ass does not indicate that, being, as said above, the animal used by kings and rulers in the times of peace. Zion can say to-day, "The king has come—the king is coming." When he comes again Zion will have cause for rejoicing and not for fear, but his

enemies shall tremble and call on the rocks and hills to fall upon them and hide them from the face of the Lamb.

"These things understood not the disciples at the first."—They did not think to connect this triumphant entry into Jerusalem with the Messianic prophecy of Zechariah. "What I do thou knowest not now, but thou shalt know hereafter."—After the Lord had ascended when they thought over all the events which had happened the prophecy and its fulfillment came into their minds.

Verse 17. A large number had gone out to Bethany to comfort the sisters, and these had seen the miracle of the resurrection of Lazarus. They had told this to those who came up to the feast, and it was because of this miracle that the crowd went out with the palm branches. The raising of Lazarus made a more profound impression than did any other of the miracles.

"The Pharisees therefore said among themselves."—The multitudes had left the city to go to welcome the man whom the Pharisees hated and attempted to destroy. "Perceive ye how ye prevail nothing?"—Evidently some reproached others whose plans had been followed in their plots against the Lord. "Behold, the world has gone after him."—Yet they had used all their authority and all their cunning to turn the people against him. But they had failed because his time was not yet come. It was not their power which brought him at last to the cross, but his own laying down his life to die in the stead of his people.

"And there were certain Greeks among them that came up to worship at the feast."—The Greek indicates that they were in the habit of coming up to Jerusalem to worship. They were Greeks and therefore Gentiles, and were proselytes to the Jewish faith. They were not allowed to go further into the temple than the court of the Gentiles through which the Israelites passed in going into the court of Israel. "Sir, we would see Jesus."—They wished to be introduced to him and to speak with him, not merely to look upon him. He may have been in the court of Israel where they could not go, or they may have felt, it would not be seemly for them to go up and interrupt him.

Not knowing exactly what to do, Philip consulted Andrew. Why he hesitated to carry their message to the Lord can only be conjectured. But Andrew did not share the hesitation of Philip, and together they make known to the Lord the request of the Greeks. The Greeks probably were near enough to hear the words, either because our Lord was in the court of the Gentiles, or so close to it they could hear and see him.

"The hour is come that the Son of man should be glorified."—The hour appointed for his sacrificial death to make atonement for his people. Of course, hour is used in the sense of time, a frequent usage. "The desire of these see him appears to have brought to his mind the 'great multitude which no man can number, out of every tribe and tongue and people and nation' that were to be redeemed by his blood" and to be made kings and priests unto God."—Hovey.

"Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth

forth much fruit."—A corn means a grain. That grain, as a grain, dies; but the life in it sends forth the stalk which bears many grains. If our Lord had not died in our stead, he would yet have had all the glory he had had in Heaven through all eternity. But he could not have saved the souls of sinful men. By his death he would save from eternal death a multitude which no man could number.

"He that loveth his life shall lose it."—By life here is meant what is usually called "self." A selfish man ruins his own highest interests, and such success as he has is really a sorry failure. "He that hateth his life in this world shall keep it unto life eternal."—By hating means loving something else so much more that the lesser love seems in comparison hatred. "He that hateth his life" means, then, he that loves God, as commanded, with his whole heart and soul and mind and strength.

Verse 26. He who professes to serve the Lord must follow him, and his meat and drink was to do the will of his Father who was in Heaven. No man is Christ's servant who does not thus live in obedience to God. And the man who so lives God shall honour. What a glorious blessing! But we must not forget that the first command which meets every sinner is to repent and seek God's pardon for his sins, trusting in the merits of the atoning blood of the Saviour.

GATHER UP THE FRAGMENTS.

We are on the last month of the Convention Year, and I am too busy on the Annual Report and a hundred other things to write much; but I wish to say to our brethren and sisters just this—we have gotten reports from the foreign fields which are glorious. We need a large sum to meet all indebtedness by May 1st. It is so large I will not frighten you by naming it. We can, and, under God, must, honor our Lord by paying all. *This is not the year to report a debt.* God has been too good to us at home and abroad. Will every lover of our Lord pray and give and gather the fragments until there shall be an abundant supply on God's altar? Let every church and Sunday School and mission band help. While some are giving their children, some thousands of dollars, some hundreds of dollars, some a few cents, be sure your gift is liberal in God's sight. Now "all together" for a few days, and we will succeed.

Yours for victory in Christ's name
R. J. WILLINGHAM.
Foreign Mission Rooms, April 6, 1905, Richmond, Va.

Many a minister may date his decline in pulpit power and acceptability to a neglect of his study. Of all professional men, he can least afford to degenerate in intellectual vigor. He must keep up the stimulation which comes from contact with the best thinking of the past and of the present. He must study thoroughly the problems with which he has to deal. His sermon must not be dashed off at hurried intervals, but be the result of careful writing and deliberate preparation. He must be constantly the man who reads, observes, reflects, writes, absorbs and digests. He who is on fire with a well-prepared discourse will sustain himself anywhere as a preacher and impress for good those who enjoy his ministry.

SUGGESTIONS AS TO THE SOUTHERN BAPTIST CONVENTION.

BY W. A. JARREL, D.D.

Some of these suggestions are applicable to all Baptist conventions and associations.

1. Inasmuch as no one can live a warm-hearted Christian without reading every day a passage of Scripture, take with you to the Convention at least a part of the Bible. In all Christian minds, especially ministers', to look after this ought to be deemed a matter of even more importance than to look after change of clothing and food and bed.

2. See that you have private worship at your room while there.

3. Make it a point to attend and throw your heart into the devotional meetings of the Convention. How few preachers, as well as others, feed their souls at our various general gatherings! Instead of these meetings being soul-invigorating, they are, to a great proportion of their attendants, places and occasions of backsliding. In view of the unusually great work of these gatherings, and the responsibility of every member for their acts, the absence of spirituality just indicated is deplorable, and calls for repentance and reformation.

4. Before starting to the Convention, on the way, in both public and private, do much praying for the Convention.

5. You who do not attend, both publicly and privately, before and during the meeting of the Convention, often pray for it.

6. Do not attend the Convention with the spirit of "who is the greatest in the kingdom of heaven."

7. Do not make a speech in the Convention in order that the people at home may read your name in the paper and that you made a speech to get a big name and a consequent call to some big high salary paying church, or to get some other promotion. Unless you feel that the Spirit calls you to say something in the Convention for the glory of only the blessed Christ, keep silent, think, pray and act accordingly.

8. Do not aspire to be a leader. Remember that Jesus says, "Ye are all brethren, and one is your Master."

9. Watch and pray that the apostolic spirit of preferring one another govern you throughout the Convention. There has always been, from the times of the apostles—and while in this imperfect state there always will be—to the present, a lack of unity in views and feelings among Baptists corresponding to human fallibility and weakness. In churches and general gatherings, to the extent that the Spirit of Christ has not been permitted to govern, this lack of unity is always manifest; sometimes to such an extent as to cause much disagreeable and hindering friction. Whatever existence and manifestation there are in our churches and in the Convention of the spirit of unholiness, of forming into "cliques" and "rings" and to "down" another brother, or in any way to disregard his feelings, is but "carnal." The Convention work, for example, has been badly hindered, weak brethren alienated from it and its opponents helped in injuring it by the spirit and the manner in which the motion and the mover were treated for the removing of "the money basis" at a recent meeting of the Convention. In view of the truth that some Baptist State Conventions

within the bounds of the Convention, that many of the ablest Baptists of the Convention, including such as Drs. Eaton and Folk, leading editors, believe the money basis both wrong and a hindrance to the work of the Convention, to say the least, however the mover may have been regarded—and who knows the heart—surely the mover and the motion ought to have had respectful consideration. Our various religious conventions may, in a parliamentary manner, run over and unnecessarily hurt the feelings of weak brethren, or of a minority; but they cannot do so without grieving the Holy Spirit, alienating from the work some whom they profess a desire to win to it, whom they ought to win to it, and, to that extent, defeat their object and work. Such a course would wreck the harmony of any church; and no general Baptist meeting can afford to resort to it any more than can a church. I mean by this no reflection on any one, but only spiritual suggestion in the interests of the Convention.

10. Would it not be well, early in the Convention, to appoint a committee of spiritually discreet brethren to report before it adjourns—early as possible—whether the Convention cannot be made more acceptable to many Baptists within its bounds? There are too many good Baptists among the dissatisfied to justify sneering and ignoring them. I am not among these, but have always been a warm friend and co-operator with the Convention.

May the Lord make the Kansas City meeting the best in the history of our beloved, God-honored Convention.

Will thank other Baptist papers to copy this article.
Dallas, Texas.

OUACHITA COLLEGE COMMENCEMENT.

The commencement sermon at Ouachita College will be preached June 4th by Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, Louisville, Ky.. Dr. U. S. Thomas, pastor of the church at Jonesboro, will preach the sermon before the young ministers in the evening of the same day. Dr. T. T. Eaton, editor of the WESTERN RECORDER, of Louisville, Ky., will deliver the commencement address, June 7th. Rev. R. G. Bowers, of Waco, Tex., will deliver the alumni address on Tuesday morning, June 6th. Prof. T. M. Compere, of Hamburg, Ark., will be toastmaster at the alumni banquet Monday night, June 5th. A memorial service in honor of Jas. P. Eagle will be held Sunday afternoon, June 4th, and Hon. W. E. Atkinson and Pres. Mullins will speak.

M. L. C.

LEBANON JUNCTION.

It was my pleasure to preach for Pastor W. A. Burns last Sunday. The Sunday School is well organized and the attendance was 112. The ladies observed the week of prayer and other self-sacrifice. Contribution amounted to over \$56. The ladies will give to missions about \$200, in addition to the mission contribution of \$300, making in all \$500. They contemplate spending about \$400 on the improvement of their home of worship. The pastor occupies the nice new parsonage. Bro. Burns has been in charge for only three months, but he has the work well in hand, and the prospect of the cause at Lebanon Junction has never been in a more prosperous condition.

W. P. H.

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

SOUTHERN BAPTIST CONVENTION.

The Fiftieth Session, sixtieth year, of the Southern Baptist Convention will, at the invitation of the Baptist churches at Kansas City, be held in the meeting house of the Calvary Baptist church, Kansas City, Mo., beginning Friday, May 12, 1905, at 10 a. m.

The annual sermon will be preached by Rev. W. H. Felix, D.D., of Kentucky, or his alternate, Rev. J. L. White, D.D., of Georgia.

The office of the Secretaries will be in Room 122, Coates House. Delegates and Associated Representatives are earnestly requested to register there as soon as possible after arrival. Do not wait for the opening of the Convention; come on Thursday, or between 8:30 and 9:30 a. m., Friday. This will greatly assist us, and the State Secretaries, in presenting at the opening of the session a correct roll of those actually present.

LANSING BURROWS,
OLIVER F. GREGORY,
Secretaries.

Woman's Missionary Union Auxiliary to S. B. C.

The annual meeting of this Society will be held in the Central Presbyterian church, Kansas City, Mo., beginning Thursday, May 11, 1905. Executive Committee meets on Wednesday, May 10, 1905.

Mrs. J. A. BARKER, Pres.,
Miss ANNIE W. ARMSTRONG,
Corresponding Secretary.

Railroad Rates.

Southeastern Passenger Association—One first-class fare, plus 50 cents for the round trip going and returning same route, from all points in territory south of the Ohio and Potomac and east of the Mississippi rivers (Washington, D. C. excepted).

Dates on Sale—May 7 to 11, inclusive, and should be so regulated as to require presentation at Mississippi river gateways not earlier than May 8, nor later than May 12, 1905. Tickets will be limited to continuous passage in each direction, with final limit May 23, 1905. Tickets to be of iron-clad signature form requiring execution by Joint Agent at Kansas City, upon payment of fee of 25 cents. Interline tickets will be on sale at coupon ticket offices only.

A stop over at St. Louis, Mo., will be permitted on return trip within final limit by deposit of ticket with Joint Agent at St. Louis immediately upon arrival and payment of fee of 50 cts.

Western Passenger Association—One first-class fare plus 50 cents, except where open rates of fare and one-third makes less, from points in Missouri and Kansas, to Kansas City and return. Dates of sale—May 8-12 inclusive, final limit May 20. Tickets to be of iron-clad signature form, requiring execution by Joint Agent at Kansas City upon payment of fee of 25 cents. By depositing ticket with Joint Agent at Kansas City on or before May 20, and upon payment of fee of 50 cents, return limit may be extended to leave Kansas City up to and including June 5, 1905.

Southwestern Excursion Bureau—One first-class fare plus 50 cents for round trip from all points in S. W. E. B. territory, excepting points in Texas, where rates will be same, plus \$2.00.

Dates of Sale—May 8 to 12 inclusive. Final limit May 20, 1905. Iron-clad signature form to be used from all points beyond a ra-

dius of 140 miles, same to be executed by Joint Agent at Kansas City, for which fee of 25 cents will be charged. Rates are applicable via both St. Louis and Memphis; and may (where short line rates are applicable) be routed via Memphis going and St. Louis returning (or vice versa) if desired.

Railroad Rates.

Central Passenger Association.—Lines affected (viz. C. H. & D. Ry., Big Four Route, B. & O. S. W. R.R., L. & N. R.R., L. H. & St. L. Rys., Southern Ry., C. I. & L. Ry., Penn. Lines) are privileged where short line rates apply commonly through Ohio River gateways, to institute fares and arrangements corresponding with those prevailing through Southeastern territory, tickets, however, not to be sold locally from Central Passenger Association points except it be understood that Louisville and Cincinnati terminal lines would confer and decide as to whether or not the fares should also be made applicable from those points.

Adopted individually by lines represented:

Trunk Line Association.—Certificate plan. Full fare going, return for one-third fare on presentation of certificate, which must be obtained from agent at starting points. Fee of 25 cents to be charged for each certificate used.

Going tickets and certificates will be issued May 6 to 12. Certificates will be valid May 10 to 17 inclusive, and then honored for return tickets to May 20 inclusive.

By depositing validated certificates with Joint Agent at Kansas City on or before May 20 and payment of fee of 50 cents at time of deposit, an extension of return limit may be obtained to leave Kansas City to and including June 5.

Note.—An effort is still being made to secure the one-fare rate in this territory.

O. F. GREGORY,
Sec. in Charge of Transportation,
218 S. Decatur St., Montgomery Ala.

Board can be secured at the hotels at prices varying from \$3.50 to \$2.00 per day, with a reduction of 50 cents per person when two or more occupy the same room. Several boarding houses will take persons for \$1.00 per day. The headquarters will be at the Coates House, Tenth and Broadway. Rev. Dr. F. C. McConnell is chairman of the entertaining committee.

The prayer meeting is a good place to go to of an evening. Other places have their attractions, but here the Lord especially manifests himself, and has a blessing for the rightly disposed. Not only can one be blessed there, but he can bring a blessing unto those whom he meets there. If God has given you a special deliverance during the week, give others the cheer and inspiration of it. Peter, after being led out of the prison by the angel, found his way to the prayer meeting, and told how the Lord had interposed for his rescue. The narrative put new life into all present, and a joyous scene followed. Christians should make more of the mid-week service, for their own and others' advantage. Infuse more heart, life, faith, hope and experience into it, and it will prove one of the most delightful and helpful occasions in your Christian career.

POWER OF THE HOLY SPIRIT

BY REV. ARTHUR S. BURROWS.

The memorable walk of Christ and His apostles between the upper room in Jerusalem, where He instituted His memorial supper, and the garden of Gethsemane, where he received strength for His cross, was made glorious by the words of His counsel. They never forgot those words. Christ taught them about the Holy Spirit. He promised to ask God to send the Spirit unto them. Christ defined the Holy Spirit as the Comforter, and as the Guide into all the truth.

The Bible presents the Holy Spirit as the divine Spirit of God, and warns us against blaspheming Him. He is the personal Spirit of God. He separates Christians from worldliness, and calls men into the Gospel ministry. He helps our infirmities and inspires the ministrations of the church. The Holy Spirit of God is the heavenly official, sealing believers on Christ unto God; shedding God's love throughout the heart; guiding them into all truth; increasing within them the earnest of the Gospel. God affirms that His Spirit shall not always strive with souls; sometimes the Spirit is vexed; some grieve Him; some quench Him; some fatally resist Him.

God promises His Spirit unto the obedient, to whom He shows the things of Christ. We cannot buy the Spirit of God, as Simon tried to do in Peter's day. God gives His Spirit unto the faithful, quickening their gifts for religious usefulness, filling them with understanding and joy and hope, making them mortal temples of God. If pastors declare the Gospel clearly, if missionaries plead with the lost effectively, if committees work unitedly, if teachers instruct wisely, if workers labor on undiscouraged, it is because the love of the Spirit of God is their impulsion and propulsion.

Ten days after Christ Jesus had ascended into heaven returning into the glory which He had with our Father before the world was, He sent the power of the Holy Spirit upon one hundred and twenty men and women, whom He had drawn into the Christian life and service. Apostles, deacons, and others, each being filled with the Holy Spirit, went forth to reclaim sinners unto the love of God. James becomes the pastor at Jerusalem over the first Christian church. Peter moves out among the Hebrews. John writes the Christ divinity Gospel, and exhorts the children of God. Jude appeals to those in danger of apostasy. Saul of Tarsus is made Paul the Apostle to the Gentiles. The art bodged conscience of Greece was purged by the Gospel from Luke. The war maled nation of Rome was subdued by the Gospel from Mark. The tradition ridden people of Judea were delivered by the Gospel from Matthew. Christianized Asia hears the call from Europe for the Gospel missionary, and the Spirit of God, teacher and guide of the servants of God, withholds their labors in Asia that they may begin the Christian mission in Europe. The evangelization of the islands of the seas and the conquest of the worlds of heathendom has been directed by the Spirit of God, and will yet be accomplished completely to the glory of Christ our Redeemer.

The wonderful outpouring on Pentecost day and subsequent manifestations of the Spirit are

not the only indications of His power. Each faithful follower of Christ may not be a soul winner, but will at least work out his own salvation. It is as important that you should be saved, as that other sinners should be saved. Peter denied his Lord, but he did not do it again, and that was the power of the Holy Spirit. Thomas doubted his Lord, but he did not do it again, and that was the power of the Spirit. Philip could not trust his Lord where he could not trace Him, but he became freed from his fears, and that was the power of the Spirit. Nicodemus was a learned ruler of the Jews; but he humbly received Christ, and that was the power of the Spirit. To any willing soul God says: "A new heart will I give you, and I will put my Spirit within you, and cause you to walk in my statutes. Do any not walk in God's ways? It is because they have not the power of the Spirit of God. Do any not manifest the love of God? It is because they have not the Spirit of Christ. Do any carelessly fail of holy example? It is because they have not the constraining power of the Holy Spirit.

Every obedient one of Christ's receives upon the character the seal of the Spirit in the growing likeness of Christ. Every obedient follower of Christ is bearing the fruits of the Holy Spirit in love, joy, peace, longsuffering, kindness, faithfulness; and this is the power of the Spirit. Unity and peace among the assembly of Christ is the power of His Spirit. Freedom from the dominion of sin is the power of the Spirit. Surrender to Christ through prayer is the power of the Spirit. The witness of the Spirit within you that you are a child of God is divine power. Willingness to deny yourself for Christ, to even suffer for Him rather than to demean yourself in the Christian life, is the power of the Holy Spirit within you. The example of a godly life, of sincere church membership, of honest deeds and holy influences, are all because the Holy Spirit is within your heart the gift of God. And if you can forgive an enemy so as to pray for that soul, and to do good unto that soul, it is the power of the Spirit of Christ in your growing life.

The Holy Spirit of God is to be prayed for. Our Lord told His apostles to remain in Jerusalem after His ascension until they were endued with the power of the Spirit of God. They did so for ten days, together with over one hundred other Christians, and suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were; and there appeared unto them tongues parting asunder, like as of fire, and sat upon each of them; and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance. The apostles prayed that the early believers might receive the power of the Holy Spirit. This was the answer: The church continued steadfastly in the apostles' teaching and fellowship; in fraternal temporal help of one another, no one leaving his share of expense or of need to be paid by another; in gladness and singleness of heart, and in joyful worship, and with divine favor among all of the people. This was the power of the Spirit poured out from on high, until the moral wilderness became a fruitful field for Christ's Gospel. Paul also prayed for the church at Ephesus, that she might be strengthened with

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.

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

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Children's Jap. Straw Sailor Hats, plain and fancy braids, finished with silk bands and streamers; 65c values; for this week at..... **39c**

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the Spirit's power; that each member in that church might realize that power. God is our refuge and strength, a very present help in trouble, and that is the power of the Spirit.

The preaching of the Gospel cannot be done with human excellence of wisdom and speech. The Gospel is only found within the word of God's holy book. The Gospel is the declaration of the mystery of God; Jesus, and Him crucified. The preacher can only know that. He stands in weakness, and in fear, and in trembling, proclaiming the eternal counsels of God, not with cutting words of human philosophy, not with attractions of arts and sciences, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of this world, but in the power of God. Faith in God is the power of His Holy Spirit come to abide within a sinner's heart.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacement, Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

THE ROAD LEADS HOME.

Oh, pilgrim, as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the way,
That it does not surely matter—
all the strange and bitter stress,
Heat and cold, and toil and sorrow—
(will be healed with blessedness,
For the road leads home?

Home! the safe and blissful shelter where is glad and full content,
And companionship of kindred;
and the treasures early rent
From your holding shall be given
back more precious than before.

Oh! you will not mind the journey
with such blessedness in store,
When the road leads home.

Oh, you will not mind the roughness
nor the steepness of the way,
Nor the chill, unrested morning,
nor the dreariness of the day;
And you will not take a turning
to the left or to the right,
But go straight ahead, nor tremble
at the coming of the night,
When the road leads home.

And often for your comfort you
will read the guide and chart,
It has wisdom for the mind and
sweet solace for the heart;
It will serve you as a mentor, it
will guide you sure and straight
All the time that you will journey,
be the ending soon or late,
—And the road leads home.

—The British Weekly.

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Our Pulpit.

GOOD NEWS.

BY C. H. SPURGEON.

"As cold waters to a thirsty soul, so is good news from a far country."—Proverbs 25:25.

This is the text for summer-time rather than for a winter's evening. It is only on one of our hottest summer days that we could fully appreciate the illustration here employed; we need to be parched with thirst to be able to feel the value of cold waters to quench our thirst. At the same time, I think that we can, without any very great stretch of imagination, put ourselves into the position of some to whom cold waters have been almost like life from the dead. Look at Hagar, in the wilderness with her child, whom she has cast under one of the shrubs, that she may not see him die. The water in the bottle is spent, and she longs for a cooling draught that might save the young lad's life. Then the Lord opened her eyes, so that she saw a well of water in the desert, and as she filled her bottle from it she understood what cold waters are to a thirsty soul. Think also of the whole nation of Israel in the wilderness crying out in agony because there was no water for them to drink. Then they began to murmur against the Lord, and against Moses; but how joyful they were when the smitten rock poured forth its cooling stream, and they rushed to it, and drank to the full. If you want another example of the blessing of cold water to a thirsty soul, think of Sampson. Heaps upon heaps, with the jawbone of an ass he has slain a thousand men; but the dust of the conflict, and the heat, and the exhaustion had caused such an intense thirst to

come upon him that he is ready to die. Then he lifts up his voice to the Lord; and the same God, who had made the jawbone to be so mighty a weapon against the Philistines, opens for him a spring of water in that very jawbone, and he drinks, and is refreshed, and magnifies the name of the Lord. So, you see, there are occasions when cold waters are inexpressibly precious to thirsty souls; and Solomon, who seems to have known something of their value, says that good news from a far country is equally pleasant and refreshing, and reviving.

This proverb is true in its most literal interpretation. When we are in a far country, separate from those we love, there is no greater pleasure than that of receiving letters from them, with tidings of their welfare. Even the little details about household affairs—the minor events which we should scarcely have noticed if we had been there—become exceedingly interesting to us; and the longer we have been away from home, the more dear everything becomes to us when we hear of it in the far country where, for a while, our lot has been cast. I suppose that merchants, who have costly ventures in distant parts, also long for good news from the far country which is still their home wherever they may be. Solomon had sent his ships to various foreign countries, and when the news came from Joppa that the vessels were in sight which had come back from India, or from the Pillars of Hercules, bringing all manner of precious things, the merchant prince was highly pleased, and felt that "as cold waters to a thirsty soul, so is good news from a far country." And this, which is a literal fact, may become an illustration of spiritual truth; and I am going to use it in that way as God, the Holy Spirit, may guide me.

I. First, then, (and may God bless this first head very richly!) good news from God for sinners is like cold water to the thirsty.

Sin has led the sinner into a far country. That part of the description of the prodigal son, who gathered all together, and went into a far country, aptly describes the conditions of the whole human race. Man, before the Fall, was near to God, he communed with him. But when Adam and Eve "heard the voice of the Lord God walking in the garden in the cool of the day," after they had disobeyed him, they "hid themselves from the presence of the Lord God amongst the trees of the garden." Practically, by his sin, Adam set out on a long journey from his happy home; and, soon, he was so far off that, when God came where he had formerly communed with him, he had to cry to him, "Adam, where art thou?" In like manner, we are alienated from God by wicked works, far off from him in character, for he is light, and we are darkness; he is truth, and we are falsehood; he is love, and we are just the opposite. We are also far off from God in our aims and objects, for we aim, not at the good of others, nor at his glory, but we seek earthly things. We are, by nature, far off from God in the whole bent and current of our life, which no longer runs in a parallel line with the life of God as first imparted to man, but runs rather according to the fashion of the life of Satan, so that we yield ourselves up to the evil influence of that foul spirit who worketh in the children of disobedience.

When a sinner is awakened by

the Holy Spirit, he becomes conscious of this distance, and he feels, in a measure, like the lost spirits in hell who realize that there is a great gulf fixed between them and God. At first, the convicted sinner fancies that that gulf can never be passed; and the longer he looks into its awful depths—the longer his eyes try to gaze across it to the other side—the more he discovers that he is far off from his God; and that there is a vast, yawning chasm between him and his Maker. If any of you, dear friends, are conscious of being thus at a distance from God, I have come as a messenger from him bringing to you his words of mercy and grace, which should be to you as good news from a far country.

And the first piece of good news that I have to give you is, that God has not forgotten you. You are a lost sheep, and you have almost forgotten him; but your Shepherd has been counting over the number of his sheep, and he finds that there is one missing, for there are only ninety and nine where there should be a hundred, and he is deeply concerned about the one that has gone astray.

But there is even better news from God for you than this, namely, that he has prepared the way by which you may come back to him. Do you ask, "How can that be, for there is a wall of partition between us? How can I ever get to God? Surely, the justice of God, on account of my sin, raises an impassable barrier between us. That justice stands like the cherubim with a flaming sword which turned every way, to keep the way of the tree of life."

But, happily, I should attempt to return to my God." That is quite true, yet listen to this, poor, guilty sinner. God must be just, that is certain; and, being just, he must punish thy sin. But hast thou not heard that he has given his only begotten Son that he might stand in the sinner's stead, and bear the punishment that was due on account of the sinner's guilt? That cherub's flaming sword has been quenched in Jesus' precious blood. That middle wall of partition Christ has broken down, even as the veil of the temple was rent in twain from the top to the bottom. So has Jesus Christ demolished the barrier which stood between a justly angry God and a guilty but repenting sinner, and now there is a way of approach, for the very worst of men and women, right up to the throne of the Most High. By the blood of Jesus, once shed for many, for the remission of sins, the guiltiest foot of man may come. Ay, by that blood-sprinkled way, the most condemned sinner may come without fear of being repulsed. The chasm has been filled, the gulf bridged over, and if thou truly believest in Jesus Christ, thou mayest, in his name, and for his sake, come back to thy Heavenly Father. That wise resolve within thy heart, which says, "I will arise and go to my Father," should be at once carried into effect, for thy Father hath prepared the way by which thou mayest come back to him; and, to encourage thee, he has sprinkled it with the blood of his dear Son—the surest sign and token of his love to sinners that even God himself could give. Here, then, is good news from a far country. Your Father thinks of you, poor prodigal; and he has paved the way for you to come back to his own house and heart.

Is there any more good news for you? Ay, that there is, far

more than I can tell you. This is another piece of it, God has sent you his Word, and sent you his servants, to invite you to come back to him. It is very gracious for God to prepare the way; but it is even more gracious for him to invite you to make use of that way. There are, sometimes, cases of necessity when a man thrusts himself upon the notice of another, and seeks his aid in some great emergency. It is a dark and stormy night, and the wanderer, who has lost his way, knocks at the first door he sees, and asks for shelter. But that is not your case. You also are a wanderer, and you need shelter, but mercy's door stands wide open, and God has sent his messengers to invite you to come in. If the door had been closed, it would have been a wise action, on your part, to knock, and ask for admission, or even to cause the kingdom of heaven to suffer violence, and to take the blessing by force. But that is not necessary. Think, then, of the goodness of God, who invites, entreats, exhorts, and persuades sinners to come unto him. Nay, more, there is a text—a blessed text, I think—which says, "Compel them to come in." The great King bids his servants to seize them by the mighty force of love, and to draw them in with tears and entreaties again and again repeated, until they yield. "Compel them to come in," says he, "that my house may be filled." This is good news indeed. Such gracious invitations as these make up still more good news: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; for I have redeemed thee." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Whosoever shall call upon the name of the Lord shall be saved." "All manner of sin and of blasphemy shall be forgiven unto men." "The Son of man is come to seek and to save that which was lost." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." Is not this good news for poor sinners? O my Master, bless thou thine own words of grace and mercy to all who hear or read them, and make them to be like cold waters to a thirsty soul!

There is still more good news beyond all this, and I will tell you some of it. It is good news that many have already returned to their Father, and have been welcomed. Some of these are your own friends and relatives—your brother, your sister, your father, your mother. This good news does not relate to anything which is merely a matter of experiment. The experiment has been made so often—the blessed experiment of proving whether God will receive repenting sinners or no—that it is a matter of certainty now. Why, you even know one, who used to be your companion in evil ways, and a fully and completely hardened sinner, and he has sought and found the Saviour. Did he not tell you so the other day? And there was one, who seemed to be even worse than you—at least, he went further in open sin than you have ever done; yet he sought the Lord, and he was not rejected. Now, when I

see so many come to Christ, and find that he never casts out one of them, what ought I to infer from that? Why, that he will not cast me out if I come to him. If from my Master's door I saw a stream of sinners coming back, with sad countenances, and all shaking their heads, and saying, "We have been denied admittance, we were too guilty to go in;" or, "We were not fit;" or, "We were not sensitive enough;" or something of that kind, then, methinks I should not dare to go; but if the footprints of sinners all run towards Christ, and never is there a single footprint of a penitent sinner turned back by him—if I see him drawing men to himself, according to his word, "I, if I be lifted up from the earth, will draw all men unto me"—and if I never see him repelling or repulsing one sinner, however black or crimson he may be, I may well say, "Come, my poor guilty soul, why shouldst not thou have acceptance too?"

And, once again, we have to bring this good news—that the Lord has not only made a way for his poor wandering children to come back to him, but he has provided all the means needed to bring them back. You recollect that, when Joseph sent for his father Jacob to come to him in Egypt, Jacob could not believe that Joseph was still alive; the news that he was, under Pharaoh, ruler over all Egypt, seemed too good to be true; but when he saw the waggons which Joseph had sent, then his spirit revived. "Waggons" is the word in our translation, but I expect that Joseph also sent some of the best chariots that Egypt could produce to carry poor old Jacob and all his family down into Egypt; and I do not wonder that the spirit of the patriarch revived when he saw those waggons or chariots. There is many a poor sinner who says, "Yes, I know that there is a way of salvation; but, then, my feet are lame, so how can I run along that way? I know that there is saving truth in the Bible, and blessed be God for that; but how shall I ever learn that truth? I know that Christ is himself the Truth, but how can that Truth be mine? I know that there is eternal life, and that Christ is the Life, as well as the Truth and the Way, but I am spiritually dead, can I ever have that life?" Yes, you can, for our Lord Jesus Christ is not merely the way, but he is also the power by which we run in that way. He is not only the Truth, but he gives us the illuminating Spirit to lead us into the Truth; and he is not only the Life, but he puts that Life into us, and sustains and perfects it. You have nothing to do, sinner, but to give yourself up to the leading, guiding, directing, assisting, quickening of the blessed Spirit of God. It is true that you must believe, but he will give the grace of faith. It is true that you must repent, but it is also true that he works repentance in us. There must and there will be a change of life in all true converts, but it is the Holy Spirit who converts you and turns you completely round. There is nothing asked of you, in the gospel, but what the gospel itself gives you. Those things which, in one part of Scripture, are put as precepts, are, in other parts of Scripture, among the promises. What the Lord bids the sinner do, he enables the sinner to do, just as, when Jesus said to the man that was paralyzed, "Take up thy bed and walk," with the command he gave the power to obey it; and when

he said to another man, "Stretch out thy hand, withered though it be." the miraculous power that gave the nerves and muscles force again went with the mandate from the lips of Jesus. In like manner trust thou the Lord to give thee power to lay hold on the gospel. The very eye, with which to look at the brazen serpent, is his gift; and that gift he is prepared to bestow upon all who come to him for it. Is not this good news from a far country?

And this, too, is good news—that thou mayest come to Christ at once. If, at this moment, thou art enabled to trust the Lord Jesus, he is thine. The way home looks very far, but the good news I have to bring you is that you can be there in a moment. That is to say, far off as thou art from God, if thou believest in Jesus, thou art brought to God that very instant. As soon as the Holy Spirit enables thee to trust in Jesus, thou art brought near to God at once. What said our Saviour to the dying thief? "This day shalt thou be with me in paradise." You perhaps will not have an immediate entrance into the paradise above, but may live a little longer here; but, as soon as thou dost believe in Jesus, thou shalt be reconciled to God by the death of his Son; thou shalt have instantaneous forgiveness, and, at the same time, it shall be as permanent as it is instantaneous, and as complete as it is immediate. This is the good news which comes to you by the gospel.

And what thou hast to do with it is this, believe the Father's word, and trust thyself wholly to what Christ has done for sinners. May the Divine Spirit take thee off from all other ways of salvation, and bring thee to trust to this alone, and make thee abhor and loathe, even to detestation, anything like confidence in thy prayers or thy tears, thy doings, thy sufferings, thy preparings, thy repentings, or anything else; for it is none but Jesus who can bring a sinner near to God. All that you spin, you will have to unravel; all that you build, will have to come down; all that you can bring to God, you will have to take back again. You must come to him empty-handed, with nothing of your own, and simply rest where God himself doth rest—in the blessed person and the finished work of the Lord Jesus who is all in all.

Now, if you are spiritually thirsty, this good news will be to thee as a draught of cold water; but if thou art not thirsty, thou wilt not partake of it. It is little use to praise cold water to a man who is already drunk with the world's intoxicating draughts, or

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to those who have no thirst, and who will despise it. If there is any one here who does not feel that he is a sinner, or who thinks that he has no great guilt, and who has no true sorrow of heart on account of his sin—I might as well walk into St. Paul's Cathedral, and talk to the statues there, or into Westminster Abbey, and preach to the dust beneath my feet, as to preach to you. Cold waters are for the thirsty; and the good news of mercy and salvation is for the guilty. Oh, that the Holy Spirit would make you feel your deep need, and give you intense spiritual thirst; for, then, Jesus Christ and the good news from the far country would be precious to you.

Now, lastly, and very briefly. Sometimes in heaven they get good news from earth.

Our text may be applied to the angels and to the spirits of just men made perfect: "As cold waters to a thirsty soul, so is good news from a far country." We do not know how they receive news about us; and it is no use speculating concerning the matter; but there is one thing we are sure of—that is, in heaven they know when a sinner repents, for our Lord Jesus Christ has told us that "there is joy in the presence of the angels of God over one sinner that repenteth." That is, to them, good news from a far country. The angels all know about Jesus having died, and every time they see a repenting sinner washed in the blood of the atonement, they must rejoice for Jesus' sake, because he sees of the travail of his soul, and is satisfied.

I believe, too, brethren, that they get good news from a far country when you who are running the Christian race run well; for how does Paul put it in the 12th of Hebrews? Does he not tell us that we are compassed about with so great a cloud of witnesses? And who are these witnesses? Why, those he had been speaking of—those brave men and women who had performed such valorous deeds by the power of faith—whose names he had inscribed on the triumphal arch of the 11th chapter of his Epistle. These are they who gaze upon us from their lofty seats, and they see us as we run the race, and note how we do it; and they clap their hands, as the spectators were wont to do in the old Roman foot races, and rejoice over the grace that is manifested in us, and it is as cold water to their souls when they see what God does for his struggling, suffering people.

And, moreover, there is another piece of good news that reaches the far country; that is, when the Church of God is being built up, and the gospel is spreading in the earth. When the world was created, did not the morning stars sing together, and shout for joy? And do you not think that, as this new spiritual world is being fashioned by the pierced hands, the spirits above are looking down, and watching the wondrous process? I am sure they do. "When the Lord shall build up Zion, he shall appear in his glory;" and appear, not only to those who are watching here below, who are workers here together with him, but also to those who have gone above, who rejoice together with him in his gracious work below. And I believe it is also good news from a far country when the saints one by one finish their course. They get tidings up there when another saint is crossing the Jordan of death. "Precious in the sight of the Lord is the death of

his saints," and it must be precious also in the sight of the angels and the redeemed from among men. John Bunyan pictures the shining ones as coming down to the river's brink, and I can easily conceive that it is so. I can well imagine their glad welcome to the spirit as, disencumbered of this poor body, it comes forth from the stream of death, and taking it up to the pearly gates of the celestial city. Then there is good news from a far country. I sometimes like to send a message home by some whose hands I grasp as they are in the last article of death. Rowland Hill, when he was very old, said to one aged Christian who was dying, "I hope they have not forgotten to send for old Rowley;" and then he added, "Take my love up to the three glorious Johns, the Apostle John, and John Bunyan, and John Newton." I have sometimes felt inclined to do the same. Surely, a spirit there will not forget anything that was good here below, and pass, in utter unconsciousness, into the next world. It will have enough to do to think of Christ, and to behold his glory; but, mayhap, the mind will be so expanded as to be able to think of other things beside. This, however, I do not know; but this I am sure of—that, as one by one they, for whom the Saviour died, come home, there must be joy. As they rejoice over repenting sinners, so do they rejoice over perfected saints who are without spot or wrinkle or any such thing, and who come up cleansed and delivered from anything like sin through the precious blood of the Lamb. Then there is good news for them from the far country.

I cannot help feeling that I am addressing some who know nothing about the good news of which I have been speaking. For their benefit, let me tell you a story I have heard concerning one of our English pilots. A vessel was off the coast of Kent, gently sailing, as the seamen thought, towards their desired haven. A pilot, who was watching them, observing the extreme danger in which they were, went at his utmost speed to warn them of their peril. He was hardly aboard before he shouted to the captain, "The Goodwins! The Goodwins!" They were almost on to those fatal sands, and they did not know it. At once the course of the vessel was changed, and all sail possible was set, and they were saved as by the skin of their teeth. So, I come to you thoughtless, careless ones, and I cry to you, "Hell lieth right ahead of you—eternal destruction from the presence of the Lord, and the glory of his power. Put your helm hard a port, up with such sail as you have; and may God send the breath of his Eternal Spirit to blow you off these breakers which already seem booming with the certainty of your eternal doom!" O God, almighty and ever-merciful, save them by thy grace! Save them by the precious blood of Jesus, for his dear name's sake! Amen and Amen.

Every stroke of sorrow that issues into light and joy is God putting into your hand the key of that sorrow, to unlock it for all the poor souls whom you may see approaching it through all your future life. It is a noble thing to take that key and use it.—Phillips Brooks.

Tell me why the caged bird flutters against its prison bars, and I will tell you why the soul sickens of earthliness.—Foster.

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The Kingdom

(Basileia)

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CONTENTS.

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Editorial

ONLY TWO WEEKS!

Only two weeks of the Convention year remain. Money to be credited on this year's accounts must be in hand before noon, April 30th, and since that is Sunday, the money must be in hand Saturday, the 29th. Read what Secretary Gray says in another column. Remember the Foreign Mission Board is over \$80,000 in debt. Remember our State Board is in great need of funds. Remember these things, pray and act. The work has enlarged without, so far, a corresponding enlargement of the amounts received. This is our great work and the call must not be in vain. Dr. J. G. Bow's address is 642 Fourth Avenue, Louisville. Money for all missions may be sent to him.

We have spoken of Mr. Rockefeller's gift of \$100,000 to the Congregationalist foreign mission board and of the protests from various Congregationalist ministers against accepting it, because they regard such acceptance as a quasi endorsement of the methods of the Standard Oil Company. The question opened is a large one and a practical one.

The Congregationalist board justify their acceptance of the gift on two grounds: 1st that the money was not asked for, but that Mr. Rockefeller volunteered to give it; and 2nd, that those in charge of religious work are not to investigate the financial methods of contributors. Neither of these grounds is satisfactory. If it be right to accept the gift it cannot be wrong to ask for it. Certainly there is no valid objection to asking a man to do what is right. So whether Mr. Rockefeller was asked or not, makes not the slightest difference. And while those in charge of religious work cannot be expected to investigate the financial methods of contributors, when in any given case their attention is called to those methods, they ought to consider them. Suppose, for example, they were informed that a certain sum of money, turned over to them, had been stolen from a poor widow; would they not promptly send the money back? People are bound to consider facts when those facts are brought to their attention.

On the other hand, the *Outlook* makes a point against the objecting preachers; that if the methods of the Standard Oil Company be wrong, so as to render it improper to receive a gift from a man connected with that company; those methods render it wrong to buy oil from that company, and thus give it financial support. It seems to us this point is well taken. If it be said that a man buys an article in open market, and he cannot be expected to investigate the methods of those who prepare the article for market, the answer is easy. While this is true, yet at the same time when his attention is called to those methods, he cannot rightly ignore them.

Without going into the question

of Mr. Rockefeller's personality, of how far the Standard Oil Company have done wrong and of how far Mr. Rockefeller may be responsible, let us consider the question of whether or not it is proper to accept money for good objects which money has been gathered by methods we do not approve. For example, did Georgetown College do right in accepting \$35,000 from Mr. John M. Atherton, the famous distiller? Is it right for churches to accept money from men in the liquor business?

We answer these questions in the affirmative. Whatever may be wrong with a man, he is still under obligation to be benevolent. It is none the less his duty to give, whatever wrong he may do. No wrong he can do will remove his duty to give to good objects. Since he ought to give it is right to ask him to give, and it is right to accept his gifts. If the money offered does not really belong to the one who offers it, as in case it was stolen, then he has no right to give it and it should not be accepted. But if the money really belongs to him, no matter what wrong he may have done, then he ought to give it, and hence it is right to accept it.

If, however, the money is given with the understanding, express or implied, that those who receive the gift are to refrain from condemning the wrong methods of the donor, then the money ceases to be a gift and becomes a bribe, and it should not be accepted. Hush money should never be received. If a saloon keeper contributes to a church with the understanding that the pastor will be thereby prevented from actively opposing the saloon business, the contribution should be rejected, because it is not a gift but a bribe. Let the saloon keeper distinctly understand that his gifts will be accepted, while his bribes will be rejected.

There is no reason for suspecting that Mr. Atherton expected those in charge of Georgetown College, because of his gift, to let up on their opposition to the whiskey business, and hence they did right to accept his gift, for it was a real gift. Similarly, there is no reason to think Mr. Rockefeller expected the Congregationalists to cease their opposition to trusts in general, or to the Standard Oil Company in particular, and hence it was right for them to accept his gift. It was a real gift and not a bribe. Hence our various schools have done right to accept Mr. Rockefeller's gifts, since there is not the slightest ground for thinking he intended those gifts as bribes. He has asked no return whatever from those institutions to which he has made even very large gifts. Next week we will say something about Mr. Rockefeller personally.

We have three white Baptist churches in Hot Springs. The First, with Pastor W. T. Amis, the Second, with Dr. L. S. Foster as pastor, and Park Avenue, with Pastor J. A. Rader. We were glad to see Pastors Amis and Rader, as well as Assistant Pastor Murray, and to note their intelligent service to the Press Association. We regretted that the illness of Dr. Foster prevented his attendance.

Hot Springs is certainly a strategic point for the Baptists. There are 16,000 resident population and a transient population ranging from 20,000 to 30,000. During a year it is estimated that not less than 150,000 people from all parts

of the world go to Hot Springs for health or recreation. It is easy to get a congregation there, because the many visitors have much of their time on their hands and so are ready to attend church, even though they be not religious. There is not a first-class house of worship of any denomination in the city. Now is the Baptist opportunity.

The First church, under Pastor Amis' leadership, have bought a fine lot in the heart of the town—an admirable location—for which they paid \$20,000. It is contemplated to erect a modern and a commodious house, with all the best improvements for every phase of church work. It is expected to keep up worship in this house every night for most of the year, thus preaching the gospel to the changing multitudes, as they come and go. The Baptists of Hot Springs were unable, without large assistance, to erect this house, and they are less able now since the great fire, which rendered many of them homeless. It is not a matter for them alone, by a great deal, it is a matter for the denomination. The need is great and urgent. The help must be given, and we believe it will be given. The case will appeal strongly to every Baptist to whom it is presented. If you wish to make a wise and paying investment with a part of the Lord's money of which you are steward—brother, sister—send a goodly contribution to the Rev. W. T. Amis, Hot Springs, Ark.

On the subject of separate organizations for whites and the Negroes, the *National Baptist Union*, the organ of the National Baptist Convention [Negro], says, "Barring their prejudices, which should have no place in the economy of saving grace, we agree with them that it is best for the Negroes to maintain separate organizations. In his own organization and among his own people the Negro can do his best, un molested and unhindered, and by the exertion of the highest and noblest qualities in him develop capacity and strength for leadership such as he would never be permitted to develop were he a part of white religious organizations. Sensible, self-respecting Negroes are not seeking organic connection with white folks, for they are not willing, except in a few cases where vanity and insanity are manifest to accept the subjugation and humiliation that accompany such relations."

The same paper thus describes having Negroes in the same organizations with white people in the North: "The Northern people, who incorporate the Negroes in their organic religious life, will not give them any of the chief places; they usually turn them in on the ground floor and there is greater humiliation in that than if they were not admitted at all."

We heartily commend these sensible words from the leading Negro paper of the land. The development of the Negroes demands that they have separate organizations. It is unjust to them to have them in the same organizations as the whites. We are glad to be assured on this high authority that: "Sensible, self-respecting Negroes are not seeking organic connection with white folks," and that they recognize the necessity for separate organizations for the development of their people. Well and wisely said.

A LITTLE Disciple paper objects to some of our teachings. It says that our teaching "shows how some of the leading Baptists will wilfully misrepresent the truth in order to hold their sinful doctrine of baptism because of the remission of sins. The editor of the *Western Recorder* knew he was misrepresenting the truth" when advocating baptism after conversion. This Disciple editor adds: "All well posted Baptists know that the Bible teaches that baptism is in order to salvation, or remission of sins; and if they are ever found otherwise teaching, it is evident that they are wilfully teaching error." In quoting this language we have corrected the spelling. This paper states at the top of the first page that it stands for being "wholly consecrated to the service of Jesus Christ." But in its broad charity it regards all Baptists, who have intelligence, as dishonest. Of course we do not for a moment hold the Disciples responsible for these utterances of one of their brethren; the incident simply shows that there is a certain sort of people in the world. A man unable to see that any intelligent Baptist can be honest, cannot be reasonably expected to understand the teaching of Scripture. He will hardly be held accountable at the Judgment.

The Kodakai is a society in Japan organized to promote morality. This society has issued ten commandments, which were published in the *Japan Times*, as follows:

1. Be loyal to the Sovereign, filial to the parents, and reverence divine beings.
2. Respect the Imperial family, and love your country and strive to promote the national interests.
3. Study hard in the pursuance of knowledge and be mindful of health.
4. Devote your best effort to your profession or vocation.
5. Make a peaceful home and love your neighbors.
6. Be faithful and benevolent.
7. Take care not to injure other's interests. Practice charity.
8. Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.
9. As to religion, you may believe in any you choose, but be careful to avoid one that is injurious to your country.

This society are not ignorant of Christianity, though they are not professing Christians. These commandments are civil rather than religious. They are not distinct, and the number ten is purely arbitrary, chosen, no doubt, in imitation of the decalogue. Separate commands are included under one number.

Mr. Andrew Carnegie has done wisely in deciding to help endow small colleges. He has already helped 49 of them, with sums ranging from \$5,000 to \$150,000. It is a truth needing to be emphasized that the best educational work is not done in the biggest institutions. This will be evident to any one who will stop and think, but comparatively few people do that, and hence wrong impressions prevail.

Baptists in England are organizing the "Baptist Fire Insurance Company" with a capital of \$250,000. This is a new departure certainly, but is not this an age of progress?

Editorial Varieties

The *American Baptist Flag* and the *Landmark Baptist* are to be consolidated May 1st.

The Rev. E. T. Smith, of Indianapolis, writes: "I would not take \$50.00 a year for the editorials of the *Western Recorder*." We take off our hat.

Last year the evangelical Christians of this country gave 7,500,000 for foreign missions. Last year the people of the United States spent \$11,000,000 for chewing gum.

They have started a publication in Paris with the title *Je Sais Tout*—i. e., "I know everything." The wonder is that this publication was not started in America.

A materialist called on Talmage, the story goes, to have an argument with him. The visitor said, "I do not believe in immortality. When I die that will be the last of me." "Thank God for that," said Talmage, as he bade the visitor good morning.

Prof. Jeffries says that a man does not amount to anything before he is forty. Prof. Osler says that a man does not amount to anything after he is forty. So, putting the two together—they are both eminent men of science—and we have the result that a man does not amount to anything at all.

The Baptist Year Book for 1905 is out. It shows 4,600,799 regular Baptists in the United States as against 4,508,747 last year. There were 240,936 baptisms. In Kentucky there are 283,801 regular Baptists, and last year there were 11,680 baptisms. We will say more about the figures next week.

The *Southern Witness* heartily endorses the *Western Recorder* and the *Baptist and Reflector* in opposition to the money basis of the Southern Baptist Convention. We respectfully call on those who favor such basis to name a reason for it that does not apply equally to the church. The one stock reason that those who give the money should direct its expenditure applies as much to a church as to a convention.

British Baptists, we learn from London, are expecting 500 from America to attend the World's Congress this summer in London. That is not a large number, out of four and a half millions, being only 1 for 9,000. Yet, unless much more interest is aroused than at present appears, the number will fall a good deal below 500. So far as we can see, the Negro Baptists in this country are taking more interest in the Congress than are the white Baptists.

Some of the "liberals" who are compelled to recognize the hand of God in the Welsh revival and in the Torrey-Alexander revival, express regret that the speakers in these meetings are not at all in sympathy with "advanced thought," "higher criticism," &c. Of course not. "Advanced thought," "higher criticism," &c never led a soul to Christ. When men go after souls they must carry the old gospel of guilt, grace and glory. We can conceive of no greater farce than for a "higher critic" to try to win souls to Christ.

Prof. Moore, of Vanderbilt University, according to our announcement, delivered the Gay lectures at the Seminary on Monday, Tuesday and Thursday nights of last week. He is a specialist in sociology and he showed himself a master in his line. Often these specialists are content, in setting forth their themes, if they do not in any way contravene the orthodox faith. Not so with Prof. Moore. He rang out clear and strong in behalf of that faith, and showed that orthodoxy is the only workable hypothesis in sociology. We were very much pleased with the lectures. They were clear, strong and sound. We take it they will be published in permanent form. They merit a wide reading.

The *Standard*, in announcing the meetings in St. Louis, mentions "the general Baptist Conference" which is to consider forming a general Triennial Convention. Of this Conference the *Standard* says: "for which a strong programme is being prepared." Is that Conference to be a cut and dried meeting? There has long been a tendency among our Northern brethren to have elaborate programmes at their general meetings. This eliminates spontaneity and prevents popular interest and enthusiasm in the meetings. If we are to have a Triennial Convention, do let it be free from "strong programmes." Let there be opportunity for deliberation. It is a burlesque to talk about a "conference" with a "strong programme."

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: The Work; Resurrection of the body. Mission opened at 12th and Kentucky. Two by letter, one baptized.

Broadway—Pastor Jones: Annual S. S. roll call. Roll call idea. 130 new scholars enrolled since Jan. 1st. Friend of sinners. Two by letter.

Chestnut St.—Pastor Weaver: Our standing in Christ; Noble purpose.

East.—Bro. E. C. Dargan preached.

McFerran Memorial—Pastor Hamilton: Bound or Loosed? Christ crucified. Five baptized. Banquet Tuesday night. Pastor Hamilton reported a great meeting at Baylor University.

Twenty-second and Walnut—Pastor Cree; Theatre. Two for baptism, one by letter, nine baptized.

Clifton—Pastor Foster: Justification; Condemnation. One by letter, one baptized.

Franklin St.—Pastor Jenkins: Missions; Exalted Christ. One by letter.

German—Bro. Boelter: Victory of Christ; Blood of Christ.

Highland—Pastor Dawes: Quest for blasphemy; Boy's eyes. One by letter.

Parkland—Pastor Taylor: Building; Removing hindrances. Four by letter, one for baptism. \$4,400 raised for new edifice.

Portland Ave.—Pastor Neal: Inheritors of the kingdom; Consolation.

Southgate St.—Pastor Clarke: Lydia; Treasuring up wrath. One baptized. \$4,000 subscribed for new house.

Third Ave.—Pastor Ransom: Doing God's will; Salvation a love contract.

Twenty-sixth and Market—Pastor Reed: Daniel's fault; Original sin. One for baptism.

Thirty-sixth and Grand—Pastor Heilig; Repentance.

East Mead—Pastor Greathouse: The five steps; We will do thee good.

Hazelwood—Bro. M. G. Johnson: Optimism. 3 p. m. new house dedicated. Mr. J. G. Harris, author of two hymns written for the occasion, reported property cost \$4,000, including labor contributed. Bro. E. Y. Mullins preached the sermon on the Resurrection life, its nature, characteristics and how to make it real. Pastor Althoff conducted exercises. Bro. J. M. Weaver, Geo. B. Eager, S. N. Mohler took part. Bro. T. T. Eaton offered the prayer of dedication and took the collection. House out of debt. An interesting occasion and an inspiring outlook. Bro. Geo. B. Eager: Faithfulness.

Highland Park—Pastor McDaniel: Children of God; Choice.

Oakdale—Pastor Mohler: Caesar's things; Command that these stones be made bread. One by letter.

Ormsby Ave.—Pastor Gillon: Christian fullness; Power of righteous life. Two by letter.

Van Buren St.—Pastor Ehle: Purpose of grace; Wanted a man. One by relation.

Pewee Valley—Pastor Bennett: Profits of godliness. Two by letter.

Hope Mission—Pastor Bruce reported a good week.

Bro. H. L. McMurray, of Oneida, was at the Pastors' Conference. He spoke highly of the Oneida Institute, especially the Normal Department. A summer school will be held.

Bro. W. E. Powers was present, and gave an earnest, practical talk. In things in general it is to be "up to date," but with the churches it is "back to date." He thought the Baptists got a severe blow in the recent Louisville campaign. He made a bright, breezy Baptist talk.

Bro. Geo. W. Truett, Texas, says that "Glorious Praise" deserves a conial reception at the hands of the churches.

SEMINARY NOTES.

C. W. KNIGHT.

Pulpit Supplies—Bro. L. M. Ritter, Salem, Ind.; W. M. Lee, Paris, Ky.; S. W. Partee, Ash St. Mission of the city; B. D. Porter, Orleans, Ind.; W. H. Moody, Riverview, Ky.; W. R. Covington, Brandenburg, Ky.; M. P. Jackson, Russellville, Ky.; Bro. Keith, Corydon, Ky.; Dr. E. C. Dargan, East church of the city; Dr. Eager, Hazelwood of the city.

Bro. Sarem, of South America, spoke to the missionary society Monday evening.

The annual album of the Seminary has been named "Sons of the Prophets."

Bro. P. G. Barkley has been called to Cold Springs and Hawthorne, Ky.

Bro. C. Willingham and wife, missionaries in Japan, are to return to America on account of Mrs. Willingham's health. Bro. Willingham was a former student of the Seminary.

Bro. E. L. Morgan and wife, Mrs. Leah Carter Morgan, have been appointed missionaries for Hwanghien, China, and will sail September 6th.

Dr. McGlothlin is to preach the commencement sermon for Greenville Female College and Furman University. The Doctor delivered addresses before the Sunday School District Meeting of East Louisville, and B. Y. P. U. of McFerran church of the city last Sunday.

Bro. W. E. Hunter goes to the Baptist Congress, London, England, in July.

Dr. E. Y. Mullins preached the dedicatory sermon of Hazelwood church last Sunday. Bro. C. B. Althoff is the pastor.

THE STATE.

Bro. C. T. Daniel writes from Cloverport: "Elder S. O. Christian has resigned here to take effect May 1st. In the meantime I am supplying for him here and Bro. Christian has a large tent and the Lord is blessing him in tent meetings in the South. He is not a nondescript evangelist, but whilst courteous to all is a Baptist and holds his meetings as such. He is now engaged in a meeting at Tampa, Fla."

Bro. H. T. Musselman has resigned at Maysville and Bro. C. W. Chadwick has been called and will accept. The church with great reluctance accepted Bro. Musselman's resignation, and on his part there was no cause but his great desire to better qualify himself for his life work. He has entered the University of Chicago, and after a course there he intends to take a course in the Southern Baptist Theological Seminary.

Pastor C. W. Bowles writes: "I have resigned my work at Clarkson to take charge of the work at Magnolia. There are no better people than the Clarkson people, and very reluctantly I leave them. I trust that the benediction of heaven may rest upon them. My work this year will all be in my home (Lynn) Association."

OTHER STATES.

Pastor R. T. Marsh writes from Madison, Fla.: "Pastor H. C. Risner, of Baltimore, preached for me in a meeting here beginning the first Sunday in March. I had been very intimately associated with him in the Seminary, often seeing in the deep of his heart as but few see others and formed a very high opinion of him. But I did not know that he was such a great preacher. He did truly great preaching here. He preaches the doctrines of grace with great power. At the close I prevailed on him to deliver one of his lectures, and he captured the crowd. He is a great lecturer as well as a great preacher. My work moves on nicely."

Pastor A. T. King, of Greenville, N. C., has accepted a call to Fairmount church, Richmond, Va.

Pastor W. T. Humbley has resigned at High Point, N. C.

A fire at the Thomasville, N. C. Baptist orphanage destroyed a large five mules and a horse. Loss \$1,700, with \$700 insurance.

Pastor C. C. Cox, of Newbern, N. C., has resigned.

At Calvary church, Hannibal, Mo., 11 have been added to the membership, 8 by experience and baptism, two by letter and one by restoration.

Pastor Paul V. Bomar, Siloam church, Marion, Ala., assisted by Bro. T. T. Martin, held a meeting in which more than 225 persons were converted and the church greatly strengthened.

The meeting at Duffy Street church, Savannah, Ga., resulted in 16 additions, with more to follow.

Pastor A. W. Bealer, assisted by Bro. Jno. E. White, held a meeting resulting in 30 accessions, most of them by experience and baptism.

The church at Staunton, Va., has been graciously blessed. Bro. H. F. Martin, of Salem, assisted Pastor M. L. Wood. 30 additions, with more to follow.

Bro. W. F. Fisher, Virginia, State evangelist, held a meeting at Martinsburg, Va., resulting in 16 conversions and 16 baptisms.

Pastor E. P. Jones, Hampton, Va., conducted a week's meeting, doing his own preaching. 25 baptisms resulted.

The church at Chillicothe, Texas, had a wonderful uplift in their meeting. 23 added to the church and a live prayer meeting set to going.

Pastor M. L. Dickey closed his meeting at San Saba, Texas, with 20 additions. Bro. A. E. Baten assisted the pastor.

Bro. T. M. Green, assisted Pastor H. B. Wright, Laddonia, Mo., in a meeting resulting in 11 additions to the church.

The meeting at French Broad church, Oak Grove, Tenn., closed with 26 baptized and 6 received by letter.

Pastor McDaniel, of the Clarksburg church, Tenn., closed a good meeting. Among the number baptized was a father, mother, son and two daughters.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting, to be held at Liberty Baptist church, Liberty, Casey county, Ky., April 29-30:

Introductory Sermon, Saturday, at 11 o'clock—Rev. G. D. Sloan; Rev. A. S. Jeffries, alternate.

Saturday Afternoon.

Convene at 1:30 o'clock. Devotional Exercises.

The object of this Meeting.—Rev. S. A. Watson and Judge J. M. Tilford. The Relative Value of Education and Christianity.—Rev. J. L. Owens and Mr. Alva Lucas.

How to Create a Deeper Interest in Missions in the Churches of our Association.—Rev. W. R. Davidson and Mr. Uriah Ellis.

The Value of Denominational Literature.—Rev. R. R. Noel and Mr. W. P. Martin.

Saturday Evening.

Sermon by Rev. J. L. Owens.

Sunday Morning.

Sunday School at nine o'clock. The Relation of the Sunday School to the church.—Rev. A. S. Jeffries and Prof. J. H. Allen.

Sermon at 11 o'clock by Rev. R. R. Noel.

Sunday Afternoon.

Convene at 1:30 o'clock. Devotional Exercises.

The Church—Its Mission and Responsibility.—Rev. W. G. Tilford and Mr. R. O. Dailey.

The Duty of Baptists to Teach Their Distinctive Doctrines.—Rev. Geo. E. Baker and Mr. G. S. McKinney.

Temperance.—Rev. G. D. Sloan and Mr. W. R. Gooch.

Adjournment.

Sunday Evening.

Sermon by Rev. Geo. E. Baker. A general discussion of all subjects will be in order and the brethren and public are cordially invited to attend and participate in the exercises.

W. G. TILFORD,
J. L. OWENS,
Committee.

When the ancient temple of Solomon was being built the whole world was sought through, and its most costly and beautiful things were gathered and put into it. We should search everywhere for whatsoever things are true, whatsoever things are pure, to build into our life. All that we can learn from books, from music, from art, from friends; all that we can gather from the Bible and receive from the hand of Christ Himself, we should take and build into our character.—J. R. Miller.

MRS MARY JANE REID.

As we go to press news comes of her death at her home in Lancaster, Ky. She was the wife of Deacon Reid, who for many years was the faithful Sunday School superintendent of Lancaster. She was the mother of rider Charles Reid, pastor of Middlesboro church, also of Mrs. S. C. Wooldridge, of Denver, Colo., and Miss Julia Reid, of Lancaster. The writer knew Sister Reid well. He often enjoyed the hospitality of her home. Her home was the preachers' home. She was a model Christian lady and her loss to her family, church and community will be greatly felt, but our consolation is that our loss is her eternal gain. "Blessed are the dead who die in the Lord."

W. P. HARVEY.

THE LAST APPEAL.

I am more anxious than I have ever been about debts on our Boards, State, Home and Foreign. If we do not earnestly and promptly pray, pay and work we shall surely go to the Convention with debt. Over \$80,000 debt now for Foreign Missions! Gallant South Carolina has gone ahead of Kentucky. I am glad for her, but sorry for our "old Kentucky home." Let us press most earnestly forward and upward to regain our position and make it \$30,000 for Foreign Missions by April 29th from Kentucky.

C. H. NASH,
V. P. Foreign Mis. Bd.

The programme of the World's Congress in London has at last been published. The announced speakers from the North are Drs. Crandall, Strong, Henderson, Barbour, McLaurin, Morehouse, Rowland, Mabie, Evans, Meester, and Mr. Waterbury on the regular programme; while Drs. Henson, Whitman, Dixon and Woody are down for addresses in the preliminary meetings.

The speakers from the South are Drs. Laws, Mullins, Hatcher, Carver, Willingham, Potat (W. L.), Gray, White (J. L.), Riley (R. F.), and Dement on the regular programme, while Drs. Pitt, Landrum, Brown (C. C.), and Williamson are to speak at the preliminary meetings.

These are all good speakers, and we are sure they will make fine speeches. We think, however, that the American Negro Baptists ought not to be entirely excluded from the programme. There are four times as many of them as there are Baptists in Great Britain, and they have many speakers well worth hearing. We are surprised at this omission, particularly as they have taken so much interest in the Congress. The only place American Negroes have on the programme is a five minute response to the address of welcome. Some regret that our Northern brethren should have a woman to make one of the addresses.

The Southern Railway will run a special train from Louisville to Kansas City to carry messengers and visitors to the Southern Baptist Convention. This train will leave Seventh and Water Sts., Louisville, 10:15 p. m., Tuesday, May 9th, arriving at Kansas City 5:45 p. m., Wednesday, May 10th. Special sleepers will run through and also a special chair car. The fare for the round trip is \$16. Stop over allowed at St. Louis returning on depositing ticket with agent and paying 50 cents extra. The round trip fare from Shelbyville, Lexington and Danville are, respectively, 95 cents, \$2.40 and \$2.65 more. It is the writer's expectation to go on this train.

DEAR RECORDER—

The Ministers' and Members' Meeting of Logan County Association meets Apr. 28-30 with Mt. Pleasant church, one mile from Lewisburg on O. & N. R.R. Conveyance to church will be furnished those attending by rail. The former meetings of this body have been helpful and profitable, and the present programme is of well selected topics, and we expect a good meeting. We especially ask the presence of the RECORDER man and any other brethren who may see this notice. J. B. DUNCAN, Ch'n. Lewisburg, Ky., April 7.

In the report of the Baptist Press Association at Hot Springs, the name of I. J. Van Ness on the Executive Committee should have been I. N. Penick. Dr. Van Ness' name was proposed, but it was withdrawn at his request and Bro. Penick was chosen.

THE USE OF BORDEN'S

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Family Circle.

Stories for the Young and Old.

INHERITANCE.

There lived a man who raised his hand and said:

"I will be great!"
And through a long, long life he bravely knocked
At Fame's closed gate.

A son he left, who like his sire, strove
High place to win;
Worn out, he died, and, dying, left no trace
That he had been.

He also left a son, who, without care
Or planning how,
Bore the fair letters of a deathless fame
Upon his brow.

"Behold a genius, filled with fire divine!"
The people cried,
Not knowing that to make him what he was
Two men had died.

—Isabelle Ecclestone Mackay.

POLLY'S HIDING PLACE.

A Liberty Story.

BY FRED MYRON COLBY.

Black-winged crows went sailing across the blue sky, cawing lazily as they flew; and the hot sun of a September afternoon glowed upon the dusty highway and upon the wide expanse of level fields that hedged in the old house at Crawford's plantation in the Waxhaw region of the Carolinas, as Mary Crawford, or Polly, as everybody called her, sat by the window, stitching a sampler, but looking up ever and anon to watch for travellers that might be coming up the road.

The Crawford house stood well back from the highway, with a garden between, bisected by a carriage drive from the big white gates upon the road; but the young girl could readily discern any one passing up or down the thoroughfare, a distance of a quarter of a mile from the house. The watch she kept was a keen one, for upon her faithful sentinels depended the safety of a loved father.

Major Crawford was an officer in the patriot army under Gen. Gates, who had just an hour before, weary, travel-stained, and alone, arrived at his plantation after an absence of many weeks. He was at this moment in the kitchen, eating the lunch that had been hastily prepared by Mrs. Crawford and the colored cook, Chloe, preparatory to continuing his journey to Sumpter's army, which was encamped on the Wateree. Meanwhile Polly had been stationed at the window to keep a lookout against the approach of any Tory or British party that might be on his track. It was just after the defeat of Gates at Camden, and the king's men were jubilant and active through the Carolinas.

Polly Crawford was a chubby, bright-eyed, saucy-looking girl of thirteen or fourteen years. She was the major's only child, and was an ardent little rebel. The sampler she was at work upon representing Elijah fell by the ravens. There was a marvellous background of shrubs and trees, all wrought in the finest tent-stitch; and, beside a stone done in orange color, lay the recumbent figure of the shaggy-haired prophet. A flock of birds, each one laden with a huge "two-penny pan-of-leaf" were gracefully approaching from the left-hand corner of the canvas. The girl's deft fingers were busily ornamenting Elijah with two prominent eyes of the deepest cobalt-blue, when her ears caught the sound of hoofs coming at a sharp gallop up the road.

She glanced hastily from the window, and descried, mounted on a "grass pony" (a horse of South Carolina swamps, rough, shaggy, wild), a tall, slender, "gangling fellow," legs long enough to almost meet under the pony, damaged, wide-brimmed hat flapping down over his face, which was freckled and worn, the figure covered with dust, tired-looking, as though the youth had ridden till he could scarcely sit on his pony. Before she could run to the door, the forlorn apparition halted her with the tidings:

"The British are coming! A party of their dragoons, under Capt. Dacy, conducted by that Tory, Wilson, are riding up from Charlotte like the wind."

The messenger, whom Polly recognized as a boy of the neighboring village, dashed on again, without waiting to answer any questions.

Polly gave no further thought to the cobalt-blue eyes of the old Gileadite, staring at her from the sampler. Her

father must be warned; but, before she left the window she glanced sharply down the road.

There was a cloud of dust rising above the trees, far down as she could see; and through that cloud she saw the glittering of bright steel. Were their enemies so near as that? Then, indeed, there was no time; and she hastened to the kitchen.

Major Crawford's bronzed face turned nearly as pale as that of his daughter's, when he was told of the approach of his foes; but he was a man of dauntless energy, and accustomed to danger. His first act was to run to the window and look out. A single glance told him it was too late for flight. The dragoons were already at the white gates, and the foremost were dismounting.

"What shall we do?—What shall we do?" moaned Mrs. Crawford, wringing her hands.

"Be calm, mother," said the officer. "If the worst happens, I can defend myself with my sword, which did such good work at the Cowpens."

The patriot looked as if he was about to resort to that rash alternative, but Polly seized him by the arm.

"Quick! I can save you!" she said. And she pulled him by main force from the kitchen to the outer shed. She was in an agony of terror lest her father should be seen before he was hidden away at all, but outwardly she was very calm.

In the shed stood a large meat barrel, or tierce, which Cato had brought out of the cellar a few days before, and was now standing empty beside a pile of wood. In her desperation the girl's quick eye espied it, and she drew the hunted officer toward it.

"It's a capital hiding-place," said the major, grasping her intention. "Pack me in as hastily as you can; and, mother, you go and entertain our visitors."

Major Crawford's bulky form was presently compressed within the interior of the cask, which was really the most available hiding-place he could have sought. Polly threw in an old garment above him, and laid a few sticks of wood carelessly upon that, leaving the top of the barrel uncovered. Then she returned to the sitting-room, where she found her mother engaged in an exciting dialogue with the leader of the British party.

"Where have you hidden that rebel-hound, your husband?" asked the officer.

"Major Crawford is capable of taking care of himself without any of my help," answered the patriotic woman, who had recovered her courage wonderfully.

"You do not deny, then, that the traitor is within?"

"Search for yourself. If my husband is here, you can find him." And Mrs. Crawford sat quietly down.

"Show me the way to your cellar, girl," said the Englishman to Polly.

"Would it not be best to begin with the garrets and go down?" asked the young girl, her black eyes dancing saucily. "Because," she continued, "we have wine in the cellars; and your men might not be able to prosecute the search any further."

Capt. Dacy gave her a look that he intended to be very severe. "Lead the way to the cellar," he said sternly.

Polly obeyed with a pretty pout. "Do you think my father is like pork and potatoes, to be in our cellar?" she asked.

"He is in the house somewhere, and we intend to find him," answered the officer, a young man who effected the brusque style of Tarleton, well known on both sides for his cruelty and soldier-like qualities.

But they found no hint of anybody's presence in the cellar; and after a careful examination, the officer led his soldiers up the stairs.

The upper rooms of the mansion were subjected to the same careful search as the cellar had been, and with the same ill-success. The walls and the sides of the room were sounded with swords and bayonets, but no signs of a living being in hiding were discovered.

"This is strange," declared the Captain. "Major Crawford's horse is in the stable, and it is scarcely likely that he would try to get away on foot. Yet a cat couldn't stow himself away where we haven't looked. Where's Wilson?"

The Tory was outside; but he came within, as he heard his name spoken by the officer. A nail on the barrel caught and tore a rent in his frock, as he went past it in the shed.

"There you won't stand in the way any longer!" cried the man, angrily, as he gave the cask a violent kick that knocked it over upon its side. Fortunately, the tierce fell with its uncovered head towards the wall; and no one suspected that the object of their search was within it.

"What do you make of it, Wilson?" inquired Capt. Dacy. "I don't think the major's here," returned the Tory. "He

got wind of our close pursuit in some manner, and left on a fresh horse before we came. That's my opinion."

"And it's mine, too. But I'd sooner lost my spurs than to have had this search for nothing."

"Well, we have done our best. There's good wine in the rebel's cellar, though. We needn't lose that."

"True," observed Capt. Dacy. Then, turning to Mrs. Crawford, he continued: "Come, madam, you can entertain the rascally rebels, if it seems. Have you no humble refreshment for the humble servants of the king?"

"Certainly. Will you partake of some cake and wine? Call Chloe, Polly, and have the table spread at once."

"Order my men to ride on slowly, Wilson; it is possible they may yet get a glimpse of the rebel we are after. You and I will enjoy this good lady's hospitality a short time."

While Wilson was delivering the captain's orders to the dragoons, Mrs. Crawford opened the sideboard, and set out her decanters and dishes; and the negroes brought some fresh wine from the cellar. The Englishman smacked his lips as he emptied a goblet.

"Come, Mrs. Crawford," said the officer, handing the mistress of the house, a glass of wine, "I have a toast to propose. I hope you have no objection to drinking the health of King George."

"None at all," replied that lady. "I am sure that I wish him no harm, poor man!"

"Very well; and now we will toss off a bumper to the success of his Majesty's arms and to the discomfiture of all rebels."

"Papa perhaps might object to that," said Polly, who at this moment entered the room, after a short absence. "However, he is here to speak for himself."

"Yes, I am here; and I have decided objections to such sentiments being drunk in my house."

The Briton and the Tory looked up and saw, framed in the doorway, the very man for whom they had been searching so vainly. He held in each hand a loaded pistol, and their muzzles were pointed at the hearts of the banqueters.

"Don't stir, or you are dead men!" he cried, as the British officer attempted to place his hand upon his sword.

"What do you intend to do?" asked the embarrassed captain.

"I mean to take you prisoner," answered Major Crawford. "I will not harm you if you offer no resistance. Polly, you fasten his arms, so that he will not be able to harm us. There is a cord on the peg behind you."

The Briton glanced ferociously at his enemy. "Put your hands behind you, or I shall be obliged to maim you," said the major, calmly.

Capt. Dacy obeyed, though with a bad grace; and the young girl fastened his wrists together with a stout rope.

"Now it's your turn, Wilson," said the major, addressing the Tory. "You thought to take me, but the tables are reversed."

After Polly had performed the same operation upon the Tory, and the two men stood securely bound, the major very coolly sat down and finished his interrupted repast. He was just done when a woolly head thrust itself in the doorway.

"Massa, de bosses am saddled and bridled."

"All right, Cato. Are the dragoons out of sight?"

"Dey is. I see jes' com' in, an' de last soga's coat-tail am out ob sight."

"It's time I should be going, then. I shall be with Sumpter by midnight. Help me to mount these prisoners, Cato."

"Golly, massa, an' you's took um buff prisoners! Guess dey won't feel like laffin' at Cato agin. Cum 'long, ole red cote!" And the negro pulled Capt. Dacy unceremoniously towards his horse.

The sun was casting lengthening shadows on the green as the major bade his wife and daughter good-bye, and he and the faithful Cato rode away with their two captives.

There were anxious hearts at the mansion until Cato returned with the news of their safe arrival at Sumpter's camp. In little more than a year the war closed; and Major Crawford himself came back to his plantation, which he carried on for many years. He always told Polly that it was to her thoughtfulness and strategy he owed his escape from capture and turning the tables on his enemies. As for Polly, she carried a memento of that day in the shape of a dagger—a small, slender poniard, which dropped from Cap. Dacy's belt in the affray, and which she ever after wore as an ornament in her hair. This dagger is preserved as an heirloom by her descendants, and any one seeing it will be told the story of the brave young girl who did not fail to act well her part in the times which tried men's souls.—Christian Register.

THE WAYS OF TWO MOTHERS.

A boy of seven was throwing stones from the street when his mother came to the door and said, "Georgie, stop throwing stones, you will break a window."

While she was speaking a stone flew with unerring aim towards a back-fastening by the pe-lor window.

"Georgie," cried the mother, "what did I tell you?"

No answer from Georgie, but another stone struck another back-fastening. Georgie was noted for his accurate aim.

Then followed an uninterrupted flight of missiles accompanied by prohibitory commands from the mother until becoming weary of it, she said, "I shall not speak again, but if you break a window, you will get one whipping," with an accent upon the numeral, implying that the conditional punishment, if administered, would be a noteworthy one. And Georgie continued to throw stones. At length there was a crash and the sound of falling glass. Georgie began to whimper.

His mother came to the door. "Georgie Burton, what did I tell you?"

The whimper changed to a cry, and the boy ran down the street as his mother advanced toward the gate; she followed in undignified pursuit, overtook him at the corner and bore him struggling back to the house. The sound which followed gave evidence that the promised chastisement was in progress. Perhaps it was the old-fashioned use of the rod, but if it was deserved it certainly was not for breaking the window.

Mrs. Burton cannot understand why Georgie is so disobedient when he gets more whippings than any other boy in the street.

Later in the day, another boy, living opposite Georgie, stood in his yard throwing stones. His mother came to the door and said, "Do not throw stones toward the street, you may hit some one. If you want to throw them, throw them towards the back fence."

The boy obeyed at once and Mrs. Burton wished Georgie would mind like Harry Mead.

Next day as Harry stood by the gate his eye fell upon an abandoned oriole's nest, a most tempting target for a boy of his size; forgetting his mother's command of the day before, he picked up a stone and threw it at the nest. Unfortunately a lady, was wheeling her baby carriage on the sidewalk, and the stone in falling struck the child, causing it to scream with pain.

Mrs. Mead came to the door and said gravely, "Harry, come here."

"Do not punish him," said Mrs. Allison, "it was an accident."

"I know it was," said Mrs. Mead, but she led her boy into the house and it was soon evident that she, too, believed not in sparing the rod.

An hour later when Harry again came to the gate, Georgie said, "Did your mother whip you for hitting Mrs. Allison's baby?"

"Why, no," exclaimed Harry, in surprise, "she knew I did not mean to do it, she whipped me for throwing stones in the street, when she told me yesterday not to do it."

And although Mrs. Burton heard the children's conversation, she still wonders why Harry Mead minds so much better than Georgie, although he is not whipped half as often.—The Lutheran Evangelist.

A GENTLE DECEPTION.

A car or bus filled with inside passengers was going slowly up a long hill in County Wicklow, Ireland. The driver leaped down from his seat in front and walked by the side of the horse. The poor beast toiled slowly and wearily, but the six passengers inside were too busily engaged in conversation, says a writer in the Home Advocate, to notice how slowly the car progressed.

Presently the driver opened the door at the rear of the car, and then shut it again with a slam. The passengers started, but thought the driver was only assuring himself that the door was securely closed.

A second time the fellow opened and closed the door. The travellers turned round angrily and asked why he disturbed them in that manner.

"Whist!" whispered the fellow. "Don't spake so loud. She'll overhear us."

"Who is she?"

"The mare. Spake low," he continued, holding his hand before his face. "Sure I'm deceiving the craythur! Every time she hears the door slamming that way she thinks one of ye is getting down to walk up the hill, and that rises her spirits."

As this humility is a precious grace, so it is the preserver of all other graces and without it, if they could be without it, they were but as a box of precious powder carried in the wind without a cover, in danger of being scattered and blown away.—Robert Leighton.

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For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div. Pass. Agt., 4th & Market, Louisville, Ky.

Stories for Little Ones.

WHAT PEGGY LENT.

Peggy watched Mrs. Toomey go away with a look of relief on her tired face.

"Oh, mother," Peggy said, "I wish I could lend something to somebody, too!"

"Well, why not?" said her mother, cheerily.

"Truly?" Peggy hurried to the door, but Mrs. Toomey's calico dress was just a little blur of dingy red in the distance.

"And there isn't anybody else with seven little mites o' children and a landlord," Peggy said, coming back into the kitchen slowly.

"Besides," she added, as a sudden afterthought, "I spent my money yesterday—I forgot."

Mother smiled. "Never mind, dear heart," she said; "there are other people to lend to besides Mrs. Toomey, and plenty of other things to lend besides money. Now run out on the veranda steps and eat your luncheon."

It was cool and shady out there; but just outside the reach of the great leafy branches of the lime-tree how sunny and hot! Peggy munched her cake and pitied the people going up and down the street. She made believe the avenue was the Desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust to cross from curb to curb. Only of course—Peggy laughed at the idea—of course there wasn't a steady procession of camels going up and down the Desert o' Sa'rah! On the avenue the cam—

mean the horses and the cars—went back and forth always.

"There goes that blind music teacher; he's going to cross the Desert o' Sa'rah," mused Peggy, lazily. "He always stops a long time and listens first. I shouldn't like to cross the Desert o' Sa'rah in the pitch dark, either—my no!"

Out on the curbstone the blind man waited and listened. His face was turned toward Peggy sidewise, and it looked anxious and uncertain. There were so many wheels rumbling by!

"He's going to give Tillie Simmons a music les—"

But Peggy never finished that word. A sudden wave of pity swept over her. The next moment the blind man on the corner felt a little hand slip into his and a shy voice was saying something in his ear.

"It's me—I'm Peggy," it said. "I will lead you 'cross the Desert of Sa'rah just as soon as that 'lectric car goes by—there, now!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. On the further curbing she slipped away and ran across again. By and by she remembered the return trip the blind man must take.

"I'm going back there and wait for him, so's not to miss him," she decided, promptly. And away she flew.

But it was hot—my!—on the other side of the avenue! There was no tree there, and Peggy thought it wouldn't be polite to sit on other people's doorsteps.

"Tillie Simmons takes pretty long music lessons," she thought, with definite sympathy for Tillie and a general compassion for everybody else who had to wait around on sunny avenues without a hat on.

The return trip across the Desert of Sahara was made safely, and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot, too. She had never thought to be glad for her eyes before.

Mother opened the window and beckoned to Peggy. "Well, was it as nice as you thought, dear?" she said, smilingly.

"What—was what nice, mother?" asked puzzled Peggy.

"Lending things to people, dear."

"Why—why, I haven't lent a single thing to anybody, mother."

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What in the world had she lent to anybody? Two things, mother said.

"Oh!" cried Peggy, suddenly, laughing up at her mother. Then her face sobered and grew gentle.

"Yes—oh, yes, I liked it," she said.—Annie Hamilton Donnell, in The Presbyterian Banner.

COULDN'T REMEMBER.

"William," said Mrs. Hardy, "can't you let me have some money to-day?"

"Dear me!" exclaimed Mr. Hardy. "what did you do with that dollar I gave you last week?"

"Well," said the faithful spouse, "I had to have a new bonnet, Walter and Kittie needed new shoes, James a new suit, Burt a new hat, Martha a new gown, Grace a pair of gloves, Daisy some aprons—and—and—really, William, I can't remember what I did with the change."

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CONFERENCE OF SOUTHERN BAPTIST EDUCATIONAL INSTITUTIONS IN KANSAS CITY, ON THURSDAY, MAY 11TH.

Upon the advice of the presidents of our Southern Baptist institutions, an Educational Conference, composed of the presidents and faculties of our Baptist institutions in the South, and other friends, will convene at nine o'clock Thursday morning, May 11th, in Kansas City, Mo. This, as all know, will be the day before the meeting of the Southern Baptist Convention. The meeting will be held at the First Presbyterian church, corner Tenth and Forest. Dr. F. C. McConnell writes that this church is only three short blocks from the Calvary church, and that it will be a splendid place for the Educational Convention. There will also be a night session. The programme given below will be submitted to the Conference, with devotional exercises preceding each session. Each speaker or reader of a paper will be expected to consume from fifteen to twenty minutes, after which the subject will be open for general discussion. The speakers at night will be given from twenty to thirty minutes.

Morning Session.

- 1. "Co-education," by President J. T. Henderson, of the Virginia Institute.
2. "Industrial Training," by President M. D. Jeffries, Carson and Newman College.
3. "The Correlation of Baptist Schools in each state," by President H. W. Tribble, Rawlings Institute.
4. "Address," by Rev. W. E. Hatcher, D.D., Richmond, Va.
5. "Should the College be Under the Control of the Denomination in the State?" by Vice-President W. H. Kilpatrick, Mercer University.

Afternoon Session.

- 1. "Is it best for the President to Teach? If so, how much?" by President F. W. Boatwright, Richmond College.
2. "Some New, Desirable Text-books," by President Wm. H. Harrison, Bethel College.
3. "Address," by Dr. T. T. Eaton, editor WESTERN RECORDER.
4. "The Present Condition and Future Outlook of Baptist Education in the South," by President S. P. Brooks, Baylor University.

Night Session.

- 1. "The Pastor and the Denominational College," by President J. P. Green, William Jewell College.
2. "The Service of the Baptist College to the Nation," by President E. Y. Mullins, Southern Baptist Theological Seminary.
3. "The Denomination and the Denominational College," by President J. J. Taylor, Georgetown College.
4. "A Definition of Christian Education," by President E. M. Potent, Furman University.

Since being elected President of the Southwestern Baptist University my heart has gone out in warm sympathy to all of the other brethren engaged in the same work. This feeling has doubtless been deepened because most of the presidents of our Southern institutions are my personal friends. I desire not only the success of this institution over which I am called to preside, but feel a keen interest in the progress of all our educational work. Moreover, being a mere novice in this work, I feel the need of the help of wise and experienced co-laborers. I believe that the Conference will be

of great help in many ways, and will result in causing us to feel the oneness and common aims of this work.

Very sincerely yours, P. T. HALE.

Southwestern Baptist University, Jackson, Tenn.

DEAR RECORDER—

In 1899 there was organized the China Baptist Publication Society, with headquarters in Canton, and our missionary, Rev. R. E. Chambers, as corresponding secretary. They immediately purchased a valuable piece of land in the foreign concession, for which now they could easily get more than three times what they gave.

They put up one or two buildings and have them rented, except such parts as they immediately needed for the work of the Society in a small way. All the income from this fine property goes toward paying interest, taxes, insurance and borrowed money—nothing for their important work.

As to that work, they are engaged in issuing as many as twenty Scripture publications, four of which are entire editions of the New Testament. They do a general book and tract work, besides job work. They issue a monthly publication, called The True Light, with a pretty good circulation in China and America. But perhaps their strongest emphasis is placed upon their Sunday school publications, which are taken by all the Baptist missionaries of Central China, and are to be taken also by missionaries of other denominations. Here is a magnificent door of usefulness, and if we are wise in our generation we will build up this magnificent agency for extending the kingdom of God in China, and all that Eastern world.

But the Society has needs also, and this is what I want to lay before your readers. They need \$30,000 at once, so that they may pay back their borrowed money, erect a new and needed building, add to their equipment, and begin to issue other and needed editions of the Word of God. Here is a magnificent opportunity for the people of God. I do not know of any place where money will bring such a large return for the glory of God, and the extension of his kingdom, as money placed in the work of this Society at this time.

The directors have asked Bro. Joshua Levering, of Baltimore, and me to bring this need to the attention of the Baptists of the South, and to try to raise one-half of the amount which they need, namely \$15,000, while they have asked two brethren in the North, of which Dr. Wm. Ashmore is one, to do the same thing in the North. Surely Southern Baptists can give this small amount for so large a work. At this time it is simply my desire to lay the need before the brethren. Later on, we may come with a proposition that looks toward active help.

JUNIUS W. MILLARD, Atlanta, Ga., April 8, 1905.

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TABERNALE BIBLE CONFERENCE, ATLANTA, GA.

BY REV. M. A. JENKINS.

One of the unique institutions of the great Baptist Tabernacle of Atlanta, is the Tabernacle Bible Conference. One of the most wonderful churches in the South is this Tabernacle church. Seven years ago, a handful of earnest people followed their leader, Dr. Len G. Broughton, into a rudely constructed sort of building, looking more like a huge barn than anything else. It was laughingly called by non-Christians, "the Baptist barn." The first meeting held in this Tabernacle was a Bible Conference. It was a new idea in the South, and met with some opposition. But from year to year, it has taken deeper hold, until now, ministers of all denominations from near and far, attend its sessions annually.

The growth of this church has been wonderful. In these seven years, it has grown in membership from two or three hundred to now something like eighteen hundred. Besides this, it has in operation six or eight missions in the city, a home for friendless women, a dormitory for young working women, a school of cookery, and a hospital which employs about thirty nurses. All this has been accomplished in seven years.

The Tabernacle building has been enlarged from time to time, till now it has a capacity of 4,000. Perhaps no one preacher in the South preaches to so many people regularly as does Dr. Broughton. At his Sunday night services it is no uncommon thing to see hundreds turned away. His services are simple. He has a great chorus choir, backed up by a splendid orchestra. I have heard him say that he believed that he preached to almost one thousand people more every Sunday than he otherwise would were it not for his music. It is marvelous to see the multitudes flock to the Tabernacle to hear the great chorus, and the great congregation sing the old gospel songs. The building has had a veneering of stone and brick, but still it has every look of plainness and simplicity. But in it what a church and what a preacher!

The Bible Conference, which is held year after year under the direction of Dr. Broughton, is in close touch with Northfield. Dr. Broughton is himself one of the most popular speakers at the Northfield Conferences every summer. And through the co-operation of Mr. Moody, he secures for his Conferences the very cream of the Northfield speakers, and by his own widespread fame and acquaintance as a preacher, he is able to secure the services of the leading preachers of the world.

The aim of these Bible Conferences is not thoroughly understood by all, just as their director is not understood by all. The main lines stressed are the need of consecration on the part of God's people, a knowledge of the personality and work of the Holy Spirit, the teachings of prophecy and the obligation of the church to preach the gospel to all the world.

The Conference just closed was, perhaps, the greatest ever held since the movement was begun. Among the speakers were Rev. A. C. Dixon, D.D., of Boston, Mass.; Rev. F. B. Meyer, of London; Rev. S. D. Gorson, of Cleveland, O.; Rev. Wm. H. Blackstone, of

Chicago; Maj. Jas. H. Cole, of Perry, Ill.; Rev. Samuel H. Hadley, of the Jerré MacCaulay Mission, New York; Mr. John D. Pullin, and Mr. N. B. Broughton, of Raleigh, N. C.

Mr. Dixon never preached with greater power. He gave a series on the "Ethics of the Christian Life." He took a bold stand against the different forms of worldliness in the churches to-day. One thing that has made the Tabernacle the spiritual power it is, is the flat-footed stand it has taken for separation between the church and the world. His sermons to the unconverted were messages of great power, and resulted in a great number of professions.

Dr. Meyer gave a series on "Discipleship" which sent many a Christian away in a more thoughtful mood than he had ever been before.

Dublin, Ga., April 6, 1905.

A HISTORY OF PREACHING.

It has been my fortune to read many books on preaching; and I have not read a poor one yet. They are all both edifying and entertaining; and the best are full of wisdom and spiritual power. Not a few of the latter hail from America, which is the paradise of preachers. From that quarter two new ones have arrived within the last few weeks—the one on "Representative Modern Preachers," by Dr. Barstow, of Yale, and the other, "A History of Preaching," by Dr. Dargan, of Louisville. The plan of Dr. Barstow is simple: he selects nine of the most famous preachers, and writes on them essays penetrative, polished and well-informed, which cannot but find a multitude of readers. Dr. Dargan's aim is much more ambitious: he will give all the preachers of any note and show the varying character of preaching from age to age. This is a laborious undertaking; but the author has read widely not only in his own country, but in the libraries of Europe, and seems to be at home in Greek and Latin, German, French and Italian. He can scarcely make some of his figures intelligible without practically writing a Church History; but, if he does this, he has not room for doing justice to the greatest. Between these dangers he steers his course with skill, but has not perhaps altogether escaped them, especially the latter of the two. Intent on getting down the stream, he has too few landing-places, whereat to pause and give a really impressive account of the masters of the art. Still, the perusal of the book leaves behind a deep impression of the vast and varied powers which have been lavished upon preaching, and of the part it has played in building up the Kingdom of God. We have few books in English on the history of preaching, and perhaps none going over the ground so exhaustively as Dr. Dargan's, which is welcome as filling a blank. This volume comes down only to the Reformation; a second will deal with the period since the Reformation; and a third will be devoted to the American pulpit. May the accomplished author be able speedily to complete this great undertaking!—James Stalker, in British Weekly.

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IN AND FROM MISSOURI.

One indication of moral reform in Missouri, is seen in the fact that St. Louis and Jackson counties, including the cities of St. Louis and Kansas City, will, hereafter, be 'dry' on Sunday. This is true now of many other towns in the state. The law is also being enforced against drug-stores which sell intoxicants without physicians' prescriptions.

That Union Fad.

I submit below what recently appeared in the St. Louis Republic, which I don't take much stock in. I don't think there is any more probability of a union between the Baptist church and the Campbellite persuasion than there is of the mixing of water and oil:

"The concensus of opinion, expressed by ministers of the Baptist and Christian churches in St. Louis at a fraternal meeting in Union Avenue Christian church yesterday is that at present there is little, if any, material difference in the doctrines taught by these two denominations. Consequently, they believe there is no reason why their federation is not to be desired.

"The meeting was attended by the representative men of both denominations, and one, the Reverend Doctor Ford, a retired Baptist minister, had personally known Alexander Campbell, who is generally known as the founder of the Disciples, or Christians.

"The initiative in the movement which brought about the meeting was taken by the Disciples several months ago with a view of discussing informally and frankly the doctrinal differences that separate these bodies, which in form of worship and administration of baptism are alike.

"It is generally understood that the real difference between them is a theological opinion as to the effects of the sacrament of Baptism. Baptists hold that there is no such thing as baptismal regeneration; in other words, baptism is not effectual to the remission of sins, but is only an external physical demonstration of what already has been effected in the soul; namely, spiritual repentance.

"While this is aid not to have been the exact doctrine taught by Campbell, many of his followers to-day in the Christian church adhere to this view.

"The Reverend Doctor W. J. Williamson said that no other man could at that time have stood for the vital truth of religion like Alexander Campbell.

"The discussion was preceded by a paper by the Reverend Doctor J. C. Armstrong, editor of the Central Baptist, on 'The Early Relation and Separation of Baptists and Disciples,' which is the title of a book written by Doctor Everett Gates, a professor in Chicago University.

"Doctor Gates is a member of the Christian church. Of him Doctor Armstrong said yesterday that 'it is due Doctor Gates to say that he has written a book which is as nearly free from partisan bias as any that has been written concerning Mr. Campbell and the movement which he inaugurated.'

Our new Governor J. W. Folk is simply overwhelmed with invitations to deliver addresses. An evidence of his worthiness, and deserved popularity. Read the following:

Within the last two weeks Governor Folk has received invitations from twenty-three States

outside of Missouri, to deliver addresses, as follows: Illinois, Wisconsin, Minnesota, Pennsylvania, New York, Massachusetts, Connecticut, Maryland, Pennsylvania, Virginia, Kentucky, Indiana, Arkansas, Iowa, Kansas, Texas, Tennessee, South Carolina, Alabama, Colorado, Oregon, Ohio and New Jersey.

More and more the reins are tightening on the saloon element in Missouri. In our own city of Louisiana with a population of 6,000, and thirteen saloons, the city council last night April 7th raised the license to \$1,800.00 nearly doubling same. Also our last legislature (just gone out of existence) passed some very stringent laws respecting the saloon and drug store. So it appears that the devil is on the run.

Jos. N. BARBEE.
Louisiana, Mo., April 8.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Sulphur Fork Association, to be held with the church at Turners Station, Ky., April 28-30, 1905: Friday—Devotional exercises at every session.

10 a. m.—"Are the obligations of a church binding on all its members?"—J. T. Sampson, W. E. Hunter.

"What should be done with members who do not help to support their church nor give to missions?"—I. W. Head, J. T. Wilson.

Sermon: "Church co-operation"—L. M. Theobald; alternate, J. B. Tharp.

2:00 p. m.—"Progress and triumphs of missionary endeavor"—B. B. Atwood, Joseph Pearce.

"State and associational missions, with special emphasis on the mountain work."—J. G. Bow, D.D., W. A. M. Wood.

7:30 p. m.—Sermon: "Bible doctrine of Missions" J. B. Moody, D.D., alternate, J. E. Johnson.

Saturday, 9:30 a. m.—"Best ways to manage church finances"—T. L. Button, W. S. Wilson, John Hitt.

"Woman's place in the work and the worship of the church"—Geo. B. Eager, DD., G. L. Greaves.

"Careless and infrequent observance of the Lord's Supper"—D. H. Howerton, W. E. Hunter.

Ordain three deacons. Sermon by Geo. B. Eager, D.D.; alternate, J. T. Sampson. Ordaining prayer—L. S. Chilton. Charge to church and deacons—J. E. Johnson.

2:30 p. m.—"Objects of, and benefits derived from, a fifth Sunday meeting"—J. B. Tharp, C. B. Jones.

"How shall we interest the young members of country and small town churches?"—G. L. Greaves, G. W. Edens.

"The need of religious literature—denominational paper, etc.—in each home"—W. E. Powers, W. A. M. Wood.

"Necessary preparation for a successful revival"—J. S. Satchwell, L. M. Theobald.

"Place of prayer in soul winning"—Joseph Pearce, E. B. Atwood.

7:30 p. m.—Evangelistic services—songs, prayers, and heart-to-heart talks—followed with a sermon by J. E. Johnson.

Sunday, 9:30 a. m.—Sunday School session, followed with a discussion on "Sunday School problems."

11:00 a. m.—The sermon on Sunday and other services of the day will be arranged for at the time.

All the above topics will be open

to general discussion. It is earnestly desired that each speaker on this programme will make special preparation, and if for any reason he cannot attend, that he will notify the other speakers whose names appear on the subject.

Others not of this association are cordially invited to attend. Entertainment will be provided for all who come from a distance. The L. & N. trains from Louisville and intermediate points arrive at Turner's at 9 a. m. and 5:42 respectively.

Brethren, pray that the Lord may make this a profoundly spiritual meeting and a blessing to all who may attend.

T. E. CANNEDY, Pastor.

NOTES FROM SOUTH EAST MISSOURI.

We are glad to report the Lord's work growing, in these parts: Farmington church is taking on new life, as is evidenced in the conversion of souls and interest shown in all departments of church work. We have received 45 into fellowship since I came here three months ago. The Sunday school is growing nicely, so is the B. Y. P. U. Our ladies aid society pays \$1.00 per year on pastor's salary.

We consider this an important field. We have two Pedobaptist colleges here—hence the need of a strong church of Baptists. It is important that these boys and girls who come here to be educated should be highly and favorably impressed with Baptists. We hope our church will awake to this consideration. Another important feature of this city is, that we have located here a Baptist Sanitarium, of splendid ability and equipment. It has been doing good work and giving satisfaction. It is well situated both for convenience and health. On the new electric road, and on the high table lands of the Ozarks.

Several of our churches have recently had good meetings: H. F. Aulick of Flat River, assisted by Bro. Ewing of St. Louis had a great meeting. W. J. Ward of De Soto assisted by D. P. Montgomery of Fredericktown, also had a good meeting.

Bro. T. H. Jenkins is progressing nicely in his work at Marble Hill. The Will-Mayfield college located there is doing the best work this year of its history. God bless the Recorder.

W. M. RUDOLPH.

AS WE FORGIVE.

I joined with a congregation of several hundred in repeating the Lord's Prayer. When we came to the words, "Forgive us our debts, as we forgive our debtors," I could not help thinking: Do many of us, nay, do any of us, realize the real force and meaning of that petition? It is the only one in the prayer that is conditional. We do not ask for full and free forgiveness, as we ask for daily bread, for leading and for deliverance. Our request is that God, seeing how lovingly we deal with others, will deal with us in like manner and measure. We assume, in the asking, that we are really doing to others what we want God to do to us. But how few of us would be willing to abide by that test! Are not many, if not all, of us like the man in our Savior's parable, who, when his lord forgave his debt of ten thousand talents, put a fellow servant in prison for a debt of a hundred pence?

The petition is intended to call our attention, when we pray, to the importance, nay, the necessity, of trying to be Christ-like if we

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would hope for salvation through Christ. The spirit of forgiveness which we should cultivate, is not the ground upon which we ask forgiveness, but the evidence that the heart is prepared to receive the riches of God's grace. Divine love falling upon a cold, hard, uncharitable, revengeful spirit, is like rain and sunshine on a rock. Trench, commenting on this petition, says:

"How terrible a prayer this may become! If we pray it, keeping an unforgiving temper, we shall be ourselves blocking up the way by which our prayers should have ascended, not merely failing to extricate ourselves from the bands of our sins, but with our own hands drawing the cords of them more closely than before."

Yes, it is for our good that God wants us to forgive our debtors. We thus prepare the way for receiving and enjoying the forgiveness which he is ready to bestow. Some one has said that the unforgiving break down the bridge over which they themselves must pass. They work, not in harmony with, but in opposition to the great law of love, in which is all their hope and that of a perishing world. If we would abide in Christ, we must be Christ-like.

When Mr. Wesley was on his voyage with General Oglethorpe to Georgia, the General threatened revenge upon an offending servant, saying: "I never forgive." "Then I hope, sir, said Mr. Wesley, "you never sin." The General felt the force of the rebuke, and modified his action toward the servant.

Lord Bacon says that the noblest minds are those that are always ready to forgive, and that the unforgiving are, as a rule, the weak, ignorant and degraded. This story is told of one of the heroes of the middle ages. He had been insulted by a rival baron, and resolved to avenge the insult. When his army was ready to march his chaplain urged him to come into the church and join in a prayer for God's blessing. They knelt down, and the chaplain began to repeat the Lord's Prayer. The duke repeated it after him. When the chaplain said, "Forgive us our trespasss, as we forgive those who trespass against us," the duke was silent; and when asked to go on, replied, "I cannot." Then the chaplain said, "God himself has given us this prayer; for to ask God to pardon you as you pardon others is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "I will finish my prayer. 'My God, my Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!'" "Amen!" said the chaplain. "Amen!" repeated the duke, who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

When henceforth we pray the Lord's Prayer, let us pause at the fifth petition, and ask ourselves if we only want God to deal with us as we deal with our fellow men; or whether we are willing to put off "all anger wrath and malice," that our hearts may be filled with the spirit of acceptance and adoption, so that we can cry "Abba, Father."—C. E. B., in Herald and Presbyter.

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The Farm

and Household

Jim Silver sold a 3-year-old jack to W. T. Watson, of Indiana, for \$400.

T. F. Dunlap, of Woodford, sold 15 two-year-old mules at Paris court at \$200 to \$260 per pair.

J. M. Roberts bought 10 feeders of H. G. Bobbitt at \$3.25, several heifers at \$2.25 and a lot of springers at \$18 to \$23.

Rev. A. Allen sold a 2-year-old jack to Perry Hamilton for \$300. Hamilton sold same jack to W. T. Waterson, of Indiana, for \$325.

Last year's hemp crop of Garrard county was estimated at 4,000,000 pounds. It brought the farmers of that county the snug sum of \$225,000.

The Woodford Sun says Ball Bros. sold 1,700 bushels of wheat to J. W. Newman at \$1.15 per bushel. This is the fifth year the Balls have sold their wheat and four out of five times they have made good money by holding.

According to the crop report issued Friday of last week by the Agricultural Department, the percentage of wheat remaining in the hands of the farmers is 20.1, or 111,000,000 bushels; of corn, 38.7 per cent, or 954,000,000 bushels; of oats, 38.8 per cent, or 347,000,000 bushels.

The plan has been adopted by certain Michigan feeders during recent years of purchasing lambs in the autumn and carrying them through the winter on rough feed with a moderate allowance of grain and then fattening them and selling them in the spring after having removed the wool. The plan seems to work well. It is claimed that lambs thus handled have brought the most money during recent years.—The Mountaineer.

A large crowd attended court Monday of last week and business was more brisk than for some time. About 200 cattle offered. About 70 mules were on the market and sold at unusually high figures, ranging from \$100 to \$210 per head. Horses were in good demand, plugs ranging from \$30 to \$10; good work horses bringing \$65 to \$125. Several fancy and saddle horses sold from \$150 to \$250. A few milch cows brought \$38 to \$45. Merchants report big trade in all lines.—Bourbon News.

Kentucky and Tennessee promise a good crop of spring lambs, says the Breeders' Gazette. Last year the territory south of the Ohio river disappointed killers in its output which was numerically weak and lacked quality largely owing to a severe winter and killing of winter wheat which is depended on for pasture. Packers have been busy making contracts in these States recently and a considerable proportion has been sold at around \$6, the price looking very much as though growers had been hasty in making contracts. The movement toward Louisville, Cincinnati and St. Louis is expected to commence about May 1. California is already killing spring lambs and has plenty of them, but the project to ship them to Chicago has been abandoned owing to the shrinkage in transit.

BUILDING UP THE FARM.

The farm ought to be the most attractive spot on the globe, and how to make it so and to keep it so should be the aim of every farmer in the land. There is a magic power in the soil which give life and strength to whatever lives upon it. From the soil comes the food, clothing and the homes of all mankind; from the soil comes directly or indirectly every material for human satisfaction and enjoyment. Therefore, it is the duty of every farmer or owner of soil to build up the same and yearly improve its fertility to make it capable of furnishing the materials in an increasing quantity, necessary for the benefits of mankind. Our soils of the South are poorer than the average soil of the continent, and for that reason demand a better system of culture in the way of studying the proper rotation of crops, and the proper methods of fertilizing our various crops, so that the proper plant foods are provided in the best form to get best results. Some one has said of the South, that it seemed as if nature after making a climate perfectly suited to health and labor had bestowed upon it a poorer soil, and thus compelled us to reach that high degree of human endeavor, which can be achieved only by the aid of so-perfect a climate. The chief pursuit and chief source of our wealth is agriculture, but at the same time our average yields per acre are barely more than half of the average of the United States. Take such crops as corn. The average of the United States is 25 bushels. The average of the extreme Southern States is only 11 bushels. True, our yield of cotton and tobacco is above the average in quantity, but is also above the average in cost of production. The cost of production is the real test of the actual profit per acre on any farm, hence we should aim to increase the fertility of the soil so as to increase the production, for it costs no more to produce 25 bushels of corn per acre, as far as labor is concerned, than it does to produce 11. We still cling too much to extensive methods, forgetting the fact that we live in an age of mental activity and physical effort, and that we must face the problems that confront us with a spirit determined to overcome all difficulties. All crops grown on the farm are valuable for some purpose and unless they are so they should not be planted, but there are by-products from all crops that are often wasted, and which, if put in the place they belong to, viz., the manure heap, would considerably increase the fertility of the soil, for it is from the manure pile that the refuse of the farm is distributed to be harvested again in other forms. Another form of bad farm practice is the neglect of the proper rotation of crops. The question of crop rotation while the oldest of all questions connected with agriculture is yet ever the newest. If we go back a couple thousand years and study the rules laid down by ancient writers on this subject, we should be surprised to learn how little advancement we have really made during all that time. In fact, the average farmer of to-day is not better versed in the art of rotation than was the Egyptian in the early centuries. Professors and chemists in our agri-

cultural colleges have done, and are doing good work in clearing up some of the mysteries connected with it by explaining the reasons why. And some of our farmers of to-day might mystify and puzzle their ancient brothers by going into details of chemical analysis about phosphates, carbohydrates, etc., etc., but in turn the ancient tiller of the soil might astonish his modern wisdomship by revealing a practical application of the subject that he never dreamed. We have only to look at China at the present time to confirm all this, where we find the most ancient methods practiced with the fertility of the soil almost unimpaired, though it has been in constant cultivation for an untold number of years.—C. K. McQuarrie, in Progressive Farmer.

RAISING DRAFT HORSES.

The draft horse is the horse for the farmer to raise. Only the heaviest and best stallions are suitable. Even then the demand for extreme weights necessitates the use of large mares that are good milkers. In no other way can colts be produced with sufficient bone and feeding quality to attain the size and finish demanded by the markets. The young animals must be supplied with the best of feed in large amounts from the very first. All this, as Prof. Davenport points out in an Illinois experiment station bulletin, is much like growing beef, and the draft horses are the ones to produce on the farms. They can be grown nowhere else to advantage, and when it is really the highest priced standard horse on the market, it is easy enough to see what horse the farmer should raise. Other things being equal, the price of a draft horse depends largely upon his weight and ranges from \$125 to \$300, with an increase of about 10 per cent when matched in teams. Dealers insist that prices were never so low that a span of draft horses would not bring \$600 if they were good enough.—Exchange.

The wheat crop of Lauderdale county, Tenn., has improved considerably since the ice melted off the ground. If present conditions indicate anything an exceptionally large yield will be harvested this year.

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During the time I lost about one-half of my hair. I began S. S. S. doubtful of a cure, because the disease had run so long, but soon discovered your medicine was doing me good, and continued to take it. I used seven bottles, when I was completely cured, not having a single spot on my body, which before was almost completely covered. F. C. NORFOLK, 1077 Hackberry St., Ottumwa, Ia.

The head, feet and hands are usually the parts affected, though the disease appears on other parts of the body. While external applications allay the itching and burning temporarily, it is the acids thrown off by the blood that cause the irritation and eruptions upon the skin. The acids must be neutralized and the system cleansed of all humors and poisons before the cure is permanent. S. S. S. is guaranteed entirely free of Potash, Arsenic and other minerals. Book on the skin and its diseases sent free. Medical advice furnished free.

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McGLOTHLAN.

Mrs. Letitia Adkisson McGlothlan died March 26, 1905. She was born May 1st, 1821. She was married to Martin McGlothlan in 1842. To this union were born ten children. Those living are: Mrs. Jennie Claycourt, Mrs. Willa Herndon, Mrs. L. B. McGlothlan, T. N. and R. B. McGlothlan. She was converted at eighteen, and gave to her Master a life of faithful service. Fifty-two of her years were spent in married life; in beautiful union they lived "together" as "one," until God called. Faithful in her Lord's work unto the last, she has gone on to her reward in glory. A faithful member of the Irvington Baptist church. We miss her, but we shall meet again. J. T. Lewis, Pastor.

DUNCAN.

Whereas, On Friday, March 10, 1905, the dark-winged death angel claimed for its victim our beloved pastor, Rev. L. B. Duncan of Paducah, Ky. He was our shepherd for only one year, during which time we had 47 professions and 50 additions to our church. He also proved a blessing to every home in which he entered, and left as evidence of the faithful discharge of his duty as a pastor, our church in splendid working order. How could we avoid mourning the loss of such a godly man? How feeble are words to carry consolation to the hearts of a congregation bereaved of such a noble man. A tender, clinging vine, interwoven in sweet memories from the hour God first sent him in our midst. He will be a sacred thought to those who so tenderly cherish his pure memory.

Therefore be it resolved 1st, That Forest Grove church sustains the greatest loss of its history and the community the greatest teacher she has ever known.

2nd, That we sincerely condole with the family of the deceased on the dispensation which it has pleased divine Providence to afflict them, and commend them for consolation to Him who does all things for the best, and whose chastisements are meant in mercy.

3rd, That our church be draped in mourning for ninety days, and a copy of these resolutions be sent to the bereaved family and a copy be spread on our church records.

W. D. HINES.

W. J. KEITH,

ALEXANDER.

Mrs. Nannie Alexander was born in Owen county, Ky., Nov. 10, 1824; professed faith in Christ when quite young and was united with Long Ridge Baptist church; was married to Wm. D. Alexander in August, 1853, moved her membership to Dallasburg church, and in 1866 moved to Obion county, Tenn., and joined Poplar Grove Baptist church in Fulton county, Ky. Afterward she became a charter member of Woodland Mills church in 1870, and lived a consistent and faithful member of this church until her death, which occurred Jan. 1st, 1905, aged 81 years, 1 month and 22 days. Funeral services were conducted by Bro. A. S. Hall, of Union City, Tenn. Sister Alexander lived to a good old age, but never did show any disposition to become weary of the Master's service. Truly she was ripe for the Kingdom. A FRIEND.

PUCKET.

Sister Vienna F. (Gardner) Pucket was born Aug. 4, 1830; was married to W. E. Pucket April 13, 1845; joined the Baptist church when quite young; died March 26, 1905; lived and died a Christian. She was the mother of ten children—two girls and eight boys. Her two daughters and five sons mourn the loss of a good mother. She was the mother of Elder W. J. Pucket, of Cave City, Ky., one of the ablest preachers in Southern Kentucky. A few days before her death she asked the writer to sing about the land where there's no more stormy clouds arising. She said while dying, "Heaven is rest." A better mother than Sister Pucket never lived. After funeral services, conducted by the writer, we laid her to rest in

the old church yard at Knorr's Creek, Hart county, Ky.

C. W. BOWLER, Pastor, Upton, Ky.

COBB.

Died at Orenton, Mr. Elisha Cobb, aged 50 years. He was the son of the Rev. William Cobb and the grandson of the Rev. Elisha Cobb. He was a member of Orenton Baptist church. He leaves four children to survive him. The funeral services were conducted by Bro. Swindler, of Orenton, after which his remains were laid to rest in the Beech Grove cemetery, where he shall await the resurrection morn.

HIS AFFECTIONATE COUSIN.

BARKER.

Sister Harriet M. Barker was born February 13, 1846. She was baptized into the fellowship of Dripping Spring Baptist church, Logan county, Ky., Nov. 13, 1860, of which she remained a consistent and useful member until her

death, December 12, 1904. She was a daughter of Mary and Russell Miller, and was married Jan. 21, 1864, to Jas. B. Barker, who died Oct. 17, 1896. No children were born to them, but Sister Barker leaves a host of relatives and friends who will feel the loss. A. J. PAGE.

SWEARINGEN.

In Mt. Washington Baptist church, on Thursday, March 30th, we conducted the funeral services of Mrs. Martha Lloyd, wife of Mr. Henry H. Swearingen, deceased. She first joined the Baptist church at Cox's Creek, and after spending sixty years in faithful service to the Master, died at the age of seventy-five. She was truly a woman of God and a pillar in her church. From her devout heart that loved the Saviour there flowed a Christian life rich in words of kindness and deeds of mercy. Our God has written, "A woman that feareth the Lord, she shall be praised." So the unanimous voice of a grief-stricken community give her unstinted praise.

An immense audience testified to the high esteem in which she was held. In her were found the beautiful characteristics of the ideal wife and mother. "She stretched out her hand to the poor." "She opened her mouth with wisdom." "She looked well to the ways of her household." Upon the noble sons and faithful daughters who survive, she left the deep impress of the Master's image. She anticipated the hour of her departure, and spoke of it with a spirit of perfect resignation. Her long life was a gracious benediction, and her calm death inspired new trust in the promises of Christ. We may truly say, "Many daughters have done virtuously, but thou excellest them all." J. A. BOOTH.

Taylorville, Ky.

Human help in our need, human forgiveness of our wrongdoing, human love in our loneliness—these are the sacraments through which, at their sweetest and purest, we feel a divine help and forgiveness and love flowing into our souls.—G. S. Merriam.

A Few Selections from Glorious Praise to Give You an Idea of Its Value

- Abide With Me, Abiding and Confiding, A Blessed Eternity, Ahsa! and Did My Saviour Bleed, All Hail the Power, All Taken Away, All the Way My Saviour Leads Me, All to Christ I Owe, Amazing Grace, At the Cross, Blessed Assurance, Blessed Be the Name, Blessed Be the Tie, Close, Close to Thy Cross, O Christ, Come, Great Deliverer, Come, Come, Thou Fount, Draw Me Nearer, God Be With You Till We Meet Again, Graves on Thy Palms, Heavenly Sunlight, Heirs of a Mighty King, He Leadeth Me, He Saves Me, Hide Me, O My Saviour, Hiding in Thee, Holy, Holy, Holy! Holy Spirit, Faithful Guide, Home Over There, How Firm a Foundation, I Am Praying for You, I Am Satisfied, If the Saviour Journey with Me, I Know That My Redeemer Liveth, I Love Thy Kingdom, I Love to Tell the Story, I Need Thee Every Hour, In the Cross of Christ I Glory, I Want to Go There, I Will Sing the Wondrous Story, Jesus Lover of My Soul, Jesus Saves, Jesus, Saviour, Pilot Me, Jesus, I'm Following Thee, Keep Me Thine, Keep Your Heart Singing, Labor On, Lead, Kindly Light, Leaning on the Everlasting Arms, Let Jesus Come Into Your Heart, Life through the Crucified One, Light of My Life, Loyalty to Christ in All Things, Make Me a Blessing Today, More Holy Would I Be, More Love to Thee, Must Jesus Bear the Cross Alone, My Faith Looks Up to Thee, My Saviour First of All, Nearer My God to Thee, Never Alone, Never Will I Cease to Love Him, No, Not One, One Blessed Hour With Jesus, One More Day's Work for Jesus, Onward, Christian Soldiers, Our Burden Bearer, Precious Name, Rescue the Perishing, Rock of Ages, Safe in the Arms of Jesus, Saviour Thy Dying Love, Say Yes to the Spirit, Show Pity, Lord, Some Day the Silver Cord Will Break, Some Sweet Day By and By, Stand Up! Stand Up for Jesus, Swallow, Sweet Hour of Prayer, Sweet Peace, the Gift of God's Love, Take My Life and Let It Be Told, We the Old, Old Story, The Best Friend is Jesus, The Comforter Has Come, The Hour of Prayer, The Hour We Spend With Jesus, The Mother's Goodby, The Palace Gate of Prayer, There is Peace, There is Power in the Blood, 'Tis the Blessed Hour of Prayer, To the Work, Tread Softly, Trust and Obey, Turned Away from the Beautiful Gate, What a Friend We Have in Jesus, When Love Shines In, When the Roll is Called Up, Yonder, Will You Come to the Cross? You May Have the Joybells

Glorious Praise

The Song Book for the masses, and fills a long felt want for a song book for all services

MORE Songs, Better Songs, Best Binding, Cheapest Prices. For Use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings. Churches buying "GLORIOUS PRAISE" need no other song book.

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My people are well pleased with "Glorious Praise."—Wm. M. Stallings, Marksbury, Ky.

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N. B.—Complete list of songs in the book for the asking. Send 35c for a sample book. Satisfaction guaranteed or money refunded.

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foods—light, delicate hot-biscuit, hot rolls, doughnuts, puddings and crusts—are not only anti-dyspeptic in themselves, but aid the digestion of other foods with which they assimilate in the stomach—the joint, the game, the entree—important parts of every meal.

Royal Baking Powder makes the food finer flavored, more tasty, more healthful.

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Items of Interest

News the World Over

The earthquake in India was more general than appeared from the first dispatches. At the hill station Dharmasala, 95 miles from Simla, 470 soldiers were buried alive, the native town was destroyed and many of the natives buried in the ruins. Nine Europeans were killed. The people are camping without homes provisions or medicine. Relief has been sent. Very many other towns and cities were badly injured. The town of Kangra was leveled to the ground and the whole Kangra valley was devastated. The loss of life is reported to have been great. Three English missionaries were killed at Kangra by the fall of the mission house.

Lady Curzon, wife of the Viceroy, had a narrow escape from the earthquake at Simla. A massive chimney fell through the roof into the room where she was sleeping. The town of Palampur is reported destroyed, but the report has not been confirmed. Earthquake shocks are reported from the islands of St. Christopher, Dominica and Antigua and the boiling lake in the island of St. Vincent is very active.

Modern civilization again! A new reservoir at Madrid, Spain, in the process of construction has collapsed and 400 people are killed or injured. Another new house in New York City has collapsed before it was finished, fortunately at a time when no one was hurt. How proud we can be of the progress of the Twentieth Century. The ancients never reached the point where their houses fell down before they were finished.

Dr. Josiah Strong has joined the protest against the acceptance of Mr. Rockefeller's \$100,000 for missions. He says: "The ethical principle is beyond all possible question and is precisely applicable to the case in hand, and the committee cannot vacate it by refusing to recognize it. I would not say the committee has a right to accept this ethical principle. It has no right to reject it. The acceptance of ethical principles is not optional."

Rev. Dr. Frew, of St. Ninans, Stirling, Scotland, is 92 years old and has entered upon the seventieth year of his ministry in the Presbyterian church there, that being the only church of which he has ever been pastor. He is well and strong, and not only preaches, but does his pastoral visiting to his flock. This is the longest pastorate in one church of which we have ever heard. Rev. William Clark is still preaching to the only church of which he has been pastor. He is 79 years old and has been pastor of the Barrhead church, Scotland since November, 1850.

Evidently Count Tolstoy, son of the well known writer, has not read the papers. He denounces England, and says Russia will yet own a large part of the Chinese continent. He says of England: "By her alliance with the yellow skins she is preparing her own downfall, for a people cannot bring itself into contact with savages without feeling the effects of their demoralizing influence." If he read the Russian papers even he would know the Japanese have shown themselves most highly civilized.

The czar is proving the old idea that a strong bad man makes a better absolute ruler than a weak good one. The

bad man injures some of those with whom he comes in contact; the weak one ruins the country. Weak men are obstinate and yielding by turns, and always in the wrong place. If the czar could only be persuaded to let Mirsky or Witte rule, all might be well with Russia. But he vacillates from one side to the other, and of all courses, that is the worst.

The largest landslip on the eastern coast of England in fifty years has taken place at Dover, whose "white cliffs" are so famous in song and story. Without any warning, a part of the cliff fell into the sea. It is estimated there were 250,000 tons of rock in the fall. There was a roar and a shaking of the land which made the people think it an earthquake. The gap left in the cliff was 200 by 50 feet deep. Since the fall a crack has appeared in the cliff which threatens as great a fall. Several persons had very narrow escapes.

USE THE GREAT ROCK ISLAND TO THE CONVENTION AT KANSAS CITY.

Be sure your tickets read via the Great Rock Island System from St. Louis to the Southern Baptist Convention at Kansas City. The Rock Island makes connection with all lines in Union Station, St. Louis. Rate one fare for the round trip plus 50 cents, on sale May 7th to 11th, good returning until May 23rd, 1905. Ask any ticket agent or address H. L. McGUIRE, D. P. A. 38 East Fourth St., Cincinnati, O.

Pastor L. C. Kelly, of Sharpsburg and Mt. Pisgah churches, called at our office while visiting in the city. He has some friends who are urging him to become editor of a state temperance paper. We wish the enterprise success.

DEAR RECORDER: Thinking that perhaps your readers might be interested in an item from this place, we venture on the effort.

Our church has for its pastor Rev. L. V. Stonnell, one of the University men, who preaches for us three Sundays in the month. Since his incumbency the church has gone forward in every department of church work. We have a live prayer meeting every Wednesday night, and a good union that meets every Sunday evening and is an earnest one and is doing good work. We have recently organized the juniors with a nice list of members that promises good results. Bro. Stonnell is an all-round pastor and is leading us up to undertake great things for the Master.

B. A. BEADLE, Lake Village, Ark.

DEAR RECORDER: Allow me to say through your excellent paper, the annual meeting of the Baptist Young People's Union Auxiliary to the Southern Baptist Convention, meets in Calvary Baptist church, Kansas City, Mo., Thursday morning, May 11, at 10 a. m. The B. Y. P. U. train will leave Louisville on Wednesday morning by way of the Henderson Route via St. Louis, and

over the Union Pacific to Kansas City, reaching there Thursday morning in time for the morning session. All visitors are allowed privilege of the meetings except organization and business, in which only delegates take part, so it is important you shall have your Union or church appoint you as delegate. This will be a great opportunity to attend two great meetings—the Southern Baptist Convention and the Northern Anniversaries—and to see two of our great cities—Kansas City and St. Louis—and you can't afford to miss it. The round trip from Louisville is \$16, with five-day stop-over privilege in St. Louis, returning. We want a large Kentucky delegation.

J. P. JENKINS, State Sec.

The Baptist Review and Expositor for April is out. The articles are: Baptist Position for Today, by E. H. Johnson; Early Success of Calvinism, Geo. Cross; British Church Case, James Orr; Anabaptists of Europe, W. J. McGlothlin; Exegesis of James 5:14-20, E. J. Forrester; Pastor Leader—his teachers in the Study of Religious Pedagogy, A. H. McKinney; Nature of Religion, F. R. Beattie, and Book Reviews. More about it later.

The Southern Baptist Convention meets in Kansas City on May 12th. We have heard of several churches presenting a purse to their pastors to pay their expenses to the Convention and return. The pastor goes to represent his church, and it is the handsome thing for the church to pay the expenses of the trip. This can generally be done if some brother or sister will only think of it and take the time.

On April 4th the Foreign Board appointed to the foreign work five more missionaries: Rev. E. L. Morgan and wife, Rev. A. D. Southern, Miss C. A. Miller and Miss Mamie Sallee. Mrs. Morgan has a sister, Mrs. Stephens, in North China and Miss Sallee has a brother in Interior China. Bro. Morgan and the Sallees are Kentuckians. Let Kentucky do her full part for foreign missions.

Among the speakers at the approaching commencement of the Southwestern Baptist University at Jackson, Tenn., are President E. Y. Mullins, of the Baptist Theological Seminary and United States Senator James B.razier. We are sure the friends of the institution may congratulate themselves upon having two such eloquent and interesting speakers. The former will deliver the commencement sermon, and the latter the literary address.

Is not heaven rest? says some weary one. Yes; the rest of joyous, unimpeded service, the rest of those who serve him day and night, the rest of those who run and are not weary, who walk and are not faint. The soul which has been crowded out of her proper place by ruthless circumstances or angry competition will breathe freely in that ampler air. There will be no jostling on the streets of the city of God. In company with the great multitude which has tasted the sorrow of defeat, we shall walk about the fields of light. What here we have yearned for, there we shall enjoy. What here we have dreamed, there we shall dare and do, in endless unconstrained service, advancing from knowledge to knowledge, and from glory to glory. J. E. McFadden.

Lovely Wash Goods

When the rays of the sun get stronger, which can be expected at any time now, many will wish they had a cooler dress or waist to slip on and be comfortable. The items mentioned are especially suited for early season wear and prices at such a figure that no woman except the indisposed can neglect this opportunity.

ENGLISH SUITING; natty flake effects for the natty wash suits; colors will stand the tub all O. K.; mostly in the more serviceable color combinations; valued at 15c; a yard 10c

FLAKE VOILES; one of the most popular fabrics this season; just the material for wash suits, for cool evenings and early season wear; all colors; extra qualities on sale at 10c

ETAMINES, in dots and flake effects; desirable and fashionable for shirred dresses and waists; a great many styles to select from; choice, a yard 12c

VOILES, in checks and figures; light and dark colorings; patterns are suited for waists and whole suits; the quality on sale is an extra value at, a yard 15c

SCOTCH OXFORDS; a splendid shirting, waist and wash-suit fabric; neat figures and dots, in black and colors on white grounds; priced attractively low at, a yard 10c

BUNGALO STRIPES; rather sheer material, on the order of a Swiss; white grounds with Astrakhan effect stripes, and black or colored dots; a special bargain at, a yard 12c

EMBROIDERED VOILES; white ground, with embroidered figures; will make dressy shirred or plain wash dresses; many pretty patterns for selection; price, a yard 12c

GERMAN LINEN; will wear and wash the same as an imported linen; 32 inches wide; colors tan, green, blue, white and black; a regular 25c fabric, for a yard 18c

J. Bacon and Sons,

LARGEST MAIL ORDER HOUSE IN THE SOUTH.

330-338 West Market

LOUISVILLE, KY.

THE MARKETS.

LIVE STOCK.

Report for week ending April 8.
Extra good export steers... \$5 00a 5 40
Light shipping steers... 4 50a 5 00
Choice butcher steers... 4 25a 4 75
Fair to good butch. steers... 3 75a 4 25
Com. to med. butch. steers... 3 25a 3 75
Choice butch. heifers... 4 00a 4 50
Fair to good butch. heifers... 3 50a 3 75
Com. to med. butch. heif... 3 00a 3 50
Good to extra stock steers... 3 25a 3 00
Com. to med. stock steers... 2 75a 3 00
Good to choice stock heif... 2 50a 2 75
Com. to med. stock heifers... 2 25a 2 50
Plain light mixed stockers... 1 75a 2 25
Med. to good milch cows... 26 00a 30 00
Plain to com. milch cows... 18 00a 20 00
Good to choice botogna bulls... 2 50a 3 00
Med. to good bulls... 2 00a 2 50
Choice veal calves... 6 25a 6 75
Com. to med. calves... 3 50a 4 50
Choice to fancy milch cows... 35 00a 40 00

HOGS.

Choice pack and butch... 5 65a 5 70
Medium packers... 5 65a 5 70
Light shippers... 5 40
Choice pigs... 5 15
Light pigs... 4 70
Roughs... 3 50a 5 00

SHEEP.

Good to choice sheep... 4 00a 4 50
Fair to good sheep... 3 50a 3 75
Common sheep... 2 50a 3 00
Bucks... 2 50a 3 50
Best butcher lambs... 6 25a 6 50
Fair to good butch lambs... 5 50a 6 00
Culls and tail ends... 4 00a 5 00

LEAF TOBACCO.

Following is report for week and year ending April 8, 1905:
Jan 1 to date... 3,527 53,330
Year 1904... 2,111 40,208
Year 1903... 1,276 48,640
Year 1902... 5,114 69,682

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 49,082; 1904, 37,708; 1903, 59,009.
Sales of new crop to date, original inspection, 1905, 42,267; 1903, 33,654; 1903, 49,848.

REJECTIONS.

Rejections this week, 1905, 595; 1904, 191; 1903, 187.
Percentage of rejections to auction sales, 1905, 19; 1904, 9; 1903, 17.
Rejections Jan. 1 to date, 1905, 7,931; 1904, 2,035; 1903, 8,884.

RECEIPTS.

Receipts this week, 1905, 2,268; 1904, 1,101; 1903, 1,101.
Receipts Jan. 1 to date, 1905, 42,370; 1904, 33,088; 1903, 37,650.

Baptismal Pants.

—BEST MADE.—

State size of Boots—6, 7, 8, 9, 10, 11—get them plenty large. Rubber Boots, Alpaca Overalls, every pair for need a pair.

Price, \$12.50 Only.



COMMUNION SETS.

5 pieces; Plated Silver Set, comprising 1 pitcher, 2 plates, 2 goblets—\$12.50.

Same number of pieces, little nicer finish—\$16.00.

BURNISHED AND BEADED SET.

5 pieces; 2 goblets, silver lined, 6 7-8 inches high; 2 plates, beaded, 8 1-2 inches in diameter, 1 pitcher or flagon, 5 1-2 pints, 13 1-2 inches high—\$20.00.

Baptist Book Concern

642 Fourth Ave., Louisville, Ky.

VERY LOW HOMESBEKERS' RATES

To the Southeast, April 4 and 18.

On the first and third Tuesdays in April round-trip Homeseekers' tickets will be on sale at unusually low rates from Chicago, St. Louis, Cincinnati, Evansville, Louisville and Cincinnati to many points on the NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY in Tennessee, North Alabama, and Georgia. Limit 21 days. Stop-overs allowed on N. C. & St. L. Ry. going and returning.

A splendid opportunity to make a prospecting trip. For further information write to W. L. DANLEY, G. P. A., N. C. & St. L. Ry., Nashville, Tenn.

Dropsy Cures Gives Quick Relief. Removes all swelling in 3 to 50 days; effects a permanent cure in 10 to 30 days. Trial treatment given free. Write Dr. H. H. Gray's Sons, Specialists, Box Atlanta, Ga.