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At the annual meeting of the British Baptists Foreign Missionary Society, the Secretary reported a deficit. The chairman of the meeting was Lord Reay, next to Lord Kelvin the most distinguished English scientist. Lord Reay is not a preacher, but a most pious layman.

His speech when Secretary Bayne finished his report was very comforting—for Secretaries are greatly worried when they have to report deficits. Lord Reay said, "he was glad to preside over the great meeting which showed the Baptist churches were in earnest in reference to mission work. Debt was a natural condition of a missionary society. It was a healthy system, for it showed that their activity did not allow them to restrain their work."

DR. DENNY spoke words which need emphasis in these days of vague talk about "Accepting Christ": "The sum of the Lord's relation to sin is that he died for it. God forgives." There is entirely too little said of sin and of God's pardon of it because Christ died in our stead. Remember God forgives—not the Mediator.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Fenelon.

"In any matter a change of thinking implies wrong thinking either before or after the change; and in either case the thinker is put at a discount. The man who has pretended to think for years and still finds his mind in a state of flux, himself without settled convictions on any subject, convicts himself of inability to think right on any subject. He ought to subside and give place to more vigorous minds."—J. J. Taylor.

The Interior says: "Interior readers are familiar with the paper's oft-expressed admiration for pastors who stay. It is a firm conviction with us that a man who can continue a helpful spiritual ministry in one community for the space of a working life time is a man of altogether exceptional character and endowment. Nothing but absolute genuineness and purity in soul and abounding vitality in mind could outwear the long trial."

Bishop Chrichton, one of the ablest men in the English church, in speaking of Baptists said: "Their distinctive note is a zeal for the purity of the church." May that always be true of us.

A MORNING look into the face of Jesus gives radiancy to the countenance, firmness to the step and calmness to the voice, throughout the day.—Rev. A. Z. Conrad.

The Gospels and Epistles, of Apostolic Origin, in First Century.

BY THE REV. PRINCIPAL SHERATON, D.D., LL.D.,
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The religion of Jesus is bound up with the person of Jesus. In the truest and most absolute sense it can be said that "Christianity is Christ."

Now it is to the Gospels that we must go as the only accessible source for our knowledge of Christ's teaching concerning Himself. In this paper I proceed upon three assumptions.

1. Recent criticism has done nothing to impair our confidence in the genuineness and historicity of the Synoptical Gospels. On the contrary, the weight of sober New Testament criticism tends strongly to support the traditional belief of the church, notwithstanding the strange recrudescence of radical scepticism, which was nothing more than what was to have been expected, when the methods and theories of the dominant school of Old Testament criticism came to be applied logically and consistently to the problems of the New Testament. In the face of this reaction, New Testament scholarship in its best forms has made very decided advances toward an agreement as to the authorship and date of the Synoptical Gospels. The change here is not yet complete, but in its extent it is remarkable; and the return from second century theories of critics to the acceptance of a date between A. D. 78 and 93 concedes so much that the position of those who maintain the earlier date, prior to A. D. 70, has been greatly strengthened. We are confident that before long what we regard as the true position will be generally admitted.

2. With equal confidence it may be claimed that the tendency of scholarship is to reaffirm the genuineness and historicity of John's Gospel and its accord with the Synoptical Gospels in its presentation of our Lord's person and teaching. This is clearly seen, for example, in Wendt's recent book on the fourth Gospel. He maintains what is of special moment in connection with our subject, that "the testimonies of Jesus Himself (in St. John's Gospel) carry the very stamp of historicity." Moreover, he asserts the harmony of John's presentation of Christ with that of the Synoptist. He shows, in regard to the discourses in St. John's Gospel, that with all their divergence in form they present the same fundamental truths as the Synoptics. In these discourses he declares that our Lord's claims are only more frequent, explicit and emphatic than in the Synoptic testimonies. Weiss maintains the absolute historical trustworthiness of John's Gospel; and even appears to set it above the Synoptics in this regard.

The Jesus of John does not differ from the Jesus of the Synoptics. It is admitted that the Jesus of Matthew and Luke is, to all intents and purposes, the very same Jesus that John depicts.

We do not ignore differences, nor do we need to resort to any such makeshift expedients as that of translation from the Aramaic or filtration of the words of Jesus through the personality of John. True, St. John had pondered those gracious words for half a century, but he did not change them. A comparison of John's first Epistle and the Gospel prologue with the rest of the Gospel shows us that St. John carefully refrained from putting his own words into the mouth of

Jesus. And can we believe that the apostle could have invented such striking phrases as "I am the Light of the world," which characterize the fourth Gospel? Or, that he gave to our Lord's presentation of Himself the vast variety of form and boldness of attitude which we find in it? If St. John's Gospel be the most transcendental, it is the most personal and historical. It bears water-marks of time and place and circumstance, inwrought into its texture, which exclude all possibility of counterfeit.

3. Through the New Testament there is given one and the same representation of Christ. Whatever date be given to the Gospels, the Epistles of St. Paul are among the earliest writings of the New Testament. The Christ of St. Paul is a Supernatural Being, the Incarnate Son of God, as manifestly as the Christ of St. John. Thus at the beginning and at the end of the period in which the New Testament originated there is the same conception of our Lord absolutely unchanged. At whatever point in the interval the Synoptics appear, whether prior to A. D. 70, as I believe, or subsequently, the very same Christ appears in them. They do not vary from the Pauline presentation which preceded them, nor from the Johannine, which followed them.

Moreover, the Gospels themselves are of apostolic origin, and thus stand on common ground with the Epistles. The latter do not narrate in detail Christ's words and acts, not only because it was unnecessary but also because even there the right understanding of what Christ said and did for us required that view of His Supernatural Person, His Incarnation, Death and Resurrection, which is the great purpose of the Epistles to set before us. The appeal of the Apostles was not merely to Christ's words as though He were a teacher and nothing more, but to His whole Pre-eminent and Supernatural Personality.

It can be abundantly demonstrated that there is nothing in the Epistles, in the apostolic teaching about Christ, which is not at least seminally, in Christ's own words and in the Gospel records. Throughout both we have absolute loyalty to Christ's teaching, and between both we have complete harmony. If there is development, it is legitimate development. There is nothing in the apostolic exposition which is not in the Gospels, which contain in germ the whole complete revelation of Christ. There is nothing in the Gospels which we do not owe to apostolic testimony. In neither Gospels nor Epistles can we reach Christ except through the Apostle. Both are of apostolic origin, and both present one and the same Christ to us.

He has kept and folded us from ten thousand ills when we did not know it; in the midst of our security we should have perished every hour, but that he sheltered us "from the terror by night and from the arrow that flieth by day"—from the powers of evil that walk in darkness, from snares of our own evil will. He has kept us even against ourselves, and saved us even from our own undoing. Let us read the traces of his hand in all our ways, in all the events, the chances, the changes of this troubled state.—H. E. Manning.

E. R. Jones of Switzer, Ky., says "Glorious Praise" is the best book for all services he ever saw.

Time sets his chisel a little deeper whenever there is a frown upon the face.—Ex.

The Bayou Light.

A traveler has been describing a light-house that he saw when cruising along our Southern coast. It is located in the water-area between Lake Borgne and Mississippi Sound. It stands in a lonely, desolate spot, away out in the marsh, burning steadily, all the time, for the benefit of those who may have come by accident or design, into the dreary region upon which it looks.

The land is flat, treeless, gloomy, traversed with a network of sluggish streams, overgrown with tangled marsh-grass, overhung with pestilential vapors, a shuddering, fearsome place when day has gone. But as the quick darkness of the semi-tropics falls, a glimmer of light pierces the gloom. It is the Lamp, shining out clearly, steadily.

This is the tale the traveler tells, and as he finishes, one thinks of other Lamps, burning clearly, steadily in out-of-the-way corners, in desolate regions, in miasmatic wastes.

There is the Christian, maybe a young one, living his earnest, consecrated life in the midst of an unsympathetic family, hearing their ridicule, bearing their sarcasm, quietly filling his lamp so the light will not fail.

Here is another, in army, navy, school, or business life, surrounded daily with careless or profligate or godless companions. To such a one the temptations to abandon the Christian life are tremendous. The atmosphere with which he is enveloped is poisonous. The rank weeds flourish on every side. His entire surroundings are inimical to the highest Christian service. It is hard to keep his lamp burning, but if it should go out, only eternity would reveal the shipwrecks that would result.

There are other light-bearers who are shut within four walls. They may be the mothers, surrounded with their little ones, or the home-makers tied down with a wearisome round of commonplaces. They may be invalids, whose long days and dreary nights stretch out, apparently useless, hopelessly interminable. How some of these would rejoice in defying the waves on a rock-bound coast. How they long to stand where the great ships go sweeping by, and they can witness the joy of those whose journey ends safely. How delightful it would be to stand with uplifted, flaming torch at the entrance to a great harbor! But such is not their lot. It is theirs to stand obscurely, yet quietly, patiently, giving out a steady light to all within reach of their beams. And others, seeing their good works, do glorify the Father which is in heaven.—Presbyterian.

A poetical writer declares that some men move through life, as a band of music moves down the street, flinging out pleasure on every side, through the air to every one, far and near, that can listen. Some men fill the air with their strength and sweetness, as the orchards in October days fill the air with the delicious odor of the ripe fruit.

Some women cling to their homes like the honeysuckle over the door; yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and blessing it is to hold the royal gifts of the soul so that they shall be music to some, fragrance to others, and life to all. Would it not be a worthy thing to live for, to make the power we have within us the breath of other men's joys?—The Lutheran.

QUESTIONS ANSWERED.

By Senex.

One of the sisters of the church called for her name and her mother's to be stricken from the books and stated that she did not wish to fellowship with the church because two deacons and one lay member had sworn falsely against her. She stated she had the writings to show. The church turned her out. Now one of the deacons states he was mistaken and is willing to acknowledge it if the church will allow it. What action shall the church take in the affair? The church did very wrong to turn the sister out without a thorough investigation of the case. She stated she had the proof that the three brethren had sworn falsely. The church should have appointed a committee of three or one of the best and most trusted brethren to investigate the proofs and report the facts to the church. If the brethren were found to have told the truth, then the sister should have been excluded for bearing false witness against them; unless, of course, she withdrew her charge, expressed penitence and asked the pardon of the church and the brethren whom she had accused. If investigation proved her charge was true, then the church ought to exclude the brethren, unless they expressed penitence and asked for pardon.

It seems this deacon has learned he was mistaken. He acted honestly, but was misinformed. He ought to rise in church meeting, acknowledge his mistake, ask the forgiveness of the church and of the sister and make a motion that the church rescind its action excluding her. That would be the manly, honorable and Christian course for him to take. It may be the other two would acknowledge they had made a mistake also, and express their sorrow. If they did not the church should appoint a committee to investigate.

"What is the proper method to constitute a Baptist church?" Those brethren who wish to constitute a church meet and appoint one of their number as chairman or moderator. If there is an ordained minister present, he is generally chosen, but a church can be formed without one. The letters of those who are present and who wish to go into the organization are read. As these show they are all members in good standing and full fellowship of Baptist churches, articles of faith are not always read before the resolution is offered by some brother, that those whose letters have been read do constitute themselves into a Baptist church. This resolution is preceded or followed by prayer—sometimes both—for God's blessing on the church.

The church is then fully constituted. But before it can be recognized as a sister church by other churches, it must adopt articles of faith. And by the way, the best articles of faith I ever saw, the clearest and most comprehensive, were those published some years ago in the Recorder, which were originally written by the gifted Kerfoot for a church in Baltimore—Eutaw Place church, I think—and were published in tract form and have since been adopted by many churches.

The church, having been constituted, goes on to appoint one or more deacons and to call a pastor. It appoints messengers to the Association in whose bounds it is and sends them with a copy of the articles of faith. The Association examines the articles and sometimes questions the messengers, and if satisfied, recognizes the church as a regular Baptist church and receives its messengers. Sometimes the brethren who wish to constitute a church call a council from sister churches in the neighborhood at the time of their organization, and that is

entirely right; and may, in some respects, be more satisfactory. Sometimes after the church has been constituted, it calls a council of neighboring churches called a council of recognition. This council examines the articles of faith and decides where the body is a regular Baptist church and recognizes as such. I think it is better when a council is called to have it meet with the brethren at the time of the constitution of the church. There are many weak churches in the land in places where there should have been none, there being other churches in easy distance. In such a case the council would advise them against organization, and it would be much easier to heed their advice than to agree to disband. But never forget that a council is not necessary. The church is a Baptist church without any recognition whatever from any council. The old way was, as I said, to apply to the Association without any council at any time. And even that is not necessary to constitute a Baptist church. Hundreds of churches in this country have never united with any Association. At least so I have been told, but I think the number exaggerated.

Joining the Association, however, gives the church a standing among its sister churches, so that its letters are received without question, and members are given letters to join it. It is a great help, too, in the matter of calling pastors.

For example, if a brother brought a letter from a church which had never joined an Association or been recognized by a council, my church would not receive the letter till she had sent to the other church for a copy of her articles of faith to make sure she was a Baptist church. And if a member wished a letter to join that church it would be necessary for him to send for the articles of faith that our church might know she was granting a letter to a sister church of the same faith and order.

Sometimes, as I said, it is taken for granted that those who come with letters from other churches are sound Baptists, and the resolution forming a church is adopted before the articles of faith. So these articles are all right, that makes practically no difference. But in these days of slack-twistedness, were I going into the constitution of a new church, I should insist on having the articles read first.

ORDER.—Under the head of vital things, order should be written in large capitals. No house is beautiful if its laws are disregarded. The order that faints at the sight of a speck of dust, the order that locates every chair and table by a chalk mark, the order that cannot tolerate a misplaced book, is not to be thus written. This order is not vital. It was once called good housekeeping, but it is not considered good home-making, and never can be. It has wrecked homes quite as successfully as the saloon.

The order that makes for restfulness and comfort is vital. It cannot exist in crowded rooms. Furniture is made to be used and books are made to be read. If the disarranging of a chair or the misplacing of a book upsets the order of a room, something is wrong, and the "something" is the crowded condition. Get rid of the superfluous. Most rooms have too many pieces of furniture, and all rooms have too many things.

Simplicity of arrangement is so bound up with order and the absence of the superfluous, that it cannot well be separated. A few pictures chosen to accord with the room, books that are placed within the reach of those who use them, lamps that are located where they are needed, flowers that are arranged with a Japanese feeling for the value of the leaf and stem, are expressions of a love for a simple arrangement. Beauty, no less than comfort, is dependent upon this vital principle.—Elizabeth Emery, in "The House of Beauty."

Many men use but one or two faculties out of the score with which they are endowed.—Beecher.

Benefits of Christian Fellowship.

The weak are supported and the strong find opportunity to be helpful. "Support the weak," says the apostle. "Ye that are strong ought to bear the infirmities of the weak." "Bear ye one another's burdens." "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." In true Christian fellowship the weak and strong meet together on a common level. They go hand in hand on the journey of life. In a Methodist class meeting in Washington many years ago John McLean, of the Supreme Court of the United States, sat side by side with a slater. On Saturday Justice McLean sat on the bench of the highest court in the nation, hearing arguments and pronouncing decisions on questions of national importance and world-wide interest, while the slater sat on the roof of a house laying slate. On the next day both met together on a common level. Justice McLean related his experience of the grace of God in the heart, and the slater told his experience in his simple language. It is not easy to say whether the slater or the justice was benefited most by the experience of the other. But it could not be otherwise than that a man of few advantages should be greatly encouraged and assisted by the experience of a brother whose mind was well stored with truth and capable of wrestling with such grave problems. To see two men coming together from extreme positions in life and joining hands in the common struggle against sin is beautiful. Here the rich and the poor, the learned and the ignorant, the weak and the strong meet together and mutually support and comfort one another.

The afflicted find comfort in Christian fellowship. "Comfort one another," is the exhortation of the apostle. Afflicted persons are oppressed by a sense of loneliness. Surrounded as they are by a multitude, they feel that no one can understand them, no one can enter into sympathy. Human nature turns away from tears and sorrow. Those who seemed to be friends in prosperity forget the sufferer. It is not always intentional, but unconsciously the busy world passes by on the other side. But where there are Christian hearts there are good Samaritans. There is sympathy. Mr. Greatheart was always on the lookout for opportunities to help unfortunate pilgrims, and he found many opportunities. When a company of disciples of Christ gather about an afflicted soul with genuine sympathy they drive away the gloom and fill the air with the sweet odors of consolation.

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

There never was a time when Christian fellowship was so much needed as at the present. We fear no persecution, it is true. But the world bears down upon us with terrific force. The excitement of modern life is intense. The demands of business, the pressure of social engagements, the burdens of study, the struggle to keep up with the times intellectually, socially, and financially, the daily newspaper and the weekly entertainment, rob men and women of necessary sleep and rest. We are living in a whirlwind of excitement.

"In action's dizzying eddy whirled," the temptation to abandon the social element of religion and confine our religious efforts to financial operations and stately Sabbath services is very strong. But this will never do. It is high time to cancel some of our pressing engagements with the world and devote a few minutes every week to the cultivation of the spiritual life. The spiritual life is first. In social meetings where only a few persons meet this spiritual life may be cultivated as it cannot be in the great congregation.—N. Y. Advocate.

Confidence is the secret of strength.

Pews and---Pews.

BY REV. A. J. HOUGH.

There are pews and pews. Some help, some hinder the pulpit. The Praying pew needs to multiply and replenish the sanctuary, occupying the moments before the opening service in silent supplication for the Pulpit, himself, and the gathering congregation; otherwise he becomes a Gossiping pew, scattering the dust of the week around him, and sending clouds of the same article over the Pulpit. The Pre-occupied pew, with his head and heart full of yesterdays and to-morrows, saying with averted look, as plain as print, "No standing-room inside," is near of kin to the Self-satisfied pew, who passes all the admonishments of the Pulpit over to his neighbors. The Itching-ear pew, it must be confessed, is a source of inspiration to the Pulpit-on-exchange but not to the Pulpit-in-charge—at least, not after the first three Sabbaths of the new pastorate; but the Drowsy pew is never helpful to any pulpit. The announcement of the text is answered by a momentary flash of his eyes; then a dreamy haze gathers over them, the eyelids slowly, gently droop, and he has gone—"where the wicked cease from troubling, and the weary are at rest."

Come Pulpits mild, come Pulpits loud,
Come silver tone or trumpet call,
His arms akimbo, head low bowed,
The Drowsy pew defies them all.

The sensitive pew is continually breaking the Eighth Commandment; that is, he takes what does not belong to him, and was intended for the other pews, and gives the Pulpit no end of trouble by insisting that he was personal in his remarks. But, sitting yonder, is the Responsive pew. How the Pulpit loves him, answering with heart-throb and eye-lightning to the touch of the truth as the instrument answers to the touch of the master. And near him, in the Pulpit's esteem, is that constant, unwearied, never-failing Wet-Sunday pew—bless him! For him "the clouds drop fatness," and "many waters cannot quench" his love for the house of the Lord. How he helps the Pulpit!

When at the cross he sought the crown,
To make complete his sacrifice,
He laid his worn umbrella down
And brought his rubbers there likewise.

To the Punctual pew the Pulpit owes whole mountain-ranges of success. He is there, before the last bell tolls, in his place, on time, to hear the anthem, join in the first hymn, and never was guilty of coming up the middle aisle, his best Sunday boots, saying "squeak, squeak, squeak, squeak," when the Pulpit was trying to pray. The Punctual pew will have a good seat in heaven, if it is crowded. He will be there early.

But to the laggards one will say,
With voice as stern as fate,
"You've been a long time on the way,
Be seated near the gate."

But the Growing pew, demanding from the Pulpit the beaten oil of thought and the wrought gold of expression, is the friendliest of all his friends.

Now, let the Wriggling pew cease wriggling, and the Giggling pew cease giggling, and the Wandering Pew—let him return to his own Pulpit, and stay where he belongs, and—but the editor, knowing the Pulpit's weakness, has limited this discourse to five hundred words. Zion's Herald.

If duty becomes laborious, do it more frequently; if doubts disturb and torture, face them with more earnest thought and deeper study; if love becomes a source of care and pain, love more nobly and more tenderly.—James Martineau.

Every duty we omit obscures some truth we should have known.—John Ruskin.

The Biography of Robert Cooke.

BY JOHN T. CHRISTIAN.

Just here we linger to write the biography of a distinguished Baptist of the reign of Elizabeth. Robert Cooke, or Coche, was a Baptist, who lived during the reigns of Henry VIII., Edward VI., Mary and Elizabeth. The first heard of him was in 1543, and we know that he was alive in 1573 and occupied a place at the Court. He was ardent in his opinions, full of debate, said to be eloquent and well educated. In person he was tall and spare and in 1551 still unmarried. The curious comment of Dr. Turner was: "God never in his word expressly commanded his apostles to suffer such tall men as you be to lyve single; therefore, your curate doth wrong to suffer you to lyve single." (Turner, a preservative or treacle, 1551, p. 60).

Strype, under date of 1547, calls Cooke an Anabaptist. While the account of Strype is prejudiced, he gives some essential facts in regard to Cooke. His pen picture is as follows: "The Anabaptists of these days were generally infected also with Pelagianism and other heresies; they were also very confident and disputatious. One of this sort was now crept into the Court, namely Robert Cooke. He was a person of very courteous, fair deportment, of some learning, and particularly well skilled in music. When Parkhurst (he that was afterwards Bishop of Norwich) was preacher to Queene Catherine Parr at the Court, he was keeper of the wine-cellar. Here he became acquainted with the said Parkhurst, and also with Coverdale, Bishop of Exeter, and Dr. Turner, and other learned men in their attendance at the Court. This man, besides that he was against the baptism of infants, denied original sin, and concerning the Lord's Supper he dispersed divers odd things. The said Dr. Turner wrote a book against him, in which he confuted his opinion of original sin. He often created trouble to Parkhurst and Coverdale about these controversies, so that they were tired with him; for he was a man full of words. When Jewel, and other learned men, his friends, came sometimes to Court to visit Parkhurst, Cooke would presently begin a dispute with them, and would never make an end. This man seems to have been one of the exiles under Queen Mary, and became then known to the learned Rudolph Gaultier at Zurich, who afterwards in his correspondence with the said Parkhurst, then Bishop of Norwich, inquired after him; which was in the year 1573. He was then alive and still in the Court, being one of the gentlemen of the Queen's Chapel. And for his opinions, which he still retained, had some time before been like to have been discharged of his place. But he made a recantation, and so continued still in his room at the chapel." (Strype, Memorials Ecclesiastical, vol. 2, p. 111).

Here was a Baptist connected with the Court for more than forty years. He was well known to learned men, friends to some of them, and one of the most distinguished scholars of his time asks about him in a letter written to the Bishop of Norwich. Cooke retained his place as no time-server, for he was bold in the advocacy of his opinions.

There is detailed information on these points. He held discussions with the principal preachers who visited the Court. He was a correspondent with Rudolph Gaultier. "There is a letter, dated at the Queen's Palace, August 13, 1573, from Cooke to Rudolph Gaultier. The letter relates to certain questions concerning the Lord's Supper, about which he desired the opinion of Gaultier. Gaultier writes him in reply at great length. Cooke declares that he has "written some pages" upon these subjects which he desires to print. "Indeed," says he, "nothing can be printed here in England without the license of the bishops." (The Zurich Letters, vol. 2, p. 238).

He was a correspondent also of the celebrated Peter Martyr. That author wrote a long letter to Cooke combatting his idea of infant baptism. (Peter Martyr, Ep. 34).

The learned editor of the works of John Knox, Dr. David Laing, connects Cooke with Knox's book against the Anabaptists. (Works of John Knox, vol. 5, p. 19). This is the most important book that Knox wrote, and Dr. Laing suggests that it was in answer to Robert Cooke.

Cooke had another adversary in the person of Dr. William Turner. Turner wrote two books against Cooke. The one was: "A Preservative," which we shall examine at some length. The other was a treatise on original sin, especially in answer to Cooke, who assumed, in Latin, the name of Cocheus. This book apparently was not printed. It is thus mentioned in a letter of Dr. Parkhurst, who became Bishop of Norwich, to Rudolph Gaultier: "Contra Rob. Cocheum (aulicum) scripsit libellum, dum in vivis esset, Edwardus Rex, clarissimus ille medicus et doctissimus theologus, Gul. Turnerus, in quo illius sententiam de peccato originali refutavit." (Volumen Epistolarium Johannis, partim Latine, Rudolph Gaultero, Henr. Bullingero, etc 1570-1574. MSS. Norw. More. 125. in the University Library, Cambridge, Wood, Ath. Oxon. vol. 1, p. 361. Tanneri Bibliotheca, p. 277). In fact, in his preface to his "Treacle" Turner announces his intention to write another book.

This Dr. Turner was a determined opponent of Cooke. He is described as a "noted and forward theologian and physician of his time." "This person, who was very conceited in his own worth, hot-headed, a busy-body, and much addicted to the opinions of Luther, would needs in the heights of his study of physic, turn theologian." (Wood, Athene, vol. 1, p. 340).

Turner was a lifelong adversary of the Baptists, and his contention against them was hot and rough. One of his first literary exploits was his translation of a book of Urbanus Regius, who

was the mouthpiece of Luther in his onslaught against the Baptists. (Cooper, Athene, cantabrigiensis, vol. 1, p. 257). According to his own account, while banished from England in the reign of Henry VIII., he had a discussion with a learned Anabaptist of Amsterdam. "But thus minisheth," says Dr. Turner, "my mervelynge, that I call now to remembrance; whiche chaunced unto me at Antwarpe. I reasoned with one of your secte, at Antwarpe, who was learned in the Latin tongue, a doctor of physike, and a great Alechimiste, when as we were both chafed, and heded with the long dispute, etc. (Turner, Preservative, p. 28). Turner declares he took his adversary in a "shamfull lye." He apparently never let a Baptist pass without a discussion.

On the return of Dr. Turner to England, at the beginning of the reign of Edward VI., he was appointed in 1550 Dean of Wells. The controversy between Turner and Cooke probably began in private. For we learn that he once had a discussion with Cooke, in the chambers of Cooke, and the intimation is that Cooke got the better of the argument. In 1551 Turner was a lecturer in Islesworth, in Middlesex, where he preached on original sin and infant baptism. He also preached at Thistleworth on the same subjects. He used all opportunities to denounce the Baptists. The sermon was reported to sargeant Cooke, and the sermon was answered by Cooke in a book which has been lost. Dr. Turner the same year answered Cooke's book. The title of Turner's book is: "A Preservative, or treacle, against the poyson of Pelagius, lately renewed and stirred up agayn by the furious secte of the Anabaptistes: devised by William Turner, Doctor of Physick. 1551." (British Museum, 4256 a). Fortunately this book has been preserved and the quotations are made direct from its pages. The book was dedicated to Latimer, and contains many Latin verses.

As might be supposed, Turner was abusive. In a passage he refers to the skill of Cooke in music, and the debates that Cooke had with learned men. The spirit of Turner could not be worse. The Doctor says: "Maintaining the doctryne of ye devyll (I mean heresy, a false doctrine) with lies, falsehood, and sometime subtil Sophistry: which I reckon the devil at certain times powreth into you, to defend his doctryne wythall, for all the learned men that have disputed with you in your opinions, with whom I have spoken, judge you to be skender, a clerk: yt they think yt ye never learned sophistry nor logike, nether any good syence in all your life, saving only musyke: wherein yf I be so cunning, as the comon report maketh yow: it had ben better for you to have sange parte agaynste me in tune: then to have so unlearnedly and lyingly written against me, out of ordre, and out of tune, from the truth." (p. 1). Turner gave the Baptists no credit for honesty of purpose, for he constantly calls them liars.

As controversial as was Turner, he almost regretted before the debate with Cooke was over that he had ever undertaken it. For once he had met his match. Unnaturally he retorted to one of Cooke's thrusts: "Ye are so unlearned and so foolyshe in your rensnyng, that ye are utterly unworthy to be reasoned wythall, so that it hath repented me oft sence that I began to write: yet I troubled my selfe wyth such a bungler. But lest your bablyng & boosting shuld bringe any simple people out of the way, I wyl not disdayne to open your foolishness; & to bewray your abominable heresies." (p. 62).

Cooke understood Turner to threaten him with the stake. This Turner denied, but whatever he meant to say, he intended no good toward Cooke. Turner replied to this charge as follows: "It is therefore both maliciously, & lyingly sayd of yow, that I take in hande to cure originall syn with water. And of lyke truthe is it that ye wryte in the margen, that I go about to cure yow with fire. For I wodde have you about that: I knew and knowe meanes enow to bryng that to pas. For as much as ye ar an open felon against the Kinges lawes, and have committed suche felony, as ye are excepted out of the pardon, whereof thieves and robbers are partakers. Almighty God amende you; and bring yow into the highway agayn, and save yow from it, that ye have justly deserved." (p. 70).

There was no charge against Cooke save that he was a Baptist. There is no intimation that he was other than a pure and a godly man. But because he was a Baptist he was denounced as worse than a felon and classed below thieves and robbers, and he is given to understand that Turner knows how he may be burned to death. How much these brave men endured in the times of persecution and how they have been slandered since!

Turner constantly twits his adversary upon the source of his theological education. "Thys," says he to Cooke, "is the spirit whyche ye received in the wood." (p. 54). His "authoritie" was from a "woode spirite" which allowed him "to make new textes of Scripture, and to bylde thereupon what ye lyst." (p. 61). "What wood sprit," he queries, "taught you this foolish philosophy: that one cause should bring furth two diverse and contrary effectes, as ar salvation & condemnation? It is a great marvel to se such great arrogancie as ye have, to be joynd so lytle knowledge. But so are thei al, that are blasted with the Anabaptistical spirit, as you be." (p. 64). "This is the counsell, not of the spirite of God, but of the wood sprite: who taught you your divinite." (p. 72), "savynge yt men may know yt ye are wel sene in doggish eloquence" (p. 72). "Ye may se what it avayleth your wood sprite to fyght agaynst the Scripture." (p. 75).

The force of these taunting reproaches is that the Baptists were compelled, on account of persecutions, to assemble in private places, sometimes in the woods for worship. Hence their churches were called "wood" churches, their preachers were called "wood" preachers, and their theology was

called "wood" theology. Thank God for a people who were brave enough to meet in the woods for conscience sake.

The most interesting part of the discussion, including the form of baptism, remains to be related, but it must await another article. Little Rock, Ark.

The Saints in Cæsar's Household.

BY REV. T. P. CHAMBERS.

This Cæsar was Nero. In a bad world Nero had fairly won for himself the unenviable reputation of being the worst of men. Not yet thirty years old, he was stained with every conceivable crime, steeped in every nameless degradation. Not content with the old and ordinary ways in which men go to the devil, not satisfied with the existing forms of vice in which the taint of human nature had found vent; he became "an inventor of evil things." Coward, despot, drunkard, glutton, intriguer, liar, poisoner, robber, even the men of his generation and nation named him "a mixture of mud and blood," a compound of uncleanness and cruelty.

Like monarch, like court—so is it generally. Witness the iniquitous court of Louis XIV. of France or of Charles II. of England. Witness the pure court of the late Victoria. But there were "saints in Cæsar's household." Verily this was a strange sphere for saints; lilies rising out of the muck of the lake, cool airs out of Vesuvius, fresh springs out of salt seas, Valiants for the Truth in an unexpected place, saints in Cæsar's household. It has been often assumed that this phrase is descriptive of persons of lofty rank, powerful minion in the court, officers of state, or even blood relatives of the Emperor. The multitudes comprising Cæsar's household, and the multiplicity of officers therein, prevent our assigning exact rank to these Christians. Perhaps some were nobles. We cannot encourage ourselves to believe there were many distinguished or of great influence. Dr. James Orr, in his "Neglected Factors in the Study of the Early Progress of Christianity," to my mind, conclusively demonstrates that Christianity early made its mark upon the empire to a far greater degree than is generally recognized, and this in three ways, numerically, vertically—i. e., through the various strata of society—and intensively. "We are but of yesterday," Tertulian wrote, "and yet we have filled all your places, your cities, your islands, your castles, your towns, your council houses, even your camps, your tribes, your senate, your forum. We have left you nothing but your temples." The ordinary life of the Roman noble of Paul's day was one of idleness, luxury, lawlessness, cruelty, and depravity.

"On that hard Pagan world disgust and secret loathing fell; Deep weariness and sated lust made human life a hell."

If out of the proud and lawless in Cæsar's court the gospel could make saints, surely it early demonstrated that no children of men are beyond its redemptive and transforming power.

But probably, in the capital city of the empire as in Corinth, "not many wise after the flesh, not many mighty, not many noble," were called. A great gulf separated noble and slave, rich and poor, and that gulf was the weakness, the peril, of the ancient world. We can but dimly comprehend the untold miseries of Roman slavery, its nameless horrors and terrors, but it and war and the debasement of womanhood were an infernal trio that plunged more than half the race into a very hell of suffering. Slaves had also characteristic vices, idleness, heartlessness, dishonesty. They also lived amid abominations, and there was no wealth to gild their sins, no luxury to take the edge off the horror. Vice stood out in revolting and hideous nakedness. But the gospel knows no hopeless or irreclaimable classes, and out of the pit of their present sufferings and sorrows they looked heavenward and were gladdened by this new and strange light and peace of Christ.

Whether, then, "the saints of Cæsar's household" were highest functionaries or lowest menials, or representatives of widely separated classes, they were the Shepherd's sheep sent forth into the midst of wolves, a little flock huddled together and ringed round by a yelping, white-toothed crowd, ready to tear them to pieces. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Christians may be found anywhere. So "the saints in Cæsar's household" demonstrated beyond a shadow of doubt. God loves to work in quietness. Oftentimes he is not in fire, earthquake or wind, but in the still, small voice. He does not write the names of his faithful ones on the sky as a scroll, nor are they sounded forth with a trumpet. He showed Elijah that in the godless reign of Ahab, amid the weight of evils and the flood of iniquities, there were seven thousand who had not bowed the knee to Baal. He never leaves himself without a witness. The stream of evangelical Christianity was never lost even in the darkness of the Middle Ages, though for a season its flow was underground. There were two hundred thousand evangelical Christians in Bohemia alone, when the mighty voice of Martin Luther began to thunder.—Examiner.

The hymns in Glorious Praise are strong in their expression of Christian faith, love and hope, and in tender appeal, and the tunes are full of life, movement and pathos, well suited for use particularly in social and evangelistic meetings. I am confident it will find a welcome in many of our churches.—Henry M. King.

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.

A Diary from Dixie. By Mrs. Mary Chesnut. Published by W. Heinemann.

This diary was written by Mary Chesnut, wife of General Chesnut, of South Carolina, afterwards Brigadier-General in the Confederate Army. It is a vivid and living picture of society in war time. The author was at the heart of the aristocratic community which directed the Southern States in their struggle for an independence. The story reveals all that charm of that fascinating society of chivalrous men and beautiful women. "The most uncompromising Northern heart," says the introduction, "can scarcely fail to be moved by their abounding sincerity, surcharged though it be with the old Southern fire." The South fought as long as she had any soldiers left her capable of fighting. There was no breaking even at the last of the indomitable spirit of the resistance. And the centre of that resistance was in the women who accepted gladly all the privation and ruin which fell upon them, only encouraging their husbands and sons to further efforts while they worked and waited for the end.

The diary opens dramatically with the cry, "Lincoln's elected," heard on a train journey. Then follow all the hopes and fears of the days of secession, hope at one time almost triumphant that war at the last might be avoided and the States allowed to go peacefully. The faithfulness of the negroes to their old masters is touchingly emphasized in much of this account.

The poorest are united in the struggle. "A forlorn, chill, fever-freckled creature selling peaches at ten cents a dozen gives them readily to the soldiers, crying, 'Eat your fill. I have never charged our soldiers anything.' Another poor man 'refused to sell his cows and gave them to the hospital.'"

The tragedy deepens towards the close with Sherman wasting the States, the bitterness of the struggle increasing, and hope dying from all. At the end there are "tears of rage and despair," with a hope at the last that all has not been entirely in vain. "They were talking of a nation in mourning," is the final entry, "of blood poured out like rain on the battle-fields. For what? Never let me hear that the blood of the brave has been shed in vain. It sends a cry down through all time."

MAGAZINES.

The Repository for May has the following contents: Jesus and Nature, W. R. L. Smith; Fakes and Fictions of Rome, Wm. Carson Taylor; Two Sabbaths Distinguished, W. D. Nowlin; Clearing the Way for the Children, C. C. Brown; A Variant Vision, E. W. Winfrey; A Letter from Mexico, Jennie U. Hearin; Somnambulism, M. B. Wharton; Alexander Travis, B. F. Riley; The Kingdom—A Word Study, J. J. Taylor; Shadow Land, Mary P. Denney; The Son of Barachel, T. C. R.; Repose of Manners, Emma B. Seearce; Little Betty the Baptist, Sallie Richester Ford.

Whenever we get a copy of the Bible Student and Teacher we thank God and take courage. The May issue is a very fine one. Among the strongest things in this number are Prof. Sayce on The Archaeological Condemnation of the Critical Method and Sir Robert Anderson on "The Higher Critics and the Spiritual Christian." The subscription price is only \$1.00, and we do wish everybody took it.

THE USE OF THE BIBLE.—An umbrella is a success for the purpose for which it is made. If one should attempt to use it to do the work of a shovel or of a broom, it would prove a failure. So with the Bible. It has not been given to teach geology, or chemistry, or mathematics, or astronomy. It has not been given to tell how the heavens go, but to show man how to go to heaven. For this it has proved and is proving a real success.

We have been considering some abuses of the Bible, and in so doing have come almost unwittingly to speak of its use. This we might summarize as twofold, as set forth in Paul's second letter to Timothy, third chapter, verses 13-17. He there declares the Scripture to be able to make wise unto salvation through faith which is in Jesus Christ, and also to be profitable, that the man of God, the one already made wise unto salvation through faith in Jesus Christ, may be completely furnished unto every good work. (Compare John 20:30, 31). This was the use which our Lord and the Apostle Paul made of the Bible. In our own day the good is in danger of becoming the enemy of the best in Bible study. Our Lord's method has been in certain quarters criticised, but at the end of the first century of world-wide missionary effort, with the needs of unnumbered millions known and realized as never before, we are constrained to believe that the simple setting forth of gospel truth is quite as much required as it was in olden time.—W. W. White.

I have been able to give Glorious Praise only a brief examination, but even that leads me to conclude that the book is one of merit, and that it deservedly promises to have a cordial reception at the hands of many.—George W. Truett.

Sunday-School Lesson

THE RESURRECTION.

John 20:11-23.

Motto Text.—"Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

At dawn there was an earthquake and the angels rolled away the stone that all men might see the tomb was empty and the Lord had risen. The women came early, Mary Magdalene first of all. She hastened back into the city to tell the disciples the Lord was not there. While she was gone the other women came and saw two angels who told them the Lord had arisen and would go before them into Galilee. They returned to the city, and very soon after John and Peter came running, having received the message of Mary Magdalene. She returned more slowly, and when the lesson opens Mary was standing alone by the sepulchre, weeping.

"And as she wept she stooped down, and looked into the sepulchre."—Although she had looked before and saw the body was gone, she could not help looking again with anxious love, at the place where it had lain. "And seeth two angels in white sitting, the one at the head, and the other at the feet."—Like watchers sitting there after the body had gone, showing the care and the honor God had given to the body of his Son.

"Woman, why weepest thou?"—Mary was so absorbed in her desire to find her Lord's body; she does not show the usual terror which the sight of angels occasioned among men. "They have taken away my Lord, and I know not where they have laid him."—She had no thought of a resurrection, which is not strange in her case, for she had not heard the talks which the Lord had had with his disciples. Nor had she heard the message of the angels to the other women. She feared some indignity to the body of her Lord, and the fact that the angels had stood guard over it does not seem to reassure her.

"And when she had thus said, she turned herself back."—She was outside the cave looking in and probably heard a noise behind and so turned herself without waiting for the reply of the angels. "And saw Jesus standing, and she knew that it was Jesus."—She was weeping; she had no thought that the Lord was living, and therefore may not have recognized him even if there were no change in his appearance or her eyes were not holden from perceiving it was he.

"Woman, why weepest thou? Whom seekest thou?"—The question the angel had asked her. There was deep meaning in the

No Appetite
Means loss of vitality, vigor or tone and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic **Hood's Sarsaparilla** Which has cured thousands.

second question. Whom was she seeking? A prophet? An earthly friend? That she had no thought of resurrection showed she was not then seeking the true Lord. "Whom" we seek in Jesus is a matter of infinite importance.

"She, supposing him to be the gardener."—As the garden belonged to Joseph of Arimathea, she would take the gardener as friendly and ready to aid her. "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."—The "thou" is slightly emphatic. She had feared his enemies had taken him away. But, if for any reason, the gardener had removed the body, she thought he would be willing to let the Lord's friends have it.

In the old tone which she knew and recognized instantly, the Lord spoke her name, "Mary." She had turned away after her first look at the gardener, either to hide her tears or to look into the tomb again. She turns now gladly to him saying in Hebrew "Rabboni," that is, "my Master." "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father."—This has seemed strange, because he allowed the other women to hold his feet, and he commanded Thomas to thrust his hand into his side. The other women were worshipping him. Mary would cling to his feet as her returned Master to begin again the old life which he had lived among them. "The disciples imagined that the death of Jesus was the return to the Father of which he had spoken to them, and his reappearance seemed to them the beginning of his permanent abiding with them. They con-founded his death with the ascension, and the promised returned with the Parousia. Clasp not my feet; I have not come to renew the old earthly relations. The true seeing again which I have promised you is not this."—Godet.

"But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."—The atonement for them had been made and the Lord calls them brethren, and not servants nor friends. They were not to look for a renewal of their old intercourse. His stay would be brief before he ascended to prepare a place for them. Mary Magdalene obeyed the Lord and hastened away to tell the apostles that she had seen him, himself and not an angel. Afterwards he appeared to the other women and to Peter, and to two disciples on their way to Emmaus.

"Then the same day at evening, being the first day of the week."—Ten of the disciples had gathered into a room in the house of some friendly person in Jerusalem. Why Thomas was not present we do not know, but we have great reason to be thankful that he was not present, for the after interview with him is so precious to the saints. The doors were securely fastened, which John notes, as showing the miraculous manner of the appearance. They were not looking for their Master, and they were fearing an outbreak of Jewish hatred.

Without warning he stood among them, and the familiar voice prevented the startled fear which would have been natural. "Peace be unto you"—was the usual salutation. He proved his identity and that he was not a ghost, which was very likely their thought, by showing them his

hands and feet. "Then were the disciples glad when they saw the Lord."—His presence always brings joy to his disciples. What deep feeling is in those simple words we can form some conception of when we remember their previous grief and despair.

THE NEW CONVENTION.

The house of worship of the Third Church, St. Louis, was packed to overflowing on the night of May 16th, and a neighboring house of worship was also filled. The Hon. E. M. Thresher, chairman of the committee, appointed at the New York meeting, called the meeting to order and moved that the Hon. E. W. Stephens be temporary president.

After devotional exercises, Governor Folk delivered a neat, timely and telling address of welcome. This was followed by a clear, strong and ringing address on the unity of the Baptists, by Dr. G. W. Truett, of Texas. This masterly address is to appear in full in this paper. The names of those entitled to seats, according to the published terms were gathered up.

Wednesday morning the organization proceeded. The Hon. E. M. Thresher, after devotional exercises, presented some rules of order, and this was followed by the constitution prepared by his committee. Dr. Edward Judson, in a fine all-around speech, moved to adopt the constitution. Dr. W. E. Hatcher seconding the motion, in a bright, breezy and characteristic address. Then came the general discussion. The editor of the WESTERN RECORDER moved to strike out the provision that no resolution should be offered to the body till it had been approved by the Executive Committee. After a spirited and fraternal discussion this provision was stricken out by an almost unanimous

DAME NATURE HINTS

When the Food Is Not Sulted.

When Nature gives her signal that something is wrong it is generally with the food; the old Dame it always faithful and one should act at once.

To put off the change is to risk that which may be irreparable. An Arizona man says:

"For years I could not safely eat any breakfast. I tried all kinds of breakfast foods, but they were all soft, starchy messes, which gave me distressing headaches. I drank strong coffee too, which appeared to benefit me at the time, but added to the headaches afterwards. Toast and coffee were no better, for I found the toast very constipating.

"A friend persuaded me to quit the old coffee and the starchy breakfast foods, and use Postum Coffee and Grape-Nuts instead. I shall never regret taking his advice. I began using them three months ago.

"The change they have worked in me is wonderful. I now have no more of the distressing sensations in my stomach after eating, and I never have any headaches. I have gained 12 pounds in weight and feel better in every way.

Grape-Nuts make a delicious as well as a nutritious dish, and I find that Postum Coffee is easily digested and never produces dyspepsia symptoms."

Name given by Postum Co., Battle Creek, Mich.

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

vote. The Southern brethren were much in evidence on this question, and their love of liberty was manifested. Our Northern brethren very largely favored the striking out of that provision, though they are quite used to the idea of having their general meetings run by committees. Many verbal amendments were suggested and accepted; and the constitution, as amended was adopted.

Article I, Name and Territory—The name of this organization shall be "The General Convention of Baptists of North America." It shall include the continent of North America and its islands.

Article II, Objects—The objects of this Convention shall be to promote closer fellowship among American Baptists, their increased efficiency, and spiritual-ity and the evangelistic spirit in our churches; to consider subjects having a bearing upon the missionary, educational and philanthropic enterprises of the denomination and upon the moral and spiritual welfare of society.

Article III, Limitations.—This Convention shall exercise no authority other than that which the weight of its opinions may carry, nor shall it interfere with the churches or with the missionary or educational agencies of the denomination.

Article IV, Membership.—This Convention shall be composed of representatives duly appointed as follows:

Section 1. Each church may appoint one representative and one additional representative for every 100 members or fraction thereof above the first 100.

Sec. 2. Each local or district association may appoint two representatives and one additional representative for every ten churches or fraction thereof above the first ten.

Sec. 3. Each territorial, provincial and State convention (or general association) may appoint ten representatives and one additional representative for every 10,000 members above the first 50,000.

Article V, Officers.—Section 1. The officers of this Convention shall be a president, three vice-presidents, a secretary, an assistant secretary and a treasurer, who, together with fifteen others, shall constitute an Executive Committee, any member of a Baptist church in the territory of the Convention being eligible to office.

Sec. 2. The officers shall serve from the close of the Convention during which they are elected to the close of the next Convention, or until their successors are elected.

Article VI, Amendments.—Amendments to this constitution may be made at any regular session of the convention, notice thereof having been given in writing by any five members at a previous session; or proposed by a two-thirds vote of the Executive Committee of the General Convention.

By-Laws. Section 1. The Convention shall meet in 1906, and thereafter every three years, the exact time and place to be determined by the Executive Committee. Special meetings of the Convention may be called upon petition of 200 members of Baptist churches whose residences shall be in at least ten States or Provinces and upon approval of the petition by the majority of the Executive Committee.

Sec. 2. No appeals for money shall be made nor collections be

taken which have not been approved by the Executive Committee.

Sec. 3. On the first day of each triennial session of the Convention the Executive Committee shall report the enrollment of representatives present, and the presiding shall appoint a Nominating Committee, consisting of one from each State, Territory and Province represented, and this Nominating Committee shall subsequently present the names to be voted upon as officers of the Convention, and also the names of fifteen others who shall with the officers constitute the Executive Committee.

Sec. 4. At a time to be determined by the Executive Committee a collection for the expenses of the Convention shall be taken.

Sec. 5. The Executive Committee shall make arrangements for each meeting of the Convention, and submit a report to the Convention, which report shall include the report of the treasurer.

These by-laws may be altered or amended at any meeting of the Convention, provided notice of the proposed alteration or amendment is made in writing on the first day of the convention and signed by at least ten delegates.

At 2 p. m. the final session was held. There were two set addresses, both of them very fine—Dr. I. C. Barnes on the unity of Baptist missions, and Dr. W. W. Landrum on The Future of the Baptists.

The Hon. E. W. Stephens was made permanent President, E. M. Thresher, of Ohio, Joshua Levering of Maryland, and Thomas Trotter of Nova Scotia, Vice-Presidents; J. N. Prestridge, and W. H. Geistweit, Secretaries, and H. Kirk Porter, Treasurer. The Executive Committee are these officers and the following besides: J. B. Marvin, E. Y. Mullins, T. T. Eaton, L. A. Crandall, H. L. Morehouse, Geo. C. Whitney, G. E. Rees, W. E. Hatcher, J. B. Gambrell, C. M. Hill, W. W. Landrum, J. S. Dickerson, S. B. Meeser, J. W. Conley and E. C. Morris. The Hon. E. M. Thresher was chosen chairman of the Executive Committee. Brief speeches were made by Drs. Dixon, Brougher, Nunnally, Case and Waldron.

A collection was taken to defray expenses and the meeting closed. A tender and melancholy interest was added to the occasion by the sudden death of Dr. J. N. Cushing, missionary, from Rangoon, Burmah, just after the benediction. He took a deep interest in the proceedings, and just as the end of the session came he fell over on a pew, and despite prompt medical attention, he was dead in a few minutes. He was a good and a useful man, as well as a faithful missionary. He and his wife had come to attend the Anniversaries, expecting soon to return to their field of labor. She was at a ladies' meeting at the time of her husband's death and she was crushed by the blow.

Little children loved Jesus for the luxury of loving him. Their love was its own reward. They loved the lovable and were happy. But are not older people prone to think that devotion to Jesus ought to be returned in the shape of temporal prosperity? Do we not half expect material payment for spiritual service?—J. H. Jowett.

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.—R. S. Storrs.

BAPTIST WORLD CONGRESS AT LONDON.

BY GEO. VARDEN, D.D., LL.D.

A Pan-Baptist Council or World's Congress was, so far as I know, first broached by John Rippon, D.D., of England, and London was suggested as the place of meeting. On my desk I have 'The Baptist Annual Register, including Sketches of the State of Religion among different Denominations of Good Men at home and abroad, by John Rippon, D.D.' Its publication began A. D. 1790. From first page to last this Register has a sustained Baptistic ring and a beautiful spirit of universal (Christian) fraternity and missionary aggressiveness. This is heralded by the rallying-cry on the title page:

"From East to West, from North to South, Now be His name adored! Europe, with all thy millions shout Hosannahs to thy Lord!"

"Asia and Africa resound From shore to shore his fame; And thou, America, in songs, Redeeming love proclaim!"

On the next page is the Dedication, printed in capitals. I transcribe it *literatim*: "This infant publication under the fostering hand of its benevolent patrons is most respectfully dedicated to all the baptized ministers and people in America, England, Ireland, Scotland, Wales, the United Netherlands, France, Switzerland, Poland, Russia, Prussia and elsewhere, especially to those whose names adorn the following sheets, with the desire of promoting an universal interchange of kind offices among them and in serious expectation that before many years elapse (in imitation of other wise men) a deputation from all these climes will meet probably in London to consult the ecclesiastical good of the whole, which is now first of all submitted to their superior wisdom by the unworthiest of all their brethren, the author."

The Register, which was published about twelve years, had much to do in evoking, combining and strengthening the energies of the churches. Realizing that they were all one in Christ Jesus, the brotherhood stretched out their hands to one another beyond channels, seas and oceans.

In the Preface to the first number of the Register, Dr. Rippon deplors the indifference of the Baptists to their own history. He writes: "An high opinion of the excellence of their cause seems to have given them satisfaction at heart, but, confident that the truth is great and will prevail, it seems they constantly omitted those common attentions to their appropriate affairs, which piety would have sanctioned, and which prudence demands. The most, therefore, that has been said of them is in the publications of their enemies, from which posterity have formed a judgment. And it has increased the infelicity of our brethren that they have not been, at all times, sufficiently acquainted with their own history—a history which demonstrates them to have been a body of the worthiest men, and of the best of citizens."

"In tracing their history you find them murdered by Papists, martyred by Protestants, or else misrepresented by the populace in common—a sect everywhere

spoken against,' as their brethren in Apostolic times were. And, for ages, meet them where you will, you see their ministers prophesying in sackcloth; and the people, like Mary, weeping."

On the next page the author sees cause for encouragement that some competent brethren are undertaking this much needed task; among whom he mentions "the indefatigable pursuits of Mr. Thomas of Leominster—a minister probably not inferior to any of his contemporaries in an historical acquaintance with the English Baptists, and who is thought to be the best informed person on earth concerning the origin and progress of the present baptized churches in Wales, from the year 1633, about which time a church was formed at Olchon, or perhaps more properly Golchon, a valley which has always been inhabited by the Cyury, or Cambro-Britons."

But still the good doctor catches up his wail at the general neglect: "The many have been chargeable with such a neglect of their Church History as will be for a lamentation among the wisest and best men in our posterity, through all their generations to the very end of time. But does not our conduct justify theirs? How indifferent have we been to the trials and deliverances of God's people in ages past, and how inattentive are we to the state of religion in our days! Should not the glory of God and the zeal of other professing Christians animate us? The followers of the late Mr. Wesley, the Moravians, and the people called Quakers, cherish an universal acquaintance among themselves; and some of these denominations steadily meet, by their representatives, it is said, from every quarter of the globe. But we spend half a century, and know not in Devonshire a single circumstance of the churches in Lancashire, nor in Somerset of anything that passes among our connections in Yorkshire."

It will be observed that I have not quoted a single sentence from the contents of the Register proper, but only from the Preface. After this periodical had been running almost four years—1790-1-2 and part of 1793—the numbers were bound for permanent use in an octavo volume. Then it was that Dr. Rippon introduced the bound volume with a Dedication and a Preface. During the four years which had elapsed between the issue of the first number and the publication of the volume, much information had been diffused among the whole Baptist brotherhood, both at home and abroad. This fact accounts for Dr. Rippon's occasional use in this Preface of the past tense, which implies a better acquaintance with the general state of Zion than when he undertook to start the Register.

Hence to the last paragraph noted above he adds: "Little as we knew of God's British Israel at home we were less, much less, acquainted with the condition of our brethren abroad."

In my limited reading I have seldom been more surprised and gratified than in looking over the long list of Baptist churches in the Low Countries. They were to be met with everywhere, not only in the famous cities—such as Amsterdam, Rotterdam, Haarlem, Utrecht, Leyden and Dordrecht—but in localities whose names are seldom seen or heard in commerce or history—as Barsingerhorn, Oostgraafdyk, Zuiderhuisterveen,

Hypolitushoef, Ziepkzee, on the island of Schouwen and then Goes on the island of Zuidbeveland.

I have gone far beyond what I intended to write. The serious expectation of Dr. Rippon that a deputation from all these climes would meet in London, induced me to put the readers of the WESTERN RECORDER in possession of this dedication. I thought I would say a word or two on the origin of the baptized churches in Wales, but this article is long enough. I may possibly hereafter make some extracts from this Register, since it contains so much about the baptized churches everywhere for which to thank God and take courage.

Paris, Ky., May 7.

MISSOURI NOTES.

The Rev. Wm. R. Wigginton, probably the oldest Baptist divine in Missouri, both as regards time and service, is about to celebrate his 86th anniversary. Bro. Wigginton was born in William County, Virginia, and came to Boone county, Mo., in 1840, and for sixty years he has been a Baptist minister in the Commonwealth. Hopewell church, near Mexico, had him as pastor 22 years. Mr. Wigginton has married more than a thousand persons, including, in some cases, three generations of same family, and it is said has baptized more people in Missouri than any Baptist minister now living in the State.

Rev. J. W. Crouch, an alumnus of LaGrange College, Northeast Missouri, has been called to the presidency of that institution to succeed President Muir, who represented Lewis county in the last State Legislature. President Crouch comes from Michigan, I believe.

The recent meeting at Chillicothe, in which Bro. Dew aided Rev. Dr. Gee, the pastor, resulted in 85 additions. It was indeed a great and glorious meeting.

Dr. J. J. Porter, the successful pastor at Joplin, is rusticated in Georgia. Recently, when a good, strong, firm man was needed for mayor of that city, a demand was made on Dr. Porter to make the race, but he, with grace and dignity, turned it down.

The new, commodious and beautiful church edifice at Warrensburg was dedicated recently. The new house is a deserving tribute to the present pastor, Rev. F. Y. Campbell. The church has greatly prospered under his administration. In the past six weeks he has immersed sixty people. Some of the leading spirits in the state have been pastors at Warrensburg. The church was organized in 1850, E. S. Graham, D.D., preached the sermon.

The new house of worship at Oak Grove was also dedicated on April 30th. Sermon by Dr. J. P. Green, President of William Jewell College. House cost \$4,320, and was set apart to God's service free from any incumbrance. The retiring pastor, J. W. Beville inaugurated and completed the enterprise.

J. N. BARDEE.

Louisiana, Mo.

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 name a few, a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—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.

WATCHING IN GETHSEMANE

The experience of Christ in Gethsemane was probably the darkest and most trying in his whole life up to that awful hour. All through his life he had been facing the cross, knowing that it was not far off at any time. Now he had come to the very hour whose dark shadow had been over all the hours of his whole life. Here in Gethsemane he sought strength that he might bear that for which he came into the earth on his mission of infinite love and mercy.

From the Passover feast and the first Lord's Supper, after his long and loving address and prayer, he had come with the eleven disciples to a place to which he had been in the habit of coming for prayer. Now, above all other times, he felt the need of prayer. The betrayer had gone out into the night to lead the chief priests and soldiers to his place of secret prayer. Jesus knew he would be upon him with his bloodthirsty enemies in a very short time.

The eleven came with him. Eight of them he left near the entrance of the garden. James and Peter and John had been taken farther by him. But human sympathy is a poor and unhelpful element in the great crises of life. He left them all behind him and went on by himself that he might be alone with God. Then he poured out his soul in agony to the Father. Again and again He went back to the three and found them sleeping. The hour was late, but it was more than this. They were men who had sometimes spent the whole night in toil and had not been overcome by sleep. Now, it was said of them, they slept for sorrow. Their emotions had been greatly wrought on by the solemn words that Jesus had spoken, by the evident sorrow of the Master, and by the awe that seemed to enshroud the whole occasion. We are not to blame them too much for their failure to keep awake.

Christ wept and prayed, and his sweat was as it were great drops of blood. His agony was great and profound. No human plummet has ever sounded the depths of Christ's sorrow in Gethsemane. The darkness and horror of the hour were a part of the sacrificial suffering of the cross. His groans and tears and blood and prayers were a manifestation of the infinite stress of spirit in which he bore the sins of a guilty world.

Sin is a terrible thing. It is always a terrible thing in the sight of God. Always does it grieve him. It fell in crushing weight on Jesus when he assumed its burden to free us from the death it would have brought to us. By his stripes and wounds and griefs we are healed. How full of gratitude to him should our hearts be when we see him persisting even to his latest breath in bearing for us that which crushed him to the very death.

If sin is so terrible and Christ was willing to bear its penalty for our release, we should hate it with all our fullest intensity, and we should be ready to do all that lies within our power to bring others to Christ that they may be saved by him. He who died for us now lives for us, and if we have been brought to life we should live for him and for others who may also come to know the power of his almighty Saviourhood.—Herald and Presbyterian.

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.

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Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I not used 'Actina'."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Ass'n., Dept. 88 B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

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A HYMN.
Psalm 42.

BY WALTER M. LEE.

As the hart for the waterbrooks
panteth,
So thirsteth my soul after Thee;
May I drink of Thine infinite full-
ness
Throughout all eternity.

I pour out my spirit within me,
For my tears are my food night
and day;
In continual strain they reproach
me;

"Where is thy God," they say.
I went with the throng to Thy
temple,
I led them in anthems of praise—
The multitude keeping Thy Sub-
bath,
The holiest of all the days.

O, why art thou cast down, my
spirit?
Why art thou disquiet within?
For I shall yet praise my Re-
deemer,
He cleanseth me from all sin.

Our Pulpit.

CONVENTION SERMON AT
KANSAS CITY.

BY W. H. FELIX, D.D.

Our Indebtedness to the World.
Rom. 1: 14-16.

(Continued from last week.)

3. *Salvation is realized by those only who believe.* This is not a mere arbitrary arrangement, but it is the only way salvation can become a personal possession according to the constitution of the human mind. It is the only power in man that matches the power of God and makes the salvation complete; it is the opened door in the mind and heart through which God's power enters to accomplish its work. There is no special virtue in faith as in medicine; it has no inherent power to work the saving health of the soul; it is the appropriating power in men. It is not the something created by religion, but it is a something which lays hold of religion. The saving efficacy is not in the faith, but in that which the faith appropriates. Faith is natural to all men; it is found wherever there is a mind to think, feel and act; it is as natural as grief or joy; every human being is born with it and, hence, every human being has within him the possibility of salvation. Every man has a grip, but if a man is on a raging flood his grip will not save him. He may grip a straw and flow on with the tide; he may grip a floating spar and it sinks under him; he may grasp a twig and it snaps and leaves him helpless, but if perchance he is borne along by the root of a great tree that has anchored itself deep in the earth and he grips that he is saved. His grip did not save him else he would have been saved when he gripped the straw; it was the root, and yet if he had not gripped the root he would have been a doomed man. He had in his grip the possibility of salvation.

So it is with salvation through Jesus Christ. Every man has faith but it is not the faith that saves, but the Christ that faith grips. A man's grip may fail him because it is weak, or because it is overborne, but not so his faith in Christ, however weak that may be, if holds because it grips an

omnipotent hand that has gripped his hand. What a merciful position is this, because all are not capable of exercising the same strength of faith. The weakest faith joins itself to omnipotent strength. It is not the quantity of faith that saves, it is the quality. "A drop of water is as true water as the whole ocean, so a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of faith that saves, it is the blood that it grips." It is a matter of everlasting thanks that God has made salvation to depend on our faith. If he had made it to depend on wealth, the great mass of humanity could never reach it; if he had made it to depend on fame, only a few could have been the favored ones; if he had made it to depend on education, multitudes would be doomed; but he has made it to depend on faith, thus giving every man, woman and child the possibility of salvation. The faith of the human heart among all peoples has laid hold of some method of salvation. With some it is Mohammed; with some it is Confucius; with some it is Zoroaster; with some it is Buddha; with some it is the great Spirit; with some it is beasts and reptiles and gods of their own workmanship; but these are all like a drowning man gripping a straw in which there is no help. Only those who believe in Jesus Christ are the saved ones. The great work of the church is to turn this faith towards Christ. To do this it is necessary to carry or send them the gospel. "For the Scriptures saith whosoever believeth on Him shall not be ashamed; for there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him: For whosoever shall call upon the name of the Lord shall be saved." "How then shall they call upon him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how they shall they preach except they be sent?" "So then faith cometh by hearing and hearing by the word of God." This is the foundation of all missionary enterprise. There is no supreme reason for preaching Christ to the world other than to have the world believe on him. The Christian religion is the greatest of civilizing forces, and if for no other reason than to greatly and quickly augment the temporal welfare of the nations, it would be a good thing to send them the Gospel, and worth all it would cost, but to insure their eternal salvation it is absolutely necessary that they should believe on Christ, and nothing can answer for this but the Gospel. The Gospel is God's power unto salvation, but the Gospel of Christ becomes the power of God unto salvation to those only who believe on him. "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved."

4. This, then, brings us to our indebtedness to the world. We are debtors as was Paul: the same obligation that rested on him rests on us. This obligation grows out of the command of the Master. We have acknowledged Him as our Lord and Savior. We have professed unhesitating alle-

giance to Him, and we claim to be subjects of His kingdom. All this, if it means anything, means that we are under the most solemn obligation to heed His commands. It is not a mere matter of convenience; a mere matter of our own pleasure. We must do what He tells us and just as he tells us, and simply because He tells us, else we are rebellious subjects, undutiful children, and will surely suffer in His estimation. He has given us many commands, but outside of commands for personal exercises in repentance and faith for our own salvation, this is the supremest command to His churches. He had lived, and suffered, and died, and risen again, for the redemption of the world, and now He is going back to the Father. Before He goes He marks out the work He would have us do in His absence. They are like the dying words of a loved one. Hear them, ye servants of the Lord. They are the solemn words of your Master: "Go ye in to all the world and preach the gospel to every creature." The duty here enjoined is above every other consideration, every other consideration must give place to it. There is no reason for the existence of any church, if it is not fulfilling this command. This command obligates us to this one duty, so easy for us to understand, so important to fulfill. The merest child that has learned the meaning of words need not mistake its meaning. There are many controversies at the present day in the churches about many things in the Bible, but I know not that there is any controversy about the meaning of this command. It is reasonable to suppose that He made it plain so that it could not be misunderstood. It is this command that brings us in debt to the world, and our loyalty to Him obligates us to pay that debt. He has put into this command the Spirit that moved Him in this work, as if to say, "This is what I have commenced, now you carry it out." Are we not under the most solemn obligation to do it? Can we afford to disobey our divine order? O, how grieved He must be to see us hesitating or setting aside His command for something else.

This obligation is expressive of our gratitude to God. He spared not Himself, but freely gave Himself for us. It would be the basest ingratitude for us to refuse to give ourselves for an object so dear to His heart. Our indebtedness to Him is but another expression of our indebtedness to the world. A certain man had an undutiful son. At his father's funeral his son was present. He could look upon his father's dead face unmoved. After the family had buried him and they returned to the home, the father's will was produced and read. In the will was the name of his undutiful son, bequeathing to him rich gifts. At the mention of his name he burst into tears and said, "I did not think that my father would have remembered me so kindly in his will." In the family of Christ some of us in reading His testament and thinking upon His great love and marvelous gifts are filled with contrition and gratitude. If we love Christ, we must love what He loved; we must work for what He worked for. Of course, He does not ask that our love equal His, but resemble it; not that it should be of the same strength, but of the same kind. A diamond may not hold the sun, but it may

hold a ray of its light. Underneath all the toils and sacrifices of Paul's missionary labor was this, "the love of Christ constrained me." Christ died for all, but there are so many in this world who do not know it, and grateful for His surpassing love to me I must let them know it. If I did not surely my own heart would brand me with basest ingratitude. If my own salvation means so much to me, will it not mean just the same to those who must forever die if they are not told of a possible salvation for them. We are not worthy of our salvation, and it would be impossible to convince the world that we have any appreciation of it, if we are unwilling to carry or send the good news of salvation to the whole world. Let us not sing "fly away gospel" unless we are willing to give it wings with which to fly. This obligation is the strongest impulse of every redeemed soul. I would doubt my own conversion if I was not willing to give to spread the Gospel over the whole world.

Home Missions are a good thing, but for man to refuse to give to Foreign Missions under the plea that we have enough to do at home, or that we have the heathen at our own doors, he is simply providing a cloak to cover a parsimonious spirit, or he has wilfully hoodwinked himself. Such an excuse would have confined the Gospel to the country from whence it emanated and we ourselves would have never heard of salvation. Paul should have never left Judea to go into the regions beyond. What does this mean, "And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." "And ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." Our obligation is to tell the story, their responsibility is to receive the story. It is not our duty to remain in one field preaching and pleading until every one there has received the gospel. We are to preach the Gospel to one and to another, always going and always telling, until every one has heard the glad tidings. Suppose a deadly disease was carrying off the people of this city. A remedy is provided. Is it the duty of the physician to remain in one household until every one in that household has been persuaded to take the remedy? Some refuse, some are stubborn, some will not believe they are in danger. Must he stay until all are convinced or persuaded? Rather, should he not go in to one home, leave the remedy and instructions and apprise of the danger and then hasten to another and another until all know of the remedy and have a chance for life? If a man dies, he must die because of his own perverseness and not because of a want of knowledge of the remedy. Unutterable curses would be upon the head of the physician who would dare to linger. He who uses the "stay at home" argument, if he be indeed a converted man, is stifling and silencing the most blessed impulse of his redeemed soul. Such would condemn Paul for yielding to the Macedonian cry. But Paul was impelled the impulse with him was irresistible. He must be going, heralding the good news to every one, whether they would hearken or not. With no intention of discrediting the work of Home Missions in the least, for

it, but so far as our homeland is concerned, the commission of our Master has been fulfilled as to the first part, and now we should hasten on to other peoples. At our peril do we linger.

Now, what about the extent of our indebtedness? Paul says, "So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." The duty of preaching the gospel to every creature is binding alike on every Christian. The measure of ability is the measure of responsibility. While the duty of preaching the gospel is binding alike on all Christians, the manner of performing the duty may vary. Some feel called to go as missionaries. They give themselves, their time, their talent, their physical strength, their health, all is given to the measure "as much as in me is." The great bulk of Christians feel no call to go themselves. Still the duty must be met. They are to meet it by giving of their substance to send others. Those who go are generally poor and must be supported. Their support is to be met by the giving of those who remain at-home. Thus they are discharging their own obligation, and affording us an opportunity of discharging ours. The giving must be decided by the measure "as much as in me is." If the responsibility of giving is to be decided by this divine measure, "as much as in me is," what a caricature is our missionary efforts as at present conducted. The number of missionaries in the field at the present time is almost farcical when compared to the number that ought to be there, if the divine measure was met "as much as in me is." If Christian people were striving in any appreciable degree to meet the divine measure, in ten years from date there would be scarcely a corner of the earth where the Gospel would not have been preached and every one would have been permitted to hear at least the glad tidings. Of course, we should be grateful for what has been done, and is now being done, and more especially when the question of preaching the Gospel to every creature is more and more forging itself to the front as the main question of the Christian churches. God grant that it may become a wide sweeping epidemic, inoculating every man, and woman and child the world over. Alas, in the meanwhile, what humiliation is ours. Instead of one thousand or fifteen hundred missionaries, the Baptists of our country alone are able to put eight or ten thousand in the field and amply support them, if they would meet their responsibility according to the divine measure "as much as in me is." According to this measure, the Southern Baptist Convention itself is able to put at least four thousand missionaries in the field and amply support them. There is one Baptist man who, if reports of his wealth are true, is able to take all the missionaries sent out by both the Northern and Southern Boards and support them out of his annual income and then have millions left for his own pleasure. If the Baptists of America alone would give for preaching the Gospel to every creature what they spend on useless extravagance and pleasures, verily the Gospel would have wings to fly into every corner of the earth. We have never awakened to the solemn responsibility in this matter. We are Samson asleep in the lap of the worldly Delilah and she has

bound us with her withes to our undoing. If Christian people would give to let the world know of a redeemer what they are spending for the luxuries of Christianity, redeemed souls would sing their praises throughout eternity. I believe in education, I have no objection to fine churches, I have no objection to fine, palatial homes after the Gospel shall have been preached to every creature. But in the light of the life of Him who died upon the cross to redeem a perishing world, it is a sin against God to spend so much money on education and fine churches and palatial homes when the object for which He lived and died remains yet to be accomplished.

Brethren, I am not your accuser, I sit not in judgment upon your duty. I simply speak of things as I see them and before these facts I myself stand condemned. If to preach the Gospel to every creature is not to be the one aim of every Christian life, the main effort of every Christian church, I have failed to apprehend the extent of our indebtedness to the world given in the measure, "as much as in me is."

A vision of glory rises before me, down throughout the vista of years I see coming the hosts of a redeemed earth; from every mountain top rises acclamations of joy, re-echoed by every vale, while over the whole are hovering the angels singing as once they sung, not in anticipation but in fulfillment, "Glory to God in the highest, and on earth peace, good will toward men."

GLORIFYING GOD IN OUR RECREATIONS.

It is immeasurably important that we shall serve and glorify God all the time, in all that we do. In every essential department of our lives we should have the abiding principle of loyalty to God and should seek to do everything as he would have us do it. If we do this, we live religiously. If in anything we are indifferent as to this, and do not try to honor God, we are leaving him entirely out of that part of our life, and to that extent we are living as atheists, or without God in our plans and purposes.

It is as important that we shall serve God in our playing and our resting as in our working. We cannot go to church and read the Bible and pray all the time, nor do we need to do so. God does not ask nor expect it. We have some other duties, and when the time comes for those other duties, we ought to attend to them. If we do not attend to them, we are neglectful of them, and it is no excuse for idleness and laziness for one to say that he has been praying or engaging in devotional reading. We ought to serve God in all things, and to do each duty in its time and place, with the proper spirit.

It is a plain and simple fact that, if one conducts himself properly in time of recreation, he may be depended on to be right all the time. It is when one is off his guard that he is most apt to go astray. It is the hours of amusement or recreation that one is most apt to fall into worldliness. There are many people of whom the only thing to be said that militates against a strict consistency in religion is that they are worldly in their amusements.

Many sermons are preached urging church members to avoid worldliness in their recreations.

It is here there is much danger. It is important that we should observe certain principles with prayerful and scrupulous carefulness. It is right that we should have recreation, and even amusement, but this should always be subordinate to the main objects of life, both as to the interest we give to them and the time and expense we devote to their cultivation.

We should seek enough recreation to keep us in health and vigor, but should be careful not to overstep this mark and do what will injure our physical health, our moral life and influence, or our spiritual-being. When recreation becomes excessive and hurtful, it ceases to be healthful and becomes dissipation.

We should not think that any form of amusement or recreation is desirable if it carries us into evil company or into evil resorts, or interferes with the duty we owe to God, to ourselves, or to others. The deleterious nature of many a so-called recreation or sport is seen in the fact that it leads its devotees away from Christian duty into worldly and wicked companionship.

We should not go, in hours of recreation, or for our own amusement, where we can not take Christ with us. We may sometimes be called, in the way of work and duty, to go to places that are evil, as the missionary, or the physician, or some others. But these very persons would not go to those places for enjoyment. Let us always carry with us a good conscience and seek that we may have with us the abiding presence of Christ. Then we can have the best joy each day as we labor, and each night as we lie down to rest, and in our resting, as in our labor, we may have God's blessing, and in all things, whether we eat or drink, or whatever we do, we may do all to the glory of God.—Herald and Presbyter.

REDEMPTION.

BY REV. ARTHUR S. BURROWS.

In the beginning God created man in His own image: male and female created He them. They were to be the chief glory of God's creation. He placed them amid beautiful surroundings, with healthful work. He engaged them to obedient life, with promise of increasing blessing. He warned them of transgression, with the penalty of death. They were to help one another in the joys of life. They were the lords of creation; dominion was given unto them over the fish of the sea, the fowl of the air, and every animal in the earth.

The Evil One, chief of rebellious and outcast angels, was already in the world. He tempted the human pair to disobey God. He flattered them that it was good for them to know evil. They yielded to his temptation; they fell from the favor of God; they died in their soul; they fled from the presence of Holiness. God found them. God attached to them the penalty of their sin, for they had brought death into the world. God expelled them from the peace of paradise. God promised unto them the restoration of peace under tribulation.

The family of these sinners was also sinful; the unclean could not produce the pure in heart. One son presented himself penitently before God, and received grace. The other presented himself self-righteously before God, and was

rejected. Envy of his brother was intensified by jealousy and hatred; hatred made him the murderer of his brother. He went forth a fugitive from vengeance, a wanderer in the earth. Time soon was stained with other human guilt; such great wickedness as made the Creator repent that He had made human kind. But few found favor in His sight, and these He preserved from total destruction of the rest.

What is redemption? It means that something that was once owned and been lost is recovered by proof of ownership. God says of sinners everywhere, All souls are mine; and in His love of the world God has proved His ownership by contrast to the enmity against souls of Satan. Redemption means to release from bondage, or from obligation to suffer, by paying an equivalent. Humanity is sold under sinful bondage and suffers moral disability and the painful effect of sinfulness. In sacrifice for the world, God has redeemed us in our moral frailty that He may deliver us from our sinfulness. Redemption means that something is held under law, and that it can only be recovered from the power of the law by meeting the requirements of the law. By transgression of the first human pair came Sin into the world, and the power of sin is Death; Death has passed unto all mankind, for all sin. Not only physical but spiritual death is the curse of God's broken law; and this curse must be removed before the law will give up its victim. The revelation of God's holy word is that, He has redeemed us from the curse of the law.

It is interesting and important to trace the Bible story of the redemption of sinners. The first human family learned that without shedding of blood is no remission of sins. Abel brings a lamb for himself, which he offers in atonement for his sins. Aaron, the high priest of Israel, brings a lamb for all the people, to make atonement for the sins of a nation. Jesus of Nazareth is revealed as the Lamb of God to bear away the sin of the world, which He accomplishes by sacrificing Himself on the cross of Calvary. It is recorded that unto Jesus a song is sung in heaven: Worthy art thou: for thou wast slain, and didst purchase unto God with thy blood of every tribe and tongue and people and nation!

Jesus the Christ, the anointed and sent Son of God, is the saving Redeemer of this lost world. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life: for God sent not His Son into the world to judge the world, but that the world should be saved through Him. God sent forth His Son, born of woman, born under the law, that he might redeem them which were under the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree!

The divine Redeemer was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.

Does not this infinite revelation from God through His Son made flesh and dwelling among us, and through His inspired written word which is in our hands and near our hearts, impel us to join with the heavenly ascription: Unto Him that loved us, and loosed us from our sins by

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Character is an acquisition, not a gift. We admire a man com- God and Father; unto Him be the glory and the dominion forever and ever. Amen.

South Baptist Study, Worcester, Mass.

Subscribe for the Recorder.

Editorial

POSTPONEMENT.

The meeting of the General Association of the Baptists of Kentucky at Russellville is postponed one week. Instead of June 14th the meeting will be June 21st. The Ministers' meeting opening on the night of the 19th. This postponement is according to the unanimous action of the church at Russellville, the hosts of the Association, and with the vote of the State Board May 2nd. Let every one take notice. Let us have a grand meeting at Russellville June 21st. Dr. J. J. Taylor is to preach the annual sermon.

The General Convention of the Baptists of North America was duly organized in St. Louis last Wednesday. The constitution provides for no money basis, and that is well. Each church, each district association and each state body can appoint messengers, within limits. It is distinctly declared in the constitution that the body is not to interfere with existing organizations. It is, however, hoped by a few that this convention will lead to the organic union of the Baptists, North and South, in their mission work; in other words, to the merging of the Southern Baptist Convention and the Northern Anniversaries. This is distinctly provided against by the constitution, and had such a purpose appeared, the organization could not have been effected. The new Convention includes Canada, as well as the North and the South, and nobody has hinted that the Canada Baptist Convention is to be absorbed. So far from merging all our general bodies into one, we should look forward to the formation of others. As the denomination grows and our territory expands, it becomes more and more difficult to get the work near to the people. A general body should not be so large as to remove the work too far from the people. The time may come when each state, or small group of states, will have distinct boards for all the mission work and distinct general bodies. The problem is to secure the greatest efficiency. When, for example, Texas has ten million population, it may be best for Texas to have a great Baptist convention of its own, wholly independent of all others, though in fellowship with all. The one point to be considered is efficiency.

As we have before stated, the work of denominational education offers a wide and inviting field for this new Convention. Some brethren favor making evangelism a part of its work also. It is important that it be conducted with wisdom, or "with discretion," as one of the speakers put it. That the body meets only every third year guards some of the points. The first regular meeting will be next year.

The meeting in St. Louis was marked by a brotherly spirit, and by unanimity. The "committee of nine" reported a constitution providing, among other things, that no resolution be offered until approved by the Executive Committee. The writer objected to that provision, moving to strike it out as a violation of the liberty

of the members. After a spirited discussion, all in a fraternal spirit, the vote was almost unanimous for striking out.

Louisville is the headquarters of the new body, and three of its Executive Committee are located here. It is hoped that this committee will be granted wisdom for their work. The Hon. E. M. Thresher, of Dayton, O., was chosen Chairman of the Executive Committee.

We hope this Convention will be a free parliament and will not have cut and dried programmes.

Facts are often curious things. The way they contradict theories is sometimes amusing. The way they contradict claims not seldom, is refreshing.

In the North is where we hear most of "free speech," "free speech." No muzzle is to be put on any man's mouth, so long as he refrains from sedition and obscenity. He is to be encouraged to think and to speak out what he thinks. "Free speech!" "free speech!" is the cry. In the South we have heard much less of this cry, and leading Northern men and papers are on record as condemning the Southern people for "suppressing free speech." So it has gone. And yet, and yet, yes, and yet, it is in the North where least opportunity is given for free speech, and in the South where most of such opportunity is given.

Take the Convention at Kansas City and the Anniversaries at St. Louis as illustrations. At the Convention the most complete opportunity for free speech, consistent with the limitations of time was given. True, there were some set speeches at the two mass meetings, and yet even then many spoke who were volunteers and others could have done so. During the proceedings of the Convention any one was free to speak, and many exercised the privilege. Nobody knew in advance who would speak. There was perfect freedom of speech at the Convention.

On the contrary, at the Anniversaries at St. Louis there was practically no freedom of speech allowed. The pre-arranged programme covered the whole time of the meeting, from the opening of the Home Mission Society session Wednesday night, May 17th, at 7:30 p. m., to the close of the Publication Society session, Tuesday noon, May 23rd.

To be sure, on May 18th, from 11:30 a. m. to 12:15, there was "general business," from 3 to 3:30 p. m., "discussion," and from 7:45 to 8 p. m., "general business." Again on May 19th, after in the afternoon session there had been devotional exercises, the report on the Educational Endowment Fund, a paper by Dr. Mabie and addresses by Drs. Cushing and Procter, without limit as to time—the programme said "discussion," but what time was there for any discussion? Still again after 8 a. m., May 20th, there were addresses by Drs. Whitman and Greene, without limit and "election of officers and general discussion." What time did that allow for discussion? Once more on May 22nd, after 11 a. m., there was an address, without limitation by Dr. Mullins and "General business," after 4 p. m. there was a set address by Dr. Salade, without limitation, followed by "discussion and general business." This was all.

It is manifest that whatever be their theory, our Northern brethren

do not believe in freedom of speech. And this is but a sample of the way they do things in the North. The other denominations in their meetings do the same way. The aim evidently is to provide an interesting programme, and not to give opportunity for free speech. The whole schedule is arranged in advance and the average brother's sole function is to listen, be pleased and contribute his money.

Some of the daily papers are commenting on the alleged utterance of a New York pastor, that all churches will have to be consolidated into a sort of church trust, since this is a day of consolidations. It is said that Mr. Rockefeller favors the idea. These papers have little idea of what the churches are. They fancy that just as the trust can crush opposition by underselling the independent dealers, so the church trust can get rid of independent churches. But the churches do not offer any product for sale, and hence they cannot be undersold. Will the proposed church trust seek to cheapen salvation? to dispense with repentance and faith? Will they offer an easy religion and take no public collections? It would be interesting and funny if these secular editors would tell just how they think this church trust might, could, would or should operate?

Those religious bodies that have sought to cheapen salvation, which have said to men, "do as you please and go to Heaven all the same," these bodies have not prospered. Naturally enough men reply that if such doctrine be true there is no need for them to bother about religion at all. The idea of a church trust is too absurd for serious discussion.

It has been said over and over again, in connection with denominational education, that "there is no Baptist mathematics." The point seems to be that it does not matter whether or not a professor of mathematics be a Baptist. Similarly it may be claimed that there is no Christian mathematics and so it matters not that a professor of mathematics be a Christian.

On this two things are to be said:

1st. A professor of mathematics exerts other than mathematical influences over his pupils. He talks to them of other things beside mathematics. If he be a Christian he will influence the students to be Christians, and if he be a Baptist he will influence them to be Baptists. A successful teacher always influences his students to be like himself. If the professor be an infidel, he will necessarily weaken the faith of his students.

2nd. Mathematics is like Baptist doctrine. It is in line with that doctrine. Mathematics is clear cut and accurate. There is no laxity or looseness about it. There is no "liberalism" in mathematics. The square of the hypotenuse of a right angled triangle is equal to the sum of the squares of the other two sides. Just that, no more, no less. No mathematician would say—"I have liberal views about triangles. I am no bigot, am not narrow or fettered by tradition. My mind is open to new truth about triangles. I do not dogmatically say that the square of the hypotenuse of a right angled triangle is just exactly equal to the sum of

the squares of the other two sides. I am too broad to say that. I freely admit that something else will do as well. A man can believe the contrary and, if he be sincere, he is all right as a mathematician." This is exactly in line with Baptist doctrine, which is clear cut and definite. The Bible alone is of binding authority. Only regenerated persons should be church members. Only believers should be baptized. Only immersion is baptism. There must be no union of church and state.

That is the way Baptists talk, and whoever talks differently the Baptists believe to be wrong. A man who denies either of these propositions is doctrinally wrong, just as a man would be mathematically wrong, who would deny that the square of the hypotenuse of a right angled triangle is exactly equal to the sum of the squares of the other two sides.

Yes, though mathematics may not be actually Baptist, yet it is Baptist. It is in line with Baptist doctrine. Other things being equal, the better mathematician a man is the better Baptist he will be. The statement "there is no Baptist mathematics," therefore is misleading and to us it is kakophonous.

In his recent address to the naval recruits, the Emperor William, among other things, said: "We must not draw from Japanese victories—victories of a heathen over a Christian people—that Buddha is stronger than Christ. The Russian disasters have befallen because Russian Christianity is in a sad and deplorable condition. On the other hand, the Japanese, while not Christians, have learned and have been able to display their possession of not a few Christian virtues. * * * Among the German people, is Christianity in sound condition? Alas, no, we dare not affirm it. We dare only confess with humility our manifold derelictions. We may not venture to assert even that in case of war, we Germans would have the right to call on God for victory, to wrestle with Him, as did Jacob with the angel, hoping that the blessing would be given at the break of day. To such Christian peoples, faithless in their religion, overruling Providence sends punishment and correction by the hands of agents such as in all ages have been recognized 'as scourges of God.' To former generations He sent Attila and Napoleon. To-day the Japanese are 'the scourge of God.' As for us of German fatherland, it behooves us to take care that God does not some day chastise us with such a scourge."

This is a very interesting utterance coming from the Kaiser. It shows that he is a man of firm faith, and that he recognizes the Providence of God in the affairs of men. The Old Testament tells us how, over and over again, the Israelites because of their idolatries were beaten and conquered by heathen nations. Only when Israel clung to Jehovah could they be victorious over their enemies.

It should be borne in mind that although as a nation the Japanese are not Christians, yet a large number of their leading men are Christians. For example, Karaki, Nogi, Togo and others are earnest Christians, while the wife of Oyama is a Christian and a graduate of Vassar College. Then Japan welcomes Christianity

gladly, and it is making rapid progress in the empire. So far as we know, all the missionaries in China, as well as in Japan, strongly sympathize with Japan in this war. Hence it cannot be fairly represented that in this war Christianity and heathenism are arrayed against each other.

Editorial Varieties

The Northern Presbyterians last year increased 19,937, and now number 1,109,630.

Dr. R. S. MacArthur has just celebrated his 35th anniversary as pastor of Calvary Baptist church, New York. We congratulate him and the church.

Dr. McBride, in his speech before the Home Mission Society in St. Louis last week, said that the supposed duties of a missionary secretary were to "look funny, talk honey and get money."

The address of Dr. Geo. W. Truett in St. Louis, on Baptist unity, was a noble speech. We will soon publish it in full. It produced a deep and lasting impression on all who heard it, and it will impress all who read it.

The regular Baptists of the United States have gained, in round numbers, a million members in the last ten years. There are a million more Baptists in the United States than when Dr. Broadus died. What will be the gain in the next ten years?

It is most gratifying that religious liberty is making progress in Russia. A recent edict from the Czar declares that abandoning the church will not hereafter be a crime. This is a great step forward. It is to be hoped other steps will follow, until real religious liberty is secured.

The historian, J. R. Green, said: "Talk is persuasion and persuasion is force." There is profound truth in this remark, and it is an argument for freedom of discussion in our deliberative bodies. Cut and dried programmes do not persuade people. People's interest cannot be enlisted by having a coterie to run things for them.

The Standard called on a number of leading pastors, editors and professors in the North to furnish each a very brief list of books they would recommend to young preachers to read. The theological attitude of each of these divines is plainly revealed by the books he recommends. Some of them are all right and some are sadly wrong.

It turns out that where the Cumberland Presbyterians were strongest there the opposition to union with the Northern Presbyterians was greatest. Now that the union has carried, it remains to be seen what those who opposed union will do. Will they go into the courts to hold the church property as did the "Wee Church" in Scotland? Or will they submit?

Last Sunday was celebrated by Presbyterians in Scotland and elsewhere as the 400th anniversary of the birth of John Knox. His true birthday is not known, but from the data available, he was born, it is supposed, about that time. It would be well if men who are going to be famous would put the dates and places of their births on record. John Knox was a great and a good man.

We have received the new catalogue of the Theological Seminary. There were 264 students enrolled, from 33 states, territories and countries. Two hundred of these have had more or less college training, and they represented 106 different institutions. It has been a prosperous year for the Seminary. Kentucky led with 42 students, Texas came next with 28, with Georgia 22 and Virginia 20.

A prominent Trustee of the Seminary informed us that the quotation we published from the Baptist Times and Freeman, of London, about our Seminary, was taken by some as "an attack" by us upon the Seminary. The Freeman is the organ of the Baptist Union of Great Britain, and certainly an editorial squib in its columns about a great institution in Louisville, is a proper news item for a Louisville paper. We did not consider that the remark of the Freeman was anything more than a good-natured piece of rallying, and we quoted it simply as an item of news.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: The Convention. 8 p. m. Mass meeting of Louisville Baptists on church extension. Bren, Dargan, Jones, Taylor, Watts, Reed, Clarke, Mullins, Weaver, Hamilton, Cree and the pastor took part. Enthusiastic meeting. Building new houses of worship for four churches—Parkland, Logan St., Twenty-sixth and Market and Southgate St., as well as for two missions—Ormsby Ave. and Marydale—contemplated.

Broadway.—Pastor Jones: God's ownership; Baccalaureate sermon of Training School. Three by letter, one baptized.

Chestnut St.—Pastor Weaver: Election and free agency. Two by letter.

East.—Bro. J. W. Greathouse: Loyalty to God.

McFerran Memorial.—Pastor Hamilton: Keynotes of Convention.

Twenty-second and Walnut—Pastor Cree: The Convention. Two by letter.

Clifton.—Pastor Foster: World-wide evangelism.

Franklin St.—Pastor Jenkins: Convention echoes; Prove me.

Gerran.—Bro. R. M. Von Mueller: Holy Spirit's power; Day of visitation. One for baptism.

Highland.—Pastor Dawes: The recent Convention.

Logan St.—Bro. W. J. McGlothlin: Ministerial education. \$100 subscribed to Students' Fund. Four for baptism.

Parkland.—Pastor Taylor: The Convention. Bro. S. E. Ball killed in a wreck. Judge R. E. Buckley died at infirmary. Both funerals Sunday.

Southgate St.—Pastor Clarke: Call of God. One for baptism and one baptized.

Third Ave.—Pastor Ransom: Home bringing; Need and supply.

Twenty-sixth and Market—Bro. A. S. Worrell: Life abundant.

Thirty-sixth and Grand—Bro. A. J. Foster: Christ's first and last message.

East Meade.—Bro. W. F. Ripley: How to grow in grace.—Pastor Greathouse: Prodigal son. One by letter. Bro. J. D. Raizer ordained deacon.

Van Buren St.—Pastor Ehle: Steadfastness; Bro. Strother: Love. Two baptized.

Pewee Valley.—Pastor Bennett: Test of love. Pastor has recovered from his illness.

Hazelwood.—Pastor Althoff: The Shepherd; Bells. New bell put in tower.

Hope Mission.—Pastor Bruce reported a good week. Forty men in Bible class.

Bren, M. A. Wood, of North Carolina, R. M. Von Muller, of Indianapolis, and A. A. Linder, of Evansville, were at the Pastors' Conference and made pleasant speeches.

A long struggle successfully culminated in the dedication at 3 p. m. last Sunday of a neat chapel at Eleventh and Jefferson Sts. The Eleventh and Market Mission was wrecked by the cyclone. Dr. Basil Menly greatly interested himself in securing permanent quarters for this mission, and he raised some money for the purpose. Other money was added, largely by Bren, W. H. Newman and J. H. Baldwin, and while Bro. A. R. Love was in charge the lot was purchased and some additional money raised. A few months ago the lot and \$341 in cash were turned over by Walnut St. church to Chestnut St. church (the nearest of our churches to the place) and under Dr. J. M. Weaver's leadership, from the members of Chestnut St. church and a few other friends the amount was raised of \$1,800. The building, as usual, went beyond the estimates and \$200 was to be secured at the dedication. Bren, Hamilton, J. T. Watts, C. H. Jones, C. W. Hudson, W. R. Ransome, T. T. Eaton and U. W. Clarke took part. Dr. Weaver presiding. Dr. Jones preached the sermon from Gen. 28:22. Bro. Hudson spoke to the teachers and the editor of the WEST-

ERN RECORDER spoke on the history of the mission, following with a collection. All the money needed was handsomely subscribed.

The mission is under charge of Chestnut St. church, and it has a fine field and a bright prospect.

APPOINTMENTS IN CONCORD ASSOCIATION.

Dallasburg, Thursday, June 1st, 7:30 p. m.; New Liberty, Friday, June 2nd, 7:30 p. m.; Harrisburg, Saturday, June 3rd, 7:30 p. m.; Owenton, Sunday, June 4th, 11 a. m.; Greenup's Fork, Sunday, June 4th, 4 p. m.; Monterey, Monday, June 5th, 7:30 p. m. The above appointments were arranged for me by Dr. B. F. Swindler. I take it for granted that the churches and pastors approve and will give due publicity to these appointments.

Also Allensville, Sunday, May 28th, 11 a. m.; Clay Village, Sunday, June 11th, 11 a. m.; New Friendship church, Logan county, June 18th, 11 a. m.; Whipoorwill, Sunday, June 25th, 11 a. m. Fraternally, J. G. Bow, Cor. Sec.

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SEMINARY NOTES.

C. W. KNIGHT.

Bro. W. E. Hunter has been recalled to the care of the Harrol's Creek church.

Bro. J. B. Beckwith has been elected to the Chair of Oratory in Baylor University, Texas. He has become very popular as a reader, and with this art and his broad culture, we predict for him success in his ministry. Until recently he was an Episcopalian, and was one of the members of the Shakespearean troupe.

Bro. J. M. Jones will become assistant pastor to Pastor Nash of the First church of Hopkinsville, Ky.

Bro. H. R. Smith accepts Dupont church, Indiana, for full time.

The WESTERN RECORDER kindly gives the students the paper during the vacation. So far as the writer knows, this is the only paper that is sent to the students' address during vacation. The students are thankful to the RECORDER.

Bro. A. Paul Bagby was ordained last week by Broadway church of the city. Bro. Bagby will supply for the First church, Bowling Green, Ky., during the months of July and August.

Bro. J. R. Smith, of South Carolina, was called home recently to the bedside of his sick child. Since going we learn of the death of his child.

This is the last week of examination. Next Monday and Tuesday Commencement. Come, you are invited.

Bro. A. J. Foster has been called to the care of New Haven church, Ky.

Pulpit supplies: Bro. J. E. Martin, Kentucky Military Institute; B. B. Hall, U'ica, Ind.; J. M. Whistler, Bedford, Ind.; A. F. Waller, Bullitt's Lick.

Bro. J. E. All will not return to the Seminary next session, but will become pastor of his home church in South Carolina.

Drs. Mullins and Dargan took part in the mass meeting of the Baptists of the city held at Walnut St. church for the purpose of aiding certain churches to build new houses.

Bren A. P. Bagby and J. W. Dickens supplied at Culbertson Ave. church, New Albany, Ind.

Dr. Sampey conducted chapel exercises Monday afternoon. Subject, Perfected in Suffering.

OTHER STATES.

We are glad to learn of God's rich blessing on the faithful labors of Pastor R. M. Von Muller among the Germans of Indianapolis. The strong hold he has on the American brethren was well illustrated by the fact that when his health became poor they manifested a desire to send him on an extended tour in Europe. Bro. Von Muller's church has greatly grown and prospered.

Pastor Jno. H. Myers writes: "The Second church, Marshall, Texas, has enjoyed one of the best meetings that this part of the city has ever had. The

meeting lasted two and a half weeks, and 35 were received into the fellowship of the church and the church greatly revived and built up spiritually. Christians worked very earnestly and God graciously blessed them, by giving to them many of their loved ones, and then they were made happy in the love of God, and praised the Lord constantly and rejoiced together. The results of the meeting cannot be well estimated this side of the eternal city. Nineteen were received by baptism and 16 by letter and statement. Others will join, no doubt, yet. The pastor did all the preaching and God graciously blessed the word preached by him. Our church is greatly encouraged now. They have just recently completed one of the nicest churches in the city, and the membership has nearly doubled in the last month and a half. There is a bright future for this church, I am sure. Our work in this part of the country is prospering very much now."

Pastor W. A. Ayers, of the Blackwell Memorial church, Elizabeth City, N. C., has accepted a call to the First church of Newbern, N. C.

The Chowan Baptist Association meets in its centennial session with the Ebenezer church, Camden county, N. C., May 23rd to 25th.

Pastor W. K. Penrod writes from Cleburne, Texas: "Please change my address from Ennis, Texas, to Cleburne, Texas. I have accepted the pastorate of First church here, and am now on the field."

WARD SEMINARY.

Ward Seminary, at Nashville, Tenn., will close its forty-first session May 31st. The baccalaureate sermon will be preached May 28th by John Franklin Goucher, President of the Woman's College of Baltimore. The annual address before the graduating classes will be delivered commencement day, May 31st, by Dr. William Hoge Marquess, of the Presbyterian Theological Seminary of Louisville. The enrollment of pupils in Ward Seminary this session has gone beyond that of any previous year, and commencement week will mark the close of a highly prosperous term.

DEAR RECORDER: Enclosed please find \$2 which I wish placed to my credit. I am 50 years old and have been taking and reading you for 31 years, or since 1874, and hope to have the pleasure so long as I live. God bless and prosper and guide the editor and spare his very precious life for many, many years to come. Yours truly, C. C. GREEN.

Cuero, Texas.

DEAR RECORDER: I inclose \$2 for the WESTERN RECORDER another year. For seventy years it has been a weekly visitor in this home. My father took it from its infancy till the time of his death, and I have continued it since. I love it because it is a Baptist paper, but most of all for the clear Gospel note it sounds throughout the land. May it live long and ring loud. Respectfully, MISS MARY USHER.

Newstead, Ky., May 20.

The Commencement exercises of the Theological Seminary begin Monday at 10 a. m., with the missionary address by Dr. J. W. McCollum, of Japan. At 4 p. m. is the Alumni address by Dr. F. W. Eberhardt, of Missouri. Monday night is the Alumni banquet. On Tuesday, at 10 a. m., is the annual address to the Faculty and students by Dr. R. H. Pitt, of Virginia. Tuesday at 8 p. m. will come the Commencement proper, conferring degrees, addresses of graduates, of President Mullins, etc.

We are deeply pained to learn of the death of Dr. W. P. Walker, of Huntington, W. Va. He was pastor of the Fifth Avenue Baptist church and editor of the Baptist Banner. He was at the height of his usefulness, as he was called home at the age of seventy-one. He was widely known and loved, and he will be greatly missed.

We had a pleasant visit last Saturday from Dr. R. J. Willingham. He was on his way from the meetings in Kansas City and St. Louis. Certainly he is a man with a mission.

PIMPLES AND BLACKHEADS

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THE STATE.

We regret to lose Bro. J. H. Burnett from Kentucky. He goes to Springfield, Tenn., to take charge of our church there. They are to be congratulated on securing his services. While he will be out of Kentucky he will be near the Kentucky line, and we hope he will be much in Kentucky. He has done most valuable service in the state.

Bro. W. E. Thayer, of Rock Hill, S. C., has accepted the call to Winchester, Ky. We welcome him to our state. He comes to a fine field. There are many choice spirits in our church at Winchester.

Pastor Jno. T. Casebier writes: "Central Grove church, Ohio county, met at 10 a. m., May 21 in Sunday School. Called to order by Deacon L. B. Loney, superintendent, with about eighty present studying 'Christ before Pilate,' followed by pastor preaching to a full house and one received by letter. At 3:30 p. m. a large concourse of people assembled in a beautiful meadow on the banks of a flowing brook and witnessed 11 persons willingly obey Christ in being buried with Him in baptism. Most of these were converted in a protracted meeting in which Elder G. H. Lawrence zealously assisted the church and pastor. To God be all the praise for all prosperity."

Editor Western Recorder, Louisville, Ky. My Dear Brother:—On page eight of your editorial varieties in the issue of April 20th, you say that you "are reliably informed" that a Southern young man preparing for the ministry was offered \$250.00 in cash if he would attend the Newton Theological Seminary, Massachusetts. Will you kindly insert the statement that no Southern young man or Northern young man or other young man has ever been offered any such sum for any such purpose by any of us here. I do not know how such a statement could have originated. We have fellowships which amount to \$400 per year, but those are offered only to men who have graduated from a theological seminary. No undergraduate is ever offered any such sum as your informant suggests. Will you kindly make this correction in the interests of truth. Very sincerely yours, NATHAN E. WOOD.

Newton Centre, Mass., May 13. [We cheerfully publish the above. Our authority for the statement published was such as to leave us no doubt of the truth of the statement. It is due the brother who gave us the information that he have opportunity to furnish the evidence in his possession. He is not at hand and must be communicated with. We leave the matter just there for the present.—Ed.]

Thursday of this week is Commencement day at Lynnland. The editor of the WESTERN RECORDER makes the annual address. He is also to make the annual literary addresses at the Southwestern Baptist University and at Ouachita College. On his way to the latter he will speak and lecture at Martin, Tenn., before the Moody-Hall Institute.

Those who will attend the General Association and allied meetings at Russellville, June 19-23, are urged to send their names to Mr. George T. Clark, Russellville, Ky., chairman of committee on hospitality. We hope all parts of the state will be well represented.

DEAR RECORDER:—While in attendance upon the Southern Baptist Convention in Kansas City, Mo., I was greatly pleased to find that you stood so high with the messengers and visitors who were present. They spoke of you in words like the following: "The best paper in the United States;" "A great paper;" "I could not do without it;" "It has been in our family for years;" "It is a magnum bonum paper;" "It is all gold;" "I have been raised on it;" "It is as solid as a rock;" "I would not be without it if the subscription price was \$10 a year;" "It is a safe paper," and a great many words along the same line. Will you allow me to say that in my opinion you deserve and are worthy of all these expressions. May you live long to record the truth and to defend the cause of the blessed Redeemer. Amen and amen. J. R. FARISH.

Meridian, Miss., May 19.

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THREE APRIL FOOLS.

March 31.

Three little bluebirds sitting in the sun: (Glorious weather! Spring has begun! We've been South and just got back, Hardly had time yet to unpack; Can't get our music out, but still We can sing with a right good will; March is here, and June's on the way; This is the bluebirds' roundelay.)

April 1.

Three little birds in the evergreen tree, Cuddled together close as can be; Shivering wings and curled-up toes— All because of the April snows. We'll put crumbs on the doorstep here, For there's nothing else to eat, I fear; And Spring, who never comes by rules, Has made three bluebirds April Fools! —Advance.

PEGGY'S COUNTER PLOT.

BY ANNIE HAMILTON DONNELL.

(Continued from last week.)

Upstairs, after the briefest possible change of toilet, two other conspirators slipped quietly away. Some one was taking an old trunk down the narrow back stairs and they followed hurriedly. "Oh, Philly, doesn't it feel lovely and creepy! Don't you feel—hark! Oh, Philly, some one's coming!" It might all have been less exciting and thrilling if Old Black Joe's "rattle-trap" hadn't broken down half way to the station. There are times when delays like that try the souls—the soul, for they were one now—of even a radiant bridegroom and a dainty little bride. "Oh, why didn't I remember that it always breaks down!—why didn't you remember, Philly!" groaned Peggy, distraught.

Philly's head was out of the window. A rueful voice filtered into the old carriage through the spaces around his broad shoulders,—the voice of Old Black Joe.

"Sho, sho! Who'd done thunk she'd a-broke here! Ain't I done nail her up las' minute?"

"Man alive, stop tinkering! Get us there on two wheels if necessary, but for heaven's sake go ahead! There's only four minutes left."

There was only one left when the old ruin staggered into the station and its occupants tumbled out on the platform. Philip caught up the satchel and Peggy and ran for it.

"Get the trunk down,—I'll be back," he called over his shoulder to the unruffled old darkey. And to his surprise—good for Old Black Joe!—there it was waiting to be checked, when he came dashing back. Old Joe had outdone himself.

The train was thrilling into readiness to start. The man of jingling cheeks stood near by.

"Clap a check on here!" puffed Philip, thrusting out his tickets which he had taken the precaution to procure earlier in the day. "Quick, man,—good! Thank you," and he was off to Peggy.

A little shabby thing in the seat across the aisle from Peggy was on tenterhooks of anxiety, too. Suddenly she darted across the narrow space and thrust her head out of a window.

"Jim!—oh, you'll get left, Jim, you'll get left!" she quavered shrilly. "Never mind the trunk—oh, yes, do mind it! There, there it is, where that old colored man's standing, don't you see? What is it?—what? Oh, never mind about the ropes,—of course that's ours. There, we're going to start—run, Jim!"

Peggy was wriggling on her own tenterhooks. With a gasp of relief, she caught the dear, familiar coat lapels, laughing hysterically.

"Oh, Philly, I was afraid I'd have to go alone on my wed—"

"Shi!" he cautioned softly. "You know you didn't want anybody to suspect anything."

Peggy stiffened into exaggerated dignity. "I'm thankful you're back, my dear," she said clearly. Then, in an undertone—"My dear" every time, mind! Nobody'd say "my dear" on a wedding trip." The train jolted,—jarringly into motion. They were off! They were safe! The Counter Plot had succeeded. The Wicked Plotters—

"Oh! Philly, will you look! coming round the corner, quick. All six of 'em! where is my handkerchief?—oh, give me yours, Philly, quickly!"

Six hurrying figures—equally divided, coats and skirts,—were panting round the corner of the station into view. Six of them, wildly agitated. At one of

the windows of one of the moving coaches appeared two faces, calmly triumphant. A big white handkerchief waved wickedly.

"Philly, this is magnificent!" "Glory!" triumphed Philly. "We're ahead,—ahead,—ahead," murmured Peggy with three separate, happy sighs. But she did not know the courage of the Wicked Plotters. She was to know.

The shabby couple across the aisle came in, after awhile, for rather more than their share of notice. They were so very shabby,—they looked so ridiculously happy in spite of their shabbiness.

"But of course they aren't happy really," murmured really happy Peggy, snuggling infinitesimally nearer to Philly. "How could they be—she, anyway, in that terrible little hat?" Peggy's hat was beautiful. "It's out of reason! He's Jim, Philip,—make you acquainted! What should you suppose he was—a bricklayer?"

"No," happy Philly considered judiciously. "I should incline say to a carpenter. He looks like a carpenter."

After a space: "Philly, do you suppose she ever had any nice clothes?—and, oh, that makes me think, I do hope Aunt Jolly didn't get mine mussed! My lovely things!—if she did!"

"Whisper, dear, hadn't you better?" he cautioned gently.

"Mercy, yes! Do you suppose anybody heard?" breathed Peggy in alarm. "So far we've been such lovely old married folks. Nobody dreams we're just married, Philly."

"Never!" he assured her, calmly mendacious. For he had encountered more than one pair of amused, kindly eyes. Who could help knowing that Peggy, in her dainty toggery and blushes, was a bride!

"You'd as soon imagine—why, that Jim, over there, and his shabby wife were on their wedding trip!" laughed foolish Peggy, snuggling a very little nearer still. "Do you know, Philly, I was always certain I should carry it off like this when the time came."

"Peggy," suddenly, a quiver in his voice, "look out the window, quick, or go on talking of the Jims—or I shall kiss you; as I live, I shall! Then your little jig is up—don't look at me like that!"

They were very happy on their side of the aisle, and the Jims were happy on theirs.

"How we keep stopping! I declare I'd forgotten we weren't in a chair car, Philly, hadn't you? Think of going on our—you know—in a common car that stops at every station! After all our plans! But it's worth it—the fadeless glory of having outwitted those six children!" And even as she said it the car was stopping, and the revenge of the Outwitted Ones was already approaching.

A brakeman appeared in the car door ahead, on the heels of the incoming passengers. His arms were piled high with splendid Bride roses, conspicuously, generously tied with white ribbon. His face was grinning enjoyingly above the mass of flowers. Before he spoke Peggy understood; she scented Tess and the other five bad ones in this awful thing that was descending upon her and Philly. This was their revenge—they had telegraphed it out ahead.

The brakeman was speaking in his dreadful, "carrying" voice. "Is there a newly-married couple in this car?" he sang out stridently. "I was to give these here roses—"

"Philly, look out of the window—don't you dare to look like a newly-married couple!" agonized Peggy under her breath. "I'll never marry you again in this world if you do! Look as if you'd been married ten years—twenty-five—fifty—"

But they agonized in vain. For across the aisle, Jim, red and radiant, was standing up and claiming the brakeman's heavy load! The little Jim beside him was standing, too—red and radiant, too.

"It's the boss done it, Mamie—I bet 'twas the boss!" Jim cried. "He's stopping 'somewheres about here, but I never thought he'd up 'n do this!"

"Oh, no; I never either!" echoed the other Jim. "Oh, Jim, if 'twas him, don't you ever, ever strike again as long's you live! Here, give 'em to me an' set down—everybody's lookin'. But I don't care—not while I got these to hide in!"

"Glory be!"—on the other side of the aisle—"They've saved us, Peggy. Go ahead and breathe."

But Peggy, because she was a woman—the inconsistency of them all!—was inclining rapidly toward indignation.

"They're ours, Philly," she whispered. "Boss!" No "boss" ever chose those! He'd have chosen chrysanthemums or—or dahlias, or something. It was Tess ordered those by telegraph or telephone—you needn't tell me! They belong to us."

Philip made as if to rise. "Shall I go across and demand 'em?" he asked, calmly.

"Philip Lawrence, if you dare to!" But it was irritating to sit there and smell the warm, sweet whiffs that came over-aisle to them. Peggy said it made her cross. She demanded a change of seat; but the Jims' unexpected departure at the next station saved them that trouble. It was a distinct relief to see the Jims depart.

"Thank goodness!" breathed Peggy. "Now I'll be good again, you poor dear. But I simply couldn't be with that ridiculous little Jim denouncing my lovely roses! Who'd have dreamed they were newly married, Philly?"

"She looks a sort of nice little thing," commented Philip, kindly; "and she was so proud of the flowers, Peggy!" Instantly mercurial Peggy veered about. "I'm an old selfish!" she repented. "The idea of grudging the little creature the only beautiful thing she ever had—I know it's the only one, Philly! I feel it in my bones. She never had any nice clothes—any nice times till now—any roses in her life. Let her have my beautiful Brides—she's welcome, Philly."

What Philip answered is not to be repeated. Only Peggy heard—Peggy smiled.

At five they reached their journey's end. Not till then had it occurred to them that they might be ashamed of their shabby old trunk. It certainly occurred to them now, as they descended upon the platform of this gay summer place. It required real nerve for fastidious Philip Lawrence to own the poor old affair and direct that it be sent to one of the great hotels.

"Oh," had groaned Peggy at sight of it, "it's worse than I thought—it's a fright, Philly! What made you let them tie it up with a rope? I didn't dream it looked as awful as that! Let's sit down on it, quick, and hide it!"

"It's done us a good turn sweetheart—we mustn't go back on it now. It wasn't a bad trunk in its day, I'll say that for it. They used to be very popular made like that; we had one just like it at home, I think. I've seen a good many enough like it to be own sisters."

Peggy was anxious to unpack her beautiful clothes as soon as possible. Her mind was uneasy lest they be badly pressed and injured.

"Unlock it quick, Philly," she demanded, when they had reached their final destination. "I want to shake things out."

"Doesn't need unlocking—good! That's why they roped her up. I call this a pretty fair kind of a trunk, Peggy. No stupiderness about it—all open and above-board."

His was unknocking the awful rope—he was raising the lid.

"Oh—Oh, Philly Oh, look!" shrieked Peggy, then fell into horrified silence.

Then they stood looking together, beyond-further speech. There were "no words big enough."

Conspicuous in the tray of the trunk lay, folded neatly, a man's blue overalls, quite spruce and new. Beside them, in friendly proximity, lay a folded print wrapper, brave with ruffles. Peggy, in that first horrified glimpse, had caught sight of coarse lace edgings peeping from the neat piles; Philip had seen a box of paper collars.

The mystery explained itself to them as they gazed. The Jims' trunk—they did not need to tell each other. They did not need to ask who had their trunk. The little Jim at last had beautiful clothes.

The silence grew oppressive—grew unbearable. Philip broke it resolutely. He lifted and shook out the spruce new overalls. His face was grave up to his eyes, but the gravity ended there.

"Come, dear," this wicked bridegroom said, "it's getting late. We must dress for dinner!"—Country Gentleman.

Gentlemen of the old time who in boy-hood knew the pleasure of having the welts raised by Doctor Birch in the schoolroom supplemented by a dozen laid on by the parental arm in the woodshed may be qualified to point out the superiority of the present solemn system of correction, as *Motherhood* outlines it.

"Bless me!" said Tommy's great-uncle. "Do you mean to say that your teachers never thrash you?"

"Never," replied Tommy. "We have moral suasion in our school."

"What's that?"

"Oh, we get kep' in, and stood up in corners, and locked out and locked in and made to write one word a thousand times, and scowled at and jawed at; and that's all."

THE ADOPTED KITTEN.

"Oh, mamma, mayn't I stay home from school and muse Nellie this morning, 'cause she feels so bad?" Susie cried, rushing into the breakfast room.

Mamma didn't hear at first. She was rocking baby and giving three-year-old Robbie his breakfast, and directing Minnie about her lunch, so perhaps it was no wonder Susie had to pull her arm and repeat her question.

"It's Nellie Wilson, mamma. The poor-house man is coming over for her this morning, 'cause she hasn't anywhere to go now; her mamma and papa are dead,—and Nellie's 'fraid. May be I won't ever have another chance."

"The poor little thing. Yes, I suppose so."

Susie was dragging the forlorn little figure in shabby black out to the brush-pile where Furry-purry had hidden her kittens.

"She don't mind our looking at 'em," she said eagerly, reaching under the brush for one.

"It's the boys and dogs she hid 'em from. Look, aren't they pretty? Most big enough to drink milk for themselves now."

But presently with loving pats and soft caresses they restored the treasures to her and scampered off to the barn to hunt eggs.

Into all the usual nooks and corners they peered, then scrambled up on the hay papa had bought three days before, and Susie cuddled down in it, making believe she was a bird, and trying to chirp.

But suddenly Nellie asked: "Why, Susie, did you bring one of the kitties out? I hear a mewling."

They scrambled over to the other side and listened again. "She's got a hole away down in the hay, Kitty! Kitty!" "It's lost," she said, "and it's so little and crying for its mother. Can't we get it out?"

"Why, it can't see out of its eyes, they are so full of dust," Nellie said pityingly. "And how thin it is, and so rough! It looks as if she was 'most starved to death."

And Susie exclaimed: "Why-ee, it isn't one of our kitties at all!"

"Why, Susie! Whose is it then?"

"I don't know. But it's littler than Furry-purry's, and bluer; and hers are so plump, and this looks as if it had never had anything to eat. It's most like hers, but it ain't. Let's go show it to mamma."

Mamma looked at it curiously. "No, it's not Furry-purry's—looks as if it were Maltese. Found it in the hay, you say? Then it must be Mr. Dean's cat had her nest in the hay-stack, and he loaded it in with the hay without knowing."

"Take it to Furry-purry. She may take it for one of her own and take care of it. That is the only thing we can do," said mamma.

Susie carried the kitten tenderly out on the steps and called: "Furry-purry! Kitty! Kitty!"

The little girls followed and peeped under the brushpile, presently returning to report that Furry-purry had taken the wait to her bosom, was nursing it, and gently washing the dust out of the blinded eyes with her soft tongue as if it were her very own. "She's just 'dopted it," Susie said. "I didn't know cats were so good."

"Mammams have tender hearts," smiled papa. "Hello, here's Davis from the poor-house! What does he want here?"

Nellie knew. The light faded from her eyes, a great sob rose in her throat.

Mamma saw the big tears flooding her eyes again, and gathered the forlorn little figure in her arms. "He has come for this motherless little girl," with a queer little shake in her voice.

"But we can't be outdone in Christianity by a cat. Please go tell him he can't have her. We'll take care of her."

"Well," he said, "all she will eat and wear won't cost very much, and the work mainly comes on you. Just as you say, only don't work yourself to death."

"She will help and teach Minnie and Susie to be more helpful," said mamma. "And anyway we can't be outdone by Furry-purry."—Ex.

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"What a Young Husband Ought to Know."

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Stories for Little Ones.

"ME TOO."

To Mabel, at six, the distance between herself and her eight-year-old sister Florence seemed very small. To Frank who lived next door, and was just going to celebrate his tenth birthday with a party, there was a very long stretch between eight and ten. Still, after thinking it over, he had decided to ignore the difference in age, and invite Florence. She was so pretty, and besides, hadn't she said that he was the nicest boy on the street?

Accordingly, one morning, he rang the bell at Mrs. Thurston's door. Two little maids answered it, and Frank made his errand known to Florence, who received the invitation with delight. Neither of them noticed that the bright face of Mabel suddenly disappeared. Presently, her voice was heard.

"Frank, did you mean me, too?" she chirped, and waited, breathless, for the answer.

Poor Frank! It was a trying moment. He had a tender heart, and he could not help seeing that the brown eyes were trying bravely to hold back some crowding tear drops. The struggle was short.

"Why—yes," he said, "yes, if your mamma is willing."

Then the sunshine of smiles struck through her tears, and Mabel showed a rainbow face. "Oh, well," she laughed, "then I'll come, for she said she was perfectly willing if you meant me, too."

Frank touched his cap and said "Good-morning" in a very manly way, but instead of going on, he went directly home and straight to his mother's room. He threw his cap on the floor and himself into a chair beside her.

"Mother," he groaned, "the party is spoiled! I've invited a baby!" And he poured out the story of his trouble.

It was a beautiful and sympathetic face that looked at Frank; a tender hand that smoothed the ruffled hair from his forehead, and a dear voice that said at last, "Frank, I want to read you this morning's message on the calendar papa gave me at Christmas-time."

Together they bent over it, her arm about his shoulders as she read—

"Happiness is a perfume that one cannot shed over another without a few drops falling on one's self."

Then she turned to Frank. "You see, dear—you understand?" she said. And into her eyes there came a certain lovely look, which Frank had never yet been able to resist.

"I see, mother," he said, "and I'll try!"

What a beautiful party it was to be sure! With the games and the music and the fun. Here and there moved Frank, his face aglow, with always a smile for little Mabel. A word to one and another and soon what seemed to be the very best game of all made every face bright, as all the children there joined with Frank in trying to make one little girl perfectly happy.

At last the dining-room doors were thrown open, and here was a surprise even for Frank. What a picture the table made! In the

center was a large bowl of red and white carnations. At every place laid diamond-wise, was a Japanese napkin, decorated with the same brilliant flower, while on the plate's white surface lay one of the spicy blossoms. Ten little white turnips, all the same size, made cunning holders for the red candles blazing before each guest.

It was decided that the youngest one there should make the first wish. It proved to be Mabel! Then, when the beautiful cake was brought in, they voted as to who should cut it. Strangely enough, the lot fell to Mabel! But most wonderful of all, the ring, which was found in the cake and tried all round the circle, could only be made to fit on the little third finger of Mabel!

When the last pair of feet had tripped down the carpeted walk, Frank's mother turned to him.

"Dear son?" was all she said, but Frank's heart swelled until he did not dare trust his voice, so he gave her a kiss for answer.

Next door, a rosy-cheeked little girl, with her arms around her mother's neck, was saying, "Oh, mamma, it was the loveliest time! I was choosed and choosed, and they all said they wouldn't think of having a party without me, too."—The Advance.

THE LAST STRAW.

Mr. Harriman would have liked to employ the half-hour spent in the last train to Paradise Corner in reading the evening news, but behind him sat a pair of giggling girls.

"Frank thinks the Russians haven't the ghost of a chance," he heard.

"Really?" said the second voice.

"M-m; that's what he thinks, and father knows a lot. He's a splendid weather prophet, you know."

"Really?"

"Oh, yes, and he always can tell the way the elections are coming out, for mayor and President and the school board, and everything."

"Really?"

"Yes, and he's pretty generous to me, too. He gave me the money for one of those new long coats to-day."

"Really?"

"Yes. And oh, did you know everything is to be brown this season? That's what my cousin says."

"Really?"

"Yes. Oh, did you know Helen's cousin is awfully ill—that handsome one—and hardly expected to live?"

"Really?"

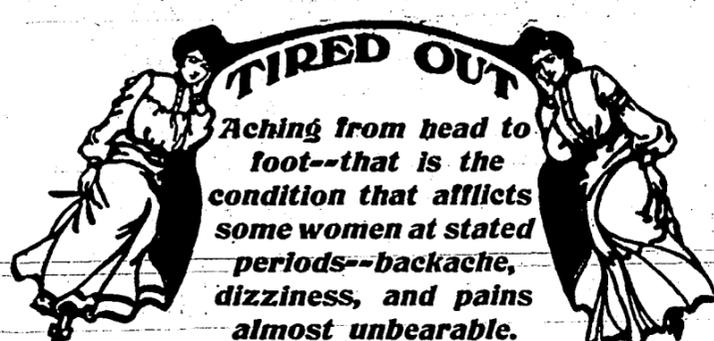
"My dear," said Mr. Harriman, as he wearily submitted to his wife's evening salutation and fell into the near chair, "I am worn out. There was a girl behind me in the car who said 'Really!' somewhere near a thousand times."

Mrs. Harriman laid a cool and soothing hand on his brow.

"Oh, not really?" she said, as she smoothed the wrinkle between his eye-brows.

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause, I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth; yet look above, and you shall see it to be but a shadow of His brightness whose name is love.—Alford.

The world we're passing through is God's world as much as any we're going to.—Ed. Garrett.



The best known remedy in all America for the symptoms as above given is Dr. Pierce's Favorite Prescription—an honest and a safe remedy which no woman can afford to lose the opportunity of trying for the cure of those distressing complaints which weaken a woman's vitality. Dr. Pierce not only assures you that his "Favorite Prescription" is honestly made, but he lets you know just what it contains. It is now nearly forty years since he put up this prescription in a form to be easily obtained at every drug store. Previous to that time Dr. Pierce practiced medicine and made the diseases of women his specialty. He found that there was one prescription that cured ninety-nine per cent. of his cases. The ingredients were taken from nature in the shape of a non-alcoholic extract of medicinal roots and plants whose curative properties are generally recognized by the medical profession throughout the country, and whose harmless character you can learn from any druggist or physician. Dr. Pierce early learned how to combine these ingredients in just the right proportion to make a harmonious and efficient remedy. Experienced chemists under his direction use great care in the preparation of this non-alcoholic compound.

THE PROOF.

Dr. Pierce is not afraid of letting the public know all the truth about his "Favorite Prescription." It contains a non-alcoholic extract of the following American medicinal plants:

Lady's Slipper (Cypripedium Pubescens).

Black Cohosh (Cimicifuga Racemosa).

Unicorn root (Chamalirium Luteum).

Blue Cohosh (Caulophyllum Thalictrifolium).

Golden Seal (Hydrastis Canadensis).

King's American Dispensary says of BLUE COHOSH (Caulophyllum): "This remedy is most valuable to relieve irritation of the organs in debilitated patients. It has an established reputation as a remedy for nervous excitement due to those disorders peculiar to women as well as for the relief of pain, with fullness, weight and pain in the legs, debility, crampy pains, etc."

"Golden Seal is very useful in catarrhal states of the mucous membranes."

"Black Cohosh or Black Snake-root—Our early American Indians set a high value on it in diseases of women. It is surpassed by no other drug, in congestive conditions of the parts where there are dragging pains and tenderness."

Ladies' slipper is "nervous stimulant and tonic, improving both circulation and nutrition of the nerve centers—favoring sleep and cheerful condition of the mind; of service in mental depression, nervous headache, irregularities of women with despondency."

Miss Agnes Leopold, who has one of the leading dress-making establishments in Neenah, Wisconsin, writes Dr. Pierce as follows:

"Dear Sir—A few years ago when my health was greatly impaired on account of womb trouble, I was advised to try Dr. Pierce's Favorite Prescription. The first month's use benefited me greatly, I had less pain at the period and did not have to go to bed as had been the custom. I felt very pleased and kept taking the 'Prescription' for four months, when I was in perfect health. Good health is a great blessing, and I feel that I owe it all to your 'Favorite Prescription,' and consequently am very grateful to you."

Thousands of weak and sick women can trace the beginning of a new life of perfect health to Dr. Pierce's Favorite Prescription.

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Dr. Pierce's Favorite Prescription cures weak and aching backs, headaches, nervousness and other womanly ailments by curing the womanly diseases which cause them.

"Favorite Prescription" makes weak women strong, sick women well. Accept no substitute for the medicine which works wonders for women's ills.

For the purpose of showing the purity and honesty of his medicines, the "Favorite Prescription" and the "Golden Medical Discovery," Dr. R. V. Pierce has thrown open to public inspection his laboratories and works in Buffalo, N. Y.

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For forty years Dr. Pierce has been actively engaged in the manufacture of his prescriptions. His fully-equipped laboratory has grown and expanded until now it is the largest and most complete one known.

Dr. Pierce's generous gift of his great medical work—"The People's Common Sense Medical Adviser." This work is sent absolutely free on receipt of stamps to pay mailing only. Send 21 one-cent stamps for the edition bound in paper, or 31 stamps for the cloth-bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

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WOMAN'S MISSIONARY UNION.

This body held its annual meeting at Kansas City in the Central Presbyterian church. The number of members present was smaller than usual, just as the Convention had only half the messengers from the churches to which it was entitled.

Mrs. J. A. Barker, of Virginia, was re-elected President, and Miss Annie W. Armstrong, Corresponding Secretary. A collection was taken to establish a hospital at Yank Chow, China; \$3,000 is needed. The collection amounted to \$1,410 and the remainder will be easily raised.

The most exciting incident was the introduction of a resolution in regard to the training school in Louisville. Miss Annie Armstrong made a strong speech against the training school, and the resolution was voted down. A most interesting account of the Margaret Home in Greenville, S. C., a home for the children of the missionaries, was given.

We give the most important and interesting part of the Secretary's report which shows the work which has been done during the year:

Annual Report of Corresponding Secretary.

Aim for 1904-1905: To lengthen cords and strengthen stakes. For Foreign Missions, \$60,000; for Home Missions, \$50,000.

As soon as possible after the Annual Meeting, the above message was sent by the Corresponding Secretary of Woman's Missionary Union to the State Officers. Thus the year's work was inaugurated, and as successive plans with their results are recalled, rejoicings for thanksgiving and encouragement are abundant. If we reflect upon the great work of Nehemiah in building up the walls of Jerusalem, with only a remnant of his people, it is evident that the secret of success was largely due to perfection of organization. Division of labor—every one at work against his own door; co-operation—all engaged in one work—carrying on the same plan; concentration—all at the sound of the trumpet, rallying to defend weak or assailed points; these were the great underlying principles. Nehemiah recognized that he had a God-given work, and it was done intelligently through the carrying out of divinely inspired plans.

A touching story is told of a company of soldiers who were detailed for active duty at the front and were marching to the point of attack. One of the number, having been partially disabled by the engagement of the previous day and the injury aggravated by exposure, was limping painfully as he endeavored to keep up with the quick, regular step of the march, yet he was pushing on with an ardor equal to the strongest. "Why don't you report yourself disabled?" asked a sympathetic comrade. Drawing himself up even more erect, the brave fellow gave quick reply: "The Captain needs the whole company! I am a part and I can still shoot straight from the shoulder." As the Corresponding Secretary looks back over years of service and traces the history of the work,

there is the conviction that this Annual Meeting marks a period of encouragement hitherto unknown, when the number is greatly increased of those who are saying: "I am a part of this work. I must do my part, recognizing

its high and special claims upon me." During the past year, as place after place has been visited in different States, how often have we been made to rejoice in coming in close touch with beautiful, faithful work of State Officers and by seeing how God is everywhere laying this work upon the hearts of the people!

It will be remembered that at the annual meeting in Nashville, Tennessee, one year ago, through the Corresponding Secretary, an offer was made by a "Christian Mother" of \$10,000 for purchasing and furnishing a Home for Missionaries' Children, and as a temporary "Rest" for missionaries—that the gift was accepted with enthusiasm, and an Advisory Board appointed with power to receive gift, select name and location, purchase property, etc.

The Home and Foreign Boards, Southern Baptist Convention, now hold in trust for the Woman's Missionary Union, Auxiliary S. B. C., the deed of a most desirable piece of property at Greenville, S. C. It includes six acres of land with an extensive lawn, grand old trees, a substantial house, modern in design, with all conveniences, and several out-buildings which can be used to good purpose. The cost was ten thousand dollars—the full amount given for purchase of a "Home" and furnishing. The property at Greenville was superior to the most sanguine expectations. It was therefore deemed wise to invest the entire sum and to bring the matter of furnishing as well as supporting the Home before the

Woman's Missionary Union now gathered in annual session. Among numerous advantages which induced location at Greenville, were strong Baptist influence, good public schools, ten scholarships each in the Greenville Female College and in Furman University, offered to the children of missionaries. The name "Margaret" Home for Missionaries' Children was adopted by request of the donor. With deep gratitude, attention is called to an additional gift of \$500 from the same generous source for electric lighting.

The Tichenor Memorial.—A cherished hope of the past year was that the full amount—\$20,000—would be completed which was asked two years ago by the Home Mission Board for the Tichenor Memorial of the Church Building Loan Fund. The Corresponding Secretary of the General Organization and State Officers have made very earnest effort in this direction. North Carolina aimed for a thousand dollars and other States labored for large results: personal letters brought cheering messages of hearty co-operation. Attendance in January upon the Annual Meeting of the Woman's Missionary Union of Florida and visits to a number of places in the State in company with the Secretary of the Woman's Work, yielded bountiful results. Individual contributions to the Tichenor Memorial were sought, thus, one society that had promised ten dollars raised the amount to fifty; another advanced from five to fifty; three ladies gave fifteen dollars and in return God gave the purpose to unite with the Woman's Mission Society, of which they had not been members. Inside of two weeks \$915 was secured in Florida for this fund, payable by April 15th, and the purpose was to make it an even thousand if possible. Thus the work has gone on with marked

encouragement, and for unity of purpose, for generous offerings according to the measure of ability in many directions, we would "praise God from whom all blessings flow."

Boxes to Missionaries.—This continues to be one of the most beautiful and helpful expressions of Christian love and sympathy. Two letters were recently received by a Society in Maryland expressing thanks for a box, one from a missionary the other from his little daughter. The latter was addressed to "Dear Aunt" and was quite a puzzle until one of the members suggested that as the father had written to his "Dear Sister," the child had evidently drawn her own inferences regarding relationships. As "Sisters" and "Aunts" to the large family of frontier missionaries, we have great reason to rejoice that through the box work so many have been enabled to remain upon their fields, and that it has largely held Indian Territory and Oklahoma for the Baptists. 515 boxes valued at \$41,649.23 were sent to the Home Missionaries last year; 19 boxes valued at \$1,456.10 to Sunday School Missionaries; total valuation, \$43,105.33. Recognizing that "Missionary reading means missions succeeding," with a view to ever increasing growth, the same pains-taking effort characteristic of former years was made during the past year to provide helpful literature for Women's Missionary Union workers.

Missionary Trips of Secretary.—These have been more extensive than in any previous year. At the same time, by careful planning, work at the Mission Room has gone steadily forward. God makes possible the performance of whatever duties He lays upon us, and the numerous pressing invitations to visit different points, the assurances of helpfulness received, have been accepted as indications of His will as to what should be done.

There can surely be no greater incentive for missionary work aside from proper conception of God's love to us and personal relationship to pitiful need, than to be brought face to face with a heathen, to learn of his pitiful need, to tell the story of Jesus, and to kneel with him in prayer to the God for whom in darkness he is groping. Such was the experience of the Corresponding Secretary when among the Osage Indians to whom no Protestant Missionary had ever been sent until the Home Board appointed Miss Stump. Oh, the magnitude of opportunities for soul-winning God is giving Southern Baptist women! How they are impressed upon us in going from place to place in the destitute sections of our own land, and as we lift up our eyes and behold the regions beyond.

Work Among Negroes.—Very earnest efforts have been made by the Corresponding Secretary to find ways and means by which Woman's Missionary Union workers may aid the Home Mission Board in the advance steps taken towards assistance of the Negroes. With this purpose in view, a visit was paid to Little Rock, Ark. for conference with Dr. A. J. Barton, Field Secretary and Superintendent of Work among Negroes.

The Year's Statistics.—Contributions.—Cash contributions to Foreign Board, \$53,678.45; to Home Board, \$30,998.32; to Sun-

day School Board, \$417.55; for purchase of "Margaret Home," \$10,500; Boxes to Home Missionaries, valued at \$41,649.23; Boxes to Sunday School Missionaries, valued at \$1,456.10; Christmas Offering to China, \$11,798.01. Results of Week of Special Effort for Home Missions not tabulated, but largely increased receipts of the Home Board at the time indicated in some measure the successful results. Cash total, \$95,294.32; Box total, \$43,105.33; Grand total, \$138,399.65.

Expenses.—Woman's Missionary Union expenses for the year have been \$3,662.67. For these, a draft was made on the Foreign Board for \$1,600.00, on the Home Board for \$1,600.00, and the Sunday School Board paid \$400. In addition, the Foreign Board paid for Christmas Offering literature and the Home Board for literature for Week of Special Offerings. The Secretary does not receive a salary.

Summary of Year's Work.—Days of travel, 145; Places visited and revisited, 99; Miles traveled, 16,848; Addresses made, 223; Meetings attended, 273; Letters and Manuscripts, 21,502; Leaflets, Pamphlets, etc., distributed, 382,113; Mission Topic Cards, 24,550; Collection Envelopes, 236,799; Mite Barrels, 6,792.

A beautiful example of seizing opportunities was given by the Woman's State Committee of Missions of Missouri in the opening of a Baptist Headquarters during the Exposition at St. Louis as a place of rest and religious privileges. Several S. B. C. missionaries were among the visitors.

In Conclusion.—The record of the past year should be an inspiration to greater achievement in the future. The editor of the Missionary Review, Dr. A. T. Pierson, says: "There is great danger in the enthusiasm of public missionary gatherings with their encouraging reports, of patting ourselves upon the back and going home with a feeling of self-complacency." It is hoped this may not be the case with these in attendance upon the annual meeting of Woman's Missionary Union, but that we may have such a clear vision of the great cost at which redemption was purchased, such a true conception of the condition of those without the gospel and of the varied needs of the work, such appreciation and adoption of plans which have been successful in the past and which if well worked will yield larger results in days to come. "What is the secret of success?" asked a young man of Chauncey Depew. The reply was: "My boy, there is no secret; it is just dig, dig, dig." The idea seems very applicable, especially along the line of "apportionment" the importance of which cannot be too strongly emphasized. "There is money enough in the hands of Christians to sow every acre of the earth with the seed of truth," says Dr. Josiah Strong. If those in charge of Woman's Missionary Union work will carry out Mr. Depew's idea, in other words, keep at it, keep at it, keep at it, along the line of apportionment, in course of time we believe Southern Baptist women will come near to the measure of their responsibility in giving, and that God will honor Woman's Missionary Union by continued calls to larger service.

Respectfully submitted,
ANNIE W. ARMSTRONG,
Cor. Sec.

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ANNIE W. ARMSTRONG,
Cor. Sec.

Respectfully submitted,
ANNIE W. ARMSTRONG,
Cor. Sec.

WHO WROTE

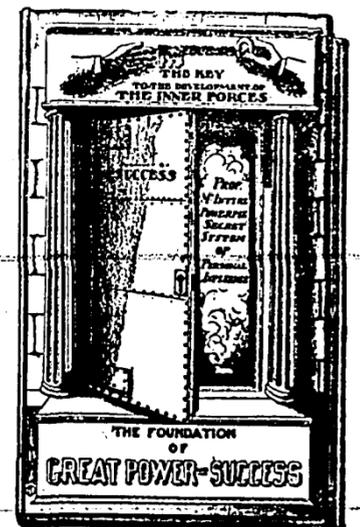
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A room filled with copies of a strange and mysterious book, the like of which has never been fed to the eyes of the public, is on exhibition at an institution in New York City. Scientists and physicians have read copies of it with amazement; speculation is rife among masters of occult science as to who wrote it; many contend that no mind of this age could divulge the carefully guarded secrets of the wise old sages and adepts in such simple language.

Professor Grederick T. McIntyre, who claims authorship of the work, offers to send a copy free to any person who will, in his own handwriting, send the following odd lines to him:

"I want power of mind.
Force in strength and look.
If my writing is satisfactory
Please send me the book."

Professor McIntyre says that he can tell by glancing at those he receives just what the one who penned them is best fitted for in life; what the writer's characteristics are; what to do to get well quickly if sick, weak, run down, physically or mentally, and whether the writer will succeed in using to advantage the many powerful secret systems of personal influence outlined in the book. He does not wish to send it to any person who would use the system of personal control for any other than an honorable purpose. Like Andrew Carnegie, he believes in the distribution of good books. No book in this age of scientific progress has created such a well-merited furor of interest.

This book is full of startling surprises and many pictures, showing how one mind controls another; it explains how the strange phenomena of developing Personal Magnetism, Hypnotic Influence, Magic Curing of Diseases, Reading Characters and Minds, Projecting Thoughts to distant places are accomplished. It gives you the key to the development of the Inner Forces; concentration, force of character, memory, and powerful systems of swaying the minds of others; how to overcome the most obstinate disease or habit through an inward, subjective power, as the Hindus banish disease and despondency at will. It is by far the most wonderful book of the age, and all who receive free copies of it can be thankful. It points out the road to financial and social success. It reveals many mysterious phenomena that have baffled scientists for centuries past.

If you wish a free copy of this wonderful book, sit down and write the above verse and send it to Professor F. T. McIntyre, Dept. 831, No. 124 West Thirty-fourth street, New York, N. Y.

All who write will receive it; no one will be disappointed; it is sent by mail, postage paid, absolutely free.

THE EDUCATIONAL CONFERENCE.

BY M. B. ADAMS, D.D.

The recent Educational Conference at Bowling Green was an important event in Kentucky Baptist history. Two things have been needed in Baptist life in Kentucky for many, many years. One is a united forward movement on the part of the whole denomination to build up in the State a stronger Baptist educational system. The other is to strengthen all our educational institutions in Baptist spirit and purpose and make them more active centers for the teaching of Baptist principles and ideas. The world needs in its life a strong infusion of a type of culture which is thoroughly impregnated with New Testament ideals such as are perpetuated in the institutions and doctrines of Baptists. Why should not a professor in a Baptist college lecture on Baptist history and doctrines?

If the Bowling Green conference will further this end, those who attended it are makers of history and the pioneers of a better future. If we will bury the discreditable controversies in which we have dissipated much of our noblest energy for many years past and move to the front with a mighty sweep for denominational education, we will honor God and extend the kingdom. The need of the hour in Kentucky is brotherhood and the death of dark suspicion. Can we not get together in the bonds of fraternity in a great educational movement?

I am committed to the Bowling Green recommendations. They are not quite Baptist enough to suit me, but still I would accept them, I have always opposed the extension of any authority over Baptist schools by the General Association. The power to control existing Baptist schools does not inhere in the General Association. It resides in the schools themselves, and must come from them. I am against the tendency to centralize authority among Baptists. If centralized authority be Baptist, then I am not a Baptist. I am for local sovereignty first and then the fraternal co-operation of these sovereign units in the work of God. This is the common law of the New Testament and Baptists have perpetuated it in the world. I was afraid of the Educational Committee at first, but am frank to say that it has not worked any harm. It gathered information only. If it had become a committee of control and supervision it would have wrought serious injury. I do not think the General Association has any more right to control the schools than it has to control the churches.

Let the schools do what the churches have done, create a General Association of their own, or a "General Baptist Education Society," as the Conference suggests. Let the schools federate and co-ordinate themselves under a general organization of their own creation to which they can delegate such powers as they choose, and retain such as they choose. I would prefer that the schools organize the society than to have the society organize the schools. The act of organization should proceed originally from the sovereign units and not from a central body. One is a Baptist idea and the other is not. I am an intense believer in the relig-

ious democracy of the New Testament.

I am in favor of the Baptists of Kentucky moving to the front along the general lines suggested by the Bowling Green Conference. If we will we can furnish this Commonwealth with an educational system which will surpass anything in the South. Frankfort, Ky.

EFFECTS OF THE HIGHER CRITICISM ON THE MINISTRY.

BY REV. DR. E. FITCH BURR.

We wish to warn ministers against the insidious disease called the higher criticism, which, like consumption, runs through various phases till it brings the destruction of all distinctively Christian dogma. Let it come to prevail among yourselves and your public, and it will do you infinite mischief.

In the first place, it will lessen the number of ministers. The present number is altogether insufficient to save the vast number of people spiritually astray in the world. Now the number of ministers depends on the disposition of some men to become ministers, and of others to support them. Higher criticism lessens the number of both these classes, because the higher critics have come to less alarming views of the condition and prospects of non-Christian peoples. They believe that a larger allowance should be made for the slums, the heathen, and all persons on the frontiers of Christianity.

They have made the authority of the New Testament grow dim, and many of them believe they find a justification for their attitude in the new science. Thus they have lost the greatest evangelizing motive, and this loss has decreased the number of ministers by one-half in one decade.

Second, the higher criticism will impair the quality of the ministers. Ministerial work is of the highest conceivable grade, but to young men who go into the work now under the influence of the higher criticism the higher motives for the work are lacking, for they no longer believe that souls need to be saved from perishing. The profession has the lower inducements of being safe and honorable, and offering a livelihood. But these lower inducements will only dominate a lower quality of men, who will lack the earnestness and sincerity that ought to characterize the ministry. As a result, men of a higher grade of intelligence will withdraw from a profession that has so little to offer, and leave the field to the mediocre.

Tendency to Universalism.

Third, the higher criticism will enfeeble their instruments. It will dull the weapons—the sword of the spirit with which they work—for it gives up the infinite sanctions, the terrors of the Lord and His rewards with which to appeal to the hearers. Never before was there such a weapon. But under the spell of the higher criticism, neither the ministers nor the people are of the old faith. They have both become universalists. Heaven and hell for them are nothing but shadows, and nothing remains but the retribution of natural laws. The Lord will not go forth with the host that has so crucified his Bible.

Fourth, the higher criticism will dwarf their message. This message is contained in the Bible.

It is not the message of our civilization, but a message of religion as represented in the Book, especially in the New Testament. We hold that this Book was originally given by God, free from all error, and kept so down to the present time. It only needs interpretation. We only need to find its real meaning. But such views fail to satisfy the higher critics.

They hold that not even the original document was free from error, and that errors have increased in it since. The best they can say of the Bible is that it is more or less the record of the revelation of God, rather than the revelation itself. Some higher critics admit only that the main teaching of the Bible is true; others that only the religious teaching is true, differing as to what the main or the religious teaching is. They say that the Bible contains some divine things, among others that are not divine. Thus they cut out whole sections of fundamental Christian doctrine.

Fifth, the higher criticism will scatter their congregations, and without congregations ministers can do nothing. They want them as large as possible. The natural depravity of man is so great that, even under the old faith, it was hard to keep men in the sanctuary. When the old views vanish, the congregations will scatter. In vain will the preacher call in sensational methods. They can't compete with mountebanks, Sunday amusements, and Sunday papers. The profession will be lost—it will be professional suicide, when ministers preach natural religion. By preaching a merely ethical religion, they can't earn their salaries. The people won't pay.

I have presented several indictments against the higher critics. Some will say that the sad results I have pictured can come only from the extremists in higher criticism, and that as the extremists are few, the public is protected from them. But they are like the leaven of the Sadducees. Our Sadducees are the higher critics. They are not few. In our colleges, seminaries, and pulpits they have taken the strategic position, and they threaten to take possession of the great ecclesiastical franchises while men sleep. Let the ministers count every blow against the Bible as a blow against themselves as intended to kill them. That the ministers themselves should deliver such self-destructive blows is one of the marvels of the age.—Exchange.

ABOUT RECOMMENDATIONS.

What I want to say on this subject must be briefly said, but it nevertheless needs saying. This matter has been presented time and again, and as often forgotten, and no doubt will be forgotten again. The writer, last fall, was imposed upon by a recommendation from one of our most prominent brethren, and this article is sent forth in the hope that it may accomplish a little good in correcting things along this line.

In this matter of recommendation there are some things which ought to be said. It is high time that the brethren were realizing the help or the harm they can do the work of Christ by recommending men to places of importance and trust. Letters of commendation ought to be very useful and helpful in all matters of business and pleasure, and they will continue to be as long as confidence is maintained in them, but when the brethren abuse them or mis-

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use them, as they have in recent years, they must necessarily fall into disuse. It seems to me that there ought to be some proper basis for recommendations and that that basis can not be ignorance, sentiment or charity, as it has long been in the recommending world, the exceptions here being few and far between.

Some men seem unable to refuse to recommend. It matters not who wants to be recommended, or how much or little they know of the applicant, his qualifications, etc., they can no more refuse to recommend than they can refrain from saying doubtful things about the dead. And conscience is quieted by a feeling that they have not hurt anybody's feelings. That may be true, but the truth may be injured for years, a consideration which seems to be foreign to almost all recommendations, and this is the one great important thing in all letters of such character. When such a letter is written it should be examined in the light of God's truth—truth concerning the one recommended. Are these things said and implied true of this man? Truth to the one to whom the recommendation goes. Am I honest to my fellow-laborer? Truth about the great work in which we are commonly enlisted. Will the cause of Christ profit by this recommendation if it is accepted?

Then there is an inward effect upon the one recommending. How often we cheapen our words and lose caste among the brethren by thoughtless, careless, sentimental recommendations. Men cannot have the highest respect for themselves when they speak insincerely, and other men soon learn to shun them. The old saying (and one of the most hurtful ones) "Talk is cheap," has infested the pen, and it runs away with most folks, and especially when they take it up to write a letter of recommendation. Right along side of that statement about cheap

talking put this one divinely spoken: "By thy words shalt thou be justified and by thy words shalt thou be condemned."

I plead with you, brethren, that this matter rest upon your heart; that the truth remain above every other consideration in all matters of recommendation. We will thereby exalt our word and advance the cause of Christ.

M. E. STALEY.

Let us not live fretful lives. God will never stretch the line of our duty beyond the measure of our strength. We ought to live with the grace of the flowers, with the joy of birds, with the freedom of wind and wave. Without question this is God's ideal human life. We are expected to do no more than we can do with the time granted us, with the tools, the material, and the opportunity at our disposal. We serve no Egyptian taskmaster who watches to double the tale of bricks, but a generous Lord who waits to make our duty our delight.

"If our love were but more simple, We should take him at his word And our lives would be all sunshine

In the sweetness of the Lord."
—Rev. William L. Watkinson.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—Phillips Brooks.

Sin and happiness certainly do not travel on the same car, for they are not journeying on the same road.—N. Y. Observer.

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75c a cake at drug stores, or mailed for 50c by The Charles N. Crittenton Co., 115 Fulton Street, New York.

The Farm

and Household

James L. Donnell, of Nicholas county, sold a gelding last week for \$450.

W. E. Stillwell, of Bourbon, bought a fine jack in Bath county last week for \$700.

Mr. L. V. Hagan, of Austerlitz, sold his wool last week at 30c per pound.

John Marshall, of Avon, bought five horses at Barton's Cynthiana sale last week at \$130 to \$190.

Hibler Bros., of Paris, shipped a car load of lambs last week which The Kentuckian says cost 7 cents.

An Oklahoma farmer raised \$11,000 worth of cotton last year, and will put in 1,230 acres this season.

Thursday of last week Mr. J. E. Clay delivered to a buyer in Paris a wagon load of wool that weighed 5,480 pounds, for which he received \$1,370.

Clayton Howell, of Montgomery county, sold to a Paris firm last week his crop of 120,000 lbs. of hemp at 5c straight, realizing \$6,000.

Now that the harvest time is coming on wheat has begun to drop and by the time the crop is being threshed will not be worth anything like it was during the winter.

Wool was selling in the Paris market last week at 30 cents per pound, and The Kentuckian says this is the highest price reached in twenty-five years.—Winchester Democrat.

Spring lambs are selling in Boyle county at 6 cents.

Joe M. Henry, of this county, sold to Robertson, of Bethel, a ten-days-old mare mule, for \$35.—Mt. Sterling Sentinel.

Texas steers are reported to be from \$1 to \$1.30 higher on the Ft. Worth market than they were a year ago.—Farmers' Home Journal.

American apples in England are in greater demand than the Canadian product; that this is owing to their superior general quality. The prices for American apples rule higher than for others, but this is partly due to the fact that American barrels contain 28 pounds more than Canadian barrels.—Farmers' Home Journal.

To-day the well-bred sheep is the most profitable animal kept on the farm. Mutton leads both beef and pork in price per pound, while wool is being contracted for at excellent prices. The right sort of sheep will this year return \$2 in wool product and a lamb will sell for \$6 when nine months old. Eight such sheep can be kept on the food required by one cow, and there is no milking to be done.—Somerset Mountaineer.

Coffey Bros. & Young sold to Montgomery a pair of mules last week for \$240.... John B. Coffey, representing Coffey Bros., bought in Casey and Lincoln counties 7 good walk-trot and harness horses. He paid from \$115 to \$225 per head.—Adair County News.

ASPARAGUS WAYS.

Toast With Eggs.—Use only the tender part of the asparagus, and cook it until done in slightly salted boiling water. Drain, arrange on nicely-browned toast which has been slightly moistened with a little of the asparagus water, and season to taste. Break an egg carefully over each piece, and set the platter in a hot oven until the eggs are set. Then serve at once.

Soup.—Wash a large bunch of asparagus, and cut off the tops. Cover the stalks with cold water, and cook five minutes; then drain. Then cover with three pints of soup stock and add a third of the reserved tips. Cook until the asparagus is soft enough to press through a sieve or colander, and leave only the fiber behind. Then return the soup and pulp to the fire, season to taste, and bring it to a boil. Drop in the reserved tips, which have been cooked in another saucepan until tender. Heat one cupful of rich milk or cream in a double boiler, and then thicken with two level table-spoonfuls of flour and two of butter rubbed smoothly together. Stir this into the soup, cook a minute longer, and serve with croutons.

In Cases.—Make little boxes of hot baking powder biscuits. Spread inside and out with melted butter, and fill the hollows with cooked asparagus moistened with cream sauce. Put in a hot oven for two minutes, then serve at once.

Iced.—Use only the tips and the tenderest parts of the asparagus for this. Boil or steam very carefully, so as to have the asparagus tender, but firm. While still warm, moisten with a simple French dressing, and when cold pack in ice and salt, and freeze. This is delicious on a hot day.

Salad.—Take only about two inches of the tip end of the stalks for salad. Wash them, and cook in rapidly-boiling water, slightly salted, for fifteen minutes, or until tender. Use only enough water to cook them without burning. When done, drain and set away to cool. Pound the yolks of two hard-boiled eggs in a bowl, and add two tablespoonfuls of vinegar. Season with half a teaspoonful of salt, a saltspoonful of pepper, a small white onion minced fine, and four tablespoonfuls of good olive oil. This is enough for one bunch of asparagus. Toss the asparagus well in this dressing, and serve very cold.

Asparagus and Shrimp Salad.—Toss lightly together two cupfuls of cold cooked asparagus and one cupful of shrimps. Season with salt and pepper. Rub the yolks of three hard-boiled eggs through a sieve, and beat in sufficient oil and vinegar to make the mixture of the consistency of cream, using twice as much oil as vinegar. Season with salt and pepper, and pour over the salad.

Croquettes.—Wash a large bunch of asparagus and cut off the tips. Cook the stalks in slightly salted boiling water for ten minutes, then put in the tips and cook until tender enough to press through a colander. Drain very dry before pressing through the sieve. Mix the pulp thoroughly with a can of salmon from which the juice has been drained, and season with salt, pepper, lemon juice and a finely-minced white onion. Moisten with the fish liquor, add a cupful of bread crumbs, and when cold form into croquettes. Roll in slightly-beaten egg and fine crumbs, repeat;

then fry in deep hot fat. Drain on unglazed paper, and serve on lettuce.—Mary Foster Snider, in Country Gentleman.

THE PREPARATION AND USE OF KEROSENE EMULSION.

Kerosene emulsion is one of the most useful remedies against insects, especially those that suck the sap from the plants or blood from animals which they attack and which therefore cannot be combated by the use of stomach poisons like Paris green. On the other hand, different plants vary in their ability to withstand the oil, so that care must be used to make the emulsion strong enough to be fatal to the insects without hurting the plants. The chief insect pests for which it is used are the various species of plant-lice or aphids and the scale-insects. While the San Jose Scale can be very successfully combated by spraying in the winter with the lime-sulphur-salt wash, yet this material can only be used when the trees are dormant and kerosene emulsion must still be depended upon for summer treatment.

To be applied to best advantage the emulsion must be applied with a spray pump, for if put on with a sprinkler it wastes the material and endangers the plant, and the application is also not as thorough as when a regular sprayer is used. Spray pumps throw the emulsion in such a fine, foggy mist that it penetrates into nooks, corners and crevices which would not be reached with a sprinkler. The application must also be so thorough as to reach the individual insects, for they are only killed when it comes into actual contact with their bodies.

The directions for preparing the emulsion are as follows:

Shave one-half pound of laundry soap into thin pieces in one gallon of water and bring to boiling heat on stove to dissolve the soap. Then remove the soap-water from the fire and pour in two gallons of kerosene and churn the whole together violently until thoroughly mixed. This is best done by pumping it through the pump and back into itself again. This gives three gallons of emulsion, which is 66 per cent oil, but as this is too strong for most uses, it may be diluted by this table:

- To get 10 per cent oil add 17 gallons water.
- To get 15 per cent oil add 10 1-2 gallons water.
- To get 20 per cent oil add 7 gallons water.
- To get 25 per cent oil add 5 gallons water.
- To get 30 per cent oil add 4 gallons water.
- To get 40 per cent oil add 2 gallons water.
- To get 50 per cent oil add 1 gallon water.

Harrowing the land makes a wonderful difference in the yield of wheat and corn, provided the work is done frequently and well. Rolling and harrowing the ground after plowing, then seeding, harrowing and rolling again, gave an increase of five bushels an acre of wheat in one case, which is due to the fineness of the soil and the excellent preparation of the seed bed. On one piece of land the use of the harrow a week after seeding increased the yield two bushels per acre compared with the adjoining crops not harrowed.



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will give immediate relief in all cases of TIRED, WEAK or INFLAMED eyes, no matter from what cause. Absolutely harmless, perfectly delightful to use, and always fresh. Sent by mail on receipt of price—50 cents.

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"I have used Ikenza Eye Bath and my family have used it, and I take great pleasure in recommending it to others as the best tonic to strengthen tired and weak eyes. Its use is most pleasant, refreshing and effective.—Rev. W. P. HARVEY.

MONEY TO LOAN.

On Farm Land and Life Insurance Policies. Can give the best of reference. Any communication will be promptly and confidentially considered. The Sayers Life Agency Co., Cincinnati, O.

More Double Track

Writing in The Raleigh Post of yesterday, Mr. J. C. Caddell foresees the time when trains running between Greensboro and Charlotte will dash through a continuous city, and says that the next ninety-nine year lease of the North Carolina Railroad by the Southern will call for four tracks instead of one. So, indeed, it will; and this reminds us of the agreeable statement in the Washington correspondence of The Post of yesterday that a force of hands will to-morrow begin grading on the double track between Greensboro and High Point. It is a continuing wonder how the Southern Railway contrives to handle so many trains, passenger and freight, on a single track, between Greensboro and Charlotte, with so few accidents, and a continuous cause of congratulation to the alert and clear-headed train dispatchers. The Southern is a great system, the most effective developer of the South, and it has not undertaken its double-tracking policy too early. Think of the volume of its traffic fifty, even twenty-five years from now.—Charlotte Observer, April 16, 1905

To Obtain the Best Results USE THE

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"THE MAN IN GRAY."

BEAUTIFUL THREE-COLOR PRINT.

As its offering of respect to the Confederate Veterans Reunion, the Henderson Route is distributing a beautiful three-color print, entitled "The Man in Gray," which is receiving widespread admiration throughout the entire South.

The picture, which is printed from an extra fine etching, reproduced from an original drawing by Robert M. Hooe, the celebrated artist of the Louisville Courier-Journal, is 16x22 inches, and is printed on fine, enameled paper, sufficiently heavy for use unframed, but equally suitable for framing.

It is executed in the three cardinal colors of the Confederacy—gray, blue and red—on a white background, and has been rightly termed by critics "a gem." They are enclosed in strawboard mailing tubes for safe transmission by mail, thus avoiding any possibility of breakage and insuring safe delivery.

Send five (red) stamps to L. J. Irwin, Louisville, Ky., for this beautiful reproduction, and after you receive it, whether you are from the North or out of the South, you will be an enthusiastic admirer of the "Hero of the Gray."

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ALL EDITIONS IN SHAPED OR ROUND NOTES. NEW BIGLOW & MAIN.

Items of Interest

News the World Over

Major E. D. Myers died in Richmond, Va., aged 75. He fought during the whole war in the Confederate Army...

Col. J. J. Harrison has reached London after four months' stay in Congo. His time was spent among the pigmies and he persuaded four men and two women to come back with him.

The asphalt company, working a concession in Venezuela whose check of \$10,000 to Mr. Loomis, U. S. Assistant Secretary of State, has done its best to make this country pull its chestnuts out of the fire.

Every now and then it is given out that the Hereros of Africa have been finally defeated by the Germans. But this is evidently premature.

We like the spirit which the Republican governor of Illinois and the Democratic mayor of Chicago showed in refusing to call for federal troops in managing the strike in Chicago.

In speaking of the riots in Warsaw, Russia, which the papers have made the text of so many diatribes against Russia, and those in Chicago in connection with the strike of teamsters, the Watchman says: "The difference between Russia and the United States appears to be that in Russia the rioters get killed and in the United States the peaceful people."

Last fall four monkeys in Lincoln Park, Chicago, had consumption. This disease kills nearly all the monkeys brought to this country.

Dr. Morrison, the well-known correspondent of the London Times, has been on a trip through Corea. He is much pleased by the rapid improvements which the Japanese have made there.

Lord Cromer, the Governor-General reports a rapid improvement in Soudan. The revenue has increased from \$250,000 to \$3,000,000 a year.

A Few Selections from Glorious Praise

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Abiding and Confining
A Best Eternity
Alas! and Did My Saviour

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More than 300 Songs, 114 Composers, and 125 Writers.

The book is appropriately named.—Religious Telescope.

The reputation of the authors is a sufficient guarantee of the high quality of this production.—Zion's Herald.

It is a Glorious Book.—Dr. J. M. Frost.

There is no false doctrine in the words, and the music is easily learned.—W. E. Mitchell, Pembroke, Ky.

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

On the whole, the Hymns new and old, are of the very best.—Dr. W. O. Carver.

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DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

BUSH.

Bro. Charles R. Bush was born Aug. 9, 1860, and died May 4, 1905. He professed Christ and joined Valley Creek Baptist church nineteen years ago.

deacon in the Elizabethtown Baptist church. He was deeply interested in the Sunday School work, having filled the place of teacher, superintendent and county president of the Sunday School Association.

KIMBERLIN.

Sister Virginia George Kimberlin died May 1st, 1905. She was born Oct. 8, 1860, professed religion and joined the church at the age of 12.

Virgie is not dead, But only sleeping;

She has gone on ahead Where God is keeping.

May the Lord of grace heal the wound. The funeral was preached by the writer to a large company of friends.

NERVOUS WOMEN

Take Horsford's Acid Phosphate. Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

When Norman McLeod was a boy he was much discouraged, and in a fit of petulance he said, "I wish I had never been born!" His pious mother said, "Norman, you have been born; and, if you were a wise bairn, you would ask the Lord what you were born for."

Items of Interest

News the World Over

Pala, a Moro chief, has been fighting with the greatest bravery for the independence of his country.

This is the most important thing we have seen for many a day, if it is true. James Roberts wrote to the London Daily News that he lived many years in Jamaica where meningitis is always present.

He says, the meningitis most frequently visited the valleys where the heat of the day was not tempered by the breeze and where the foggy chills of night were most felt.

An anarchist in Warsaw had a bomb in his pocket which was intended for the Governor-General who was then worshipping in the cathedral.

W. J. Ghent has been compiling some figures that are worthy of serious consideration. We talk of the horrors of war; 857 were killed, counting both sides, in the Battle of Bull Run.

A naval expert, chief engineer, has made a speech on the navy in which he says the present navy, which cost \$200,000,000, is not more than will be necessary for home defense.

Recently a trap-door was discovered in the floor under the desk in the czar's study at Tsarsko Selo. The anarchist organs in Paris said this showed how easily they could kill the czar if they wished.

Rev. N. N. Bishop writes to the Boston Watchmen of his winter in the South. He got off the beaten track of the tourists and went into the country and the small towns, thus getting in touch with the real South.

An experienced gentleman teacher wants a position. Invites correspondence. Address Z. K., the office.

DEAR RECORDER: The Alumni Banquet which is to be held in connection with the commencement exercises of the Seminary will take place on Monday evening, May 29, at 6:30, at the Galt House.

We hear that the brethren in Mayfield desire the meeting of the General Association for 1906 with them. Mayfield is a fine town, and they would take splendid care of the body.

THE SPIRIT AND THE BRIDE.

God is calling men and women to a saved life. This call comes externally and internally. Both of these calls are important and essential. The voice of God may reach the heart, and a longing and readiness for help and guidance may be felt within; but there needs to be the voice from without by which the truth may be taught and the way be made plain.

God called the Ethiopian eunuch when he put his heart in readiness to read the words of the prophet Isaiah, and made him willing to know more about Christ and the way of salvation. But he might have gone on in darkness and ignorance if Philip had not been sent to him to make clear and plain to him the way to find Christ.

God is calling every one to-day in our Christian land in one or the other, or in both of these ways. It is the duty of the church to see that the call is unmistakably clear and plain, so that each person may be thrown upon his personal responsibility to heed and to obey the call that comes to the heart.

As Christian people, members of the Church of Christ, we should make sure that, in some way, at least once, plainly and distinctly, the external call should be made to each individual soul in the whole community where we live. We take it for granted that people know it to be their duty to be Christians. They live in a land of Bibles and churches. The church bells ring. The Sabbath services are held. The Gospel is preached. It would seem that none can fail to know the claims of God and the offers of life through Jesus Christ.

We must be certain, too, that the Gospel, and not something else, is preached. There must be the frequent call to the unconverted in the sermons preached on the Sabbath in our sanctuaries. In fact, there is a general agreement among the best preachers

and teachers that in every sermon there should be enough, under God, to save the soul of any unconverted one who may be present and may give heed to the Word as preached. Thus, in every public service, the Bride of Christ must be always ready and always sure to give the invitation to eternal life.

But the efficient influence is that internal call that comes from God's Holy Spirit to the heart. Without this the other is unavailing. There can be no real revival that is simply human-made. The conversions that are effected by mere human influences lack the divine element which alone is availing to salvation. There are spurious conversions, but they are all of them those in which God's Spirit had no share. We continually are led to realize our need of him for all that is real and abiding in spiritual life. Without him we can do nothing. The church's continual dependence must be on the Holy Spirit. The invitation of the Bride must be given continually, lovingly and earnestly; but without the call of the Spirit her words will be unavailing. But let the Church be most careful that wherever the voice of God is heard in any human heart, her own voice shall follow up the invitation with loving and earnest insistence.—Sel.

The most important thing for a man is that he have good religion. The next most important to him is that he have good sense. If he have religion without sense, he will be saved himself, but his religion will be of no use to other people.

THE MARKETS.

Table with columns for livestock types and prices. Includes items like Extra good export steers, Light shipping steers, Choice butcher steers, etc.

Table for HOGS and SHEEP prices. Includes items like Choice pack and butch, Medium packers, Choice light shipping, etc.

Table for CATTLE and CALVES prices. Includes items like Choice to fancy milk cows, Good to choice butch cows, etc.

Table for LEAF TOBACCO prices. Includes columns for Week and Year, with data for Jan 1 to date, Year 1904, 1903, 1902.

Table for COMPARISONS WITH PREVIOUS YEAR'S SALES. Includes Total sales of new crop to date, 1905, 57,950; 1904, 50,033; 1903, 65,936.

Table for REJECTIONS. Includes Rejections this week, 1905, 400; 1904, 396; 1903, 201.

Table for RECEIPTS. Includes Receipts this week, 1905, 2,506; 1904, 1,926; 1903, 588.

CONTINUATION OF OUR WASH GOODS SALE.

We are now winding up the most important sale of white goods in the history of this firm. These goods are part of the large purchase at the H. B. Claffin sale recently held in New York, and have been purchased so advantageously that we are now enabled to offer them to you at prices never before quoted on such quantities.

PRINTED LAWNS 3-3-4c. Figured and scroll patterns, suitable for dressing accoues, summer wrappers, etc.; light and medium colorings; real value is 5c a yard; sale price... 3 3/4c. BATISTE 5c YARD. In a great variety of figured and floral patterns; all good 1905 styles; regular value is 7 1/2c a yard; our price for this special selling, a yard... 5c. ORGANDY RAYS 12 1-2c. Beautiful satin stripe effects with dots and small figures; will make fetching shirt-waist suits; regular 18c values, sacrificed for this sale... 12 1/2c.

PRINTED-LAWNS 7-1-2c. Choose from a profusion of dainty summery styles; good width, good quality and good colorings; 10c is the regular selling price; sale price... 7 1/2c. BATISTES 10c YARD. We have many pretty dainty airy looking patterns, and with the price is lower than usual; the real value is 15c; sale price, yard... 10c. CREPE CLOTH 15c. Beautiful soft, clingy fabric; made with silky embroidered dots in self-color; shades grown, blue, lavender, pink, red, etc.; regular 20c values; sale price, yard... 15c.

J. Bacon and Sons, LARGEST MAIL ORDER HOUSE IN THE SOUTH. 330-338 West Market, LOUISVILLE, KY.

SOME SECRETS OF PATENT MEDICINES

The History of the Origin of Many of These Remedies Has Been Peculiar.

VISIT TO A LABORATORY

Process of Manufacture as Seen in an Establishment Known as Buffalo's Seventh Wonder.

If we could trace the origin of the many things which enter into our daily life we would doubtless be greatly surprised at what we would learn. In some instances we would find that they had their beginning in mere accident. In other cases we would find that they originated in some stroke of genius. In still others we would find that they are the direct outgrowth of patience and persistence. In others we would discover that some article which is of constant and almost universal use was known to only the few until some man decided to give what he knew to be of great benefit to the whole world.

The history of the origin of proprietary, or, as they are more commonly known, patent medicines, has in some instances been peculiar. For instance, a certain tonic which is dispensed at all soda water fountains and is found most refreshing by thousands of persons, and which is used constantly by many brain workers, was originated by Dr. V. Pierce. It was found to be so beneficial that this professor afterward determined to put it upon the market in shape for use by all who desired. The result has been that not only is this tonic used with benefit by almost untold numbers but the professor's family is in receipt of a large income from the sale. There is certainly nothing wrong in this. The professor conferred a benefit upon mankind and he was surely entitled to reap the reward of his labor.

Many other patent medicines have a similar history. For instance, again, Dr. Pierce's Family Medicine—known throughout the world as the "Favorite Prescription" and the "Golden Medical Discovery"—was used by Dr. V. Pierce in his private practice, with great success. He finally determined that he could do more good to suffering humanity by placing them on public sale where they could be obtained without the expense of a physician's prescription than he could by simply retaining them in private practice. And so he deeded the ethics of his profession, which deny physicians the right to advertise, and he is now known not only as the proprietor of one of the best of the many patent medicines but as one of the world's greatest advertisers. Because he has been a liberal patron of the newspapers for over one-third of a century, Dr. Pierce has never suffered any in the estimation of his fellow-townsmen at Buffalo, where his mammoth establishment is located, for they have given him many honors, sent him to Congress and State Senate, and he is recognized as a progressive and public-spirited citizen.

special treatment. This laboratory and hospital are visited by many curious persons to whom the name of Doctor Pierce is known and who desire to see the establishment which he has built up because of the efficacy of his remedies. It is worth a visit. It employs a force of about 350 persons, including physicians, surgeons, chemists, bacteriologists, pharmacists and other professional men.

To the observer, perhaps the most interesting department of this place is the laboratory, where the Pierce Family Remedies are made. The difference between the maker of a patent medicine and a private practitioner is simply that while the latter gives the medicines which he gives his patient or gives him a prescription which he takes to the druggist and which the latter puts up in a small dose, behind a partition, where you cannot see him, the patent medicine maker takes the ingredients which he knows will produce certain desired effects and puts them together in large quantities. But the latter does his work just as carefully and just as scientifically as do the physician and the druggist. At least that is the rule in Dr. Pierce's establishment.

The Pierce Medicines are made of roots and herbs and barks of known and tried properties. These are gathered in the woods and fields by experts and are brought to Dr. Pierce's establishment in large quantities. There are bins and bins of these roots and herbs and barks, ready for the use of the chemists when needed. Let us suppose that it is the time to make up a quantity of the "Favorite Prescription." The necessary ingredients are taken from the storage bins and carried to the mill, where they are ground. Then they are taken to the laboratory, where they are mixed in the proper proportions and put to steep in large vats containing 800 gallons. This laboratory is just as cleanly as a woman's kitchen. All the machinery is run by electricity and there is entire absence of anything to create dust and dirt. When these ingredients have been properly combined the medicine is rapidly bottled, the bottles corked and sealed, then labeled, then wrapped and then packed for shipment to almost every point in the world.

Another interesting department in this establishment is that devoted to printing the familiar little yellow covered memorandum books which bear the Pierce name. Something like 65,000 of these are printed and sent out every day. The hospital or Invalids' Hotel, is patronized by hundreds of sufferers from various ills who come there because they are assured of the most scientific treatment. A large staff of specialists is maintained in connection with this hospital and for the purpose of caring for the immense number of inquiries which come constantly from all directions concerning the various ailments. Each letter of this sort goes to the proper specialist and receives his individual care from the beginning to the end. No business such as is done at this Buffalo establishment could have an honorable and successful record of nearly forty years if it were conducted on any other basis. Honesty and honor count in the patent medicine business, as in all others.

WANTED.—A position wanted by a kindergarten with several years' experience. Can furnish good testimonials. Baptist school preferred. Address, Kindergarten, care of "Western Recorder," Louisville, Ky.

Children Teething Mrs. Winslow's has been used for over 40 years by millions of mothers for their children while teething with Perfect Success. It soothes the Child, Softens the Gums, Always all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by Druggists in every part of the world. Twenty-five cents a bottle. I am no stagger, but I judge that "Old-rigid Pralce" will make a very useful book.—A. T. Robertson.