

WESTERN RECORDER

Faith, Hope and Love, these three.

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EDUCATIONAL CONFERENCE.

BOWLING GREEN, April 12, 1905.

The Educational Conference met in the First Baptist church of this city at 7:30 p. m. The body was called to order by Bro. T. T. Eaton, chairman of the Educational Committee of the General Association.

Bro. J. S. Dill, pastor of the First Baptist church, conducted devotional exercises, singing, reading the Scriptures and prayer. Bro. Dill then welcomed the visitors in behalf of the Baptists and the citizens of Bowling Green, saying that it was most appropriate that this conference should be held in this city.

Bro. T. T. Eaton was unanimously chosen for permanent chairman. Bro. Geo. J. Burnett was made secretary. Chairman Eaton stated the nature and purposes of the call for this conference, and read the programme which had been suggested by the committee. The programme was adopted.

The topic first called was "Importance of Denominational Education." The chairman stated that there were no announced speakers, but the discussions were to be voluntary, and full freedom for all to speak was extended.

President J. J. Taylor, of Georgetown College, was the first speaker. His remarks bore more directly on the denominational college. Some of the most ancient schools, he said, had a distinctively religious basis. Later, men of unusual ability, who had imbibed peculiar views concerning the universe, gathered pupils; and in this way there arose various schools of philosophy. During the Middle Ages education was entirely under ecclesiastical domination. Then came reaction, with the repudiation of church schools, resulting in the establishment of institutions under governmental control. In recent times France has had a change from the ecclesiastic to the secular school. The famous English Educational Bill is regarded by loyal churchmen as a matter of governmental policy, while the Dissenters oppose it as an oppressive religious enactment. The founders of this Republic provided for a complete separation of church and state. Many of the people believed in something more than intellectual training, and the denominational college came into existence. This higher view recognizes in man more than intellectual and physical power, and regards moral and spiritual training necessary to perfect character. The fact remains that the secular school is not a religious institution, and cannot rightly become such. The state has no religious functions. State schools are inhibited from any effort to regulate religious life. In many of the secular schools there are teachers who are distinctly irreligious, evolutionist, ag-

nostic, sceptical concerning the most sacred things. Under such influences callow youths, away from the restraints of home and church, are left to drift upon the shoals of doubt and disbelief. Mere intellectual culture has no power to conserve virtue and establish character. Some of the basest monsters that have scandalized society have been men of imperial intellects and profound secular learning. The education that deals only with secularities enhances power without the restraints of godliness. In the matter of securing funds, continued the speaker, the advantage is with the secular school. It is far easier to finance an institution by the coercive methods of legislation and taxation than by the simple plan of appealing to private beneficence. There is now a reaction against a purely secular education. At some of the universities something like Bible Chairs have been established, not by the secular authorities, but by denominational forethought, exercised with the consent of the universities. Then the Book must be studied as the inspired word. E. W. Stephens, of Missouri, has said that, next to the preacher, the religious teacher is the greatest factor in stemming the tide of agnosticism and infidelity. Instead of the so-called ethics taught in our colleges and universities by unregenerate preceptors, let us give to the young people the old Bible, the inspired word, the fundamental creed of all righteous government and right living.

The address of President Taylor was a masterly effort, and made a profound impression. The chairman then said the question was open for discussion.

E. Y. Mullins, President of the Southern Baptist Theological Seminary, said: The topic was one of practical interest for Christians. What is the real basis for Christian education? Our Baptist education is founded on this—"Sanctify them through thy truth, thy word is truth." The word of God, truth, must lie at the foundation of right education. This reaches out into all our duties and relations. Tennyson said if he could fully understand a wall flower he could understand all truth. Spiritual truth implies the necessity for all practical truth. The soul is saved and trained by the apprehension of truth. Educational systems are founded upon man's moral nature and his capacity for education. We as Baptists think our interpretation of the truth is correct. Denominational interpretation leads to the necessity of denominational education. Conception and propagation must go together. There must be a combination of intellectual and moral forces in proper education. The intellect alone is only a fragment of my nature. Secular education deals with a fragment of man's nature. Denominational education is the only ideal education. I believe the Constitution of the United States is based on denominational education. The fact of religious liberty recognizes something higher than the state. It implies the belief in the existence of God.

Bro. J. N. Prestridge said there are some who slur the idea of Christian education. Any science, even mathematics, properly conceived and properly taught may be made to bloom in the face of God. A man must teach himself, not giving out half and holding back half. The text book should be used incidentally. The great underlying principles which make us a people should be taught to the people, as a means of molding character and destiny.

Bro. W. H. Felix thought the preceding

speakers had discussed Christian education more than denominational education. Denominational education means the teaching of our peculiar tenets. Some of our schools seem afraid to have it thought that they teach anything denominational. We need Baptist schools in Kentucky; schools that are not afraid to propagate Baptist doctrines. I am not afraid of being called a sectarian. Paul was a sectarian. There is such a thing as a Baptist atmosphere, which should go with our schools; it is largely such a spirit of locality that molds the character of young men and women.

J. M. Frost, Corresponding Secretary of the Sunday School Board, Nashville, said it gave him great pleasure to be present at this meeting. As soon as he saw the announcement of the meeting it decided him to come. I hoped to get something out of this meeting. The word Baptist is religiously the sum of all. It keeps me doing all I can to be a Baptist. As to Baptist education an indispensable thing is to have a man behind the teaching. When I was in Georgetown College as a student I did not get a great deal out of mathematics, but I did get a great deal out of Prof. Rucker. If Baptists don't make their own schools, no one else will do it for them.

Bro. J. S. Dill said that as a pastor, he felt the need of Baptist education. From that kind of work will come the best teachers and workers in our churches.

Bro. C. H. Nash thought the first and most effectual teaching is the home. Use the catechism, give proper religious training in the home, and let this be followed up by the work of our own schools.

Bro. W. H. Smith said, we have the truth, and we should teach denominational truth on all occasions.

Bro. T. T. Eaton said that the ideal of denominational education is to make ideal Baptist men and women. The weakness of our denomination is that we do not teach our distinctive principles. The world does not know our principles; and, if they did know them, it would tend to bring the world to our way of thinking. In some of our churches you scarcely hear our peculiar doctrines preached, and in some of our schools there is a disposition to conceal what may be regarded as sectarian. If there were a perfect man on earth that man would be a Baptist. I once said, "Everybody ought to be Baptists, or nobody ought to be Baptists." Our fathers died for our peculiar principles, and they are worth a thousand times more than many of us suppose. We should keep our doctrines before the young, and hold them up in such a way as to impress their minds.

Thursday Morning.

The attendance upon the meeting is constantly on the increase, every train bringing in others. The interest also, which was fine from the first, is perceptibly on the increase.

The morning exercises were opened with singing and prayer by Bro. A. S. Pettie, of Mayfield. The chair announced that the topic for the forenoon's consideration was "Present Condition of Baptist Education."

President R. D. Swayne, of Clinton College, was the first speaker. He reported his school in a prosperous condition. A recent amendment to the charter increases the number of trustees from seven to twelve and enlarges the territory from

which they may be selected. The school has a small endowment, good buildings, a loyal and enthusiastic student body.

Bro. A. S. Pettie said that west of the Tennessee river we have two colleges, Blandville and Clinton. The buildings of Blandville were destroyed by fire a few months ago. No insurance, but there are efforts toward rebuilding. This school has done good work. The property belongs to West Union Association. Clinton College is held by all Baptist trustees. Under present charter five of these trustees may be nominated by the four associations west of the Tennessee river. This is a move in the right direction, but it does not go far enough. Clinton College has large, beautiful grounds, good buildings, and about \$15,000 endowment.

President J. J. Taylor, of Georgetown, said the early Baptists tried to get a solid basis for their institutions of learning, which we are now trying to realize. He was opposed to self-perpetuating bodies of trustees, as well as to miscellaneous control. Our educational interests are away behind the advancement of Kentucky Baptists in other lines of advancement. Our fathers got the start of all others in founding educational interests, but we have fallen behind. There was greatness in those early men who conceived such things as they laid out for future generations. In many places our people are uneducated, practically anti-mission, and out of sympathy with our educational institutions. We need trained and educated men to bring up the tone of our churches, and men so trained as to command respect in the highest councils of the nation.

Several questions were asked Bro. Taylor at the close of his remarks with reference to the Kentucky Education Society, which were promptly and clearly answered.

Bro. E. B. Pollard thought the permanent ownership of a school or anything else depends upon its proper use.

Bro. W. P. Harvey said he did not think the fact that a man should mismanage a farm would dispossess him of it. The schools which Baptists have founded are Baptist property, whether properly administered or not.

Bro. C. H. Nash spoke about the organization of Bethel Female College, and its splendid work. He paid a warm tribute to the president of that institution, Prof. Edmund Harrison.

Prof. Warren gave some facts about the school at Barbourville. About \$8,000 had been raised in stock, now at par value. The Methodist college at that place is endowed and well equipped, and we are in need of more facilities. We have enrolled 253 pupils this year, and can have more next year. Some of our pupils walk four miles to school every day.

President George J. Burnett spoke of Liberty College, located at Glasgow. They have at present 140 students. We have capacity for 60 boarders. Boys are admitted to the primary and intermediate grades. There is no endowment, and we must depend upon tuition to run the school. Good and thorough work is being done, and our school is making progress. The property is owned by Liberty Association.

Bro. Thomas L. Walker had been interested in our educational work in Eastern Kentucky, particularly in the school at Oneida. He gave a table of interesting statistics about school conditions in the mountain counties.

(Continued on fourth page).

Satan Appears as an Angel of Light in Heathen Lands.

BY J. H. SANDERS.

Confucianism, composed of ancestral and hero worship, having some of the best of morals weaved in, is a mighty power clinging to the proud classical Chinese; Buddhism, with its asceticism and sacrifices, along with incantations of Taoism, have a deep hold on and give partial rest to the weary hearts of many. A kind of Pantheism and Polytheism emphasizing its opposite make these people very religious, worshipping the mass of the universe and all the objects therein from the sun to the lower animals. These varied forces produce the most complex and stable form of heathenism, but the line of cleavage between them and true Christianity can be seen by the school boy of the "Middle Kingdom." Catholicism, assuming to be Christianity, is dreaded by many far more than the existing forms of heathenism which have so long prevailed. The schemes and intrigues of this dreaded monster of the Seven Hills are peculiarly effective at this time for the following reasons:

In the Tientsin treaty of 1900 the Catholic priest was given equal standing with the mandarin. This power was offered to the Protestants, but they could not conscientiously accept it, thinking it would be a hindrance to the propagation of the truths of Christianity.

The French government which uses the priest to push her claims on land and sea, is silently reaching out with a stealthy hand for the two provinces wherein the work of the South China Baptist Mission is done.

The political observers of this section say there is a revolutionary spirit quite prevalent in these two provinces. The people here are not so loyal to the central government at Peking as they are in North China. This condition was a great blessing to the foreigners during the struggles of the North when so many were killed, but the present situation certainly makes the intrigues of the French more powerful since they want the help and feel the need of outside forces. The French can well use the situation to further her political ends.

I will give three examples wherein this politico-religious dragon does Christianity much harm:

Wherever the messenger of peace and good will go among men preaching Christ only, the adversaries of the powers of darkness will appear also purporting to be the only true church of the world's Redeemer. The nearer false religion approaches the true, the greater will be the difficulties of the true overcoming the false. This principle makes the Catholics peculiarly trying to the missionaries of Christ. Catholicism makes but few demands of the heathenism of China to adjust itself to the false Christianity. The heroes which the Chinese have so long worshipped may be replaced by the "canonized saints" which, doubtless, far outnumber the heroes. They can continue to shoot fireworks—one of the heathen's most common methods of worship—by adding some of the improved. The incense will not be materially changed, probably there will be some better and more expensive candles to replace the crude ones which have been in use since time immemorial. After they enroll their names as a party to the schemes of the Catholic church, they may "observe days" with greater pomp and display than ever. The whole affair makes a mock of Christianity and puts the Lord to an open shame. But often before, and most surely in the trial of the missionary will be found the emissaries of all unrighteousness, perverting the way of truth.

Also the Catholics hold out material inducements, making merchandise of the things of God. The people here are indeed a practical people, and the offer of personal gain to the officially oppressed and down-trodden comes with mighty force catching many. They compass land and sea hunting those who will join their institution, promising to protect and help

all who come into her folds. The gamblers and thieves make much of this, and the officially oppressed look well to their offers. The masses are not quick to discriminate between us, hence there are many difficult problems cast upon our churches. We are often associated with the false and wrongly spoken of.

Again, the French government, not only endorses, but, seemingly, approves the course of these wicked men. The civil and spiritual power here, as elsewhere, go hand in hand. Only last year some wicked men wanted to unite with the church of our German workers, but they were rejected on the grounds that they were thieves and gamblers. These same men became a party to the Catholics, burned the German compound, the occupants escaping for their lives. The Germans appealed to the Chinese officials to repay them for the loss of property. The French seemed to have interfered and no money was given to rebuild the burned houses. One of the missionaries told me that they had abandoned the idea of getting help here, and had commenced to rebuild by the gifts of loving hands in the homeland.

I give this situation, not to discourage, but to enlighten and bring you in sympathy with the Lord's mighty work in these lands. Regardless of the many difficulties, His work moves on with a wonderful pace. Our hope and stay is in Him who, having spoiled principalities and powers, made a show of them openly, triumphing over them in it. The trial of their faith in meeting and overcoming these great difficulties will make a strong and fearless force for the spreading of His message in this Empire.

We need your constant prayers, sympathy and help, but I would not have the readers of this article to forget that "the abomination of desolation" which I have described, lieth at your very doors. Help us, but forget not to make the name bright at its source. The octopus, with her many diabolical hands reaching out unto all countries, has one head which has not changed in purpose with the centuries. The Mother of Harlots changeth just enough to accomplish her ends, it matters not in what country and under what conditions she labors.

Though there are many adversaries, there were never so many open doors, and the appeals were surely never more urgent. We have much to encourage and bestir us with all diligence to bring about that blessed day when it will not be necessary for man to teach his neighbor, for they shall all know the Lord from the least to the greatest. To that end may we all labor and pray.

Canton, China.

Sometimes we think that we are greatly in advance of former generations in our benevolent schemes. No doubt we are more fertile in expedients, but, after all, we have not improved upon the methods of Paul and of Chrysostom. The plan of the great Apostle of the Gentiles (1 Cor. 16:2) was "upon the first day of the week, let every one of you lay by him in store, as God has prospered you." Subsequently the prince of preachers of the early church urged the keeping of an offering box in the place one usually prays, and to begin each devotional act with a contribution to the Lord. Either, or both of these plans, if faithfully and generally followed, would cause larger returns to the Lord's treasury than all the festivals, excursions and modern devices for raising benevolent funds put together. They would tend to elevate the tone and character of Christian giving. Our gifts would be the result of forethought and conscience. They would be more largely loving and consecrated offerings. If the Sabbath offerings are the result of the week's planning and praying, the home church will be amply supported and the missionary causes will receive abundant contributions.—Ex.

Each day is a new life and an abridgment of the whole. I will so live as if I accounted every day my first and my last; as if I began to live then and should live no more afterwards.—Joseph Hall.

Building a Christian.

BY REV. THEODORE L. CUYLER, D.D.

"I never let fools or bairns see my work until it is done," said a famous Scotch painter; he knew that no production of human art could be rightly judged until it was completed. I remember that when I first saw the Cologne Cathedral nearly fifty years ago, it had a stumpy and unimpressive appearance, for it was towerless. The next time I saw the edifice it was disfigured by scaffolding on which workmen were busy. But when, in the summer of 1894, I beheld the completed towers in their flashing splendor, I felt that it was a mighty and magnificent poem written in marble.

That illustrates the way in which the Master builds a true Christian. The Bible declares that the Christian is "Christ's workmanship created anew unto good works." Anyone who looked at a company of church members in a prayer meeting or at a sacramental table might say that some of them were quite imperfect specimens of workmanship, as he could testify from intimate acquaintance. Very true; but if that same person wished to purchase a melodeon he would not go into the manufactory where the different parts were being fashioned; he would go into the salesroom and inspect the completed instrument.

This world is the great workshop in which Jesus Christ by his Spirit constructs Christian character. "Ye are God's building," wrote the Apostle Paul to his brethren at Corinth. Of himself he wrote at another time, "Not as though I have already attained, either one already perfect." He was still in the hand of his divine and loving architect. The scaffoldings were not yet taken down, and the work of grace was not yet completed.

It is easy to discover some flaws in even the best men and women; but the critic must consider what materials our Master has to work with in frail and fallen human nature, so often disfigured and defaced by innate depravity. Napoleon used to say that "he had to make his marshals out of mud." Certainly no power less than that of the Holy Spirit could have constructed such a conscientious and effective Christian as John Newton out of so hardened and desperate a sinner. A very eloquent and spiritually-minded minister once said to me, "before I was converted I wonder how any one could live in the house with me."

During my forty-four years of pastorate, when I received converts into the church, I often recognized the fact that one candidate for membership had been reared in a frivolous and worldly family—and another had a naturally violent temper—and another was constitutionally timid and irresolute—and still another had to contend with hereditary sensualities of temperament and practice. Some of the over-hasty and headlong had to be held back and tested, and some desponding-doubters had to be encouraged. A study of the experience of our blessed Lord in building twelve disciples out of the material that came to his hands is full of solemn suggestion, and one of those twelve tumbled into ruin under the very eyes of the Master Builder!

Character building is like cathedral building—a gradual process. No Christian is born full grown, else there would be no sense in divine injunctions to "grow in grace" and to "press towards the goal of the high calling of God in Christ Jesus." The corner stone of every truly regenerated character is the Lord Jesus; other foundation can no one build on without risking a wreck in this world and eternal ruin in the next world. The first act of saving faith is the joining of the new convert to the atoning Saviour. Thereupon that solid foundation must be added the courage, the meekness, the patience, the conscientiousness, the honesty, the lovingkindness and the other graces that make for godliness. Let no young beginner be disheartened. Oaks do not grow like hollyhocks. A solid Christian character cannot be reared in a day—nor is it to be done simply by Sabbath service or

by sacraments. Some poor pumice stone has to be thrown out, and not a little bad timber rejected in spite of the varnish on it.

The Bible is the only plumb-line to build by—and it must be used constantly. All the showy ornamentation that a man can put on his edifice amounts to nothing, if his walls are not perpendicular. Some times we see a flimsy structure whose bulging walls are shored up by props and skids to keep them from tumbling into the street. I am afraid that there are thousands of reputations in trade, in politics, in social life, and even in church life that are shored up by various devices. No Christian can defy God's inexorable law of gravitation. It is a mere question of time how soon every character will "fall in," if it is not based on the rock, and built according to Jesus Christ's plumb-line. It may go down in this world; it is sure to go down in the next. Let everyone, therefore, take heed how he or she buildeth; for the last great day will test the work, of what sort it is.

Finally, let us all bear in mind that if we are Christ's workmanship, we must let our wise and loving Master take His own way. We must allow Him to use His own tools. Oh, how much cutting and chiselling we often need! How keen, too, and sharp is the chisel which He sometimes uses! The sound of His hammers is constantly heard; and with it are also heard the wondering cries of some sufferers who exclaim, "Why art Thou applying to me the file, the saw and the hammers?" Be still and know that whom He loveth He chasteneth! If we are Christ's building, then let Him fashion us according to His divine ideal of beauty, at whatever cost to our selfishness or pride, or indolence, or vainglory. Christ working in us, and upon us—and we working with Christ and for Him—that is the process that produces such structures as He will present before His Father and the holy angels.—Watchman.

A Happy View of the Gospel.

I have always considered, with Luther and Calvin, that the sum and substance of the Gospel lies in that word *Substitution*—Christ standing in the stead of man. If I understand the Gospel, it is this: I deserve to be lost forever; the only reason why I should not be damned is, that Christ was punished in my stead, and there is no need to execute sentence twice for sin.

On the other hand, I know I cannot enter heaven unless I have a perfect righteousness. I am absolutely certain I shall never have one of my own, for I find I sin every day; but when Christ had a perfect righteousness, and he said, "There, poor sinner, take my garment and put it on—you shall stand before God as if you were Christ, and I will stand before God as if I had been the sinner. I will suffer in the sinner's stead, and you shall be rewarded for works which you did not do, but which I did for you.

I find it very convenient every day to come to Christ as a sinner, as I came at the first. "You are no saint," says the devil. Well, if I am not, I am a sinner, and Jesus Christ came into the world to save sinners. Sink or swim, I go to him; other hope have I none.

By looking to him, I received all the faith which inspired me with confidence in his grace; and the word that first drew my soul—"Look unto Me!"—still rings its clarion note in my ears. There I once found conversion, and there I shall ever find refreshing and renewal.—Charles H. Spurgeon.

Our answered prayers are precious to us;—I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fall of God's light. Be sure that, whether he speaks or is silent, he is always loving you and always trying to make your life more rich and good and happy. Only be sure that you are always ready.—Phillips Brooks.

The Cleansing of the Fruit-Bearing Branch Through the Word of Christ.

A STUDY IN JOHN 15:2, 3.

BY REV. JOHN E. MOYLE, BURLINGTON, ONT.

The Old Testament symbolism of the vine as representing the Jewish nation must have been familiar to the apostles. Thus the Psalmist—
"Thou broughtest a vine out of Egypt:
Thou didst drive out the nations, and plant-
edst it.
Thou preparedst room before it,
And it took deep root, and filled the land.
The mountains were covered with the shadow
of it,
And the boughs thereof were like cedars of God.
It sent out its branches unto the sea,
And its shoots unto the river."—Psa. 80:8-11.

So also in Isa. 5:1, 2, 7: "My well-beloved had a vineyard in a very fruitful hill; . . . and planted it with the choicest vine." "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." And so Jer. 2:21: "I had planted thee a noble vine, wholly a right seed." But Israel had not fulfilled God's purpose, they had not produced the fruit of righteousness and truth, so that God had to complain of them: "How then art thou turned into the degenerate plant of a strange vine unto me?" (Jer. 2:21). "He looked that it should bring forth grapes, and it brought forth wild grapes."

"He looked for justice, but, behold, oppression; for righteousness, but, behold a cry" (Isa. 5:2, 7). For this unfruitfulness, this lack of righteousness and truth, God had set them aside: another was chosen in their stead, and Christ has become the true, the real vine, through whom the fruit of righteousness is to be produced upon the earth.

Of this vine his people are branches, one with him in a living union, growing into him as a graft into a stock, and ever drawing from him spiritual life and energy as the branch draws sap from the vine. If thus the life of Christ flow into us its natural tendency will be to produce in us a Christ-like character. We shall become fruit-bearing branches and shall show in our lives those graces and traits of character which Paul calls "the fruit of the Spirit;" "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23). As in the natural vine, so in the mystical, "every branch that beareth fruit he cleanseth it, that it may bear more fruit" (v. 5). That is—according to the usual exposition—the branch is pruned, its natural exuberant growth cut back that the strength of the vine may go to the production of fruit rather than exhaust itself in useless woody growth.

Is this the meaning of the passage? Do the words used by Christ, *katharizo*, "cleanseth," v. 2, and *katharoi*, "clean," v. 3, mean prune, or pruned here? I have not found them used in this sense anywhere else. Neither Liddell and Scott, nor Thayer, give any other passage than this one, in which the word is said to have this meaning. They render the word, "to cleanse, to purge, to make clean or pure, to expiate," and "to be clean, pure, free of mixture of anything that soils, adulterates, or corrupts, physically, Levitically, or ethically." In no other passage in the New Testament have I found them used in any other sense than these. They are used of "pure water" (Heb. 10:22); of the "clean linen cloth" in which the body of Christ was wrapped (Matt. 27:59); of "the pure in heart" (Matt. 5:8; 1 Pet. 1:22; Mark R. V.); of a "pure conscience" (1 Tim. 3:9); of "pure and undefiled religion" (Jas. 1:27); of being "pure from the blood of all men" (Acts 20:26); of "expiation" or "cleansing from conscience of sins" (Heb. 10:2); of "precious stone pure and bright" (Rev. 15:6); of "fine linen bright and pure" in which the bride of Christ, and the armies of heaven were arrayed (Rev. 19:8, 14); of "pure gold like unto pure glass" with which the holy city, New Jerusalem, is built (Rev. 21:18, 21). I have not found them used in any other sense than that of cleanness or purity, physical, Levitical or ethical. Moreover, Christ had already used one of them earlier on that same evening in this sense of moral cleansing when he said to Peter, "He that is bathed needeth not save to wash his feet, but is clean every whit" (chap. 13:10, 11). Is it likely that they bear a different meaning here?

If the words do sometimes mean to prune, does that idea fit into the symbolism here without producing some confusion of thought? Does not this exposition imply that the branch-life—that is, the spiritual life of the believer, derived and maintained solely through union with Christ the living stock—may and does, expend itself in mere fruitless, woody growth? Can the Christ-life in the believer be too strong and vigorous so that its growth needs to be cut back in order to the highest degree of fruitfulness? Is it not rather that the cleansing of which Christ speaks here is from something that is extraneous and foreign to the branch-life, something that is injurious to it? And is not that natural exuberance which does need to be cut back by the sharp pruning knife of suffering, the outgrowth of self, "the old man," or "the flesh," as Paul calls it? Does not this exposition conflict with other New Testament teaching, and miss the real point by implying that it is the branch-life—the Christ-life in the believer—which makes too strong a growth and needs to be cut back, instead of something extraneous that must be got rid of? Moreover, had anything analogous to this interpretation already taken place in the experience of the disciples? What sharp pruning knife had already passed over them through the word of Christ? What sore affliction had He already caused to cut deep into their heart lives for their cleansing so that

he could say to them, "already are ye clean because of the word which I have spoken unto you?"

I venture to suggest another exposition, one which seems to me to be in accord with both the ordinary meaning of the words and the analogy of the symbolism. The vine is subject to the attacks of parasites—fungus growths which root themselves in its fibre, insect foes which live on its branches and leaves—these prey upon its life, impair its vigor, injure its fruitfulness and must be cleansed away if good results are to be obtained. The smut in our grain fields, black knot and cecidulo in our fruit trees, are familiar examples of these foes to fruitfulness. To-day every fruit-grower knows the necessity of spraying or otherwise cleansing his trees of these foreign parasite growths. Is there not a striking counterpart to this in the experience of Christ's people? Are there not earthly forms of life which, parasite-like, fasten themselves upon us, draining away our life and spirituality? Such are the natural propensities and fleshly activities to which we are so prone. These prevent the fruit of the Spirit from being produced by us, and from them we need to be cleansed.

This cleansing is wrought by the word of Christ applied to the heart and conscience. Thus in Ps. 119:9, "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." And so Eph. 5:26: "That he might sanctify it (the church) having cleansed it by the washing of water with the word." And 1 Peter 1:22: "Seeing ye have purified your souls in your obedience to the truth." So, too, Christ prays, "Sanctify them in the truth; thy word is truth" (chap. 17:17); and so in this passage also, "Already are ye clean because of the word which I have spoken unto you."

Perhaps we may get a clearer idea of Christ's meaning here if we look at a few instances of what he refers to. On one occasion there had been a dispute among the twelve as to who should be the greatest; at another the sons of Zebedee sought to obtain from him the promise of the highest places in his kingdom for themselves. In each of these cases we see the earthly parasite-growth, natural human ambition, preying upon their lives, hindering their spiritual growth, and injuring their fruitfulness. Christ seeks to remove it by teaching them that the way to rise in his kingdom is by the path of lowly service, and through the baptism of suffering (Mark 9:33-37, and 10:35-45). Another time John told Christ of some who were casting out demons in his name, and he and his associates had forbidden them to do so because they were not of the little band that accompanied Christ. Here it is jealousy that has struck its roots into their hearts; and is insidiously preying upon their lives. This Christ clears away with his admonition, "Forbid him not: for he that is not against you is for you" (Luke 9:49, 50). When the Samaritan village does not receive him, John and James want to "bid fire to come down from heaven and consume them." Here a natural human resentment is the foreign growth that has fastened itself upon them to drain away their inner spiritual life. From this Christ cleanses them with his word of rebuke (Luke 9:51-56).

This process had been going on all through the years that he had been with them. His word had been taking effect upon their lives and characters; they had already lost much that was earthly and human; they had already become fruit-bearing branches. Christ could say to them, "Already ye are clean because of the word which I have spoken unto you." The process was still going on. That very evening, as a corrective to their pride of heart, he had given them a lesson in humility and lowly service as he had washed their feet, and said to them, "I have given you an example, that ye also should do as I have done to you" (chap. 13:1-17). Thus they were still being cleansed and being prepared for larger, more abundant fruitage, for "Every branch that beareth fruit, he cleanseth it, that it may bear more fruit." God grant that we also, abiding in Christ, and Christ abiding in us, may be so cleansed by his word in heart and life from every natural fleshly growth that so our spiritual growth may be unhindered. Then shall the Christ-life within us be full and rich and strong; the "life more abundant" of ch. 10:10. It will produce in us "the fruit of the Spirit, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23), and other similar graces. We shall pass in regular progression through the different stages of "fruit" and "more fruit," to the "much fruit" of verses five and eight; and "the fruit of thy salvation" shall "in our hearts and lives abound."

Then—even as the fruit-grower gains an honorable reputation because of the quantity and quality, the abundance and excellence, of the fruit that he grows—so shall the great husbandman of the allegory, the Father, be glorified in the abundance and excellence of our fruit-bearing, and we shall prove ourselves to be Christ's disciples indeed.

What emphasis the New Testament puts upon belief!—"God so loved the world that he gave his only begotten Son, that whosoever believes on him should not perish, but may have everlasting life." "This is the work of God, that ye believe on him whom he sent." "Verily, verily, I say unto you, he that believes on me, has everlasting life." "On the other hand, how plainly the peril of 'unbelief' is set forth: "He that believes not has already been judged, because he has not believed on the name of the only begotten Son of God." "He that believes not the Son shall not see life: but the wrath of God abides on him."

The thoughts of the coming of the Lord are most sweet and joyous to me. It is the work of the faith and character of his saints to love and to look for that blessed hope.—Richard Baxter.

. . 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.

SOME NEW BOOKS.

The Bible, Its Origin and Nature. Marcus Dods, D.D. \$1.00 net. Charles Scribner's Sons, New York.

These are seven lectures delivered before Lake Forest College on the William Brass foundation last year. Dr. Dods belongs to the more moderate school of liberals, who do not give up everything, though he gives up a great deal too much. The topics are: The Bible and Other Sacred Books, Canon of Scripture, Revelation, Inspiration, Infallibility, Trustworthiness of the Gospels, Miraculous Element in the Gospels.

While he does not regard the Bible as fully inspired, Dr. Dods considers it inspired enough for all practical purposes. He says many statements of Scripture are not true, but he seeks to limit these to those that do not bear on faith, hope and love. But this is purely arbitrary. Those passages which teach the way of salvation have no more credentials than have those passages which are discredited. The theory of Dr. Dods is untenable.

On the subject of miracles, our author insists that Christ did really work miracles, but that they were not signs or proofs of His Messiahship, but "to manifest God's presence and love." This was not Christ's view of the case, for He said: "The very works that I do, bear witness of me, that the Father hath sent me," and "though you believe not me, believe the works," Ac. John 5:36 and 10:38.

The Right Life and How to Live It. Henry A. Stimson. Introduction by William H. Maxwell. \$1.20 net. A. S. Barnes & Co., New York.

Here is a strong appeal to the young to right living. It is a vigorous and a helpful book, though containing a few things we cannot endorse. It is divided into five parts: I The facts of Life, II The Law of Life, III The Moral Equipment, IV The Moral Obligation, and V The Rules of the Game. The book contains no new theory or new philosophy, but it is an application to conduct of the recognized intentional philosophy along with the ethics of Scripture. The reader is sure to be impressed and quickened.

The Divine Processional. Denis Wortman, D.D., author of the *Reliques of Christ*. \$1.25. Fleming H. Revell Co., Chicago and New York.

A stately religious poem. As the Introduction states, it is "a vision to such as may see, a voice to such as may hear a song to such as would sing." It is an interpretation of the higher things of experience and observation. The author would "give to Science a kindlier interpretation of Faith and to Faith a more affectionate interpretation of Science. The range of the poem reminds one of *Paradise Lost* and *Paradise Regained*. From the "Arrival of the star-born visitors," we are carried along the line of history till at last "Love goes a gosselling; and earth filled with her life, turns out to be the Holy Grail, wherewith worlds thirsting drink."

The Gateway Series. Ivanhoe, by Sir Walter Scott. Edited by Frances Hovey Stoddard, Ph.D. 75 cents. American Book Company, Cincinnati, New York and Chicago.

The American Book Company has rendered the cause of good literature a valuable service in bringing out this Gateway Series. *Ivanhoe* is Sir Walter Scott's best book, and not only is this given complete, but we have an account of the author and 50 well filled pages of notes, which explain everything that needs any explanation. There is at the beginning a good likeness of Sir Walter Scott. We would like to have this Gateway Series continued so as to include all the English classics.

The Miracle. Translated from the German of Prof. F. Bettex, by H. M. 50 cents. German Literary Board, Burlington, Iowa.

The German Literary Board are reproducing in English a number of strong apologetic books from the German. Prof. Bettex, with great acumen and wealth of learning, shows that nature teaches the supernatural, that miracle is reasonable, while evolution is unreasonable. Miracles are discussed from various points of view. The little book is a satisfactory and a convenient answer to all the objections skeptics have been urging against miracles. It is a good campaign document.

The Baptist Review and Expositor, April, 1905. 302 pp. Edited by the Faculty of the Southern Baptist Theological Seminary. \$2.00 a year. Seminary Press, Norton Hall, Louisville, Ky.

Dr. E. H. Johnson opens with *The Baptist Position for To-day*. He speaks avowedly for the Baptists of the North, and by his showing they are drifting sadly. We are confident that he overstates the case. We read his article with pain. Dr. George Cross gives "An Explanation of the Early Success of Calvinism." He distinguishes between Calvinism and Lutheranism, and points out elements of strength in the former, lacking in the latter. Dr. James Orr tells *The Scottish Church Case*, and he makes an earnest and a vigorous plea for the Free Church against the "Wee Church." It is a complete statement of that side of the case. Dr. W. J. McGlothlin's article on *The Anabaptists of Europe* is a distinct contribution to the literature of the sub-

ject. It is his paper read before the Louisville Pastor's Conference, and on which we have commented. He holds that the Anabaptists had no connection with the sects existing before the Reformation, and in this we take issue with him. Dr. E. J. Forrester discusses James 5:14-20 in an interesting and scholarly way. He claims that the anointing with oil was not medicinal, and in this we claim he is mistaken. One of Mr. McKinney's Sunday School Lectures before the Seminary last December appears as an article—*The Pastor Leading His Teachers in the Study of Religious Pedagogy*—a helpful article. Dr. Francis R. Beattie has a strong article on *The Nature of Religion*. Fifty-six pages are given to reviews of books, chiefly by members of the faculty. Some of these reviews are articles, one of them covering 6 1-4 pages, another 5 1-2 pages, another nearly that much, and so on.

Open Air Preaching.

No doubt it is a good thing to preach in the open air. Perhaps much more of it should be done. Possibly it would be a good thing for some of us to unbend, for a time, and seize opportunities for such preaching. We are told that Jesus preached in the open air—by the water side; in the wilderness; by the seaside; on the mountain; in the streets of the cities—Jerusalem, Capernaum, Bethsaida—and for this reason his disciples ought to preach in like manner. It might be a good thing, if more of it were done, and it is possible that more of it is done now than the preachers get credit for.

But it would be a misinterpretation of the life and methods of Jesus to say that he placed any special emphasis upon the value of open-air teaching. Upon him, it may be said, rested the blessing of him who "sows beside all waters." Jesus did not choose the country in preference to the city, nor the city in preference to the country. He preached to those who would listen, whether in the synagogue or in the street. And go also did his disciples; though not much is said about their street preaching. On one occasion Paul and his companions went out to the bank of a river, "where prayer was wont to be made," and sat down and talked to the women who had assembled there. And once Paul preached in the open air to the Areopagus of Athens. But, if we will notice carefully, not much is said of Paul's open-air preaching. On the other hand, he sought the synagogues; and only when he was cast out, or shut out of them did he preach in the open air in preference to an enclosure.

For no long season have people ever been accustomed to assemble to listen to the gospel in the open air. Wesley could gather a crowd for a time, and so could Whitfield, but the best work has not been done in that way.

The occasion and the excitement over, and the last state is often worse than the first. Now and then some preacher of extraordinary voice and magnetic powers, with many helpers and much advertising, and not a few "tricks of the trade," is able, for a season, to get a congregation on a street corner and compel a hearing. The Salvation Army "halls" and "lassies" are able to go out with a horn, a drum and a tambourine, and gather a half dozen, or a dozen, who listen for ten minutes, provided all the speakers say their special but oft repeated says, in that time; but we cannot think that theirs is the ideal method of gosselpizing.

What shall we say, then? One thing to be said is that there is now no such occasion for open-air preaching as there was in other days. The generosity of those who love our Master and his doctrine has provided better things for those who will listen to the words of life. Another thing is that the streets of a large city afford poor places for street preaching, because of the din of horses and vehicles and traction cars and vans. Only on the Sabbath days are the streets of our cities favorable places for preaching. In the second place, we have churches and halls enough to accommodate all who care to listen to the Word of God, and the people know where they are; and they also know that they are welcome, that they are invited. Those who will listen to a preacher in the open air will usually come to a church. But, third, there is much more open-air preaching than is commonly supposed. Every Christian man is a personal preacher; and those who do not speak in words are constantly speaking in acts. And when it comes to the singling out and preaching to individuals, there is much more of it than the censors are willing to acknowledge. There is really much of it. "Their line is gone out into all the earth, and their words to the end of the world." Let us do better; but let it be understood that the greatest fault of Christian people is not just along this line—a lack of street preaching.—G. W. L., in *Herald and Presbyter*.

"There is no use in keeping the church open any longer; you may as well give me the key," said a missionary in Madras, as in the course of a journey he passed through a village where once so many of the natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there only remained faithful the one poor woman to whom the missionary was speaking. "There is Christian worship in the village, three miles off," he added, noticing her sorrowful look: "any one who wishes can go there." "Oh, sir," she pleaded most earnestly, "do not take away the key! I at least will go daily to the church and sweep it clean, and will keep the lamp in order, and go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church, crowded with repentant sinners—the harvest of the God-given faith of that one poor Indian woman.

EDUCATIONAL CONFERENCE (Continued from first page.)

President W. H. Harrison, of Bethel College, thought it would greatly help our higher educational work in this state to have an order of high grade academies. He spoke of the origin and history of Bethel College. He paid a high tribute to the working force and the trustees of the College.

Secretary J. M. Frost, of Nashville, said he believed in the necessity of academies as feeders to a college. Each college ought to have one local academy of high order that would be a model for all other similar schools.

Prof. E. E. Wood spoke of conditions at Williamsburg Institute. Their curriculum is not as high as at Georgetown and Bethel Colleges. The Williamsburg common school is blended with their work, which brings in many small children, and gives the faculty all they could desire in practical discipline. It is a serious problem to control academy boys and college men together. In the territory from which we draw our patronage we have much competition to contend with. If Berea or some other school offers Baptists better terms than we can afford, they sometimes send to other schools, because of such material considerations. The enrollment of pupils this year is 505. We have about \$70,000 in endowment, and \$25,000 in buildings. It is proposed to build a \$15,000 dormitory.

President E. Y. Mullins said he was much interested in Eastern Kentucky educational work. It has seemed to me that that territory properly belonged to the Baptists, but we are losing ground there. The situation is something as it is in Manchuria, with the Russians retreating and the Japs advancing. Many parts of that region are developing materially, and now is the time to do earnest, evangelical and educational work. We have not had a definite plan of work in Eastern Kentucky; hence various schools which Baptists have started have died out. Stanley says that in Africa no roads go over hills. They all go around. We should be ready to make roads over hills when necessary to seize an opportunity.

Secretary J. G. Bow said we might start schools unwisely. Many places clamor for schools because they think they will improve business. Let us gather churches, and start small schools in connection with them until it can be seen what they will amount to. We organized a church of seven members in Jackson, and all of them together were not worth over \$500. They now have a \$5,000 house of worship, while a day school is being taught in the basement and in that school they have half as many pupils as are in the \$70,000 plant of the Presbyterians in that town. Bro. Bow made a ringing speech about our work in Eastern Kentucky, giving many interesting facts of Baptist preaching and success.

Bro. P. H. Kennedy, represent-

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes. It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

ing the colored General Association, was invited to address the body. He spoke concerning colored schools in the state.

Afternoon.

Prayer by Bro. W. M. Stallings. The next topic announced by the chair for consideration was "Relations of Schools to the Churches."

President J. J. Taylor said the primary work of the church is not educational but evangelical. He did not think it would be just the thing for a church to resolve that it would raise some definite amount for the endowment of a college. While giving to the aid of schools is properly individual, yet the relations between the churches and our denominational institutions are close and mutually helpful. There ought to be some kind of concert of counsel and action with reference to the founding of new schools. We should not undertake too many enterprises, lest some of them come to nought and there is a loss of effort and means. Let us have large and matured plans for the advancement of the Lord's Kingdom.

President W. H. Harrison said he had found that there was often not the proper effort on the part of our people to turn the attention of the young to our schools. Some of our people actually send their sons and daughters to schools of other denominations. The relation between Baptist churches and Baptist schools is very intimate and important. There are cases where a special church has organic relation to a special school; but the general relation is such that almost any of our schools may appeal to our churches for financial assistance.

Bro. A. S. Pettie said many of our churches have young people in our schools who will in time to come bring back a moral force to their churches. In various ways our schools will give moral tone and strength to the churches. I have found it desirable and helpful at proper times to make mention in the pulpit of incidents and facts connected with some of our schools and colleges, which may be personally known to me. Our teachers should remember that they are under the eyes of the denomination, and honor their calling by a consistent and active Christian life.

Bro. J. N. Prestridge said he had never been able fully to decide the relation of the schools to the churches. Our State Board does not feel justified in taking mission money that comes into their hands and using it for school purposes, unless it is so designated. But in some way it seems that the denomination should have an oversight of our school interests, specially in the mountains, giving them moral and financial assistance.

Bro. L. L. Parks, of Lily, spoke of what are sometimes called Ironside Baptists. They are prejudiced against much of our work. Our people in the mountains often want a college when they ought to unite on an academy.

The next topic announced by the chair was "Relation of Schools to General Bodies."

Chairman T. T. Eaton said we should seek permanence of results. We do not want our institutions to get away from us, as some Baptist schools have done in the past. I cannot think any brother could object to a measure which seeks to give permanence to our school interests. Charters in this state are sometimes easily changed.

What will give us the best guarantee of permanence? The tendency in some other states is toward denominational control of schools. That fact is coming, and, among Southern Baptists, the tendency is growing to put the denominational schools under the control of one general body. It is not a question who shall control; but the main point is, to establish closer relations between our schools and other bodies. I am not afraid of Baptist people doing wrong. Our denomination at large are not in touch with our colleges. Our leading men do not take that interest in the colleges which is proper. We want not only safety in our schools, but we want to secure on the part of the Baptist people a feeling of responsibility for these schools. If a man gives his money to a school he ought to have some kind of voice in its control. There should be the feeling in the denomination that these schools are ours, that we have an interest and control in them. Let us insist that the denomination is responsible for its schools, and ought to have a voice in their control. Our Educational Committee is ahead of other states, but other states have taken up the idea and gone ahead of us. If the schools want the denomination to have the control, they must adjust the relations. Let us stand by our institutions to the last, though they may not do as we think they should.

Bro. L. L. Parks said he had given much thought to the question of denominational control, and he thought that in time it would take definite shape. Every man who gives money to a school feels that he has some voice in its control.

HONEST CONFESSION

A Doctor's Talk on Food.

There are no fairer set of men on earth than the doctors, and when they find they have been in error they are usually apt to make honest and manly confession of the fact.

A case in point is that of an eminent practitioner, one of the good old school, who lives in Texas. His plain, unvarnished tale needs no dressing up:

"I had always had an intense prejudice, which I can now see was unwarrantable and unreasonable, against all muchly advertised foods. Hence, I never read a line of the many 'ads' of Grape-Nuts, nor tested the food till last winter.

"While in Corpus Christi for my health, and visiting my youngest son, who has four of the ruddiest, healthiest little boys I ever saw, I ate my first dish of Grape-Nuts food for supper with my little grandsons. I became exceedingly fond of it and have eaten a package of it every week since, and find it a delicious, refreshing and strengthening food, leaving no ill effects whatever, causing no eructations (with which I was formerly much troubled), no sense of fullness, nausea, nor distress of stomach in any way.

"There is no other food that agrees with me so well, or sits as lightly or pleasantly upon my stomach as this does. I am stronger and more active since I began the use of Grape-Nuts than I have been for 10 years, and am no longer troubled with nausea and indigestion." Name given by Postum Co., Battle Creek, Mich.

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

Bro. J. S. Dill said that, if we can find it, there is some working relation between our schools and other bodies. I am in favor of some organic connection between our schools and some other body. There should be some body in the state to which all our schools would have a common relation. Perhaps the Georgetown Educational Society might be the best plan.

President E. Y. Mullins said that such an organized body would be a Baptist body. It would be general and central, and that all our Baptist educational institutions should be in the hands of the same body. What is good for one, is good for all. But who shall control? What is the Baptist denomination? Not this body. Not our district associations. Not the General Association. The denomination consists of our Baptist churches. To get at the denomination you must get back to the churches. Baptist churches as such have not the function of carrying on education. Churches can do something toward education, but the real function of a church is evangelization. There are all kinds of voluntary organizations among Baptist churches. The churches are independent, and shall we adopt the principle of autonomy? In these states where unity of control has come, there are fears that the method will not work. There are two states that have had experience, and in both of those states the discussions necessary to remove differences of opinion, even when the issues were settled, have left a loss of interest and zeal. Baptists have not fully experimented with solidarity of school control. A denominational paper is an institution. It is an educational institution. If you are going to include all your educational institutions under one control, then include the denominational papers. The denomination should trust the schools, and the schools should trust the brethren.

President J. J. Taylor said that when the Kentucky Baptist Education Society was organized, there was no Baptist school south of the Ohio river nor west of the Alleghany mountains. Georgetown College was not then incorporated. It was intended that the Education Society should extend as far as the state. Bethel College sprang out of Bethel Association. There is nothing in the charter of the Kentucky Baptist Education Society which would not fit any other Baptist institution in the state as well as Georgetown College.

Bro. T. T. Eaton said he wished Dr. Mullins had been more on the positive side of this question, and less on the negative. If we are not ready for denominational control, we can at least consider and discuss it. "In the multitude of counsel there is wisdom." What about our mission boards? Are they only voluntary organizations? The denominational paper ought to exist; but does it follow that it should be legally tied to the denomination? As matters now stand, an institution may be entrusted with an endowment of \$100,000, and if it go wrong, we have no recourse. If we had the control, I do not think any body would put a professor out on any foolish ground. But a professor in a Baptist school who should seek to undermine the Baptist faith, ought to leave.

Bro. E. B. Pollard asked, How may we have a general oversight of the whole field, and still be voluntary? Those who put money

into our schools will own them. Responsibility implies control. A body of trustees, made by those who put money into the school, is better than any board the General Association could give.

Prof. E. E. Wood said, he had that in him which resists dictation as to what he shall teach. He thought that if what a professor teaches does not conflict with Baptist doctrine, he should be free. It is not an easy matter to settle what should be considered Baptist doctrine, and to decide who is a scoundrel.

Chairman T. T. Eaton remarked, I say a man who will take a position in a Baptist institution, and then teach things subversive of Baptist principles, is a scoundrel. He is under solemn obligation to maintain the principles of the school and the denomination. If the teaching becomes a question, let the trustees, or those in charge of the school, investigate and decide the matter. I believe in the largest liberty consistent with established principles. We want a school to which we can send a boy, and he will not come back a skeptic, but will be fortified in the faith.

Prof. Warren, of Barbourville, thought restraint in teaching indispensable, but the individuality of the teacher should not be destroyed. He is free to do what is consistent and right.

Bro. J. N. Prestridge said he did not believe a man has any right to go into a school and tear it up.

Dr. Lloyd, pastor of the Bowling Green Methodist church; H. G. Brownell, of the Bardstown Institute, and M. H. Crump, of Ogden College, were recognized and introduced.

Benediction by J. N. Prestridge.

Evening.

Prayer by Bro. A. F. Baker.

Chairman Eaton announced as the topic for the evening, "The Needed Educational Revival."

President Harrison, of Russellville, was the first speaker. He said he had seen the need of an educational revival. Our institutions of learning have not been kept sufficiently before the people. Sometimes in the meetings of the district associations we have hardly more time than to make a bare announcement respecting our schools. Our people need information. When a Baptist thinks his son or daughter can get better advantages in other schools than our own, it is because he lacks information. He is not informed about the schools of his own faith. The pastors themselves should present these matters to their associations. There is an alarming apathy on the subject of supporting our own schools, and we must depend on the pastors to keep this matter before the churches. In Russellville we do as thorough, careful and painstaking work as can be found anywhere. Our teachers are all consecrated Christian workers. I should say it is better to choose a school of inferior intellectual advantages with better moral and religious advantages, than it is to have it the other way.

I recognize the help rendered us by the editors, but editors are not the only ones who should write about educational matters. We must arouse our people to enthusiasm on this great question as we have opportunity, and urge them to support their own schools with patronage and money.

Bro. W. P. Harvey remarked that he had been going over the state for the past twenty years,

and from his own personal knowledge he could corroborate what Prof. Harrison had said about the apathy of our people. Years ago, when I entered upon work for Georgetown College in connection with the late Dr. R. M. Dudley, a brother said to me: "We want the boys of other denominations; so don't say too much about Baptist doctrines." I replied: "If you will only get the Baptist boys in your college, you will have more students than Georgetown ever had before." During that campaign I went to a brother of wealth to ask him to do something for the college. His son, who had been in a school of another denomination, was then at home, and he heard our conversation. The son said to the father that, if he had money to give, he would give it to a certain school which was not Baptist. We need a revival of denominational loyalty. Our college men have been sometimes tenderfooted on the subject of denominational loyalty, fearing they would offend people of other denominations, and drive away their sons. In this way our institutions have lost twenty students while they have gained one. I have thought that our colleges do not use the denominational papers enough. They ought to advertise and keep their schools before the people. When you pick up a Missouri or a Virginia Baptist paper, just notice what prominence is given to their schools. We want a little more business enterprise in pushing our colleges to the front and keeping them before the people. Our colleges have done great things for the Baptists of Kentucky, and we can afford to be proud of them. These colleges have made the able ministry we have. Twenty years ago some one made a remark about the lack of education among Baptist ministers, when Dr. John A. Broadus said: "We have four educated men in our Kentucky ministry to one of every other denomination." When our colleges are loyal to the denomination, the denomination will stand up to them. With the right kind of enthusiasm and effort our people may be aroused on the subject of education. In a day when Kentucky Baptists were poor, the young and frail Giddings went out among the homes and churches of our people, and in one year secured \$100,000 for Georgetown College. I hope good and lasting results will flow from this meeting.

President J. J. Taylor remarked that we are having the best meeting he was ever in. I am already revived, he continued. Our Baptist papers can help our schools immensely. The *Religious Herald* for years, and week by week, has been punctured with points and facts about Richmond College. That paper has done more to build up Richmond College than any other force in Virginia. The colleges have helped the preachers, and the preachers ought to help the colleges. The great question above all others for Kentucky and the South to consider is that of education. We are in a time when educated men are needed in all the walks of life.

When President Taylor came to speak of the wealth-producing power of education, giving facts and statistics, his remarks made a profound impression upon the large audience. Statistics show, he said, that the money-earning power of the people is in direct proportion to the length of time the average citizen has attended

school. To illustrate: The annual production of the people of the United States per capita for the year 1899, for each man, woman and child, was less than \$30 a year, or ten cents a day, counting 306 working days. There has been a gradual increase ever since. Another way to express it is to say that the average family of five in Kentucky must live on \$625 a year, counting all that is produced on the farms and in the factories. While the average family in Ohio has \$980 per year, and the average family in the United States has \$850. How shall we account for these differences? It is not a matter of race, location, resources or climate. It is largely a matter of education. The average school period of each adult in the United States in 1898-99 was 4.4 years. In Massachusetts it was seven years; in Ohio it was 5.5 years; in Kentucky a little over 3 years. Now put these figures along side of those of production, and we see at once their tremendous significance. We have these proportions: Education is as 14 in Massachusetts to 11 in Ohio, to 8.8 in the United States, and to 6 in Kentucky. Production is as 13 in Massachusetts to 9.8 in Ohio, to 8.5 in the U. S., to 6.2 in Kentucky. This is not a mere coincidence in these cases; it is the law the world over. The productivity of a people is everywhere proportional to their education, to their intellectual, physical and moral training. It is education which primarily determines the wealth-earning power of a people.

Bro. T. T. Eaton asked if he might tell a story. A man came to him asking if the Bible did not teach that a wife must be subject to her husband. When told that it did, he wanted me as the pastor of his wife to come round and tell her the duty she owed her husband. I told him I would gladly do that, but I wanted him to be set right first and promise to do his full duty as a husband. He said that was fair and all right. I then laid down to him the Bible teachings as to what a husband ought to be, and told him that when he had fully thought over the matter to come back and I would then carry the matter to the wife. That was the last I ever saw of that man. When the college men are laying down the law to us paper men, let them first be sure they are living up to the law which applies to them.

Bro. L. L. Parks thought the best thing a parent can do for a boy is to put what money he has for him in an education. That will make him a productive man.

Bro. E. B. Pollard was of the opinion that God is revealing himself through educated men. He once revealed himself in dreams and visions, and often through uneducated men, but that is past. We need to take hold of the force of education and use it, and God will show us some new things.

Bro. J. N. Prestridge referred to the change of charter of Wil-

liamsburg Institute, and said there was a local cause which made it necessary. It was needed in order to hold the confidence of some of the best and most liberal friends of the institution.

Bro. C. H. Nash wanted to ask a question. Do we want a revival, or a vital? Who sends revivals? God must send the educational revival as well as the spiritual revival. We educators and pastors believe in the abounding grace of God, and if he comes into the hearts of the people the needed revival will come.

President E. Y. Mullins called attention to the need of persistence in educational endeavors. You can't bring an appeal to a man to-day and go to him and get what you want to-morrow. A great deal of our effort is sporadic. Large sums of money cannot be had in a short time. You must keep the matter agitated, and be willing to wait ten years. People are prone to forget. The matter must be kept before them until they grasp the thought and retain it.

Bro. Neal thought we ought to begin with the boys and girls and keep our great schools before their minds, as something to look forward to. If we do our full duty God will raise up men who will furnish the money needed for our schools.

Adjourned with prayer by J. W. Loving.

Friday Morning.

After thirty minutes spent at the Southern Normal College, the members of the Conference returned to the First Baptist church, and were called to order by Chairman Eaton.

Bro. J. C. C. Dunford led in prayer.

The first topic for consideration was "The College."

Bro. W. E. Farrar addressed the body in an entertaining and impressive manner upon the subject of college education. He said that there are two conditions making educational operations difficult, which are, lethargy and indifference among the people. There is a false and inadequate conception of education. Everything that bears the name of education is not a genuine article. We may do something to correct misconceptions. The coordination of our schools and colleges is necessary to do away with confusion. There should be some agreement as to what schools shall confer degrees, and what are to be the entrance qualifications to our colleges. Teachers of denominational schools must realize that they are in a large measure the custodians and conservators of the intellectual and spiritual interests of our young people, and accept it as a God-given trust.

Bro. E. B. Pollard said we must keep certain ideals before us, and we must look largely to our colleges to give us these ideals. It would be well for the Educational Committee to correct the impression that every institution which may call itself a college is really a college. There are false ideas and false standards on this subject. We should discriminate, and recognize as colleges only those institutions which are worthy the name. An academy ought not to be called a college. We should encourage the founding of high-class academies as feeders to the colleges. All our people should use every effort to add to the efficiency of our colleges. Every good word spoken and every dollar given will help just that much.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU. Every Reader of the "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble.

I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours,

MRS. A. L. WALKER, 21 McDaniel St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

HOW TO FIND OUT.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

SPECIAL NOTE—So successful is Swamp-Root in promptly curing even the most distressing cases, that to prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville "Western Recorder."

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. 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.

Bro. J. J. Taylor insisted that the standard of college education should be elevated. Education has been brought into disrepute by short-cut schools and the conferring of degrees which mean nothing. A diploma which really stands for nothing does harm to the cause of education. Let us put up the standard.

Bro. J. W. Loving said there was a difficulty on the part of the Educational Committee in discriminating between schools. When a school calls itself a college the committee may not have the authority to call it an academy, or to ignore it in their report to the General Association.

Bro. E. Y. Mullins said it would be delicate business for this committee to go out "calling names." The committee might counsel and advise the management of schools, whose names may be misleading.

Bro. Warren said that the Barbourville school would be called an academy and not a college. We propose to prepare students for college.

Bro. W. H. Felix moved the appointment of a committee to formulate some plan as to what shall be done in our educational work, and report to the meeting at its opening this evening.

The following are the committee: J. J. Taylor, W. H. Harrison, E. Y. Mullins, J. N. Prestridge, R. E. Warren and H. G. Brownell.

Bro. Eaton spoke of the difficulties in the way of getting schools to change their names.

Brethren Pollard and Prestridge followed in the same line.

The next topic announced by the chair was "The Technical School."

Prof. H. G. Brownell was the first speaker. He said the technical man is a professional man, and he must be thoroughly equipped in order to stand up. His remarks were full of facts and information concerning technology, and he was heard with unflinching interest by every person in the house.

Adjourned with prayer by Bro. E. E. Wood.

Afternoon.

Prayer by Bro. W. B. Gwynn. The first topic for the afternoon was "The Academy."

Bro. R. D. Swayne was the first to speak. He thought the number and efficiency of academies should be increased. We have

(Continued on 12th page.)



Swamp-Root is pleasant to take.

CURE YOUR OWN KIDNEY
and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. M. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used. Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and without positive means of restoring themselves to health. Our advice is to take advantage of this most generous offer while you can do so without cost.

ELIJAH.

BY FREDERICK HALL.

God's desert-nurtured champion
of old—

Once didst thou break the bonds
of death, again

Come forth and turn to right
the hearts of men

Grown apathetic, neither hot nor
cold;

Who for the lust of power and
gain have sold

Themselves to work confusion
in the land,

Who say, "God is afar, Baal
near at hand."

And bow them down to worship
place and gold.

Stand as on Carmel in the waning
day.

The lightnings held in leash,
and 'neath the dim

Horizon clouds of blessing hid
away.

Withholden long, now full
charged to the brim;

Cry out, "Ye who like sheep have
gone astray,

Choose, and if God be God,
then follow Him."

—Sunday School Times.

Our Pulpit.

BROKEN HEARTS AND BLAZING STARS.

REV. ALEXANDER MACLAREN, D.D.,
LIT.D.

"He healeth the broken in heart,
and bindeth up their wounds. He
tellethe the number of the stars;
He calleth them all by their
names."—Psalm 137:3, 4.

There is something very striking in the close juxtaposition of these two thoughts of the Divine energy. In the first, we have God represented as the patient and tender Physician, and then at a bound the psalmist passes from the wounded in heart lie, out into the limitless space of the heavens, and sets Him before us as the Shepherd of the stars, who counts His flock and knows them all by name. Each representation gains in beauty and in force from the other, for nothing is so gentle as the gentleness of power, and nothing is so strong as the strength of tenderness of love. So we have here the whole field of Nature and of Grace covered over in these four clauses. Of course, I can do no more than touch upon the fringe of great and blessed thoughts. But the first thing that strikes me is

I.—The sad contrast presented here between the two halves of God's whole.

It is only down here that hearts break; only here that there are wounds; only here that the bandages are needed, and that restorative and healing power is more wanted even than sustaining strength and infinite knowledge. But what does the psalmist mean by "broken in heart?" There are two ways of breaking hearts, one when fate breaks them, and the other when they break themselves. And for both these the Divine power is all-restoring, and healing, for the one kind of heart-break includes within itself all the "ills that flesh is heir to," the weariness, the sadness, the disappointments, the pains, the solitude, the broken hopes, the hopes fulfilled and, therefore, sadly broken, and the hopes that are never fulfilled at all.

The earth seems to more through

these serene heavens wrapt in an atmosphere of sighs, and shrouded with a mist of tears; and it is here, and here only, as far as we know, that men sorrow because of their pains, and ought to sorrow because of their sins. The sorrowful and the penitent belong to earth, and here and only here He "healeth the broken in heart," and that tender hand—the only hand that can bind wounds without hurting them, binds them up.

But then the psalmist passes out into another region, and there he "has outsoared the shadow of our night," and finds no foiled efforts nor loneliness, no regretted pasts, no dreaded futures, but a universe, lustrous and sweet, full of beauty and order, strength and music. We look up, and we see far more than the psalmist saw in those spangled heavens. We can recognize, far more than he did, the serene and unbroken reign of a perfect law throughout all. And these two regions, the one filled with the tragedies of humanity and the other filled with the triumphant display of Divine power, these two regions alike are God's.

The text goes on to remind us next of

II.—The double operation of the one Divine hand within these two so sadly-contrasted realms.

"He healeth," "He bindeth up." What we men need most of all is the double revelation of God's power, first, to comfort us in all our sorrow, and weariness, and pain; second, to heal us in the worse sickness which comes from sin. The healer of sorrow must be the Conqueror of sin, and only He who can deal with the heart that is broken in penitence can deal with the heart that is lacerated by sadness and care and sorrow. The one type of God's healing power is the grace that lightens our cares, that comforts our sorrows, that will never let us weep without a loving hand being laid upon our shoulders, and a gentle finger wiping away the tear-drop from our eyes, if we will only let Him, and the other is the grace that comes when our hearts are bowed down with a sense of failure, and our spirits agonized with more or less sharp biting of remorse, and says to us, "Thy sins be forgiven thee; go in peace."

Ah! there is no real healing of the broken heart even when it is broken by sorrow only, unless the process goes deeper, and heals the heart that is broken because it is penitently conscious of a sinful life. The comforter must be the victor over sin; and only he is truly delivered from sorrow who is assured that his sin has passed away.

Dear friend, we all more or less, and in our turns, have to feel that life is full of "ashes and disappointments"—have to grope about us in the dark for some hand to lay hold of, and for some heart to which we can trust. We all of us, sometime or other between the cradle and the coffin, need One who shall heal our sorrows, but we all of us always need One who shall take away that which is the worst of all sorrow, the consciousness of sin, and "restore them that are penitent." So this double healing is the Divine work that God is waiting to do for every one of us.

But next the psalmist looks away from the shadowed levels of earth, up into the light of the heavens, and thinks: "Thou dost not restore there, Thou dost sustain." "He tellethe the number of the stars"—that means all-compre-

THE MEN AND WOMEN

Who Enjoy the Choicest Products
of the World's Commerce.

Knowledge of What Is Best More Important Than Wealth With-
out It.

It must be apparent to every one that qualities of the highest order are necessary to enable the best of the products of modern commerce to attain permanently to universal acceptance. However loudly heralded, they may not hope for world-wide preeminence unless they meet with the general approval, not of individuals only, but of the many who have the happy faculty of selecting, enjoying and learning the real worth of the choicest products. Their commendation, consequently, becomes important to others, since to meet the requirements of the well informed of all countries the method of manufacture must be of the most perfect order and the combination the most excellent of its kind. The above is true not of food products only, but is especially applicable to medicinal agents and after nearly a quarter of a century of growth and general use the excellent remedy, Syrup of Figs, is everywhere accepted, throughout the world, as the best of family laxatives. Its quality is due not only to the excellence of the combination of the laxative and carminative principles of plants known to act most beneficially on the system and presented in the form of a pleasant and refreshing liquid, but also to the method of manufacture of the California Fig Syrup Co., which ensures that uniformity and purity essential in a remedy intended for family use. Ask any physician who is well informed and he will answer at once that it is an excellent laxative. If at all eminent in his profession and has made a special study of laxatives and their effects upon the system he will tell you that it is the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually, when a laxative is needed, without any unpleasant after-effects. Every well-informed druggist of reputable standing knows that Syrup of Figs is an excellent laxative and is glad to sell it, at the regular price of fifty cents per bottle; because it gives general satisfaction, but one should remember that in order to get the beneficial effects of Syrup of Figs it is necessary to buy the genuine, which is sold in original packages only; the name of the remedy—Syrup of Figs and also the full name of the Company—California Fig Syrup Co.—printed on the front of every package.



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hensive knowledge of each individual, for the name is the expression of the qualities of its bearer. And so in these simple words of the psalm there lies the thought of a Divine and particular care and knowledge of each of those innumerable orbs which were numberless even in the psalmist's eyes. The bounds of the universe have been shifted backward since his day; and what were nebulous clouds when he wrote, are to us galaxies of unnamed and indistinguishable stars. And yet each has a separate place in the great catalogue in the Divine mind; and each individuality is known down to the very depths of its constitution, and has its name imposed upon it, by Him to whom it belongs.

The third thing that my text suggests to us is the

III.—Infinite superiority of that work which seems the smaller.

What a little thing it is to comfort a poor man that lives for seventy years at the most, and then dies! What a small thing it is to soothe the sorrow of this insect of a day, compared with what it is to roll those great worlds of light upon their paths. Yes; but it is a far more wonderful and a far loftier thing, if we can speak of degrees of magnitude in God's dealings, to come to a heart that He has made in His own likeness, and to breathe His own peace into it than to uphold the innumerable unconscious stars. Modern science has seemed sometimes to men, by the very infinitude of the universe which it discloses, to make the Scriptural

teaching of the Divine care of men, and especially of the Divine redemption of men, almost inconceivable. But the true reading of the facts is precisely the other way about. If it be true that here are beings on whose nature there can be stamped the image of God, and whose needs are so sore because, being made like Him, they have become subject to vanity and slaves of sin, and therefore open to the assaults of sorrow, then none of the magnificences that stud the heavens can be so great as the possible greatness of such souls, if they can be lifted from their darkness and restored to their place in His love. Largeness is not greatness, and length of duration is not greatness; and as far as we know, you and I and our brethren receive, and in accordance with the nature that He has given us, are capable of possessing that unique and singular gift of a restoring grace and of a redeeming love. It is far more like God, and it is a far loftier exhibition of what He is, to take away our sin, and to quiet our sorrows that it was to sow heaven-broadcast with stars that can only reflect material lustre.

"Twas great to speak a world from nought.

'Tis greater to redeem.

And that He should stand by the bedside of a heart-broken man in a narrow chamber, by a poor pallet, and lay His healing hand upon the sores, and tenderly wrap the bandage round the wounds—that is the greatest thing that God has done. We descend from

the height of "He healeth the broken heart," when we say, "He tellethe the number of the stars." We are more than they, and His work to us is the crown of all His work.

The last thing that our texts in their juxtaposition suggest is

IV.—The sure trust, which by reason of the lower, we should repose in the higher work of God.

"Why sayest thou, O Israel, My way is passed over from My God?" I say to myself, and we are all tempted to say it often, "What am I in my little corner here, amidst so many millions of men and women, that God should bow down His ear to listen to me, to care for me?" We should deal with ourselves and with such doubts and fears as He dealt with Abraham the patriarch, when He bade him go out beneath the crowded heavens that stretched above his tent, and count, if he could, the number of the stars. God knows each of those and He knows each of us. He knows them intimately, giving them names which express at once His ownership and His understanding of them. And He comes to us with equal accuracy of knowledge of our individual cases, and equal readiness to help and to bless us, according to the greater depth of our necessities and the greater height of our possibilities. If it

be true that the same hand through which "the most ancient heavens" are "fresh and strong" is the hand that is stretched out to uphold and to heal us, why should we fear, why should we be sad, why should we ever be soli-

tary, why should we doubt that all is for our good? If it be true that the same eye which resolves the nebulae, and knows each star by itself, is the eye that looks down upon my narrow orbit and sees me often weltering amidst clouds of sin and sorrow, and will rescue me from them all, why should I ever descend to doubt that I shall be kept unto the end and crowned and blest at last! My Deliverer is the God that made the heavens. "Lift up your eyes and look upon these things." Behold, who hath filled the spaces of the skies with the bright witnesses of His power and knowledge? The same dear Father stoops down to us, and stoops not so far when He comes to help and to save and comfort and sanctify the weakest, the humblest, the most sinful among us, as when He stretched forth His hand and shaped the mightiest of the orbs that flash and glory in the heavens.

But there is a more wonderful thought still. Do you remember who it was that laid His hand upon the first half of my text, and in a little place of worship in a humble Galilean town said, "The Spirit of the Lord is upon Me because He hath anointed Me to heal the broken-hearted?" Jesus Christ claimed the one half of this text. That necessarily implies that the other half belongs to Him, too, and that through Him the worlds were made. It is our Brother "who calleth the stars by name, and telleth their number." He holds them in His right hand and that is the hand that was nailed to the cross for us, and that holds us up, if we will grasp it, amidst all the sorrows and storms and darkness of this weary world, and lifts us out of the horrible pit of our sins.—The Freeman.

THE BIBLE AS LITERATURE.

One of the resolutions adopted by the National Educational Association at Minneapolis recently was the following:

"It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils in our schools."

The complaint is an old one, and is well founded. Ignorance of the Bible, even among the educated classes, has reached a depth which would have left our pious ancestors aghast. President Thwing published, some years ago, the results of an investigation into the acquaintance of a typical freshman class with the phraseology of the Bible. An examination was set on the Biblical allusions in Tennyson. The results would have been laughable

GROWING UP

There's something the matter with the child that fails to grow up. A child that grows up too much, however, without proper filling out of flesh, is almost as badly off. Nothing will help these pale, thin "weedy" children like Scott's Emulsion. It supplies the rounding out of flesh and the rich inward nourishment of blood and vital organs which insures rapid growth a healthy and uniform development.

if they had not been so disheartening. The freshmen could not have gone farther astray if they had been asked to point out Tennyson's Virgilian refrains or echoes of Catullus. As to the fact of the declining and disappearing familiarity with the Bible, there can be little disagreement. Things have reached such a pass that a story recently told by an English man of letters might easily be found applicable to any part of the Bible. He went into a bookstore and inquired, "Have you the Apocrypha?" The young person behind the counter reflected for a moment, and then asked, "Is it a weekly or a monthly?"

That the loss of the old saturation of the popular mind with the language of the English Bible is deplorable, few would deny. It is like letting slip a precious part of our race heritage. The sinewy style, the piquant idiom, the haunting phrase—what shall our literature, our oratory, do without them. But they are going, or gone, from the general memory. The educators at Minneapolis did not overstate the extent of this literary loss of the Bible. We only wish, for our part, that there were any way of making it good; but we fear that the Educational Association was wrong both in its account of the cause of the mischief and its prescription of the remedy. We do not believe, that is to say, that the vanishing knowledge of Biblical incident and diction is due to the banishment of the Bible from the public schools, as a theological book, or that it could be restored by the reading of the Bible in the school-room as a pure example of the highest literature.

Where did our grandfathers get their intimate familiarity with the splendid English of King James' version? How did it become second nature to them to make their daily conversation, their family letters, vivid with racy expressions of solemn utterance taken instinctively from the Bible? They became mighty in the Scriptures, not in school, but in the church, and, above all, in the home, by means of repeated reading and compulsory memorizing under a father's eye, or at a mother's knee. Ruskin has told us of the process in his own case, and it was typical. Nor did the child dream that it was literature he was getting. Devout awe and godly fear were the atmosphere about the sacred volume. Just because it was "a theological book"—because lightnings and earthquakes and the voice of a trumpet were associated with it, and in it were supposed to be wrapped up the issues of life and death, the destinies of the soul, heaven and hell—it was read and committed to memory with that wrapt attention and excitement which fastened its words forever upon the mind.

Now is it going to be possible to reproduce those old conditions by a restoration of the Bible to the schools as a piece of literature merely? If you set a boy to studying the Apocalypse as a fine specimen of post-Elizabethan English, will he carry from it anything like the imaginative associations, or the indelible memory of epithet and description which were borne away formerly by children who read in a trembling and holy reverence, not knowing when the beasts and the dragon and the mighty angel might appear visibly to their dilated eyes? We think the question answers itself. The old familiarity with the Bible was not gained by literary study.

The Bible, simply grouped among the English books to be read in literature Class A, Course IV., would have to take its chances with Marlowe and Shakespeare and Bacon, and would thus be at once degraded from the unique position which it formerly held, and which alone gave it its unrivalled place in the thought and speech of the English race.

Moreover, if the Bible is to be regarded purely in a literary light, and only as a source of reference and allusion useful to an educated man, we are bound to say that the motive for its study is lessening every year. The reason is that to employ Biblical phraseology is to employ a tongue which is becoming more and more unknown. Nobody who writes or speaks can fail to have perceived this. If you venture to borrow a phrase like "their chariots drove heavily," you are sure to get a query from the proofreader—"drove?" If some Biblical expression leaps to the lips of a public speaker—"abomination of desolation," let us say, or "the mystery of iniquity"—the blank look he observes on every face shows him that he might as well have talked Greek. Thus the purely literary motive for studying the Bible breaks down in another way. If the old Biblical associations in men's minds have disappeared, why should writer or speaker equip himself with even a noble English phraseology which will surely be caviare to the general? We conclude, therefore, that the only way in which the old familiarity with the Bible can be revived is by bringing back the social and religious conditions under which it was "the one book" to a whole people, and the man of their counsel.—New York Evening Post.

OLD DOCTRINES COMING BACK.

"I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

Is the old doctrine adapted to modern conditions? The life of the world, mental, social and civil, is so different from what it was 1,900 years ago that not a few are saying that we must re-edit the old Gospel. The modern man is indeed a wonder, especially when we regard him as an inventor. He is audacious and successful as a shaper of matter. He is subduing the earth and bringing it into his service. But nevertheless man as a sinner and as a sufferer is the same man that he ever was. He has found no invention to improve things in this respect. Human nature is the same old thing, come upon it when and where you will. There is not a perfect man in all the earth, after all improvements, and he is born to trouble, as the sparks fly upward.

If we revise the old Gospel wherein shall we do it? Its great truths are the forgiveness of sin and the life everlasting, through Jesus Christ our Lord. Shall we cut them out? If we do, we give a man a stone, who is asking for bread. You cannot do this without flinching. He will tell you, "That is no Gospel."

The great old doctrines are coming back. The world is being swung round, more and more, to face the cross of Christ. Men are wearying of a gospel that simply flatters them; of a gospel that is only a patchwork of metaphysical platitudes and moral commonplaces. They are tiring of "kindergarten religion," of the mere playthings of outward forms. If men are falling away from the

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church it is not necessarily because they are falling away from religion. Now, as ever, there is room for a Gospel, if it be Great. And the redemption scheme of Christ is great—very great. "I, if I be lifted up from the earth, will draw all men unto me."
To the front with the old Gospel! Men are calling for it.—Rev. Geo. D. Baker, D.D.
The mind of man is like a mill, which will grind whatever you put into it, whether it be husk or wheat. The devil is very eager to have his turn at this mill, and to employ it for grinding the husk of vain thoughts. Keep the wheat of the Word in mind: "Keep thy heart with all diligence."—Williams of Wern.

Editorial

ONLY ONE WEEK.

Only one week of the Convention year remains. 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.

The Educational Conference in Bowling Green last week marks an epoch in Baptist history in Kentucky. All parts of the state and nearly all our educational institutions were represented, and there were divergences of views. After full and free discussion, which cleared the air and removed misunderstandings, unanimous action resulted—and it was not only unanimous but it was heartily so. The conviction was general that something must be done, that an advance step must be taken. The question was—what is the best thing to do in our present conditions? Dr. W. H. Felix seized the "psychological moment" and moved the appointment of a committee, representing the various views, who should formulate an answer to the question "What shall we do?" This was the subject for the last session—Friday night. This committee were heartily unanimous in every recommendation and the Conference, after free discussion, gave a hearty unanimous vote in favor of every point.

Having a general Education Society for the Baptists of the state, having charge, under suitable conditions, of our educational institutions, gives every promise of securing every result any of us desire. All want the safety of our schools thoroughly secured, so they shall not drift away from the denomination. All want the denomination to be and to feel responsible for our schools, that they may be adequately supported and the cause adequately served. All want the courses of study to be so arranged that there will be unity and proper co-ordination. All want to avoid waste of money and energy in starting schools where they will not be maintained. On this point the Baptists of the state have suffered most grievously. All these points are covered. The Conference adjourned to meet in Russellville in connection with the General Association in June, and the committee is directed to prepare and present a suitable charter for the general Education Society. The present Society which has charge of Georgetown College is invited to consider modifying its charter to meet the conditions of the whole case. If

this shall be done (and a number of changes will be necessary) to the satisfaction of the brethren when gathered at Russellville, then that Society will probably be made to serve all the interests involved.

The Baptists of Kentucky have now an opportunity, such as they have not had before, to secure, to unify, and to promote their educational interests. We earnestly hope and we believe that the hearty unanimity that prevailed at Bowling Green will prevail throughout the state, and that we will enter upon a new educational era.

The plan is that so soon as this general Education Society is organized, a vigorous campaign be undertaken to raise not less than \$200,000 for our institutions of learning. With this general society formed, our people have an assurance and a motive in giving to education they have not had before, and we are confident they will respond as never before.

The full report of the Educational Conference, published in this issue is from the gifted and graceful pen of Dr. A. C. Graves.

We are deeply pained to hear of the death of Dr. Thomas E. Skinner in Raleigh, N. C. On the 29th inst., had he lived he would have been 80 years old. He was a notable man viewed from any angle. He grew up in wealth and luxury and had what the world calls the best advantages. An intellectually proud young man, he was in company with an old unlearned preacher, whom he tried to convince that the world turned on its axis. He easily met the old man's arguments on astronomy; but the old brother in turn pressed the claims of the Gospel and the young man found himself utterly unable to answer those arguments. Telling of this incident, Dr. Skinner said to the writer: "I convinced him the world was round, and he convinced me that I was a sinner."

Becoming a Christian, he consecrated himself and his wealth to the cause of Christ. He gave freely to all good causes. For years he was pastor of the First church, Raleigh. Thence he became pastor of the First church, Nashville, succeeding the famous R. B. C. Howell. His first pastorate in Petersburg, Va., was brief. While pastor in Nashville he presided over the presbytery that ordained the writer, preaching the sermon.

From Nashville he went to Columbus, Ga., and he was present at the meeting of the Georgia Baptist Convention in Columbus last November. It was then and there the writer last saw him. He was the picture of health and of exuberant spirits.

He always took great interest in the Negro, and toward the close of his life he gave several years to educating Negro preachers, and here he rendered great and lasting service.

Since his retirement from active service, he made his home with his daughter at Arden, near Asheville. He was taken ill while in Raleigh on a visit to relatives and friends. There he died and there he was buried, but all over the land he will be tenderly remembered by all who knew him.

Every member of a Baptist church, in regular standing, is entitled to fair and kind treatment from his brethren. When his personal character is assailed by outsiders he has a right to expect that his brethren will say whatever they can fairly say in his be-

half. Particularly is this true when his brethren have profited by his generosity, and when their enterprises have been substantially helped by him.

Mr. John D. Rockefeller is a member of the Euclid Avenue Baptist church of Cleveland, O., in regular standing. Many Baptist people have profited by his generosity and many Baptist enterprises have been substantially helped by him. His personal character is now sharply assailed. His gift of \$100,000 to the Congregationalist Foreign Mission Board is the occasion of this attack. Not only secular papers, but leading divines—e. g., Dr. Washington Gladden, Dr. Josiah Strong and others—have joined in this attack. His money is said to be "tainted." He is represented as unworthy to be allowed to contribute to good objects. Some of his business associates have defended him, but we have seen no defense from any of his brethren. His gift of \$200,000 last week to the Baptist Missionary Union was accepted with thanks, and this shows negatively that his brethren connected with the Union do not regard him as without the pale. But they offer no defense against the attack upon their brother.

Of course, there is no obligation upon Baptist people to excuse what they believe to be wrong or to refrain from condemning what they regard as iniquity. Indeed a special obligation rests upon them to oppose wrong that comes from any of their brethren. If a prominent Baptist does wrong his brethren should be the first to condemn him, since they are, in a measure, involved, but they must not be unfair or unbrotherly about it. The Standard Oil Company, with which Mr. Rockefeller has long been connected, is charged with most reprehensible methods, and while it is claimed that the Company has kept within the limits of the law, that is now being contested in the courts, and before the bar of public opinion. If the laws have been violated, let the guilty ones be adequately punished. If within the limits of the law the Standard Oil Company, and other powerful corporations, have oppressed the people, let the laws be changed so as to fully protect the people from oppression. There are with us no two sides to these questions.

But all this does not take away Mr. Rockefeller's right to fair and kind treatment at the hands of his brethren. Under the sharp attack now being made upon him he has a right to expect that they will say whatever they can fairly say in his behalf. Primarily his church should take up the matter. He is amenable to their discipline. They owe it to themselves, as well as to him and to the cause, to vindicate him if he be innocent, and to take proper steps against him if he be guilty. The attack is not one to be ignored. The fact that Mr. Rockefeller's business associates have come to his defense shows they do not regard the attack as one to be waived aside.

The writer's personal acquaintance with Mr. Rockefeller is but slight. Only once did we ever have any conversation with him, and then for only a short time. So we have had no opportunity to judge him by personal observation. We know only what the papers have said and what others have said. No one connected with this paper is under the slightest personal obligation to him, nor is there any probability that any of

us will ever be so. We have had no share in any of his benefactions, nor is there any likelihood that we will ever share in them. We have no present or prospective axe to grind. Indeed we have opposed a number of things to which his money has been devoted. But we do feel that under this sharp attack whatever any Baptist can fairly say in his behalf ought to be said.

Dr. John A. Broadus was most intimately associated with Mr. Rockefeller's private life. For weeks at a time he was a guest in the Rockefeller home. Often has the writer talked with Dr. Broadus about the multimillionaire. We remember distinctly Dr. B.'s opinion. He said he had studied Mr. Rockefeller at close range, and that he was sure Mr. Rockefeller was personally a good man. Dr. B. added: "I do not think it possible that I can be mistaken." This was not said for publication, but in the circumstances we deem it right to publish it.

The brethren who organized the "Landmark" Association at Texarkana repudiate the idea of a transfer of church authority to messengers, which idea they have been charged with holding. But just what they do hold is not clear. In their "statement of principles" they say: "This association shall be composed of Missionary Baptist churches by means of messengers or by letter, or in any other way they may agree to co-operate." This is very vague. Again they say: "We recognize that the churches at home, and not the messengers, are the association proper." Then the association can hold no meeting, since the churches can never be gathered. Yet they go on to say: "This association shall hold annual meetings, &c." How can it hold annual or any other sort of meetings? Still again: "The officers of this association shall be a moderator, &c." Since the association never meets, it can elect officers only by the votes of the various churches composing it. Then is the moderator of this association the moderator of all the churches? There is evidently confusion in the minds of the brethren. There are other points we might indicate. A little clear thinking would be very helpful.

In the preliminary statement made to the Texarkana meeting—we dare not call it "association," since the churches were not there—opposition was expressed to the Southern Baptist Convention on the following grounds—"the money basis," "convention sovereignty," "board usurpation," "autocratic treatment of missionaries and an effort to change our church polity." Of these the only point that at all applies is the money basis, and that applies only partially, since the Convention is only partly on that basis. As our readers know, we would be glad to see the money basis eliminated. But we know of no one who advocates "convention sovereignty," "board usurpation," "autocratic treatment of missionaries" or an "effort to change our church polity." Certainly there is nothing in the constitution or by-laws of the Convention providing for either of these things. If any members of the body have at any time advocated these things, certainly the Convention is not responsible. If there be any danger of these things we will be glad to have the brethren of the Texarkana meeting to help us avoid the danger.

We are glad to believe that the situation as regards these brethren is improving, and we hope they will ere long see eye to eye with the rest of us, who stand by the Convention, though none of us claim the Convention is perfect.

Editorial Varieties

The Educational Conference at Bowling Green shows how much free discussion is better than a cut-and-dried programme, with the time taken up by appointed speakers. We want free discussion.

We would remind those brethren who need to be so reminded, that the proper way is to consider denominational methods and measures on their merits and not on the demerits of certain brethren.

Our friend, Dr. T. E. Converse, so long editor of the *Christian Observer* of this city, has become editor of the *Southern Presbyterian* of Atlanta. He has our best wishes for his prosperity and usefulness.

Bro. W. J. Owen writes: "The Recorder under its different names has been coming to this home for nearly or quite 75 years and we cannot get along without it now." Yes, and the Recorder cannot get along without the Old Guard.

Gen. Cullen Battle died recently at the home of his son, the Rev. Dr. Henry W. Battle in Greensboro, N. C. We tender our condolence to the bereaved. Gen. Battle was a fine specimen of the old style gentleman—a sort of man becoming sadly scarce in these last days.

"We should not, of course, set ourselves with stubborn unreason against the proved conclusions of Biblical criticism," says an esteemed contemporary. The question is—what are those "proved conclusions." We do not know of any of them. The "conclusions" of current criticism lack many thousands of miles of being proved.

Hot Springs, Jacksonville, Chattanooga and Louisville want the Southern Baptist Convention in 1906. Other places not heard from. Now that the Convention is on the pay plan, it is no special credit to a city to want it. The Convention's going to a city is a great financial advantage to that city, and it is an advantage for which some return should be made.

The old students of Georgetown College and the friends of Prof. J. J. Buckner who send in their dollars for the gold medal to be presented to him at the next Commencement, will please write their names plainly. We have before us a check for \$1 without any accompanying note, and we are utterly unable to make out the signature. We suppose the teller of the bank can read it, but we are unable to give proper credit. Let the names be plainly written.

Speaking of what is Baptist usage, the *Standard* asks: "Is it the usage of Spurgeon or of Dr. T. T. Eaton?" The writer is complimented by being put in such company. Baptist usage varies, within certain limits, in different sections and in different lands. While the authority in religion is in the Bible, yet Baptist usage is the outgrowth of experience, interpreting Scripture and there is generally a good reason behind that usage. Hence it should be treated with respect, and not be ruthlessly set aside.

We are reliably informed that a Southern young man preparing for the ministry was offered \$250 in cash if he would attend Newton Theological Seminary, Mass. If theological seminaries in the North want students from the South let legitimate means be used to get them. Advertisement, correspondence, personal appeal, statements of courses and methods of study, &c., &c. But in the name of Christian manhood we protest against bidding for them with cash.

An honored brother writes that the Recorder is opposing the money basis of the Southern Baptist Convention has said what we never did say. He got us mixed with other papers. We have come across many instances of this. Often brethren read something in some paper and afterward think they read it in the Recorder. While we are responsible for what we say, we do not wish to have other people's utterances laid on us. We are ready to stand by what we say until, if ever, it is proved to be wrong; and then we will be ready to retract it with whatever apology the case requires.

AMONG THE Churches.

Walnut St. (Third and St. Catherine).—Pastor Eaton: Ruth; Essentials. Two by letter.

Broadway.—Pastor Jones preached.

Chestnut St.—Pastor Weaver: It is finished; Three ways. Two by letter.

East.—Bro. E. C. Dargan: Let her alone; The promises. Bro. Lloyd T. Wilson to preach next Sunday.

McFerran Memorial.—Pastor Hamilton: Why join a church? False hopes. Three baptized. Annual banquet Tuesday night. Pastor left for Gaffney, S. C., to aid in a meeting.

Clifton.—Bro. H. W. Davis: Things that are Caesar's and things that are God's; Pastor Foster: Spiritual refreshment.

Franklin St.—Bro. W. P. Harvey: Christian union; Pastor Jenkins: God gave them up.

Highland.—Pastor Dawes: Hopeless case; A boy's ears. Three by letter.

Logan St.—Pastor Watts: Resisting the devil; Mary's memorial.

Parkland.—Pastor Taylor: The discouraged; The thankful leper. Two by letter, one baptized.

Portland Ave.—Pastor Neal: Revivals; New heaven and new earth.

Third Ave.—Pastor Ransom: Peace in Christ; The path of safety. Beginning made for building fund.

Twenty-sixth and Market.—Pastor Reed: United effort; Secret assurance. One for baptism, four baptized.

Thirty-sixth and Grand.—Bro. Peoples: Prayer.

Hazelwood.—Bro. Worthenauer told of his conversion from Judaism. Four for baptism, one by letter.

East Mead.—Pastor Greathouse: Source of power; Bro. W. D. Bell: Sin. One by letter.

Ormsby Ave.—Pastor Gillon: Love; Being a Christian. One baptized, two professions.

Bro. E. C. Dargan made a delightful talk, instead of a paper, on medieval preaching. In the time of Charlemagne preaching was at its lowest ebb. That monarch laid down the law to preachers, requiring, among other things, that they should preach nothing but what was in the Bible, and should preach in the language of the people rather than in Latin. The Crusades greatly stimulated preaching. Bernard was a shining example, as was Berthold, though very different.

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SEMINARY NOTES.

C. W. KNIGHT.

Pulpit Supplies: Bro. W. C. James, Paris, Ky.; N. C. Barrett, Mitchell, Ind.; S. J. Long, Grandview, Ind.; M. L. Sheppard, English, Ky.; A. P. Bagby, Twenty-second and Walnut of the city; Bro. Vernon, Smithfield, Bro. Treadwell, Hogden, Ind.; W. H. Moody, King's church; Drs. E. C. Dargan, East church of the city, and J. W. McGlothlin, Millville, Ky.; Bro. J. H. Cowart, Little Flock; T. Takahashi, Mt. Carmel; D. H. Howerton, Locust church; T. J. Talley, Vienna, Ind.

Bro. E. H. Robinson has been called to West Plains, Mo., and will take charge the first of June.

Dr. Dargan conducted chapel exercises Monday afternoon, subject, Unanswered Prayer.

Bro. T. Joe Talley has been called to the care of Salsbury church, Ind.

Bro. W. E. Hunter, Sidney Mathews, J. W. Dickens and U. S. Clutton from the Seminary, with other religious workers, are holding a Sunday School and B. Y. P. U. meeting at Borden, Ind.

Bro. J. E. Hampton has been called to the care of Hillsboro, Ky.

Bro. E. B. Atwood, one of the applicants for the Th.D. degree, has been forced to leave school on account of his wife's health.

Bro. J. A. Davis takes charge of his new field of labor, Powersville and Brooksville, Ky.

Bro. W. C. James has completed his thesis for his Th.D. subject—A History of the Western Baptist Theological Institute, Covington, Ky.

Bro. M. L. Sheppard has been called to Osgood, Ind.

Bro. Eugene Aldridge is to be in Texas for ten days with the view of locating in June.

Rev. J. A. Dunlap, who graduates in June, has accepted a call to the pastorate of Southside mission; Atlanta, Ga.

THE STATE.

The General Association of Kentucky meets with the Russellville church on Wednesday, June 14.

Pastor J. I. Wills writes: "Had a good day at Dry Ridge church last Sunday. Two valuable young men united with the church. A cash collection of \$15.34 was given to foreign missions. During my two months' pastorate the congregation has more than doubled; Sunday School has grown in interest and number. There have been 6 added to the church. We begin the revision of our church book next meeting."

Pastor Wm. M. Stallings writes from Smith's Grove: "We had a day of spiritual power here Sunday. Had a large congregation; received two new members, one by letter and one for baptism. The interest in all of our work is deeply earnest and a bright future seems to be dawning. Have two to baptize at Plano next Sunday. God is blessing us there also. I am going to preach at the Forks of Dix River the fifth Sunday in this month, and I anticipate much pleasure in meeting the noble people of that church and community, where I spent nearly three years as pastor."

OTHER STATES.

Incidentally we hear good news from Pastor G. W. Perryman, of Knoxville, Tenn. He is charmed with his new field. He has already received 33 into the fellowship of the church, 17 by experience and baptism. Congregations are large, and his Sunday School attendance averages from 375 to 400. Just as all of us expected.

Pastor H. F. Aulick writes from Flat River, Mo.: "Bro. Ewing, of Euclid Ave. church, St. Louis, has been with us in a two weeks' meeting and the Lord blessed us greatly. There were 2 professions of faith while he was here, and 9 by letter, which makes 35 new members for us. Only a night or two when it had rained would the house hold the people at all. We have been blessed with the revival spirit all the winter through, and received professions nearly every Sunday night and at one prayer-meeting on Wednesday night there were 5 professions of faith and they have all been baptized and are happy in the forgiveness of their sins. I thank God more and more for leading me to this

field, which is so permeated with the evangelistic spirit and life. Two weeks ago we baptized 7 more and now we have 17 more awaiting baptism next Sunday. One of the greatest fields in all the state of Missouri is here in this lead belt, and, contrary to the feeling of many, these miners and working men are easily approached on the subject of the salvation of their souls and a better life. The great need here is more men."

The Sewickley church, Pa., called a large council of 16 elders and 15 brethren, from 20 churches in the Association to consider the case of Rev. C. A. McFall, who had been pastor of the church. The council found him guilty and unfit to be a member of a church, and advised the church to depose him from the ministry, expel him from its fellowship and publish her action in the denominational papers that her sister churches might guard against him. As a copy of the resolution was ordered to be sent to Checotah church, Indian Territory, we suppose he is there. Elder Warren G. Partridge was moderator of the council.

Pastor Thos. M. Green writes from Montgomery City, Mo.: "The regular church service and prayer meeting are largely attended. We are in the lead here. Montgomery City has a population of nearly 3,000, situated on the Wabash R. R., 84 miles north of St. Louis. We had a glorious day last Sunday—3 additions and observed the Lord's Supper. Large congregation. Long live the WESTERN RECORDER."

Pastor J. E. Smith has accepted a call to the Mt. Airy, N. C., church, and has entered upon his work."

The Chowan Baptist Female Institute, North Carolina, will build a new brick chapel, dining room, &c., for the accommodation of the large increase in attendance."

Bro. Francis W. Taylor conducted a meeting at King Hill, Mo., resulting in 24 additions.

MESSENGERS.

The following have applied and will be appointed messengers to the Southern Baptist Convention. If any in this list know they are not going, and will inform me, it will be a favor to the committee. This list does not include the messengers appointed by the District Associations. Messengers appointed by their churches are requested to notify the committee of their appointment.

G. W. Argabrite, J. T. Betts, Preston Blake, Ben. Bosworth, J. G. Bow, E. H. Brookshier, J. H. Burnett, J. Henry Burnett, W. D. Bryant, J. A. Burns, W. A. Burns, J. H. Burdin, J. T. Casebier, J. S. Cheek, J. A. Clark, E. W. Coakley, Horace Coleman, T. N. Compton, J. S. Coats, B. J. Davis, B. A. Dawes, M. D. Early, R. R. Early, T. T. Eaton, W. H. Felix, W. W. Garnett, J. S. Gattson, H. E. Garvey, B. F. Hagan, J. V. Harris, W. H. Harrison, W. P. Harvey, W. P. Hines, J. B. Hutcherson, B. F. Hyde, R. F. Jenkins, J. P. Jenkins, J. R. Johnson, J. A. Kirtley, W. M. Kuykendall, J. A. Lee, W. J. Levi, S. A. Lovelace, J. W. Loving, H. C. McGill, J. T. McGlothlin, William Miller, W. E. Mitchell, W. D. Nowlin, G. H. Nunnally, J. K. Nunnally, A. S. Pettie, T. H. Plemmons, W. J. Puckett, C. M. Reid, W. B. Sansing, J. T. Slade, W. H. Smith, J. S. Snyder, W. M. Stallings, J. J. Taylor, G. H. Stone, I. B. Timberlake, Malcolm Thompson, R. H. Tolle, J. M. Weaver, J. F. Williams, A. J. Wilson, E. F. Wright.

J. G. Bow, Sec. Com.

DELEGATES TO W. M. U. AT KANSAS CITY.

The following names have been received of ladies wishing to go as delegates, and there are still two vacancies: Mrs. S. E. Woody, Louisville; Mrs. W. E. Mitchell, Pembroke; Miss L. Champion, Smithland; Mrs. Malcolm Thompson, Mt. Vernon; Miss Ira Howard, Lexington; Mrs. J. A. Clark, Franklia.

The meetings will be held on Thursday and Friday, May 11 and 12, and on Sunday afternoon. Mrs. Woody will be authorized to make any necessary changes in the list of delegates after arriving at Kansas City.

MISS E. S. BROADUS,
MRS. B. G. REES,
Committee.

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(This waist for 75c.)

One of the largest shirt waist factories in New York needed money and needed it bad. They made us a proposition to buy their entire stock of seven thousand waists at one-half price for spot cash. We accepted the offer and can sell waists for less than other houses pay for them.

IT IS TRULY THE CHANCE OF A LIFETIME.

Send your orders in at once. Order one, order two—club together with your friends and order a dozen. The opportunity may never again present itself.

LADIES' SWELL WHITE SHIRT WAISTS.
ONLY 75c.

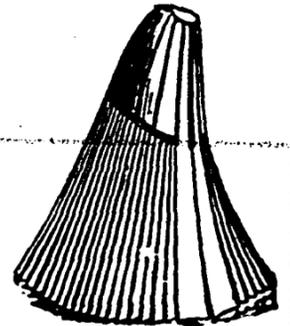
Made of sheer quality India linen, full front, seven rows of Swiss insertion and tucks, back finished with four large tucks, full leg of mutton sleeves, tucked and hemstitched collar and cuffs—great value at 75c.

Skirts at less than the cloth costs. ALL-WOOL MELTON WALKING SKIRT FOR

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\$1.98 A splendid quality all-wool Melton Cloth Walking Skirt, in plain gray, blue and black, also blue and brown mixtures, made with stretch seams, fitted bottom, button trimmed, regular \$3.00 value. Special \$1.98.

THIS IS LIKE THE PICTURE. Women's Round Length Walking Skirt, illustration, is one of the many styles to select from. Materials, Panama Cloths, light-weight broadcloths, clay woads, chevrons and silk cecilians, all colors and black; white in cecilians only; all made full plaited, tucked seams and fan killed bottom; some the new deep yoke effect; \$5.50 values. Special, \$1.61.



GOOD PINS & PAPERS FOR 5 CENTS
Special introductory price. Add 3c postage if ordered alone.

THE B. Y. P. U. SPECIAL.

Please allow me space to correct one mistake in my announcement in last week's issue relative to the B. Y. P. U. Convention Special to Kansas City, by way of the Henderson Route and Missouri Pacific. The train will leave Louisville at 9:00 p. m., Tuesday, May 9th. Arrive at St. Louis, 7:46 a. m., Wednesday, May 10th. Leave St. Louis, 9:30 a. m., Wednesday, May 10th. Arrive Kansas City 5:30 p. m., Wednesday, May 10th. The round trip will be \$16 from Louisville, with correspondingly low rates from other Kentucky points. Through sleeper accommodations may be secured from here at \$3.00 per double berth, and a card to Rev. B. A. Dawes or the undersigned and berths will be reserved for you.

J. P. JENKINS, Cor Sec.

BOOKS CLOSE.

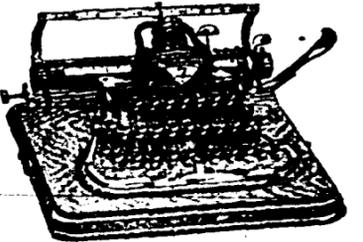
The books for Foreign, Home and State Missions usually close on April 30th. This year the month closes on Sunday. On this account all the Boards have decided to hold the books open till May the first; so that all moneys reaching this office by Monday noon, May 1st, will be reported. Let us do our best.

J. G. Bow, Cor Sec.

Mrs. Lydia Posey, one of our Old Guard, in renewing her subscription through her pastor, Bro. B. J. Davis, pays for two years in advance. She has been a regular subscriber for sixty years, and she is now ninety-one years of age; her mind is clear and active. May her last days be her best days, and may her years rest lightly upon her.

Thomas Spurgeon has been holding a meeting in the Metropolitan Tabernacle, assisted by some of the students from the Pastor's College. There have been 442 professions of religion and the interest is increasing.

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Why pay \$100 for a typewriter when you can buy a machine for \$35 and \$50 that will do anything that a \$100 machine will do, and is more convenient, and, in many respects, superior to them and more durable. For full information address THE BLICKENSBERFER TYPEWRITER CO., No. 343 Fifth St., Louisville, Ky., or The Baptist Book Concern, 642 Fourth Ave., Louisville.

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My proposition offers a few investors a regular income for life and the only reason in the world that I want to take in anyone at all is that I want to spread out and put on more help and take care of the increased business. The way my business is running now, \$100 invested makes \$30.00 a year, and when my business is in full blast, the income will more than double. Going on the way I am now, in two years I would be able to swing the business without aid, but in order to accomplish immediately what would take two years without help, I offer an opportunity that a few dollars seldom find. Don't care to explain my business here, but to any one who will write me and mention this paper, I will give full particulars. Address, PIERCE UNDERWOOD, Hartford Bldg., Chicago.

Family Circle.

Stories for the Young and Old.

IF I HAD AN EAGLE'S WING.

If I had an eagle's wing,
How grand to sail the sky!
But I should drop to the earth
If I heard my baby cry.
My baby, my darling,
The wings may go for me.

If I were a splendid queen,
With a crown to keep in place,
Would it do for a little wet mouth
To rub all over my face?
My baby, my darling,
The crown may go for me.
—From Songs of Motherhood.

A TRUE STORY FROM THE CAROLINA HILLS.

BY MISS CHARLOTTE YOUNG.

"God works in a mysterious way His wonders to perform."

I thought of those words when "Cousin Eva" had told me the incident about the run-away car. She told it to me for a fact, and said that a number of people are still alive who witnessed it. I will give it to you as she told it to me.

Years ago, when the Ducktown railroad was new, a freight train was switched at a little station a few miles west of Waynesville, waiting for the passenger train, which would soon be due.

The track wound down the mountain in a steep grade, with many a curve and turn.

Suddenly one of the heavily loaded freight cars, which had somehow come uncoupled, began to move slowly down the track in the direction from which the passenger train would come. Before the trainmen were aware of it, the car was beyond their control. They ran after it, throwing debris on the track in front of it, but the wheels crushed the obstructions and the wild car steadily gained in momentum.

Excitement prevailed among the on-lookers. Soon a crowd gathered.

When the passenger was heard to whistle at the next station, strong mountaineers paled and trembled and women wept and prayed.

The conductor of the freight train was prostrate, unheeding, unhearing, like one turned to stone.

Suddenly above the tumult these words smote on his ear, "God alone can save them." He sprang up and asked hoarsely, "Do you believe that?" And the woman replied, "I do believe it." And the train rolled in unhurt. Just before meeting it, the wild car had leaped the track as it rounded a curve. The train was about three minutes behind time, and that saved it. Those three minutes were lost putting off some tramps who were trying to steal a ride. "How past finding out are thy ways," Brevard, N. C.

MRS. TIBBETTS' NEIGHBOR.

BY FRANCES BENT BILLINGHAM.

"They say the city's a dreadful wicked place," Serena dropped "Choice Household Selections" into the packing box with a thud, as if to add an exclamation point to her remarks.

"You don't think there's any danger of its hurting me at any time of life, do you, Serena?" Mrs. Tibbetts laughed a rich gurgle of a laugh that shook her portly figure. She had reddish hair, thick and full of life, combed down on either side of her still rosy cheeks. Her eyes twinkled even when her mouth was unsmiling.

"Nothing could hurt you, Mrs. Tibbetts," said an admiring voice.

"Law, George," began Mrs. Tibbetts, but before she could go further in a speech of graceful depreciation, Serena spoke:

"I guess Mrs. Tibbetts is as likely to fall from grace as any of us. You told me yourself, George Walden, that the city was a dreadful wicked place."

The young man struck viciously at a nail; his face was bent over the box so that they did not see how the lines smoothed out by laughter, showed hard-earned.

"Perhaps it wasn't all the city's fault; you can find most anything you look for there—and I hadn't found Mrs. Tibbetts."

Mrs. Tibbetts laughed again. "Anybody'd think I ought to be put up in a prize package to hear George talk; but Serena thinks I'd be cheap at a cent. Well, George, I've been more'n paid for finding you by having a good man I can leave the farm with while I go gallivant-

ing around in the city." This last with a wink at Serena.

Serena straightened her gaunt frame, and gave an added twist to her tight drawn hair. "Jeremy Rogers' grandfather took to drink after he was sixty, and he never touched a drop of liquor in his life before."

Mrs. Tibbetts gurgled again. "Good land, Serena, ain't I signed the pledge?" "And Mrs. Tibbetts will have you to look after her, Serena—You won't get worldly, I know," said George.

"Worldly riches are an awful temptation," lamented Serena.

"It's a temptation that wouldn't bother most folks," said Mrs. Tibbetts easily. "It don't trouble me a mite to have you croaking, Serena; it makes me stand up for myself and see all the reason's why I deserve to have an easy time now the Lord's given it to me. I haven't been outside of this town for fifteen years and not to a church sociable for eight. The past's past, and I don't mean to live in it any more'n I can help—though I'll be there pretty often, I guess. But when I get worried to think I haven't got anything to worry over, I let Serena tell me how I hadn't ought to be so comfortable, and then I get chirked up again."

Serena stared. "I hope you ain't losin' your mind, Mis' Tibbetts, talkin' so contradictory. 'Twould be dreadful sad if your mind should begin to give out now, after all you've been through."

"Have you saved out two dozen tumbler's of jelly for Mrs. Wiggin, and the quince preserves for Miss Aiken?"

"I guess the neighbors'll miss you all right," went on Serena. "Not that we're any of us of great account in this world, let alone you being tied so many years by sick folks, but we're all of us missed if we leave the place Providence designed for us."

"If you're talking about Providence's designs, Serena, I can see a deep design for me to go to the city. There's the house. Father Tibbetts bought so many years ago that the folks have just given up, and here's George to run the farm for me, and here's my own feelings, that I believe Providence meant us to count some. It will do me good to get out of this house where I miss father and John so. Sick folks seem to belong to a house; they're always just there, but well folks are here, there and every where. I want to feel they're free and not sick—" Mrs. Tibbetts stopped a moment. "Of course folks'll miss me; I want 'em to have to come to see me. George is coming if I need him and send for him."

"Of course I am, Mrs. Tibbetts," said George. "By the way, do you really want me to stuff that red-breasted grosbeak for you?"

"Why, of course I do. I've put that ship of father's up in the attic so that I can use that glass case for the bird." There were some who might not have considered Mrs. Tibbetts' riches great enough to prove a snare and temptation, although she was able to spend the winter in this handsome house in the city. Old Mr. Tibbetts, who had been a successful farmer and shrewd investor, had purchased this house some years before. He had been overtaken in his last years by softening of the brain, but not before he had placed his property in the hands of competent trustees. His son, Phoebe Tibbetts' husband, had always been something of an invalid, a sweet-tempered, incompetent man, who before his father's break-down, had become a physical wreck. With a patience too deep to fathom itself, and a cheerfulness too steadily bright to show shadow of turning, Mrs. Tibbetts had nursed her father-in-law and husband for more than fifteen years. Now, by the deaths of these two events but a few months apart—she found herself alone in the world. Thirty years before a fleeting visit to the city had aroused a desire for city life—a desire half hidden but never wholly forgotten in those quiet years. Now was her opportunity, as an independent widow, to gratify her longing. The neighbors far and near would miss her. From the Tibbetts' house broth, jellies and preserves had been distributed through the countryside. The Tibbetts' barn had stood open for tramps and the Tibbetts' farm had employed many a hopeless specimen, among whom George Walden had once been chief. Of all this philanthropy Mrs. Tibbetts had been the center, her heart brimful of sympathy, open to every appeal.

"It's a big house up and down, Serena, if it does seem narrow," said Mrs. Tibbetts the morning after her arrival in her city home, "but I'm going to shut up the top floor and we'll have our dining room in the basement, and our sitting room and parlor up the next flight and our bed room up the next. I'll take the front room and you the back, and we'll save the other for company."

"I wish we had an elevated," grumbled Serena. "Running up and down stairs'll just wear out my old bones."

"Nonsense, Serena; it's good exercise. I'll go to the door when I can, and I'll tell the neighbors to drop in at the basement door."

"There ain't room enough in that yard to dry a sheet," went on the discontented help, who did not approve of these changes and consequently resented them.

But Mrs. Tibbetts had not that fear always hanging over the head of the ordinary mistress, that the grumbling servant would leave. After thirty years of companionship—it could scarcely be called service—Serena was as dependent on Mrs. Tibbetts as Mrs. Tibbetts on her.

"You didn't expect to find the farm in the back yard, did you?" asked Mrs. Tibbetts with the smiling face she had carried through heavier trials than this. "I guess you feel kind of homesick, Serena. Come upstairs with me and help me hang up the pictures, and when you see the 'Child in the Manger' hanging up beside 'From Shore to Shore,' it'll seem like home again."

Thereupon Serena ceased her grumbling and came upstairs to help adjust the pictures supplemented by two large pastels, startling productions in color of the two Mr. Tibbetts. On the handsome mantel was draped a piece of tating, a gift from grateful Mrs. Wiggin, whose children Mrs. Tibbetts had clothed for several years. On this was placed a wreath of wax flowers, under a glass globe; this floral offering was from Mrs. Tibbetts' niece, who had visited her in the hope of forgetting a "disappointment in love;" she had thoroughly forgotten it and married a young farmer. On a table near was George's red-breasted grosbeak, its soft gray front and bright-spotted throat showing as it perched on a twig beneath the glass. The carpet of Brussels, from the farmhouse parlor, was a faded pattern of wreaths and urns, largely covered by braided mats. Mrs. Tibbetts was looking about with a pleased face, but Serena went to the window and grumbled.

"One, two, three steps, then a turn and four more; two windows each flight and the front doors exactly alike except the numbers. The houses look as if they had been cut out by the same big stamper and run together. I wish you'd paint 'yours' or something."

"Why, I don't mind seeing the houses look alike. I'd enough sight rather see that than no houses at all," declared Mrs. Tibbetts with her unflinching cheerfulness. "Of course at home the meadows and trees and things were always changing; I don't believe I could have lived there so contented if it hadn't been for that. But now I kinder enjoy seeing things alike; and if the houses look the same, the folks that live in 'em are different."

"You can't be sure of that," asserted Serena. "I wouldn't be surprised if they was the kind that did everything just like everybody else and was afraid to do different."

"Law, Serena, do make the best of living here. The folks that had this house before paid over a thousand dollars a year for it."

"A thousand dollars a year. Well, all I can say, the fools ain't all dead yet."

By noon of that day the house was so far put to rights that Mrs. Tibbetts looked forward to some hours of leisure.

"I wish you felt like going out in search of some amusement, Serena," said Mrs. Tibbetts, as they sat at their noonday meal.

"If I went at all, it would be in search of some church," answered Serena grimly. Then she craned her neck to look out of the basement window. "There's a doctor's carriage standing next door and the doctor's just getting in."

"Somebody must be sick," said Mrs. Tibbetts darting to the window. "I'll go right over this afternoon and see what I can do."

"It may be something catching," said the gloomy Serena.

"Serena Brown, do you think I've come to my time of life to be afraid of catching diseases? Anybody'd think I was a child that was going to take whooping cough or measles or scarlet fever."

"It goes dreadfully hard with elderly people when they do take 'em," commented Serena.

Despite mournful prophecies, Mrs. Tibbetts sailed forth that afternoon with her black and white check shawl over her shoulders and a glass of jelly in her hand. She went up the steps of the next house and rang the bell. A white-capped maid opened the door. Mrs. Tibbetts greeted her with a cordial smile and her charming air of equality.

"It's a nice day, isn't it?" she began. The girl eyed her suspiciously.

"I live right next door and I saw the doctor call here, and I didn't know but what somebody was sick, so I came over to see if I could do something."

The girl's suspicions changed to amazement. "Yes, 'um."

"Is somebody sick?"

"It's Mis' Atherton, 'um, has the headache."

"Well, now, I'm sorry. Those hard sick headaches are dreadful to bear. You tell her to wring out hot cloths and put them on her head, just as hot as she can stand them. I brought some barberry jelly. I don't know as its specially good for the headache, but its a nice relish." Mrs. Tibbetts deposited it on the silver tray the maid was holding. "Do you s'pose she'd like to see me?"

"I'll ask her, 'um," said the maid, disappearing with the glass on the tray. Mrs. Tibbetts, though not invited, sat down in the reception room, not in the least awed by the furnishings about, and quite content with the contrast to her own parlor. Here, she decided, was much more homelike.

"Mis' Atherton don't feel able to see strangers this morning, 'um," said the maid.

Mrs. Tibbetts turned with a start; she had been studying an exquisite portrait on the wall. "Who is that little boy?" she asked.

"Mis' Atherton's son, 'um, I think."

"It looks somehow natural. Did you say she didn't want to see strangers? You must tell her I ain't a stranger; I'm Mis' Tibbetts, and I live right next door. Well, I'll call again when she feels better and wants to see me. Good-by. I hope she'll like the jelly."

And call again Mrs. Tibbetts did the next two days; but for some unexplained reason Mrs. Atherton did not seem able to see her.

(Continued next week.)

A MATTER OF COURSE.

The simplicity of the moral law is sometimes more apparent to the very young than to those who have learned by experience the difficulty of walking in the narrow path. The New York Times tells this story of a Sabbath School which Bishop Potter often visits, and of which he is very fond:

At one time a little girl's sewing class was organized, and a medal offered the child who showed the best record for punctuality. At the closing exercises little Alice was called forward, as having been neither absent nor late, and presented with the medal, but she refused it.

"I did not have a perfect record," she said. "One day I was late." And she explained the circumstance.

Afterward, Bishop Potter found an opportunity to question her.

"Why didn't you take the medal, Alice?" he asked.

"It would have been telling a lie," was the answer.

"Would your teacher have known it?"

"No, sir. She didn't see me come in that day."

"Would your mother have known it?"

"No, sir. I didn't tell her about it."

"Well, who would have known that you were telling a lie?"

Alice's face grew pink. "I should," she said.

The bishop was so delighted with the child's delicate sense of honor, that he had a beautiful medal made and sent it to her. In reply, he received this letter:

"Dear Bishop—Many thanks for the pretty medal. It is much nicer than the one I didn't get. I do not understand why you send me a medal for telling the truth, when you have always told us in Sabbath School that we should never tell lies. I thought you expected us to be truthful.

Your little friend,
"Alice."

KING EDWARDS JEWELLED COMB.

When King Edward made his famous Indian tour as Prince of Wales, the rajahs went with each other in laying the choicest productions of their native arts at his feet. One of the most interesting specimens he brought home was a hair-comb of ruby and emerald Jeyapore enamel, pointed in gold, and surmounted by a curved row of large pearls, each pearl topped with a green glass bead. Superb in design, it is one of the finest pieces of Indian jewelry made in modern times—but one marvels to see ordinary glass set with gems of such price. No one has given a satisfactory explanation of this. I think it is because the artist worked solely for the color and was disdainful of value. The glass happened to give the tone desired, better than the emerald, so he took it. Not a question of economy, of affording real stones or not, as the occasion was one of lavish expenditure and he could have had what he wanted. The motif of his eye-posem was pearls, the producer wished all else to give simply a minor note.—"The Jewel Crafts of India," Everybody's Magazine for March.

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Stories for Little Ones.

UP TO THE SUNLIGHT.

BY MARY ARDEN.

Sleeping in the soft protecting earth lay the little grain of corn. Up above the keen winds of February made the bare trees shiver, and the night frost turned the clods of earth into frozen lumps, but the little grain knew nothing of wind or frost. He lay in his dark nest, and slept on until suddenly one cold morning he awoke, when the spring sunshine threw shadows of the leafless beeches across the brown ridges of the cornfield. He felt a strange and new desire to bestir himself and to push upwards, he knew not whither. It was as if some wonderful voice were calling him, a voice which he could not help obeying, and which urged him to awake and move. And as he tried to do so he became conscious that a tiny green shoot was springing from him which had the power to grow, and to force its way up through the brown earth.

"Why, where are you beginning to go?" asked a fat red worm, which lay comfortably coiled near him.

"Up through the earth. Some one is calling, and I want to go."

"I shouldn't trouble if I were you," said the worm, in a slow, drawling voice. "It's much more peaceful down here. The further you push up the more lonely and dangerous it is."

"Why?" asked the little grain.

"Well, you leave all your old friends behind, and at last you stand up all alone in the cold on your own stalk, when you might have been resting here in the soft, warm earth. Then the winds blow you first one way and then another until you don't know which way to lean, and if the birds don't peck you off, it's much to be thankful for. I can't make it out, it's the way with all you restless young seeds, pushing up to the light as you call it. What's more, my grandmother never saw it, and she was much respected when she died. Take my advice and stay where you are."

The little grain felt discouraged. In fact, he felt half tempted to take the worm's advice. He hesitated for a moment, then, thrusting forth his green shoot more resolutely than ever, he said, "I shall go on. I cannot stay."

The soft earth parted as if to help him, and the raindrops pattering above sank lower and lower until they reached him. He drank the moisture gratefully, and felt a throb of triumph as he found his tiny shoot growing higher and stronger hour by hour.

"It's a fine thing to grow," he said.

But then a season of dry weather set in. The fields were parched with thirst, and the furrows gaped in wide cracks, longing in

vain for a shower. The little grain felt his strength grow less, and his stem, now long and slender, became flabby and colorless. He lacked the power to push on, and for a time lay still, helpless and weak.

"I told you so," he heard the worm call in the distance. "See what a mistake you made, leaving all your old friends, only to die by the way. You wouldn't get so thirsty if you didn't exert yourself so. I'm not thirsty. You had better stop growing now, at any rate, and give it up."

"Never," gasped the little grain, and once again he pushed on desperately. His delicate stem was bruised and bleeding. A sharp flint lay in his way, which he was too weak to remove.

"When the rain comes I will try again," he said. "Till then I must wait."

And then the rain came in rich showers. The welcome drops bathed his bruised sides, and he drank them gratefully through his little parched roots.

"I shall conquer now," he said, and the sharp hindering flint was turned aside, and the shoot grew into a strong young blade.

One fresh sweet morning in April the wonderful thing happened. The last grain of earth yielded, and the young blade had reached the light. Little rosy clouds floated across the clear sky, and then the golden sun rose above the horizon.

The little blade gasped for breath. His slender stem quivered with emotion.

"What is that glorious thing?" he cried.

An older blade of corn grew near.

"That is the sun," he said kindly. "You have come to the upper world, and you're a brave young blade, for you've done the journey very quickly, considering the drought. I had a fair start of you."

The little blade was still trembling.

"Now I know whose was the voice," he cried. "It was the sun who called me. It is a wonderful thing to grow!"

"You are quite right," said the older blade. "Grow on higher and higher, push on, don't stop; then one day we shall stand tall and strong, crowned with yellow light, and ready for the service of man."

"I am glad I obeyed the voice," whispered the little blade. "It's a fine thing to grow."—Little Folks.

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When Congressman John Sharp Williams visits New York he never fails to look in at a small kindling-wood shop presided over by an old negro who was formerly a retainer in the Williams family. On his latest call he found the old man unhappy.

"What's the matter, Lafe?" asked Mr. Williams.

"I've just been done out o' some money, Marse John, and that's mottah 'nough," replied the negro. "Had a terrible misery in my toof and went to a dentist and got hit pulled, and he chagued me a dollah, a whole dollah. Why, once down in Tenn'see I went to ole Doc Tinker, and he pulled out two toofs and broke mah jawbone, and und only chagued me fifty cents. I's been buncoed."

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EDUCATIONAL CONFERENCE.

(Continued from 5th page).

numbers and resources sufficient to have a good high school at least in every Congressional district in the state. The school at Clinton will in future do preparatory work, and our ambition is to do better work than ever before. We have about \$30,000 endowment.

Bro. R. E. Warren thought that if Georgetown and Bethel Colleges had a uniform standard of admission, it would enable the academies to regulate more definitely their course of instruction.

Bro. H. L. McMurrey said he had had a good deal to do with founding schools. Some of that number are now out of existence. The Oneida school is held by a board of trustees, who are a select body of Baptist men. There is such a close relation between the school and the church that they seem to be one life. Our normal department is full, and the most of the students will go out as teachers. We hope to be able to add an industrial department, which will enable many poor boys and girls to support themselves while attending school. Various brethren asked Bro. McMurrey questions concerning the Oneida school and its conditions, all of which he was ready to answer. The property of the school is worth, perhaps, \$20,000.

Bro. Geo. J. Burnett said he did not know just where Liberty College would be classed. He thought their school ought to be in the class of those schools which do no better work than Liberty College does. This has been a good meeting, and I hope it will enable us to get together and agree upon some definite plan.

Bro. L. L. Parks said it costs about as much to attend the State College as it costs at Georgetown.

The next topic for consideration was "Theological Education."

Bro. W. H. Harrison said that while the theological department of Bethel College was done away with, they still had a good deal to do with training ministerial students.

Bro. E. B. Pollard said Georgetown has more ministerial students than for some years past. Our young ministers are among our very best students.

Bro. E. E. Wood said he made a discovery recently. He took a copy of Wickliffe's translation of John's Gospel into a class room, and he found to his surprise that the members of the class could give the King James' text of almost any verse or chapter when he read from Wickliffe's translation.

Bro. E. Y. Mullins said the Seminary had no fees, and hence needed a larger endowment. We are still in need of endowment. If we had a fund to help students who really need assistance, we could do great good with it. There is a lack of preachers in the South. Last year about 400 preachers wrote me about entering the Seminary. About half of them did not come because they lacked the means. Have not we something to do with reference to bringing to the minds of young men the question of entering the ministry? I believe in a divine call to the ministry; and yet, may it not be true, that God works through others in calling men into this work?

Bro. Eaton said that we are taught to pray the Lord of the harvest to send forth more laborers, as in other things we pray for, go here we must do all we can to

have our prayers answered. If we pray for a person's conversion, is it not proper for us to call that person's attention to the need of salvation? We should bring the question of entering the ministry to the attention of our Christian young men.

Bro. J. J. Taylor said that God calls men to preach, but we should give them the very best possible equipment for the work.

Bro. C. H. Nash told in a touching way some of his struggles and trials in coming to the Seminary. He felt that God had led him, though at times the way was dark.

Bro. H. L. McMurrey said he believed God called men to teach as well as to preach.

Bro. F. M. Welbourn thought the Bible ought to be taught in all our schools, and especially in our colleges. Many of our educated men and women are ignorant of the Bible.

Bro. J. C. C. Dunford said our people at home ought to be faithful to Bible societies, as we try to be faithful in teaching those doctrines in our colleges.

Adjournment with prayer by A. C. Graves.

Evening.

The closing session of the Educational Conference was called to order by Chairman Eaton at 7:30 p. m. "I Love to Tell the Story" was sung by the congregation. Bro. E. Y. Mullins led in prayer.

The chairman announced as the topic for the evening, "What Shall We Do?"

Bro. W. H. Felix, from the committee appointed to consider the question, "What Shall We Do?" presented the following report:

Your committee appointed to consider the question, "What Shall We Do?" desires to submit for your consideration the following recommendations:

1. We recommend the formation of a General Baptist Education Society, all whose members shall be Baptists, for the promotion of Baptist education in Kentucky.

2. We recommend that the charter members of the proposed education society be those who have, up to the time of its organization, given as much as \$100 to any of the Baptist schools which may come into relation with the proposed education society.

3. We recommend that a committee be called to consider and define the work of our various schools, indicating the studies proper to the secondary schools, the college, and the university; that this committee consist of the presidents or principals of all the Baptist schools now working in Kentucky; and that President Taylor, of Georgetown College, and President Harrison, of Bethel College, be instructed to call this committee at the earliest possible time, and that this committee report to the proposed General Baptist Education Society of Kentucky, which may be formed in accordance with our previous recommendation.

4. We recommend to this Education Society to inaugurate a committee to raise \$200,000, or more, for those institutions which shall come into relation with the society.

5. We recommend that the Kentucky Baptist Education Society be invited to present for consideration to the proposed General Baptist Education Society, its charter, with such amendments as it may think would be acceptable to the proposed society.

6. We recommend that our brethren in any part of the state who think that a school should be established in their locality, or who think that a campaign for funds should be made, consult with this proposed Education Society before taking any step.

7. We recommend that the meeting for the organization of this General Baptist Education Society be held in connection with the General Association which will meet at Russellville in June.

Signed,

- W. H. FELIX, T. T. EATON, J. N. PRESTRIDGE, J. J. TAYLOR, E. Y. MULLINS, W. H. HARRISON, H. G. BROWNELL, R. E. WARREN,

Much time was spent during the consideration of the above recommendations. Questions were asked, points were raised, amendments were proposed, and a general discussion was indulged in by the brethren. Most of the brethren made short speeches on the points raised, or on the general character of the recommendations. Explanations were called forth from members of the committee; and, in some way, the mists seemed to pass off, the brethren began to see there was nothing to be afraid of, but much to commend the recommendations. Amendments were withdrawn, and all seemed ready to vote for adoption. The vote was taken first seriatim, and then upon the recommendations as a whole, and every vote taken from first to last was unanimous. It was now close to 10 o'clock, but the faces of the congregation showed no weariness but intense interest.

Bro. E. E. Wood, of Williamsburg, said he was truly glad and grateful to God to see the spirit of unity prevailing in this meeting.

Bro. J. S. Dill had some doubts and fears about the meeting when it came; but now, that we are all together, he was rejoiced at the results. We are now on the eve of greater things.

Bro. C. H. Nash also came to the meeting with his fears and misgivings; but, he said, he now felt like expressing his gratitude to God and the brethren for the good spirit prevailing and for what has been accomplished. We have won a new viewpoint.

Bro. L. L. Parks moved that when this Conference adjourns, it be to meet in connection with the meeting of the General Association. Carried.

Bro. J. N. Prestridge said he was gratified to find our educational interests taking this shape. Some time ago he and Dr. Eaton were talking over our educational interests at a street corner in Louisville and he expressed a doubt if the General Association would unite on the proposed plan. Quickly, he continued, Dr. Eaton replied: If we can't unite in the General Association, may be we can form another body in which we can all agree. He did not think much of the remark at the time, but he had thought a great deal since. We are getting closer together, and now we can do greater things than ever.

Chairman T. T. Eaton said that if any of you have occasion to rejoice, I more. He had in his connection with the Educational Committee of the General Association, been working to some such end as this for some time. In connection with others the matter was discussed until this

meeting was called. Some came here with suspicions; now all are one. What has been done will prove an epoch. It means greater things. History has been made, and I am delighted with the results. We can look forward with great hopes to the meeting at Russellville.

Bro. W. H. Felix expressed his great gratification at the results of this meeting. He did not know why he offered the resolution for the committee, only that he felt inclined to do so. I came with doubts, but now I hope we can all work together harmoniously.

Brethren Parks, Gwynn, Loving and others expressed themselves as being happy over the results of the meeting.

By request President E. Y. Mullins led in prayer, thanking God for the way he had led us.

Very properly the body expressed its thanks to Pastor Dill and his good people for their generous and splendid hospitality.

A song was sung, the parting hand was given, and the meeting was closed with prayer by Bro. W. H. Felix.

DEAR RECORDER:

I enclose herewith check for two dollars to renew my subscription to May 31st, 1906. I have been a reader of the WESTERN RECORDER for a number of years and have no hesitancy in saying that it grows better all the time.

I am a Baptist from conviction and believe in the doctrines taught by our people, and of all the papers which it has been my privilege to read the WESTERN RECORDER is the best, the truest, the ablest and the most loyal exponent and defender of Baptist doctrines.

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Fraternally yours, J. T. WILSON.

Harrodsburg, Ky., April 12. We greatly appreciate the above, knowing that Bro. Wilson is one of the brainiest representatives of our Baptist laymen in the South. W. P. H.

The Southern Baptist Convention meets in Kansas City, May 11th-17th. The Southern Railway and Missouri Pacific Railway have made arrangements to run special train with through Pullman Sleepers to Kansas City without change, leaving Louisville at 1:15 p. m., Tuesday, May 9th.

Following is a partial list of those in party: Drs. E. Y. Mullins, Carter Helm Jones, Geo. E. Cates, of Louisville; Drs. W. H. Felix, Preston Blake, J. R. Howard, of Lexington; Dr. J. J. Taylor and others of Georgetown; Rev. T. H. Pleimmons, Cynthia; Dr. B. B. Bailey and J. A. Middleton, of Shelbyville. Persons desiring to join this party should make application to A. R. Cook, O. P. and T. A., 234 Fourth St., Louisville, Ky.

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Sunday-School Lessons

SUNDAY, APRIL 30.

THE LORD WASHING THE DISCIPLES' FEET.

John 13:1-14.

Motto Text.—"By love serve one another."—Gal. 5:13.

"Now before the feast of the passover."—They had gathered in an upper room in Jerusalem. The day it is impossible to tell. The Holy Spirit has so arranged His revelation that it is impossible to decide accurately the day and even the year in which the events in our Lord's life took place. Commentators differ as to what day of the month this was. Which shows God did not intend the churches to observe any "days" except his Sabbaths.

"When Jesus knew that his hour was come."—Jesus knowing the Greek has it. He came into the world to die as a substitute for His people. Hence His death is the great event of the universe, and its hour the most important moment of all time. We must dwell on the death far more than the life of our Lord. The emphasis in our religion is upon the atonement.

"Having loved his own which were in the world."—There are two Greek words which mean "love." Vincent in his word studies points out that the Lord uses the word which means discriminating love—the love of choice and election. "He loved them unto the end."—His death so near did not make him forget his disciples. He loved them even to being willing to die in their stead. His great motive in dying for sinners was the glory of his Father, but a strong additional motive was his love for his chosen ones whom the Father had given him.

"The devil having now put into the heart of Judas Iscariot, Simon's son to betray him."—Of how many sins can this be said! Man has not only his fallen nature with the lust of the flesh, the lust of the eye, and the pride of life to resist but, also the promptings of the devil and his angels. We are utterly powerless without the aid of the Holy Spirit.

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God."—Referring to his mediatorial work as the Messiah, that is the Sent. That he was the ruler of all things makes his act of washing the feet of the Galilean fisherman a wonderful exhibition of grace and humility. He laid aside his upper robe, retaining only the tunic, the garment of the slave, and girded a towel about his waist, thus leaving his hands free to carry the basin and to wash the feet.

The sandals worn on the feet left them unprotected from the dust. Hence it was customary to have basins of water at the entrances of the houses, in which the slaves washed the feet of the guests. The disciples had lain down at supper with hot and soiled feet because no one of them wished to humble himself to do the work for the others. It is thought by some that the dispute in regard to the pre-eminence arose over the question as to who should undertake the feet

washing. This was a needed service which they were unwilling to do.

In shame, we hope, and at least in silence, the apostles to whom he went first submitted to his ministrations.—"Lord, dost thou wash my feet?"—The emphasis is upon "thou." Peter is overwhelmed at the condescending love which will wash his feet. That the Lord should wash the feet of his sinful creatures was a marvel of grace.

"What I do thou knowest not now; but thou shalt know hereafter."—What a comfort in these words! A bright, beautiful child in her fourth year, of lovely sunny disposition, the idol of her parents, was given a dose of morphine instead of quinine and died. The whole community was in tears, the parents were crushed with grief. The church was crowded at the funeral, and we wondered what the pastor could say to suit the occasion, for all words seemed feeble. Pastor Keen took those words for his text and preached straight through the sovereignty of God. It was a grand sermon of a great preacher. Never before had that people realized the infinite comfort in the great truth of God's sovereignty. That he does it and he knows!

"Peter saith unto him, Thou shalt never wash my feet."—Peter was a strange compound of humility and presumption, of rashness and cowardice. That he should tell the Lord what he should not do! But if we will consider our own hearts and our own prayers even, we shall find Peter not alone in his presumption. The negative in the Greek is very strong. "Not to all eternity shalt thou wash my feet." There was pride and disobedience in these words, and his Lord answered them forcibly.—"If I wash thee not, thou hast no part with me."

It is impossible to exhaust all the meaning in these words. But the first meaning was to Peter himself, then and there. Unless he allowed the Lord to wash his feet, Christ would not save him. Disobedience to a positive command meant death to the chief apostle.

Jesus is no God to be trifled with. In the midst of that wonderful exhibition of grace and condescension, he yet speaks these stern words to his disciple. Jesus is also an unchanging God; he tolerates disobedience in his followers no more to-day than he did then. Peter's disobedience could not save him—only the blood could do that. But if he disobeyed he would not be saved. Men talk about the severity of the Old Testament. It cannot surpass that of the New. Be not deceived, God is not mocked. Strong words on the great virtue of obedience are much needed in these days.

Rightly alarmed, Peter veers round with a suddenness which is characteristic with him. He goes too far. He wishes to do more than is required. He cannot entirely give up having a little of his own way. To do just God's way is hard for fallen man—part of his will and part of God's he strives for.

"He that is washed needeth not save to wash his feet, but is clean every whit."—The first wash means bathed. A man who has been regenerated—washed in the blood of the lamb—can never be regenerated again, never needs it. How dearly our Lord loved the perseverance of the saints! But sin remains; he needs continually to have the defilement removed

by the sanctifying power of the Holy Ghost.

"And ye are clean, but not all."—All were converted men except Judas. From the beginning the Lord knew Judas to be a devil.

"Know ye what I have done to you?"—He would have them see the deeper meaning in his act. "Ye call me Master and Lord; and ye say well; for so I am."—His divine authority he never surrendered. If Jesus of Nazareth were not God, his self-assertion amounted to insanity. "If I then your Lord and Master."—The "I" is emphatic. It is apparent no one of them had been willing to do this when they came in. He had given them the example. They must not refuse to do any necessary service, no matter how humbling, for any of God's children.

Some have believed that foot-washing was thus made an ordinance. There is no ordinance which typifies our Lord's life of obedience, and the foot washing would be an expressive type of that life of lowly service, and would show forth his humiliation. Both of the ordinances are memorials of his death and resurrection. His death is thus shown to have been the great thing.

But the proof that foot-washing is not an ordinance is that in naming the qualification necessary for a widow to be received into the order, Paul says, "If she have washed the saints' feet." He did not say, "If she have been baptized," or, "if she have partaken of the Lord's Supper." For of course, being a member of the church, she had done these things. Hence foot washing did not stand on the same footing and was not an ordinance. "The servant is not greater than his Lord."—It seems strange that the disciples should need such a warning. But it was necessary then and is to this day. In this day men are given to being more merciful, as they think, than the Almighty, and some even find fault with his justice.

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.

LANSLING 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,
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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 radius 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 Southern 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 issued.

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.

Shaving

Use Glenn's Sulphur Soap before and after shaving and the face will not break out. Glenn's Sulphur Soap makes the skin smooth and is the finest toilet, bath, shampoo and shaving soap on the market. Be sure and get the genuine

Glenn's Sulphur Soap

50c a cake at drug stores or mailed for 50c. by The Chas. N. Crittenton Co., 215 Fulton Street, New York.

The Farm and Household

John B. McBeath bought a nice gelding of Fred Keeny for \$125.

Eighteen two-year-old mules sold at an average of \$130 at Georgetown last week.

Joe Frakes sold 19 head of 850-pound feeders to Prewitt Van Meter, of Clark, at \$4.55 per hundred. I. D. Thompson bought an extra good pair of heavy mare mules of Fletcher Mann for \$425.—Paris Kentuckian.

HOW TO MANAGE SITTING HENS AND YOUNG BIDDIES.

As the hatching season is now about on for those who use hens for incubation, a few suggestions will not be out of place. During cold weather gather all eggs as soon as possible after they are laid, keep them in a room where the temperature never gets below 50 degrees.

Standing Eggs on End.
If convenient stand all eggs to be used for hatching, on the small end or point. This prevents the weight of the egg from breaking through the thin film or skin, which encloses the egg, and filling the air cell which would be fatal to the hatching of that egg. A cheap contrivance for this purpose can be made of cardboard on same principle as fillers are made for the ordinary egg crates holding thirty dozen. Place one of these partitions in the bottom of a split basket, box, or anything convenient, put an egg in each compartment large end up. When section is filled lay old newspapers or cardboard on top, if you have hen fruit enough. Eggs packed in this way will keep longer than in any other way, and at the same time will insure a greater number of fertile eggs.

When your hen becomes broody, don't be in too great a hurry to set her, as at this season hens, "the pesky things," are very apt to leave the nest after staying on just long enough to spoil the egg. After she has been on the nest for at least two nights would be time to set her. Fill the nest with about three inches of dry dirt, or road dust is better, slightly scooping it out in the center; on top of this some litter from the barn floor or cutting room can be placed, (never use cotton seed hulls as they contain grease and close the pores of the eggs through which the chick breathes). In summer time a handful of dry onion hulls added to nesting material is a great thing, as their odor is sure death to lice and mites, the poultryman's worst enemy.

In selecting your eggs to put under hen, discard all small or extra large ones, and all those that are rough and uneven, using those of medium size, smooth and clean.

Never set a soiled egg for nine times out of ten it will not hatch. During February and March 13 eggs is enough to put under even the largest hen, as she can more readily cover them, and those on the outer edge will not become chilled. To obtain the best results eggs should be kept at 103 degrees for twenty-one days. Those getting chilled, may hatch out chicks, but are weak and puny things that mope around for a few days and then die, and exclaim—

"Since I am so soon done for, I wonder what I was begun for."

John Miller's Experience With Dr. D. M. Bye's Combination Oil Cure For Cancer—Would Have Been in His Grave.

Lurd, West Va., July 5, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.

DEAR SIR—My face is still well, and never bothers me any more, but hadn't it been for you I would have been in my grave years ago. I live in hopes of hearing from you again. I still live in the same place; my post-office is just the same—Lurd, W. Va. I'll close for this time. From your friend,
JOHN MILLER.

All forms of cancer and tumor, internal and external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the Home Office of the Originator for free book—Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

The Young Biddies.

During the time the hen is on the nest feed her every other day on corn, oats and wheat. Feed her liberally, as a "sitting hen never gets fat." When all fertile eggs are hatched, about the twenty-second day remove hen to good warm roomy coop with board floor, take the little chicks one by one, and grease the tops of their heads with carbolated vaseline (i. e., vaseline with a few drops of carbolic acid added). This kills the large head louse which is generally found on young chicks twelve hours after hatching, and has killed more little chicks than all diseases combined. Place little chicks with hen in coop, and now listen:

Do not feed them anything for at least thirty-six hours after hatching.

The great mortality amongst little chicks is caused by too early feeding. Nature has provided the yolk of the egg (which they absorb through the vent just before hatching) with enough nutriment to sustain life for at least sixty hours, and if you feed them before most of this yolk has been taken up in the system, you give them indigestion; bowel troubles follow, and your flock diminishes. What the little chicks do need at once is clean fresh water given them in a shallow pan with a board or rock over the pan to prevent them wetting their feet. And they also need a few teeth to help digest whatever is fed them later; this is supplied by scattering pure sand on the coop floor, and you will be surprised to see how they will devour it.

At the expiration of the thirty-six hours the first few feeds should be hard boiled eggs chopped fine, or light bread soaked in sweet milk, squeezing out all surplus milk before feeding. Never feed a sloppy mess to chicks, and never feed the chicks on the coop floor; have a little feeding board and on this put all the feed. Feed five times a day for the first week; after that, four times. When chicks are a week old feed cracked wheat, or screenings, rolled oats, and cracked corn mixed. Continue this feeding until chicks are large enough to take care of themselves. And you will raise ninety per cent. of all chicks hatched if you follow this method.

But never during any stage of its growth, feed it a wet sodden mess of corn dough.—Practical Farmer.

A dust board is simply a piece of board set behind the plow to scrape the surface and leave it loose. Any kind of board and any convenient size may be used. A piece of inch plank six inches wide and about thirty inches long is about right. Fasten this by two steel strips to the plow stick, so the board will run behind the plow and just scrape the surface. It should be set to decline backward, so that it will drag over the bed rather than forward, so that it would carry trash with it. The dust board crushes the clods behind the plow and leaves a dust blanket on the surface which keeps the moisture from evaporating. If you buy the bolts and strips they will cost about ten cents, and the dust board is worth \$10 in a dry season.—Southern Farmer.

Always keep plenty of fresh water before the little chicks and feed them often.

OFFENSIVE CATARRH

I suffered for a long time with a bad case of Catarrh, and took a great deal of medicine without any benefit. I had a continual headache, my cheeks had grown purple, my nose was always stopped up, my breath had a sickening and disgusting odor, and I coughed incessantly. I heard of your S. S. S. and wrote you. I commenced to use it, and after taking several bottles I was cured and have never since had the slightest symptom of the disease. MISS MARY L. STORM.
Cor. 7th & Felix Sts., St. Joseph, Mo.

Wheeling, W. Va., May 29, 1903.
I had Nasal Catarrh for years for which I used S. S. S. with very gratifying results. I tried local applications for some time, and getting no permanent relief I came to the conclusion that the seat of the trouble was in the blood. Knowing S. S. S. to be a good blood medicine I began its use, and after using it for some little while it did away entirely with the offensive mucus in the nostrils, and I did not have to hawk and spit, especially in the morning, to dislodge the catarrhal matter.
1627 South St. FRED H. PRESSY.

The filthy secretions and foul mucus that are continually dropping back into the throat, find their way into the stomach and are absorbed into the blood. Catarrh then becomes constitutional, and the only way to get rid of it is through the blood. Write us if you have Catarrh, and our physicians will advise you without charge.
The Swift Specific Company, Atlanta, Ga.

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Enid, O. T.	17.85	22.05
Chickasha, I. T.	18.80	23.50
Tulsa, I. T.	16.40	19.90
Wichita, Kans.	16.70	20.35
Ft. Worth, Tex.	19.70	24.85
El Paso, Tex.	28.90	36.80
San Antonio, Tex. . .	23.35	25.30

One way colonist tickets will be sold at rates quoted above on Mar. 21st and round trip Homeseekers' tickets on March 7th and 21st via SOUTHERN RAILWAY. Correspondingly low rates to other points in the West and Southwest. For maps, folders and complete information, call on P. E. Carr, C. T. A., Louisville, Ky., or address, G. B. Allen, A. G. P. A., St. Louis, Missouri; C. H. Hungerford, D. P. A., Louisville, Ky.; T. W. Crews, T. P. A., Lexington, Ky.

VERY LOW HOMESEEKERS' 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, Cairo, Paducah, 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.

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COLOSSAL CAVERN
Are the most interesting of all the Natural Wonders in America. These wonderful Caverns are visited annually by thousands of tourists from this country and abroad. They are pronounced by scientists the most magnificent work of nature. It would well repay you to take the time to make a visit to them. They are 100 miles south of Louisville, Ky., near the LOUISVILLE & NASHVILLE R.R. and the undersigned will be glad to quote you rates, give train schedules or send you an interesting description of these remarkable places. C. L. Stone, G. P. A., Louisville, Ky.

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Tickets on sale May 7th to 11th, good to return May 23rd. Stop-over allowed at ST. LOUIS.
Special through service will be arranged for the messengers. For further information, call on or address E. M. WOMACK, C. P. A., Henderson Route, 230 Fourth Ave., Louisville, Ky.

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25 CTS. 25 CTS.
Best Cough Syrup, Tastes Good, Use in time. Sold by druggists.

J. N. Hisle, of this city, who has been buyer for the Continental Co. at Mt. Sterling, has completed his purchase of the Montgomery county tobacco crop. He has secured about 2,100,000 lbs., paying 6 to 12 1-2 cents per lb. Nearly all of this tobacco has been delivered. The quality was not extra good. This company secured Monday of last week in Bourbon county about 75,000 lbs. at an average of 10 cents. In Montgomery county J. W. Clay has purchased about 900,000 lbs. at from 9 to 12 1-2 cents per lb., while G. L. Kirkpatrick secured about 800,000 pounds at an average of about 7 cents.—Winchester Democrat.

Waddle & Weddle bought of J. C. Hunt 2 hogs at 4 1-2c; D. L. Crow 1 cow for \$31.85; J. P. Henderson 2 hogs at 4 1-2; Miss Pet Parker 2 veal calves at 3 1-2; C. M. Wilson 1 veal at 3 1-2; J. L. Buchanan 1 cow at 3 1-4.

M. S. Willhite purchased of Bascom Ragan, of Shearer Valley, a pair of three-year-old red mare mules for \$325. Chas. Oatts bought of J. L. Ingram a pair of mules for which he paid \$2.50. Miller & Oatts bought of George Gvian, of Albany, two saddle horses.—Wayne County Outlook.

Mules were higher in Columbia, Tenn., last week than for many years. Four head were sold for a total of \$900, while many more changed hands at good prices. Half a dozen Southern buyers were there and bought all the good, fat mules offered.—Harrodsburg Herald.

Promptly relieve Coughs, Hoarseness, Throat and Lung Troubles. Sold in boxes only. Avoid Imitations.

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DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

STEVENS.

Bro. S. T. Stevens fell "asleep in Jesus" March 15, 1905. He was born in 1855. Losing his father when a boy, he struggled amid difficulties to obtain an education with gratifying success. He professed faith in Christ early in life, and in 1885 joined the Slaty Creek Baptist church and was baptized by Rev. J. W. Jarnigan. He was happily married, leading to the marriage altar in 1878 a noble woman in the person of Miss Laura Taylor, who with one daughter and three sons, survive him. He was elected sheriff of Ohio county and served with eminent ability for four years. He was an enterprising, aggressive and patriotic citizen, a neighbor much beloved, an earnest champion of higher education; at the time of his death he was on the Board of Directors of Hartford College. In the home many admirable traits shone out in his well-rounded character. He was a devoted husband and a faithful and loving father. In his Christian life he was courteous, yet firm. He honored the Word of God, believed with deep conviction the doctrines of the Baptist faith, and supported with generosity the great enterprises of the Baptist denomination. He had been a subscriber to the WESTERN RECORDER for years, and he admired the orthodoxy, great ability and unswerving loyalty of the great denominational organ. He was a dear, faithful friend to the writer, who had the pleasure of numbering Bro. S. T. Stevens among the most aspiring, respectful and diligent pupils of Auburn College back in the seventies. His work is done; he has entered upon his reward. He leaves his sorrowing wife and children the rich legacy of a noble character, a useful life, and precious memories.

The writer conducted a short service at the residence in Hartford in the presence of a multitude of friends and neighbors, and preached the funeral sermon at Liberty, eight miles from Hartford, before a throng of people that packed the church building. His body was laid to rest in the Liberty cemetery beside the sleeping dust of a noble son, Claude, who preceded several years his father to that fair land of ineffable day, blissful companionships, and a glorious immortality. J. H. BURNETT, Pastor.

BRODIE.

Edward Freyschlag Brodie, M.D., was born Sept. 27, 1845, near Fayetteville, Washington county, Ark. Was educated at Cave Hill Academy of Fayetteville, and the University of Nashville. He was married Feb. 22, 1872 to Mary W. Paris. In 1887 he moved to Olmstead, Logan county, Ky., and located near Dripping Spring church, where he lived until his death, which was caused by heart failure, Feb. 22, 1905. Dr. Brodie had been a member of the Methodist church from early manhood until he united with Dripping Spring Baptist church in March, 1888. He was ordained as deacon in October, 1888. Bro. Brodie was a man whose loss is keenly felt in the community in which he lived. As a physician he was highly esteemed; as a Christian he was one of the most zealous workers in the church. He is survived by his wife and eight children: Edward, Jr., Earlington, Ky., Luther, Howell, Ind., Mrs. J. W. Howard, Adairville, Ky., and Mrs. J. D. Taylor, Mrs. W. M. Blick, Mrs. Jesse Anderson, Robert and Maude, Olmstead, Ky. A. J. PAGE.

GRAHAM.

Mrs. Jane E. Graham died at her home near Russellville, Ky., April 3, aged 86 years. In early life she gave her heart to God, and for 66 years was a faithful member of Center Baptist church. She died trusting in her Saviour she had served so long, and our loss is her eternal gain. She was indeed one of God's noblest saints and one of our best members. Her death has caused a vacancy in the home, the church and community that cannot be filled. The burden of her conversation was about God and her heavenly home. "Blessed are the dead who die in the Lord." She had been a reader of the RECORDER for 30 years. J. F. BARROW.

Helpful Books For Preachers, Teachers & Bible Students EVERY ONE A JEWEL

- Story of the Nazarene, by Noah K. Davis (A Layman's Life of Christ) net....\$1.75
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JUST A REMINDER ABOUT "Glorious Praise" INSIST on your Church or Sunday School Getting this Great Song Book. Do not Delay, but do it To-day. Baptist Book Concern LOUISVILLE, KY.

Items of Interest News the World Over

Dr. Sheldon Jackson has seen his wisdom in introducing reindeer into Alaska fully proven. His object was to provide food for the natives, but much more has been done. The reindeer are used in transportation, their skins clothe the natives and an excellent cheese is made from their milk. The reindeer is so prolific it is thought that soon Alaska will have all she needs and will be able to export much deer meat. The statistics of the liquor business in England in 1904 have been published. England spent \$844,985,825 for intoxicating drink. The figures seem incredible. Think of the prosperity they might have if this money was saved. There is only one comfort. The amount has

fallen steadily for five years and is now \$85,000,000 less than in 1899. Modern progress again. Eight six-story buildings were being erected on 135th St., New York City. Before they were finished they collapsed, fortunately with no loss of life. The same week a new five-story building on First Avenue, which was nearly completed, fell down. Now the unprogressive ancients never knew what it was to have a building fall down unless an earthquake threw it over. Verily progress in the very centers of civilization is a thing to be proud of. Speaking of the proposed representative government in Russia, Count Tolstoy tells some truths that modern sol-disant reformers "intent on making over the world according to a pattern on their thumb nail" are apt to forget. He says advance only comes "through the religious, and moral regeneration of each individual," and that "movements for social and governmental reform invariably hinder real progress towards peace, progress and love."

The French government has formally declared war on the rats. They were driven to this by the state of affairs they found at Trianon Park just outside of Paris. The King of Italy was coming on a visit and President Loubet decided that Trianon would be the most pleasant home for him during his stay. But the house and grounds were found to be swarming with rats of all sizes and kinds, even the Norwegian rat. So war has been declared. The correspondent of the New York Evening Post, who has been with Oyama's army, and is now in Tokio, writes that a peace party has sprung up in Japan and is making protests against the war in Socialistic gatherings. He says the siege of Port Arthur cost Nogi 100,000 lives, \$100,000,000 and eleven Japanese ships, three of them big line of battle ships. These were all destroyed by Russian mines except one. This is good news to nations which may be attacked by other nations having big navies.

A MATTER OF HEALTH



Items of Interest

News the West Over.

Gen. Linevitch and Marshal Oyama each report successful skirmishes; each keeping silence in regard to the ones in which their men were worsted. Interest has been concentrated upon Rohjdestvensky's fleet which has reached the Chinese Sea at last. They coaled at a French station in Cochon, China, and sailed north, its supposed destination being Vladivostok. The rumours of a fight were groundless.

Miss Sarah C. Woolsey has died suddenly in her home at Newport, R. I., aged 60. She was a niece of President Woolsey, of Yale University. She is known everywhere as Susan Coolidge, that being her nom-de-plume. She wrote poetry, history, novels, and wrote well along these lines. But her chief fame was as a writer for children. Lord Chelmsford died suddenly in London aged 78. He had a distinguished military career in the Crimea, during the Indian mutiny and in Abyssinia. But he failed against the Zulus in South Africa, which is called the grave of British military reputations.

The cerebro-spinal meningitis, the most deadly of all diseases, killing 95 per cent., while even the plague at its worst only kills 90 per cent., has been an epidemic in New York City and in several cities in Germany. There were 131 deaths from the disease in one week. There is no remedy known for this disease. Fortunately it is now decreasing.

A few weeks ago Dr. W. R. Harper was carried to Lakewood, N. J., for treatment of his cancer. Dr. James W. Morton has been treating him with the "liquid sunshine" method which he invented. The result was a most rapid improvement in general health and strength, so much so that the patient who was carried to Lakewood is able to go to Chicago looking and feeling strong and well. His friends are hopeful that the cancer can be cured by this method.

Still another earthquake in India has occasioned great alarm. The shock was not so great, but at Simla the new government buildings were badly cracked. The commissioner reports as the result of his investigations there were 10,000 lives lost from the recent earthquake in the Tangra district, and 3,000 in the Palampur district. The total number killed at Dharmala was 424.

The Minot Ledge Light house is one of the triumphs of engineering. The tides are so high more than a year was needed to lay the foundation. The tower was made circular and everything in the rooms is round. The beds are round and the benches half moons. The engineers were very proud of their success in economizing space. But five among the keepers have gone crazy and others have had their minds unbalanced. Distinguished physicians have been consulted and they attribute the insanity to the circularity. There is no point to the eye to rest on, it travels constantly around and around and the result is insanity. It will be necessary to build another lighthouse.

A surgeon of the United States army who has just returned from the Philippines, says that two years is too long a time for a white man to stay in that climate, especially one of nervous temperament. Health of mind and body cannot be retained for two years, though one can stay a longer time without an utter breakdown.

Modern warships against The United States' new cruiser, the Galveston, set out on her first trip from Norfolk to Galveston. When she had gone between 300 and 400 miles her machinery broke down and she had to return to the Norfolk Navy Yard for repairs. Machinery which will not endure for one trip would be most useful in war!

The Hereros in Africa are still fighting for their freedom against the German government which invaded and "annexed" their country without any provocation. The German loss was reported to the German Parliament as 991, and the expense of the campaign has been enormous.

THE ASHLAND CHURCH.

Nearly two years ago, at the solicitation of Pastor Ryland Knight, the State Board of Missions passed a resolution asking the Home Board to appropriate the sum of \$600 to the building of the Baptist church house at Ashland, Ky., agreeing at the same time to make an appropriation of a like amount from the State Board provided the amount could be secured as a special fund so designated by the donors.

The whole amount was never received, and now news comes from Pastor J. M. Roddy that if this amount can be secured at once, the entire indebtedness will be met. I understand the present indebtedness to be about \$8,000, and that one individual proposes to give \$5,000 and others will give the remaining amount upon condition the denomination will raise the balance of the \$600 conditionally promised. Surely when so much depends upon our prompt action we ought to come to the rescue of our brethren. Only about one-fourth of the amount asked for has passed through our Board. Send money designed for this work to J. G. Bow, and state that it is for the Ashland church debt. Please do not take State Mission funds for any other object than State Missions, as the State Mission fund is now in debt about \$800. Only two more weeks till all our books close for the year. That means State Missions as well as Foreign and Home Missions. Externally.

J. G. Bow.

We sympathize with Dr. and Mrs. H. R. McLendon, of Oneida, in their bereavement. They buried their darling little Ruth, after two weeks of intense suffering, on the 7th inst.

We learn that Dr. B. F. Riley has declined to accept the place tendered him on the programme of the World Congress in London in July.

HELP THE HOME BOARD.

Atlanta, Ga., April 15, 1905.

Dear Brother Editor: After four days in bed from sickness, I am just able to be up a few hours to-day and write to beg that you will make a great plea for our Home Board in your paper this week. We have only two weeks more and we must have great giving or we shall come to the Convention with a burdensome debt.

We had hoped the report for March would be far better than it is. During January and February the weather was so fearfully bad we are not surprised at a falling off in receipts of \$2,000 compared with the same period of 1904. But we did hope that March would make up the loss. It has not done so. Why? The low price of cotton? Possibly. The continued bad weather? Probably. The making up of losses in current Church expenses account of January and February? Very likely. But do all these fully account for the condition of our treasury? Hardly. Is it not due more to the fact that we have kept the Lord's money back? Has the work been pressed in loving, serious earnestness by our pastors?

Whatever be the cause or causes, our receipts are distressingly smaller than our expenses up to date. Nothing short of heroic giving will relieve our Board of its threatened embarrassment. If there is wide-spread and importunate prayer to God for help we can succeed. This must be at-

tended and followed by noble giving on the part of our people. There are individuals and Churches that must give largely. Petty offerings from those who can give largely will ruin our hopes. There are 50 Churches in the South that ought, in the next fifteen days, to give \$1,000 each for Home Missions. There are as many quite able to give \$500 each, and a larger number able to give \$250 and \$100, and a vast number that can come in with \$75, \$50, \$25. A similar scale could be made for individuals amply able to give the above amounts. Of course the trouble is to get at these individuals and Churches. But our pastors can reach enough to raise the entire amount, if they will take hold prayerfully and seriously. Our State Vice-Presidents can greatly help in the campaign, and so can the Associational Vice-Presidents. Our gracious, consecrated women can be a mighty power. We beg their help. Behind a timid or indifferent pastor they can push him to the front. The societies by large giving can provoke their stingy Churches to better things. Our young people ought to have a strong part in the campaign—and what a power our editors can be. Brethren of the press put the matter upon your readers, give us some ringing editorials this week and next. May the Lord give us a united effort and a great victory.

Receipts to March 15, 1905, \$54,681.68.

Yours fraternally,
B. D. GRAY, Cor. Secretary.

DEAR RECORDER—

Dr. Harvey, if I understand, thinks there is no open opposition to missions. There is a vast amount of it, and about as much if not more in Associations that claim to be United Baptist Associations than there is in the Separate Baptist Associations.

The Separates elect a travelling preacher at their Associations, and some of them try to work up an interest in their weak churches, and where churches have gone down, of which I could name several. But there are three or four United Baptist Associations that are very much opposed to missions, and one that has had its 28th meeting, and if it has ever given a dollar to missions I have never heard of it; and the preachers won't take money for preaching, but must have pay for going to the church and back home again, and I expect that if an agent or missionary was to attempt to take a collection at their Association he would get very little encouragement or money from them. I was talking missions to a preacher who is now moderator, and he said he would not mind not advise a missionary in the way that the missionary would get it, but he thought that it would take two dollars to send one to the missionary.

I told him of the Gospel Mission plan and gave him the address, but he would not agree then to send the money.

Last September at the Association a preacher—and one of the best educated that they have—preached the introductory sermon, and from the way he started I expected a mission sermon, but he only spoke of the churches and did not advise a missionary in the bounds of their Association, and they don't like to correspond with Associations that pay their preachers very little and give little to missions.

As to the union of South Kentucky and Tate's Creek in 1801,

Lovely Wash Goods

When the rays of the sun get a 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

BUNGALOO STRIPES; rather sheer material, on the order of a Swiss; white grounds with Astrakhan effect stripe, and black or colored dots; a special bargain at, a yard 15c

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.

that only lasted about two years, and the Separates went off and re-organized and still have two Associations in Kentucky—South Kentucky and Nolin. Then there were two in Indiana and two in Illinois, and in 1883 they had over 8,000 members in the three states and organized the Separate Baptist Association of North America; and a few days ago I asked one of the leaders when their next General Association would be, and he said they agreed to meet every four years and had not met, and he did not know what they would do. Some four years ago I got their last statistics, which was then two years old, and they had 4,432 members.

SINBAD.

[In regard to the above, Sinbad refers to my address before the Ministers' Meeting in Louisville on "A Century of Baptist Achievements in Kentucky." It was published in the Western Recorder of March 23. On the subject of Missions I quoted what Dr. J. H. Spencer says in his History of Kentucky Baptists: "There was no opposition to missions in Kentucky up to 1816." Then the Anti-mission Movement commenced, and ever since there has been opposition to missions, but I am glad to add that as the years go by the missionary spirit is gaining.—W. P. HARVEY.]

"The Best Way"

TO THE SOUTHERN BAPTIST CONVENTION, Kansas City, Mo., May 11-17, 1905.

5—Fast Trains Daily from St. Louis—5 "THE BAPTIST SPECIAL TRAIN"

Wednesday, May 10th, leaves St. Louis at 9:30 a. m., arrives Kansas City at 5:45 p. m. Pullman Sleepers, Free Reclining Chair Cars, Cafe Dining Cars. Join the "Special" and bring your friends. Personally conducted. Delightful trip. Daylight ride through picturesque Missouri via the Missouri Pacific Railway. One fare round trip plus 50 cents. Tickets on sale May 7 to 11; limit May 23, 1905. For rates, particulars, folders, etc., consult nearest Ticket Agent, or address H. C. Townsend, G. P. and T. A., St. Louis, Mo.; or R. T. G. Matthews, T. P. A., 301-Norton Building, Louisville, Ky.

We envy people who radiate cheer wherever they go, and fling out gladness from every pore.—Exchange.

THE MARKETS.

LIVE STOCK.

Report for week ending April 15.
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 4 00
Com. to med. butch. heif... 3 00a 3 50
Good to extra stock steers... 2 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 steers... 1 75a 2 25
Med. to good milch cows... 25 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... 5 25a 5 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 the report for week and year ending April 15, 1905:
Jan. 1 to date... 2,921 56,251
Year 1904... 2,499 42,707
Year 1903... 1,370 50,016
Year 1902... 4,058 73,740

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 50,841; 1904, 39,855, 1903, 60,016.
Sales of new crop to date, original inspection, 1905, 43,882; 1904, 35,599; 1903, 50,860.

REJECTIONS.

Rejections this week, 1905, 291; 1904, 228; 1903, 200.
Percentage of rejections to auction sales, 1905, 16; 1904, 10; 1903, 22.
Rejections Jan. 1 to date, 1905, 8,222; 1904, 1,920; 1903, 9,084.

RECEIPTS.

Receipts this week, 1905, 1,370; 1904, 1,920; 1903, 1,041.
Receipts Jan. 1 to date, 1905, 43,749; 1904, 34,988; 1903, 38,697.

Clark's Tours

High class tours under best management. membership limited to fifteen. Leave by White Star Line steamers Apr. 20, May 15, June 15, June 24. Reclining chairs. Other tours. Frank C. Clark, 113 Broadway, N. Y.