

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 27, 1905.

NO 2221

Published Weekly  
THE BAPTIST

621 Fourth Ave. (Opposite Postoffice), Louisville.

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The *Interior*, the Presbyterian paper of Chicago, says: "The plan for a triennial all-North American Baptist convention has brought the Baptist people up face to face with the color line which we Presbyterians have been forced to contemplate in the agitation for separate presbyteries. Southern Baptists don't seem very anxious for the 'all' anyway, and they are insisting that if they do have it, it must be 'all' with some left out."

The opposition among the Congregationalists to receiving Mr. Rockefeller's \$100,000 was thought to be quieting down, when Dr. Washington Gladden, Moderator of their General Council, gave it fresh impetus. In a sermon in his church he said: "We do not want this money. To accept it will be to earn the contempt of many honest men; to reject it will strengthen our churches in the affection and respect of millions who are inclined to doubt whether the churches love God more than mammon."

PRESIDENT FAUNCE of Brown University wishes a representative denominational organization which can speak authoritatively on the subject of divorce and so on. It can't be done and keep the independence of the churches. No sort of body could have authority over one solitary church in the land if Baptist form of church government is to be maintained.

It is to be regretted that all Baptist churches and preachers do not obey the Scriptures in this thing. But we think a great majority of them in the South do. In this city one wealthy man, member of a prominent Baptist family, could find no Baptist preacher in the city who would perform the ceremony.

One of the many instances which have marked the great revival now going on in Wales, occurred at Mountain Ash. In a meeting a father was praying for his son when the latter suddenly entered the building. He said he was in a saloon with some friends and had raised a glass of beer to his lips "when he found he could not touch it, and an all-compelling power forced him to leave."

REV. J. D. RYDE, in the *London Baptist*, having been asked for texts to cover the "need or work of a re-outpouring of the Holy Spirit on those that believe," answers truly: "There is no second new birth of a regenerated soul in God's spiritual family, any more than there is a second birth in the families of nature."

A happy man or woman is a radiating focus of good-will; and their entrance into a room is as though another candle had been lighted.—R. L. Strenson.

## Elijah's God.

BY A. C. HIXON, D.D.

The God of Elijah was a God who selected and equipped his servants for special work. He sent Elijah on his mission of fire. The prophet bursts upon the scene like lightning in a clear sky. There is no premonition of his coming. We know nothing of the training of his youth, but we are soon convinced that he is the man for the hour. Difficulties oppose him, but he knows how to meet them. Dangers confront him, but he is as bold as a lion. The secret is that he is God-called and God-endued. My friend, are you certain that God has called you into the sphere in which you now move? If so, you are strong; if not you are weak. You may not be called for a conspicuous mission like rebuking kings and praying fire out of heaven. But God calls to motherhood, wifehood, sisterhood, brotherhood. He called Bezaleel to the work in brass and iron as truly as he called Moses to be the leader of Israel. The blacksmith who declared to his neighbor that with every stroke of his hammer he was preaching the Gospel to the regions beyond, because on the previous Sunday he had contributed to the cause of foreign missions, was as much called of God to his work as the missionary whom he helped to support. God is great enough to fill the universe, but he is not too great to have to do with our little lives. There is a divine plan for each of us and by thought and prayer we need to seek to learn that plan. Elijah was a man for the times. He dealt with living issues. It is easy for us to fight the Amalekites and Amorites who lived hundreds of years ago. We stir no opposition and court no persecution. Archibald Brown tells of a soldier who came to his colonel after the battle, and said in triumphant tones: "I charged upon the enemy and cut off his feet." "Why did you not cut off his head?" replied the colonel. "Because, sir, his head was already off," was the answer. There is little courage required for charging upon dead foes whose heads have been cut off by the warriors of a former age. Idolatry was a living enemy of God and man. Elijah met it in the open and, in the strength of his God, waged relentless warfare.

The God of Elijah on servant prayer. Elijah prayed and "it rained not on the earth by the space of three years and six months. He prayed again and the heaven gave rain." God answered prayer for something wholly beyond the reach of human instrumentality. There were no scientific attempts at rain making in his day. Elijah believed in natural law, the servant of God, but he did not believe that God had abdicated his throne in favor of his servant, or made himself the servant of his servants. Elijah believed that God in his world could command his servants and they would do his bidding. In answer to the prayer of Elijah God told his rain-making servants that they might rest for three years and a half. Again in answer to prayer he ordered them to resume work. So God to-day answers prayer, when human instrumentality can do nothing. When Jesus prayed he did more than petition, but, when he spoke of prayer, he taught only one thing, namely, that under certain conditions prayer is a means of getting something from God. "Ask and ye shall receive," exhausts the teachings of our Lord about prayer. Worship is one thing; prayer is another. The worship we give to God;

in prayer we receive from God. Every prayer should be accompanied by worship. To petition without praise for blessings received is the refinement of selfishness, and to praise without petition may be the climax of self-complacency. It simply tells God that we have enough without asking for more and would take from him the pleasure of practicing his own revealed truth. "It is more blessed to give than to receive." While we by worship give to God the glory due unto his name, let us by prayer seek the supply of "all our needs according to his riches in glory by Christ Jesus." We cannot add to his glory by our giving, and he, therefore, receives from us only for our good, but his glory shines forth in his giving to us, for it is truly God-like to give. Elijah glorified God through all the ages by asking and receiving from him an impossible thing. Let us enlarge our petitions if we would glorify God.

Answered prayer led to the need of more praying. The drought raised questions for solution and created dangers which did not exist before. Success increases burdens. God's answer to Luther's prayers brought upon him the responsibilities and dangers of the Reformation. The answer to the prayers of John Knox laid upon his shoulders the weight of all Scotland. God heard the cry of John Clough for the conversion of the Teluguos and gave him ten thousand converts in one year to pray for and train. The prayer of Alberto J. Diaz for his oppressed people is about to open before him the work of evangelizing all Cuba.

If answered prayer brings need of more praying by imposing greater burdens, rejoice, for the God of Elijah is equal to all emergencies. Elijah's first need after the drought began was food and water. But the God who by answering his prayer had produced the need, was ready to supply it. He sends him to the brook Cherith, whose water quenches his thirst, while the ravens bring bread and flesh for breakfast and supper to satisfy his hunger. There was a union of the natural and the supernatural. Cherith was a natural brook and Elijah drank of its water in a natural way. But it was not natural for ravenous ravens to bring bread and flesh to the prophet. God is again ordering his servants to do his bidding and they obey in spite of their natural tendencies. God can supply our needs through natural channels. He shows us where to go and what to do to gain a living. But if the natural is not sufficient, he will use the supernatural. The natural appeals to our judgment. Any sensible friend might have told the prophet to go to the brook Cherith for water. The supernatural may be above the range of our judgment. No man would have selected black ravens, birds with not very cleanly habits, as caterers, to supply the prophet's table. The black ravens of grief we would not select, as the messengers of mercy to our souls, and yet God often sends them laden with supplies. Sorrows which we would not invite into our lives often bring in their sharp talons the soul-food we need, and calamity, the shadow of whose black wings we dread, may minister to our moral and spiritual strengthening.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—Dean Farrar.

## Answer to Non-Church Goer.

You tell me you can pray without mingling your prayers with others. No doubt that is true. And yet—if you thought yourself very fond of music and yet never cared to go to a concert, if you thought yourself very fond of art because you enjoyed sketching in the privacy of your own room, but never cared to see the pictures of the great artists, would you not have some reason to doubt the genuineness of your musical and your art desires? If you can find nothing to touch you in the sincere devotions of your fellowmen and in their aspirations for a higher and better life, in their repentance for the past and their outreachings for the future, have you not reason to doubt whether your own penitence is as genuine and your own aspirations are as profound as you have perhaps thought them to be?

I heard the other Sunday a very excellent sermon on the advantages of church-going, and asked the preacher of the sermon, the Rev. William R. Richards, of New York, for permission to give to others one paragraph in which the advantages of church-going were summed up. The paragraph was as follows:

"But I do say, without fear of successful contradiction, that the conscientious habit of going to church always is one of the surest promoters of human happiness and courage. It broadens the mind, it cheers the soul. It lifts men's thoughts to the skies above them and the hills beyond them. It breaks the dull routine of work; it releases the captives of toil. It makes life interesting again; it awakens new powers of insight and sympathy. It changes the world's prose into poetry. For this is the conclusion of the whole matter. They kept the feast with gladness. For they all rejoiced, so that there was great joy in Jerusalem."

It would perhaps be an impertinence to inquire how far the men who never go to church go into the closet, and when they have shut the door, pray to their Father which is in secret. It would be a sign of narrowness to deny that there are some men without social sympathies, to whom therefore social affiliation in worship is a hindrance rather than a help. But for the great mass of mankind this paragraph of Dr. Richards is true. Church-going "broadens the mind; cheers the soul; lifts men's thoughts to the skies above them and the hills beyond them; breaks the dull routine of work; releases the captives of toil; makes life interesting again; awakens new powers of insight and sympathy; changes the world's prose into poetry."

It may be, as you say, that church-going is nothing but a habit. But there are good habits as well as bad habits; and if a habit has the effects which Dr. Richards attributes to it, it is worth considering whether it is not a habit well worth forming, cultivating, and maintaining.—L. A., in *Outlook*.

When Hope and Manning left the English church and entered the Roman, they were friends of long years of Mr. Gladstone. He was deeply pained by their departure, and for years bore it as a personal sorrow. His friendship with Hope was, however, not broken, but that with Manning was. Hope went sincerely, honestly; Manning, so Gladstone felt and so time has proved, went from insincere motives. All friendship requires sincerity. An insincere man cannot continue friendship with Christ.

## QUESTIONS ANSWERED.

By Senex.

A large number of the membership of this church live in the country, and of course ride or drive to church. The church had a lot used for hitching the horses. A brother owned land adjoining and wished to put up a brick store house and needed more land. Therefore he wished the hitching lot, promising to keep up hitching posts on a part of it for the benefit of the church members. The matter was referred to the trustees, and they decided unanimously against it. It would seem the church came to no decision at this time, leaving it to the trustees.

Afterwards the church held a meeting and appointed a committee who were instructed by the church to sell the lot to the brother aforesaid. The committee refused to act. The church called for the resignation of the trustees and appointed other trustees who signed the deed of transfer. Reading between the lines one can see that much feeling must have been aroused and the harmony of the church much disturbed. And now pastor and people need to pray to God for wisdom and forbearance.

I think the question of selling the lot ought to have been left entirely to the country members. They needed the lot, and it was for their needs. If the brother who wished the land could have convinced them the arrangements would be ample, and the deed could be so fixed it would be impossible for his heirs to cut the brethren off from the use of the hitching racks so long as the church continued next door, there is no doubt they would have agreed. They are unquestionably reasonable and kindly; and if he could not build such a house as he wished which would be an advantage to the town without having a part of the lot, they would have agreed. Provided, of course, as I said above, the contract was such they would not be inconvenienced, and the deed was made so as a shrewd lawyer could not break it.

The church should have left the matter entirely to the country brethren. If they decided the arrangements he offered to make for their horses were not sufficient, or that the security for the future was not sufficient, the church ought to have refused to sell. It ought by all means to have refused to sell.

But, on the other hand, if the church ordered the trustees or the committee to sign the deed, they ought to have done it. The church is sovereign in such things, and the committee ought to have signed the deed as they were instructed to do. There has been a regrettable mistake on both sides, and there is need of forbearance on both sides.

The brother who asks the question seems to think the church, if they sold the lot at all, should have sold to the highest bidder. I think not. The church was not selling the lot for the sake of making money, but to accommodate the brother and enable him to improve the town. Besides, had it been sold at auction, there would have been no guarantee that hitching racks should be kept on the lot for the benefit of the brethren.

There has been wrong on both sides, but the greater was to the country brethren. Therefore they should show the greater magnanimity and forgive the church. Let them put the whole occurrence behind them and say nothing about it. Talking a thing over is like pulling the scab off a sore. It is not as if the church has been guilty of unsoundness in faith or practice or had failed in disciplining heretics or criminals. Such things fidelity to their Lord would not allow them to let drop. But personal grievances they can bear in silence. And they must not forget the world is watching them cynically and Satan gleefully to see how these brethren fail to love each other.

I condense a long statement of facts. A preacher engaged himself to a lady, was very devoted for two months, then asked her to release him from the engagement because he was too poor to marry and his health was not good. She replied she knew he was poor when she promised to marry him, and she was willing to wait. He wrote to her soon after, saying he wished his release because he had fallen in love with another lady and was soon to marry her. This showed the lack of truth in the reasons he gave her such a short time before. My questioner says the preacher was undoubtedly guilty of several falsehoods, as can be abundantly proved by his letters. I am asked if the lady ought to expose his lying?

If he had engaged himself and afterwards his fickle fancy had been caught by another and he had truthfully said so, the lady should have released him gladly and prayed the Lord to take pity on the poor woman he was going to marry. But the falsehoods put an entirely different phase on the matter. The churches ought to be protected against liars in the pulpit. No true refined lady, as this one evidently is, likes publicity about her private affairs. The thing for her to do is to get some gentleman relative or friend to take the letters to the church to which this man preaches, call the deacons together and give them the letters, telling them any facts which the letters do not explain. Then I would leave it to the deacons to decide what action to take. If they care more for glibness of speech than they do for truth and honor in the pulpit, they will do nothing. But the lady will then have done her duty to her Lord in trying to guard His churches, and she is not called on to do more.

Of course, I have only heard one side of the story, and there are generally two sides. But this questioner writes so well and so clearly and with such an honorable and devout spirit I cannot think there is apt to be any other side in this case.

A lady wishes to join the church. She scented a divorce from her first husband without having Scriptural grounds for it, married a second time and is living with that husband. I am asked for a prompt answer as to whether the church should receive her.

The Lord answers this question most plainly and unmistakably in Mark 10:12: "And if a woman shall put away her husband and be married to another, she committeth adultery." Paul in Corinthians allows of separation, but not of remarriage. The Holy Spirit cannot differ from the Lord Jesus—they are one God. It is impossible to believe that re-marriage would be allowed for abandonment when it is not allowed for cruelty. Moreover, Paul says in this chapter that a wife who leaves her husband must remain unmarried or be reconciled to her husband. It is not a question of sin committed before a profession of religion was made. This woman continues to live with her husband and therefore continues a sinful life as the Lord sees, and his church must obey Him. Of course, if she ever comes to see her sin, acknowledges that she did wrong by remarrying, seeks God's forgiveness and shows that she is truly in earnest in her penitence by leaving the man with whom she is now living, the church could welcome her.

Dean Pigou tells this story: "I was showing two American ladies a few weeks ago over Bristol Cathedral, and after service I asked one of them what they said in New York of Bishop Potter, at seventy years of age, marrying a widow reputed to have \$1,500,000. 'I guess they talk about it,' was her reply. 'I trust them for doing that,' I said, 'but what do they say?' 'Oh, they say that the Bishop took a fancy to the widow's mite, and the widow took a fancy to the bishop's mitre.'"

Since Christ has ascended into the spiritual life, there is no such thing as death; it is simply transition. He lives, and all who believe in Him live.—Rev. William Lloyd.

## The Good Old Way.

BY REV. HENRY VAN DYKE, D.D.

I earnestly advise you to ask for the old paths, where is the good way.

I do not regard this as a mere counsel of conservatism; an unqualified commendation of antiquity. But in the realm of conduct that which is altogether original is likely to be false, and that which is true is likely to have some footprints on it. When a man comes to us with a scheme of life which he has made all by himself, we may safely say to him, as the old composer said to the young musician who brought him a symphony of the future: "It is both new and beautiful, but that which is new is not beautiful, and that which is beautiful is not new."

But this is by no means the same as saying that everything ancient is therefore beautiful and true, or that all the old ways are good. We must discriminate among the antiquities—a thing as necessary in old mohairs and old books as in old ways.

Experience has been compared to the stern-light of a ship, which shines only on the road that has been traversed. But the stern-light of a ship that sails before you is a headlight to you. You do not need to try everything for yourself in order to understand what it means. The writer of Ecclesiasties tells us that he gave his heart to know madness and folly, and that it is vanity and vexation of spirit. It will be a wise economy for us to accept his lesson without paying his tuition fee over again.

It is perfectly safe for a man to accept it as a fact that fire burns without putting his hands into the flame. He does not need to try by perilous experiments with his own soul in order to make sure that lust defiles, that avarice hardens, that frivolity empties, that selfishness cankers the heart. He may understand the end of the way of sensuality by looking at the old pleasure seeker, "Gray and gat-toothed, and lean as death, mumbling the dainties that he can no longer enjoy, and glowering with bleared eyes at the indulgences which now mock at him while they tempt him. The goal of the path of covetousness may be discerned in the face of any old money worshipper; keeping guard over his piles of wealth, like a surly watchdog; or, perchance he has failed, haunting the places where fortune has deceived him, like an unquiet ghost.

Which are the nations that have been most peaceful and noble and truly prosperous? Those that have followed pride and luxury and idolatry, or those that have cherished sobriety and justice, and acknowledged the divine law of righteousness? Which are the families that have been most serene and pure and truly fortunate? Those in which there has been no discipline or restraint, no common faith, no mutual love, or those in which sincere religion has swayed life to its stern and gracious laws, in which parents and children have walked together to the house of God, and knelt together at His altar, and rejoiced together in His service?

It has become too much the fashion in these days to sneer and jeer at the old-fashioned ways of the old-fashioned American household. Something too much of iron there may have been in the Puritan's temper; something too little of sunlight may have come in through the narrow windows of his house. But that house had foundations, and the virtues lived in it. There were plenty of red corpuscles in his blood, and his heart beat in time with the external laws of right, even though its pulsations sometimes seemed a little slow and heavy. It would be well for us if we could get back into the old way, which proved itself to be the good way, and maintain as our fathers did the sanctity of the family, the sacredness of the marriage vow, the solemnity of the mutual duties binding parents and children together. From the households that followed this way have come men that could rule themselves as well as their fellows, women who could be trusted as well as admired. Read the history of

such families and you will understand the truth of the poet's words:

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power."

Rest! Rest! How that word rings like a sweet bell through the turmoil of our age. We are rushing to and fro, destroying rest in our search for it. We drive our automobiles from one place to another at furious speed, not knowing what we shall do when we get there. We make haste to acquire new possessions, not knowing how we shall use them when they are ours. We are in a fever of new discoveries and theories, not knowing how to apply them when they are made. We feed ourselves upon novel speculations until our heads swim with the vertigo of universal knowledge which changes into universal doubt.

Then, in an hour of silence, the Spirit of Wisdom whispers a secret to our hearts. Rest depends upon conduct. The result of your life depends upon your choosing the good way and walking in it. And to you I say, choose Christ, for he is the way. Take his yoke upon you and learn of him, and ye shall find rest unto your souls.—Watchman.

The Interior says with great wisdom and true knowledge of God's ways:

"In the facile prediction of immediate world-wide revival we are somewhat uncomfortably conscious that *The Interior* has not been doing well in comparison with the most of its religious contemporaries. They are jubilantly sure that wonderful days for the whole of Christendom are just at hand. That time-honored locution, 'On the eve of the greatest revival the world has ever known' is again in iterated and reiterated use. We would gladly be found among such prophets; if any are able we should desire ourselves to 'know how to interpret this time.' But the frank confession is forced upon us that we have never yet learned what tokens in the sky would portend the awakening of the multitudes to religious life. Indeed, to speak all our mind candidly, we doubt whether any can foresee what is to come to pass in the spiritual history of the world any more than in its secular history. Certainly the Pentecostal conversion of three thousand in Jerusalem had not been predicted by any of the apostles, and so far as we can think, none of the historic revivals that have stirred the world cast their shadows far before. The Welsh revival was a surprise even to the Welsh, and Dr. Torrey began his evangelistic campaigning in a remote corner of the British Empire without anybody's suspecting that his flame would light the empire's heart. Revivals truly seem to us to be of those 'times or seasons which the Father has set within his own authority.' The faith-given and faith-making privilege of those who tarry for the Father's promise is to 'learn to labor and to wait.' Duty is the same—duty of prayer to God and zeal toward men—whether the revival is to come this year or next. But whatever and whenever the world-wide awakening is to be, the servant of Christ will surely be vouchsafed now and always his present encouragement and his greater future hope. There will always be some revival somewhere to uphold his confidence, and until the millennium comes in, there will always be desperate need of revival somewhere else to quicken his prayers and spur his labor."

How little we are acquainted with our selves! I have heard of a boy getting his photograph taken, and when he saw it he cried in astonishment, "Is that *me*?" He had brushed his hair before the mirror for years, yet he hardly knew his portrait when he saw it. And I have heard, too, of a snapshot which was taken of a man who was under the influence of drink. And when the tipp'le saw it, he was so utterly ashamed that he should look like that, that he vowed he never would touch drink again.

Get THE song book.—Glorious Praise.

**The Present Valuable Educational Plants of Southern Baptists.**

BY PREST. P. T. HALE.

Desiring to know something of the condition of all our Southern Baptist institutions, I sent letters of inquiry to their presidents, asking each one the following questions:

1. What is your present attendance?
2. Is your school co-educational?
3. What is your present endowment?
4. How much endowment do you need?
5. What effort, if any, is now being made for additional endowment?
6. What is the value of all property, including endowment?
7. What is the number of your faculty and officers?
8. What other departments beside the literary are connected with your institution?
9. What is the price of tuition in your school?

The following is a condensed report of each of our institutions which responded:

1. President J. J. Taylor, of Georgetown College, writes that they have an attendance of 265, the school is co-educational, number of faculty and officers is 22. In addition to the literary department, the school has vocal and instrumental music, art, elocution, physical culture, and book-keeping. The present endowment is \$225,000, needs \$750,000; the matter of increasing endowment is now before the Baptists of Kentucky; total value of all property \$337,000; tuition is \$15.00 a year.

2. President Wm. H. Harrison, of Bethel College, reports an attendance of 128; is not co-educational; has an endowment of \$130,000, needs one million, perhaps; number of faculty and officers, 8; in addition to the literary course, it has Bible and business courses.

3. President R. G. Patrick, of Judson College, says that they have an attendance of 300 young ladies; school is not co-educational; present endowment, none, needs \$100,000; number of faculty and officers, 34; tuition in literary department is \$55.00 per annum; total value of property \$150,000; besides the literary course, they have music, art, elocution, business, and teachers' training course.

4. President F. W. Thigpen, of Louisiana Female College, informs us that they have an attendance of 64 young ladies; have 7 in faculty; in addition to literary course, have music, art, and elocution. Have no endowment; need \$50,000, but no effort is being made to secure it.

5. President S. P. Brooks, Baylor University, states that his institution has an attendance of 935; is co-educational; has an endowment of \$100,000; needs immediately a half million, and are now making a diligent canvass for this amount; total value of property, \$600,000; number of faculty and officers, 78; has theological and medical departments, in addition to literary; price of tuition, \$60.00 per term of ten months.

6. President M. D. Jeffries, Carson and Newman College, writes that his institution has an attendance of 293; is co-educational; has an endowment of \$60,000; needs \$200,000; number of faculty and officers, 12; has departments of business, art, music, and elocution; tuition is \$36.75 per year; total value of property, \$163,000.

7. President H. W. Tribble, of Rawlings Institute, states that their attendance is 165; has no endowment, needs \$500,000; total value of property, \$30,000; number of faculty and officers, 15; has music, art and elocution; tuition and board are \$200 a year.

8. President A. P. Montague, of Howard College, reports 173 in attendance; is not co-educational; its faculty and officers number 14; it has no endowment, but needs \$200,000; the total value of property is \$200,000; tuition is \$60.00 per annum.

9. President Charles E. Taylor, of Wake Forest College, informs us that their present attendance is 310; the school is not co-educational; their present endowment is \$209,958; they need \$500,000; the total value of property is \$375,000; number of faculty and officers, 17.

10. President J. T. Henderson, of Virginia Institute, writes that their present attendance is 135; it has no endowment; total value of all property, \$125,000; their tuition is \$40.00 per year; they have 14 officers and teachers, and in addition to the literary department, they have art, music, elocution, and business.

11. President Edwin M. Potat, of Furman University, says that their present attendance is 173; the school is not co-educational; there are 14 officers and teachers; they have an endowment of \$80,500, and need \$250,000; the total value of their property is \$308,000; their tuition is \$50 per annum; they have no other department except the literary.

12. Vice-President W. H. Kilpatrick, of Mercer University, writes that they have 290 in attendance; the school is not co-educational; their present endowment is \$235,000, and they need \$350,000; they have 23 officers and teachers; the price of tuition is \$55.00 per year; the total value of property is \$425,000.

13. President J. W. Conger, of Onachita College, informs us that they have 460 students in attendance; the school is co-educational; they have no endowment, but need \$100,000; there are 30 officers and teachers; the price of tuition is \$50 per year; total value of property is \$125,000.

14. President F. W. Boatwright, of Richmond College, reports 236 students in attendance; the school is co-educational; it has an endowment of \$353,000 and needs \$1,000,000; there are 17 officers and teachers.

15. President J. P. Green, of William Jewell College, says that they have an attendance of 310; the school is not co-educational; they have \$400,000 endowment, and need \$1,000,000; their officers and teachers number 22; total value of

property is \$525,000; the price of tuition is \$40 per year.

16. President E. Y. Mullins, of the Southern Baptist Theological Seminary, writes that they have 200 students in attendance; the school is co-educational; it has an endowment of \$535,000, and have property worth \$785,000; its officers and teachers number 10.

17. Raleigh Female College, Raleigh, N. C., has an attendance of 344; its present endowment is \$37,000, and they need \$200,000; total value of property is \$200,000; their faculty and officers number 31; besides the literary department, they have music, art, elocution, and business; the price of literary tuition is \$52.50 per annum.

18. Southwestern Baptist University, Jackson, Tenn., has 280 students in attendance; it is co-educational; the present endowment is \$40,000, and it needs at once \$250,000; an effort is now being made for \$100,000 additional endowment; its property, including endowment, is worth, perhaps, \$150,000; the price of tuition is \$50.00 per year; its officers and teachers number 27; in addition to the literary department, it has Music, Art, Expression, and Business.

So, from the above, we may deduce the following facts, remembering, of course, that there are a few other institutions connected with the denomination which are not included in the above, which did not give me the information, principal among which is Stetson University, which is one of our best and most richly endowed institutions.

1st. We have an endowment of \$2,307,453.00.

2nd. That there is needed by these institutions, according to the judgment of their presidents, \$6,135,000.00, nearly three times as much as they now have. This means that this amount is urgently needed, and could be put to wise purpose.

3rd. That there are in attendance on our Baptist schools of the South 5,263 students.

4th. That of the eighteen institutions mentioned, six accept both young men and young ladies; six accept only young men, and six accept only young ladies.

5th. That the entire faculty and officers connected with these institutions number 397.

6th. The average charge for tuition in all literary branches is about \$5.00 per month.

7th. The entire value of the above Southern Baptist institutions, including endowment, is about \$4,500,000.00.

While we ought to be grateful to God for the great blessing of such an amount being invested in this fundamental work, yet we ought to remember this, that this whole amount does not equal half of the endowment owned by several single institutions in the North. Certainly our Baptist people ought to become aroused, and give their institutions the means that they need to carry on the work that should be done, and which is fundamental to large and most effective usefulness for coming time.

Southwestern Baptist University, Jackson, Tenn., April 14, 1905.

**A Unique Catechism.**

BY D. S. GREGORY, D.D., LL.D.

As summarized and given its best practical form in the Shorter Catechism, the organic idea of the Westminster Standards was absolutely revolutionary. The power and reasonableness and the genius and influence of a creed depend upon its starting-point, its organic idea. The Shorter Catechism starts out with a new ethics. In the Puritan soul the ethics of essential morality first came into modern Christian consciousness and took intelligent possession of it.

The Heidelberg Catechism of almost a century earlier, asks:

"What is thy only comfort in life and death?"

Answer, "That I with body and soul, both in life and death, am not my own, but belong unto my faithful Saviour Jesus Christ, who with his precious blood hath fully satisfied for all my sins, and delivered me from all the power of the Devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation. And, therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto him."

Mark the egotism of it:—"I," "my," "my," "my," "me," "me," "my," "my," "my," "me!" It must require a large measure of the grace of God to keep the man who takes that to his heart from becoming self-centered, self-absorbed, hedonistic. Everything centers in *self* and the comfort of *self*.

Many of the great Reformed Confessions, as the Belgic and the Anglican, and even the English, proceed from the metaphysical conception of God rather than the moral conception of man—following the Apostles' Creed. Even the Geneva Catechism is purely intellectual in its starting-point:

"What is the chief end of human life?"

Answer, "That they should know God."

Contrast the Westminster Shorter Catechism—substantially at one with the Larger, as condensed from it:

"What is the chief end of man?"

Answer, "Man's chief end is to glorify God, and [incidentally and secondarily] to enjoy him forever."

That word "end" brings into view the action of the will as resting back on the intellect and the feeling, and so takes in the whole human soul. That answer indicates the revolutionizing of the conceptions of man, life and theology. It represents man and life as having rational aim and purpose, and, above all, one purpose that is supreme. That was something worlds above mere knowledge, and as much above mere feeling, even though that take the form of religious "comfort." That was the first firm credal touch of the earnestness of the Puritan and of Puritanism, in the inspiration of reason furnishing motives and wielding the will in action.

That supreme end is in God; so man is not only a rational being, but supremely a religious being. That cuts him loose from selfish and secular aims, and fixes his eye, his soul, on God. That for the first time in the progress of Reformed Doctrine displaced the ethics of Utilitarianism by the ethics of essential morality. That was the rock-foundation that made the Cromwells and Miltons and Bunyans and their kind, and among these those who fashioned the Westminster Standards.

But it is further true that, as summarized and crystallized in the Shorter Catechism, the Westminster Standards furnish the most complete rational and Scriptural plan of the Christian life—growing out of this organic idea—ever formulated.

It is not—as so many of the Symbols, and notably the Lutheran and Heidelberg Catechisms, are—a number of theological truths strung on the rubric of the Apostles' Creed, nor is it a systematic theology, or an intellectual creed simply. It is a complete scheme for the Christian life, growing out of faith in the doctrine of the creed.

The rock-foundation of truth and the renewed soul in sympathy with God, the Catechism assumes and presents in its first thirty-eight questions, and then in the remainder lays down for the conduct of Christian living the most comprehensive rule ever formulated by man for practical use. Note how it proceeds—through the moral law and death by it; through Christ's redemption and life by it; through the outward means of communicating benefits of redemption to the final glory of God. (Questions 39-107).

The duty God requires of man is obedience to his revealed will. The moral law, the original law of conduct, as expressed in the Ten Commandments, is fully unfolded in its requirements, prohibitions and reasons, and in its breach and curse. (Questions 39-84). As man fell in Adam, and became subject to the wrath and curse of God, and as no mere man since the Fall has been able wholly to keep the law, deliverance from the condemnation of the law through faith in Jesus Christ, repentance unto life, and the diligent use of the means of grace are next unfolded, as introducing the redeemed sinner to the life of Christian service. (Questions 85-87).

All that remains is to present the means of grace, "the outward and ordinary means whereby Christ communicateth to us the benefits of redemption"—namely the ordinances, especially the word, sacraments and prayer—which are unfolded with the same symmetry and completeness as all the rest, carrying the redeemed sinner, by the grace of God and the means of grace, to the final "Amen" in his ascription of the eternal kingdom and power and glory to God. (Questions 88-107).

The Catechism thus recognizes the comprehensive truth—meeting all the errors and half-truths—that Christianity is fundamentally a biblical creed; then a divine life rising out of it by the power of the Holy Spirit! and finally a life of Christian service to which renewed souls are introduced through redemption by Christ, and in which Christ sustains them by his Spirit in the use of the means of grace until their chief end is attained in the consummated glory of God.

It was a marvelous Providence that the system of the Shorter Catechism was fixed as the great formative idea in the mind of the race that was to control modern history, just as it was beginning to reach out over the globe to take possession of it for Christianity and freedom. While, therefore, the culmination and crown of the Reformed doctrine of the century that preceded its production, it was thereby given the high office of inspiring and shaping Christendom for all that is best and most heroic in its achievements in the two hundred and fifty years that have elapsed since its origin.—Independent.

THE WAY OF HAPPINESS.—I have no money to speak of—never had—I have had to work hard, and yet have had a very happy life; and I will venture to say that I now get more pleasure out of the little wages which my readers of *The Interior* pay me for writing for them than any rich man in the city gets out of his tens of thousands or millions. It is not in the way of sociability though. There is none of the genuine article there—no time for it. I would as soon sit down on a pile of skulls, and have a sociable time with the osseous remains of the dead, as to expect it in Chicago. A happy life is to be made by making rational enjoyment one of the objects of life. And that is not in money getting. It is not in fashion or display. It is in trying to make one's self and others happy.

I go fishing and camping and strolling, and do not care a continental either for wealth, or wealthy people because they are wealthy. I wear loose and comfortable clothes, take plenty of exercise, refuse to let my mind dwell on unpleasant things, keep out of the way of cranks and quarrelsome people, and try to see the bright or humorous side of things, cultivate love for my kindred, and crack my little chestnut of a joke. I never read any of the crimes or scandal columns of the dailies, choose cheerful books, and get out of the way of whiners and growlers and scandal-mongers. One can have a happy life, happy as the day is long, by making happiness one of the main purposes of living. The foundation of this is good health, and everybody can have good health by starting out in time for it. It is to be had by the moderate eating of simple and wholesome food, which soon becomes a luxury to the palate; a clean skin, outdoor exercise every day, without regard to the weather, except in the way of warm and dry clothing; keeping the mind cheerful; keeping the heart kindly; avoiding anxiety and longing about business affairs; contentment with one's lot.—William C. Gray in "Musings by Campfire and Wayside."

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.**

*Outline Studies in the New Testament. Philipians to Hebrews.* William G. Morehead. \$1.20 net. Fleming H. Revell Company, Chicago and New York.

Dr. Morehead has rare insight, and he has the gift of stating his points simply and clearly. First he gives an analysis of the book under discussion and then he adds notes and comments, giving the gist of the teaching. Each book is dealt with in this way in order, and the result is a very helpful and suggestive commentary. While Dr. Morehead reveals an acquaintance with all the learning on the subject, he says his say in clear, simple and popular language, with no subtleties or niceties. It is a convenient exposition of the part of Scripture covered.

*The South Wind, And Other Sermons.* T. Harwood Pattison, D.D. \$1.25. American Baptist Publication Society, Philadelphia.

It is not always that theological professors are good preachers. Dr. Pattison, however, could make sermons as well as write books about how to make them. His recent death adds a tender interest to these sermons. The introduction to the volume is an appreciative sketch of Dr. Pattison from Clarence A. Barbour.

There are here twenty-one sermons: *The South Wind, True Reverence, He Went Away Sorrowful, Overcoming and Inheriting, Character and Motive of the Christian Life, Counsel and Work, To Live is Christ, The Man Who Never Grew Old, Proportions of True Life, Response of the Bible to our Intellectual Nature, Voice Behind Thee, Obedience the Solvent of Doubt, Pure and Undeveloped Religion, Bread Cast upon the Waters, Sentinel Peace, Waters of Bethlehem, Passing and Permanent, Successful Christian Service, Sympathy and Succor of Christ, Some Unfinished Things.* Strong, clear and juicy sermons these.

*Tor, A Street Boy in Jerusalem.* Florence Morse Tinsley. \$1.00. Henry Altman Company, Philadelphia.

Jerusalem in the time of Christ, particularly at the time of His crucifixion, has been pictured in many ways and by many hands. Here we are told what a street boy is supposed to have seen and to have felt. The fair author shows a vivid historic imagination, and she has given us an interesting book, but particularly interesting for children.

*Talks to Boys and Girls.* Sydney Strong 60 cts. Fleming H. Revell Company, Chicago and New York.

There are three classes of these talks: I *Kite Talks*, where under the imagery of a kite wholesome lessons are taught; II *Random Talks*, and III *The Life I Ought to Live*. These talks are bright and breezy. They abound in hints to those who have to teach boys and girls, especially along moral and religious lines. These talks are thoroughly practical.

*Scott's Lady of the Lake. Gateway Series.* Vandyke. Edited by Raymond Macdonald Alden, Ph.D. 60 cts. American Book Company, Cincinnati, Chicago and New York.

We have more than once commended this Gateway Series of books. All that we have said applies to the book before us. We have a delightful sketch of Sir Walter, along with the setting of the poem. Then comes the text of the *Lady of the Lake*, followed by notes which explain all that needs explaining. We heartily commend this series and again we express the hope that it will be extended till it includes all the English classics.

**MAGAZINES.**

*Bibliotheca Sacra.* The April number offers the following: *The Consciousness of Christ the Key to Christianity*, Dwight Mallory Pratt; *Economics and Ethics*, Ex-President John Bascom; *Did Jesus Die of a Broken Heart?* (II) Edward M. Merrius; *Latest Translation of the Bible* (VIII), Henry M. Whitney; *Theory of Evolution and Religious Thought*, John R. Thurston; *The Authority of the Hebrew Prophets* (II), Francis B. Dewie; *Herbert Spencer, the Apostle of Agnosticism*, G. Campbell; *New Light from Egypt on the Sacrifices*, Melvin Grove Kyle; *The Net Result*, David N. Beach; *Some Needed Factors in the New Evangelism*, Charles H. Richards; *Notes; Notices of Recent Publications.* While all the articles are good, the one on *Theory of Evolution and Religious Thought* is after our own heart. We will have more to say about this and some of the other articles. \$3 a year; 75c a copy. Bibliotheca Sacra Co., Oberlin, Ohio.

A brother takes us to task very severely for a slip of memory in writing a book notice. We knew, as everybody who has ever read Thomas a Kempis knows, that he wrote in Latin. We were writing hurriedly away from our library, or we would have taken down the edition we have read these fifty years and whose English we have enjoyed so much and found so helpful in holding the attention, and that would have prevented the forgetfulness.

## Sunday-School Lesson

SUNDAY, MAY 7.

### THE VINE AND THE BRANCHES.

John 15:1-12.

Motto Text.—"Herein is my Father glorified that ye bear much fruit."—John 15:8.

Where these words were spoken is not generally known. Some think that they had not yet gone out of the upper chamber where they had taken supper; that after rising the Lord stood for awhile and delayed his going. Others think that after saying, "Arise let us go hence," the Lord went out with his disciples to the temple, and that the golden vine suggested his words. Still others that they had gone out and were passing through the streets on their way to Gethsemane.

"I am the true vine and my Father is the husbandman."—The vine dresser. Only by union with the Lord can fallen man have spiritual life. To live is Christ. "God is compared to the vine dresser because it is he who, by the sending of Jesus, has founded the church, who possesses it and cultivates it, without by his dispensations, within by his Spirit." No illustration can convey the truth. In this one the Lord is setting forth the union between himself and the disciples, and the fruit-bearing which will be expected of them.

"Every branch in me that beareth not fruit, he taketh away."—There are those like Simon Magus who have professed faith and have united with the church, but have never been regenerated. The fact that they bear no fruit is proof of their lacking true union with the Saviour.

In these days of new insidious teaching of salvation by works, in which works means bustling around and talking, it is well to note down what the Lord meant by bearing fruit. The fruit of the Spirit is this fruit, and that we are told in Galatians is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

In 1 Peter we are also given a list of the qualities which must distinguish the saints. Giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. These are the qualities which result in much fruit. The fruit is in the list quoted above from Galatians. Let that fruit of the Spirit be kept

in mind in studying this lesson in regard to fruit-bearing.

"And every branch that beareth fruit he purgeth it, that it may bring forth more fruit."—Purging is the old word for pruning. The vine requires close pruning to be fruitful and to bring its fruit to perfection. The leaves and twigs are cut off till it would seem little is left. These leaves are healthy and beautiful, but they are cut ruthlessly away. God takes from his children many things which in themselves are right because they interfere with their fruit-bearing. Can they not trust him and say, "Even so Father, for so it seems good in thy sight." Especially is it necessary to cut off often intellectual pursuits which in themselves are praiseworthy. The mother of little children must not neglect them under the plea of improving herself; the pastor must not give to scholarship the time needed for pulpit preparation or pastoral work.

"Now ye are clean through the word which I have spoken unto you."—Ye are pruned. Our Lord encourages them by telling them they are prepared for fruit bearing. "Abide in me and I in you."—That was the secret of much fruit bearing. His saints do not have gods many and lords many; they are faithful to their union with him. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."—That fruit of the Spirit cannot come from fallen and unregenerated human nature. The carnal heart is enmity against God. No man can make himself "good enough" to meet the Judge without religion.

"I am the vine, ye are the branches."—The vine does its great work only through the branches. This lays upon saints an awe-inspiring responsibility. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."—No man can make things grow. He can get them to grow by arranging all the circumstances and fulfilling all the conditions, but the growing is the work of God. To feel one's entire dependence on the Lord is a great help in growth in grace.

"If a man abide not in me, he is cast forth as a branch and is withered."—This time was the season of the vine dressing, and Lange thinks the Lord may have had in his sight the fires which were consuming the branches that had been cut off. Those who do not abide in Him are the ones who have professed allegiance to Him but have never been regenerated. "And men gather them and cast them into the fire, and they are burned."—The servants of the husbandman, in this case the angels. The present tense of the verb burn indicates that the fire is unending. Such is the fate of those who are not regenerated by the Spirit and united to the Lord by living faith.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."—It is the constant remembrance of and habitual meditation upon his words which is the condition. His words meditatively considered, become in the believer the food for holy thoughts and pious purposes, heavenly aspirations, and thereby the source of true prayers. A prayer thus formed is the child of heaven; it is the promise of God transformed into supplication. Alas for this generation that they meditate so little upon the Lord's Word.

"Herein is my Father glorified, that ye bear much fruit."—The fruit of the Spirit as given in Galatians. The glory of God is the great object of creation—all things were created for that glory. "So shall ye be my disciples."—Ever learning in his school. His meat and drink was to do the will of his Father in Heaven.

"As the Father hath loved me, so have I loved you; continue ye in my love."—What marvelous love is this! The Lord did nothing to turn his Father's love from him; let his disciples avoid all disobedience that they may live with a constant sense of that love in their hearts. There are times when God seems to have hidden his face from us; our sins have come between us as a cloud. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—Our Lord's joy was in knowing the love of the Father to himself. The joy of the saint is the same.

### THE YOHANNON ORGAN.

A fund for an organ to be used by Mrs. Yohannon in mission work in Persia, was started by the Women's Missionary Societies of Nelson County Association at a missionary meeting held at Bardstown last May. About \$30 was subscribed for the fund that day. Of this amount the society at Bardstown sent to me as treasurer of Central Committee, \$5; Little Union, \$5; Bloomfield, Juniors, \$2, and Mt. Washington reported \$2 raised for the purpose, but they did not send it to me.

When the Board decided not to open the Persian mission for the present, Bardstown requested me to add the amount they had sent for the organ to their contribution for State work, that being the quarter in which we make a special effort in behalf of preaching and teaching for the mountain people of our own state. The remaining \$7 I still hold subject to the order of those sending it.

The vice-president for Nelson Association, Miss Bukey, writes me that she returned the money sent her for the organ to the societies giving it.

Mrs. Yohannon is afraid that an erroneous impression has been created and that other friends who were interested in the organ will think she has one, and therefore will not give the matter any further consideration. In justice to her I write these facts for publication, that her friends may know that she did not get the organ.

WILLIE LAMB.

Sec. and Treas. C. C. of Ky.

### BIG REDUCTION.

Almost a year ago the writer announced through the papers that the Directory of Ministers, which is printed annually in the minutes of the General Association of Kentucky Baptists, would be made from the minutes of the district associations. Going through the district minutes for 1904 made such a large reduction in the original list, that I decided to use the minutes for 1903 and 1904. Still the Directors for 1905 will show a big reduction. If brethren find their names left out they can give the subject personal attention and look after the district clerks. Corrections can be made another year.

J. K. NUNNELLEY.

Statistical Secretary,  
Georgetown, Ky.

### WHY NOT LEARN FROM ROME?

BY REV. E. T. BRUNEL.

Jesus said: "The sons of this world are for their own generation wiser than the sons of light" (Luke 16:8 R. V.)

I think we have an illustration of this fact in the conduct of Roman Catholics in having a priest whose special mission is to go over the country to propagate Romanism. It is true that his representations—often misrepresentations—of the differences between his own and other religious systems are easily shown to be faulty and unfair; but that fact makes them all the more dangerous to the unthinking and uninformed.

Now, not by way of retaliation, but learning to do good by the way others do evil, and because I think it an efficient manner of doing good, would it not be wise for our Boards—Home, State and District—to consider the propriety and practicability of employing strong and capable men for the purpose of disseminating information by preaching our doctrinal and practical teaching—our doctrine and practice?

I do not mean that they should specially antagonize others, or that they should particularly give attention to the doctrines, principles or practices of others at all. I believe the best way to gain acceptance for the truth, as a rule, is to present it clearly, candidly and kindly, without special reference to the conflicting error. In fact, I see no reason for advertising errors of which the masses would never know of the existence if they were not referred to. If it is necessary to debate the differences between ourselves and others there are plenty of men both able and willing to attend to this of their own motion. But I am of the opinion that the class of men I suggest should present the truth very much as if no one held an opposite view. We have many pastors and evangelists who either cannot or will not—at all events they do not—acquaint the people with our principles and practices with the reasons for them. Hence it is a fact that many Baptists and Baptist churches are lamentably ignorant of the reasons why they should be Baptists rather than something else, and it is hard, as things now exist, to remedy this evil.

One may be disposed to say, "Get our denominational papers, books and Sunday School literature into their hands." Yes, that is a good thing so far as it can be done; but, taking things as they are and not as they should be, we will have, largely, to begin at the other end of the line. The very people who most need these helps are they who cannot be induced to take and read them. If some interest were first awakened in their minds as to our doctrines, etc., they would want these things, whereas now they regard them just about as they would a very expensive fifth wheel to a wagon.

I do not mean that we should have fewer of the kind of missionaries we have. Rather I would have more. But I think we should have the kind I suggest in addition and I believe their work, done in kindness and in the fear of God, would conduce as much, if not more, indirectly, if not wholly directly, to the salvation of souls as that of any others we have. In fact, if a man is capable of the work I mention, his capability is not confined to it. He can do other things too. Many

a pastor, I believe, would be glad to have such assistance in his church, and doubtless at the close of a series of such sermons his church would more than pay the salary of such missionary for the time spent with them. Many pastors, to be sure, are both able and willing to indoctrinate their own churches and need no such help. But I opine such pastors and churches would, as a rule, be the most liberal contributors to a fund for this purpose, for the good of those not so happily circumstanced.

Now, lest this letter gets too long for you to read I will stop. Maybe it may awaken thought on the subject.

Owensboro, Ky.

### PROGRAMME.

The following is the programme of the Circle Meeting to be held with Cedar Grove church, Saturday and Sunday, April 29, 30.

Saturday, 9:30 a. m.—Devotional exercises—J. S. Milliken.

Advantages of Being a Christian—In youth—C. H. Meador, J. Will Horn. In Manhood—C. B. More, Finis Hinton. In Old Age—V. K. Witt, M. F. Sadler.

Is there any age "dead line" in Christian service?—J. P. Wheeler. Lessons from the Harvest Field: 1: 30 p. m. On Character—Whatever a man soweth that shall he also reap (Gal. 6:7)—V. O. Gilbert, Oscar Jackson.

On Giving—He that sows sparingly shall reap sparingly; He that sows bountifully shall reap bountifully (2 Cor. 9:6)—Virgil Hammond, Thos. Lamb.

The field is the world (Matt. 13:36)—Riley Calvert, A. E. Lain. The time to reap—Say not, there are two months and then cometh the harvest; the fields are already white (John 4:35)—S. H. Pope, Sidney Hunt.

Sunday, 10:30 a. m.—Church music—W. L. Dicken.

Sermon—A. Malone.  
J. S. MILLIKIN, President,  
V. K. WITT, Pastor.

### SPECIAL NOTICE.

As the last day of April falls on Sunday this year, the books of the Boards will be kept open until Monday, May 1st. Now let all treasurers of churches and societies remember that the funds for foreign missions must be sent so as to reach Richmond, Va., on or before May 1st, or they cannot be counted. If collections are taken Sunday, April 30th, and it is desired that they be counted on this year, you can wire Monday that you send a check by mail for the amount, and the telegram will be received as cash. The amount of money can be wired to Richmond, or to the officer in your state who receives the mission funds (not, however, to both). The state officer will wire to Richmond, Monday evening, the amount he has on hand to send.

As we have had hindrances in many churches in taking collections, perhaps we can gain a great victory by a number of churches getting a good collection on April 30th, and wiring the amount Monday.

Fraternally,

R. J. WILLINGHAM.

Foreign Mission Rooms,  
Richmond, Va., April 18.

### HIGH AUTHORITY.

Dr. Robert Hutchison, Hospital for sick children, London, says: "Condensed milk is more easily digested than that of ordinary cow's milk." For this reason the demand for Borden's Eagle Brand Condensed Milk, for infant feeding, is constantly increasing. Use it also for tea, coffee and cocoa.

## Economy

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

**MR. ROCKEFELLER'S MONEY.**

BY J. J. TAYLOR, LL.D.

Measured by the size of the pile, this is a very large question. Viewed in its relations, it is a very delicate one. The man who ounces Mr. Rockefeller or others of his class may be suspected of seeking popularity through the envy that is sometimes indulged toward the rich; the man who offers any defence may be suspected of seeking the favor of those whom he defends. And yet the question is worthy of consideration on its merits. Learned and eminent men are not agreed on the ethical issues involved; possibly they will not agree after the most exhaustive and exhausting discussion, but it may be worth while to consider the case.

The recent offer of \$100,000 to the Congregational Foreign Mission Board gives the general theme a certain concrete aspect which appeals to the ordinary thinker, and may furnish a clew of the maze.

Does the Mission Board do right in accepting Mr. Rockefeller's money? Drs. Gladden, Hillis and other eminent men have answered in the negative; and as if appealing to an inspired example one ardent opponent quotes Matthew's record that the chief priests said of Judas's cast-off silver pieces: "It is not lawful for to put them into the treasury, because it is the price of blood."

Certainly if there could be such a thing as tainted money, as some have assumed, the money paid to Judas Iscariot as a reward for his treachery belongs to that category. It passed from base hands to base hands, the price of a slave offered for as dastardly a deed as has ever disgraced the annals of mankind; and there it lay upon the temple floor to be taken up by those in charge and used as they might see fit. Probably smitten of conscience they superstitiously said: "It is not lawful to put them into the treasury," but like their modern imitators they overstepped the mark, and spoke without authority. There is no such law as that implied in their utterance. Even the scrupulous elders found a way to use the coins that had unexpectedly come into their hands: "They took counsel, and bought with them the potter's field to bury strangers in." They did use the money as wisely, as well, as honorably, as sacredly, so far as one can judge, as if they had put it into the treasury. They used it that the poor and friendless might have honorable sepulchre. Is the Lord pleased with that sort of service? If so, the use of the Judas money pleased the Lord. So if the incident bears on the case of the so-called tainted money at all, it favors its use. Practically, though not formally, they did put it into the treasury.

Now, if it be basely assumed that Mr. Rockefeller is as base as Judas Iscariot, it does not follow that money from him may not be used for good and noble purposes. Without protest and without violation of any known law the Judas coins were so used. Coming to the Atonement the sinners of the Old Testament were expected to bring an offering. The rich Zaccheus said: "Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore fourfold." And Jesus said unto him: "This day is salvation come unto this house." So far as the record shows, not even the Pharisees objected to the res-

titution and the beneficence which "the sinner" practiced. The modern Pharisee has something to learn.

Carried out, the principle underlying the holy protest which the brethren have made would prevent Mr. Rockefeller from helping any good cause. The mission treasury is no more sacred than the church treasury; and so this "sinner" must either stay away from church or go at the expense of others, for his money must not go into the treasury. In such a case no doubt the very brethren who are so shocked at the gift of one hundred thousand dollars, a mere bagatelle to this princely giver, would be among the first to raise an indignant outcry.

"Tainted money," or any of the equivalent phrases used is quite catchy; but it may degenerate into mere cant. If it really stands for anything, its users ought to explain. They ought to tell how the taint can be removed. From the case in point they are not satisfied for the money to pass into good hands for a good work. Will they kindly tell the public how many honest hands a dishonest dollar must pass through before the taint is removed? Or will they undertake to trace every coin from the mint to the treasury to be sure that it receives no taint? Rather a large contract that. And if Mr. Rockefeller is not to contribute to missions, or churches, or charities, or any of the forms of beneficence designed to bless the world, what about the thousands who are in his employ, earning every dollar that passes through their hands by the same methods? Neither condemnation nor reward is measured by the sum involved. If the great gift must be rejected because of some inherent taint, what of the thousands of smaller gifts put into the treasury by Standard Oil employees in every state and county and town in the land? If Mr. Rockefeller's gift is unfit for use, so are theirs. Or will the objectors make the discrimination?

The principle of the objector has a further application. If the good mission board must spurn Mr. Rockefeller's money, so must every other good board and every good man. The good butcher, baker, candlestick maker, is sure to put some of his earnings into the treasury. As he gets tainted coins, by so much is his income tainted; and so to keep the treasury pure, he must refuse to have any financial dealings with the sinner. By the same law he must refuse to deal with any sinner. In all his financial intercourse with his fellowmen he must keep his garments firmly gathered about him lest he be defiled. The inevitable result must be suspicion between man and man, social alienation, crushing castes, and the utter subversion of the teachings of him who said, "All ye are brethren."

Or the whole subject may be viewed in a different way. All beneficence, whether it touches churches, missions, educational institutions, or what not, has both a secular and a religious aspect. In the secular aspect one dollar goes as far as another. Equally with any other like sum will Mr. Rockefeller's munificent gift equip stations and support missionaries, and these missionaries will labor as earnestly and faithfully as if their equipment and support were supplied by the aggregate offerings of many poor. On this point there can be no difference of opinion. The brethren are not objecting on secular grounds. It

must be the religious aspects of the case that excite their ire. They object to the sin of the thing. They are out to protect the Lord against impostors; and with a presumption almost equal to their assumptions in this case they seem not to reflect that the Lord may be able to protect himself without their valuable aid. Of course, they would not take on over an occasional dime from a gambler or even a thief; but when a princely giver comes forward with a round hundred thousand for the same work, they fear the Master will take umbrage and for the hundred thousand's sake withhold blessings from the missionaries because of the source of their support. How utterly absurd!

Thus when the worst assumptions of the critics are admitted, it seems that they have no case. How will it be when only the facts are considered?

Mr. Lawson, Miss Tarbell and others have made violent attacks upon Mr. Rockefeller; but it does not appear that they are writing for their health alone. It has been stated that the magazine in which Mr. Lawson's fulminations have appeared has been able to run its subscription list up from seventy-five thousand to seven hundred thousand; and Mr. Lawson probably comes in for a share of the stuff. For some time Miss Tarbell has been running a lucrative business of the same sort.

Even the preachers who from the security of their pulpits have yielded to the temptation to attack private individuals who must hear in silence, get the cheap applause of the unthinking multitude, though to the writer such attacks have always seemed the consummation of cowardice. How ever honest, these ministers have flagrantly violated the sacred injunction: "Judge not, that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured unto you again." Not only have they discussed a principle; they have assailed a man, and violating even the old Pharisaic law they have brought him to trial and have rendered judgment without giving him a moment's hearing. In so doing they not only disparage themselves; they become agitators, fomentors of suspicion and strife between classes, apostles of discord in society.

The assumption, however, that Mr. Rockefeller is an uncommon sinner, or that his beneficence has some unusual taint, is entirely gratuitous. Those who are in a position to speak with authority, pastor, familiar friends, life-long companions, denominational associates, all tell a different story. Busy with great enterprises, the gentleman has no time to feed monkeys or indulge other follies at fashionable watering places, but he finds time to wait on the Lord in the public assembly and to meet his obligations as a consistent church member. With much less wealth, though with much smaller responsibilities, in the last few weeks he has contributed more to foreign missions than have a million of Southern Baptists in the last twelve months. In the last few years he has given more to the cause of higher education than all the Baptists of the country have given in the same length of time. His business methods are constantly under the security of the greatest jurists in the land. Even his private affairs are made matters of public interest, and members of

his family cannot attend Sunday School without being heralded in the newspapers. Still he goes about his work, trying so far as any one knows to be a faithful steward of the great wealth which God has entrusted to him. He rarely withholds his hand from any good cause; and if at any time he shall sin, "To his own Master he stands or falls."

**SPEAKING RIGHT WORDS RIGHTLY.**

BY T. E. RICHEY.

"How forcible are right words" (Job 6:25). "A word spoken in due season how good is it" (Prov. 15:23). "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

I have just read "The Story of Yates the Missionary." The author says: "Though no man can tell what noble structures are to be built upon the solid foundations laid by him in China, it may be questioned whether the reflex influence of his work upon the churches at home was not equal to the direct influence of his work abroad."

Dr. Willingham said: "His influence has gone through the whole (Southern Baptist) Convention which sent him and has reached to the ends of the earth."

What a vast sweep is this! Let the reader stop and ponder it and be impressed with the mighty power for good to the world wielded by this man of God. Brought up in one of the unpretentious rural homes of North Carolina a hardy son of toil, he became greater than the crowned monarch of the noblest throne of earth. The truth is the world can never know this side the judgment the marvelous results towards the upbuilding of the Redeemer's kingdom and the gathering in of the purchased of his blood accomplished by this world-famed missionary. The reflecting mind naturally inquires what led to such a wonderful transformation? What metamorphosed a green, gawky country boy of the rural hills into more than an earthly king? He himself, unconsciously, tells the whole story in two sentences. Speaking of Rev. John Purefoy, a plain old country preacher, he says: "I have ever felt that his words to me were words spoken in season. I was quite young, but what he said gave direction to my whole life." And what were those words? Simply these: At a proper time and in a prudent way—"his manner was kind and his voice serious"—laying his hand upon the boy's head he said: "May the Lord make a preacher of him!" Afterwards he asked the boy if he ever prayed. Receiving answer from the boy that he did not know how to pray, "he looked kindly at him, saying, 'I will tell you, 'God be merciful to me a sinner.'"

Later on, "when there was no one else present," he inquired if he prayed as he had taught him. The boy answering that he did not know where to pray, he said: "Go into the woods where none but God can hear you. God is everywhere." Referring in later life to these timely admonitions and instructions, Dr. Yates used the language quoted above: "I have ever felt that his words to me were words spoken in season. I was quite young, but what he said gave direction to my whole life." The humble but faithful servant of God spoke his words in exact accord with the Scriptures quoted at the beginning of this article.

**HOW TO FIND OUT.**

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

**WHAT TO DO.**

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

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

He spoke the "right" words—words suited to the occasion. He spoke in due season taking the boy privately that he might not be abashed. They were words "fitly spoken"—spoken in kindness but in seriousness and in a manner showing a deep and solemn interest in the boy's welfare—his eternal welfare. What he said, therefore, is "like apples of gold in pictures of silver." It assures a glorious reward. Who can picture its grandeur? The reader can have like reward. The promise is given in the Scriptures quoted. Let us not doubt God's word, but avail ourselves of its assurances.

Princeton, Ky.

Dear Editor and Brethren:

The Baptist churches of Chattanooga will extend an invitation to the Southern Baptist Convention to meet in this city in 1906. Our invitation is being enthusiastically endorsed by the City Government, the Chamber of Commerce and all the organizations of the city. We claim that Chattanooga is the logical and geographical place for the next meeting. The convention will naturally come East of the Mississippi River, and Chattanooga is centrally located, easily reached from East or West, North or South, with eight trunk line rail roads entering the city.

Our hotel accommodations are ample; we have an auditorium in which the convention will meet, not too large, but will seat 3,500 people; the street car facilities are excellent. The Baptist cause in Chattanooga and the mountain sections of East Tennessee and Georgia needs the convention in Chattanooga next year. We are praying for a great convention at Kansas City. C. B. WALLER, Pastor Second Baptist church, Sec. of Committee.

**A Notre Dame Lady's Appeal.**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to cure you at home at thousands of dollars less cost—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

## LORD, HEAR OUR PRAISE.

For summer's bloom and autumn's blight,  
For bending wheat and blasted maize,

For health and sickness, Lord of light,  
And Lord of darkness, hear our praise!

We trace to thee our joys and woes—  
To thee of causes still the cause—

We thank thee that thy hand bestows;  
We bless thee that thy love withdraws.

We bring no sorrows to thy throne;  
We come to thee with no complaint.

In providence thy will is done,  
And that is sacred to the saint.

Here, on this blest Thanksgiving night,  
We raise to thee our grateful voice;

For what thou doest, Lord, is right,  
And thus believing, we rejoice.

—Josiah Gilbert Holland.

## Our Pulpit.

### GOOD CHEER FOR THE NEEDY.

BY C. H. SPURGEON.

"For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever." Psalm 9:18.

These words will fall upon different ears with quite different effects. If any of you are, in the Scriptural sense, "poor and needy," God the Holy Spirit will enable you to see much in these gracious sentences; but if you fancy that you are "rich, and increased with goods, and have need of nothing," you will care nothing whatever for such words as these. You know right well that the value of a text to any soul depends upon the condition of that soul. So, it may be that my text has a refrain that you do not know; and if it is so, you will not care for it; but if your heart is very poor—if you are consciously very needy—if you are reduced to spiritual destitution, then these simple words, "The needy shall not always be forgotten: the expectation of the poor shall not perish for ever," will awake echoes in your soul which will be the means of bringing you great joy.

Here let me remark what a blessed thing it is to be poor in spirit and down among the lowly in heart. The best things come to those who are in such a condition. Up there, on the mountain tops, you are in a conspicuous but very cold position. If there are any storms about, they will be sure to gather around the mountain's brow; but if there be waterbrooks, they will be sure to flow down there in the quiet seclusion of the valley, where the nourishing grass grows for the feeding of the sheep. He who dwells in the Valley of humiliation, lives in a place where he may delight to give all the glory for his delights to his God. It is not a land that every man chooseth; it lies too low for some men's tastes. There are those who love the high places of the earth, where they can exult themselves; but he who is wise will choose to be numbered amongst the hungry whom the Lord filleth with good

things, and not among the rich whom he sendeth away empty. He will delight to be reckoned among those that are of low degree, whom God exalteth, even the humble and the meek; and he will not wish to be gathered with the proud, against whom the Lord has registered his solemn declaration that he will stain the pride of their glory.

I. First, there are two bitter experiences, which many of God's people—nay, all God's people—have more or less had, especially if they happen to be poor and needy in temporal things as well as in spiritual.

The first bitter experience is that they have been forgotten. The text says, "The needy shall not always be forgotten," plainly implying that they have been forgotten;—forgotten by those who used to know them; forgotten by those who fed at their table, and who lauded and flattered them in the days of their high estate.

So you may have had the experience of seeming to be forgotten in various regulations which are passed by your fellow-Christians. For instance, someone has been declaring the proportion that every Christian should give to the cause of God out of his substance. It has been laid down by some, as a hard and fast rule, that nobody should give less than a tenth,—a good rule, mark you, and a rule applicable to nearly everybody; but, sometimes, there is a needy saint who says, "I could not spare a penny from the little that I have, so this rule presses hardly upon me." Well, then, give what you feel to be right, and do not trouble about the matter.

When we speak of various classes, we cannot always mention the exceptions; you know that there are exceptions to all rules, and we do not wish any rule to press hardly upon anyone. The poor widow gave her two mites, and so may you; but do not fret and worry, though I have no doubt it sometimes pains you when, in such utterances, you seem to be forgotten.

It is also very painful to a Christian, who is poor and needy in spirit, when, in the preaching of the gospel, there seems to be nothing for the poor lame sheep, for the halting, for those that are weak-kneed, for those that are ready to perish. I have heard sermons, which have related to very glorious experiences, in which I have taken some delight; but I have felt, all the while, "I wonder what the poor weaklings of the flock think of this, when they hear about this experience and are told that they can have it if they like, and that they must have it, or else they have no real saving faith at all." At such a time, my mind always always goes to those who can only touch the hem of the Saviour's garment, or say to him, "Lord, I believe; help thou mine unbelief." My witness is that some of the best children in the whole family of God never have the enjoyment of full assurance; but they are so careful, so watchful, so sensitive, that their very sadness of heart drives them close to Christ. They seem to be so conscious of their own weakness, and so afraid of sinning against God, that, though in them there is not the perfect love that casteth out fear,—I wish it were;—yet I would be the last to condemn them. There is one, who will not condemn them; even he who carries the lambs in his bosom, and who is tender and pitiful to all the weak ones in his flock. We must mind, when we

are preaching experience, that we do not so put the experience of the strong as to make it the standard for the weak. That is almost as wrong as to make the experience of the weak to be the standard of the strong, as some have done. The fact is, there is no experience that is a real standard of the Christian life except the experience of change of heart, and of simple faith in the Lord Jesus Christ.

The second painful experience is that you have been disappointed, as well as fancied that you have been forgotten. Our text says, "The expectation of the poor shall not perish for ever," which implies that it has perished sometimes.

Now, dear friend, I know that, if you are a Christian, you have had some of your expectations that have perished, and a good many of them, too. Why, you expected, at one time, to find your own way to heaven,—you expected that your own righteousness would make you acceptable to God, and that you could do everything that was necessary to gain his favour. That foolish expectation has perished for ever, has it not? Your self-righteousness is such a mass of filthy rags that you never mean to try to patch those old rags together, and make them into a garment to wear in the sight of God.

Then you thought you might expect, when you believed in Jesus Christ, that you would have perfect peace directly. Yet, possibly, you did not have it. Believer as you were, you had to live by faith, without much experience of inward joy. And you also expected that you would never be troubled any more with any sort of bitter experiences, certainly not with any sins. You had lost your burden at the foot of the cross, and you meant to go singing all the way to heaven; in fact, you imagined that you were to ride there in a carriage, in a most luxurious and delightful style, having two heavens—one here, and another hereafter. That expectation has not been realized, has it? You have found that the way to heaven is a rough road, that there are many hardships in the pilgrim's pathway, and that there are giants to be fought and slain. Alas, also, there are sins within that have to be contended with from day to day.

II. Now, in the second place, there are two sad fears, which the text removes.

Possibly the believer is not so much in temporal trouble as burdened under a sense of sin. He used to feel joy and peace through believing in Christ; but he has wandered away from fellowship with his God, and God is walking contrary to him because he is walking contrary to God. He is dwelling under his Father's frown; he is smarting under his Father's rod. Now he says within himself, "What will happen to me if he should never again give me the kiss of reconciliation?" He cries, "Deal mercifully with thy servant, O Lord, and restore unto me the joy of thy salvation." Yet still he walks in darkness, and sees no light. He is under a cloud, and his cry is, "Oh, that I knew where I might find him whom my soul loveth!" There comes to his heart the horrible fear that God has forsaken him. It is a horrible fear, but it is quite unfounded; there is no real reason for it. God cannot forget his chosen ones, whom he has graven upon the palms of his hands; and though a woman may forget her

sucking child, God cannot forget any of his people, sorrowful or sinful though they may be.

Then, too, this thought will come: "I am sick; my health is failing; I have less strength every day; and, soon, I shall have to go through the cold river of death; and what if then I should be without my God? It will be hard to suffer, and harder still to die—to leave the warm precincts of this house of clay, and, as a disembodied spirit, to be launched into an unknown world; what if there should be no guardian angels around my dying bed, and no Saviour to receive my departing spirit?—What if, after all, my hope should turn out to be a delusion, my faith a fiction, and my experience a dream?" I do not wonder, when such thoughts as these cross your minds, that you should feel distressed, as hundreds before you have been, "who, through fear of death, were all their lifetime subject to bondage." But our text is a blessed cure for this sad fear: "For the needy shall not always be forgotten."

The other dreadful fear is, lest, after all, your expectation should perish. Your expectation, beloved, is that, since you have trusted in God, you shall never be confounded;—and that, because you have relied upon the atoning sacrifice of Jesus Christ, you shall be numbered with his saints in glory everlasting. Yet sometimes you sorrowfully say, "Shall I hold on to the end? Shall I be able to persevere? I am so weak, so unstable, so apt to slip and slide, that I fear what will happen to me. Will my hope endure to the end?" Then you look around, and see the strong temptations that beset your path; you live, perhaps, where there are few Christians to help you and where everything seems to go against your progress in the divine life; and you say, "I shall surely one day fall by the hand of the enemy. How can I hope to outlive these many perils and dangers?"

III. Now I come to our third and last point—Two precious promises are here given to us.

The first is given to the needy, and it declares that they shall not always be forgotten. Possibly, some of you think that you have been forgotten in the arrangements of providence. Listen, troubled one. If you can only wait with patience, and stand still, and see the salvation of God, you will find that the needy shall not always be forgotten. Patience is rewarded in due season. If ships are longer on their voyage, we expect them to bring home all the richer freight. If the trees are slower than usual this year in putting forth—their buds—if the peach blossoms, or the apricots are not visible so soon as in other seasons—let us hope that it will be all the better for the ultimate fruit-bearing of the trees. Be thou content to come last rather than first, for sometimes last is best, and "there are last which shall be first, and there are first which shall be last." Poor as thou art, thou shalt not always be forgotten; there is a portion in reserve for thee—even for thee.

Thou shalt not be forgotten at the mercy-seat. Thou hast been there many times without receiving an answer to thy petitions. Perhaps, poor heavy heart, thou hast prayed seven times, and no reply has yet come. Possibly, thou hast gone to thy God as often as the poor widow went to the unjust judge, and thou hast gone as importunately as she went; but, so far, there has been no sweet

relief such as thy soul longed for. Yet thou shalt not be always forgotten; so, continue in prayer. If the promise tarry, wait for it; for, in due season, the answer shall surely come.

Thou shalt not always be forgotten in the Word. Thou hast been reading it, yet no promise has seemed to comfort thee. In fact, as thou turnest over the pages of thy Bible, thou findest bitter things recorded there, as if they were written against thyself. But read on; read on; and, one of these days, thou wilt come to a passage that will seem to leap out of the Scriptures to meet thee. It will woo thee, the very sight of it will fascinate thee, and thou wilt say, "The Lord hath spoken this message to my soul, and I bless and praise his holy name."

Thou shalt not always be forgotten at the Lord's table. You have gone there hoping that he, who often reveals himself to his servants in the breaking of bread, will be pleased to manifest himself to you at his own table; yet you have not had a smile from him. You have sat with others at the King's table, but the King himself did not seem to sit there with you. You ate the bread, but you did not spiritually drink his precious blood. Well, you shall not always be forgotten. If you are really trusting in Jesus, there are brighter days yet in store for you. The King shall yet bring you into his banqueting house, and his banner over you shall be love.

And you shall not always be forgotten in the service that you are rendering unto God. You have not yet seen a soul converted through your instrumentality, but you shall not always be forgotten in that respect. And in the sufferings you are called to bear for Christ's sake, you shall not always be forgotten. Patience will yet have her perfect work, and the suffering will end when it has accomplished its purpose. You are persecuted and despised, perhaps, but you shall not always be forgotten; you shall yet learn the sweetness of being reproached for Christ's sake. You may seem to be forgotten for a little while, but you shall not really be so. God, the Holy Spirit, will not forget you; he will sustain, instruct, illuminate and console you. God the Son will not forget you. He paid too a high a price for you, ever to forget you. You are his bride; he loves you as he loves himself. You are part and parcel of himself, so he will never forget you. And God the Father will not forget you. You have been his from all eternity, and he has "begotten you again unto a lively hope by the resurrection of Jesus Christ from the dead." You will die soon; but you will not be forgotten, for the holy angels will convey you home to heaven. The rich man died, and was buried, with many waving plumes over his mourning coach. His will was read, his property was squabbled over, and there was an end of him; everybody soon forgot him. But the angels carried Lazarus into Abraham's bosom. They had not forgotten Lazarus. The dogs had licked his sores, but the angels had loved him. The dung-hill was his couch, but Abraham's bosom was his throne. If you are a believer in Jesus, you are not forgotten up in glory. Rowland Hill, when he was very old, used to like to go and see aged people when they were dying, and he used to say to them, "When you get to heaven, give my love to the three glorious Johns

up there, and be sure to tell them that poor old Rowley hopes they have not forgotten him." There is no fear that they will forget any of you who are going there. There is a crown in heaven which will fit nobody's head but yours, and that crown must hang as a useless thing until you get there to wear it. There is a mansion in glory that nobody but you can inhabit; and you cannot suppose that it will be allowed to stand empty for ever, can you? Oh, no; you must be there to occupy it; and you may rest assured that he who is preparing the place for his people, will bring his people to it, for he has not gone to heaven to prepare a place for his people without resolving that his people shall not perish on the way thither.

"The needy shall not always be forgotten." They will be specially remembered when Christ comes and he says to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They will be remembered as they enter into the joy of their Lord; and then, throughout the eternal ages, they will never be forgotten of him. They may well bear whatever comes upon them now in the anticipation of the glory that is yet to be revealed.

The other promise in our text is that "the expectation of the poor shall not perish for ever." What is your expectation—you who have believed in Jesus, yet who feel very poor and needy? You have been expecting to get peace, have you not? You shall have it in due time. A friend said to me, quite recently, "Supposing a person has believed in Jesus, but does not feel immediate peace, what then? Is that person to believe that he is saved? What is his evidence that he is?" I replied, "God says that whosoever believeth in his Son is not condemned, so I need not ask to have peace within my soul in order to corroborate the declaration of God. I am bound to take the truth of God as it stands, and believe myself to be saved, whether I feel any peace or not. If I will do this, then I shall have the peace; but if I say that I will not believe myself saved till I feel peace, then I am not really believing God at all; but I am asking him to give me peace to corroborate his evidence, as if the evidence in the Word were not strong enough to satisfy me." Dear friend, it may be that you have not yet enjoyed peace because your faith is not as simple and as clear as it should be. But if you are really poor and needy, and cast yourself on the promises of God, you may depend upon it that the expectation that you have rightly founded upon the gospel shall not be disappointed. You shall have peace; yes, and you shall have perfect peace one day. "The peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus."

You are expecting, too, that you shall triumph over sin. God has promised that sin shall not have dominion over you. It may struggle very hard, and, for awhile you may seem to be under its power; nay, more, you may come under its power in a measure, but it shall never reign over you. Sin may, for a time, conquer a part of Mansoul; but it can never conquer the citadel of the heart; so rest assured of that. "The God of peace shall bruise Satan under your feet shortly," and you shall yet feel the power of holiness,

and the mighty work of the Eternal Spirit in your soul. "The expectation of the poor shall not perish for ever."

You have been expecting, too, to get out of trouble; well, you shall get out of trouble. You have been expecting to see good come out of evil; well, good will come out of evil. I cannot tell you when you shall be delivered, but delivered you shall be, for thus it is written, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." One of these days, you will receive a warrant that will set you free from all trouble for ever and ever. How soon it may come, I cannot tell; but, till it does, you may patiently wait and quietly hope for the salvation of God.

You expected to have very special joys, did you not? You expected that your soul would be made like the chariots of Amminadib, did you not? You expected to be in such a condition that, whether in the body or out of the body, you could not tell. Well, you shall realize all that in due season, for God will reveal it unto you when it seems good in his sight. As for myself—and I may speak also for all who love the Lord—I am expecting to be with him where he is, to behold his glory. I am expecting to be like him; and to overcome, and sit with him upon his throne, even as he has overcome, and has sat down with his Father upon his throne. And, brothers and sisters, if this is your expectation, it shall not perish for ever, but it shall be blessedly realized. I have told you before some of the last words of my venerable grandfather, but I may venture to repeat them to you. One of my uncles said to him, "You know, father, that hymn of Dr. Watts—

"Firm as the earth thy gospel stands,  
My Lord, my hope, my trust;  
If I am found in Jesus' hands,  
My soul can ne'er be lost."

"Ah, James!" he replied, "I do not like the metaphor that Dr. Watts uses there, 'Firm as the earth.' Why, the earth is sinking from under my feet; I want something much firmer than that. I like better what the Doctor says when he sings—

"Firm as his throne his promise stands,  
And he can well secure  
What I've committed to his hands,  
Till the decisive hour."

"That will do for me now, James," said the dying saint; "that is divine sovereignty. The Lord is King; and, as surely as he is King, and sits upon his throne, so surely will he fulfill his promise to a poor feeble worm like me, so I shall behold his face in joy."

Fanny Crosby says that there was a time when she felt bitter over her blindness, but God took the bitterness all away. Who can sing her beautiful words—

"I am Thine, O Lord! I have heard Thy voice,  
And it told Thy love to me,"  
without discovering the secret of the sweetening of her affliction? God sent her the Comforter, and made her His sweet-voiced messenger to millions.—Ex.

Let our Lord's sweet hand square us, and hammer us, and strike off the knots of pride, self-love and world-worship, and infidelity, that He may make us stones and pillars in His Father's house.—Samuel Rutherford.

**"THE AGE OF THE YOUNG MAN"—A POPULAR FALLACY.**

BY REV. HARRY M. CHALFANT.

Much is being said on every hand about this being the day of the young man—the man under forty. He furnishes numerous illustrations for the preacher, the popular lecturer, and the magazine writer. His face appears on the front page of the daily paper, and the ambitious youth earnestly studies it in his search for the secret of greatness. There is frequent lamentation that in all lines of human endeavor the boy is being pushed to the front and the old man crowded to the rear. The brilliant career of some young man at the front is held up as an illustration of a condition peculiarly characteristic of the present age. Boys are told repeatedly that never before have men become leaders so early in life as they do now. In fact, they are led to believe that in politics and business, in the professions and in the church, the man who does not get into the front ranks under forty is intolerably slow and incompetent.

Make a list of the men who stand at the head in these various lines of human endeavor to-day; make another list of men who were in the lead fifty or one hundred years ago. Then compare ages, and this notion about ours being the era of the young man will be badly jolted.

Look at the situation in politics. Few men are sent to Congress in our day under forty. It was not always thus. Clay entered the Senate at twenty-nine. Calhoun was leader of the House at thirty-two. Webster entered the same at thirty-four. Blaine was Speaker of the House at thirty-three. At the same age Jefferson was selected by his compatriots to write the Declaration of Independence. It is readily granted that they were all extraordinary men. But even so, what one of them could have secured recognition from an average constituency in this generation?

All things considered, the greatest financial task ever evolved on any man in this country was that of organizing the National Treasury. To this task Washington called Hamilton at the age of thirty-two. His work was a complete success. As Webster said, "He smote the rock of public credit, and streams of revenue gushed forth."

It is true that in the world of finance and politics many young men are thrust to the front, but that the proportion is as large as in former days does not seem likely. And what is true in finance and politics is true in the medical and legal professions. Name the leading lawyers and physicians of any great city, and very few names appear of men in their thirties.

This idea concerning the young man is especially prevalent with reference to the ministry. Churches are said to be demanding young men. Yes. And it often happens that in an incredibly short time they would gladly trade him off for some graybeard. If we can understand church history and ecclesiastical biography, just as large a percentage of pulpits were manned by young men fifty years ago as there are to-day.

And so it goes in the various callings of life where position is more or less dependent on the suffrage of others. The attainment of leadership at an early period in life grows increasingly difficult.

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Made of several materials and in many designs including self-collecting tray. Send for full particulars and catalogue No. 42. Give the number of communicants. "The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup."—J. K. Wason, D.D.  
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

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There is hardly a home where some woman is not the victim of female weakness in some form. In your home there is a sufferer. There is another in your neighbor's home.  
Wine of Cardui will cure you, your sister, your mother or your daughter. It will cure your neighbor.  
Over 1,500,000 suffering women have been cured by Wine of Cardui. Hundreds of thousands of well and happy women have their health because some interested friend took them a bottle of Wine of Cardui or told about what this wonderful woman's tonic would do.  
Will you not follow Mrs. Smithers' example by giving Wine of Cardui a trial and then tell other sufferers of your cure?

1603 Maple St., LOUISVILLE, KY., June 20, 1904.  
I feel it my duty to thank you for the good Wine of Cardui has done for me. I was nervous, worn-out and on the verge of a general break-down. Providence directed one of your little books my way and I bought a bottle of Wine of Cardui. I had not taken it but three days when a decided change was perceptible. What it did for me it will do for any other woman, and I never fail to take advantage of an opportunity to recommend it as a reliable and sure cure.  
MRS. BESSIE F. SMITHERS.

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R. E. PARSONS, D. P. A., Louisville.

Aside from the exceptional genius, the young man does not have the call to-day any more than he ever did. In no unusual sense is this age noteworthy because of its recognition of him.

The young man of average ability and good common sense, with a stronger purpose to please God than to secure man's favor, need not fear the future. He will come out somewhere, and it will not necessarily be at the little end of the horn. He will make the very most of his present opportunity. He will strengthen his body, enrich his mind, enlarge his heart, discipline his hand. His call will come some day when, in the thick of a great battle, those who have the responsibility of selecting a leader with mature judgment, steady nerve, and clear head turn their eyes upon him. He may be thirty-five or he may be sixty-five, but when he takes hold the world will see that a master is at the helm.—N. Y. Advocate.

Sickness is neither desired nor coveted, yet it may become one of our richest blessings. It offers occasion to hundreds for serious reflection and good resolutions. It has been the means of conversion to thousands. It has been sanctified to the spiritual welfare of multitudes of professing Christians. It brings Jesus precious near to the soul. It enables the pastor and the afflicted to know and to love each other through the intimacies of kindly and helpful ministry. It awakens sympathy for the suffering. It creates tender-heartedness. It tends to wear from earth. Sanctified by God's grace, it serves high and noble purposes. To realize all the benefits which it is capable of imparting, we must fall in with its designs and put into it faith, prayer, thoughtfulness, love, patience and hope.

Glorious Praise is having a phenomenal sale. Write for a sample—35c.

# Editorial

## LAST CALL.

Since April closes with Sunday, Dr. Bow has arranged that the books shall not close till noon Monday, May 1st. So money sent in to his office by noon Monday (P. O. Box 504, Louisville, Ky.) will be credited to this fiscal year. Every dollar is needed to enable the Board to close the year without debt. Let there be a general, generous and prompt response all along our lines. You can send the money by telegraph, if necessary, to Dr. Bow for Foreign Missions, for Home Missions and for State Missions. The fiscal year for each Board closes at the same time, and the needs of each are urgent.

The American Baptist Year Book for 1905 gives the figures for the regular Baptists in the United States as 4,600,799 as against 4,506,747 a year ago. The former figures are nearly a year old, since they are gathered from the minutes of last year's district associations. The number of baptisms for the year is given at 240,936, as against 234,321 the year before. The number added by letter 123,514, is 10,221 in excess of the number dismissed by letter, 113,293, while last year 1,039 more were dismissed than were received by letter. So there have certainly been 10,221 "trunk Baptists" brought into line last year. Just how many "trunk Baptists" there are in the land and how many "dropped" ones, we have no means of knowing. We are sure, however, that there are many, and were they added in, the figures would be largely increased. The exclusions and erasures amount to 86,516, more than a third of the number baptized. These are significant figures and carry an important lesson. The number of deaths reported was 47,464.

Georgia still leads in the number of Baptists, 466,714, of whom 210,697, or less than half, are white. Next comes Texas, with 376,945, of whom 214,598 are white. Texas leads all the states in the number of white Baptists. Then comes Virginia with 371,478, of whom 127,039 are white. Next is Alabama with 349,258, of whom 149,935 are white. North Carolina comes next with 326,387, of whom 185,100 are white. Then comes Mississippi with 325,874, of whom 115,062 are white. Kentucky stands next with 283,801, of whom 202,958 are white. Kentucky stands third in the number of white Baptists, being surpassed by Texas and Georgia only. South Carolina has 251,391, of whom 104,763 are white. Tennessee has 205,654, and of these 139,151 are white. Missouri has 189,192, of whom 159,189 are white. Then comes New York with 151,561, nearly all of them white, no separate table being given for Negroes. Arkansas has 148,478, and of them 79,402 are white.

In baptisms Georgia leads with 27,252 baptisms, and of these 13,742 were of white people. Texas is second with 24,390, and of them 16,897 were of whites. Alabama is third with 22,067, of which 9,125 were of whites. We will not take space for more except to say

that Kentucky had 11,680, and of these 9,061 were of whites, and New York had 5,284.

When it comes to money contributed, the North leads. New York stands first with \$1,824,115.53. Pennsylvania comes second with \$1,352,042.87. Massachusetts is third with \$1,019,806.12. Virginia leads the Southern States with \$967,880.58. Next is Texas with \$864,558.31. Then Missouri with \$731,064.91. Next Georgia with \$702,151.28. Then comes Kentucky with \$565,413.61. The total contributions were \$16,823,588.06, a gain of about \$830,000 over the year previous.

We have ten theological seminaries, 95 universities and colleges, beside 103 institutes and academies. These institutions have 2,868 teachers, 45,695 students, of whom 3,173 are studying for the ministry, property valued at \$28,230,807, and endowments aggregating \$24,062,857.

Beside our Sunday School literature, we have 93 Baptist periodicals, most of them weekly papers, with several counties to hear from. We miss several from the list. No doubt the full number is over 100.

The death list of our preachers for the year includes W. N. Chadoin, J. S. Coleman, J. P. Eagle, J. J. Edwards, J. H. Foster, W. M. Gadd, C. W. Hambleton, J. A. Kirtley, Z. T. Leavelle, Geo. C. Lorimer, M. McViear, Wm. May, Henry McDonald, D. J. K. Maddox, C. C. Meador, James Moore, F. B. Morse, Lemuel Moss, J. H. Newman, B. F. Page, T. Harwood Pattison, J. A. Peters, J. C. Porter, Jno. O. Rust, G. C. Sandusky, Richard Sale, Wm. Shelton, Jr., S. K. Smith, J. J. Townsend, L. H. Trowbridge, A. J. Whitley, W. Pope Yeaman and others.

JUDGE GEORGE HILLYER, of Atlanta, has furnished the papers with an article giving the history of his proposed amendment to the constitution of the Southern Baptist Convention. This amendment is to change the name to "Baptist Convention of the United States." It has been under consideration for two years and it is now in the hands of a committee which consists of Judge Hillyer and Drs. Hatcher, J. J. Taylor and Stakely. This committee was directed, on motion of the writer, to consider changing the preamble of the constitution of the convention so as to make it conform to the facts. As the preamble now stands it is not true, and the wonder is that it has been allowed to stand so long.

The purpose of Judge Hillyer's amendment is to enlarge the convention and to eliminate everything that looks like sectionalism. He wishes to allow the "thousands and thousands of true Baptists all over the North," who have not bent the knee to the modern Baals, to come in with us. He regards it as fortunate that no Baptist body has so far used the term "United States" in adopting a name, thus leaving this "magic phrase" open for our use. He insists that "We are really the National Baptist church, because we hold to the old religion of the Bible, and do not admit any higher criticism or new inventions." Here the good Judge allowed himself to use the term "church" in a general sense not warranted by our standards, yet his meaning is plain. He wishes to gather into one Convention representatives of all the thorough-going, sure-enough Baptists in the land.

It is obvious that the proposed

National Triennial Convention has a bearing on this matter. If Judge Hillyer's amendment should be adopted at Kansas City, while it would not actually forbid the formation of the proposed Triennial Convention, it would make against it. We take it that Judge Hillyer will be at both Kansas City and St. Louis, and will make himself heard. He is always worth hearing on any subject.

According to Dr. E. H. Johnson, of Crozer Seminary, the Baptists of the North have sadly drifted from the moorings of the faith. While we can but believe that the case is better than Dr. Johnson sees it, yet there can be no doubt that many of our Northern brethren are far astray. Still, as Judge Hillyer says, there are "thousands and thousands" of them who are in line with us. Just how much consideration should be given to this fact in deciding about the new Convention we do not undertake to say.

SOME of the papers have been criticizing the use of the expression "you all," and have been saying that the Southern people used that expression quite generally. The critics condemn its use as incorrect. This simply exhibits the ignorance of the critics. It is conceded that there is no better English than King James' version of the Bible. We have looked up twenty-seven instances in the New Testament where the expression "you all" occurs. And the revisers, both British and American, retain the expression in almost every instance. Hence the critics cannot claim that it is antiquated, as they might claim of some expressions in King James' version, though they cannot claim that anything in that version is bad English.

Also in our English Scriptures we find the expressions "we all," "us all," "they all" and "them all." So the critics had as well hush up. "You all" is correct, and our people will continue saying it to the end of the chapter. They are right in doing so, and the man who criticizes them for it simply exhibits his ignorance of English. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all" (2 Cor 13:14).

The programme for the Fraternal Conference on the proposed General Convention is announced. The meeting begins 8 p. m., May 17th, and closes, say at 5 p. m., May 18th—only one day's session. Tuesday night there will be devotional exercises, a temporary organization, an address of welcome by Gov. Folk, a response and a thirty-minute address on the "Unity of the Baptist spirit," by Dr. Geo. E. Truett. This will all the night so there will be no time for "conference."

Wednesday the meetings open at 9:30 a. m., and half an hour is given to devotional exercises. At 10 a. m. we are to have the "Report of the Committee of Nine on Permanent Organization, read by E. M. Thresher, chairman. Adoption of report. Moved by Dr. Edward Judson, of New York, seconded by Dr. W. E. Hatcher, of Virginia: General discussion." This programme thus provides who shall make and who shall second motions. It provides for the "adoption of the report." How do they know the report will be adopted?

After lunch Wednesday, the meeting opens at 2 p. m., with devotional exercises till 2:15 p. m. Then Dr. W. C. Bitting is to

speaking thirty minutes on "Unity of the Baptist Mission." This is to be followed by "Five minute addresses," and Dr. W. W. Landrum is to close with a thirty minute speech on "Our Face to the Future."

While these appointed brethren will be certain to perform their tasks well, yet we do not think there ought to be any appointed speakers or any appointed movers and seconders of motions in a "Fraternal Conference." We think the time, little enough at best, ought to be given to fraternal conference on the great matters involved. A fraternal conference is not a thing to be run by a committee, however wise they may be. We hope when the Convention is organized it will be free from cut and dried, committee-made programmes, however brilliant those programmes may be. Let there be real Baptist freedom and spontaneity in our general meetings. Is it feared that some uninteresting brother will get the floor and bore us? Well, we have been bored a great deal more by appointed speakers than we have ever been bored by volunteer speakers. Then there could easily be limits put to the speeches. The above-named speakers are fine, and we would not be understood as objecting to them. Our objection is to having any appointed speakers at all in such meetings.

We most heartily commend Governor Folk (we are glad to have been the first to name him for President of the United States) for his intelligent courage in enforcing the law against open saloons on Sunday. The brewers of St. Louis have pledged a million dollars to fight the Sunday closing. They cannot alarm Governor Folk. He has met such opponents before and has vanquished them.

Herein is a strange thing. We are often told that closing the saloons only increases the drinking of liquors, and hence temperance people are foolish for advocating the closing of the saloons. We are told this by the liquor men over and over again. Yet here the liquor men of St. Louis pledge a million dollars to prevent what they claim really increases their business!—is it not funny?

The poetical works of Dr. William Cleaver Wilkinson, the greatest living poet, have been issued in five uniform volumes. They make, in the box in which they come, a handsome and an appropriate present from one person to another. One volume is given to his miscellaneous poems, containing many gems. One volume is the Epic of Saul, one the Epic of Paul, and two the Epic of Moses. This is his last and his most elaborate work. Dr. Wilkinson is none the worse for being a Baptist. His book on the Baptist Principle, should be in the hands of every Baptist and of every one who would understand the Baptist position.

Before our war with Spain the official seal of Porto Rico was a Roman Catholic emblem, showing the union of church and state. When Porto Rico became a part of the United States, this seal was changed, and a seal adopted showing the stars and stripes. Recently, however, the legislature of Porto Rico voted to abolish the American seal and to readopt that of Spain. The Spanish residents of Porto Rico are delighted with this change. We refrain from comment,

# Editorial Varities

The Rev. Mrs. Mary Baker Glover Eddy, of "Christian Science" fame, has written a little spring poem. But why should she not write spring poetry as well as others?

Thirty-one war vessels that had never been in battle, and which cost England \$15,000,000, were recently sold at auction for \$690,000. They are useful now only for the material that is in them. Here is a loss to the British tax payers of \$14,310,000 in the transaction.

We had a delightful visit on Saturday from Dr. Lloyd T. Wilson, of Nashville. He is a Kentuckian loaned to Tennessee for a season. We think the debt has fallen due and that it is now in process of collection. He is one of the finest men in the denomination.

Mrs. Robert W. Taylor writes: "I have now been reading your paper thirty-three years. I enjoy it very much. It keeps me posted about our state work and also as to what our denomination is doing in the rest of the world. I am glad to see you continue to wage war against infidelity and catholicism."

Reader, before you forget it, send ten cents in stamps to the Baptist Book Concern, 642 Fourth Ave., Louisville, Ky., and get Prof. Townsend's "Collapse of Evolution." It is a neat pamphlet of 64 pages, and it settles the question. When you have read this pamphlet you are posted on the subject for all practical purposes.

An honored brother writes to know whether or not we would apply to women as well as to men the principle that no matter how bad they were, they should be benevolent and we should accept gifts from them for good causes. We answer, yes, with the same limitations we laid down for men, only we would pay due respect to Deuteronomy 23:18.

The large educational map of Kentucky, which Dr. Bow exhibited at the Bowling Green meeting was a feature of great interest. The map was the work of his own hands, and in making it he rendered good service to the cause. We hope he will have that map at Russellville, and we hope all parts of the state will be well represented there to see it and learn its lessons.

The Religious Forum of Atlanta, re-prints the Baptist Argus' calling it "a non-denominational paper." It insists that it is a Baptist paper and adds: "If our sweet-spirited friend should still insist that our place is on the outside the only thing left for us to say is as you are nearest the door, better get out your-self." Whatever the Forum may be or may not be, it certainly will not be dull and insipid.

The Rev. Dr. Smith, of Richmond, Va., recently went to Boston to deliver an address. He put his manuscript in his valise and checked it to Boston. He arrived on time, but the valise did not arrive till the morning after the address, which he had to make, the best he could, off hand. His hearers voted to thank him for his address and also to thank the railroad for detaining the manuscript beyond the time for its use.

One of the topics announced for the Baptist Congress in London in July is, "The Place of Baptists in the Christian Church." We were not aware that the Baptists had any place in "the Christian Church" at all. If they have any such place it will be interesting to have it pointed out. This topic is to be discussed "by a Canadian" whose name is not given, and the discussion following is "to be opened by Prin. W. Edwards, D.D., Deputation from the National Free Church Council."

The Biblical Recorder is not always wrong; and it is right in insisting that if the Congregationalists ought to return what Mr. Rockefeller gave to their Board, then our Baptist Boards and Colleges should do likewise. Wake Forest College is a stockholder (\$175,000 worth market price) in the Standard Oil Company. Is not that institution, therefore, to some extent responsible for the methods of the Standard Oil Company? A good many interesting questions can be raised in this connection.

We are pained at the death of Dr. Richard Taylor of Oldham county. He has long been a prominent figure in religious, political and social circles, as well as in his profession. He was a staunch Baptist, and his church will keenly feel their loss in his death. We tender our condolences to the bereaved.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: infancy of Moses; Riches. Organ Recital Tuesday night.

Broadway—Pastor Jones: Message of the resurrection; From the earthly to the Heavenly image. Four baptized, 4 by letter.

Chestnut St.—Pastor Weaver: Supernatural religion; Christian's desire. One by letter.

East—Bro. Lloyd T. Wilson: Glorying in the cross; Personal influence.

McFerran Memorial—Bro. E. C. Dargan: Conquering Christ; Attractive Christ.

Twenty-second and Walnut—Pastor Cree: Resurrection message; Modern dance. One by letter, two baptized.

Clifton—Pastor Foster: True meat and drink; Divine and human elements in salvation.

Franklin St.—Pastor Jenkins: Freedom; Righteous and wicked.

German—Pastor Janzen: The heroism of faith. One by relation.

Highland—Pastor Dawes: Entering the Lord's joy; A boy's tongue. Two by letter, 1 for baptism and baptized.

Logan St.—Pastor Watts: Resurrection; Living the resurrection life. One by letter.

Parkland—Pastor Taylor: Forward move; Parable of ten virgins. One by letter.

Portland Ave.—Pastor Neal: Services very night in week. Bro. Winter: Sin and salvation; What will you do with Christ. One baptized, 4 for baptism and reclaimed.

Third Ave.—Pastor Ransom: Judas the traitor; Christ died for our sins.

Twenty-sixth and Market—Pastor Reed: Withstanding God; Why church membership?

Hazelwood—Pastor Althoff: Sealed me; The Risen Christ. Two for baptism, 3 by letter.

East Mead—Pastor Greathouse: Resurrection; Bro. Bunyan Stephens: Unfishiness in the Christian life.

Highland Park—Pastor McDaniel: Men life; Prodigal son.

Lakdale—Pastor Mohler: Why we should love our enemies; Third temptation of Christ.

Ormsby Ave.—Pastor Gillon: God's selfishness to his children; We would be Jesus.

Larydale—Bro. Willon reported good day School.

Bro. Lee, chairman of committee on street preaching, reported 28 men went Saturday night, 15 sermons preached, 6 professions; 81 professions since October 1.

Bro. C. J. Bolton preached at Salem 10 hours on The Watchman. This was his pastorate. Bro. E. J. Farrar accepted Utica for half time.

SEMINARY NOTES.

C. W. KNIGHT.

Bro. C. H. Jones and J. H. Stridger will deliver addresses before the Missionary Society May 1st.

Bro. D. J. Evans has been called to care of West Park church, St. Louis, and will take charge in June. Bro. Evans is a candidate for the Th.D. degree his theme being "The Philosophy of Progressive Revelation."

Students were invited to an entertainment Tuesday evening by Walnut Street Sunday School.

Virgil Simpson will lecture to the students on Monday evening, May 1st, on prophylaxis. All are invited.

C. J. Anderson is on our sick list week.

Bro. J. E. Martin spent a week on his new field, Adairville, Ky. He is very much pleased.

Bro. J. W. Long has accepted the care of the church at Bethany, Mo., and will take charge in June.

Dr. G. B. Eager preaches the commencement sermon for Beaumont College, Harrodsburg, Ky.

Bro. Ross Arnold has been called to the Second church, Selma, Ala.

Bro. J. A. Taylor, Parkland pastor, delivered an address before the Missionary Society Monday evening.

Bro. M. P. Jackson has been called to Montezuma, Ga.

Dr. Carver is to deliver one of the commencement addresses at Georgetown College, Ky.

While Dr. Hawes is out of the city, Dr. Dargan is instructor in elocution.

Dr. J. W. McGlothlin is to deliver some addresses before the Baptist Vineyard Association, near Boston, Mass., in the summer.

Dr. Lloyd T. Wilson, of Nashville, Tenn., was in the Hall Monday visiting friends.

Pulpit Supplies for Sunday: Bren, M. P. Jackson, New Liberty, Ky.; W. G. Mahaffey, Borden, Ind.; B. Stephens, East Mead; O. B. Falls, Harrodsburg, Ky.; L. M. Ritter, Kentucky Military Institute. Bren, Thayer, J. H. Rowe, J. P. McCabe, Young, Peterson and Richardson conducted services at Southgate of the city; Drs. E. C. Dargan, McFerran Memorial of the city; J. W. McGlothlin, Newport, Ky.

Bro. T. Takahashi lectured Saturday evening at Dupont, Ind.

Dr. Eager conducted chapel services Monday afternoon.

Bro. Beckwith is becoming very popular as a reader.

Bro. W. E. Hunter, pastor of Harrod's Creek, conducted the funeral services of Bro. P. Taylor, a member of Harrod's Creek church, last Sunday. A good man has fallen asleep in Jesus. The writer was his pastor for awhile.

THE STATE.

Pastor C. L. Greaves, of Eminence, tells us that the elegant new meeting house at Eminence will be dedicated free of debt the first Sunday in May. Bro. J. J. Taylor will preach the sermon. We congratulate the saints at Eminence. Often has the writer said that there are no better people in Kentucky than the saints at Eminence. From all we have heard of Pastor Greaves, we believe he is the right man in the right place.

Pastor D. F. Shucklett writes: "Some one might be interested to hear a word from our work at West Point. I am now in my seventh year as pastor. We have our new house completed and nearly furnished. Our Sunday School and prayer meeting are steadily growing in numbers and interest, and at our last business meeting the church voted unanimously to make my call indefinite and also to advance my salary. We are now planning for the next meeting of Salem Association which will meet with us in September. We thank God and take courage to press on."

OTHER STATES.

An eleven days' meeting was held by the First church of Columbus, Ga., in which Pastor Smith was assisted by Pastor C. H. Jones, of this city. The church was greatly revived and there were 50 additions to its fellowship, nearly all by experience and baptism. Most of them were grown people and many were heads of families.

Pastor A. W. Bealer, assisted by Pastor John L. White, of Atlanta, held a meeting in the Thomasville church, Ga. There have been 30 additions to the fellowship of the church, and there are 10 others who will come.

Pastor Charles T. Arnett, assisted by Bro. F. M. Wells, held a two weeks' meeting in the Ebenezer church, Ark. It closed with 20 professions of religion, the number of additions to the church was not stated.

The First church in Charleston, W. Va., will dedicate their new edifice next Sunday. The editor of the Western Recorder will preach the sermon.

The First church in Birmingham, Ala., dedicated their new edifice last

Sunday. Bro. W. E. Hatcher, of Richmond, preaching the sermon. He remains to aid Pastor Dickinson in a meeting.

Pastor H. A. Smoot writes from Okolona, Miss.: "We have just closed a gracious twelve days' meeting. There were not a great many visible results, except that the church has been greatly revived, strengthened and spiritually built up. Bro. W. P. Price, of Jackson, Miss., did the preaching. He is very spiritual, clear and forcible in his presentation of divine truth. In fact, he is one of our best preachers. We are encouraged to do greater things for our Lord and Master."

Pastor Sam H. Campbell writes: "Two weeks ago I was with Bro. W. J. Ray of Newton, Ala., in a meeting of eleven days. The Lord was present and blessed our efforts abundantly. Forty were added to the church, 38 by baptism. I held a meeting in my own church (Dothan, Ala.) preaching only at nights. We were rained out three nights, so we only had five services including Sunday, but there were 11 accessions to the church, and two or three others who will join next Sunday. Next week I go to Cordale, Ga., to be with that 'Prince in Israel,' Pastor A. B. Campbell, in a meeting of days. We need the prayers of God's people. Please remember us."

Pastor C. E. W. Dobbs writes from Marietta, Ga.: "I closed an excellent meeting of two weeks April 16, in which I was assisted by my son, Gilbert Dobbs, pastor of the Coliseum Place church, New Orleans. Ten were received into the membership, and others will follow."

Pastor W. L. Payton writes: "You will please come to me in the future at Elk City, Okla., instead of Whitesboro, Texas. I have accepted the church at Elk City, a growing town of three thousand with an age of four years, and the outlook seems to be flattering. I begin work immediately. I like the West. Kind regards and best wishes."

Pastor M. E. Weaver writes from Marshall, Texas: "We have just closed a great meeting with the First church here. Bro. Geo. L. Hale, of Enid, Okla., ably assisted us for two and one-half weeks, and the Lord gave us 62 conversions, with the church greatly revived. All agree that it was one of the best meetings in the history of the church."

Pastor Don Q. Smith writes: "Sunday was a fine day with us at Hillsdale, Tenn. Collected for missions \$113.35, \$89.60 of it in cash and the balance in good pledges. The church is wide awake. It is a great pleasure to preach to a missionary church."

Bro. C. E. W. Dobbs, of Marietta, Ga., will preach the missionary and commencement sermons for the Hiawasse High School, the Georgia Baptist mountain school, May 20 and 21.

Bro. J. F. Heacock, missionary, writes: "We have just closed a fine meeting at Forest City, Mo. Some say the best in twenty years. The membership of the church has been doubled and the Sabbath School is nearly three times as large as it was before the meeting began; the church greatly revived, 23 have been baptized, all adults except one, and a number of them heads of families, and all of them of the very best citizens in this country. One woman was 80 years one month and seven days old the day she was baptized. She has been a member of the Presbyterian denomination for more than fifty years. The church has raised nearly \$100 for missions during the meeting."

MAYSLICK AND OAKWOOD.

I preached last Sunday morning for Pastor W. W. Horner at Mayslick. On arrival Saturday evening at Helena, I was met by young Mr. Arnold and taken to his home. I found myself at home with friends of my boyhood. At Mayslick I greatly enjoyed many old acquaintances. In company with Bro. Horner and wife, I dined with my friend and former schoolmate at Georgetown College, Deacon J. J. Yancey, a model Christian gentleman. I found that the church reluctantly parts with Bro. Horner and wife, and there is general regret I learned on the part of the whole community. He has resigned the pastorate to accept care of a church in Nashville. This leaves Mayslick, one of our best churches, located in the richest agricultural section of Kentucky, without a pastor.

Pastor L. C. Kelley, of Oakwood and Sharpshurg, came after me and with him I had a most delightful ride to Fairview. I preached for him Sunday evening and enjoyed the hospitality of my old friend and brother, W. W. Dye, M.D. Bro. Kelley is doing fine work at both of his

churches. Each church proposes to support a native missionary.

Bro. Hugh Harvin, agent of Kentucky Children's Home, kindly took me to Ewing in time to board the 6:30 train for home. I greatly regretted to pass through Ewing without seeing dear old Brother Cleon Keys, one of our Master's noblest servants, also Bro. A. N. White, the beloved pastor of Ewing church. I consoled myself with the thought that I expect soon to make a special visit to them. W. P. H.

DEAR RECORDER—

Pastor Williams of the First church of Leitchfield, Ky., is wearing a radiant face this week. His good people have contracted for twelve beautiful art glass windows, and the church is to be further beautified in the near future. The donors of the windows are: Ladies' Aid Society, Mr. and Mrs. Josh Rogers, Mr. and Mrs. Lem Morgan for Deacon Wortham, Mr. Fletcher for three children, Mr. Cubbidge for mother, Abrams Bros. for mother, Yates Bros. for Anna Vorce and mother, Mormon Bros. for father and mother, Willis heirs for father and mother, R. J. Bassett for pastors, Jess Gosnell for pastors. There have been twelve pastors who have served the church since organization, and six names will be written on the Bassett and six on the Gosnell window. This church has always been good to the pastor while he was with them, and now they seek to remember the dead and absent. Among the pastors have been Bren, Boone, of Memphis, Jordan, Hudson, Valandigham, Stoneham, Rich, H. M. and W. W. Williams, Dowden, etc. Work moving along nicely. Hope soon to have our meeting, which we were compelled to postpone on account of small box. A MEMBER.

Leitchfield, Ky., April 20.

DEAR RECORDER—

I send \$4.00; please set my date up for another year. Although I am old (will be 82 my next birthday) and my eyes are dim, yet I succeed in reading the RECORDER. I have been accustomed to having it in the house since my childhood, being a subscriber myself for many years. I feel I cannot do without so good a paper so long as I can see to read it. May God spare you long to send out so good a paper to the world.

Yours fraternally,

MISS E. J. TURNHAM.

Elmhurst, April 11.

NATURE'S GLORIES.

Georgie's aunt was worried because he failed to understand or appreciate anything not strictly practical. Harper's Magazine tells of an experiment she tried to test his esthetic powers.

In her desire to rouse him to a perception of better things she took him to Niagara Falls. The train brought them into sudden and magnificent view of the

great wonder. She watched him closely as the moment for the test grew near, and was delighted to see him press his face to the window, and keep it there. Then he turned to her with beaming countenance, and pointing to a hillside in the background, said, "Say, see them goats!"

DEAR RECORDER:

Enclosed find check for \$2.00 for the RECORDER. I certainly appreciate your paper, and glory in the stand you always take for religion pure and undefiled. Would that more, instead of following the various will-o'-the-wisps of the day, would found themselves on the rock of His word. May God bless you and your work. Respectfully,

J. L. DAMAN.

Trenton, Ky., April 6.

Children's Bible Day

LAST SUNDAY IN JUNE.

Programs, Supplements with recitations, etc. Mite Boxes furnished without cost upon application.

COLLECTION FOR BIBLE AND COLPORTAGE FUND OF THE SUNDAY SCHOOL BOARD AS THE BIBLE WORK OF THE SOUTHERN BAPTIST CONVENTION.

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PRICES: Single copy, postpaid, 85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies \$55.00. Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid.

Contains 416 pages with 577 hymns. The first issue has been sold, also a large part of the second issue.

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Cloth, 12mo. Price 50 cents each, postpaid. Send for circular.

The Doctrines of Our Faith

E. C. Dargan, D.D. Introduction by Dr. Geo. W. Truett. A handbook of doctrine for Normal Classes, B. Y. P. U. Courses, and individual study.

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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

\$1.98

\$1.98 A splendid quality all-wool Melton Cloth Walking Skirt, in plain, gray, blue and black, also blue and brown mixtures, made with attached seams, killed bottom, button trimmed, regular \$3.99 value. Special \$1.98.

THIS IS LIKE THE PICTURE. Women's Round Length Walking Skirt, illustrating is one of the many styles to select from. Materials, Panama (Cotton), light-weight broadcloth, clay worsteds, chevots and silk ceclians, all colors and black; white in ceclians only; all made full plaited, tucked seams and fan killed bottom; some the new deep yoke effect; \$5.50 values. Special, \$4.64.



GOOD PINS 5 PAPERS FOR 5 CENTS

Special introductory price. Add 3c postage if ordered alone.

WORKERS AND SHIRKERS.

BY PRISCILLA LEONARD.

"Come on!" cried the brook, as it hurried along,  
 "There's ever so much that waits to be done;  
 There are meadows to water, and mill wheels to turn,  
 And more things to work as the farther I run!"  
 "You can go if you choose," said the pond, "as for me,  
 I will stay where I am; I hate effort and strife;  
 I've no fancy for work—no, indeed, not a bit!  
 I shall lie here in comfort the rest of my life."  
 "Well, good-by!" said the brook, and was off and away,  
 To play with the children and freshen the earth;  
 It dimpled and rippled and sang at its work,  
 And brightened the land with its toil and its mirth.  
 But the pond lay there idle, and slept at its ease,  
 And thought itself clever, until, one fine day,  
 The farmer espied it, all stagnant and green,  
 And—alas for its comfort! he drained it away.

Family Circle.

Stories for the Young and Old.

MRS. TIBBETTS' NEIGHBORS.

BY FRANCES BENT DILLINGHAM.

(Concluded from last week).

"Pr'aps she's got the smallpox, or something," suggested Serena, "and they're shutting her up away from folks."  
 "Nonsense," said Mrs. Tibbetts, "they paste something on the door when anything like that's the matter; not that I'd care if there was. I'm going to take her a jar of my quince and go over once more to-day."  
 Mrs. Atherton was much better, for Mrs. Tibbetts saw her through the half-open door, a stately white-haired woman in a black, lace-draped gown, evidently entertaining a caller. Mrs. Tibbetts did not hear her say: "There is that tiresome woman again;" if she had heard she would scarcely have understood it. Mrs. Atherton rose and came toward the door of the room; Mrs. Tibbetts met her more than halfway.  
 "How do you do; I hope your headache is better. Did you try hot water that I told your girl about? I've brought over a jar of my quince. I didn't know as you had put up any yourself, but of course if you did—"  
 Now in the reception room was Mrs. Van Snyder Wright, a representative of a more aristocratic street than Mrs. Atherton's—though you could never have induced Mrs. Tibbetts to believe that. She heard the loud, cheerful voice, the unusual accent, and half moved by curiosity, swept to the door of the reception room.  
 "Pardon me, Mrs. Atherton, but I really must be going."  
 Her way was blocked by Mrs. Tibbetts's substantial, shawl-encased form and a jar of quince preserves.  
 "No, don't go just because I've come," smiled Mrs. Tibbetts.  
 Mrs. Wright smiled in response. "Not at all, I should really like to stay now you've come."  
 "Ah—er—" began Mrs. Atherton.  
 "Mrs. Wright, Mrs.—I have forgotten your name."  
 "Tibbetts," said Mrs. Tibbetts, extending her disengaged hand and shaking Mrs. Wright's cordially. "I'm very glad to see you and I hope you'll come to see me. I'm Mrs. Atherton's next door neighbor and I'd be glad to have you run in any time."  
 "Thank you," said the lady, "and would you give me some of those delicious preserves?"  
 "Yes, indeed! I've got three dozen jars, and Serena and I can never eat them all alone. If you tell me just where you live, I'll bring some over to you."  
 "Oh, thank you," said Mrs. Wright, "but I'll come and get them some day."  
 "Don't! I'll be expecting you. As I tell Serena, while we don't know anybody here, yet it's easy enough to get acquainted if you put your mind to it."  
 "Yes, indeed. Good-by, Mrs. Atherton. Good-by, Mrs. Tibbetts."  
 Mrs. Atherton looked at Mrs. Tibbetts nervously when they were left alone, as though she did not know exactly what to do with this unusual person. There was a lack of adaptability in

every movement of Mrs. Atherton's handsome figure; there was never a gleam of humor in her bright, dark eyes; she was wondering even now if Mrs. Van Snyder Wright had been making fun of her or Mrs. Tibbetts. There were deep lines in her forehead and round her firm-lipped mouth which told of preconceived ideas steadfastly adhered to through struggles that had turned her hair white.  
 "Will you be seated, Mrs. Tibbetts?" she asked with her most impersonal tone and manner.  
 "Thank you, I may as well a little while. Serena's ironing and she doesn't like to have me pattering around the kitchen. I see you have your dining room upstairs. Don't you find it takes a good deal of running up and down stairs, or don't you mind?"  
 "I scarcely do enough to tire me."  
 "I suppose you've got good help; Serena's pretty good. We couldn't get along without each other. I—excuse me, Mrs. Atherton, but I can't take my eyes off that picture. I guess it's because it looks so much like you."  
 "Yes," said Mrs. Atherton politely. Her face settled into those straight lines.  
 "I wish I could have had the man that did that, do my pictures. When you come over I'll show them to you, but I don't think you'll think they're as good as this. Well, I suppose I must run along. We ought to be good friends living next door. My nearest neighbor in the country was three-quarters of a mile away, and to judge by the way we thought of each other you and I ought to be just like sisters."  
 Amazement swept the lines from Mrs. Atherton's face. "Thank you," she said vaguely, and then she took the jar of preserves from Mrs. Tibbetts, who had been holding them all this time.  
 "I do hope you'll come over to see me. Have you—any children?"  
 Again there was that stiffening of the face.  
 "No—not at home."  
 "I haven't any either," Mrs. Tibbetts sighed. "I often thought if I only had somebody—but then, of course, there's Serena. You will come, won't you?"  
 It was three days later when Serena announced from her vantage point at the upper front window:  
 "There's your next door neighbor—I guess she's coming here. I'm sure I hope she is. Here we've been here a week, and not a soul's run in. But then, as Mrs. Wiggins said, in the city you can look out your window most any time and see some one going by, if they ain't neighborly. You'll have to go down to the door, Mrs. Tibbetts, my lap's full of bastings."  
 Mrs. Tibbetts obediently trotted down the stairs and reached the door somewhat out of breath. As she opened it, Mrs. Atherton was at the foot of the steps; she looked up in surprise as Mrs. Tibbetts's voice, a little broken, but with its old cheerful note, met her ears.  
 "Ain't you comin' in?" called Mrs. Tibbetts. A hail like this from the door of the Tibbetts' farmhouse had been regarded as the highest possible compliment.  
 Mrs. Atherton hesitated and felt herself lost as she mounted the steps. Mrs. Tibbetts took her into the homely front parlor and seated her, with numberless solicitations as to her comfort and offers to "take her things," in the hair-cloth rocker on one of the braided rugs.  
 "It's so nice to have you run in," she said beamingly.  
 Mrs. Atherton lifted her lorgnette and studied with a touch of suspicion the wax flowers on the mantel; then suspicion fled in the light of a childhood's memory by which she saw a shell box on a mantel and a motto, "God bless our Home," above.  
 "My niece made those for me," said Mrs. Tibbetts. "She wasn't well and came to visit me, and ended by marrying a real nice man up there. That tatted scarf Mrs. Wiggins made for me. I think tatted's awful tiresome, but then she has seven children and that's why it took her such a long time. I never cared much for tatted, did you?"  
 "No," said Mrs. Atherton, stiffly, then added, "but when I was a child I did some once."  
 Her lorgnette moved to the bird beneath the glass case, but before Mrs. Tibbetts could comment on this, Serena entered with that easy stride and martial air which she had carried into the sitting-room of the farmhouse whenever Mrs. Tibbetts had callers.  
 "This is Serena Brown, Mrs. Atherton," said Mrs. Tibbetts, and Serena advanced promptly, but started back at the sight of Mrs. Atherton's lorgnette.  
 "I wish you wouldn't look at me through that thing, Mrs. Atherton. I ain't the one to be studied close range; the less you see of me, the better."  
 Mrs. Atherton lowered her lorgnette and stared with her naked eye and a look of alarm.  
 "Don't let me interrupt you," Serena

went on. "I just wanted to ask if there was a Presbyterian church anywhere around here."  
 "I think there is one a block or two above."  
 "Are you a member?"  
 "No—o," Mrs. Atherton stammered weakly.  
 "What church do you attend?"  
 "I—I do not go anywhere regularly."  
 "Don't you think it's your duty to join something?" asked Serena reprovingly. "I understand there's a great many temptations in the city that folks ought to guard against."  
 "I was telling Mrs. Atherton about the bird George stuffed for me," interposed Mrs. Tibbetts.  
 "He was nothing more'n a tramp when Mrs. Tibbetts took him in, fed and clothed him and put him in his right mind, though he ain't a professing Christian yet, no more'n you are, but he seems to be real reliable. Do you know when you look at me like that, you remind me of somebody?"  
 Mrs. Atherton hastily fixed her gaze on the pastels on the opposite wall.  
 "Those pictures are my husband and his father," said Mrs. Tibbetts, following the glance. "There was a man came around to the house to do them. They don't look exactly like them in some ways. He's given 'em a good deal more color than I ever saw, but then they'd been sick so much; Father Tibbetts said he wanted to look real healthy in a picture. The man made 'em that way all right." Mrs. Tibbetts studied the highly colored portraits.  
 "Have you lived in this street long?" inquired the investigating Serena.  
 Mrs. Atherton looked as if prepared for flight. "No, but in the city for some years."  
 Mrs. Tibbetts beamed on her with sweet friendliness. "I'm glad you moved here before I did, so that you could be my neighbor." The kindly light in the blue eyes seemed to touch to a fire the cold, dark ones.  
 "I'm afraid your pies are burning in the oven, Serena. You'd better go and see."  
 When Serena returned to the parlor Mrs. Tibbetts was alone. She turned toward Serena and her kindly eyes showed a trifle misty.  
 "Mrs. Atherton is coming to supper with me some night."  
 "I hope she won't look at her victuals through that eyeglass," commented Serena. "She keeps reminding me of somebody. If I can't think who it is before she comes here I shall have a fit. It seems as though it was some man."  
 Mrs. Tibbetts stared at Serena; then a thought shone in her eyes. She went into the next room to the old-fashioned secretary.  
 "I'm going to write a letter to George and invite him down here."  
 In the days that followed Mrs. Tibbetts did not talk with Serena as much as usual; she seemed to be thinking out some problem. On the evening that Mrs. Atherton was coming to tea, while Serena was busily preparing for the festive meal, there came a ring at the basement door. Serena opened it to be confronted by George who burst in and catching her around the waist waltzed through the narrow passageway.  
 "Same old Serena!" he cried, darting away as she gave him a hearty cuff. "The city has neither weakened her sinews or destroyed her cooking. It smells good. Where's Mrs. Tibbetts?"  
 "Upstairs," said Serena, surveying him. "You don't look a bit like a farmer; you look dreadful worldly and stylish."  
 The door bell pealed through the house. "Do you mind going to the door? Mrs. Tibbetts may be dressing, and I'm afraid something'll burg. It's the healthiest custom to put your kitchens so far down below the rest of the house!"  
 "I'll go," said the young man. He looked at her a moment with a new gravity in his face, then started up the stairs two at a time.  
 Serena went back to her work; she had just opened the oven door when a cry rang through the house. She stumbled to her knees before the stove; her lips parted, her eyes grew wild with fright. But not for long did Serena give way. The next moment she was at the foot of the basement stairs. But though her knees refused to let her take an upward step, her voice rang out lustily.  
 "Mrs. Tibbetts! George! Is anybody killed?"  
 Mrs. Tibbetts's reddish head appeared at the top of the stairs and her large figure came lumbering rapidly down.  
 "Keep still, Serena Brown," she commanded in a sepulchral whisper. "Don't you know it's his own mother?"  
 "Whose mother? Whose mother? You ain't crazed, are you, Mrs. Tibbetts?"  
 "Crazed, no. It's George's mother. You know he went wrong, and she was proud and he was proud, and he went off and changed his name. But I knew right off when you said she looked like some man you'd seen, and there was his

picture when he was small—"  
 "And you knew all those things, Mrs. Tibbetts, and never told me?"  
 "Well, of course, I wasn't sure, and I didn't want to talk about my neighbors."  
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 Same number of pieces, little nicer finish—\$16.00.  
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- A Young Man's Make-up, James L. Vance; cloth, net, 75c.
- A Young Man's Questions, Robert E. Speer. Counsels in the Interest of Freedom and the Largest Life cloth, net, 80 cents.
- The Church and Young Men, F. G. Cressey, Ph.D., cloth, net, \$1.25. Not in the Curriculum. By Two Recent College Graduates, boards, net, 50 cents.
- Work—Hugh Black, author of "Friendship," net \$1.50.
- Incentives for Life. Personal and Public, James M. Ludlow, cloth, net, \$1.25.
- Getting One's Bearings. Observations for Direction and Distance, Alex. McKenzie, cloth, net, \$1.25.
- Tom Keenan—Locomotive Engineer. Illus. A Story of Fifty Years on the Rail, as told by himself. Edited by Neason James, net, \$1.00.
- Boys of the Street. How to Win Them, James Stelzle, cloth, net, 50 cents.
- Sacred Songs for Men. Edited by C. G. Gabriel, cloth, net, 30 cents, \$25 per 100.

Pure Books on Avoided Subjects.

### BOOKS FOR MEN.

By Sylvanus Stall, D.D.

- "What a Young Boy Ought to Know."
- "What a Young Man Ought to Know."
- "What a Young Husband Ought to Know."
- "What a Man of 45 Ought to Know."

### GLORIOUS PRAISE.

Latest and Best Song Book for all Services. Get a sample, 35c.

## Baptist Book Concern

Louisville, Ky.

## Stories for Little Ones.

### LITTLE PETE.

Some time ago a consignment of homing or carrier pigeons left San Francisco for Auckland, N. Z., to be used in carrying communications between Auckland and Great Barrier island; and among the little feathered messengers was a bird named Pete, which belonged to me.

Pete was always known as a wise fellow, his intelligence at times causing people to marvel. But Pete was a tramp, that is, he could not be depended upon if sent on a long trip, often loitering on the way to hunt food or to play, staying out hours when he should have been absent only a few minutes. So Pete was shipped away to be used as a loft bird—one which stays at the home loft to attract returning messengers.

Well, he went this time because he couldn't help it; but his cunning played a fine trick on his new owners. This bird was taken 2000 miles by land to San Francisco; 2089 miles by water to Hawaii, thence 2240 miles by water to the Samoan Islands; thence 1600 miles by water to Auckland—in all nearly 8000 miles, and now Pete is home again!

The home-coming of this bird is little short of marvelous, and this is how he accomplished it. Watching carefully for an opportunity to escape, after landing at Auckland, Pete took to his wings, and finding in the harbor a vessel which had carried him so far from home, he radiated from its masts in every direction, searching for a familiar scene or object which, of course, he could not find so many thousands of miles away from his American dovecote. However, he stayed near the ship, perhaps thinking it would return to America; but when the vessel finally steamed out, headed for Australia instead of the United States, Pete deserted his perch and struck out straight toward his home land.

So it happened that the Lucy Bell, an old-fashioned sailing vessel, laden with lumber from the Samoan isles, when three days from Christmas island, was boarded by an almost exhausted stranger; and the stranger was nobody in the world but Mr. Pete.

As the old sailor is a very superstitious being, Pete was welcomed amid cries of wonder at encountering a homing pigeon in the middle of the Pacific ocean, and was allowed to ride wherever he chose on shipboard. The bird was treated kindly and fed, and one day, during a storm which

frightened and drove the little tramp to shelter on deck, it was discovered that he carried a small tag on one leg, bearing a number and his name. He was placed in a box with slats for bars, and in this condition came into San Francisco bay with the Lucy Bell, just as happy at sight of land as any member of the crew, who considered him a mascot.

The story of Lucy Bell's mascot soon spread among the shipfolk along the wharves, and in a few hours Pete was identified as having been shipped some weeks before for Auckland. Then it was that the people understood that the crafty fellow was homeward bound.

All this is wonderful enough; but the fact that Pete reached home unaided over 2000 miles of land route is, perhaps, not less wonderful. But he did.

It was argued on the Lucy Bell that a bird possessing a brain wise enough to figure out an ocean voyage could reach his home on land; and after some debate the sailors securely fastened a little story to Pete's leg, reciting his adventure so far as known to them, and turned him loose. How the dear little wanderer found his way home he alone can tell.

It took Pete nine days to travel the 2,000 miles, in covering which, of course, he must have stopped often; for, if he had gone straight home, the distance could have been made in 30 or 40 hours. We who had sent him to Australia had not the slightest idea that he was this side of the equator, or of the world, when one morning, not long ago, Mr. Pete quietly hopped down from the home loft, and, without any fuss whatever, joined his mates at a breakfast of corn, wheat and crumbs!

Now what do you think of him? He will never be sent away again, for there is not sufficient money at the disposal of any one man to secure him.

If you know of any girls or boys who are discontented at home, show them this story of Pete, who so loved his humble abode of rough board and hard straw that he outwitted cunning men and defied the risks and hardships of an 8,000-mile journey over sea and land in the effort to return to his home.—St. Nicholas.

## THE RULE THAT TOMMY MADE.

BY JULIA DEANE.

"I say there, boy, want to earn a nickle?" Tommy Tolliver, the new errand boy at the factory, jumped to his feet. Want to earn a nickle? Was there ever a boy who wanted it more? Tommy wondered.

"Just run round the corner to Pat Ryan's saloon, and get this pail full of beer. Here's the change. We'll pay you the nickle when you come back," said one of a group of men who were eating their lunch in the corner of the room.

Tommy's face flushed. I can't do it," he said.

"Why can't you? You ain't much of a kid if you can't carry a pail of beer two blocks."

"That's just the trouble," answered Tommy, with a flash of the eye. "I'm a lot too strong to carry a pail of beer even one block. I've had enough of the stuff. If it hadn't been for beer, I wouldn't be working here doing what my father ought to be doing—taking care of my mother and the youngsters. I'd be in school like other boys."

"Say, sonny, you better do it this time," counseled a good-na-

## MISSOURI BAPTIST SANITARIUM.

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## MAYFIELD SANITARIUM

912 TAYLOR AVE. ST. LOUIS, MO.

An ideal place for those in need of the most efficient and careful attention in sickness. It has no superior in the west. Founded and maintained by Baptists. Thousands have been restored to health. Scores have found Christ within its walls. Homelike, attractive, just the place for the sick and suffering. Rates reasonable for the excellent service given. Write for particulars. DR. W. G. TYZZER, General Manager, DR. W. H. MAYFIELD, Surgeon-in-Chief.

# THE Bryant & Stratton Business College

N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY.

Book-keeping, Shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials. School open all year, students can enter at any time. E. J. WRIGHT, Pres't.

tured young man, "or they'll complain to the superintendent about everything you do."

"You'll have to do it, that's all there is to it," said the first speaker. "The boss put you here to run our errands. So jest you take that pail, and don't you show up here till it's filled. Hear?" And the pail was thrust into the boy's hand.

Just outside the door Tommy hesitated for a second, thinking hard.

"That man in there isn't the head man," he argued. "Of course, if it comes to the boss telling me I've got to do it, I'll have to hunt for a new place; but I'm not going to give up easy."

Straight round the corner went Tommy to the main entrance, up the broad steps to the elevator. The elevator boy directed him to the room where "the whole push, President, Vice-President, Secretary and Treasury, are holding an important meeting."

Boldly Tommy knocked at the door, and found himself facing a room full of prosperous-looking men; so prosperous, indeed, in dress, that Tommy glanced down in sudden shame at his own shabby garments.

"Well, my boy, what's the trouble?" asked the gentleman who seemed to be at the head of affairs.

"I'm Tom Tolliver, the new errand-boy in the factory," said Tommy bravely. "I just came yesterday, and the men down there say I've just got to get this pail full of beer or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?"

The man looked seriously down into the boy's anxious face, as he answered with another question:

"Suppose you have? What will you do about it, young man?"

Quick as a flash the answer came back, in a respectful but spirited tone:

"Do? I reckon there ain't but one thing to do, and that's to hunt another job. I'm not going into the beer business for anybody. There was a subdued murmur of applause in the room.

"Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say?" he

asked, turning to the other gentlemen in the room.

"I suggest that we draft such a notice immediately, have it written out on a typewriter and put a copy in the pail, and send it back by this young man. Then the men can't say he didn't bring back a full pail."

Before the day was over notices were posted all over the building, forbidding the use of beer and liquors of all kinds on the premises. Neither did the President forget the new boy in the factory, but when, a few weeks later, a new office-boy was needed in the head office, he sent word to the Superintendent of the factory that he would like to have "the boy with the backbone" sent up to take the position. And although no name was mentioned, the Superintendent smiled a knowing smile, and called out loud, so all could hear:

"Tommy Tolliver, the President wants to see you in his office!" — Southwestern Presbyterian.

## HE DID THE TALKING.

A lively-looking porter stood on the rear platform of a sleeping-car in the Pennsylvania station, says the Cleveland Plain Dealer, when a fussy and choleric old man clambered up the steps. He stopped at the door, puffed for a moment and then turned to the young man in uniform.

"Porter," he said, "I'm going to St. Louis, to the fair. I want to be well taken care of. I pay for it. Do you understand?"

"Yes, sir, but—"

"Never mind any 'buts.' You listen to what I say. Keep the train-boys away from me. Dust me off whenever I want you to. Give me an extra blanket, and if there is any one in the berth over me, slide him into another. I want you to—"

"But, say, boss—"

"Young man, when I'm giving instructions I prefer to do the talking myself. You do as I say. Here is a two-dollar bill. I want to get the good of it. Not a word, sir."

The train was starting. The porter pocketed the bill with a grin and swung himself to the ground.

"All right, boss!" he shouted. "You can do the talking if you want to. I'm powerful sorry you wouldn't let me tell you—but I ain't going out on that train."

## Cheap chimney, dear lamp.

# MACBETH.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money. It tells, besides, how to care for lamps: even that is imperfectly known. I send it free; am glad to.

MACBETH, Pittsburgh.

SOUTHERN BAPTIST CONVENTION.

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

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

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

LANSING BURROWS, OLIVER F. GREGORY, Secretaries.

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

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

Mrs. J. A. Barker, Pres., Miss Annie W. Armstrong, Corresponding Secretary.

Railroad Rates.

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

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

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

dus 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.

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

Adopted individually by lines represented.

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

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

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

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

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

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

THE REPOSITORY.

It bothers us to get hold of as good a magazine as the April number of the Repository. For we like to dip into a magazine here and there and read carefully only one or two things. For life is short and editors busy and there are so many magazines. We began the Repository intending to read Burdette and J. J. Taylor, for what they write is always too good to miss, and we ended by spending a goodly part of a much needed morning in reading the Repository. Those who take only one magazine ought by all means to let that be the Repository. Beautiful as is Burdette's A Song

Service, and brilliant and much needed as is J. J. Taylor's A Mental Ailment, we enjoyed most of all W. C. Taylor's "What Led Me." We believe that will do untold good in many ways. But all is good; well we can't speak positively in regard to New Mexico Awaits Fraternal Sanitarium, for we skipped that,

IN AND FROM MISSOURI.

Dr. R. H. Jesse, President of Missouri State University, is in Charlottesville, Va., this week taking part in the inauguration of Dr. Alderman, new President of State University. Dr. Jesse speaks for the sister schools of the great West. He said in part: "I bring, Mr. President, greetings from the University of Missouri to my alma mater, the University of Virginia — greetings from the foremost state of the Louisiana Purchase acquired by Jefferson, to the Mother of State Universities founded by him.

"Mr. Jefferson was the greatest prophet of public education that our country has yet produced. For half a century he was dominated by a passion for civil and religious freedom through republican institutions, and by a passion for education in common schools and in State universities."

La Grange College has a new President, Dr. Muir having resigned. Dr. J. W. Crouch to succeed him. The Board of Directors of Lagrange Baptist College met and by unanimous vote elected the Rev. J. W. Crouch, of Saginaw, Mich., president of the college, to fill the vacancy caused by the resignation of Dr. J. T. Muir, who has been president of the school during the past nine years, and who represented Lewis county in the recent legislature.

There are 25,000 pupils in the public high schools of this state, and 80 per cent of same are sons of professional and business men of the towns and cities.

This year the state's annual appropriation for school purposes is \$1.30 per pupil. The legislature appropriation is nearly \$3,000,000, same to be distributed.

Rev. M. E. Broadbuss, of Seymour, Mo., has recently aided Pastor W. R. Painter, of La Grange, in special meetings. Bro. Painter says he is a fine preacher.

Dr. Washington Gladden, of Congregational fame, recently said in an address at Columbus, O., in speaking of The Christian of To-day: "The Christian of to-day is beginning to get a new idea of what it means to carry his religion into his business. He has found out that it signifies an earnest effort to make his business not only a means of gain, but an instrumentality of help and service to all his fellows."

He continues: "Andrew Carnegie said some years ago, for instance, that a man might be as selfish as he pleased in the accumulation of a fortune if he would only be benevolent in the distribution of the fortune after it was made. "That is not the best theory of the business man's responsibility. His greatest opportunities of benevolence are those which come to him in his business. It is while he is making his fortune, not after it is made, that he must prove himself a Christian. Gifts, no matter how munificent, which have been heaped up by extortion and trickery, are not Christian benefactions.

"Some of the most gigantic robbers that the world has ever known, men who have accumulated hundreds of millions by wicked methods, are by some persons praised and flattered for their liberal gifts to churches, colleges and missions. Such an estimate does not represent the Christianity of to-day.

"The Christianity of to-day distinctly sees that the Christianization of the great realm of industry and traffic is the most urgent problem now before them. It is

a tremendous undertaking, but not too arduous for the all-conquering grace of him who has banished infanticide, abolished slavery, and lifted woman to an equality with man."

Haven't seen any announcement from our colleges or their presidents as to selections for delivering commencement addresses and sermons. Presume announcements will be made quite soon.

There is some talk of combining Grand River with William Jewell College, just as soon as the former can be freed from a financial embarrassment—and steps are being taken to bring about this desired result—the union will more than likely be effected.

The Word and Way Publishing Company Kansas City, is at this time wrestling with an intricate problem. They are good in mathematics, and when they get an answer I will advise you.

JOS. N. BARBEE, Louisiana, Mo., April 14.

MISSIONARY MOTIVES.

1. Why Should I Study Missions?

Because my education is sadly deficient if I am ignorant concerning this, the most important work in the world.

Because a study of missions will greatly increase my faith in Christianity and Christianity's God. It is God at work.

Because as a Christian I cannot otherwise grasp the full mission of the church.

Because as one who has a personal duty in regard to missions I cannot intelligently discharge this duty without informing myself on the subject.

2. Why Should I Give to Missions?

Because of the joy that comes to the giver.

Because I am only a steward of the money God has given me, and I must use it for his glory.

Because I am put to shame by the liberality of heathen converts.

Because it is God's will that missionaries should go, and that I should help them. Rom. 10:14.

Because I am grateful to God for what he has given me. John 3:16.

Because souls are dying and I may help to save them.

3. Why Should I Pray for Missions?

Because the world needs prayer.

Because in the past missions have always prospered as believing prayer has increased.

Because God has conditioned the success of missions on prayer.

Because I am commanded to pray.

Because I can plead great promises.

Because the prayer of faith is always answered.

Because Christ is praying for those for whom he died.

4. Why Should I be a Missionary?

Because in no other than Christ is there salvation.

Because multitudes have not heard the gospel and are dying.

Because the doors of the nations are open.

Because the need for more missionaries is urgent, unceasing, imperative.

Because Christ says, "Go ye in to all the world."

Because Christ gave up everything that I might be saved.—Missionary Pastor.

The city of God slowly rises through the ages, and every true life is a living stone in some of its palaces.—G. Geikie.

RYE GLASSES NOT NECESSARY.

Eye Sight Can Be Strengthened, and All Forms of Diseased Eyes Cured Without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, etc., also removes Cataracts and Pterygia, without cutting or drugging. Over seventy thousand Actinas have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:—

Mrs. M. E. Champney, 242 West 135th St., New York City, writes:—"The 'Actina' cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina' has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

Actina is not a drug or a lotion, but a small pocket battery, which can be used by old and young with perfect safety. It is impossible to do harm with Actina. Every member of the family can use the one Actina for any form of disease of the Eye, Ear, Throat, or Head. Actina will last for years, and is always ready for use. Actina will be sent on trial postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 88 N. 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book—Prof. Wilson's Treatise on the Eye and on Diseases in General. You can rest assured that your eyes can be cured, no matter how many doctors have failed.

Advertisement for shirt waist suits. Includes text: "Let Us Make Your Shirt Waist Suit", "Pretty Suits like cut, plaited waist and 11 gore plaited skirt of Mohair for only \$15.00... \$5.98", and "Send for style sheets to-day. Len Campbell & Co., DEPT. 2, LOUISVILLE, KY."

Advertisement for children's teething. Includes text: "Children's Teething", "Mrs. Winslow's Soothing Syrup", "has been used for over fifty years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea."

Advertisement for a \$50 position. Includes text: "\$50 POSITION", "PAY TUITION AFTER POSITION IS SECURED", "First ten who clip this notice from 'The Western Recorder' and send it to DRAUGHTON'S PRACTICAL BUSINESS COLLEGE", "Nashville, Knoxville, Paducah, Montgomery, Little Rock, Atlanta, St. Louis, or Ft. Worth, may, without giving notes, pay EVERY CENT of tuition out of salary after course is completed. If good position is not secured no pay required.", "MAIL COURSE FREE—If not ready to enter now, may take lessons by mail, FREE, until ready, which would save cost of board, etc. D. P. B. C. Co. has \$300,000.00 Capital. 17 Bankers on Board of Directors, and TWENTY colleges in THIRTEEN states to back every claim it makes. Estab. 16 years. Clip and send to-day."

Advertisement for Dr. Woolley's Opium. Includes text: "Dr. Woolley's PAINLESS OPIUM AND Whisky Cure", "SENT FREE to all users of morphine, opium, laudanum, mixture of opium, cocaine or whisky, a large book of particulars on home or hospital treatment. Address, Dr. B. M. WOOLLEY, 108 N. Pryor St., Atlanta, Georgia."

**SOUTH MISSISSIPPI.**

Notwithstanding I am not permitted to travel and preach as many of your readers are, yet I am happy indeed to be able to do some work for the Master. I feel it a great privilege to sit at home and write and read and pray. I am glad to report in this short letter that the Master's work is advancing very rapidly under the leadership of God's ministers.

Bro. S. W. Sproles, of Liberty, writes in the *Baptist*: "Last Sunday, March 12th, closed my first year's work with this grand and good and God-honored church. When I came here I felt sure that it was the call of God, and I am proud to say that not one thing has happened to cause me to feel otherwise." He says again: "Under God, I am pleased to state that we have been receiving new members continuously through the year. We sent up for Home Missions \$55 as our quarterly collection." Bro. Sproles is still at Liberty and Mars Hill.

Bro. Solomon is at West McComb, Miss., where he is doing a grand work. Bro. Quinn is also serving a church in this beautiful railroad town. Bro. Quinn is a young and energetic man, and bids fair to be one of South Mississippi's best preachers.

Bro. J. H. Lane, who lives at Magnolia but preaches at South McComb and at Osyka, Miss., is a very active man, working hard for the interest of his churches.

Bro. T. C. Schilling also lives at Magnolia but preaches to country churches, doing a grand work for the Lord.

Bro. Joseph Jacobs is still located at Gillsburg, where he preaches at Gillsburg, Jerusalem, Mt. Vernon and Amite River. Bro. Jacob had the misfortune of falling from a wagon and broke his arm, but, I am glad to say, he has quite recovered.

Our enthusiastic missionary, Bro. J. J. Walker, is located near Huron, Miss. Bro. Walker is still an active worker in the Master's vineyard. I am glad to enter the name of Bro. J. M. Cook, who lives in the interior, but where he can and is doing a good work.

Bro. E. Gardner is now at Berwick. He preaches here and at Ebenezer, Providence and Memorial. Now we know that Bro. Gardner is a hustler. We all think he is a grand worker for the Master.

We are sorry to say that the prospects are that Centreville is about to lose the grand man of God, Bro. S. W. Sibley. Bro. Sibley is one of our strongest doctrinal preachers, hence we regret very much to have him leave our country.

From Centreville we go up to Gloster City. Here we find Bro. J. R. Johnston and W. A. McComb. Bro. Johnston is also one of South Mississippi's strongest gospel preachers. He tries to indoctrinate his members in order that they may be able to stand the many hard criticisms hurled at the Baptists of this country. Bro. McComb is still serving his people here. We understand Bro. Patterson, who is at the Seminary, will preach for Bro. McComb in a protracted service this summer.

Bro. T. J. Barkesdale is still out in the interior doing good work for the Master.

I would not close this letter without mentioning the names of Bro. J. R. Baham, who is located at East Fork, Miss. Bro. Baham is a sound gospel preacher. Bro. R. J. Stewart, who lives in

this town (Liberty) is also a great worker in the Master's vineyard, but preaches in Louisiana.

The annual Sunday School Convention meets here the fifth Sunday in April, when we expect a religious feast. We hope to have a very interesting letter for the second quarter, for then we will be able to report some of our protracted meeting services. May God bless you, Bro. Editor, with all others interested in the publication of the WESTERN RECORDER.

Yours fraternally,  
J. J. STRINGFIELD.

Liberty, Mo.

**FROM EAST TENNESSEE.**

We are much pleased that the L. & N. system is now able to operate trains from Louisville to Atlanta through our section. Many towns are springing up on this new line. At most of these the Baptists ought to organize and build houses of worship. The people are nearly all of our faith but need training.

Daily meetings are being held at the First Baptist church of Knoxville. Rev. W. A. Hamlett, of Dallas, Tex., is preaching. Large congregations are attending.

W. C. McPherson, who attended the Seminary two years ago and was pastor of churches in Kentucky, has recently gone from the church at Cleveland to the Glenn Street church of Atlanta, Ga. He had a good beginning on his new field.

Perhaps no young man among us is being more greatly blessed in his work than C. B. Waller, pastor of the Second church of Chattanooga. People are being converted and received for baptism at almost every service. He is a graduate of Carson and Newman College.

Sunday, April 16th, Rev. J. E. Hughes was received into the membership of the Third church of Knoxville and was baptized by the pastor, R. C. Medaris. Bro. Hughes had been a Southern Methodist minister for a dozen years and had been pastor in some of the larger towns and medium-sized city churches. His wife, however, was one of those Baptist women who felt that it did not change the teaching of the Bible because her husband was a preacher in a different denomination. So she remained firm in her convictions and church allegiance. Now her husband has learned the way of the Lord more perfectly. She thus did her highest duty to him as well as to her Savior. The following is from the *Knoxville Sentinel*:

"Four pertinent reasons are given by Rev. J. E. Hughes, D.D., as having prompted him to sever all former church connections and ally himself with the Baptist denomination. These reasons are given by Dr. Hughes in a written statement, under the caption: 'Why I became a Baptist.' The statement is as follows:

"1—Some time ago I became thoroughly convinced that immersion is the only Scriptural baptism. I could not remain in a church which required me to administer what is called the rite of baptism contrary to the Scriptural form as I understood it to be taught, both in the original and English language of the New Testament and thus be inconsistent with my conscience.

"2—the Sprinkling of infants, to my mind, has no Scriptural authority whatever, and is a practice which some of the protestant churches borrowed from

Rome. There can be no valid baptism without the conscious appropriation by an act of faith of the benefits symbolized by the rite. Viewing this doctrine as I do, by the practice of it, I should not only stultify myself, but be inconsistent with my convictions.

"3—My idea of church polity is in perfect harmony with that practiced by the Baptists. I believe that the congregational form of church government is not only democratic, and consistent with our civil governmental principles, but also the apostolic form.

"Believing that the Episcopal form of church government originated in the post-apostolic period—about 200 A. D.—and that it was an idea that borrowed support from the old Jewish economy, and that its first suggestion came possibly, from the example of the heathen priesthood; and that according to church historians the term bishop was not in use to designate priests before the middle of 200 A. D.: I am therefore fully persuaded that it is not in harmony with apostolic practice, and am sure that it is altogether contrary to my views.

"4—The conscience is the monitor of the soul. What I did was done in great sincerity and with a sense of having done my whole duty in the fear of God, believing that such a course would enable me to feel unhampered in the proclamation of divine truth.

"With undiminished love for all of the great church of Christ on earth, and no bitterness whatever toward the church I have served for twelve years, I trust that I may be believed when I say that I only followed my convictions—and, he is a coward who will not."

J. R. CHILES.

La Follette, Tenn.

**PROGRAMME.**

The following is the programme of the Fifth Sunday Meeting to be held at Mount Olivet Baptist church:

Saturday, 10 a. m.—Sermon—Rev. W. D. Moore.

Systematic Bible Study an Incentive to Mission Work—Revs. Garrett Reed and H. P. Hatchett. Address—Mr. Geo. H. Cox.

1:30 p. m.—Our Mountain Mission Work—

The Man—Rev. W. T. Martin. The Field—Rev. B. F. Adkins. The Means—Rev. E. W. Summers.

General Discussion. Sermon—Rev. Geo. Green.

Sunday, 9:30 a. m.—Sunday-School Hour.—Rev. Geo. Green. 11 a. m.—Sermon—Rev. J. A. Davis.

The meeting will close with a collection for missionary purposes. All churches in the Association are urged to send delegates to this meeting.

W. T. MARTIN Ch'n.

**DEAR RECORDER:—**

Your visits are very welcome to our Missouri home. We have just closed our first year's work with the First church, Trenton, Mo. During the year, without outside ministerial aid, we have added 52 names to the roll and four others await baptism. Our mission contributions have increased more than 100 per cent, and our Bible School stays near the 200 mark in attendance. We are very hopeful as we face the future with a unanimous indefinite call and a substantial increase in the pastor's salary. This church has had her troubles, and we feel to thank God for the har-

**Noteworthy Sale of Silks**

Careless activity prevails in this department, solely on account of correctness of styles and lowest of prices.

**EXTRAORDINARY LIST OF SPECIALS FOR THIS WEEK.**

- 59c Peau de Cygne, soft Messaline finish; in all the popular street and evening shades; a guaranteed pure dye; 85c value.
- 65c Chiffon-finish Dress Taffeta; very soft and a large range of popular shades to select from; intended to retail at 85c; special, yard, 65c.
- 75c 50 pieces Fancy Shirt-Waist Silks; in large assortment of checks and fancy stripes; glace and chameleon effects; 1.00 value.
- 79c Imported Crepe de Chines; full 24 inches wide; in all the season's new shades and black and white; extra heavy and crepe effect; \$1.00 value; special this week 79c.

**EXTRAORDINARY SPECIAL SALE**

**"Sterling" Black Taffeta Silks.**

A better quality and broader width than any offered in the city at the price; chiffon rustling finish.

- 22-inch, full width; special ..... \$1.00
- 27-inch, full width; special ..... \$1.35
- 36-inch, full width; special ..... \$1.50

SAMPLES SENT UPON REQUEST.

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NEW YORK CONNECTION—JAS. M. GREENY & Co. 232<sup>nd</sup> STREET, LOUISVILLE, KY.

mony and hearty good will that prevails among us.

Rev. Joe P. Jacobs, of the chapel car Messenger of Peace, is doing splendid work in this part of the state. We are very much in need of a few good men with stability and "stick-ability," who are willing to work and wait, to labor in some small towns along the Q. O. & K. C. railroad. If you have any of this class to spare send them to Northern Missouri.

Hope to see you at Kansas City in May. J. B. BENTON. Trenton, Mo., April 18.

**PROGRAMME.**

The following is the programme of Circle Meeting No. 1, which will meet with Adairville Baptist church fifth Sunday in April: 10 a. m.—How to conduct a Sunday School—Henry Flowers W. H. Conn, Q. M. Turner, T. R. Mason.

What is the best method for getting missions?—M. L. Fugate, J. E. Martin.

Preaching. 1:30 p. m.—Duty of a church to the community—W. E. Jenkins, Walton Conn, C. E. Gupton. Is the world getting better?—I. F. Morrow, Q. M. Turner. W. A. Conn.

Programme will be interspersed with singing. I hope the brethren will not disappoint us and will come prepared to discuss one of the above subjects. Your name not appearing on the programme gives you the right to choose any one of the above subjects. Everybody is invited to attend this meeting.

J. S. SMITH, President Circle No. 1.

**THE MARKETS.**

**LIVE STOCK.**

- Report for week ending April 22.
- Extra good export steers... \$5 40a 5 60
- Light shipping steers..... 5 00a 5 25
- Choice butcher steers..... 4 75a 5 25
- Fair to good butch steers... 4 25a 4 75
- Com. to med. butch steers... 3 50a 4 25
- Choice butch. heifers..... 4 00a 4 50
- Fair to good butch. heifers. 3 50a 3 75
- Com. to med. butch. heif. . . 3 00a 3 50
- Good to extra stock steers... 3 25a 3 60
- Com to med. stock steers... 2 75a 3 00
- Good to choice stock heif... 2 50a 2 75

- Com to med stock heifers... 2 25a 2 50
- Plain light mixed stockers. 1 75a 2 25
- Med. to good milch cows... 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 55
- Medium packers ..... 5 55
- Light shippers ..... 5 40
- Choice pigs ..... 5 00
- Light pigs ..... 4 40a 4 50
- Roughs ..... 3 50a 4 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 22, 1905.

|               |       |        |
|---------------|-------|--------|
| Jan 1 to date | 1,970 | 58,221 |
| Year 1904     | 3,312 | 46,519 |
| Year 1903     | 1,553 | 51,629 |
| Year 1902     | 2,988 | 76,728 |

**COMPARISONS WITH PREVIOUS YEAR'S SALES.**

Total sales of new crop to date, 1905, 52,092; 1904, 41,650; 1903, 61,207. Sales of new crop to date, original inspection, 1905, 44,898; 1904, 37,174; 1903, 51,632.

**REJECTIONS.**

Rejections this week, 1905, 317; 1904, 1,620; 1903, 2,266.

Per centage of rejections to auction sales, 1905, 22; 1904, 12; 1903, 17.

Rejections Jan. 1 to date, 1905, 8,539; 1904, 5,237; 1903, 9,360.

**RECEIPTS.**

Receipts this week, 1905, 1,405; 1904, 1,620; 1903, 1,491.

Receipts Jan. 1 to date, 1905, 45,154; 1904, 36,597; 1903, 40,188.

THE WAY OF LIFE—God's plan of Salvation and the principles of His life as revealed in the lives of the apostles. A revelation of His great love for His people. Price \$1. M. E. Munson Bible House, N. Y.

**Church Organs.**

LATEST IMPROVEMENTS. BOSTON NEW YORK PHILADELPHIA CHICAGO LOUISVILLE ST. LOUIS

Main Office & Works: HASTINGS, MASS. P. O. Kendall Green, Mass

HOOK-HASTINGS Co.

FAIR PRICES ESTABLISHED 1827 ALL SIZES

**Sulphur Baths**

Their benefits have been recognized for centuries in skin diseases and rheumatism.

Glenn's Sulphur Soap makes a copious lather and is the only fine toilet soap that contains enough pure sulphur to produce an effective sulphur bath.

Be sure and get the genuine

**Glenn's Sulphur Soap**

25c a cake at all drug stores or mailed for 30c. by The C. N. Crittenton Co., 115 Fulton St., New York.

**\$3 a Day Sure**

Send us your address and we will show you how to make \$3 a day absolutely sure, no matter what you do. We will furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once.

ROYAL MANUFACTURING CO., Box 888 Detroit, Mich.

**SUBTERRANEAN WONDERS**

**Mammoth Cave**

—AND—

**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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—Offers Rate of—

**\$16**

LOUISVILLE TO KANSAS CITY AND RETURN.

—FOR THE—

SOUTHERN BAPTIST CONVENTION.

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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**UTAH AND PACIFIC COAST**

PULLMAN SLEEPING CARS, PRICED RECLINING CHAIRS, DINING CARS (MEALS A LA CARTE), ELECTRIC LIGHTS AND FANS.

For further information, address Company's Agents, or

**H. C. TOWNSEND,**

General Passenger and Ticket Agent, St. Louis.

**PISO'S CURE FOR CONSUMPTION**

First Prize at All World's Fairs

Best Cough Syrup in the World. Use in all cases. Sold by druggists.

**The Farm and Household**

Marion Welch sold a bunch of hogs last week to I. N. Osborne, of Clark county, for \$4 per hundred.—Stanton Herald.

In Montgomery, R. L. Tipton sold a carload of fat cattle, wt. 1,440 pounds, to W. B. Greene for \$5.25 per hundred.

Over 500 horses were sold at combination sale at Murfreesboro, Tenn., last week at the average price of \$160.

Gentry & Thomas, of Lexington, bought last week of Thomas McClintock & Son, of Millersburg, 19 mules at \$168 per head.

The Scott County Democrat says that growers in that country will put out a largely increased acreage of tobacco this year.

At a sale of Shorthorns held by John Lister, of Conrad, Ia., on March 31st, 26 females averaged \$174.40 and 11 bulls averaged \$123.20, a general average for the 37 head of \$159.20.—Winchester Democrat.

Ike Parrish's tobacco crop, grown on his farm in the edge of Scott county, which he sold last week to V. F. Zeigler at \$10.60, was delivered at the American Tobacco Co.'s warehouse here. It was grown on 19 acres and weighed out 39,029 pounds, or over 2,000 pounds per acre.—Woodford Sun.

The Maysville Bulletin says that up to 1860 any field in the good land district of Mason county would grow hemp, considered the hardest crop to raise. Now likely there is scarcely a field in the county that will bring this crop, owing to the impoverishment of the land by tobacco culture.

Every year we are besought to publish a receipt for keeping flies off stock. As this is the beginning of fly time, we publish the following, taken from the columns of a standard agricultural journal. In two quarts of boiling water dissolve one-quarter pound of common hard soap; add one pint of coal oil; churn together till well mixed and then dilute with three quarts of water and one quart of fish oil. If a larger quantity be made, maintain these proportions. This emulsion applied every other day will keep the flies away.—Winchester Democrat.

Robert M. Gilkey, of North Middletown, sold his black saddle mare, Miss Mary, to New York parties; price \$300.

Wm. Rankin, of Bourbon raised on eight acres of Mrs. Lizzie Howard's farm 15,200 pounds of tobacco and sold it to the American Tobacco Co. at 9c.

Anderson Bros., of North Middletown, delivered to Mr. Foster, Winchester, their crop of 18,400 lbs. of tobacco at 10 and 3 cts. Raised on nine acres and brought \$1,800.

James Silvers, of Bronston, Pulaski county, sold last week to W. Watson, of Indiana, one black jack for \$400. Dr. Allen sold to same party one black jack coming 3 years old for \$325; John W. Simpson to W. E. Mercer, of Wayne, one black jack, 12 years old, 15 1-2 hands, for \$300; one gray jack, 5 years old, 15 hands, for \$300.—Farmer's Home Jour.

**TOMATO.**

Tomatoes, ripe and green, may perhaps be termed the mainstay of makers of fancy pickles. Only a few of the more desirable new combinations will be given, as we turn into the field of pickles proper. Meantime, it must not be forgotten that the tomato makes an excellent line of preserves and sweet sauces, which should first be sampled.

**Tomato Preserves.**—Peel red tomatoes; if large, slice, if small leave them whole. For each pound of the fruit add a teaspoonful of cinnamon, half a cupful of raisins and three-fourths pound of sugar. Make a syrup of the sugar by dissolving it in a little water, then add the other ingredients. After boiling the tomatoes for half an hour, remove them from the sauce, boil the syrup a half hour longer, or until it is thick, then pour it over the fruit and put away in jars.

**Tomato Pickle.**—Chop a gallon of green tomatoes, sprinkle salt over them, hang them up in a coarse cotton bag, and let them drain for twelve hours. Then chop a dozen onions, four green peppers, a pint of horse-radish, and add four ounces of mixed spices. Mix the whole well, place in jars, add vinegar and cover closely.

**Chili Sauce.**—Remove the skins from a peck of ripe tomatoes, and peel eight onions. Chop the whole fine, and put over the fire in their juice in a porcelain kettle, to cook for half an hour. Then strain through a sieve and add a pint of vinegar, a tablespoon each of ground cinnamon, all-spice and black pepper, and a teaspoonful of cloves. Let the mixture cook about four hours, until quite thick, stirring it frequently. As it is taken from the fire add a tablespoonful of ground mustard, a teaspoonful of cayenne pepper, two teaspoonfuls of ground ginger and two tablespoonfuls or more of salt, according to the taste. Use perfectly clean, sound bottles, cork tightly and seal.

**Piccillili.**—Half a peck of chopped and drained green tomatoes, a quart of vinegar, one gill of white mustard seed, two tablespoonfuls of sugar, a half tablespoonful of ground mustard, one and a half teaspoonfuls each of pepper, cloves, and allspice, two tablespoonfuls of salt, two chopped peppers and two chopped onions. Stew all till soft, and when cold cover and set away for use.

**Piccillili, No. 2.**—Take a gallon of sliced green tomatoes, a pint of grated horse-radish, eleven ounces of brown sugar, two tablespoonfuls each of fine salt and ground mustard. Put the sliced tomatoes in a crock of not less than six quarts capacity, sprinkle the salt over them, and let them stand over night, a slight press being upon the tomatoes—which may be chopped fine if preferred—to keep them under the liquor. In the morning add to the tomatoes and juice the other ingredients, and set them in a warm place, the compound chemically forming

**YOU HAVE NO FRIENDS**

In any town or community but what will be treated as a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Pallettona (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

its own vinegar. This will take three or four weeks. It is then set in a cool place, the tomatoes being kept under press, and it will keep in good condition till hot weather of the following year.

**Piccilli, No. 3.**—Chop fine a peck of green tomatoes and a quart of onions, add two cupfuls of salt and let them stand over night. In the morning drain well, add a head of cauliflower and a quart of chopped peppers, two ounces each of cloves, all-spice, cinnamon and mace, and four ounces of mustard seed. Stir thoroughly, cover with good vinegar, heat, and put in the jars, covering when cold.

**Tomatoes and Onions.**—Peel and slice half a peck of onions, and slice a peck of green tomatoes. Pack them in layers, sprinkling salt between them, using about a cupful of salt for the peck of tomatoes. Do this packing in a coarse bag—one made of bur-laps will answer—and place on wooden slats across a woden barrel or keg, with weights on the compound. Allow this arrangement to remain for forty-eight hours. Then empty into a porcelain-lined kettle and add an ounce each of allspice and ground cloves, with two ounces of whole mustard seed and four red peppers cut in little shreds. Pour over enough boiling vinegar to cover the vegetables, and let them come to the boiling point. Then put away in cans or stone jars, with a few roots of horse-radish in each to aid in preservation—this method being very helpful in any compound in which onions are used.—Good Housekeeping.

**FOR THE SPRING HOUSE-CLEANING.**

The best thing that could happen to many homes is to get rid of about half the stuff they contain. People keep buying new things and shoving the old aside, allowing corners and cupboards, attic and basement, to become congested with a lot of old clutter that is of no use to any one, but forms a hiding place for vermin and a breeding place for all sorts of germs. It is very easy to buy something and bring it home, but it is not so easy to get rid of it afterward. So things keep accumulating—boxes and half-filled or empty bottles, chests stuffed full of half-worn clothing, shelves piled with miscellaneous matter hardly fit for use and yet too good to throw away, chests hung full of this and that.

And so it is from basement to attic, wads of worthless rubbish, piles of paltry belongings, which attract dirt, and finally degenerate and crumble away into the dirtiest kind of dirt. Such houses are constipated. They need a dose of physic.

Call the junkman to your home to-morrow. Persuade your husband to stay at home with you all day. Go over the house from top to bottom. Take away all superfluous stuff—chairs, benches, boxes, bottles, papers, old magazines, old clothing, worthless books, everything that is not needed. Send what may be useful to a charitable institution—but not the rubbish. Make clean every vacant place that is left by the absence of these things. Put a coat of paint, varnish, or whitewash—something or other to take the place of the confusion.—The Evangelical.

A report made by the U. S. Consul at Havana states that the Cuban tobacco crop of 1904 is over \$30,000,000.

**CHRONIC SORES**

Wheeling, W. Va., May 28, 1903.

Some years ago while at work, I fell over a truck and severely injured both of my shins. My blood became poisoned as a result, and the doctor told me I would have running sores for life, and that if they were healed up the result would be fatal. Under this discouraging report I left off their treatment and resorted to the use of S. S. S. Its effects were prompt and gratifying. It took only a short while for the medicine to entirely cure up the sores, and I am not dead as the doctors intimated, nor have the sores ever broke out again. Some 12 years have elapsed since what I have described occurred. Having been so signally benefitted by its use I can heartily recommend it as the one great blood purifier.

JOHN W. FURDIS.

Care Schmulback Brewing Co.

Chronic sores start often from a pimple, scratch, bruise or boil, and while salves, washes and powders are beneficial, the unhealthy matter in the blood must be driven out or the sore will continue to eat and spread. S. S. S. reaches these old sores through the blood, removes all impurities and poisons, builds up the entire system and strengthens the circulation. S. S. S. is a blood purifier and tonic combined. Contains no mineral whatever but is guaranteed purely vegetable. If you have an old sore write us and our physicians will advise without charge. Book on diseases of the Blood free.

**SSS**

The Swift Specific Company, Atlanta, Ga.

**Sanozol**

MORE THAN HALF THE CHARM OF A PRETTY FACE is a healthy complexion, free from disfiguring Pimples, Black-heads and Humors. Sanozol Lotion and Soap will cure all such affections. No need of medicines. No need of drugs.

Sufferers from Eczema or other eruptive skin diseases will find in Sanozol Lotion and Soap a quick and complete cure without stomach-destroying medicines. SANOZOL TREATMENT is external and therefore far superior to any other skin disease remedy on the market. The daily use of Sanozol Soap will give to your face and hands a skin as near perfect as nature can make it. You do not have to wait months for results, It Works Like Magic. If you are troubled with sweaty feet—get cured—by using Sanozol Soap and Lotion. It removes the cause of all such ills, builds up the nerve tissue of the skin, promotes a new and healthy growth and removes the dead and wasted tissue without any other agent than washing with Sanozol Soap and moistening with Sanozol Lotion. Try it. If it does not do as we say get your money back, it is yours, we do not want it.

Lotion, \$1.75 a full pint bottle; half pint \$1.00; Soap, 25c per cake or jar; Trial size Lotion 25c. At all Druggists, or sent on receipt of price. For free medical advice, address SANOZOL LABORATORY, 100-102 Elton St., BROOKLYN, N. Y., Dept 3.

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**CANCER**

30 years experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. It is the only cure known. Address Dr. G. H. BRYANT, 5 BUSH, 5 Old Fulton Temple, 7th & Elm Sts., Cincinnati, O.

# 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.

## BRENTS.

James Franklin Brents, of Ida, Clinton county, Ky., was born Nov. 4th, 1849. His parents were Samuel Brents (1808-1875) and Isabella Mackey Brents (1818-1904). His grandfather, Peter Brents, was a Kentucky pioneer of sturdy Virginia stock. J. F. Brents was converted at home, June 1, 1873, and united with Seventy Six Baptist church in August of the same year. He married Miss Melissa J. Stephenson, daughter of T. V. Stephenson, May 1st, 1879. He died March 31, 1905, being survived by his wife and two sons, Samuel Van Buren, aged 23, and Thomas Franklin, 18. The funeral services were held at the home, for three generations the residence of the Brents family. The deceased was buried April 1st beside his mother, whom he had gently laid to rest May 1st—just eleven months before.

He and his mother were never separated a whole month during their lives. They joined the church and were baptized at the same time, both died on Friday, and both were buried the first day of the month, both funerals being conducted by Rev. A. Bertram.

J. F. Brents was for years a reader of the RECORDER. His subscription expired on the very date of his burial. He wrote for these columns sketches of his mother and Judge P. H. Hopkins, his bosom friend and associate leader in the Baptist ranks. (See issues of June 23rd and Feb. 11th, 1904).

The deceased was a faithful church member. For thirty-two years he scrupulously attended all services, especially the first Saturday business meetings. He became assistant church clerk in 1875, clerk in 1891, and deacon in 1894. For a quarter century he was annually elected a delegate to Stockton's Valley Association. He was actively interested in Baptist education and in the public schools.

The deceased was afflicted from childhood, yet he bore the burdens and duties of life meekly, uncomplainingly, living and laboring only for his Master, his family, and his fellowman. His hands were never idle. His forceful mind was ever alert. He was a generous friend of the poor. Among those who came for a last look at his remains were not only numerous relatives and prominent citizens, but scores of his humble neighbors who had shared his beneficence, including old slaves of his father. His last illness was of five months duration. Ever submissive to the Divine will, he prayed for the end of his earthly sufferings. J. F. Brents was a progressive and highly successful farmer. At the time of his death his large farm, beautified by his toil, was taking on the rich robes of spring. A thousand trees of choice and varied fruits, planted by his own hands, clustered round his saddened home in the mellow radiance of full bloom.

A. SON.

## McLENDON.

Baby Ruth, aged 21 months and 3 days, the youngest child of Rev. H. R. and Mrs. McLendon, was called to God on the 6th inst. We laid her to rest in the Onida cemetery at sunset on Friday. Almost the entire student body and many of the citizens were present, mingling their tears in heartfelt sympathy with those of the bereaved family. There never lived a sweeter child than Baby Ruth, and we all feel that we have a treasure in the little grave.

Onida, Ky.

## MEREDITH.

Sarah Meredith, of Stanford, Ky., died April 10, 1905, at the age of 52. She joined the church at Mt. Hebron, Garrard county, in 1825, afterwards moving her membership to Burgin where it remained until her death. She leaves a husband and seven children to mourn her loss. She was loved by all who knew her. Although an invalid for two years, she was patient, only waiting for Him to take her home, and with the thought that some day she would rest. She is gone, yet we know that while there is—

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

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

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"One less at home,  
A charmed circle broken; a dear face  
Missed day by day from its accustomed  
place,  
But cleansed and saved and perfected  
by grace,  
There is one more in heaven."  
BESSIE MEXZDITH.

### Items of Interest

News the World Over

The more is learned about the Panama route for the canal the more the wisdom of Senator Morgan is vindicated. At the mouth of the Chagres River the engineers sounded 165 feet and could find no rock for foundation of dam. Hence it is thought best to turn the course of the Chagres into the Pacific higher up. To do this a tunnel under the mountains eight miles long will be necessary. The expense of this tunnel will be enormous.

The Board of Health of New York City has made its report for 1904. Deaths increased from 67,864 in 1903 to 77,985 in 1904. This includes 1,000 from the Slocum disaster. Some diseases show a gratifying decrease, especially scarlet fever and consumption. But pneumonia, Bright's disease and meningitis show a very terrible increase. The increase in the first two is largely due to steam heat and over-heating houses and office buildings. But steam heat saves trouble, and what does modern man care for health?

Denmark has lost two of her leading statesmen. Dr. Geert Winther was a member of the first Parliament in 1859, and was still a member when he died a few days ago, aged 92. But his comrade, also a member who has died at the age of 99, Mr. Thygeson, was even more distinguished. He was the oldest active official and the oldest member of Parliament in the world. Three years ago he was quite sick when the question of selling the Danish West Indies to the U. S. was up. The people of the

islands had protested against the sale, and Mr. Thygeson, very ill as he was, took a special train and was carried into Parliament. His vote defeated the measure.

Dr. R. A. Torrey preached for two months in the Albert Hall, in the fashionable part of London. When he began a gentleman said to him there was not an orator in England, Gladstone or Bright or any one who could fill that great building every night for two months. Dr. Torrey answered, "I could not do it, but God can." Every night the Hall was packed and thousands could not get in. Dr. Torrey preaches the old doctrines very strongly. He is especially severe upon the "higher critics," and refused to keep silence about them when requested by the Unitarians. There were 5,000 who professed conversion in these meetings. The first was a young man, the son of a nobleman.

The man without a purpose lives on, but he enjoys not life.—J. H. Friessell.

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## Items of Interest

News the West Over

Admiral Rohdostvensky stayed for some days in the Kamranth Bay of French Cochinchina. Japan protested, France remonstrated with Russia and the czar sent him a preemptory command to leave. He left, but where he has gone or what he is doing is not known at this time. Two reasons have been given for his delay—that he was short of provisions, and that he was waiting for the second division of his fleet. Nothing seems to teach the Russians any sense about dividing their fleets.

Senator O. H. Pratt has died at his home in Washington, Conn., in his 78th year. A month ago he delivered an oration at the funeral services of his colleague during the 25 years he has been in the Senate. Senator J. R. Hawley, and he took a cold at the grave from which he did not recover. He was a strong and bitter abolitionist and in 1862 when a member of the legislature had a resolution passed taking down from the wall the portraits of two ex-governors, Isaac Toney and Thomas Seymour, because they were Southern sympathizers. Two years afterwards, in 1864, although the war was still going on, the legislature had the pictures put back.

Joseph Jefferson, the distinguished actor died on Sunday at his home at Palm Beach, Fla. Bishop A. A. Watson died at his home in Wilmington, N. C., aged 87. He was a New Yorker who went South a while before the war began, and went into the Southern army, being chaplain of the Second North Carolina regiment. He had a stroke of paralysis two years ago from which he never recovered.

A high officer in the German army showed a correspondent of a Paris paper a written report mentioning rumours that the German emperor personally encouraged the czar to make war on Japan. The Emperor wrote on the margin: "This is a lie. God keep me from ever meddling with the internal affairs of foreign countries." The New York Advertiser quotes this and adds, probably thinking of San Domingo, that this would be a suitable prayer for this country.

Aprons of Dr. Oler's silly remark about men over sixty, the papers are calling attention to the increased age of the great military commanders. Alexander was famous at 24 and had conquered the world at 30. Napoleon was famous at 28. Hannibal was also young. But Von Moltke was 70 when he conquered France; Oyama was 64, Kuroki 52, and the new commander of the Russian army, Gen. Linovitch, is 78.

The Herald and Presbyterian says that Admiral Togo is a member of the Presbyterian church, and Vice-Admiral Uriu is a Presbyterian elder, as was

Gen. Serrata, who commanded the Japanese in the war against China. Gen. Kuroki and Gen. Oku are also members of the Presbyterian church, and are very pious men. Marshal Oyama is a heathen, but his wife is a Christian.

The international commission of Admirals which decided the questions in regard to the firing of the Russian Baltic fleet upon the English fishing boats fixed also the amount of damages Russia was to pay for the injury done. The amount was fixed at \$325,000 and Russia paid it promptly. She had already apologized.

The press of England is unanimously favourable to Japan and hostile to Russia and the greater part of the papers in this country agree with them. Two men in England believe in Russia's success, the Mr. Hales and Maguire, a military expert. This is the way he sums up the war in the London Daily News: "I see nothing new in the situation. Kuropatkin is retreating slowly and fighting delaying actions as I told you nearly a year ago he would do. Russia is winning by the slow retreat. She is drawing Japan further and further from her base and getting nearer her own. Kuropatkin has carried out one of the most skillful retirements of modern times. Japan's enormous forces have been seven months in achieving a distance no greater than from Strasbourg to Paris."

The Board of Education in New York City have been weakly succumbing to every faddist who has wished something introduced into the school course. Now it has waked up and says: "The schools have long been a fruitful field for every fool freak theory that educators have wished to exploit, while those who have ventured to oppose them have been shrieked at as opponents of education and of progress and dubbed as enemies of the schools." The Board has waked up to the fact the children are overloaded and the tax-payers also.

The widow of Horace Bushnell died the other day in Hartford, Conn. She was 100 years, 3 months and 3 days old.

DEAR RECORDER:—  
Spottsville church handsomely commemorated her pastor's thirty-fifth birthday April 15, 1905, by placing a beautiful watch chain under his plate that morning. The gift may in some way help the pastor's looks, but the spirit of the givers must in many ways help him in his work. Such gifts in which a spirit are an odor of sweet smell, a sacrifice acceptable, well-pleasing unto God. May the Lord's people never lack opportunity to exhibit their love for those who minister to them in spiritual things, and may his ministers never fail to appreciate the same.  
Fraternally,  
E. S. JORDAN.  
Spottsville, Ky., April 18.

## ONE MORE SUNDAY FOR HOME MISSIONS.

If the brethren will make one big week of giving, those who have not done so, and if some who have will add extra gifts, I hope we may make a landing without debt.

Our books will remain open Monday, May 1st, in order to receive the contributions of Sunday, April 30th. Please, therefore, sound it out to all your readers that the Home Board needs every gift that they will send. The Lord has wonderfully blessed our work and it would be calamitous to dampen our ardor with a debt at the Convention. While exceedingly anxious, we are hopeful that by concerted action on the part of the brethren we shall come to the Convention free of debt.

Yours in Christian bonds,  
B. D. GRAY, Cor. Sec.

We may not call even a poor opportunity a blunt thing, and stop endeavor. We must bravely seize the broken sword, if we can get no better, and struggle on. To stop is defeat. To bravely struggle on is, anyway, the path toward victory. We may not stop in service for others. Sometimes we are tempted to, because our service seems so ill-requited and unrecognized. But our main thought may not be upon the wage for service, but upon the service our Lord would have us do. I never felt the emphasis on that "done" till lately. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But it is service done our Lord commands—not service dreamed about or ceased from.—Rest and reward are yonder. This life is the place for an unstopping diligence.—Methodist Protestant.

"God grant us power to speak again  
The words of life in Christ the Lord!"  
Mrs. M. E. Gates.

### SOUTHERN BAPTIST CONVENTION.

For the convenience and comfort of delegates and visitors to the Southern Baptist Convention, which meets in Kansas City, Mo., May 11-17th, the Southern Railway has made arrangements to run Special Pullman Sleepers through to Kansas City without change, leaving Louisville 10:15 p. m. Tuesday, May 9th, and it is expected that a through sleeper will also be run from Lexington, leaving that point at 2:30 p. m. Following is a partial list of those who will be in the party:

Dr. Carter H. Jones, Dr. Geo. C. Carter, Dr. E. Y. Mullins, Dr. W. W. Hamilton, Dr. J. E. Sampey, Dr. J. R. Marvin, Dr. Geo. W. Clark, Dr. T. J. Watts, Mrs. R. E. Woody, Representative Woman's Missionary Union, Louisville; Dr. Preston Blake, Dr. W. P. Hines, Dr. W. H. Felix, Capt. J. R. Howard, Lexington; Dr. J. J. Taylor, Rev. G. W. Argabrite, Georgetown; Rev. T. H. Plemons, Cynthia; Dr. B. R. Bailey, J. A. Middleton, Paducah.

A cordial invitation is extended to all who may be going to Kansas City to the Convention, or to visit friends, to join this party. In case there is a sufficient number not desiring sleeping car accommodations, a free reclining chair car or coach will be run through without change to Kansas City. These arrangements will afford members of this party every comfort and convenience, and will make unnecessary any change of cars en route.

The route will be via the Southern Railway to St. Louis and thence via the Missouri Pacific Railway to Kansas City. At St. Louis these special cars will be consolidated with those carrying the Tennessee delegation, headed by Dr. James D. Gresham, of Nashville, and the entire train will then be handled by special service to Kansas City, making but few stops. This train, the "Southern Baptist Special," will leave St. Louis at 9:30 a. m., and arrive at Kansas City at 5:15 p. m., thus making a daylight run through picturesque Missouri, along the banks of the Missouri and Meramec rivers, passing through Jefferson City (the Capital), Rolla, Warrensburg and other thriving cities of the great state.

A rate of one fare plus 50 cents for the round trip will be made, rate from Louisville being \$16.00.

Tickets will be sold May 7th to 11th inclusive, with return limit of May 23rd. A fee of 25 cents will be charged for validating tickets at Kansas City. A stopover at St. Louis will be permitted on return trip within limit fixed by Special of ticket with Joint Agent, Union Station, St. Louis, immediately upon arrival and payment of fee of 50 cents, to enable you to attend the National Baptist Anniversary, May 16-21st.

Persons desiring to join this party should make application, accompanied by receipt (taken for space in sleepers, to E. C. King, City Ticket Agent, Terminal Bldg., Lexington, Ky., or A. E. Cook, City Ticket Agent, Southern Ry., 234 Fourth Ave., Louisville, Ky., who will acknowledge receipt and advise promptly location of berth. Rate for double berth from Lexington to Kansas City, \$2.50; from Louisville, \$3.00.



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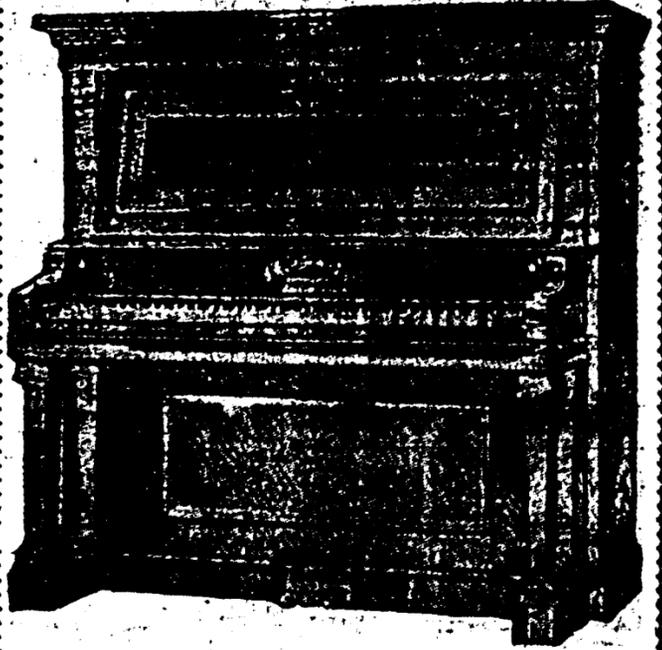
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