

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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EVERY one who has been to Wales has some stirring incident to tell of things which make us thank God and take courage. G. W. Smith says the barrier between the classes has been broken down. A collier walking in a mine came upon one of the principal officials who told him he had been waiting for him there for two hours. In surprise the miner asked what he wished. "I wished to be saved." "Then, sir, let us pray." The two knelt there and prayed till the official was happy in believing God had forgiven his sins. When they arose from their knees, he said, "Tell all the men, Jim, I am converted."

THERE is much truth in these words which we take from an exchange: "One thing is evident to any well-informed mind: When Zion had little machinery, she had thousands of conversions. Conversions have decreased as machinery has increased. The Holy Ghost has been crowded out, and we are going to capture the world through our human-invented societies."

WE do not hear enough of a sinner's feeling the need of the pardon of his sins. God, the Father, forgives, the Lord died in our stead. And salvation is obtained when one has faith that God accepts the death of His Son for him personally and forgives his sin.

SOME of the Congregational churches, let us hope their number is few, have become tired of their form of church government and are advocating permanent councils. Why not call them Presbyteries? Why not join the Presbyteries at once? They have a stronger church government, and these permanent councils would be practically presbyteries.

THE truth of the matter is that the congregational form of church government established by Scriptures will not work and was never intended to work except with regenerated people. Given a regenerated church membership, and it is the best and strongest of all. But with unconverted membership other forms work better, and the strongest and most successful of all is the Catholic.

PRINCIPAL STRAINS, of Phillips, has been speaking strong words of the increase of athletics and the defilement of the athlete in our colleges. His testimony is "that the ideals of our youth are being corrupted, that victory at any price is getting to be the standard, and that principles and practices thus established in youth naturally flower out later in codes of politics which make corruption inevitable."

The Joy in Samaria.

BY REV. A. C. DIXON, D.D.

There was the joy of seeing God work. "Hearing and seeing the miracles which he did." Commentators think that the hearing refers to the words which Philip spake and the seeing to the miracles which he did. There is a miracle of word as well as deed. D. L. Moody's speech for God was a miracle; it was God at work through him. When he began to speak even in small meetings, his pastor and his friends advised him not to attempt it any more, for he had no gift of public speech. But Moody would not be discouraged; he appealed to God and asked Him to speak through him, and God gave him the tongue of fire. The people heard miracles of speech from the lips of Paul, Spurgeon and Whitfield. God spake His words of revealed truth through the men who commit their lips to Him. The people saw the deeds which God wrought through Philip, and they rejoiced. It rests one to see power at work. I love to see a great dray horse pulling with ease a heavy load. It rests me to see his quiet, steady, strong movements, but I confess it tired me the other day to see a little weak, bony horse trying to pull a heavy load up a hill. He trembled in every nerve and fell to the ground in the struggle. He was attempting to do something beyond his strength. There was no pleasure in looking at him.

And so it wearies one to see even Christians striving to do great things in their own strength. They have before them a great enterprise; they plan and manoeuvre and stretch every nerve; they fear failure because the work to be done seems so great. No wonder nervous prostration is the result and a vacation is necessary. But when we stand in the presence of a great enterprise and realize that God is greater than any undertaking, when we depend upon Him and His resources, and go forward trusting in his power, there is rest of heart and joy of soul. It must have been refreshing just to see Jesus work miracles. He did it with such ease. Virtue went out of him without an effort. It was only a touch and the blind saw; it was only a word and the dead rose.

There was the joy of deliverance. This city of Samaria had been enslaved by diseases, delusions and devils. On the streets, quietly bearing their misfortunes, were the palsied and the lame; and they were healed. There were others "full of unclean spirits crying with loud voice," and those devils were cast out. There was one "called Simon, who before time used sorcery, and bewitched the people, giving out that he himself was some great one." He was the great humbug of the town, and then as now, people were willing to be humbugged.

His business was making money through exhibitions of magic, and he was so successful that the people thought he possessed Divine power. Tradition tells us that they worshipped him. When Simon heard Philip, and saw the miracles that he performed he became convinced that there was an occult force of which he was ignorant. He believed what Philip said, and joined the church, submitting to the ordinance of baptism. "He continued with Philip, and wondered beholding the miracles which were done." He was anxious to learn the secret by which the miracles were performed.

The abrupt break in the narrative just here is worthy of our study. The writer

tells of Simon and his sorceries, his belief and his baptism, and then gives an account of the coming of Peter and John who, when they were come down, "prayed for them that they might receive the Holy Ghost." After stating that through prayer and the laying on of hands the people received the Holy Ghost, the story of Simon is taken up again. This break in the narrative at least suggests that the church were not ready to deal with Simon until the Holy Ghost had fallen upon them. Through Philip the masses in Samaria were reached and brought to Jesus. Through Peter and John the converts were equipped for service. Thus God uses one man to evangelize, and another to edify, one to win the soul to Christ, and another to lead it into larger usefulness.

When Simon saw that the new power was connected with the laying on of hands he offered them money. He had doubtless bought many secrets from other magicians, and had become wealthy. There was no stated sum of money mentioned. With Simon money was no consideration; he must have this new secret whatever it costs. Let us not blame him too harshly. His purpose in life was to make money, and he thought that every one else had the same purpose. We are apt to think that all others are like ourselves. Simon believed in the almighty dollar; he was one of those men who think that money can do anything and without money little can be done. Peter was just the opposite character. Silver and gold had he none, and cared for none, because he had with him a power immensely greater than money could bestow. There are some men who agree with Senator Ingalls that every man has his price. Offer money enough and you can buy him. And sad to say, there are some who think that God Almighty has his price, that he may be influenced by money. They speak of the monied men as the strong men of the church, when, as a matter of fact, they may be the weakest. If they have faith in God, they are strong, however poor; if they have not faith in God, they are weak, however rich.

But God does not give power for money. With him there is no respect of persons, and when a man thinks that he is accepted of God because he has money, even though he has had nothing to do with him because he made it honestly, he is woefully mistaken, and when he thinks that God has nothing to do with him because he has no money, he has made just as sad a blunder. Peter withered Simon with the words, "Thy money to perdition with thee, because thou hast thought that the gift of God may be purchased with money." Simon prayed but there was no true repentance in him. Like the devils whom Christ cast out he feared the punishment he deserved. He did not ask forgiveness for his sin but simply that he might go unpunished. He went out into the darkness of his sorceries and humbuggery.

The seed of Simon has not departed from the earth. The tendency of error in modern times is toward the occult and the mysterious. Materialism is giving way to this mysticism. Simon did not share the joy in Samaria, and no man who lives for self, and wants even the Spirit of God for his own enrichment, can have joy. He must become real, repent of sinful sham and pretence and stand as he is before God penitent and trustful and joyful.

Convincing Proof.

One of our prominent physicians has, through all his professional life, refused to believe that hydrophobia could be communicated from dogs to men. He has had unusual opportunities for testing his convictions, and all his experiences and experiments have confirmed his belief that this terrible malady could not be inflicted upon a human subject by the bite of a mad dog. Hence he has taught his beliefs, in public and private, answering all opposing arguments by his own confident explanations of the obvious facts, and insisting that his opponents were in the wrong, and that they misapprehended the symptoms and phenomena on which they relied.

But the physician has changed his convictions as to hydrophobia. A beloved child, a boy of eight years, was bitten by a dog supposed to be rabid. In a little while the startling symptoms began to show themselves, and the malady developed with amazing rapidity. Physicians, among the most eminent in the city, were called in and consulted. They all pronounced the same verdict. The child was suffering with the awful disease, and the treatment devised by Pasteur should be applied without delay. Then came a conflict between the father's scientific confidence and his paternal love. The mother joined her plea with the advice of the consulting physicians and they won the day. But, alas, it was too late. The child was treated with all skill and tenderness, but the poison had done its work and he died. The father frankly confessed: "The expert testimony of those who examined the dog when alive, the tests made by experts on the dead animal, the unmistakable symptoms that developed in the boy, and the testimony of the physicians consulted, leave no doubt in my mind that the case was one of hydrophobia transmitted from the dog." He added, with great significance, in view of his wide experience: "It is also the first authenticated case that has ever come to my knowledge." He had known many cases, but not as he knew this one.

Skepticism and indifference that long resist ordinary influences will break down under personal experiences that touch the heart and life. Perhaps we have "made a mock at sin." Perhaps we have laughed at the foolish jokes made about drunkenness. Perhaps we have even laughed at the fantastic actions of drunken men on the street. But some day we meet a son or brother or father drunken on the street, and the crowd jeering them because of their boisterous conduct. We do not laugh then. That is a very different matter. We never knew before just what drunkenness meant to other people who had fathers and sons and brothers and husbands thus afflicted. It was our "first authenticated case." If we could only make others' sufferings our own, how greatly in earnest we would be!—Examiner.

No soldier on the battle field, no traveler on "dark mountains," no ship on a tempestuous sea, is exposed to greater peril than a young man. Of what? Not so much of physical suffering and death, as of sin—the only real evil, and one which involves the loss of his highest life.—Dale.

The only possible personal liberty is found in doing right.—Taft.

Contending For the Faith.

BY J. H. KILPATRICK, D.D.

So far as we succeed in ascertaining what is "the faith," we must not only receive it and practice it, but we must preserve it—maintain its integrity and its purity. This is to contend for the faith by striving to keep it free from the despoiling influences of error. And here our mission is a double one, relating both to ourselves and others.

1. We should narrowly scrutinize, from time to time, what we are holding as truth, lest in some way we may have gotten it distorted, or it may be, mixed up with error. That which we have may not be exactly that which was given out. We have corrupt and erring hearts, and there is danger lest these hearts warp or corrupt our notions of divine truth. And then, we live in a corrupt and erring world, and so the truth as held by us may suffer from the corruptions and errors of others. A double danger, therefore, continually threatening the precious deposit committed to our trust, we should keep careful and constant guard over it that it receive no hurt. I understand this to be precisely what Paul commanded Timothy to do (1 Tim. 6:20, and 2 Tim. 1:13, 14), and substantially what he said he had done (2 Tim. 4:7). Failing to obey Paul's command and to imitate his example, some who claim to be holding the pure truth in sacred deposit, are really maintaining mammoth depositions of error!

The fact is, successfully to preserve the purity of the faith, we must, as Paul commands, be continually "taking heed" to ourselves. We must see to it that we ourselves are right and that we keep right—that is, that our faith is actually the faith, and continues to be. Wherein we find we are not right, whether old or young, whether preacher or hearer, let us get right. And rectifying ourselves is the best preparation for rectifying others. The great Master and Teacher has said: "Cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." And this suggests the other duty in our double mission.

2. Loyalty to the Master requires that we not only try to hold the truth in its purity ourselves, but that we try to get others to do the same. We have only discharged duty in part when we have removed error from our own creed; we should try to remove it from that of others also. And especially is it the duty of those claiming to be Christ's people to admonish of their errors and instruct in the way of the Lord more perfectly those making a similar claim, who yet have embraced more or less of error, and are holding it as truth. And this brings us face to face with that much misunderstood and much abused thing,

RELIGIOUS CONTROVERSY.

Against controversy in religious matters there is quite a general outcry; and whatever may be the ostensible reasons, I think the secret and actual reasons usually are, either (1) A consciousness of error; or (2) Unwillingness to incur reproach for the truth's sake, i. e., moral cowardice; or (3) Liberalism, or as it might be called, at least, in some of its phases, indifferentism; or (4), Some, or all of these combined.

One who is conscious that his tenets are indefensible, or what amounts to about the same, that he is unable to defend them, will, of course, be averse to having those tenets assailed. Set such a one down as opposed to controversy. The story is quite short: If a man's record will not bear investigation, there is nothing he wants so much as silence. And right here we have the secret of a large part of the opposition to religious controversy. On the other hand, one may feel sure that he holds the truth and can defend it, and yet, such may be his unwillingness to bear reproach for the truth's sake, and such his desire to have all to speak well

of him, that he may, nevertheless, shrink back from conflict with errorists. And so, this man, too, will be opposed to controversy. In all such cases, however, there must be some lack of love for the truth, as well as lack of loyalty to the Master.

LIBERALISM.

As to liberalism, it is not so much a distinct reason in itself, as an outgrowth from the others. Here is one who is conscious, to a greater or less extent, of being in error—also, for various reasons, he is more anxious to enjoy the good opinion of others, than to see the triumph of the truth—besides, he is not consciously under the control of settled and definite convictions of truth and duty anyway; of course, such a one will be opposed to controversy. His cry will be, "Let us have peace and brotherly love," and this really means, "Let me alone and I will let you alone—speak well of me and I will speak well of you."

It is worthy of remark that liberalism in all its phases, and whether found among professed Christians or elsewhere, is ever more tolerant of error than of truth. And for the good reason that liberalism, whatever else it may be, is really an apology for error, and its very essence is its tolerance of error. But the truth is diametrically and irreconcilably opposed to error and to all error, and so, of course, the friend and apologist of error cannot be a friend to the truth.

"But," says some one, "I am opposed on principle to all religious controversies. I believe they are contrary to the spirit of Christianity, and likely to do more harm than good." Well, I am still disposed to think that I have already given the real ground of your opposition in some one or other of the reasons suggested. But grant, my friend, that your opposition really has the alleged foundation, then, the best thing that can be said for you is that you are opposed, on principle, first to plain Scripture commands (see text and Phil. 1:27; 2 Tim. 4:2-4, &c., &c.) and secondly, to the practice of Jesus and his apostles. Now look at your position: Opposed on principle to Scripture precept and Scripture example—even the example of Jesus Himself!! What terrible ground to occupy! Can a Christian stand on it? What is this but the very spirit of anti-christ?

Religious Controversy! Much abused it is, and has been, and perhaps will continue to be, but how much do we owe to it! How large the benefits which we of the present day have derived from it! These opponents of controversy, "on principle," remind me of those who are given to decrying learning, while yet they daily enjoy the fruits of learning. Yes, these people rejoice much in their good old Bibles which they can read in their own mother tongue wherein they were born, forgetting, or, perhaps, not knowing, that for these very Bibles, thus plainly translated, they are indebted to that same much-despised and much-decried learning. My friend, you profess to glory in the pure, sweet, precious doctrines in which so many agree—why such agreement? Yes, why? Because of the controversies of the past—the very thing which you are now condemning—the conflicts of error and truth on many a hard-fought field. The fruits of these conflicts, sharp and bitter though many of the conflicts were, we now enjoy. That succeeding generations may rejoice in similar and still larger blessings, it is our duty to be valiant for the truth against every form of error, and so preserve and perpetuate the priceless heritage which has come down to us.

Soberly and with clear eyes believe in your own time and place. There is not, there never has been, a better time or a better place to live in. Only with this belief can you believe in hope.—Phillips Brooks.

In every part and corner of our life, to lose one's self is to be gainer, to forget one's self is to be happy.—Robert Louis

The Father and His Boy

Part of an address by Judge Tuthill of the Juvenile Court, Chicago.

He spoke wisely who said that men are rarely more innocently employed than in making money, earning it and saving it. Let us not, however, lose sight of the end in the fierce endeavor to obtain what, after all, is only means to the end—which is the welfare, the usefulness and happiness of ourselves and our children. Let us not be blind to the fact that our sons' physical, mental and moral well-being, their characters, are—as they surely are—of infinitely more concern to us and to the race which we are in this world to perpetuate and elevate, than are brick and mortar or piles mountain high of metal dug out of the earth, be they of silver or of gold. True manhood is the important thing. This constitutes the heritage that a wise father will wish to leave to his child as his gift of greatest value. But this he cannot bequeath in his "last will and testament." Character, including in one word manhood, courage, honesty, faithfulness to duty, is the result of education and training in the formative period of life. Character must be built up day by day and year by year just as with nourishing food and exercise a strong, vigorous, active body is built up.

We must live with our boys, be their comrades and enter into their pleasures and their sorrows. Herein many fathers—in the ordinary acceptance of the word "good" fathers, Christian fathers, church-going fathers—fail and fall short. There are fathers who surround themselves, even in their homes and among their children, with a cloak of dignity—and dyspepsia, which they imagine has some connection with religion—that makes them strangers in their own families. Contemplating one of these, I think of the witty Frenchman's definition of "dignity"—"A certain mysterious carriage of the body to conceal the defects of the mind"—and I wonder if "Sir Oracle" fools his wife, his children or himself.

Experience is given to instruct, to make wise. Let the father often recur to his own experience as a boy, for this he surely once was. No doubt your boy has lived, and lives, in a different environment from that in which as a boy you lived. Yet boys are boys, and you can well remember how you felt when you were of his age.

Remember the faults of character you discover in him are but reproductions of your own traits. His natural traits and tendencies, not less surely than his form and features, come from you. Has he a quick temper? How is your own, even now in your maturer years? Have you yet learned that in order to govern others one must learn to govern himself? Is he obstinate, self-willed, conceited at times? Ask his mother, or better, your mother, if she has ever detected such traits in you? Has he been disobedient? Can you not recall another such a boy? Be patient, O father; character growth is slow work. Your boy has yet many inches to grow in height ere he becomes a man.

You need recreation and pleasure. So do all of us; it is a law of our nature. For a stronger reason does your son. It is the nature of the young of all animals to sport and play. Thus the mind as well as the body of the child is best developed. Let the boy play, as God intended he should. Find not too much or too often fault that he mars the furniture or breaks an occasional window. * * * If punishment be needed, as sometimes in moderation it is, let it be wisely and temperately administered, not in anger or unreasoning passion. * * * Study the nature of the boy. What may serve to influence or control one, does not always produce the same result in another. "Know thyself" is the beginning and the end of all self-improvement. Know your boy, gain his confidence, make him feel there is no one in all the world in whose unselfish regard he can place such implicit trust as he can in yours; that you are, in truth, a part of him, and that his happiness and welfare

are dearer to you than life itself. This relation of confidence once established the influence of the father over the son—and, not less to be desired, the influence of the son over the father—will result not alone in mutual advantage, but in the richest and purest pleasure mortals can know. * * *

Never become impatient or angry because your boy disagrees with you. Reason with him, but do not sneer. There is neither courtesy, tact nor argument in a sneer. Treat boys with respect. Listen to their views. Draw them out and let them see that you trust them. Even when you become satisfied that one is not worthy this respect and confidence, I would hesitate to let him know the extent of my distrust. Never close the door of your hope and expectancy upon him. Never let him think that you think he cannot become a good and useful man, if only he will sincerely wish and try to do what is right. He who made the heart alone can tell what word, what act of yours, may serve to check and save the disobedient and wayward child. We can at least keep on trying and hoping—always hoping.—Pacific Presbyterian.

Individual Work.

In the rush of public meetings and under the popular idea of collectivism and contagious influences, there is danger of forgetting the importance of private approach to the individual soul. I apprehend there are those, not a few, who have grown up under the shadow of our churches who have never been individually and privately addressed on the subject of personal religion.

There will always be a class of thoughtful and retiring men and women by whom the methods of "standing up," or "going forward," or publicly revealing their sense of sin and the panting of their souls after God, will never be employed—or if used, it will be under secret protest. But they wait for the quiet personal word, and sometimes they long for it. And in the additions to the church, it will generally be found that this hand-picked fruit is more satisfactory than the downpour from the trees in a storm of wind. Their respect for the pastor and confidence in him and in his specific work in the community as one of the "servants of the most high God who shew unto us the way of salvation," as the poor damsel at Philippi expressed it, make this method always hopeful. Richard Baxter, the wonderful pastor at Kidderminster, said he had seldom dealt with men alone without their going away with some seeming convictions and promises of new obedience; and that he found an ignorant sot would get more knowledge and remorse of conscience in half an hour's close conversation than he did in ten years' preaching. An old-time illustration is that you can better fill narrow-mouthed bottles by taking them singly by the hand and pouring water into them, than by putting them together and pouring water on the whole collection.

In this individual and hand-to-hand work one is often surprised, and feels rebuked for his misgiving and weak faith, by finding the person approached immediately responsive and, like the Eunuch in the eighth chapter of Acts, only waiting that "some man should guide me." And the benefit to the pastor himself in this personal work with individuals, whether with the unsaved or with his fellow Christians! It will refresh his own spiritual life, it will drive away the "blues," it will dispel the sometimes rising shadows of doubt from his mind, and will keep him in fresh and close contact with the simplest and most elemental truths of the Gospel.—Herald and Presbyterian.

Money is the chief modern idol. Men put it first in their thought, and trust in it. This trust ought to be in God only, and God only ought to be sought first. So covetousness is idolatry; not the money, but the love of it and trust in it.—Treasury.

A Discussion on the Form of Baptism.

BY JOHN T. CHRISTIAN.

It has already been seen that Robert Cooke, the distinguished Baptist preacher and author, who lived during the reigns of Henry VIII., Edward VI., Mary, and Elizabeth, and who was still alive in 1573, had a bitter opponent in the person of Dr. Turner. In the year 1551 Dr. Turner wrote a book against Cooke which has been partially examined. The book was termed: "A Treatise against the Anabaptists." It is now the purpose to look further into this book and the light which it throws on Baptist affairs in these times.

It is plain that Cooke belonged to an entirely different church organization from Turner. Turner was a member of the Church of England, Cook was a member of a Baptist church. Turner said that Cooke made "yourself (himself) another religion." (p. 27). "There was a complete separation. Cooke was 'a factious Catabaptist' (or dipper). (p. 28). Cooke had a large following, for he had "disciples," and he had "authoritative among" his "bewitched scholars." (p. 38). Turner said Cooke was worthy to be called a "doctor of heresy." (p. 74). And "you have so enchanted your scholars so that they believe that is gospel whatsoever you say." (p. 49). The number of these Baptists was large. Turner speaks of "IN OUR TYMES SUCH SWARMS OF ANABAPTISTS OF YOUR SECT which were baptized after xliii. yeare of their age." (p. 53). Turner continues: "Ye saye that infantes ought not to be baptised, because we cannot tell whether they be of the elect chyrche or no. Take your iiii. men of xl yeares of age to baptise, and let me take iiii infantes of iiii dayes olde: tell me how that ye know that your iiii men of xl yeares, are more elect and chosen: seeing that the Scripture is playn, that no can tel, what another intendeth or what is in his heart. Then when as accordyng unto the saying of St. Paul, i. Corint. ii: No man knoweth the thynges whyche perteyne unto man sayyng the spirit of man which is in hym: no man can tell whether an old man be more elect than a chylde, then of olde men ought to be baptised, notwithstanding that no man knoweth whether they be worthy love or hatred, and be chosen or unchosen, it shall not hynde but that children may be as well baptised as olde folke." (p. 53).

The Baptists believed in an elect membership and therefore children were not permitted as church members. The age set for children was fourteen years. The child was then supposed to be old enough to understand, to be converted, to be baptized and become a member of the church. It is also revealed that singing was a custom in the Baptist churches of those times. (p. 59): The leader of the singing, in this particular congregation, was Cooke.

Furthermore, the Lord's Supper was observed among these Baptists. (p. 39).

On the form of baptism and in regard to the practice of the Baptists, Turner had already written something. A book appeared in 1548 called: "The Sum of Divinitie Drawn out of the holy Scripture," by Robert Hutton (British Museum, 696 b. 26). In those times when anything was to be written against the Baptists, Turner felt he must have something to do with it. So the introduction of Hutton's book was written by Turner. In the chapter on Baptism is found these words: "Repentance and remission of sinnes, or, as Sainte Paule, sayeth a regeneration or new byrth for THE DIPPING INTO THE WATER signifieth that the olde man up to be mortified with synne, THE COMING UP AGAN or deliverance OUT OF THE WATER signifieth the newe man to be WASHED and CLEANSED and reconciled to God, the Father, the Sonne, and the Holy Ghost," etc. The persons mentioned as "dipped into the water" were those who had repented, had remission of sins and enjoyed the new birth. They were adults and not children. And the Anabaptist position is thus stated: "But the Anabaptists say, seeing childe do not understand the Worde, they cannot believe, wherefore the sacraments do not protect them."

The "Preservative" also proves that Cooke and his followers were in the practice of dipping. Turner repeatedly calls them Catabaptists (see pp. 19, 27, 28, 40). The word Catabaptist undoubtedly means one who is in the practice of dipping (see Liddell & Scott, Greek Lexicon in loco). It may be objected that "Catabaptist" is an opposer of baptism. It is not denied that the Catabaptist was an opposer of infant baptism, for he regularly immersed those who were baptized in infancy. The word at once marks the opposition among the Baptists to infant baptism and the practice of dipping among the Baptists.

In the poetical preface to the book, the book has many kinds of prefaces, the Anabaptists are called "dippers;" that is, they were in the practice of dipping.

Cooke, in making an argument in favor of believers' baptism, is represented as saying: "That such a lyke custome was once in our most holy religion, as was in colledges and in orders of religion wher as none were admitted, before they had a year of probation. Wher unto ye put this that can be baptised, demanded and desired to be received to fellowship of the Christians after dewe proove of unfayned repentance, and thereby were called competentes." Yonge men, and wyemen requyrre baptisme: and then were taught the principles of the Christian faith and were first called Catechumeni. And after these principles learned, were upon certain solemn dayes, at two tymes of the yeare approved, therefore baptised: Which was upon Easter even, and Whitsunday even; promising themselves the observance of Gods law, with the renoucing of the devyll and

of the worlde in theys own person," etc.

To this Turner says: "I marvayl what religion ye meane of: Whether ye meane of the Popes religion or Christes religion, or the Catabaptists religion which is your religion indeed." (p. 6, 7).

There are two significant statements in these passages: 1. The Anabaptist quoted against his opponent the well known practice of the ancient church of immersing believers on Easter and Whitsunday. (Schaff, History of the Christian Church, vol. 2, p. 252). 2. He says of the Baptist, the Catabaptists (dippers) "rellygion, which is your religion indeed."

The position of Turner on the form of baptism is also clear. He was in the practice of dipping. He gives as an example Philip and the Eunuch. Of this Scripture instance he says: "I believe that Jesus Christ is the Sone of God, and he commanded to hold still the wagon; and they WENT DOWNE INTO THE WATER, Philip and the Eunuch; & Philip baptised him." (p. 9).

A striking contrast is drawn by Dr. Turner. Cooke and his church dipped believers only; Turner and his church dipped infants. They practiced the same form of baptism, dipping; but they differed in regard to the subjects. The position is stated by Dr. Turner in these words: "And because baptism is a passive sacrament, & no man can baptise hymselfe, but is baptised of another: & chylde may as wel DIPPED INTO WATER in the name of Christ (which IS THE OUTWARD BAPTISM as mych as one man can give another) EVEN AS OLDE FOLKE: and when as they have the promise of salvation, as WELL AS THE OLDE FOLKES & CAN RECEIVE THE SIGN OF THE SACRAMENT AS WELL: there is no cause why the baptism of childe shall be deferred." This extract settles that the act of baptism among baptists of this time was dipping.

Turner calls baptism a "bath" and a "scouring." He says: "Ryse up and be baptised, and WASH away thy synnes; Saynt Paul calleth baptism the BATH OF REGENERATION and THE BATH OF WATER whereby the church is made CLENE. In all of these places ye have mention of WASHYNGE and WATER and of SCOURING BY THE WATER, wherefore that water of Baptysme signifieth that they are baptised and have nede of washyng and are unclene." (p. 41).

Nothing less than immersion would satisfy the conditions as expressed in this passage. Turner says Cooke did this for "the olde people;" it was equally proper, so he thought, that it should be done for the infants.

Turner further says: "If that ye (Cooke) saye that preache the Gospel unto all menne, is to be thus understood: preach the Gospel unto all men that can receive the preaching: then it is the like generall precept, baptise all men so to be understood that they are to be baptised which can receive baptisme. But the childe of the Christians canne as well receive OVER BAPTISME, WHICH IS THE DIPPING INTO THE WATER in the name of Christe, as the infantes of the Jewes could receive the sacrament of circumcision: then are childe as well to be baptised, as olde folke are to be preached to, and to be baptised. Are we now so destitute of Scripture to prove that infants may be baptised, that we are fayne to fly for helpe to originall synne? Whereas i prove by that, that children have originall sinne, that they NEDE THE BATH OF WATER and regeneration; do I flye from Scripture? Is the matter of originall synne no part of Scripture? You do hold that there is none at all, and that therefore that the childe nede not, nother ought to be baptised, untill there be xliiii. yeare olde; before which tyme they have done many actual synnes which had NEDE TO BE WASHED AWAYE, WITH THE BATH OF BAPTISME." (p. 43).

Here Cooke, the Baptist, is accused of practicing "over baptism, which is the dipping into the water in the name of Christe." Since Cooke dipped "olde People" and those "xliiii." years old, Turner declared that infants should also be dipped.

Dr. Turner further alludes to the form of baptism as practiced among Baptists. He says: "As for the use of water is to CLENGE and SCoure thynges that are unclene and signifieth where it is brought that there is somethynge, which nedeth to be made clene, so in our baptisme, the water doth signifie unto us, that there is some unclenenes and filthynes in our nature, that had nede to be washed. For this cause I may sett the water in our baptisme for an argument agaynst them, that say that men are soone as they may be borne have no originall synne." (p. 44).

Their practice is further described: "What lett is that, that those be not baptised IN WATER, which have receyved the Holy Ghoat, as well as we?" (p. 46).

Turner held that the infant ought to be dipped in water since baptism was necessary to wash away sin; Cooke held that baptism was the dipping of a believer in the name of Christ, but that sin was washed away only by the blood of Christ. We have the words of Cooke: "But nowe I saye that all the worlde hath synned, and is defyled in Adam. Howe nowe, wyl water scour away the fylthe of this corruption? No, it is a wound, received in the soul, and is washed away but with the only sayth in the bloude of Christ." (p. 46). And that is the only way that sin is washed away. The blood and not the water is the cleansing power.

The facts here given throw a flood of light on the affairs of the Baptists in the reigns of Edward VI., Mary, and Elizabeth. Two other details are given from the same source. Turner says:

"So have the Catabaptists A VERY LONG SPACE, Encombered Gods Word in MANY A SUNDRY PLACE."

These "water snakes," says Turner, are everywhere. There are many outward enemies, but "infinite swarmes mo of spiritual enemies have beseged the church round about: we have nede of mo souldiers, than all the scoles that are in this realme are able to set forth: if so many scoles have been put down of late, as the common rumor reporteth."

The complaint was that the schools were not able for years to come to furnish men enough to refute the Baptists already in the kingdom. The Baptists were besieging the church. Such was the aggressive fight the Baptists were making in England.

Little Rock, Ark.

..Literary..

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

SOME NEW BOOKS.

Modern Masters of Pulpit Discourse. William Cleaver Wilkinson, D.D., LL.D. \$1.60 net. Funk & Wagnalls, New York.

A generation ago Dr. H. C. Fish prepared a book like this, but there is room for this, none the less, and Dr. Wilkinson has done the work with characteristic skill and judgment. The preachers discussed are: Henry Ward Beecher, Thomas DeWitt Talmage, Richard Salter Storrs, Phillips Brooks, Alexander MacLaren, John Henry Newman, Charles Haddon Spurgeon, Henry Parry Liddon, Eugene Bersier, Charles Grandison Finney, Pere Felix, William Mackerqu Taylor, John Hall, John Albert Broadus, Dwight Lyman Moody, Frank Wakeley Gunsaulus, William Morley, Punshon and Ezekiel Gilman Robinson. Each of these receives sympathetic and discerning treatment, and a most interesting picture of each is presented. While the reader may wish others had been included, he will hardly wish that either of these should have been omitted. We are specially delighted with his appreciative account of our own Dr. John A. Broadus.

Following these sketches are eighteen sonnets, well suited for such a volume. Then come sketches of our Lord and of Paul, considered as preachers, and last of all we have two sonnets more. The work is admirably done, and the book will, no doubt, have a wide circulation.

The Heart of the World. Charles M. Sheldon. \$1.25. Fleming H. Revell Co., Chicago and New York.

Dr. Sheldon here gives us, quite elaborately wrought out, his views of Christian socialism, and the book is in line with "In His Steps." "He discusses modern social conditions and needs, along with remedies proposed, the summing up of it all being that 'love conquers all.'" Whether one agrees with Dr. Sheldon or not, one is charmed and held by his vigorous thinking and terse utterances, and deeply impressed by the lessons taught. General and thorough reforms are advocated along the lines at present best expressed by our institutional churches. The book is sure to have a wide reading.

Commentary on The Gospel of Mark. John A. Broadus, D.D., LL.D. \$1.25. American Baptist Publication Society, Philadelphia, Pa.

Great has been the regret expressed that Dr. Broadus did not write more commentaries, and by so much the more do we hail this book with joy. It is made up of the comments of Dr. Broadus on the International Sunday School lessons in the *Examiner* years ago. They have been gathered and arranged by Dr. C. E. W. Dobbs, and they form a complete commentary on the Gospel of Mark. Every preacher should promptly add it to his library. The text used is the Canterbury revision.

There are two critical notes about the closing verses of Mark—one by Dr. B. B. Warfield and the other by Dr. Theodore D. Woolsey.

An Observer in the Philippines. John Bancroft Devins. \$2. The American Tract Society, New York.

Decidedly the best book that has yet appeared on the Philippines. Every intelligent American citizen desires to know about our new possessions, and desires to know the truth. There has been so much politics in the Philippine problem that reliable facts have been hard to get at. But here we have the book for which we have been waiting. The personal equation appears even here, but not to the blurring of the reader's vision.

Dr. Nevins has taken great pains to get at the real conditions, and he has had every opportunity and facility. The frontispiece is a likeness of President Roosevelt and the "Foreword" is by Secretary Taft. The many illustrations, taken from photographs are a valuable feature of the book. The character and habits of the people, their social and religious ideas and customs, what movements are on foot among them and what are the prospects—all these are set forth by a master hand. Much new and interesting information is given, as, for example, about the Querrida system of marriage. Those who wish to understand the Philippine situation and outlook cannot afford to neglect this book.

Dr. Grenfell's Parish. Norman Duncan. \$1.25. Fleming H. Revell Company, Chicago and New York.

Dr. Grenfell's parish lies among the deep sea fishermen on the coast of Labrador and New-

foundland. He has been for years doing greatly needed mission work among those interesting people, and his work has been greatly blessed. It is a charming account of fruitful labors of love. Then interesting information is given in regard to life on those coasts, and of heroic adventure there.

We are glad the new edition of Dr Harvey's tract, "Shall Woman Preach?" is out. It is a most able and scholarly treatment not only of the keeping silence commanded, but also of the subject of the strong-minded plea for woman's rights. Dr. Harvey cannot be made to see how popular his book is and how much needed. He will not have but one thousand printed at a time and consequently we are out of them about half the time because the demand is so great. The best thing on the subject in the same space which we have seen anywhere is Prof. A. T. Robertson's Introduction. It is only two pages, but it covers the whole ground clearly and strongly.

MAGAZINES.

The Century for June.—Thomas M. Semmes contributes "A Pupil's Recollections of 'Stonewall' Jackson;" Leighton Parks, very happily told, "What a Boy Saw of the Civil War;" Geo. L. Kilmer, "Boys in the Union Army," a subject of growing interest; and "by one who followed him," "Recollections of Jubal Early." Four stories sound the same theme: "Miss Sally and the Enemy," in Gouverneur Morris's happiest vein; "In the Virginia Room," by Arlo Bates; "Two Pensioners," by Harry S. Edwards; and Ruth K. Gardner's "Joan Edward's Friend," a Memorial Day story of childish pity and patriotism. Gilbert H. Grosvenor, editor of *The National Geographic Magazine*, and author of "Inoculating the Ground," and of "The New Method of Purifying Water" in recent issues of *The Century*, has written of "Our Heralds of Storm and Flood." This account of the various activities of the United States Weather Bureau in saving life and property will be a revelation to most readers. The numerous illustrations add much interest. The story of "The Piercing of the Simplon," the longest tunnel in the world, is one of the most fascinating chapters in modern engineering. The June *Century* is rich in color. Dumond contributes the frontispiece of the issue, a study illustrating Isabel McKinney's lines on "The Tanager." Jules Guerin's illustrations of Richard Whiteing's "The Chateaux of Touraine" fill four pages in two colors.

The first page of the *Woman's Home Companion* for June is most beautiful. It is a copy of Paul de Longpre's painting, "Three Most Beautiful Roses," and is so exquisite it is hard to tear one's eyes away from it to go on to read the magazine. Every month recently the magazine has had similar covers, and these alone are worth very much more than the price of the magazine. Published by the Crowell Company, Springfield, Ohio.

The attitude of the public toward the "new unrighteousness" is thus described:

"The same qualities that lull the conscience of the sinner blind the eyes of the onlookers. Undiscerning, they chastise with scorpions the old authentic sins, but spare the new. They do not see that bootling is treason, that blackmail is piracy, that embezzlement is theft, that speculation is gambling, that tax-dodging is larceny (sometimes lying and perjury), that railroad discrimination is treachery, that the factory labor of children is slavery, that deleterious adulteration is murder. It has not come home to them that the fraudulent promoter 'devours widows, homes,' that the monopolist 'grinds the faces of the poor,' that mercenary editors and spell-binders 'put bitter for sweet and sweet for bitter.' The cloven hoof hides in patent leather; and to-day, as in Hosea's time, the people 'are destroyed for lack of knowledge.' The mob lynches the red-handed slayer, when it ought to keep a gallows Haman-high for the venal mine inspector, the seller of infected milk, the maintainer of a fire-trap public building. The child-beater is forever blasted in reputation, but the exploiter of infant toil, or the concoctor of a soothing syrup for the drugging of babies, stand a pillar of society. The petty shoplifter is more abhorred than the stealer of a franchise, and the wife-whipper is outcasted long before the man who sends his over-insured ship to founder with its crew."—Rosa.

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice, that while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet through the sunny air. Now, that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love, out of the world, that, with these unclogged, we may be ready to take our flight to heaven.—J. Inglis.

Beautiful is the activity which works for good; and beautiful the stillness which waits for good; blessed the self-sacrifice of the one; blessed the self-forgetfulness of the other.—Robert Collyer.

Point thy tongue on the anvil of truth.—Pindar, R. C. 522.

Fleshly lusts, among which is indolence, get an unthinking hold of us, and we need continually to rouse ourselves to keep free, just as we have to be alert and awake to escape "the Jecitfulness of riches."

NORTHERN BAPTIST ANNI-VERSARIES.

These were held this year in St. Louis, in the building of the Third church. The three great Societies rotate the times of their meetings, and this year the Home Mission Society came first. They began at night on Wednesday. President W. S. Shallenberger, who is Third Assistant Postmaster General, presided. There were three addresses of welcome. Evidently the Societies have little business of importance on hand, or so much time could not be given to addresses of welcome.

President Shallenberger responded. He praised the pioneers among the ministers and said no foreign field was more inviting than the home field. He made a stir in the audience. He hinted that there is a gift of \$10,000,000 about to be given to the Home Mission Society, and said "it would not be refused because of the source from which it came." This hint was received with applause by some. But the very fact that he said anything on the subject of refusal showed that he thought some might object to its reception. Hence those in the audience who believe God spoke the truth when he said, "I hate robbery for burnt offering," looked their disapproval and did not join in the applause. The source from which the money came might be all right, probably is; but it does not do for a religious body to take the ground they will receive money from any source. "The sacrifices of the wicked are an abomination unto the Lord," is Scripture and infallible.

After this response, Dr. H. L. Morehouse, the Secretary, read extracts from his annual report.

Financial Department.

The grand total of receipts for all purposes the past year was \$684,052.11, being \$48,656.24 more than for the previous year. For the general fund, receipts from all sources were \$510,422.29, being \$6,791.08 less than for the previous year. The gain of \$17,863.83 in general contributions was more than offset by a decrease of \$18,564.08 in legacies, and of \$14,250 in annuity funds released by the death of the donors. For details of receipts and expenditures see the Treasurer's report.

The indebtedness upon the Society April 1 was \$38,095.25, of which \$21,772.24 was brought over from the previous year, leaving a net increase of \$16,323.11. Serious apprehensions were entertained until the closing month of a deficit of nearly or quite \$60,000, but special offerings from many and unexpected receipts from other quarters affected a substantial reduction.

The increased expenditures for the year were chiefly for missionary work, though some extra expenses have been incurred in the equipment of new school buildings.

The Itch Fiend

That is Salt Rheum or Eczema,—one of the outward manifestations of scrofula. It comes in itching, burning, oozing, drying, and scaling patches, on the face, head, hands, legs or body.

It cannot be cured by outward applications,—the blood must be rid of the impurity to which it is due.

Hood's Sarsaparilla

Has cured the most persistent and difficult cases. Accept no substitute for Hood's; no substitute acts like it.

Diligent efforts have been made by the District Secretaries and others to secure larger offerings from the churches, and with some degree of success; but the discouraging feature is the irregularity in the offerings of many churches; as illustrated in one district, in which 125 non-contributing churches of last year were on the contributing list this year, and yet there was an actual diminution, showing that more than that number that gave last year fell out this year.

The Society, co-operating with other societies, has continued the annual appropriation toward the expenses of the Committee on Christian Stewardship, in the expectation that ultimately through its efforts larger and more regular offerings will be made to all the missionary enterprises of the denomination.

Receipts for General Purposes.

Contributions for 1904-5: From churches, \$121,142.38; from Sunday Schools, \$5,357.08; from Young People's Societies, \$2,744.58; from individuals, \$87,445.09; from Co-operating Conventions, \$73,606.80; from Women's Societies, \$27,966.64. Total, \$318,262.57. From legacies, \$109,427.01; from invested funds, \$48,315.88; from annuity funds (donors deceased), \$22,510; from schools (net receipts), \$4,884.66; from publications, \$4,135.84; from miscellaneous, \$1,416.61. Total, \$190,690. Grand total, \$508,952.57.

Missionary Department. General Survey of Western Fields

The chief pioneer missionary organization of American Baptists in the West has been the American Baptist Home Mission Society. In 1832, the first year of its organization, there were thirty-seven missionaries in what are now the Central States. For the whole West, the most before the war, was 153, in 1854. With the rapid developments afterward, the number rose in 1868 to 256; in 1884 to 400; in 1890 to 584; in 1900 to 779; in 1905 to 943.

The Society's occupation in the West was as follows: Ohio, Indiana, Michigan, Illinois, Missouri and Arkansas, 1832; Wisconsin and Iowa, 1837; Texas, 1840; Oregon, 1845; Minnesota, New Mexico and California, 1849; Kansas, 1854; Nebraska, 1856; Nevada, 1863; Colorado, Dakota and Idaho, 1864; Indian Territory, 1865; Wyoming, 1870; Utah, Montana and Washington, 1871; Arizona, 1879; Oklahoma, 1890.

Before the construction of railroads, then along these lines, into mining camps and remote rural districts, pioneer and exploring missionaries went with apostolic zeal, not counting their lives dear to themselves in their mission of saving men and organizing churches. During all the fluctuations of population and of temporal conditions in the West for these many years, the Society has stood by struggling interests which, but for its aid, would long ago have become extinct, and through its representatives has done also a large constructive work in organizing the churches into associations and conventions, and thereafter through co-operative relationships has rendered invaluable service in the wise management of their affairs. To a large extent they are the children of this Society. In several States and Territories most of the church edifices were erected by its aid. Expendi-

tures for missionary purposes in the older and the newer West have amounted to about \$3,440,459.12, and for church edifice work, in gifts alone, about \$400,002,184.3; besides hundreds of loans at rates of interest far less than obtainable there.

Present Conditions in the West.

The whole number of baptisms reported last year was 7,203, being about 17 per cent more than for the preceding year. Most of these were in Western fields. The gain in the Pacific Coast States was 20 per cent.; in some States, much more. In the mission fields in Washington it was 51 per cent. The harmony and hopefulness and devotion to the churches never was greater than now. There is not even a ripple of discord over the whole broad field. Nothing is more delightful than to witness the blending of Baptists from ev-

A SURPRISE PARTY

How the Authoress Turned the Tables On Her Friends.

A distinguished authoress with her husband moved to a California fruit ranch to get free from stomach and nervous troubles. She tells her food story as follows:

"The change to outdoor life, abundance of fresh fruit, etc., did help us some, but as the necessity of cutting out all indigestible foods and thus striking at the root of the trouble, had not sufficiently impressed itself on our minds, we continued to indulge our appetites till at last I was prostrated for a long time with a serious illness, during which I was simply starved on 'gruel and things.' One day while in this condition I demanded Grape-Nuts, merely because I wanted something I could chew. My wish was complied with, under protest at first, however, and then as no bad results followed, the crisp, nutty grains were allowed me in the way of humoring a harmless whim.

"To the surprise of everyone, the stomach which had persistently refused to retain the sloppy messes usually fed to sick folks, readily assimilated the Grape-Nuts, and I was soon able to take two spoonfuls three times a day, and when I got to that point my health and strength came back to me rapidly. On recovery, and taking up my work again, I adhered to Grape-Nuts food for breakfast and supper, eating a good, plain dinner at noon. In four weeks I gained 10 pounds in weight. I have constantly used Grape-Nuts food ever since and greatly to my advantage.

"My faith in Grape-Nuts was a matter of much jesting to my family, and once when my birthday came around I was told that a special dinner would be prepared to honor the anniversary. When I entered the dining room I was surprised to find it decorated with Grape-Nuts boxes, some empty, some full, and some filled with flowers, etc., etc., and the joke was hilariously enjoyed. My time came, however, when I returned the surprise by producing a delicious Grape-Nuts pudding, and dates stuffed with rolled Grape-Nuts and cream. Then those who came to eat remained to gorge themselves, if I may be pardoned the expression. It has not been difficult since that day to win converts to Grape-Nuts." Name given by Postum Company, Battle Creek, Mich.

Ten days trial is proof.

ery section; all united in local associations and in State or Territorial Conventions for the advancement of the Redeemer's kingdom. And the relations between the Society and these Conventions, with seventeen of which it is in co-operation, are equally gratifying.

The plan of co-operation between the Society, the Home Mission Board of the Southern Baptist Convention and the two Conventions in Indian and Oklahoma Territories, continues with increasing satisfaction to all who desire a united brotherhood instead of the former lamentable divisions. The progress of the denomination in these territories during the last five years has been quite remarkable. On the foundations laid by this Society at most of the important points therein fifteen to twenty years ago have arisen influential, self-supporting churches, whose offerings for Home and for Foreign Missions are equally divided, according to an agreement made in the fall of 1904, between our general missionary organizations of Baptists at the North and at the South. In view of the fact that the Society's expenditures in those territories have been many fold greater than those of any other or all other Baptist organizations, its consent to this arrangement is properly regarded as exceedingly generous.

About sixty mission churches have attained to self-support during the year. On the other hand, nearly one hundred new mission fields have been occupied and 80 churches organized. So, whatever lightening of the load is experienced in some quarters is more than matched by fresh demands elsewhere; and this condition is likely to continue for years to come. The establishment of strong, spiritual churches in many portions of the West, especially in the mining regions, is still peculiarly difficult. Letters from pioneer missionaries show that conditions in many localities are like those with which others had to contend a generation ago.

In all Alaska there is but one missionary of this Society; though at Wood Island there are two or three in charge of the orphanage supported by the Woman's American Baptist Home Mission Society. Seward, on Resurrection Bay, whence the railway is being built to the rich Tanana region of the Yukon, ought to be occupied at once. No one has been found to go there. Years ago, in the division of the territory among the principal missionary societies, this whole region then considered of doubtful value, was assigned to the Baptists; and now that it promises to become the chief commercial district, it behooves us to occupy it without delay.

Evangelism.

The aggregate amount of definite evangelistic work performed under the auspices of the Society and the State Conventions is probably greater than in any other year of our denominational history. The work generally is passing from the experimental stages into that of approved, settled methods. A steady, healthy, evangelistic spirit is being developed, instead of intermittent, feverish efforts, planned on an expensive and gigantic scale.

As a result of careful and extensive inquiries, we are able to

present a comprehensive survey of what is being done in the broad field of the Home Mission Society, including the older Eastern States as well. It appears that nearly every State Convention at its meeting last fall devoted special attention to the subject, and in most instances appointed a Committee on Evangelism.

Our Foreign Population.

More extensive than ever before has been our work among the immigrant populations from Europe. About one-fourth of the entire missionary force (exclusive of teachers) are found in this field, where 312 wrought among peoples of twenty different tongues, viz.: Germans, Swedes, Norwegians, Danes, Bohemians, Finns, Poles, Hungarians, Slavs, Jews, Lettish, Syrian, Lithuanians, Slovaks, Russians, French, Italians, Portuguese, Chinese and Japanese. The Society is doing about 90 per cent. of the entire work of American Baptists for their evangelization. And yet great masses of these are still untouched; while the unprecedented tide of emigration this year vastly increases the disparity between the force of laborers and the field of their endeavor. Multitudes of these are utterly ignorant of the Scriptures and of the way of salvation, and, though members of so-called Christian churches, are as devoid of spirituality as those for whose salvation Paul yearned and had continual heaviness of heart. Manifestly, their evangelization is one of the great providential tasks for American Christianity, and the large blessings that have attended our own labors among them should be an incentive to greater undertakings. In the foreign-speaking Baptist churches there are nearly or quite 60,000 members, while many thousands beside are found in our American churches. Signal instances could be given of descendants of earlier converts who occupy influential positions and are among the most liberal givers in our American churches.

The Indians.

The Society for a long time has done at least four-fifths of the work of American Baptists for the Indians of North America. During the last year its missionaries have labored among fifteen tribes, viz.: The Cherokees, Choctaws, Chickasaws, Creeks, Osages, Wichitas, Caddoes, Seminoles, Kiowas, Arapahoes, Cheyennes, Comanches, Navajoes, Crows, and the Copper River Indians of Alaska. The work among the civilized tribes in Indian Territory (excepting education) is carried on in co-operation with the Territorial Convention and the Home Mission Board of the Southern Baptist Convention, and that among the Osages in a similar way with the Oklahoma Convention. All the rest, where the outlay is largest, is solely the work of the Society.

It was supposed that the contract system between the Government and religious bodies for the support of sectarian schools was at an end. It has been a most painful revelation to find that though no appropriations of Government funds have been made for these purposes, nevertheless, adroitly and with suspicious secrecy, more than \$100,000 of the income of Indian trust funds held by the Government have been appropriated for the maintenance

of eight Roman Catholic schools and one Lutheran school for the Indians. Your Executive Board addressed to the President and to members of Congress a courteous but earnest protest against this procedure. Upon a technicality, late in the session, legislation prohibiting such application of funds by the Government was blocked. Renewed effort will be made, though artful opposition is certain from the principal religious body that devised and profits by this scheme of getting aid for its missions among the Indians.

The Asiatics.

The Society sustains seven missions to the Chinese on the Pacific coast, viz.: At Los Angeles, Fresno, San Francisco, Oakland, Portland, Seattle and Spokane; also three in Chicago, New York and Philadelphia. A mission school is also maintained by the American Baptist Home Mission Society, at Butte, Mont. While there is a gradual diminution of the number of Chinese in the United States, still the presence of about 80,000, many of whom have an established business, constitutes a mission field here that must not be neglected. The value of these Chinese converts in the evangelization of China, both by their liberal missionary offerings and by the efficient labors of some who have returned, has been strikingly apparent.

Mexicans in the Southwest.

The descendants of the old Mexican population that was taken in by the acquisition of the portion of Mexico lying north of the Rio Grande, in 1848, number to-day, as estimated, about 200,000, most of whom have remained almost stationary in their social, intellectual and religious conditions. They, however, are feeling the quickening influence of the industrial and commercial developments, particularly in New Mexico and Arizona. Believing that the time had come for more aggressive work among them, the Board appointed Rev. Arthur St. Clair Sloan, of Ohio, whose father has long labored in Mexico, as general missionary to this Mexican population. He began his work in September, 1904, his knowledge of the Spanish language enabling him at once to render effective service. Besides, there are five native missionaries, and five churches have been organized. The establishment of a Spanish Department in the school at Alamogordo, N. M., is under consideration. The day school at Velarde, supported by the Women's Baptist Home Mission Society of New England is a factor in the uplifting of this people.

Mexico.

Steadily, though not rapidly, our work advances in this Republic. It is on a substantial basis at several important centers, where good properties have been acquired for church purposes, mention of which is made in the Church Edifice Department of this report. In the Society's fields there are thirteen churches with several outstations, and 905 members, of whom 81 were baptized the past year.

The resignation of Rev. W. H. Sloan, of the City of Mexico, after about twenty years of service altogether, is chronicled with much regret. In connection with his regular duties he has produced a

large amount of valuable religious literature in Spanish. It is hoped that after a respite he may resume his labors there. Rev. Teofilo Barocio, who went to Cuba about five years ago, has returned to the City of Mexico as pastor of the church there.

The next Baptist General Convention of Mexico will meet in Monterey in September, 1905, and it is hoped that representatives of the denomination in the United States will avail themselves of the opportunity to attend, as it is only about one hundred miles from Rio Grande. Mexico is being rapidly modernized, has a stable government and a brighter future than ever before.

Cuba and Porto Rico.

Rarely has the evangelization of the people made such rapid and substantial progress as during the last six years in Cuba and Porto Rico. This is due partly to the popular revulsion against Roman Catholicism, and the independent spirit of the people under the new civil order with the separa-

BOOK OF BOOKS.

Over 30,000,000 Published.

An Oakland lady who has a taste for good literature, tells what a happy time she had on "The Road to Wellville." She says:

"I drank coffee freely for eight years before I began to perceive any ill effects from it. Then I noticed that I was becoming very nervous, and that my stomach was gradually losing the power to properly assimilate my food. In time I got so weak that I dreaded to leave the house—for no reason whatever but because of the miserable condition of my nerves and stomach. I attributed the trouble to anything in the world but coffee, of course. I dosed myself with medicines, which in the end would leave me in a worse condition than at first. I was most wretched and discouraged—not 30 years old and feeling that life was a failure!

"I had given up all hope of ever enjoying myself like other people till one day I read the little book "The Road to Wellville." It opened my eyes, and taught me a lesson I shall never forget and cannot value too highly. I immediately quit the use of the old kind of coffee and begun to drink Postum Food Coffee. I noticed the beginning of an improvement in the whole tone of my system, after only two days use of the new drink, and in a very short time realized that I could go about like other people without the least return of the nervous dread that formerly gave me so much trouble. In fact my nervousness disappeared entirely and has never returned, although it is now a year that I have been drinking Postum Food Coffee. And my stomach is now like iron—nothing can upset it!

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There's a reason. The little book "The Road to Wellville" may be found in every pkg.

tion of church and state, but more than all to exceptionally capable general missionaries who have had charge of the work and whose reports appear elsewhere. Greatly to the regret of his associates as well as of the Board, Rev. H. P. McCormick, of Porto Rico, after six years' arduous service, returns with his family to the United States for rest and recuperation.

In the two eastern provinces of Cuba and in Porto Rico, within this period, thirty-five Baptist churches have been organized with about 2,000 members, and an equal enrollment in the Sunday schools; thirteen houses of worship erected and ten more being built; of the members 850 are in Eastern Cuba and 1,116 in Porto Rico. About 700 baptisms are reported for the year, while more have expressed their desire to be baptized, but as they are babes in understanding of the Gospel and of its requirements, and impulsive in temperament, usually baptism is deferred until their sincerity has been tested and they know the way of the Lord more perfectly. It is believed, therefore, that our work in these islands is on a very substantial basis. In some rural districts where native pastors live, simply and inexpensively, there are already self-supporting churches. In addition to the churches are over 60 outstations.

The missionary force the past year was as follows: Americans, 23, including the wives of seven missionaries and six women supported by the Women's Home Missionary Societies, and twenty-two Spanish-speaking helpers, either natives of these islands or of Spain. In each island a Baptist Association has been organized, and a monthly Baptist paper is published toward which the American Baptist Publication Society appropriates \$400 for both. Two day schools are maintained at Santiago and Manzanillo, Cuba, and the much-needed school of academic grade for Cuba is regarded as a possibility soon, one friend of the work having pledged \$2,500 for this purpose on condition that \$7,500 more be secured before January, 1906. This, indeed, will be only sufficient for a modest beginning. Special consideration is being given also to the establishment of a school in Porto Rico. The process of education under positive Christian influences must accompany that of evangelization among these people.

Missionary Summary.

The following presents a summary exhibit of the missionary operations of the Society.

The whole number of laborers, missionaries and teachers supported wholly or in part by the Society has been 1,509. These have been distributed as follows: In the New England States, 58; in the Middle and Central States 152; in the Southern States, 275; in the Western States and Territories, 943; in the Canadian Dominion, 12; in Mexico, 26. Alaska, 1; in Cuba, 20; in Porto Rico, 22; French missionaries have wrought in 9 States; Scandinavian missionaries in 25 States; German missionaries in 20 States and Canada; colored missionaries in 18 States and Territories.

Among the foreign populations there have been 314 missionaries and 10 teachers; among the colored people, 41 and 246; the Indian, 27 and 27; the Mexicans, 25

and 18; the Cubans, 18 and 2; the Porto Ricans, 19 and 3, respectively, and among Americans, 714 missionaries.

The Society aids in the maintenance of 43 schools established for the colored people, the Indians and the Mexicans. There are 7 day schools for the Chinese and other day schools as follows: 1 in Cuba and 2 in Porto Rico; in all, 53.

Educational Department.

Forty years ago, on May 18, 1865, the American Baptist Home Mission Society met for the first and the only time in the city of St. Louis. It was a memorable meeting.

The President of the Society was President Martin B. Anderson, of the University of Rochester, mighty and majestic in utterance, who said, "It has been asked what will you do with the Negro? God does not require of us an answer to this. Our question is, What will we do for the Negro? God will tell us, when it pleaseth him, what to do with the Negro. Let us do our work and leave the rest to God. Let us organize them into churches and Sunday Schools, then teach them to labor and make of themselves men in every sense. God will do the rest."

To such an extent as limited means allow industrial education is given at a number of the leading institutions, as well as several of the secondary schools. At Virginia Union University provision is made for instruction in iron and in carpentry, with some architectural work on a small scale. At Shaw University instruction is also given in carpentry and in iron working, and there are thorough courses in sewing and in the domestic branches, particularly in the preparation of food. At Benedict College instruction is given in type-setting and printing; also in sewing and millinery, and a good beginning has been made in agricultural work on the farm recently acquired as an annex to the institution. Several young men have been able to pursue their studies by work performed on the farm under the direction of the superintendent, who has introduced some of the modern methods of cultivation. At Atlanta Baptist College many students receive instruction in the elements of carpentry. At Spelman Seminary there are classes in type-setting and related matters, in domestic duties, in sewing and dressmaking and millinery. At Jackson College, Mississippi, which has nearly 100 acres of good land, agricultural operations are being carried on under the direction of the superintendent quite satisfactorily. Instruction is also given to the young women in sewing. At Bishop College, Texas, instruction is given in carpentry and in iron working, and the young women are taught sewing and domestic duties. Similar work, on a smaller scale, is done at several other institutions. It is not an easy problem to articulate a thorough course of instruction in any industrial department with regular studies in academic, normal and collegiate courses, as well as in courses of study for ministerial students. While the value of industrial education is duly recognized, the Society, with its limited resources available for educational purposes, cannot devote large sums to the equipment and maintenance of industrial departments in its schools. It is an admitted fact that a certain

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well-known institution which makes prominent its industrial features requires almost twice as much annually for its maintenance as is expended by the Home Mission Society on all of its schools for the colored people with a five-fold attendance of pupils. Hence, if greater attention is to be given to industrial work, larger and designated offerings for this purpose are indispensable.

Medical Education.

The Leonard Medical School of Shaw University is still the only institution of its kind under the general auspices of the Society; while this indeed is not directly maintained, it derives indirect assistance from the Society. The school has achieved a high reputation already, but needs a better equipment. The faculty is composed of the leading white physicians of Raleigh, who are in full sympathy with the objects of the institution. The total attendance in the medical school and in pharmacy during the past year has been 169, the graduating class numbering 27. Many of the students who have gone forth from the institution have made most creditable records. Additional dormitory accommodations are needed for the increasing number of students.

Theological Instruction.

The reports from these schools for the year show an attendance of 536 students for the ministry, being 40 more than last year. There is a moderate increase of students taking the full course in the Richmond Theological Seminary, one of the schools of the Virginia Union University. Systematic instruction in shorter courses of study is given also by special instructors at Shaw University, North Carolina; Benedict College, South Carolina; Atlanta Baptist College, Georgia; Roger Williams University, Tennessee; Jackson College, Mississippi, and Bishop College, Texas.

After the reading of the extracts from the report, Rev. H. P. McCormick spoke of Porto Rico, where he is at work. He brought a most encouraging account. He said Porto Rico is more thickly populated than any western country except Belgium. There are

(Continued on 12th page),

HE KNOWETH ALL.

The twilight falls, the night is near,
I fold my work away,
And kneel to One who bends to hear
The story of the day.

The old, old story; yet I kneel
To tell it at Thy call;
And cares grow lighter as I feel
That Jesus knows them all.

Yes, all!—The morning and the night,
The joy, the grief, the loss,
The roughened path, the sunbeam bright,
The hourly thorn and cross.

Thou knowest all—I lean my head,
My weary eyelids close,
Content and glad awhile to tread
This path, since Jesus knows!

And he has loved me! All my heart
With answering love is stirred,
And every anguished pain and smart
Finds healing in the word.

So here I lay me down to rest,
As nightly shadows fall,
And lean, confiding on his breast,
Who knows and pities all!
—From "The Shadows of the Rock."

Our Pulpit.

A FOURFOLD COUNSEL.

BY REV. ALEXANDER MACLAREN, D.D.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 1:20.

I am sure that I can rely on your sympathy, dear friends, this morning, in the rush of many emotions which flood my heart as I stand here once more. I have thought that perhaps, on this occasion, when I am again looking so many dear old friends in the face, I may venture to assume the position and the privilege of such a one, and to present some simple, affectionate, and all-sufficient counsels. I find them in these tender and great words of one of the strangest bits of the New Testament, the beginning of which is almost fierce in its denunciations of heretics, and the end of which breaks down in tenderness. Jude turns away, as it were, sick at heart, and angry, too, from the wicked people that he has been denouncing, and comes back with a great sigh of relief, as it were, to the Christian community. "But"—and there is a world in that "but"—"ye beloved," my heart goes out to you, and these things I plead with you to do, however these evil men foam out their sin.

Now, if you will look at the words for a moment, you will see that planted in the heart of them there is a direct command, or precept, or advice—"Keep yourselves in the love of God;" and that in front and behind it is flanked by other clauses, not direct precepts, though substantially so. Now any of you that read your Greek Testaments will know that the structure of the sentence here indicates that the clauses which precede that direct counsel, viz., "building up yourselves on your most holy faith, praying in the Holy

Spirit," are to be taken as means or methods of carrying out the central commandment: "Keep yourselves in the love of God." The clause which follows after, though it is like these preceding ones in form, is parted from them, and that can only be because it stands in a different relation to the central commandment from those two which precede it. That is to say, "looking for the mercy of our Lord Jesus Christ unto eternal life" is the issue that comes from obedience to the central commandment. So I have just these four words to insist upon this morning: Keep in the love, build on the faith, pray in the Spirit, look for the mercy. And I venture to come to you, my dear friends, with this as a kind of valedictory counsel to you, for if we keep it, we shall have done all that is needful for our blessedness and our perfection. A word or two, then, about each of these advices.

I.—Keep in the Love.

Of course, I do not need to explain that "the love of God" here means God's love to us. You Christian men and women are to take care that you keep yourselves in it; and just as Jesus Christ said to us, "Abide in Me, and I in you." That great love, pouring out from God, surrounds us as a warm atmosphere, but we can step outside of it into pestilential air. It encompasses us as a flood, but we can get away from it, and dwell in a dry and thirsty land. We can live in it as in a fortress-habitation, but we can stray into the open plain and be taken prisoners. Of course, there is a profound and most blessed sense in which no man, be he bad and black as he may be, passes out from the love of God. It grips and grasps us all always, and as imperfect Christians it wraps all round about. But yet there is a very solemn sense in which we can get away from it.

Now do you notice how beautiful it is that the whole sum of Christian duty is, as it were, put into that one sweet obligation? Jude does not even say to us, "Keep loving God," but he says, "Try continually to realize God's love to you." That is the alpha and omega of the Christian life, of all noble life, of all happy life. We are not called upon to endeavor to pump up love to Him. We are simply called to the far more restful and blessed task of opening and fixing the eyes of our hearts on the love that God has to us. Is not that a grand thing to have, for the one all-sufficient and the one needful attitude of mind and heart, the realization of God's love?

But now to break down the commandment into plain English, and to lift it out of the mere metaphorical region, let me just put it into two advices. Let us cherish the consciousness of that great love. Ah! How much of every one of our lives is spent in absolute forgetfulness of that love that wraps us about! The sunshine is poured out, but we can get on the shady side of the road. If we cease to be conscious in our own hearts, and in the depths of our thoughts, of God's love to us, it is all the same to us as if it were non-existent. We pass out of it when we forget it; and, alas! dear brethren, how often we do forget it! Yet it is possible that there shall run through our lives a kind of sub-consciousness of God and of His love to us. I have heard a thrush singing its spring song

in the noisy streets of London, and we may have that music in our hearts even when we are going about our day's work and fighting each day's foes. It is possible—hard, I know, but it is possible—that we shall have that communion with our loving Father which will make all difficult things easy, and all dark things bright. "Keep yourselves in the love of God," and do not let it be the case that all day long you never think about it; and are content, as I said, to walk on the shady side of the road when on the other side the sunshine is streaming down. So cherish the consciousness, and try to get the habit of frequently, in the midst of the noisy ways, recurring to the great thought, and then you will sing.

But there is another advice into which Jude's fatherly counsel may be broken up, and that is—avoid conduct that darkens the consciousness of the love and disturbs the love itself. Thank God, we cannot get away from the heat thereof; but mist turns the blessed sun itself into a lurid ball of flame. And if Christian people are living habitually on some low level, or in the indulgence of some great fault of conduct, some evil habit that is eating into the very heart of their religious life, there will be no consciousness of that love being about them then, any more than there can be a gleam of happy sunshine on a November day down below the fog. Brethren, if we are to keep ourselves in the love of God, we must keep ourselves from our transgressions. And these two things the habitual cherishing of that blessed consciousness and the habitual endeavor to clear ourselves from the evils that darken His face and make it impossible that the sweetest experiences of the consequences of His love should ever come to us—these two things are essential if we are to keep ourselves in the love of God.

Now that is the all-sufficient commandment. To obey it is the secret of joy and the source of power. For if I am quite sure of, and am carrying folded in my heart the habitual consciousness of God's love, clasping me with a tender, omnipotent grasp, then, as good old Doctor Watts says, that will kindle ours; and when our love is kindled, there flashes into our feebleness an electric force that makes us strong with a strength above our own. Love, and thou dost fulfil the law. My love to God is the consequence of God's love to me, recognized and felt by me, and it is the germ of all that can adorn and ennoble and strengthen a human life. You will find the power for all service, and for all loftiness and goodness, in the love that wells up in your heart when you can say, "I love Him because He first loved me."

II. Now let me turn to the second word, "Build Yourselves on Your Most Holy Faith."

I suppose that in my text the word "faith" is used to express not our trust, but the body of revealed truth on which our trust fastens and fixes. That is a very uncommon use of the expression in the New Testament, although it becomes a common one in later ecclesiastical language. But in this Epistle this meaning is necessary in an earlier verse where we read that we are to "contend for the faith once delivered to the saints—not exercised by them, but delivered to them. Probably, then, the word has the same mean-

ing in the text, the only other instance of its occurrence in the Epistle. What is the use of your having a creed if it does not rule your life? "Build on your most holy faith;" make all your beliefs driving forces. There is nothing in the Christian revelation which has not in it a practical power, a formative power to shape men's characters. And if a man believes all the articles of the Christian faith, and does not live them, he may just as well believe none of them.

The converse is true. Not only are we to understand that our faith, meaning thereby the objects of our belief, is to be influential on our lives and to form the basis of our characters, but on the other hand we may gather this, that it will be a shaky foundation on which a character is built, if it is not built upon the truths of revealed Christianity.

But the metaphor of building teaches further that the way to keep ourselves in the love of God is to rear by slow, gradual, continuous effort, the fabric of a Christ-like character. There are many metaphors in the New Testament for the progressive Christian life. There is the metaphor of vegetable growth, which suggests effortless advance; and, thank God, that does sometimes come: "First the blade, then the ear, then the full corn in the ear." Christian men and women grow without effort, sometimes, and in some degree. But such growth is not all, and is most likely to take place when there is strenuous effort beforehand. So there is a whole set of other metaphors: warfare, for instance, or journeying, and this of my text—"building." And what does that suggest? No effortless advance. It suggests a structure rising stone by stone, course by course, a continuous and very gradual progress. It suggests, too, that the result will be a unity, a fair building, firm and solid, and it suggests that the builder has to live in it. Build yourselves, as snails secrete their shells and make their houses. Character is the precipitate of conduct. You rear a definite structure, and all the separate acts of a man's life go into the making of that one house which has a characteristic style impressed on it, and is a definite unity in which he has to live. So that it is not a small matter how we build. And it is a building which is not finished in this world, "a life-long task till the lump be leavened."

Such building will be the indispensable condition of our keeping ourselves in the love of God. Unless we try to rear, on the foundation of our faith, this fair structure, our consciousness of God's love will become dim, and will die out altogether sometimes. The way by which we can fold to our hearts, and keep bright and flaming there, the consciousness of that sweet and all-sufficient love, is that we shall try, day by day, honestly, continuously, consciously, to "build ourselves up on our most holy faith."

III. Take the third word: Pray in the Holy Spirit.

That comes after building, and for a very sad and sufficient reason. No man who honestly tackles the task of building up his character on Christ-like lines, but will feel, alas, "I have put more wood, hav. stumble into the structure than gold, silver, or precious stones." If you have honestly tried to fight some glaring defect

in your own character, to fill up some obvious gap in your powers or disposition, what has your experience been? If you have tried it honestly you will have felt, "I cannot do this by myself; I must get God to help me." You remember the old story of the monarch in Israel, that laid his hand on the bow, and the prophet placed his hand upon it, and so the feeble fingers were strengthened to pull the string. We need God to help us if we are ever to build up our characters aright. And prayer—"in the Holy Spirit"—that is to say, prayer which is not our own petulant desire that we try to cram down God's throat, if I may so say, but is taught us by Him—that prayer is itself a great part of the building up, and is the only means by which we shall succeed in the attempt to build, as well as itself a chief element of the success. There are old stories about monks that selected a spot on which to build their convent. Day after day they labored piling the stones, and night after night demons flung down the rising walls, and the builders came in the morning to see their work all spread on the ground. The only way by which they could overcome the demons was to lay them by prayer. Ay! that is the only way by which we are ever able to build up our house of life. Get down on your knees if you want to build for eternity and for God.

The counsel to build applies mainly to external effort; that to pray goes inward. Put the two together, dear friends. Honest effort to make ourselves Christ-like men and women will drive us to, and fit us for, effort to build ourselves on our most holy faith. God has joined the two together, and Jude joins them together in his commandment. Do not let us separate them. Building yourselves—pray.

IV. And now take the last word: "Looking for the Mercy."

After all the building, and all the praying and all the keeping ourselves in the love of God, we need "the mercy of our Lord Jesus Christ." For the purest of us is full of imperfections and sin, and after we have done our best, and built our firmest and our fairest, and prayed our earnestest, we shall still have to look up and say, "Lord, we are unprofitable servants, and we need Thy pardoning mercy." The more we advance toward the realization of the ideal of the Christian life, the more glaring do our deficiencies in it appear to us. A robe that is all muddied and stained does not look much blacker for a splash or two; but one that is lustrous white shows the finest speck as a hideous blotch. The characters that are nearest Christ show us their imperfections and their sins most. And so it comes about that the worse we are, the less we know it; and the better we are, the less we know it; and the better we become, the more conscious we are of our sins. Therefore, after all our progress, we are still to be "looking for the mercy of our Lord Jesus Christ unto eternal life."

Another thought is suggested here, and that is that this radiant vision and great hope shining in the future is given to those who keep themselves in the love of God. The surest way to be sure of heaven and life eternal is to know the love of God here. Christian experience is the great demonstration of future glory.

That love of God that enfolds us down here, cannot stay its hand until it has given to each of us all of itself that a human spirit can receive. Therefore, to keep ourselves in God's love now is to make us sure that we shall abide in it for ever. That light floods all the else dark and cloudy future, and makes us certain that we "shall see Him as He is," and be "like Him."

Dear friends, when I may open my lips in this place again I know not. Will you let me leave with you as my last word, which if I might I would like to speak individually to each of my dear old friends, this four-fold counsel: keep, build, pray, expect?

A NEW BAPTIST ALMANAC.

BY A. L. VAIL.

If one who was familiar with Baptist speech a quarter of a century ago, and who had been entirely deprived of Baptist information since then, should now peruse the denominational periodicals of recent weeks, those published in the Northern States, he would either question their Baptist character, or be astonished by a striking change in terminology that has come to them; and if he should reflect on it, he might conclude that the change is explainable by the adoption of a new Baptist almanac. He would discover that whereas in the former times our people were accustomed to designate all the months and days by the ordinary names and numerals based on the solar system, now they have abandoned the sun as the basis of their almanac in some particulars, and substituted selections from the Roman Catholic calendar, based on the moon. He would, for instance, see that a certain date had entirely disappeared, and that "Easter Sunday" had been substituted for it. Then if he should inquire for what month and day this "Easter Sunday" stands, he would be told that that was an open question, the answer to which must be figured out, on the moon basis, for each year by itself. "Christmas" can be located because it always comes on the same day of the same month, but "Easter Sunday" is as evasive as an eel. And therefore when he takes up a Baptist paper and finds it loaded with an extraordinary array of baptisms (to say nothing of music, flowers, new gowns, and other evidences that that uncertain "Easter Day" was certainly a high day) and wishes to locate the day on which so great a blessing came; why there is no course for him but to calculate it, moon wise, or seek information from some one who has; and of course the farther away from the event he gets, the more of a muddle he is in, and the more he is dependent on Rome and the moon. And then if this Baptist Rip Van Winkle, having brought over from the effete past the notion that there is some connection between ideas and the terms in which they are expressed, and the other notion that there is a difference between things that antagonize each other, should express these old Baptist ideas, perhaps he would be informed that all such notions are out of date, and that he himself is not "up to date."

Recovering from this "stunner," and pulling himself together for historic investigation, he sets out to learn how this change from

the old almanac to the new has come about. Still cherishing the obsolescent conceit that the Baptists are a New Testament and spiritual people, and hearing it still more or less affirmed by them, that they have no authority but the Bible, he assumes that they have had some good reason, somehow related to the discovery of new truth in the Scriptures or the experience of some extraordinary spiritual manifestations, for cutting April (?) out of their almanac and inserting "Easter Sunday." On this basis, if anything so intangible may be called a basis, he proceeds to investigate. Have the churches come to the conclusion, for any reason whatever, that they would find more loyalty to truth or more efficiency in promulgating it, or sounder or swifter growth in the spiritual life, by becoming "trailers" to the papal train? No, certainly not; nobody ever claimed that; in fact if he had kept awake he would know that in the period in which the new almanac has come into use, the Baptists have peculiarly discounted that class of considerations, especially on the former plan, with the sun as the center and themselves as obedient satellites. Well then, has it been a time of great revivals, and has God so manifested Himself among us, by bringing sinners to repentance and saints to separateness from the world, and so linked these manifestations with "Easter Sunday," whenever it is, that spontaneously the spiritual people have set it apart as the queen of Sundays, in token of their grateful appreciation of the spiritual blessings? Far from it. On the contrary, it has been a period of great spiritual dearth; and "Easter Sunday" has come to the front as spiritual power has gone to the rear.

And finally suppose that our Rip Van Winkle, having fortified himself with these and kindred facts, should become impatient and openly declare to us; "Here is a curious coincidence, or a bunch of them; otherwise this new Baptist almanac indicates the spiritual deterioration of the Baptists"—suppose he should, how could we answer him?

P. S. No. 1.—If anyone proposes that we should call the Baptist "Easter Sunday" a trailer to the Episcopal train rather than the Roman, the proposal is not accepted: for in fact the main train is the Roman, the Episcopal Easter is the first trailer, the other Protestant Easters are the second and the Baptist is the third. Our fine distinction is that we are the tail trailer in this line: and lest we be exalted overmuch thereat, we do well to keep in mind that our station lays us peculiarly liable to being run into from the rear.

P. S. No. 2.—If Rip Van Winkle should continue his investigation far enough he would come on the suggestive discovery that in the present year those Baptist papers which have been making the most elaborate Easter display in recent times, have almost totally abandoned it, though the reports from the churches are still loaded with the incongruous term; and then if he looking around for explanation of this slump of the spectacular among the editors, should conclude that it is to be found in the happy fact that now there is more pronounced revival condition among us than ever before during the time in which our almanac has been revised, in har-

mony with which the editors have been urging prayer and soul saving effort as they never did before; and if he should argue from all this that the coming in of the revival explains the going out of the Easter; and at last, if he being still impertinent and careless of our feelings, should audaciously affirm that a really sweeping tide of spiritual quickening would sweep "Easter Sunday" entirely out of the Baptist mind and abolish the new Baptist almanac—what in the world could we do with him? — Baptist Common wealth.

THE CRUSADER'S FLOWERS.

In Derbyshire, England, there are to be seen growing here and there certain flowers unlike any in Western Europe. These strange, sweet Eastern flowers have a story of their own, dating back many centuries. Long, long ago, in the far-away days of the Crusades, a knight from Derbyshire went to the rescue of the Holy Sepulchre. On his return, after many brave deeds, this Crusader brought home with him some seeds of Oriental flowers, and sowed them on his estate. They sprang up and flourished, and have flourished there, on alien soil and under Western suns, ever since. The Crusader's bones are dust; his family is extinct; his estates have passed to other holders; his deeds are forgotten, save by those who search old records. But the flowers he planted still bloom over the countryside, and keep his memory in the minds of all who see the rare blossoms.

The Crusader's flowers are actual realities, but they are also symbols of all beautiful and noble influence. The little things that are done in the course of a good and holy life take root and live and endure. They may endure when its greater deeds are forgotten. We cannot tell what part of our lives is going to amount to the most in the end. It may be some part that looks unimportant now. But wherever we plant seeds of good we may be sure that something will live and grow and remain after we ourselves have gone. Little services done others, little influences used as wisely as we know how, little gifts given out of our sacrifices—these, like the seeds brought by the Crusader of old from his pilgrimage, will make the world sweet with blossom and leaf year after year through centuries, perhaps, to come.—The Classmate.

No wise person consents to a divorce between what he thinks and what he feels. Longfellow was right when he declared that he cared nothing for a sermon in which he could not hear the heart beat. Religion is largely a matter of affection. Love is the atmosphere of truth, and without it truth is hard and cold and barren, as the Australian mountains are seen hundreds of miles away in the pitiless all-revealing atmosphere of that continent. Herbert Spencer has reminded us that our beliefs and actions are much more largely determined by our feelings than by our intellect: and South, over two hundred years ago, said wisely that "a man's life is the appendix to his heart." I am not therefore doing despite to intellectual research when I say that the voice which memory utters, sweet and sad in its tones, ought to be listened to by every intelligent person.—Pattison.

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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.

We have noted Dr. Emil Reich's article on the "Bankruptcy of the Higher Criticism," and Canon Cheyne's alleged reply to it. The Canon claimed that Dr. Reich was not posted, and yet the Canon was constrained to admit that the "higher criticism" was "inadequate" to the task before it.

Now Dr. Reich comes again and crushingly. He says that bankruptcy means that the resources of a man are "inadequate" to meet his obligations, so that in admitting the inadequacy of the "higher criticism" Canon Cheyne practically concedes its bankruptcy. Dr. Reich presses his argument most vigorously and decisively. He says there are four things for the "higher critics" to consider in solving their problems: (1) The Hebrew Nation; (2) The Hebrew State; (3) The great Hebrew Personalities; and (4) The Hebrew Sacred Books, the Bible. In regard to these he says: "The principal charge I advanced and do advance against the so-called 'Higher Criticism' is this, that as to the first three points they have not studied the problem at all; and as to the fourth point (the Bible) they have indeed studied it but in a hopelessly wrong manner."

While mentioning various "higher critics" and discussing their general methods, Dr. Reich devotes special attention to Delitsch and Winckler, two of the later lights who have been very much in evidence recently. Of Wellhausen he says: "What then shall be said about men like Wellhausen, who, owing to purely philological hyper-criticisms, has acquired an appalling authority, and who in his *Israelitische und Jüdische Geschichte* actually contrives to write the history of the Hebrews in the second millennium B. C. without so much as mentioning the influence of the empires or the character of the Hebrews as a border nation."

In vindicating the Scripture record against the assaults of these skeptical critics, Dr. Reich aptly says: "As the Boers could never have been energized into a nation of the most extraordinary power of resistance, without their trek or Exodus for twenty years in the wildest parts of Africa, so the Hebrews could never have embraced and spread the most important of religious beliefs without some immense national trial. Tradition says this trial was Egypt, the Exodus, the Desert. We have no historical evidence contradicting this. Whence, then,

shall we take the right to doubt it?"

Again: "Once we admit Exodus—and we cannot up to this writing but admit it as a perfectly safe assumption of fact—we are constrained, by elementary psychology, to admit a Personality organizing the Exodus and its sequel. That Personality, the Bible says, was called Moses. It is quite possible that his name was Sesom or Uriah or Smith; and I, for one, shall at once change his name, so soon as contemporary or otherwise conclusive evidence shall be put before me that his name was not Moses but Smith. But I can never admit that there never was a Personality called Moses or Smith. The name is accidental; his role is psychologically undoubted and irrefutable."

Dr. Reich repeats the charge of ignorance so often brought against the higher critics and so often proved (*vide* W. L. Baxter's *Sanctuary and Sacrifice*). Dr. R. says: "I assert that whatever the Higher Critics, whether Canon Cheyne, Hugo Winckler or Professor Driver, may know about the language of the Old Testament, they know most inadequately the subject matter of the Old Testament."

Since this article appeared Canon Cheyne has come out with another reply, which is brief and feeble. He seeks to flank Dr. Reich's arguments by repudiating Delitsch and Winckler. He says: "But no trained Biblical scholar would recognize Delitsch as in any degree a 'higher critic,' and I am afraid that the majority would regard somewhat unfavorably even the claims of Hugo Winckler." Wonder what Delitsch and Winckler will say to this.

Canon Cheyne is the most "advanced" of the "higher critics" in England. It is evident that these critics are on the run. The collapse of evolution has left them nothing to stand on, and true historic criticism leaves nothing of their fine spun theories.

Our readers will remember that we took issue with Dr. W. J. McGlothlin in his position that there was no connection between the Anabaptists of the Reformation period and those evangelical sects that existed before the Reformation. We claimed that there was such a connection and we quoted Wilhelm Moeller in support of our view.

The other day at Kansas City the writer had a pleasant talk with Dr. A. H. Newman, and was gratified to be assured that this eminent church historian held with us on that point. He maintains with emphasis that the Anabaptists of the 16th century were intimately connected with the evangelical sects that preceded the Reformation. He referred us to his book on *Anti-Pedobaptism*, where, among other things, he says (pp. 62-3):

"Difficulty has been felt by some in connecting the Anabaptist movement with medieval parties on the ground of supposed lack of evidence of the passing over of the adherents of the older parties to the new. But are we not confronted with even graver difficulties if we deny such connection? During the thirteenth, fourteenth and fifteenth centuries multitudes of evangelical Christians are known to have quietly yet persistently carried on their work in some of the very regions where

the Anabaptist movement attained to its greatest popularity and power. How shall we account for the disappearance of this organized evangelical life that had patiently endured and survived three centuries of terrible persecution? The last years of the fifteenth century and the early years of the sixteenth were highly favorable for the development of evangelical life. The impetus given to evangelical study by Humanism, the wide circulation of the Scriptures and of evangelical literature through the newly discovered art of printing, the spirit of toleration that was fostered by Humanism and that resulted in comparative immunity for quiet dissenters—these considerations make preposterous the supposition that there had been a decline in evangelical life shortly before the beginning of Luther's reformatory work."

The point urged by those who deny the connection indicated to the effect that the leaders of the Anabaptists came to them from the Roman Catholics and the Reformers, does not seem to us of much force. Of course such would be the case. Those poor people had no schools, and necessarily those of them who would figure before the public were such as had been educated before coming to them. Then, too, the enmity of the Catholics and Protestants would be bitterest at those who had gone over from their ranks to the ranks of the hated Anabaptists. Hence toward these were directed the severest persecutions and this fact made them specially prominent.

We think the case is made out that there was a connection between the Anabaptists and the evangelical sects who preceded the Reformation.

BISHOP DOANE (Episcopalian) deals some titanic blows at the Roman Catholic claims in regard to the sanctity of the marriage relations. It is true Roman Catholics allow of no divorce, but they do what is equivalent when they declare the marriage null and void. They have "fifteen impediments" to marriage, and where a divorce is desired it is not hard to find that one of these "impediments" existed, and so the marriage can be set aside. The Pope's refusal to divorce Henry the Eighth is greatly harped on, while nothing is said of the Pope's declaring invalid the marriage of Louis XII. to the one who had been his wife twenty-two years. The idea was that she was fourth cousin to her husband. At the same time Louis gave a dukedom to Cesar Borgia, the Pope's illegitimate son, and this, no doubt, greatly helped his Holiness to see that the marriage of Louis was invalid.

Bishop Doane tells of a rich woman in New York who had been divorced and wished to marry again, but could not find a Protestant preacher willing to perform the ceremony. Whereupon she joined the Roman Catholics, and had no difficulty in having her marriage to her husband declared null and void, on the ground that he had never been baptized.

The Ministers' Meeting opens in Russellville on Monday, June 19th. Dr. W. O. Carver preaching the sermon. Next day at 10 a. m. the Educational Conference will meet to receive the report of the Charter Committee

and to effect a permanent organization. On Tuesday at 8 p. m., the Kentucky Baptist Historical Society will meet, and will listen to Pastor James give a history of the Covington Theological Seminary and to Prof. Yager tell of the life and character of Dr. Wm. C. Buck. The Society will also adopt a charter.

The General Association meets Wednesday morning, June 21st. Dr. J. J. Taylor preaches the annual sermon. Each church can send one messenger and one additional messenger for every two hundred members in excess of the first hundred. Each district association can appoint one and an additional one for every 500 members in the churches of the association. In case of vacancy it can be filled from available material.

The paper by Pastor James, who has just accepted the call to Russellville, is his thesis for his doctor's degree at the Seminary and it was accepted by the faculty *magna cum laude*.

THE International Sunday School Convention will soon meet in Toronto, and we are told, by one who claims to know, that certain changes are to be made in the Lesson Committee. It is said that the Committee have been too conservative to suit some folks, and that now it is to be made more "liberal" and "advanced." The higher critics and their sympathizers have not been satisfied, and now, we are told, they intend to assert themselves in the hope of getting a Committee after their own heart. The divine who gave us this information, thinks that the present indications are that the attempt will succeed and that great harm will come. Let us hope not. It will be well for those who send representatives to the Toronto Convention to bear this in mind and to send no man who does not believe in the plenary inspiration of the Bible. If the "higher critics" do take possession at Toronto, they will have their labor for their pains, for they cannot carry the Christian people with them. Let us hope all will be well.

THE American Baptist Flag says that the treatment received by the committee of the Texarkana meeting was "cordial and brotherly." Of course this was true, since the Southern Baptist Convention is a body of Christian gentlemen. We would have preferred that the committee of the Convention should have taken a year to consider the matter, so that a full deliverance covering all the points could have been prepared. This would have met not only the Texarkana case, but all future cases along that line. The writer made this suggestion at Kansas City, but he did not make any motion to that effect, and the committee did what they thought was best. Their report was clear, kind, courteous and brotherly, and it ought to be reassuring to the dissatisfied brethren. Some of their complaints were not well founded, and, besides, the fact that the Convention is not perfect is no reason Bantists should not cooperate in the good work the Convention is doing. Let all work together and such changes as may be needed will come in due time. It does no good to prematurely force an issue. We are all free to hold and express our opinions and at the same time work together.

Editorial Varieties

In Japan you compliment a lady by asking her to tell you her age.

The Japanese bury their dead in a squatting posture, the chin upon the knees.

Wages have gone up in Japan. Ten years ago the day laborer got 6 cents a day, now he gets 16.

The word "Mikado" in Japanese means the sacred gate. The present Mikado is Mutsu Hito.

In reporting the Southern Baptist Convention in the *Baptist Courier*, the Rev. V. I. Masters said of the editor of the *WESTERN RECORDER*: "He is equal to any occasion." We make our bow.

Dr. R. W. Morehead writes: "I have been an almost constant reader and friend of the *WESTERN RECORDER* for fifty years. Having it still, I do not feel that I need any other. It is as good as I want and as much as I want." Thanks.

Those who will attend the General Association in Russellville (June 21-23) and the preliminary meetings (June 19-20) are urged to send their names to Mr. George T. Clark, Chairman Committee on Entertainment, Russellville. We hope all parts of the state will be well represented.

They have a curious social custom in Mexico, that the newcomer makes the advances. The visitor must give public notice (in print preferred) that he has arrived and that his house is at the disposition of the community. If he fails to do this, he will receive no attention. It is not known that such a custom prevails in any other country.

President Smith of the Mormons has scandalized some of the "Latter Day Saints" by taking eight of his sons to see a prize fight. The *Interior* says: "A prominent Mormon has written an open letter to the press, sneering at Smith as an 'old sport.'" Smith admitted practicing polygamy, and now he takes his boys to prize fights. Is he not a fit man to be at the head of a religion!!!

We are delighted that Dr. Lloyd T. Wilson, of Nashville, accepts the call to East church of this city. It was hard for Nashville to give him up, and at one time it looked as if he could not be brought away. But he comes. We tender enthusiastic congratulations to East church and our sincerest condolence to Nashville. Dr. Wilson is a Kentuckian, who has been loaned to Tennessee, and he has done noble service at Humboldt and at Nashville. Now he comes home.

On the Sunday of the Southern Baptist Convention the writer preached at the "Independence Boulevard Christian Church." On introducing him to the congregation the pastor told an incident. He said he went to the Baptist Convention and asked a man "evidently a delegate," to kindly name the "great preachers of the Convention." He readily consented and proceeded to say: There are Carroll of Texas, and Truett of Texas, and Gambrell of Texas, and Dement of Texas, and Riley of Texas, and Buckner of Texas, and Little of Texas, and ——— Just then the pastor interrupted him with, "Tell me from what state you come." Straightening himself to his full height the delegate replied promptly, "From Texas."

The writer had a pleasant visit to Lynnland (51 miles south of Louisville on the L. & N. R. R.) on Thursday of last week, where he delivered the commencement address. President W. B. Gwynn has had a prosperous year. There was perfect health among the teachers and pupils. Not a single dose of medicine was administered and not a meal taken from the table except in the normal way. There were three full graduates. Despite the showery weather, there was a great gathering of people. We know of no other place where anything like such throngs attend commencement exercises. The Gwynn family have decided to take summer boarders. It is an ideal place for families. That beautiful shaded campus is a paradise for children. The rates are low and the living high. Address Pres. W. B. Gwynn, Glendale, Ky.

AMONG THE Churches.

Walnut St.—Bro. Beckwith, recently elected to Chair of Oratory at Baylor University, preached at both hours.

Broadway—Pastor Jones: Never man spoke like this man; Gideon Union Service. One by letter 1 for baptism.

Chestnut St.—Pastor Weaver: Rom. 12:1-2; The goodness laid up. Preaching nightly at the mission, Eleventh and Jefferson. Much interest shown.

McFerran Memorial—Bro. F. W. Eberhardt: Perfect expression of the Christian life: Pastor Hamilton: Why I believe in God. Two by letter.

Highland—Pastor Dawes: Mistaken idea; Expectant Christ. Two for baptism, 3 baptized.

Clifton—Pastor Foster: Anointing of Holy Spirit; The Son forsaken by the Father. - Two by letter.

Portland—Pastor Neal: Is it worth while; Purpose. Four by letter.

Logan St.—Gideon service; Bro McCrae preached at night. One by letter, 4 baptized and 2 for baptism.

Twenty-sixth and Market — Pastor Reed: Vision of the Cross; Building. One by baptism.

Third Ave.—Bro. Davis preached in the morning, and Pastor Ransom at night on Glorifying in the Cross.

East.—Bro. J. N. Prestridge preached at both hours. Bro. L. T. Wilson has accepted the pastorate and will begin July 1.

Van Buren St.—Pastor Ehle: The Boy Jesus; The veil of the Temple rent from top to bottom.

Twenty-second and Walnut—Brother Wurtheimer: Does it matter what a man believes. Pastor Cree at night. Two for baptism, 1 baptized.

Franklin St.—Pastor Jenkins: Riches through poverty; Christian gymnastics.

Highland Park—Pastor McDaniel: Ye are the light of the world.

German—Pastor Janzen: A seeking soul: Last invitation.

Parkland—Pastor Taylor: Progress of Gospel in foreign mission field: Jesus bearing our sins. Four by letter.

Ormsby Ave.—Pastor Gillion: Fruits of faithful sowing; Bro. Covington: The final judgment.

Shepherdsville—Pastor Martin just closed a meeting. Fourteen additions by baptism, 4 by letter.

SEMINARY NOTES.

C. W. KNIGHT.

The following brethren were speakers for the graduating class Tuesday evening: T. V. McCaul, of Virginia; M. P. Edwards, of Florida; J. F. Norris, of Texas; J. C. Turner, of North Carolina; J. L. Jackson, of Alabama.

Bro. W. C. Wood will spend the summer in Arkansas doing evangelistic work under the State Board of Missions.

Dr. E. Y. Mullins preached the commencement sermon for the Southwestern Baptist University, Jackson, Tenn., on last Sunday.

Bro. Peter McCabe will spend his summer at the University of Chicago doing work with the view of completing his Master's course next session in the Seminary.

Bro. J. W. Dickens had farewell services with the good people of Dover church on last Sunday. He will spend a few days in Jackson, Tenn., at his Alma Mater's commencement, thence home, and will take charge of the Crystal Springs church, Mississippi, on the third Sunday in June.

Bro. Walter Lee is to have his thesis for his doctorate published, his subject being The History of the Elk Horn Association of Kentucky. Any one who desires a copy may secure the same by writing Bro. Lee at Leesburg, Ky. Price 20 cents.

Bro. B. L. Locket and his wife are to spend a few weeks with relatives in Texas, then they will return to Louisville, where Bro. Locket will study medicine.

Bro. J. W. Shepard, pastor at Garrettsville, Ky., was aided by Bro. W. H. Bruner in ordaining three deacons.

Bro. W. M. Sear is spending a few days with his former charge near Versailles, Ky.

Pulpit Supplies: Bro. Peter McCabe, Southgate of the city; J. B. Beckwith, Walnut St. of the city; Paul Bagby, Newport, Ky.; W. R. Covington, Ormsby Ave.; O. B. Falls, Oakdale; W. G. Mahaffey, Irvington, Ky.

Bro. E. P. J. Garrott becomes associate editor of The Advance of Arkansas.

Bro. J. M. Whistler will supply during the summer for Mount Ayr church, Iowa.

The Alumni Address was delivered by Dr. Eberhardt, of Liberty, Mo., at 4:30 p. m., Monday. The speech was instructive and inspiring. Immediately after the address the alumni and invited guests repaired to the Galt House and partook of their annual "feast" of nectared sweets.

Bro. A. C. Pyle will supply for Jackson Hill church, Atlanta, Ga., during the summer.

Dr. McCullom, of Japan, delivered the Missionary Address Monday morning. The speaker was full of zeal in presenting some missionary principles. We all enjoyed the address.

Bro. W. H. Moody accepts the care of River View church, Ky.

THE STATE.

Pastor Chas. H. Nash writes from Hopkinsville: "Bro. A. C. Dixon was here nine days in a union meeting in our tabernacle. God was with him and in him in great power, and spoke through him to many of us as never before. He was an unspeakable blessing to thousands. He combines the best qualities of the best without perceptible faults or objections. He has humor, wit, pathos, illustration, simplicity, sincerity, conviction, courage, courtesy and kindness beautifully consecrated. He is a great expositor, sound, safe and sensible, with freshness of expression and deep spirituality. He has no tricks or high-pressure methods. He depends upon the Holy Spirit for results. His art of arts is the sincerest simplicity and deepest love for Christ and men. God has given him a great mind and a tender heart, and he consecrates these without reservation to God's service, and is filled with the Holy Spirit and power. Results will be unknown in time. None knowing facts and conditions expected many professions and additions. We were expecting a great spiritual meeting. We received a greater blessing than we expected. The proportion of unbelievers present in the great congregations was always very small. I consider the coming of God in Bro. Dixon the greatest blessing our pastor's and churches here have ever received. Of course, the word was "a savor of death unto death" to some. We praise God for His grace and unspeakable blessing that came to us through Bro. A. C. Dixon."

Bro. Frank M. Wells writes from Farmer: "I have just closed a helpful meeting with Pastor F. G. Jones at Drakesboro. Bro. Jones is doing a good work for our Lord at Drakesboro, and deserves the sympathy and prayers of the brethren everywhere. He has many difficulties to overcome. I began meetings here with Pastor Williams on Sunday, May 21. We had three good services. Last night there were about 15 forward for prayer, and one accepted Christ and joined the church. We are praying that God will save many souls here. Bro. Williams is a fine pastor, a good physician (now in the practice) and the cashier of a bank. I shall be well cared for every way while I am with him. Both Williams and Jones read the Recorder and are solid men. I love such preachers."

President P. I. Hale writes from Jackson, Tenn.: "The American Education Society has offered us, through Dr. Wallace Buttrick, who visited us last Monday, \$25,000 on condition that we raise \$75,000 more." Dr. Hale will at once enter upon the work of raising this money, and we are confident it will be raised.

OTHER STATES.

Pastor W. J. Ray writes from Newton, Ala.: "I have accepted the care of the Park Ave. church in Birmingham, Ala., and will take charge the first of June. I can't afford to miss a single copy of your valuable paper, so you will please change my address to the above."

Pastor C. B. Coleman writes from Harper, Kans.: "Please change my address from South Haven, Kans., to Harper, Kans. I have accepted the pastoral care of Harper church for half time. On the 13th I preached my first sermon as pastor; one received for baptism. I have also accepted the care of Perth church for half time. Four stand approved for baptism. South Haven and Portland churches, Kansas, are pastorless; also there are four other churches near here that are pastorless. The six churches present a good field for preachers who wish to do some good pastoral work."

Pastor W. J. Downey writes: "Please change my address from Henderson, N. C., to East Durham, N. C. I have taken the above field of labor. May the Lord bless you."

A church has been constituted in West Galveston, Texas, which will be called the West Broadway church.

The Biblical Recorder warns the churches against a Japanese who has been appearing in the pulpits in that state and taking collections.

Pastor James Long, in the Herald of March 2, reports two meetings in his churches held last August. We give the dates of the report of the meetings to show that the delay in reporting meetings is not always that the Recorder is behindhand. A meeting in the Bethesda church, in which Pastor Long was aided by Bro. M. A. Adams, resulted in 14 additions to the fellowship of the church, 12 by experience and baptism. In a meeting in the Zoar church, Bro. J. L. Lawless assisted. Seven were added.

Elder T. F. Kelley held a meeting in the Lebanon Junction church, Mo., which closed with 20 additions to the fellowship of the church.

Twenty-five have been added to the fellowship of the Bales church, Mo., all by experience and baptism.

In the Westport church, Mo., there were 9 additions and 5 professions of religion, four of whom united with the church.

A two weeks' meeting in the Moss Memorial church, St. Joseph, Mo., held by Eld. Godfrey Stegman, resulted in 11 additions to the fellowship of the church.

The meeting in the Carrollton church, Mo., closed with 31 additions to the fellowship of the church. Fourteen were by experience and baptism.

Pastor J. F. Shirey held a meeting in the Osage Valley church, Mo., which resulted in 14 additions to the fellowship of the church.

PROGRAMME.

The following is the programme of Bethel College Commencement:

Friday, June 2, 8 p. m.—Joint debate of Literary Societies. Philomathean—P. A. Lasley, G. M. McNeily; Neotropean—E. J. Weller, R. O. Saunders.

Sunday, June 4, 11 a. m.—Commencement Sermon—Dr. R. R. Acree, Clarks-ville, Tenn.

Monday, June 5, 8 p. m.—Address to Alumni—President George J. Burnett, Liberty College, Glasgow, Ky.

Tuesday, June 6, 8 p. m.—Address to Literary Societies.—Rev. H. Boyce Taylor, Murray, Ky.

Wednesday, June 7, 10 a. m.—Senior Orations; meeting of Board of Trustees. 8 p. m.—Junior Orations.

Thursday, June 8, 10 a. m.—Commencement Day—Delivery of diplomas; Baccalaureate Address by Dr. Lansing Burrows, Nashville, Tenn.

3 p. m.—Meeting of Alumni. 8-11 p. m.—Graduates' reception.

President George Burnett, of Liberty College, will deliver the Alumni Address of Bethel College, Russellville, June 5th.

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ANNUAL MEETING W. M. S. OF KY.

At Russellville, Ky., June 20, will be held the meeting of the Woman's Missionary Associations of Kentucky. This is the day before the General Association, and ladies are urged to be present at the morning and afternoon sessions of this day, as important matters are to be discussed, among them the adoption of a constitution. Each society is entitled to one delegate, and Vice-Presidents of Associations are ex-officio members. The societies are requested to send their reports to their Vice-Presidents, and they are expected to present such items from them as will be of general interest. The report of money received will be printed for distribution. Send name of delegate to Miss E. S. Broadus, 1319 Third St., Louisville, Ky.

The thesis of Rev. Henry D. Allen, formerly pastor of Third Avenue church, Louisville, on "The Christian Conception of Holiness," in application for the degree of Th. D., has been highly approved by the faculty of the Southern Baptist Theological Seminary with the predicate *cum laude*. On his oral examination he received the predicate *magna cum laude*. The writer heard several of the professors speak in complimentary terms of the thesis. W. P. H.

ERLANGER, KY.

It was my pleasure to preach last Sunday for Pastor Jester, who is sojourning in Colorado, hoping that that climate will be a benefit to his wife's health. The church at Erlanger is doing well. They are supporting a fine mission Sunday School at Elsmere, about one mile from the church, and they are building a mission chapel that when finished will cost about \$1200. The mission school numbers from 65 to 80 scholars. I enjoyed the hospitality of my friend, E. B. Jays and family. W. P. H.

AN ANNOUNCEMENT.

The Kentucky Baptist Historical Society will hold its second annual meeting in connection with the sessions of the General Association at Russellville, Ky. It is hoped that the meeting can be held on Tuesday night as it was last year. An interesting and instructive programme has been prepared. Rev. W. C. James, the new pastor at Russellville, will speak on "The Western Baptist Theological Institute at Covington, Ky.," and Prof. Arthur Yager, of Georgetown College, will speak on the "Life and Work of W. C. Buck." The speakers and the subjects give assurance of a very profitable session.

In addition to the programme, report will be made upon the work of the Society in gathering and preserving manuscripts and other historical material. The Society has made some very valuable acquisitions during the year, and earnestly requests that brethren who have in their possession valuable historical documents, manuscripts, old books, letters, minutes, catalogues of schools, &c., which they are willing to deposit with the Society for safe keeping will bring such material with them to the meeting. It is also hoped that other brethren will come to the meeting to add their names to the roll of the Society, determined to lend their influence and work to arouse more interest in and a better knowledge of the noble history of Kentucky Baptists. W. J. McGLATHLIN, President.

LIBERTY COLLEGE COMMENCEMENT.

We are in receipt of an invitation from "the Alumni Association and students" of Liberty College, Glasgow, Ky., to be present commencement week, June 2nd-7th. The Commencement sermon will be delivered by Rev. J. H. Burnett, of Hartford, the first Sunday in June.

The editor of the WESTERN RECORDER preached last Sunday for the Second Baptist church, St. Louis. He was the happy guest of Dr. D. A. Jamison, Esq., and his charming family. The Second church is said to be the wealthiest church of any denomination in St. Louis. Not long ago they sold their splendid house of worship—it being too far down town for them—to the Sanctionists, who after making one payment could pay no more and so the church took back the property. They have, however, bought a fine lot some distance out, on Westminster Place, and ere long they will erect a magnificent building. They are just now without a pastor.

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In spite of the fact that a new building which will accommodate 125 additional students will be ready for the Fall term, applications are already so numerous that the warning to register early is more than ever necessary.

Family Circle.

Stories for the Young and Old.

IN THE FIRELIGHT.

BY EUGENE FIELD.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there,
The firelight shadows fluttering go;
And as the shadows round me creep,
A childish treble breaks the gloom
And softly from the farther room
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears
My thought goes back to distant years
And lingers with a dear one there;
And as I hear the child's amen
My mother's faith comes back to me—
Crouched at her side I seem to be,
And mother holds my hands again.

O, for an hour in that dear place!
O, for the peace of that dear time!
O, for that childish trust sublime!
O, for a glimpse of mother's face!
Yet as the shadows round me creep
I do not seem to be alone—
Sweet magic of that treble tone,
And "Now I lay me down to sleep."

THE LITTLE GIRL AT THE WINDOW

BY MARION BRICE.

Hazel had thought a great deal about the little girl at the window. She had such a sober little face and such wistful blue eyes, and she was always sitting at that same second story window in the big tenement that stretched clear up to Hazel's back yard. At least she was there every time Hazel looked, and that had been a good many times those last few days, for some way she could not keep that pale, listless little face out of her mind.

The Camerons had only moved into that part of the city the week before. Until that time they had lived in a flat, so it seemed quite wonderful to Hazel to have a whole house to themselves, and better yet to have a yard—yes, two yards; for there was a front yard and a back yard with the house. She had always wanted a flower garden, but there had never been a foot of ground with the flats. Now, however, her dream of pansy faces, of bright tulips, of great fragrant bunches of sweet peas was about to be realized. Her mother had told her that she might have two beds in the front yard and plant what she pleased. She could hardly wait for her father to dig the ground, and at first spent nearly all her spare time planning just what flowers she would have and just where she would plant each one. She was a genuine little flower lover and never tired of studying the seed catalogues.

But the last few days her interest had wavered between her flowers and the little girl in the window. Every time Hazel went into the back yard she saw her there, sitting in just the same place, looking listlessly out of the window. She wondered why, and why she looked so sober, and why there never seemed to be any one else in the room, and a great many more "whys?"

One morning, earlier than usual, she looked up at the window and the little girl was not there. "It must be she isn't up yet," she thought. But just then a woman came to the window with the little girl in her arms and put her down very carefully in the chair. It flashed through Hazel's mind why the little girl always stayed in one place, and why she was so pale; it must be she was sick. Hazel's eyes grew tender with sympathy, for she had been shut up in the house with the measles the summer before, and she knew just how hard it seemed; that is, she thought she knew, but she changed her mind about that a few minutes later.

In a little while the woman came to the window with her hat on, carrying a plate and a cup. She set these on a stand near the chair, kissed the little girl and went away. Hazel knew that she had probably gone to her work and would not be back before night. Her brown eyes were full of sympathy. Poor little girl! It must be hard not only to be sick, but to have to stay alone all day without even a doll or a kitten to keep her company. She remembered how lonesome she used to get, even with her mother there and two kittens, four dolls, a big pile of story-books and lots of other things.

Just then her mother called her to breakfast. But all day she kept thinking of the little girl and wishing she could do something to make her happy. Several times she looked up at the window. Yes, she was still there and her face

looked paler and more sober than ever. Hazel wished she dared go up to visit her and carry books and games so she would have something with which to amuse herself during the long days; but Hazel was a shy little girl and could not make up her mind to go. She thought and thought and planned a great many things to do for the little girl; but some way she did not dare to carry out any of the plans. If the window had been on the ground floor she felt certain she could have made friends, but she had not courage to go to the big tenement and inquire the way up to her room.

A few mornings afterward when he kissed her good-by her father said, "Well, Chicken, I'll try to get home early enough to spade up the ground for your garden this afternoon."

"O, goody!" Hazel danced up and down and clapped her hands. She got out her packages of seeds and planned the garden—all out once more just the way she wanted it.

Then she remembered the little girl in the window and wished she could come down and help. Some way it seemed almost selfish to have such a good time when the little girl up there was so lonesome.

By and by she thought of something. Her eyes grew bright and she clapped her hands softly. This time she was sure she had thought of a plan. Half an hour later her mother was surprised to have Hazel ask her if she might have her garden in the back yard. "Why, child," her mother said, "what in the world do you want your garden way back there for? It's much prettier here in the front yard."

Then the story about the little girl came out. "And I thought if I made my garden in the back yard, she could watch things grow and see the flowers and maybe it would seem a little bit like having a garden of her own," Hazel concluded, her eyes as bright as stars.

Her mother readily consented when she knew why Hazel had changed her mind; so the little girl spent the rest of the day re-planning her garden.

She kept looking up at the child at the window while her father was spading up the ground that afternoon. She smiled happily to herself when she saw the pale little face pressed close to the window. And when the little girl smiled back Hazel felt as if they were beginning to get acquainted. "Just think, papa," she said, "that's the very first time I ever saw her smile; I don't believe she ever did smile before."

The next morning Hazel was out bright and early sowing her seeds. But she was not too early for the little girl in the window. "She looks happier already; doesn't she, Mamma?" Hazel asked eagerly. "And I know when the plants begin to grow she'll like to watch them. Just think, there hasn't been a thing that was pretty for her to look at."

Her mother smiled and stroked back the brown curls tenderly. She thought her little girl's sunny face would make almost any one happier.

The days went by and Hazel spent a large share of her time working in the garden, and the little girl in the window watched. They always smiled at each other now; but that was all. Hazel's cheeks were growing rosy and brown with the exercise and fresh air; and the pale little face in the window was losing its listlessness and growing almost happy.

The plants grew finely, and at last one morning there was a blossom. The little girl in the window saw it first. The window was up now and when Hazel came into the yard she was leaning out, breathlessly watching to see what Hazel would do.

What Hazel did was to clap her hands and dance all about the garden. Then she dropped down on her knees and buried her small nose in the heart of the flower. She looked up to see if the other little girl had seen it too. "O, aren't you glad!" she cried. That was the first time the child had ever spoken.

After that blossoms came thick and fast. Hazel picked a big bunch a few days later. She looked up at the window thoughtfully; then her face brightened. "You tell your mamma to give you a long string," she called; "then tomorrow you can let it down and I'll tie the flowers to it and you can pull them up."

So every little while a big bunch of flowers went up to the window and was put into a glass of water on the stand. The little girl looked and looked at them and buried her pale face lovingly in their fragrant depths and talked to them, telling them everything that was in her heart, just as if they understood. She was not lonesome any more.

One evening in the early fall Hazel went out into the back yard and looked up at the window as usual. Then her eyes grew round with surprise, for the little face up there seemed fairly shining with happiness. "What do you suppose?" a glad little voice called down;

then ran on, too eager to wait for a reply. "The doctor says I'm going to get well."

Hazel clapped her hands. "O, I'm so glad!" she cried.

"And what do you suppose he says cured me?" the eager little voice went on.

Hazel shook her head; she could not guess. "He says the flowers cured me!" She pressed her cheek lovingly against the big bunch of blossoms beside her.

Just then her mother came to the window and put a work-hardened hand on the fair hair, her face shining with a great happiness. "Indeed they did cure her, Miss," she said, smiling down at Hazel. "The doctor said she was all run down and never would have got well sitting here all alone all day with nothing to interest her. He said she would have died before this if it hadn't been for those flowers. But she has got stronger every day since she got interested in them; they seemed to be such company. And now the doctor says she is really going to get well." There were tears on the mother's thin cheeks, but they were happy tears.

"O, I'm so glad, so glad!" Hazel's own eyes were shining almost as brightly as the two pair of eyes in the window above. She flew into the house to tell her mother all about it. "O, Mamma, you don't know how glad I am I had my flowers in the back yard this summer. Isn't it just lovely!" she concluded, breathlessly.—Congregationalist.

RAGS-AND TAGS AND VELVET GOWNS.

BY MARY MARSHALL PARKS.

"N there was a new boy at school yesterday, 'n he had great patches on his knees; 'n when we choosed up the boys didn't choose him; 'n his face got red, oh! as red as fire; 'n he walked away 'n stood lookin' off over the water at the ships. Served him right, I say."

Ted had been rattling on in this fashion for at least fifteen minutes; and mamma, who was reading up for her next club paper, hardly heard a word; but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," she said quietly.

If Ted could have seen the rest of her face, he would have done some thinking before he said any more.

"His ship! Tisn't likely a boy like him would have a ship—is it now? Course he can't help the patches, p'raps," said Ted, condescendingly, "but he oughtn't to come to a pay school with us. Harold Winston said it wasn't suitable; and so did all the other boys. He ought to go to the public school where the other patches are."

Mamma's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was striking the snotless knees of his own velvet trousers.

"I used to know a boy who wore patches."

"You, mamma?" cried Ted. "Yes, I used to play with him every day. Patches and bare brown feet, and a hat without any brim."

"Was he a nice boy?" asked Ted, doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod. "And I ought to know, for I went to school with him for years."

"N when the boys choosed up did they leave him out?" asked Ted.

"Oh, dear me, no!" said mamma, decidedly. "They wouldn't for the world have done anything so impolite."

Ted looked blank for a moment. Then his face grew red, oh! as red as fire.

"His ship hadn't come in then," continued mamma; "but it has since. He owns a big factory now."

"W-w-hat's his name?" sputtered Ted.

"John Hartley Livingston."

"Uncle John Livingston!"

Mamma nodded. "All boys who wear patches—and bare brown feet—don't become rich men; but I fear they are more apt to become something worth while than boys who wear—velvet suits, because they are used to hardships and dirt, and disagreeable things. Men who amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," cried Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and speakin' day."

Mamma went back to her book, and Ted stole away and lay down on a fluffy white rug, with his feet on the seat of the sofa—a favorite position of his when he wanted to think.

Monday night he came home greatly excited and stood before his mother with his feet crossed.

"The boys choosed again, 'n I choosed the patched boy, 'n they wouldn't let him play, 'n we went off 'n played

mumb'ly-peg by our two selves," he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung the under one forward. There was a jagged hole in the knee of his trousers. "'N I want that patched," he cried, with a defiant ring in his voice. "If you please, mamma," he added in gentler tones.

"Very well," said mamma, soberly, but her mouth was smiling behind the book. "The boys have all come 'round, mamma," Ted announced, cheerfully, a week later. "Harold Winston came round to-day. He held out two days longer 'n any of the rest, 'n he did hate to give in, but he got tired of walkin' 'round all by himself."—Selected.

It was generally understood that Peltiah Johnson was a "trifle close," but people did not know the real meaning of that phrase until an acquaintance of Peltiah told the story of his Christmas gift to his daughter.

He and his wife hadn't made their daughter Abigail any Christmas present for a number of years after she was married, and Mrs. Johnson couldn't stand it any longer. She begged Peltiah to get something; but the most she could prevail upon him to buy was a white cup and saucer, but Mrs. Johnson put it up and sent it over to Abigail's by Peltiah himself. He got home about 10 o'clock, and his wife helped him off with his overcoat. There was something in one of the inside pockets that stuck out a little, and she said:

"What is this, Peltiah?"

Peltiah chuckled a little. Said he: "That's the sasser."

"Sasser!" Mrs. Johnson cried out. "You don't mean to say that you've brought that sasser of Abigail's back again?"

"That's just what I've done," said he. "And what for?"

"Well, the cup's a pretty good present for once, I guess, an' I give 'em to understand that they'd git the sasser next year. An' that'll give 'em, ye see, something to look for-ard to during a whole twelve-month!"—Epworth Herald.

"INASMUCH AS YE DID IT NOT,"

"Master, I have this day broken no law of the Ten—have hurt no one. Is it enough?"

"Child, there stood one by thy side burdened with heavy tasks of lowly, earthly labor. For a little help, a little easing of the burden, he looked to thee. Thou hadst time and strength."

"Master, I did not see."

"Thine eyes were turned within. There was an ignorant one crying from out his darkness, 'Will none teach me? I have given thee knowledge.'

"Master, I did not hear."

"Thine ear was dull. There came a guest to seek thy converse, a human friend in quest of fellowship. I marked thy sight, thy frown. Why was thy heart not glad?"

"I was reading. I hate to be disturbed, to be called from great thoughts to trifling talk."

"The children would have had thee some few moments in their play. Without thee they went wrong—how far wrong thou wilt not know. It is too late."

"Child's play? But I was searching for a hidden truth of spiritual import."

"Thou didst not turn aside to lift that lame one who had fallen by the way."

"I was in haste to do what I had planned. I meant to help him when I should return."

"Another lifted him. And shall I question further?"—Selected.

THE BOY IN SCHOOL.

If I were asked to state in a single word the secret of a good life for a boy in school, I should say without the slightest hesitation that such a secret lies in the word—"honesty." A narrow definition of that word proposes that an "honest" person is not a thief, that he does not steal the personal possessions of some one else; but a truer definition includes all that we mean by "truthful," "upright," "diligent," and many other mighty words. An honest boy will not attempt the self-deception that accompanies bad habits, or the deception of fellow-students or teachers that accompanies open sin; he will be straightforward, earnest, manly; he will exhibit those fine qualities of human life which every one admires; he will please God. To grow in the grace of honesty means the development of a character that is great and good. I commend to every schoolboy that he be honest under all circumstances, and in view of any consequences.—Eugene Allen Noble, in Christian Advocate.

Love, joy and peace are the things that make a man's life. Possession of these three make him most like Christ.—Ex.

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Stories for Little Ones.

A MAY PARTY.

BY HANNAH G. FERNALD.

The Queen Mother and the Prince walked slowly down the steps and stood for a few moments on the sidewalk, debating whether to turn up or down the avenue. In every-day life the Prince was plain "Roger" and the Queen was plain "Mother," but on those delightful occasions when they went out into the world together to seek adventures, they preferred to play at being Royal Personages in disguise. Roger said that it was "more fun," and his mother said that it "helped the illusion," and so, as usual, they agreed perfectly.

The tall, good-natured policeman saluted as he sauntered past them, and the Prince squeezed his mother's hand.

"D'you think he knew us?" he whispered anxiously.

"I think he mistook me for a Mrs. Seymour, whom I am said to resemble," she whispered back, and then they both laughed.

"Up or down?" asked Roger doubtfully.

"Let's go with the breeze," said Mrs. Seymour, and Roger held up a little wet forefinger to make sure from which direction the gentle puffs of warm, fragrant air really came. Straight up the avenue the breeze blew, and up the avenue went the Prince and the Queen Mother.

"The square's up this way," said Roger contentedly, "and I feel as if we must be going to have a really beautiful adventure to-day."

"That's because it's May," answered his mother; and she sang under her breath:

"Sing hey, trolly lolly! O, to live is to be jolly

When the springtime cometh with the summer at her heels!"

They walked happily on and on; at first looking out sharply for adventures, but gradually forgetting what they were in search of, in their enjoyment of the gay beds of hyacinths and tulips which brightened nearly every lawn. And then, when even Roger had quite forgotten, the adventure began.

A very little girl came running up a side street just ahead of them. As she turned sharply into the avenue she stumbled and fell, splashing herself with the contents of a tin pail which she carried. In a moment she sat up, crying pitifully.

"O, Mother!" cried Roger, "it

is the Princess in Distress!" Before Roger could reach them the Queen Mother was down on her knees beside the child, kissing and comforting her as mothers do. Two older girls, flushed and panting, suddenly rounded the corner and stopped, gazing in astonishment at the little group. Then a shrill voice cried excitedly:

"Libbie, she's done it! She's done it, just as I told you! She's spilled the limonade!"

The poor little Princess in Distress redoubled her wails, and the second child burst into tears, too. It was really dreadful!

"Hush, Minnie!" cried the oldest girl a little sharply. "D'you s'pose she wanted to fall?"

"She needn't have run then!" sobbed Minnie.

"And she's hurt her poor little knee, too!" said the Queen Mother gently, at which every one fell to examining the wounded member, and presently the tears all ceased. Then Libbie turned quite naturally to tell Mrs. Seymour all about it.

"You see, it was a picnic," she said. "We're going to the square to play until five o'clock. We've got sandwiches and an orange"—she waved a brown paper bag—"and there was limonade in the pail. Fan teased so to carry it that I let her, but she ran ahead when we stopped for a few minutes to talk to a girl we met. But we can have the picnic just the same," she added bravely; "we've got the sandwiches and the orange left!"

Roger drew a long breath. Three little girls and one orange—at a picnic! Mrs. Seymour looked kindly at these little people, who were evidently not used to parties and picnics; their cotton dresses were faded and plain, but as clean as clean could be, and their faces, now that the tears were gone, were very bright and friendly.

"May my little boy and I go to the picnic with you?" asked Mrs. Seymour; and the little Princess, hopping up to grasp her hand, cried eagerly, "O do!"

"There's only three sandwiches!" began Minnie, but Libbie frowned her into silence and said prettily:

"We should like to have you come!"

Roger took little Fan's hand, and the picnic party marched gayly forward to the square. They found pleasant seats near the fountain, and the Queen Mother left the three little girls sniffing at the hyacinths while she and Roger hurried to the nearest store, "to find their share of the lunch," she explained.

Roger slipped a shining quarter into her hand, his last pocket money. "Bananas," he whispered, and his mother nodded.

"I'm afraid we can't manage the 'limonade' for that precious baby," she said, "but we'll do our best!" And a very good best it proved.

The smiling grocer heaped a basket so full of oranges and bananas and brownie crackers and animal crackers and little cakes with pink frosting that Roger could scarcely lift it. The Queen Mother paid for the basket, too.

"There'll be plenty left for them to take home, and I'm sure there are other little folks," she said, wisely.

The grocer had just called a boy to carry the basket when a street-piano began to play in the next square.

"O, run, Roger! run!" cried the Queen Mother, "Tell the man I

want him. Ask him to come here."

Roger almost flew, and the astonished Italian stopped in the middle of a gay tune. He trundled the piano slowly back to the corner where Roger's mother stood waiting with her pocket-book in her hand. They talked a few moments and then the Italian, his face wreathed in smiles, sat down on the curbstone under a shade tree—to wait, apparently.

Roger and his mother went back to the picnic, where Libbie welcomed the basket with sober pleasure, Minnie with frank rapture and the little Princess with elated glee.

She was very pretty—the dark little Princess! They sat on the soft grass beside the fountain and feasted merrily while the Queen Mother told stories.

They had almost finished when little Fannie cried eagerly, "A piano! A piano! O, will he play?"

"No!" said Minnie, gloomily, "they never do where I am."

"But this one did! It struck into the most bewitching tune, and played, and played, and played. Even the sedate Libbie frisked delightedly and the little Princess—no longer in distress—whirled about like a bit of thistle-down. One after another the children sank to the ground, breathless and laughing, but still Fanny capered on, her cheeks crimson and her black curls flying, until the Queen Mother snatched up the excited little creature with a kiss, and the piano played a slower measure.

When the smiling Italian had moved away with a last wave of his hat and the remaining goodies had been gathered into a basket "for the little ones at home," it was time to go—the picnic was over.

"Good-by! Good-by! Good-by!" called the little girls at their corner, and "Good-by! Good-by!" called Roger and his mother. There was much waving of hands, and little Fanny ran back three times to be kissed!

They were gone at last, and Roger took his mother's hand again.

"I knew we should have a beautiful time," he said happily. "Somehow—there's adventures wherever you go, Mother!"

"It's May!" laughed Mother, and again she sang under her breath:

"Sing hey, trolly lolly! O, to live is to be jolly,

When the springtime cometh with the summer at her heels!"

—Congregationalist.

is the Princess in Distress?" Before Roger could reach them the Queen Mother was down on her knees beside the child, kissing and comforting her as mothers do. Two older girls, flushed and panting, suddenly rounded the corner and stopped, gazing in astonishment at the little group. Then a shrill voice cried excitedly:

"Libbie, she's done it! She's done it, just as I told you! She's spilled the limonade!"

The poor little Princess in Distress redoubled her wails, and the second child burst into tears, too. It was really dreadful!

"Hush, Minnie!" cried the oldest girl a little sharply. "D'you s'pose she wanted to fall?"

"She needn't have run then!" sobbed Minnie.

"And she's hurt her poor little knee, too!" said the Queen Mother gently, at which every one fell to examining the wounded member, and presently the tears all ceased. Then Libbie turned quite naturally to tell Mrs. Seymour all about it.

"You see, it was a picnic," she said. "We're going to the square to play until five o'clock. We've got sandwiches and an orange"—she waved a brown paper bag—"and there was limonade in the pail. Fan teased so to carry it that I let her, but she ran ahead when we stopped for a few minutes to talk to a girl we met. But we can have the picnic just the same," she added bravely; "we've got the sandwiches and the orange left!"

Roger drew a long breath. Three little girls and one orange—at a picnic! Mrs. Seymour looked kindly at these little people, who were evidently not used to parties and picnics; their cotton dresses were faded and plain, but as clean as clean could be, and their faces, now that the tears were gone, were very bright and friendly.

"May my little boy and I go to the picnic with you?" asked Mrs. Seymour; and the little Princess, hopping up to grasp her hand, cried eagerly, "O do!"

"There's only three sandwiches!" began Minnie, but Libbie frowned her into silence and said prettily:

"We should like to have you come!"

Roger took little Fan's hand, and the picnic party marched gayly forward to the square. They found pleasant seats near the fountain, and the Queen Mother left the three little girls sniffing at the hyacinths while she and Roger hurried to the nearest store, "to find their share of the lunch," she explained.

Roger slipped a shining quarter into her hand, his last pocket money. "Bananas," he whispered, and his mother nodded.

"I'm afraid we can't manage the 'limonade' for that precious baby," she said, "but we'll do our best!" And a very good best it proved.

The smiling grocer heaped a basket so full of oranges and bananas and brownie crackers and animal crackers and little cakes with pink frosting that Roger could scarcely lift it. The Queen Mother paid for the basket, too.

"There'll be plenty left for them to take home, and I'm sure there are other little folks," she said, wisely.

The grocer had just called a boy to carry the basket when a street-piano began to play in the next square.

"O, run, Roger! run!" cried the Queen Mother, "Tell the man I

want him. Ask him to come here."

Roger almost flew, and the astonished Italian stopped in the middle of a gay tune. He trundled the piano slowly back to the corner where Roger's mother stood waiting with her pocket-book in her hand. They talked a few moments and then the Italian, his face wreathed in smiles, sat down on the curbstone under a shade tree—to wait, apparently.

Roger and his mother went back to the picnic, where Libbie welcomed the basket with sober pleasure, Minnie with frank rapture and the little Princess with elated glee.

She was very pretty—the dark little Princess! They sat on the soft grass beside the fountain and feasted merrily while the Queen Mother told stories.

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—Congregationalist.

WHO WROTE

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How Mr. Gordon's Life was Saved—A Terrible Case of Cancer Cured by Anointing with Oils.

Blanche, Tenn., June 2, 1904. Dr. D. M. Bye Co., Indianapolis, Ind.

Mr. Dues Doctron—I am now well and thank you for the fact, and will state to you, as near as possible, my condition. When I began your treatment I had six cancers on my face; two of them were larger than a silver dollar, one half as large, the others smaller. One of the large sores was of twenty years' standing, the next one ten years' and the others from two to four years' standing. I have had several people say to me since I got well, that they had no idea I would get well. I am sixty-five years old. My family, sure, rejoiced when they saw I was going to get well. I am sure, I feel very grateful to you for curing me, and you have been so honest and gentlemanly with me in all of our transactions in this matter. I have the uttermost confidence in you and your treatment. Very truly your friend, A. A. GORDON.

A combination of soothing and balmy oils had been discovered which readily cures all forms of cancer and tumor. It is safe and sure and may be used at home without pain or disfigurement. Readers should write for free books to the originators, whose home office address is Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

NORTHERN BAPTIST ANNI-VERSARIES.

(Continued from 5th page.)

1,100,000 people, 500,000 being white. There are 21 Baptist churches in the little island with 1,000 members. There is not a town of 300 people which has not evangelical preaching. He made a mistake in going out of his way to complain of the way the U. S. Government governs Porto Rico, and to instruct the President and Congress as to what they ought to do. Such things belong to Caesar unquestionably.

Dr. H. R. Mosely, of Cuba, followed. He also brought most encouraging news. His speech was one of great interest, though he spent time in talking of the political affairs in Cuba which are not the business of Baptists of this country. There are now 23 churches in Cuba with 1,100 members.

Thursday.

Several men from the Western States spoke briefly of their work upon their respective fields. Rev. T. K. Tyson had been at work four years in Oklahoma. When he began there was no other Baptist preacher in the three counties of his field, and now there are 40 churches. He did not say how many of those churches were in existence before he went.

Dr. J. W. Conley, of Nebraska, made the set address of the morning. He spoke upon the "Christian Conquest of the West." He said the greatest demand was for a leader. There is a great demand for supervision. Nebraska Baptists differ from others we wot of, who want no supervision by leaders, but demand that each church be a sovereign.

Dr. James Sutherland, of San Francisco, spoke of the needs of that city, where there are eight churches with only 1,200 members. Some time ago two young girls were found murdered in the Immanuel church, and although the church members were not guilty of the crime, the church was almost crushed. The other churches were prospering.

Dr. J. W. Brougher, a very eloquent speaker, made a speech urging the Home Mission Society to hold its next meeting in Portland. According to the slate made up by those who are engineering the "General" Convention, the Southern Baptist Convention was to meet next year in Baltimore and the Northern Societies in Washington City. But the Home Mission Society showed that it did not intend to be controlled by the slate-makers, and voted almost unanimously to go to Portland. However the slate-makers were not discouraged; they said the Society was swept away from their guiding strings by Brougher's eloquence, but in the end the Society will meekly yield and go to Washington City. Time will show.

Rev. J. A. Rooker, a negro college president from Little Rock, made a most interesting and encouraging speech in regard to his race and the good the schools of the Society have done there. He said, "The negroes are putting forth strong efforts to help themselves, but we still need the Yankee teachers."

The most interesting occasion during the meeting was the introduction of about twenty Indians. White Arm, an old Crow chief who in his youth was a great fighter and after his capture was

kept in prison for some years by the War Department, had been converted since he came to St. Louis. His speech was brief. "I have come a long way to see the Christian men and women. I am glad to stand here among the Jesus friends. My heart is full with the love and I am going to walk in the righteous road. It is the straight road. That is all." He had been listening to the missionaries for many years and was well acquainted with the way of salvation. But he had never felt before that God had pardoned his sin, accepting his Substitute.

The greater part of the remaining time was given to the plan of the Society for taking charge of "evangelism" in the North. Much that was said was bewildering to an old-fashioned Southern Baptist. Evangelism means preaching the Gospel; telling the way of salvation to sinners. An evangelist is a man who gives his time to preaching to the unconverted. A pastor shepherds the sheep also, but it is as much his duty and his joy to tell sinners the way of salvation. That is the greatest business of the churches. There are thousands of preachers in the North who have been solemnly set apart in their ordination to preach the Gospel, and the churches pay them many thousands of dollars to do it. Is it possible they are not urging sinners to repentance and faith? If they are, why should the Home Mission Society undertake to do their work? Much of the talk about the need of evangelism and the evangelistic spirit seemed an undeserved insult to the pastors and churches.

The same officers were re-elected. The Society had one of its best meetings and its work was never more blessed than during the last year.

When we read the newspaper report of a recent sermon preached by a Chicago minister, to the effect that "the theater is a greater help to the morals of a community than the church," we thought of Brother M., who went from a Chicago pulpit to the stage some years ago—and has been in more or less trouble, legal and domestic, even since. We also recalled the experience of Dr. B. in New York City, who delivered a glowing eulogy of the playhouse forty years back, the winter before the American theaters introduced the semi-nude "spectacular drama," calling from Henry Ward Beecher the remark that "the theater waited for Dr. B.'s eulogy and then turned on such a stopcock of damnation as flooded the country." But here comes a rural preacher now, we forget his name, who holding forth in his pulpit somewhere in this state a Sunday ago, asked his people to read with him responsively a poem of Walt Whitman's instead of a chapter from the Bible. Of course, there are those who will always like Walt Whitman for the same reasons which caused his discharge from the civil service and his exclusion from the mails, but we had not expected to see him preferred to Paul in the church. Preachers of this class usually stay in the ministry just long enough to wreck a church or two and then turn to some other employment. But they always do this last with reluctance, because it drops them out of the public eye.—Interior,

FROM SAME BOX.

Where the Foods Come From.

"Look here waiter, honest now, don't you dip every one of these flaked breakfast foods out of the same box?" "Well yes, boss, we duz, all 'cept Grape-Nuts, cause that don't look like the others and people know 'zackly what Grape-Nuts looks like. But there's 'bout a dozen different ones named 'on the bill of fare and they are all thin rolled flakes so it don't make any difference which one a man calls for we just take out the order from one box."

This talk led to an investigation. Dozens of factories sprung up about three years ago making various kinds of breakfast foods, seeking to take the business of the original prepared breakfast food—Grape-Nuts. These concerns after a precarious existence, nearly all failed, leaving thousands of boxes of their foods in mills and warehouses. These were in several instances bought up for a song by speculators and sold out to grocers and hotels for little or nothing. The process of working off this old stock has been slow. One will see the names on menus of flaked foods that went out of business a year and a half or two years ago. In a few cases where the abandoned factories have been bought up, there is an effort to resuscitate the defunct, and by copying the style of advertising of Grape-Nuts seek to influence people to purchase. But the public has been educated to the fact that all these thin flaked foods are simply soaked wheat or oats rolled thin and dried out and packed. They are not prepared like Grape-Nuts, in which the thorough baking and other operations which turn the starch part of the wheat and barley into sugar, occupy many hours and result in a food so digestible that small infants thrive on it, while it also contains the selected elements of Phosphate of Potash and Albumen that unite in the body to produce the soft gray substance in brain and nerve centres. There's a reason for Grape-Nuts, and there have been many imitations, a few of the article itself, but many more of the kind and character of the advertising. Imitators are always counterfeiters and their printed and written statements cannot be expected to be different than their goods.

This article is published by the Postum Co. at Battle Creek. Additional evidence of the truth can be supplied in quantities.

LETTER FROM VIRGINIA.

Rev. Samuel C. Clopton, D.D., died in the city of Richmond, May 19th. Dr. Clopton was born in China, being the son of a foreign missionary in that kingdom. He has been pastor in Virginia for many years. His principal work was in Richmond as pastor of the Clay Street church—now Calvary—and in Smithfield, where he was pastor when he died. Dr. Clopton was more than fifty years old, but his appearance did not indicate that he had seen so many years.

Rev. W. T. Lewis, of Madison county, died a few days ago. He was one of the most lovely of men. He was more than four score years old. He and the late Dr. John A. Broadus were brothers-in-law.

Rev. L. R. Gay has resigned the field of which the church at Newsoms is the center, and has accepted the pastorate of the

church at Windsor, N. C. The field thus made vacant is a very attractive one in many respects.

Rev. L. R. Thornhill, D.D., has gone from Jeffersonson, Culpeper county, to Covington, Va., and Rev. M. F. Sanford has gone from Stuart to fill the place made vacant by the removal of Dr. Thornhill.

The two churches in Accomac, Modestown and Mappsville, have secured a pastor. I do not think that there is now a church on the eastern shore without a pastor.

As Dr. I. S. Boyles, who is the owner of the *Gospel Worker*, published in Richmond, has changed the paper from a weekly to a monthly. I was the senior editor while it was a weekly paper, but I did not care to edit a monthly paper, and so I am no longer connected with Bro. Boyles in his newspaper.

Rev. C. J. D. Parker took charge of the Fourth Street church on Sunday, May 14th. Bro. Parker is a native of North Carolina, and he is highly esteemed by those who have known him from his youth.

The beautiful house of worship belonging to the First church in the city of Danville, Va., was struck by lightning on May 12th, and was nearly destroyed. It will be rebuilt at once, and I have no doubt the structure which will spring from the ruins of the once splendid edifice will be more attractive than the house that is gone. Rev. Jos. E. Hicks is the pastor of the church and he is both young and eloquent.

The Baptist pastors in the city of Norfolk several weeks ago decided to hold meetings in all their churches. The pastors did all the preaching. There were two meetings in progress at the same time. The series have just closed, and the result is very satisfactory. The churches have not only been revived and their membership greatly augmented, but the church members have been made to feel that there is power in themselves, aided by the Spirit of God, to accomplish great things. More than three hundred persons have professed faith in Christ, and about two hundred and forty have been received into the churches, the most of them for baptism.

Rev. R. B. Garrett, D.D., pastor of the Court Street church, Portsmouth, will sail for Europe on the 30th of June. The noble church of which he is the noble pastor, supplies the money necessary to meet the expenses of the trip. Dr. Garrett will be only one of many who will cross the ocean this summer from Virginia.

Rev. W. F. Fisher, M.D., has become the pastor of the church in Alexandria, Va. Dr. Fisher for some time has been one of our state evangelists, and in that line was a great success.

The church at Clifton Forge has become vacant by the resignation of the pastorate by Rev. J. A. Barker. A. E. OWEN.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when it has to suffer. Then everything depend on whether the man turns to the lower or the higher helps. If he resorts to mere expedients and tricks the opportunity is lost. He comes out no richer or greater; nay, he comes out harder, poorer, smaller for his pain. But if he turns to God, the hour of suffering is the turning point of his life.—Phillips Brooks.

MERITED SUCCESS.

Baseless Attacks Upon The Reputation and Business of a Physician are Without Avail.

There lives in Buffalo, N. Y., a man who is widely known as the proprietor of the Pierce Family Medicines. Dr. Pierce has lately come into added publicity because of the unwarranted attack made upon his medicines by a certain periodical, which charged that they were not what they were represented to be by the doctor. He promptly met that attack by suing the owners of the journal in question for \$200,000 damages. Upon the filing of this suit a retraction was printed by the editors, who acknowledged that their statement was entirely without foundation, but notwithstanding this covert attacks have still been made upon Dr. Pierce and his business.

Dr. Pierce's business, which has its center at Buffalo, where he has a large laboratory known as the World's Dispensary, for the manufacture of his medicines—Favorite-Preparation and the Golden Medical Discovery—and a hospital, known as the Invalid Hotel, for the treatment of various ailments by a large staff of physicians and surgeons, is the result of thirty-eight years of honorable and honest dealing with the public. He is a man of honor, respected in the community and enjoying the confidence of his fellow citizens. They know that he is neither a quack nor a charlatan, but that he has attained success in life because he deserves it.

Comley's History of New York State, containing biographical sketches of the men who "have given wealth, stamina, and character" to the Empire State, gives a sketch of the distinguished physician, from which the following brief extracts are made: "Every nation owes its peculiar character, its prosperity—in brief, every thing that distinguishes it as an individual nation—to the few men belonging to it who have the courage to step beyond the boundaries prescribed by professional tradition, or social custom.... Of this class of men the medical profession has furnished a distinguished example in the successful and justly-celebrated physician, Dr. R. V. Pierce, of Buffalo, N. Y., and any history treating of the industries of the Empire State would be incomplete without a sketch of his useful and earnest work.... Specially educated for the profession he early supplemented his studies by extensive and original research in its several departments. Devoting his attention to certain specialties of the science he has so carefully investigated, he has been rewarded in a remarkable degree. In these specialties he has become a recognized leader. Not a few of the remedies prescribed by him, have, it is said, been adopted and prescribed by physicians in their private practice. His pamphlets and larger works have been received as useful contributions to medical knowledge.... That his success is real, is evidenced by the fact that his reputation, as a man and physician, does not deteriorate; and the fact that there is a steadily increasing demand for his medicines, proves that they are not nostrums, but reliable remedies for disease."

Dr. Pierce's establishment at Buffalo, is one of the show-places of that flourishing city, and is well worth a visit just to see how modern medicines, even though they be "patent," are compounded with the utmost skill by trained chemists and on the most scientific principles. It is also worth while for the purpose of seeing the methods followed by which each applicant for aid, whether he be a correspondent or a patient at the hospital, secures the care of eminent specialists in medicine and surgery. Once these things are seen it will be speedily acknowledged by the most skeptical that all patent-medicine businesses are not the frauds which some careless papers have declared them to be.

EXTRACTS FROM ADDRESS BY C. W. POST TO NATIONAL ASSOCIATION OF MANUFACTURERS AT ATLANTA, GA.

We owe the public a duty from which we cannot shrink. We must stand a solid wall of might to insure to every man his right to work and earn a living for himself and family, free from tyranny and oppression from any society or trust, either of capital or labor, and we also owe to ourselves, our employees, the public, and to our Government, that the industries of this nation be continued in steady operation without let or hindrance, to the end that such prosperity as comes to America be conserved, nourished and cultivated.

When men cannot sell their wheat, labor, lumber, or coal to a manufacturer, either because he doesn't need it or cannot afford the price they have the right to offer elsewhere. But if they try by conspiracy and violence to trespass on the property or hurt his business in order to force the manufacturer to buy what he does not want, the law breakers should be confined by the authorities and made to work long enough to pay in full for the damage and loss they may have caused.

We as manufacturers should never forget that a natural evolution is in progress. Man both high and low is restlessly seeking for new and better conditions. This truth is especially shown in the labor world. The impulses pressing us forward in a great human movement seem to come from God but the details are carried out by man, hence the errors, mistakes and abuses.

The manufacturer so obtuse as to oppose natural progress for the betterment of his employees or so cowardly as to cringe and fawn to their unjust demands or riotous conduct is an enemy to his fellows and his space would be more valuable than his company.

Never does mankind take a step to the front but the devil is on hand to force him back into chaos and degeneracy and we see his work now in the efforts of the labor unions to enslave American Citizens.

Many a man whose intentions are good lacks the will to carry them out.—Selected.

Sunday-School Lesson

SUNDAY, JUNE 11.

THE MESSAGE OF THE RISEN CHRIST.

Rev. 1:10-20.

Motto Text.—"I am he that liveth, and was dead; and behold I am alive forevermore."—Rev. 1:18.

Farrar's eloquent words make a beautiful introduction to study of this closing book of Scriptures: "It is a book of war, but the war ends in triumph and peace. It is a book of thunder, but the rolling of thunder dies away in psalms. It is a superb and stormy protest against the apparent triumph of evil, a magnificent assertion of hopes, which no darkness could extinguish, no seas of blood could drown. It was a rallying cry to the armies of Christ at the moment when they seemed to be trampled in irremediable defeat. We must try to feel as Christians felt when they saw their brethren torn by the wild beasts of the amphitheatre or standing as living torches, each in his pitchy tunic, on one ghastly night in Rome. At such an hour—perhaps the dimmest and most disastrous which ever fell upon an afflicted world—the seer still prophesies triumphantly of the coming day."

John was banished to the isle of Patmos, a small rocky island in the Aegean Sea. Whether the banishment in which he saw this vision occurred during the persecution by Nero or by Domitian is not certain. That John was banished there for preaching Christ crucified is certain. The patience of Christ had made a deep impression on this, the fiercest of all the apostles. John had seen his Lord on that last night before the crucifixion when he was buffeted and spit upon.

"I was in the Spirit on the Lord's day."—Our Lord rose from the tomb in the end of the Sabbath. He appeared to his disciples on the first day, which was called the Lord's Day in memory of that appearing. The exact time of his resurrection no man knew. The Roman guards knew when the angel came down to roll away the stone. But Christ had already risen then, the angel rolling away the stone to show that the tomb was empty. It is possible that by "the Lord's Day" John is referring to the Judgment day, the second coming. Some commentators take this view.

"And heard behind me a great voice, as of a trumpet."—Loud and distinct, as a trumpet was used in making proclamations. "I am Alpha and Omega, the first and the last."—Alpha and omega are the first and the last letters in the Greek alphabet. Thus Christ proclaims himself God who alone is first and last, the cause of all things and the One for whose pleasure they are and were created. "What thou seest, write in a book."—I think it is twelve times in Revelation John repeats that he wrote by divine command.

"Unto the seven churches which are in Asia."—In the province of Asia of which Ephesus was the capital. It is necessary here to guard against the temptation to go off into a geography lesson.

"And being turned I saw seven golden candlesticks."—The whole book is a history of the churches of Christ. It is fitting that John should first see these symbols of the churches. Christ is seen in the midst of his churches. "Clothed with a garment down to the foot."—The robe of the high priest. Kings also wore such robes. He is a priest and a king. "And girt about the paps with a golden girdle."—The girdle round the loins, where it was usually worn, showed preparedness for labour and for running. Round the breast it showed the repose of victory and of sovereignty.

"His head and his hairs were white like wool, as white as snow."—A reference to Daniel's vision of the Ancient of Days, hence another assertion of Christ's divinity which the Lord had asserted in verses 4 and 8. The whiteness denoted age, and the threefold whiteness—white, white wool and snow, unlimited age, existence from all eternity. Christ's divinity and his eternity are thus beautifully set forth.

"And his eyes were as a flame of fire."—Which symbolizes his omnipotence and his wrath against all sin, none of which can escape his piercing vision. It is the Lord in his terrible majesty who is revealed to us. "And his feet like unto fine brass, as if they burned in a furnace."—Glowing as if with great heat. "This grand and terrible image sets forth to us Christ in his power to tread down his enemies; at once to tread down and consume them."

Trench. The omnipotence of the Lord is also set forth in this symbol. He is able to go where he chooses, wherever his saints need him. "And his voice as the sound of many waters."—Many cataracts. Strong, heard everywhere.

"And he had in his right hand seven stars."—Held thus to show that his churches are his property and are protected by the whole power of his might. Especially is the reference to the pastors of the churches as is shown in verse 20. "And out of his mouth went a sharp two-edged sword."—The word is the sword which the Spirit uses. Whether there is any special symbol in the two edges has been much discussed. If there is it refers to the fact that the Gospel is a savour of life unto life and of death unto death. The sword carries out the whole figure of majesty and power. "And his countenance was as the sun shineth in his strength."—In his noontide splendor. Over all is the effulgent glory, no longer seen for a brief space on the Mount of Transfiguration.

"And when I saw him I fell at his feet as dead."—John was the best beloved of all the disciples, yet he fell thus before the face of his God. Seeing God in the Lord, he was stricken down as the sense of guilt strikes down all his creatures in the presence of his holiness. The bravest and the best of men have this awe and fear—Daniel and Paul and John. To make men see their guilt show them, so far as language will, the holiness and greatness of God.

"And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last."—I am God, but one can look upon Christ in God and live. The angels had to begin their words to men with, Fear not—even before a holy creature does a sense of sin make men tremble. The touch of that right hand gave

John strength to stand, to look and to listen. "I am he that liveth."—Claiming self-existence for himself. "And was dead."—Claiming to be the Jesus who died. If Jesus of Nazareth were not God what a blasphemer he was. "I am alive for evermore."—He is the conqueror of death. "And have the keys of hell and of death."—The power over death and hell—to rescue and to condemn. Therefore his people need fear neither.

"Write the things which thou hast seen."—The vision was for the saints through all ages, not merely for the apostle. The command refers to the entire revelation contained in the book.

"The mystery of the seven stars."—Mystery is something not understood till revealed—something hidden.

"The seven stars are the angels of the seven churches."—An unusual use of the word angel which has occasioned much difference of opinion. It is evident his holy angels are not meant, as they are sinless and the angels of the churches are rebuked. The general view that these are the pastors is doubtless the correct one.

"The seven candlesticks which thou sawest are the seven churches."—Seven is a number used to denote perfection—these seven typify all the churches. Thus grandly with a vision of Himself in his glory, the Almighty sends the message which follows to us to-day as truly as to those old disciples.

There is too much talk of the man Jesus—too little of the great God. This picture of the Lord in his ineffable glory, shut out from John's mind the thoughts of his friend amid the hills of Galilee—made him fall down with Thomas before his Lord and his God.

DEAR RECORDER:—

Your weekly visits to our home have been acceptable for a number of years, and each week we look forward to your coming. But it seemed that we were more anxious than ever last week, as we could not get to the Convention. We were expecting the next best thing, "to read a report from it in the Recorder," which we did with a great deal of interest, and felt as though we had been there. We hope the committee appointed to select place of next meeting will have such favorable inducements offered by Jacksonville that the next meeting may be there.

Just now, away down on the Peninsula, the weather is beginning to warm up a little, though the nights are delightful. This has been a remarkable season for vegetable growing in South Florida. The crops were never better. Train loads of vegetation are daily going to the Northern and Eastern markets.

We are now in the midst of watermelon season, and they are in abundance. Our rainy season will soon be on, which will make it delightful to be here; then the cooler fall months will be upon us, that together with plenty of oranges, and such like will be a very acceptable change.

So far as I know, all our churches in this part of the state are supplied with pastors, and the Baptist cause throughout Florida is in a prosperous condition. My neighbor pastor, Rev. J. H. Tharp, at Lakeland, has lately published a book, "Methodism Unmasked,"

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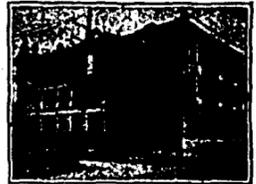
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which is creating no little stir. We have not seen the book, but from what we can learn the enemies of it (Methodist) are giving it quite a great deal of free advertisement, and no doubt it will have a large circulation. Some weeks ago, Rev. S. O. Christian, of Kentucky, gave us a very pleasant call of a few days, and while in these parts he held a two-weeks' meeting at Mulberry, eight miles west of here. At the time of the meeting there seemed to be no visible results, but of late there has been quite an ingathering to the church, fifteen uniting last Sunday week and others will soon. This is a new field, and the Baptists are getting a firm hold there. Rev. E. J. Barber, late of Georgia, is the beloved pastor. We have been invited, and accepted the invitation to go there next Sunday to preach the dedicatory sermon, as they dedicate their house of worship at that time.

Our work in Bartow moves on nicely. Some of the salt of the earth are here. We are now adding very much to the appearance of our church house and parsonage by painting and other repairs; a new organ in our church is another recent addition. During the winter we enjoyed a visit from Dr. Harvey and wife. While here he preached for us several times, to the great delight of pastor and people. The Doctor and wife have a standing invitation to pull our latch-string at any time, as has all our Kentucky friends. As the State Convention meets with us in January, it will be just the time to shake the snow off your feet and step down into the land of flowers. We give you a cordial invitation.

S. G. MULLINS, Bartow, Fla., May 23.

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

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.

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He that lacks time to mourn, lacks time to mend.—Sir Henry Taylor.

The clean heart must continue contrite, if it is not to cease to be clean.—Alexander Maclaren.

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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. Hoop, the celebrated artist of the Louisville Courier-Journal, is 10x22 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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The Farm

and Household

The fruit crop of Grant county will be an enormous one:

T. P. Reed sold L. C. Ewing, the Parkville miller, 175 barrels of corn at \$2.80.

John-S. Baughman & Son sold to J. C. Johnstone 150 fat hogs at 4 1-2 cents.

C. L. Riley, of Versailles, bought 150,000 pounds of hemp last week at \$5.25.

Ram lambs are being discriminated against in the markets and sold in separate lots.

T. I. Davis bought a bay saddle horse at Mt. Sterling last week for \$165.

One planter in Oglethorpe county, Ga., sold his season's cotton crop for \$72,000.

A Bourbon county farmer has a mule that measured 49 inches high when foaled.

The bluegrass crop promises to be an exceptionally large one in this county this year.—Winchester Democrat.

Joe M. Henry, of Montgomery county, sold his tobacco to Hisle at 11c in winter order.

Mr. S. F. Miller, of Clark county, sold last week a bay pacing mare for \$200 and a bay gelding for \$150.

C. S. Brent & Bro., of Paris, purchased of Chas Webber and J. H. Ferguson, of Bourbon county, 50,000 pounds of hemp at \$5.51 per 112 pounds. This is said to be the finest and best handled crop of hemp grown in the county the past year, and brought the premium price.

Clarence Lebus, of Cynthiana, has 1,300,000 pounds of tobacco on hand, 500,000 of which is his own raising. The past week he bought of Luig & Perkins, of Harrison, 17,000 pounds, at 12 cents; of Goodwin & Litzer, of Bourbon, 16,000 pounds at 10 cents; of Louis Rhiel, of Bourbon, 10,000 pounds, at 9 cents.

Auctioneer J. J. McGinnis reported the following sales court day: About 200 head of cattle on the market. He sold 10 head of calves at \$8.50 per head; 6 heifers at \$14.20 per head; 10 common steers at \$16.35 per head; 3 steers at \$18 per head; 6 small heifers at \$12.75 per head; cows from \$35 to \$36; horses from \$40 to \$80; 1 sow and pigs at \$14.35.—Harrodsburg Democrat.

Mt. Sterling Court.—About 500 cattle on the market—a small run for this place. The quality of stock was fair, trade slow and very few sales made before dinner. Business was some better in the afternoon, but it was a dull day. A few 800-lb. steers sold at 4 1-2c, but the bulk of sales below that figure. Yearlings at \$4 to \$4.25; heifers at \$3 to \$3.50. Cows at \$2 to \$3. A few mountain hogs at 4 3-4c. Very few mules on the market and prices firm. Horses were brisk sale, and prices are still climbing toward the sky. Ward Lutes, of Lexington, bought five head at prices from \$200 to \$250.—Advocate.

HOW TO RAISE YOUNG TURKEYS SUCCESSFULLY.

There is nothing more charming on the farm in the whole circle of feathered dependents than a flock of beautiful Bronze or White Holland turkeys.

And apart from their beauty, their money value on the market is something handsome. For the past two seasons dressed turkeys have ranged from twenty to twenty-five cents per pound on the city markets, and at that price, any little extra attention given them is well repaid.

I cannot enter into any long detail as to care of parent stock except to advise against inbreeding (as it is worse with turkeys than with hens), and also that a liberal ration of meat be fed the old stock while laying. For early in spring, when turkeys first begin to lay, there are very few bugs, worms or insects for them to pick up, and a turkey's diet must consist largely of meat if you want strong, healthy poults.

Eggs should be removed from nest daily after first one is laid, leaving one in the nest. Do not put your hand in the nest, as with some nervous hens it will cause them to leave the nest. Take a stick and remove the egg.

If the nest has been made too far from the house, and there is danger of "varmints" getting the hen at night, when she becomes "broody" place a barrel on its side in some secluded spot near the house, put the eggs in it. Then go after dark and take the hen off the old nest and place in the barrel with the eggs, throwing an old sack or cloth over the mouth of the barrel. In the days place water near the barrel, also feed, and remove cover. She will soon come off, and finding water and feed convenient, will make her meal, then go back on the nest again, and you will have no further trouble with her.

I used to raise lots of turkeys, and had good success with them, but our hamlet is becoming so thickly settled we have no range for our birds and had to part with them, very much to my regret. I have often heard people say they "can't raise turkeys; they all die." This may be true in some cases. There are some things to be considered, but if you start right with young poults and keep it up, there is very little trouble. As soon as the turkeys are all hatched give each one a grain of black pepper; then take hog's lard and a few drops of carbolic acid mixed well, and grease the wings—just a little at a time, but often, say at least three times a week. Also dust the hen with some good insect powder every few days, and put a little of the grease on her.

Remove hen and poults to a pen 15x15, if convenient, in the shade on nice, clean grass; move every three days; place barrel on side in sun for shelter.

Feed young turkeys on hard-boiled eggs, giving a little at each time, but often, say six times a day, giving fresh water with each meal. As they grow older, increase the feed in quantity, changing it every other day to stale bread soaked in milk with all surplus milk squeezed out, and rolled or pin-head oats.

When three weeks old open the pen on all clear days and let the hen and brood run, but be sure to get them back at night, and do not let them out until dew is off

the grass, for dampness is fatal to young turkeys.

Watch constantly for droopy poults, and examine carefully for lice.

If their wing feathers seem to grow too fast and seem to weight them down, do not cut the wing as some do, but gently pull out the first three or four feathers, as by only cutting them you do not stop the growth at the flesh end.

Until the young are fully feathered watch the clouds and if signs of a storm appear, drop everything and drive up the youngsters at once, for if caught out in a storm, it will be the last of them. When fully feathered they can be taught to roost in the hen house or on fences until cold weather sets in, when they should be well taken care of, if you want a sumptuous Christmas dinner.—Progressive Farmer.

PLANNING THE GARDEN.

There are few things on a farm which show results of labor as quickly as the garden. And is it necessary that we call working in the garden all labor? Is it not also a pleasure to plan what part shall be used for vegetables and what part for flowers, and to watch them day by day as they appear above ground?

We have a very nice garden each year, and find that it pays to give it attention, as the health and comfort of the family depend upon it to a large extent. As the garden is a large one, the elder members of the family made a practice of planting small fruit-trees at an even distance apart. The trees were planted near the fence on both sides of the garden, and did not seem to spoil it in any way. Then, two rows of small trees were started through the center of the garden, which will make it necessary to move the garden back; and in its stead we will have what I may call a well planted orchard of plum, pear and apple trees. Last year we had all the plums and pears we could use and some for sale from these trees, and also apples during the summer months. It seems a short time since the trees were planted, and they have already added to the looks of the garden.

That part of the garden nearest the house is always laid off in beds, with room to walk between, and it is here that onions, lettuce, radishes, beans, peas, etc., are planted. In the center of the garden are celery, corn, tomatoes, cucumbers, etc., while that part farthest from the house is put in cabbage, melons and potatoes. A grape arbor is across the center, while currant and gooseberry bushes are to the sides. We have found this arrangement of the garden very satisfactory. We plant flowers where we can. It is very nice where room can be allowed to have a shady corner for flowers. A well-kept garden takes time and work, but it is labor well paid by meals made tempting with garden vegetables.—Presbyterian.

A most durable door mat for hard outside use may be made of coils of rope, that which has had some use being preferable to that which is perfectly new. Take a darning-needle and strong cord, coil the rope around once and sew on the under side; then make another coil, and do likewise until you have a large mat. Such a mat is not easily blown or kicked out of place.

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About May 10th the Nashville, Chattanooga & St. Louis Ry. will commence distributing a beautifully illustrated folder giving a list of these resorts and a brief description of each, also a list of hotels and boarding houses with rates, etc.

Write for a copy before making your plans for the summer. Mailed free upon application to W. L. DANLEY, General Passenger Agent, N. C. & St. L. Ry., Nashville, Tenn.

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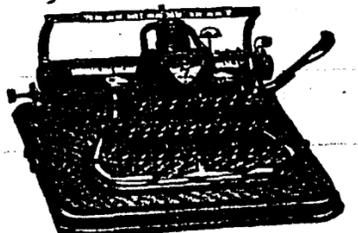
Writing in *The Raleigh Post* of yesterday, Mr. J. C. Caddell foresees the time when trains running between Greensboro and Charlotte will dash through a continuous city, and says that the next ninety-nine year lease of the North Carolina Railroad by the Southern will call for four tracks instead of one. 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

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Our precious little Ruth— How sweet thou art to us! The very gift of God— The gift of God in truth.

Our darling, happy babe— The very heart of home! Thy presence was our stay— Thy baby gentleness.

Our tender little girl— Just starting on life's day! God planned for thee above— Hath taken thee away.

Immortal to our thought! Though gone, thou livest still— With God—divinely bought— With God—His sovereign will.

Thou may'st not live with us, Except in memory; But we shall live with thee, In thought, faith, hope and love.

Divine in our esteem!— Thy beauty and thy grace, Thy loving, childly trust, Inwoven in our heart.

Thou suffered'st intense! Stranger to thee was death. Yea, knowing not its power Thou met'st its cold embrace.

Thou diedst and leftest us— And yet, thou liv'st, thou liv'st! Thou now triumphant art— Where death can reach no more.

Not dead, but living now In higher climes than this— Enthroned in angels' home— No fear, pain, dread, distress.

Thou shalt not come to us, Thou canst not now return; But we shall come to thee— Shall see thee—parting done!

Thy home shall be our home, Thy sweet abode our rest; We are coming now, sweet Ruth— With thee we shall be blest.

We may meet very soon— Till then thou art with God! He shall thy keeper be— He is thy guardian Lord.

So good-by, sweetest Ruth! And yet, 'tis not good-by, For thou art with us still, And we are still with thee.

Dear Jesus, let this be: Let every one be saved Who loved Ruth, and whom Ruth loved— Let each one live with thee.

So good-by, precious Ruth! And yet, 'tis not good-by, For thou art with us still, sweet Ruth, And we are still with thee.—Good-by.

H. R. McLENDON. Oneida, Ky., May, 18.

COLEMAN.

Martha Ann, consort of J. H. Coleman, died May 12th, sick one day with pneumonia. She was born Nov. 19, 1817. In early life she sought and found the Saviour precious. Through all the years of joys and sorrows she trusted him fully. In answer to prayer her children were given to her in the Lord, two of whom, T. H., of Danville, Ky., and J. M., of blessed memory, became ministers of the Gospel. Four sons and one daughter survive her. But we "sorrow not as those who have no hope."

T. H. COLEMAN.

UTLEY.

Bro. Royal Utley died at his home in Smith's Mills, Ky., Feb. 14th, 1905, having lived a long and useful life. He was born in Jessamine county, Ky., near Nicholasville, Oct. 22, 1820, but moved with his parents when quite a boy to Henderson county. He was converted at an early age and united with the Highland Baptist church, Union county. In 1842 he with others organized Mt.

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The true way to be humble is not to stoop till thou art smaller than thyself, but to stand at thy real height against some higher nature that shall show thee what the real smallness of thy greatest greatness is.—Phillips Brooks.

Items of Interest

News the World Over

Baron Alphonse de Rothschild, head of the great banking house of Rothschild, and governor of the Bank of France, has died in Paris. He has been the real ruler of Europe for many years. No nation could go to war if the Rothschilds refused to lend money or to float their bonds. He was a very generous man, and did not confine his gifts to his own race. His last benefaction was the gift of \$2,000,000 for working men's houses.

From Tokio comes the account of the great battle between the two fleets. Rohdstvenky had largely the preponderance in ships, but Togo's guns would shoot farther than any of his. It was the sheerest insanity in the czar to send ships without guns of as long range as Togo's—it was merely furnishing the Japanese targets. Togo sank twelve Russian ships and scattered the rest. Now if Oyama will win one more great victory over Linevitch, the war will probably be over.

Great interest has been taken in the transatlantic yacht race for the cup offered by the German Emperor. The yachts started from New York City on May 18, for Lizard, England. The Atlantic, a yacht owned in the U. S., crossed the finish line at 8:16 p. m., on Monday. She won the race by a large lead for at midnight no other boat had appeared. The Atlantic was welcomed with the booming of cannon. She made the passage to the Scilly Islands in 11 days, 10 hours and 22 minutes. Her highest record for one day was 341 knots.

Mr. Balfour in a speech to the House of Commons laid much stress on the value of submarine boats for the defense of coast cities. Against these big ironclads can do little; in fact, the big ironclads which cost so enormously, and in times of peace last but twelve years, seem to be mere targets for mines, torpedo-boats and submarine boats.

An interesting discovery has been made near Breslau in Prussia. Four hundred graves and 150 cave dwellings of the bronze age, part of the older part of the bronze age, which was about 1200 B. C. One village of a dozen houses contained a collection of spinning and weaving instruments.

Someday when the greater part of the United States are dead or invalids, the remainder are going to wake up and stop the adulteration of food. Six thousand samples of food were examined by the Connecticut experimental station and one-third were adulterated. Seventy-seven samples of tomato catsup were preserved with salicylic acid or benzoic acid and borax and formaldehyd were largely used in other things. These chemicals are very injurious.

The Watchman tells the story of a young burglar who had but little education, and who served several terms in prison. There no reading was given him but books of a standard character. While in Sing Sing he wrote for the paper published by the prisoners, and when he came out he thought he would try to be a reporter. His English was so good the editor would not believe at first he wrote. He was employed as a reporter and is making a good one. He does not know how to write anything but good English, for his style was formed on the best model. We hope it is not necessary to put boys in prison to confine them to reading standard books.

Bulgaria has been doing everything to annex Macedonia. Bulgarian bands in large numbers have gone there and committed acts of violence in order to bring down Turkish vengeance that a cry might be raised to get Europe to interfere and take Macedonia from Turkey. It was a band of these revolutionists who kidnapped the two women missionaries in order to get their ransom to buy arms for an insurrection. Turkey agreed to let the Powers send officers into Macedonia to command the constabulary forces.

The awful ravages of the plague in India are increasing. In the last week of March 57,702 deaths and 65,789 cases were reported. The week before there were 53,000 deaths. In 1903 there were 850,000 deaths; in 1904, 1,040,000. And the number this year will be very much more.

Col. Verand is in command of the French officers there. He gives a pleasing picture of the state of affairs in the part they control. They have drilled the Macedonian recruits into good soldiers, and the Bulgarian bands of revolutionists are kept away, not daring an invasion. The Turkish troops behave well and pay for all they use. This is very different from the stories the Bulgarians have been using the yellow press of Europe to tell.

Hermits in these days do not go to the desert and the forest. One has just died in New York City who had lived on Union Square in retirement for twenty years. He had a fortune of more than a million and dined alone every night at eight o'clock in a little cafe. His name was David J. Daunat, brother of Daunat, the artist.

It has become a fad with the public school children in Chicago to imitate their elders by going on strikes. This time they have been making sympathetic strikes for the teamsters. Where non-union men delivered coal, the children struck. Their parents either could not or would not control them and the city government is talking of taking the matter up. They will punish the parents, and this is what should be done.

DEAR RECORDER:

Will you please state in connection with the notice I sent you in reference to delegates to the General Association, that only accredited delegates can be entertained.

GEO. T. CLARK, Ch'n. En. Com.

The Seminary Commencement proper occurs on Tuesday, the day we go to press. The baccalaureate address will be delivered by Dr. R. H. Pitt, editor of the *Religious Herald*. Every one who knows Dr. Pitt knows that his address is sure to be a fine one, among the very best of the many fine baccalaureates the Seminary has enjoyed. At night will be the commencement proper. This year there was an alumni address on Monday evening, and a banquet at the Galt House at night. The address was delivered by Rev. P. W. Eberhardt, of Liberty, Mo. His subject was "The Prophetic Side of the Preacher's Mission." The prophets brought messages from God to the people and the preacher must feel that he is an ambassador, bringing a message. Every one was pleased with the address. We shall have a report of Tuesday's proceedings in our issue of next week.

NEW CHURCH ORGANIZED.

On Sunday evening, May 21st, 1905, a council consisting of Elders T. M. McGee, T. L. Taylor and T. B. Rouse met at Lacerter, Ky., to organize a Baptist church. Elder T. M. McGee was chosen moderator, and Eld. T. B. Rouse, clerk. Ten members went into the organization and two were received after the organization. Lacerter is a growing town on the I. C. R. R., and we hope to build up a strong church at this place in the near future.

T. B. ROUSE.

The Rev. J. N. Hall writes that the committee to pass on the charges brought against him and associates by Drs. Hayden, Slaughter and others, met in Texarkana, heard the evidence and unanimously decided that not one of the seventeen charges was proven. We hope peace will now reign.

Our office was honored by the call of Rev. Dr. R. H. Pitt, editor of the *Religious Herald*. He delivers the baccalaureate address of the Southern Baptist Theological Seminary.

E. Duff Burnett, M.D., of Louisville, has prepared his thesis for A. M. degree of Bethel College, and it has been received by the faculty. Subject: "The Enthronement of Womanhood."

BABY SLEEPS, MOTHER RESTS.

After a Warm Bath with Cuticura Soap and a Single Application of Cuticura.

Ointment, the great Skin Cure, and purest and sweetest of emollients. This treatment means instant relief, refreshing sleep and speedy cure for skin tortured, disfigured, itching and burning babies, and rest for tired, fretted mothers, in the severest forms of skin and scalp humors, eczemas, rashes and chafings, with loss of hair, when all else fails. (Adv.)

SETTLE IT WITH HIM.

BY REV. S. E. WISHARD, D.D.

There are serious questions meeting us at every turn in life. There are questions of duty to God and man, to the church, to the home and to ourselves. There are questions of business, of education, of pleasure, that have to be settled, and are worth settling right. For no question is ever settled until it is settled right. Deferring a question of righteousness does not settle it. It only imperils our ability to deal with it, and gives Satan, who is anxious to determine all personal matters for us, an opportunity to get in his work.

There is a variety of standards by which the people of this world are inclined to determine what is what, and why it should be thus. The social standard sways the conscience and conduct of multitudes. "They all do it" is a powerful determining factor in social life, and eases many consciences that have not been trained to hold us fast to the right.

But certain social customs are thrusting themselves upon us, claiming respectability and therefore recognition. The law of love to God and love to man, if recognized, would exterminate these intruders; which, if not intrinsically unrighteous, lead downward, dull the keen sensibilities of a true spiritual life, and hang a darkening veil between the soul and its Saviour. Many Christian people who once walked in sweet fellowship with God, upon whom the candle of the Lord once shined, are to-day walking in the dim shadows of a disturbed faith.

They are perhaps children of God, but the creeping paralysis of their compromised lives has encroached upon the very citadel of their spiritual lives. They are of all men most miserable. They dare not break entirely away from the true life, but have let so much of the world life into their being, that they have lost the savor of "the things that God has prepared for them that love him." They are impatient of that preaching which deals with their imperiled condition. Public opinion concerning certain popular amusements has swept away the barriers that God and conscience had once erected, and like the troubled sea, there is a secret commotion within, a loss of comfort in the things of God. For no man can serve two masters. The divided life is a disastrous life.

There are multitudes who must settle all questions by their own sweet will. It is so, because they want to have it so. They have never come to the end of all controversy by a surrender to the revealed will of God. They have never been able to joyfully say, "Thy will be done." Every question has been brought to the bar of their own personal desires for settlement. "My will, not thy will," determines what should be.

Back of this personal will in the matter lie all the tendencies of the unregenerate life. Our Lord has informed us as to the moral deflection of this will. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It is the unregenerate will that sets itself up in the face of the "Thy will be done," to determine what may or ought to be.

Another form of dealing with questions that perplex the public mind, and near of kin to down-

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FINE WHITE WAISTS, in India linon or batiste, full embroidered and side-plaited front; neat stock; full sleeves; deep cuffs; \$2.00 value **\$1.24**

FINE BATISTE WAIST in white, dainty lace and embroidery trimmed front; tucked back; latest sleeve; regular \$2.25 value; **\$1.48**

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THE MARKETS.

LIVE STOCK.

Report for week ending May 27.

Extra good export steers	.. \$5 40a 5 60
Light shipping steers	.. 5 00a 5 25
Choice butcher steers	.. 4 75a 5 25
Fair to good butch steers	.. 4 25a 4 75
Com. to med. butch steers	.. 3 50a 4 25
Choice butch. heifers	.. 4 00a 4 50
Fair to good butch. heifers	.. 3 50a 3 75
Com. to med. butch. heif.	.. 3 00a 3 50
Good to extra stock steers	.. 3 25a 3 60
Com to med. stock steers	.. 2 75a 3 00
Good to choice stock heif.	.. 2 50a 2 75
Com to med stock heifers	.. 2 25a 2 70
Plain light mixed stockers	.. 1 75a 2 25
Med. to good mixed cows	.. 25 00a 30 00
Plain to com. milch cows	.. 18 00a 20 00
Good to choice bologna bulls	.. 2 50a 3 00
Med to good bulls	.. 2 00a 2 50
Choice veal calves	.. 5 25a 5 75
Com to med calves	.. 3 50a 4 50
Choice to fancy milch cows	.. 35 00a 40 00

HOGS.

Choice pack and butch	.. 5 45
Medium packers	.. 5 45
Choice light shipping	.. 5 40
Choice pigs	.. 5 20
Good pigs	.. 4 50
Roughs	.. 4 00a 4 85

SHEEP

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

LEAF TOBACCO.

Following is report for week and year ending May 27, 1905:

	Week.	Year.
Jan 1 to date	.. 2,437	65,520
Year 1904	.. 2,103	58,502
Year 1903	.. 1,095	57,929
Year 1902	.. 2,152	80,359

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 57,950; 1904, 50,033; 1903, 65,036. Sales of new crop to date, original inspection, 1905, 49,783; 1904, 44,476; 1903, 55,295.

REJECTIONS.

Rejections this week, 1905, 400; 1904, 393; 1903, 201. Percentage of rejections to auction sales, 1905-20; 1904, 25; 1903, 28.

RECEIPTS.

Receipts this week, 1905, 2,505; 1904, 1,936; 1903, 638. Receipts Jan 1 to date, 1905, 51,251; 1904, 45,243; 1903, 43,860.

CURE YOUR OWN KIDNEY

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

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

Right with God means right with our neighbor, right with the family, the Church. Hence the extreme folly of deferring the first, the great adjustment. We must face that adjustment at last. We may defer it here. But if so, the day will come when the settlement will be our eternal undoing. Hence our God has warned us—"Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer and thou be cast into prison." The prison house for unadjusted character knows no opening. The bolts are never drawn. Settle it with him, and settle it now.—Herald & Presbyter.