

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 8, 1905.

NO 28.

Published Weekly  
THE BAPTIST BOOK CONCERN  
[Incorporated]  
623 Fourth Ave. (Opposite  
Post-Office), Louisville.

TERMS OF SUBSCRIPTION.  
PRICE.—Per year in advance, \$2.00; after three months, \$2.50; after six months, \$2.50. Single copies, 5 cents.  
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The measure of love is sacrifice.

THE *Christliche Apologete*, a Methodist paper, has proclaimed with great satisfaction that Calvinism is dead, and has preached elaborate funeral sermons over its body. Now it says "the Calvinistic theology must yield." What is the need of that since it is dead?

THE higher critics have attacked the Psalms, insisting there was no reason to believe any of them was written by David. Now Prof. I. M. Price, a distinguished Semitic scholar, says that the very latest discoveries show the traditional date of the Psalms is the right one. We knew it was and shall be glad if the higher critics will now "advance" to the same position.

BISHOP CARMICHAEL, of the Canadian Episcopal church, preached a sermon before their Convocation in which he proved with great power and eloquence that the Bible is wholly and absolutely the word of God. A motion was made to have it printed, when the liberal men made a storm in opposition. Liberal thinkers are so liberal! Thereupon a distinguished layman, Judge Harrington, rose and declared the views of the higher critics deserved all the strong words of the bishop, adding that he was ashamed of the men who had opposed printing the sermon. Some of the laymen said, "the seat of the trouble was among the professors of their theological seminaries, and that some of them should resign and cease to draw their salaries."

THE *Advance* says: "Go with Finney and Moody or Torrey through the stirring scenes and striking experiences of their great revivals, and see how quickly skeptical men, doubters and deniers forget their intellectual difficulties when the Spirit fastened upon them a sense of their guilt."

THE *Watchman* tells of a Baptist Chinaman in the province of Szechwan who is 60 years old. Every Sunday morning he walks to a village ten miles from his home and preaches the Gospel. He is untaught—or rather, he has only the highest learning—for he knows his Bible from Genesis to Revelation. Then he walks back and preaches in his own village, gathering the people with a gong, and preaches again at night.

Good! The officer in charge of a coolie supply train in the Japanese army was called before the General to be commended for his conduct in the battle of Yalu. The General invited him to drink a glass of wine with him. This was a very great honour in military eyes, but the soldier declined, saying he was a Christian and did not drink, and asked to be allowed to take tea instead.

## Salvation.

BY J. M. WEAVER, D.D.

The most important and thrilling question one can ask himself and answer honestly is, "Am I saved?" It is a sad fact that many persons, even members of the church, are not saved. Many are in painful doubt and do not know that they are, hence are in constant unrest. They hope they are but are uncertain. This condition arises from ignorance as to what really is salvation and the Scriptural way of salvation. Many even of the saved have cloudy ideas as to how men are saved. What, then, is salvation? The answer is plain and clear if men would study it. It is rescue from the guilt, pollution and power of sin. It is to have a well-founded and Scriptural assurance of escaping hell and of entering heaven. He who has this is at rest and is a "vessel fitted for the Master's use." We cannot be too careful in the investigation, since the eternal destiny of one depends upon a correct answer.

Salvation and how to obtain it is clearly and fully revealed in the Bible and nowhere else. There is one passage written by the Apostle Paul which gives us distinctly the way. It reads: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast." Eph. 2:8-9. Other passages are just as plain, but this is full and emphatic. A prayerful, earnest study of this passage, in this paper, may lead some doubting soul into restfulness.

You will notice that it teaches us the source of salvation: "By grace are ye saved." Grace is mercy shown to the undeserving. God's grace is the unmerited favor shown to sinful men in His great Plan of Redemption through His Son Jesus Christ, by which men are saved in time and eternity. Grace is boundless love. Grace and law are put in contrast by the Apostle John: "For the law was given by Moses, but grace and truth came by Jesus Christ." This grace, infinite love, is the true, real and only source of man's salvation. Jesus said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There is absolutely no other source. All saved are saved by grace. We are elected by grace "according to the election of grace" (Rom. 11:5). We are justified by grace: "Being justified by his grace" (Rom. 3:24). All is of and through grace. This salvation that is by grace is "through faith." Notice, it is not through faith and something else, it is through faith only. Paul says: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered, blessed is the man to whom the Lord will not impute sin." Thus through faith all the gifts of God prepared fully in redemption come to men through faith alone. Working for salvation is the rejection of grace. Works can save no man. God says: "Not of works lest any man should boast." Every gift of God to man comes through faith. This is the great law in God's Kingdom: "Be it unto you according to your faith." What, then, is faith? is an important question. Many

mistakes are made in regard to its nature. It is not knowledge, or feeling, or mental assent, and yet all these are involved in it. Paul defines it thus: "Now faith is the substance of things hoped for, the evidence of things not seen." It is that which makes real and joyous the riches of the future in time and gives assurance of future glories. Faith is the mental apprehension and heart reception of Jesus Christ as God's free gift. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." A poet has truly said:

"Faith lights us through the dark to deity;  
Whilst, without sight, we witness that she shows  
More God than in his works our eyes can see;  
Though none but by those works the Godhead knows."  
And Mrs. E. Oakes Smith says:  
"Faith is the subtle chain  
That binds us to the Infinite: the voice  
Of a deep life within, that will remain  
Until we crowd it thence."

In a word, faith is the acceptance of Christ in His threefold character of Priest, Prophet and King as one's personal Saviour. We receive Him as Priest to atone for us; as Prophet to teach us; as King to rule us. Full trust brings full salvation. Peter says: "Receiving the end of your faith, even the salvation of your souls." All the riches of grace are freely given the believer. All such are born of God and none others. John says, "Whosoever believeth that Jesus is the Christ is born of God." Now all this is the gift of God.

Salvation, then, flows from God's heart of infinite love. He elects, calls, justifies, regenerates and glorifies: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" Man's morality, good works, prayers, tears nor good resolutions have anything to do with his salvation, and yet all these accompany it. It is only by grace through faith. Hence all believers and only such as are saved. All the glory of salvation, therefore, belongs to and will be given unto God. The grand song of the redeemed that resounds through the camps and courts of heaven will be: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. \* \* \* Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen." There will be no jarring note in that land of glory.

Reader, are you saved? Do you know it on God's statement? Then are you at rest and ready to work for the Master. Do not rest until you have assurance and can say:  
"Jesus, thy robe of righteousness  
My beauty is, my glorious dress;  
Mid flaming worlds, in this arrayed,  
With joy shall I lift up my head."  
Are you not saved? Then repent and believe in the Lord Jesus Christ and your salvation is sure since God is pledged to give it to you.

## Risen With Christ.

Colossians 3:1-4.

That Christ rose from the dead on the third day after his crucifixion, is a fact so thoroughly attested that it cannot be called in question by those who have regard to the truth of history. By his rising he fulfilled the promises he had made to his disciples and made good his claims to be the divine Son of God. His resurrection was the complete vindication of every exalted claim that he ever made. By his resurrection he accomplished great things for his believing people. It is written that he was delivered for our offenses and raised again for his justification. It was by his death that atonement was made for the sins of his people, but by his rising he proved that he was mighty to save. He had not been simply defeated and stricken down in the performance of duty. He laid down his life of himself. He had power to lay it down and he had power to take it up again. So in his dying and rising we find salvation, as he does for us what only an infinite Saviour could do.

The soul that accepts Christ as Saviour receives from him immeasurable blessings. There is the absolute pardon of sin which has been made conditional on faith in Christ. He who takes Christ as his own Redeemer finds this pardon and knows, on the word of God himself, that he is pardoned and accepted and his name written in the Book of Life.

Within the soul there comes the blessing that corresponds to this objective or judicial fact. The one who is saved is led by God's Spirit into a realization of his own spiritual condition. He knows himself as a saved and accepted child of God. He knows himself as one who is under infinite obligation to be what Jesus Christ wishes him to be. He knows himself to be one in whose heart the new birth from on high, by the Spirit, has wrought the changeless relationship of kinship to God.

Under the power of these great truths borne in upon him by divine grace, sin comes to be a very hateful thing. He hates it. He loathes it. He seeks to be free from its contamination. He feels toward it as Lazarus must have felt toward the grave from which Jesus had released him. We cannot imagine Lazarus coming to the sepulchre when no one was watching him, and lying down in it and wrapping himself in grave clothes and indulging himself in the pleasure of imagining himself once more dead and corrupt.

Nor can we imagine a true child of God delighting himself in sinful and worldly things. He has been saved from them by the grace of God so that he is no longer a slave to sin. He is no longer dead in sin, corrupt and separated from all that is good. He has risen from the death and corruption of sin and he rejoices in the new life.

If we are risen thus with Christ, let us show that we are risen by seeking the things that are above. Let us have loving and growing interest in the things of God. Let us seek and love the life and the things that are holy, to which Christ in his grace invites us.—Herald and Presbyterian.

If we could see where disgrace really lies, how often men would be ashamed of their riches and honors and would discern that a bad temper or an irritable disposition was the greatest family disgrace that they possessed.—Arthur Helps.

## QUESTIONS ANSWERED.

By Senex.

I expected a shower of questions in regard to "tainted money," as the papers call it. I do not wonder at the interest aroused. I have myself been tempted to put on sackcloth and ashes when I read the utterances of some of our Baptists on the subject.

In the first place, I do not know enough of the Standard Oil Company and its methods to know whether the law which is plainly laid down in the Bible applies in regard to money which it makes. I know the newspapers have said their methods were wrong, but I discovered long years ago that all the newspapers say is not true. Newspaper charges are not to be believed until proved. Even a Trust is to be presumed innocent until it is proved to be guilty. I do not mean the proof must be such as would convict a man of murder, but which would make an unprejudiced man feel morally certain of the guilt. As I said years ago, I must not believe anything against any person on less proof than I would be willing he should believe a charge against me. So far charity and justice go hand in hand.

Nor do I know how great is the personal responsibility of Mr. Rockefeller for the doings of the Standard Oil Company. He is a large stockholder, I know, and his brains have caused its success. But I do not know whether he has a controlling power, or is only one of a number of directors, with only one vote in the board, and therefore unable to control directly. He might own nine-tenths of the stock, and yet by the charter the power might be vested in a board, say of ten directors. In that board he would have only one vote. If the directors did things which he opposed his only redress would be in the next stockholders' meeting to vote those directors out and others in. But the new ones would not be under his control. It is possible, too, they may be appointed for a term of several years and even the stockholders unable to turn them out if they refused to resign. Not knowing his personal responsibility, nor yet the methods of the Standard Oil Company with clearness and positiveness, I can express no opinion upon that peculiar case.

Another point is worth noting. Mr. Rockefeller did not give that \$100,000 for religious purposes. Christian work consists of just two things—the conversion of sinners and the building up of the saints in their most holy faith. Just those two things, nothing more. And it does great harm to use language inaccurately on this subject. If I am right, that money was given for schools. Running schools is a charitable, a philanthropic work—it is not a religious work. It is wrong to call it missionary work, for that word missionary is understood to mean going into all the world and preaching the Gospel to every creature. It would be right to take money to use in philanthropic work which it would not be right to use in God's work.

Please note that I do not say *all* money should be received for charitable or philanthropic purposes. Some years ago I saw—in the RECORDER, if I remember rightly—the report of the action of the Presbyterian Hospital in Chicago. It seems that the society ladies in that city gave a "charity ball" for the hospitals. They made a large amount of money, and sent \$3,000 to the Presbyterian Hospital. Money was much needed, but that money was declined. Yet the hospital is philanthropic and not religious work, and a hospital is not under the same obligations as is a church. The price of a dog might be used to buy bread for a starving Israelite, but it must not be cast into the treasury of the Lord. Now I wish Baptists to be better than every other people in every respect. It hurts me if

any Baptists are less scrupulous in regarding God than are Presbyterians.

In what follows I have no reference at all to Mr. Rockefeller or his Company or his gifts. I am grieved at the utterances I have seen in the papers made by professing Christians that money is to be taken into the treasury of the Lord, no matter how that money is made, nor how wicked the man who gave it, and I am speaking generally. I do not know whether one word which I shall say applies at all to the Standard Oil Company and its President.

On this subject of taking money the Lord God speaks plainly and strongly. The price of a whore and the price of a dog was not to be brought into the house of the Lord. Some commentators think dog in this verse means men, the men who are called dogs in Revelations 22:15. I do not agree with them. Moses is using no circumlocution in his speaking in these commands, and no figures of speech. The dog was abominated among the Easterners as an unclean animal. And this command would mean that not only money made by recognized sin, but any which represented doubtful doings, "tainted" money, should not be received. But take dog in either sense and the meaning of the command is unmistakable. Money made by sinful practices must not be brought to the house of the Lord. Matthew Henry's comment is good and true: "We cannot honour God with our substance unless it be honestly and honourably come by. It must not only be considered what we give, but how we got it; God hates robbery for burnt offerings and uncleanness, too." In Proverbs we read: "The sacrifice of the wicked is an abomination to the Lord." And in another chapter (21:27), "The sacrifice of the wicked is an abomination to the Lord; how much more when he bringeth it with a wicked mind." That is saying plainly that in any circumstances and no matter what the motive may be, the sacrifice is an abomination, but is worse when brought with an idea of bribing God. Isaiah 61:8 reads, "For I the Lord love judgment, I hate robbery for burnt offering." All these words of God are as plain as language can make them and they give a most emphatic answer to the claim that money can be taken for the treasury of the Lord no matter what the source from which it comes. Even the natural man knows what sophistry that is. There is a common saying, "the receiver is as bad as the thief." Imagine a priest daring to receive the price of a whore or of a dog, and telling the Lord God he took the money because so much good could be done with it, or that he did not wish to prevent the wicked from doing good! Imagine him daring to tell God that He had commanded every one to give a tithe of income to the Lord, and it would have been wrong in a priest to prevent the wicked from obeying God's command! Had a priest dared to have excused his disobedience in any such way we should have expected fire to flash out from the Shechinah and kill him as Nadab and Abihu were killed. The dead bodies of Ananias and Sapphira lying across the threshold of the New Dispensation warn us that our God is an unchanging God. Besides the plea that we must not prevent men's obeying God by making contributions ignores the truth that there is a commanded order in the commands. An Israelite who was ceremonially unclean could not go to the Tabernacle to carry his sacrifice pleading that he was commanded to take his offering. The command to purify himself came first and must be obeyed. One might as well say that unregenerated men ought to be baptized because he must not prevent them from obeying a command.

What God thinks of the plea that the money is to be used in a good object is shown in the case of Saul. He was ordered to destroy the best of the cattle of the Amalekites. When Samuel went to him Saul twice declared that they had spared the best cattle in order to offer them in sacrifice to the Lord God. They had obeyed Him except in the case of

those they wished to sacrifice. Samuel does not accuse Saul of falsehood; no doubt he was telling the truth. But Samuel answers sternly, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?" And he goes on to tell the frightened king, "The Lord hath rent the kingdom of Israel from thee this day."

One questioner wishes to know if every one who makes a contribution should be questioned as to the source of the money. Of course not. Paul lays down the course to be taken when talking of another matter. Christians were to buy meat which was offered for sale in the market, asking no questions. But if any one at a feast said to the Christian, "This was offered in sacrifice to an idol," he was not to eat it.

A man whose brother had aught against him was not to offer a sacrifice until the wrong was rectified. He was not to do it, even if he had forgotten his offense and only remembered it when he had reached the altar. A man must not make an offering when he was conscious of having injured his brother until he was reconciled. This shows again there is an order in obeying God's commands which must not be discarded and effectually answers the plea that men are commanded to do good and we must not interfere with their doing it.

I hope no one will understand me as taking sides with the Standard Oil Company and similar Trusts. I am simply too ignorant of their methods and of Rockefeller's personal responsibility to express any opinion of that particular case. If, however, the Standard Oil has done the things of which the newspapers accuse it, and Mr. Rockefeller could have controlled it and did not, then God's words apply to the case, "I hate robbery for burnt offering." Rockefeller in such a case should follow the example of Zacchæus. He did not say, "I will cast a large part of my ill-gotten gains into the treasury of the Lord's house." He would not have dared to do such a thing, for Zacchæus knew the Scriptures which I have quoted, and others which bear more or less directly on the case. But where he knew whom he had wronged he restored four-fold. In many cases he could not do that, and so he turned over half to the poor. No doubt he was sure those amounts would cover all his ill-gotten gains.

### Jonah and the Whale.

BY REV. JOHN URQUHART, GLASGOW, SCOTLAND.

The deism of the eighteenth century was unable to imagine a man's existing three days and three nights in the belly of a whale. This was no more than the raising of a man from the dead, or the turning of water into wine, or the increase of the five barley loaves and the two fishes, which were made to suffice for five thousand men, besides women and children, and to yield in addition, thirteen baskets filled with the fragments. Modern skepticism speaks in the name of science, and tells us that there is no whale in the seas that could have swallowed Jonah; that the throat of the whale, huge animal though it be, and, consequently, to an uneducated mind, entirely capable of such a feat as the Scripture records, is only about two inches in diameter!

Jesus refers to the very feature in the history which excites to-day the fiercest derision: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth" (Matthew 12:40). Jonah had been a sign; in other words, the experience had been actually endured by the prophet, and had attracted the attention of Israel. In Luke 11:30 we learn also that the sign extended to the men of Nineveh: "For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation." It is simply impossible by any sophistry to escape the force of the following words: "The men of Nineveh shall rise in judgment with this generation, and

shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Matthew 12:41). The contemporaries of Jesus who treated so lightly the invitations and warnings of the Son of God, could scarcely be condemned by a fiction, and the words that follow allow no escape. The men of Nineveh "repented at the preaching of Jonas." There is no possible means of stating a fact more absolutely than is done in that expression.

The critics have asked whether it is at all likely that the people of Nineveh would have been so moved by the preaching of a foreign prophet. But, if Nineveh was at that very time filled with apprehensions of approaching calamity, we can well understand how, as the spark thrown among dried wood produces a speedy conflagration, the excited fears of Nineveh might, with this new incident, have issued in just such a deep and universal repentance as the Scripture describes.

Jonah's message was one for which the time was ripe. It gave utterance to the burdened spirit, and the hearts of the thousands of Nineveh were bowed as the heart of one man.

A word was spoken by Jesus which no treatment of the Book of Jonah ought to overlook. He said that His generation sought a sign—a sign that would end their doubt and their hesitation, and show them once for all that this was the Christ. He declared that no such sign as they desired should be given them. But, said He, they should nevertheless have a sign, and that "the sign of the Prophet Jonah." When Jonah, having become a curse for his people, came back, as it were, from the dead, whither did he carry the word of the Lord? To Israel? No; to the Gentile city of Nineveh. And there he beheld what he had in vain longed and prayed to see among his own people—the turning of a whole city to God—the leaders leading for once in the right direction, and the entire people following and seeking God with purpose of heart.

When Christ came back from the grave, and the Word of the Lord was once more to be proclaimed, whither was it carried? It was borne to the Gentiles. And how fared it with the message there? The Word of Life, which Israel had rejected, these received. Age after age the Jew has been confronted with that sign. He asked whether this was, or was not, the Christ. Jesus said the reply would be found in the sign of the Prophet Jonah. And this is the enigma of enigmas to the Jew. He has never been able to get away from it. He is confronted with it to-day. He killed the Messiah—in ignorance, and at the impulse of the evil heart that is in us all, he did it. And out of the grave of the Crucified has come this power that has tamed the barbarian, changed the savage, cleansed and raised the hopelessly debased; brought back the outcast races into the brotherhood of man, and given to all who have received the message, the nobleness, the spiritual insight, the compassion, and the purity of the children of God. He, who said that the Jew should have that sign, read the future. He gave a promise, and rising from His grave, He has kept it. He has proved His claim to be the Son of God and the world's Saviour—Exchange.

Animals and birds show remarkable knowledge and skill in protecting, preserving and providing for themselves. From the first they act with precision in matters that concern their welfare. Their wisdom in their own sphere of action is due to acquired experience derived from parental sources and immediate training by their mothers. So far as we can judge, they make no serious errors that wreck their lives. If boys and girls were as willing to follow the judgment of their parents, they also would escape the sad experiences that come to them from wilfulness. In America young people are apt to despise the counsel of the father and laugh at the anxiety of the mother. What is the result? The wreck of the body by drink, the wreck of the character by crime, the wreck of life by divorce, and the wreck of the soul by unbelief.—Ex.

### The Importance of Strict Discipline.

BY REV. WM. McMILLAN.

In entering upon a discussion of this question, it is well to inquire as to what is meant by discipline. We will let Dr. Hiseox answer: "By discipline is meant that system of internal order and government, by which the church administers the laws of Christ so as best to secure the peace, purity, edification and efficiency of the whole body." If this is a correct definition, then it is of the utmost importance that a strict and judicious system of discipline be maintained in every church. To neglect this will fill the church with dissension and discord and encourage a system of conduct that will finally destroy all the powers of the churches for good. And yet an injudicious system of discipline has done more to destroy the peace and fellowship of the churches than almost any other one thing. The object of discipline being to encourage and increase the good and restrain and remove the evil, makes the responsibility greater and the task harder, for the question of what is good and what is evil is not easily determined. If the entire membership were of one mind and truly converted to Christ, we would have but little use for the penal part of discipline. We believe that great injustice has been done the individual, the churches and the cause at large by the ignorance of some churches of the meaning of discipline. A large per cent of our churches seem to overlook all but the last resort in discipline, the punishment or exclusion of the offender. One of the saddest and most inconsistent things connected with church work is for a brother, who never did a single thing to develop the church, assist, encourage or reclaim an erring brother, to arise in some business meeting and say, "Bro. Moderator, I want to tell you how some of our members are living. Now here is Bros. Brown and Jones, who are dealing in futures and frequenting the pool-rooms. And there is Sisters Wolf, Lamb and others who play progressive euchre and sunch for prizes. I want to prefer a charge against them for unchristian conduct. I don't go to such places myself, and I won't fellowship anybody who does. If they don't come and make their acknowledgements next meeting we ought to exclude them." And yet that same brother would count eleven eggs for a dozen to the huxter, swindle the railroad out of its fare, if the conductor did not demand his ticket, or pay his hired hand in tainted meat or musty flour. Just such conduct as this (and this is no fancy picture) is what disgusts the world with religion, and drives many poor, weak, struggling Christians back into a life of sin.

We are a firm believer in strict discipline; but not from an evil motive, personal animosity or for the sake of punishing some one. The Church of Christ is a family of the redeemed and members one of another. Christ, the head of the family says, "A new commandment I give unto you, that ye love one another, as I have loved you" (John 13:34).

Love is the test of discipleship. "We know we have passed from death unto life because we love the brethren." We are taught to admonish one another and to help each other bear the burdens of life. It is the duty of the strong to assist the weak brother, and to restore such an one in the spirit of meekness, considering ourselves lest we also be tempted. If the brethren could rightly appreciate these admonitions and practice them in their lives, what a blessed thing the church would be. There would be no malice, hatred or envying, but each would soon learn to esteem the other better than himself, and we would love one another with a pure heart fervently. To discipline is to educate, to train, to develop, to regulate, to punish. If the churches rightly appreciated their responsibility, their treatment of new converts would be far different. What is the usual course pursued by the churches in regard to her new members? They are received, baptized, given the hand of fellowship, turned loose, criticized, arraigned before the church, excluded and forgotten. Brethren, I don't believe this is overdrawn. There are many young persons to-day, who started out well, but because the church took no interest in them, did not encourage them in any way, came to the conclusion that they were not wanted in the church, and while they were fresh from the world and in their weakness needed the encouragement, sympathy and support of the church; but because they were neglected, became discouraged and to-day have made ship-wrecks of their faith. Oh the sin of neglect and the curse resting upon some of us because of that sin!

The Lord in converting our souls does not make us full grown men and women, but we are babes in Christ. We need protection, care and assistance. The Lord does not do for us what we can do for ourselves, or what others can do for us. He redeems our souls and gives us faith, but we must add to our faith. We have a very beautiful and instructive lesson in the eleventh chapter of John in connection with the resurrection of Lazarus. When the Saviour came to the grave and found the friends weeping, his own heart was moved with sympathy. He told the disciples, he was glad he was not there when he died for he had a lesson to teach them. Lazarus had lain in the grave four days, and a great stone lay upon it. Christ says to the disciples, "Take ye away the stone." This they could do as co-laborers with him in order to his resurrection. Then he speaks and called back the spirit of the dead man. Lazarus heard the voice of God, though dead being quickened by the Spirit, and arose.

This is a beautiful type of the dead sinner being made alive by the Spirit of God, being brought from death unto life. But will you notice that

notwithstanding he was alive and arose in obedience to the command of Christ, still he was not free. There still clung to him the old grave clothes. Jesus had done his work. He had made him alive. This they could not do. So now he turns the case over to them, the representatives of the churches, and says, "Loose him and let him go." Lazarus could not unbind himself very well, so the disciples were to help him rid himself of these old clothes that were still clinging to him. So we believe it is the duty of the church to help and assist the new convert, to break off from the old habits and allurements of sin and thus become in truth and in deed a free man in Christ Jesus. This is the kind of discipline the church ought to engage in. Training her young, strengthening the weak, educating the ignorant, and raising the fallen, and thus prepare a people whose power and influence would be felt for Christ.

If she would do this she would have very little use for the penal part, which requires the punishment or exclusion. The church ought to take a lesson from the army (and we are the army of the Lord). See that army as it lies in camp, expecting shortly to meet the enemy in deadly conflict. Every day her men are called up in line and put through a course of discipline until they are thoroughly acquainted with every movement that goes to make up a well-equipped army. Why all this labor? we might ask. That general well knows that unless they are well organized and thoroughly disciplined when he meets the enemy he will be ignominiously defeated. This, then, is the duty of the church, that she may prepare herself for greater efficiency in the Master's work. But some may ask, are there not cases where more rigid means will have to be resorted to? We answer, yes, and the law is very plain. Still we insist that no one has a right to prefer a charge against a brother (except in very extreme cases) till he has exhausted his power and influence, first, to prevent, and then to reclaim the brother.

Questions of various kinds will arise in the history of every church. Just how to deal with them legitimately, so as to promote the cause of Christ, is one of the most serious the church has to encounter. The church is composed of imperfect men and women. They have been born of the Spirit, made new creatures in Christ Jesus and brought into fellowship with God. Yet they are in this old sinful body and surrounded by sinful influences. Hence, as the Apostle says, "When I would do good evil is present; and the things I ought not to do them I do." Because of these sinful tendencies and influences, Christian people do wrong.

Then there is a class of hangers-on, or those who follow for the loaves and fishes, who know nothing about religion. Still they have got into the churches and are continually causing trouble. The Scriptures contemplating all these classes, gives us rules for their treatment. The only thing for the churches to do is to take the Scriptures and in the spirit of love apply them to each case.

1st. There is what is called personal offenses, where one brother trespasses against, wounds the feelings of, or mistreats another brother. Cases of this kind cause a great deal of trouble. Sometimes, on account of the stubbornness of the brethren, and a lack of firmness on the part of the church in requiring each party to conform to the Scriptural requirements governing such cases. The church ought to be firm, yet kind, seasoning justice with mercy. In the case of the offender we have the following Scripture for our guide: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift" (Matt. 5:22). This makes it the duty of every one who thinks he has offended his brother, to go and attempt a reconciliation before he can expect the Lord to accept his offering and grant him pardon. This duty is so manifest and imperative that no one can afford to neglect it. The churches ought to insist upon its recognition. This agrees with the teaching of Christ everywhere. In Matt. 18:19 He says: "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father." Again in 1 Tim. 2:8 Paul says: "I would that men pray everywhere without wrath or doubting." Again in 1 Peter 3:18: "Finally be ye all of one mind; knowing compassion one of another, love as brethren, be pitiful, be courteous." These Scriptures teach us the spirit that ought to possess us in offering our petitions to God either as individuals or as a church, if we expect the Lord to bless us. We ought to be at peace, be of one mind, love each other as brethren, and forgiving one another.

If the brethren will not seek this reconciliation of their own account, then the church ought to use her influence, even to the more rigid forms of discipline. While the Scriptures cited refer more directly to the offender, there are others that make it obligatory upon the offended to seek a reconciliation with the offender, without waiting for him to make the overtures. In Matt. 18:15, where the Saviour is giving directions for settling these difficulties, he says: "Moreover, if thy brother trespass against you, go and tell him his fault between thee and him alone." Here it is made the specific duty of the offended to seek out the brother for the purpose of adjusting the trouble. Go and tell him his fault in the spirit of a brother. He may or he may not know he has offended you. Nine times out of ten you will gain him.

Brother, it takes a great deal of the Spirit of Christ to live a consistent Christian life. In Luke 17:3 and 4 the Saviour says: "If thy brother trespass against thee, rebuke him; if he re-

pent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee saying, I repent, then thou shalt forgive him." Thus you see we are always to have a forgiving spirit, and seek to bring about that peace and fellowship that should characterize the family of Christ. A church to be blessed of the Lord to the salvation of souls and the growth of the saints, should insist and demand of her members a settlement of all the grievances that tend to mar the peace and fellowship of the church and destroy her influence for good in the world.

We will not stop to argue the authority of the church to discipline her members. It is an admitted fact by all Baptists that the church is the highest authority. In Matt. 18, where the Saviour was giving directions for the settlement of difficulties, He says: "If he hears thee, thou hast gained him. If not, take two or three brethren with thee; if he will not hear them, tell it to the church; if he won't hear her, then exclude him." This is sufficient, for it is the rule given by Christ.

Then there is another class, the hangers-on, or those who follow for the loaves and fishes. I am sorry to say they are very numerous in some of our churches. They have joined themselves to the people who are joined to Christ. They have fellowship with the church, but not with Christ. They are wells without water, clouds without rain. They are those who go to horse races, gamble on elections, get drunk on Christmas and county courts, swear a little as opportunity presents, attend balls and picnics, and dance on prayer meeting nights and church meeting days. These are the ones that give the church the most trouble. They are good fellows, clever men and nice ladies. They belong to good families. They (or at least some of them do) help pay the preacher, and that takes just that much off the rest of us, and that must not be forgotten. Some of these may be converted, but on account of the lack of interest, or the proper encouragement upon the part of the church, have drifted back to the world, and, like David, have lost the joys of salvation. Oh the responsibility of the church in training and caring for her members! But a large part of this class know nothing about religion. They joined the church during a revival, just because some one else was joining, through the over-persuasion of some over-zealous preacher. They never have appreciated the church, but they love the pleasures of the world more than the sanctuary of God. Brethren, we have them in all our churches. The question is, What are we to do with them? Discipline them? Yes. Exclude them? Well, that depends. But before we give our views as to the proper mode of dealing with them, let us see what is the usual course pursued by the churches.

Well, at some business meeting on Saturday, if it is a pretty day, just after the election, some dear, good old soul, who hasn't been to church since last communion season, when the wine was passed to him, arises and says: "Brother Moderator and Brethren, I understand that Brothers A, B, C and D, and Sisters X, Y and Z, were all down at the picnic last Saturday and danced, and the brethren got as full as a boiled owl. Now we can't tolerate such conduct as this. This is no way for a church member to act. They ought to let their light shine." These old sinners can beat the world quoting Scripture on these young fellows. It is true this old sinner never attends the prayer meeting or Sunday School, nor even returns thanks at his own table, but then he don't go to picnics. He believes in letting your light shine. Ahem! "Brother Moderator, I move that we appoint a committee to see them and report at next meeting." The committee is appointed, next meeting comes, the committee asks for further time. And so it goes from time to time; and that is the last you ever hear of it till the next picnic or county court, when the same thing is repeated with a few variations. Once in a great while they will get a fellow out, but not after, if he belongs to a paying family. I knew a brother once, and he belonged to one of the prominent churches, who did nearly everything mean in order to get the church to exclude him. He drank, swore, gambled, danced and even asked to be excluded, and still they retained him. He finally told the brethren if they would tell him what to do to be excluded, if was not a penitentiary offense, he would do it. And when the motion was made the brother who made it said, lest he should offend the family (they were good pay, you know,) he moved "we withdraw the hand of fellowship from the brother at his own request, without specifying any charge." This was liberality with a vengeance.

Now, brethren, no church can prosper spiritually or any other way that is so indifferent to her responsibility. But we ask again, What is to be done? We answer, it is the duty of every member to see after and help every other member. To exhort one another to good works. When any of our members goes astray, go to him in the Spirit of Christ, as a brother, talk with him, bring him to the prayer meeting and church, and encourage him in every way. Show him that you care for him and are interested in his welfare. If there is a spark of the love of Christ in his soul, you will win him back, and that little spark will be fanned into a flame until he, like David, can say, "I was glad when they said unto me, let us go unto the house of the Lord." But after you have done everything to redeem and reclaim the fallen brother, if he still persists in bringing reproach upon the cause of Christ and dissension in the church, then the duty of the church is plainly marked out. The following Scriptures indicate what is to be done: "In the name of our Lord Jesus Christ, when ye are gathered together, to deliver such an one to Satan for the destruction of the flesh, that the

spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:41-5).

"Therefore put away from yourselves that wicked person" (1 Cor. 5:13).

"A man that is a heretic after the first and second admonition reject" (Titus 3:10).

"Now we command you, brethren, to withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6).

"If any man obey not our word, by this epistle note that man, and have no company with him, that he may be ashamed" (2 Thess. 3:14).

"Now I beseech you, brethren, mark them which cause divisions and offences, and avoid them" (Rom. 16:17).

"Now I have written unto you not to keep company with any man that is called a brother, be he a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat" (1 Cor. 5:11).

Brothers, this last catches several of us, don't it. These are sufficient to teach us the duty of the church towards these unruly members. And as the aim of discipline is to promote the cause of Christ by encouraging the brethren to good works and restrain and remove the evil, we cannot see how she is to prosper unless she is watchful, vigilant and faithful in the discharge of her duties. May the Lord help us to be faithful. Catlettsburg, Ky.

.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.

June Lippincott's Magazine.—"The Lady from the Sea," a new novelette by Cyrus Townsend Brady, appears complete in the June number. As the title indicates, this is a tale of the sea, thrilling, romantic and full of adventure. A short story by Eleanor A. Hallowell is called "Hickory Dock." The paper by Professor Albert Schinz, of Byrn Mawr College, on "An Opening for Girl College Graduates Who Need None," strikes a new note on a very popular subject. This author thinks that the more rights women have obtained in the past sixty years, the smaller has grown their influence in the world. The delicious sketch called "Philadelphia in June," written by one who calls herself "An Exile," recalls similar sufferings endured by those having to spend a hot day in the city, but who have not the gift of amusing description such as the author of this paper.

The June number of the *Booklovers Magazine* is particularly full of timely and well illustrated articles. There are four beautiful pictures in color, including Meissonier's celebrated portrait of himself, now in the Louvre. There is also a most interesting group of full-page pictures of famous American illustrators in their studios. Among the literary contents are the following: "The Modern Battle-Ship," by Archibald S. Hurd, descriptive of the latest types of ships of the line; one of Joseph M. Rogers' inimitable political character sketches, on "Samuel Whitaker Pennypacker," the Governor of Pennsylvania; a review of "Phases of Current Science," by Waldemar B. Kaempfert; and three articles that will specially appeal to the traveler. A short story, "The Spite of Maria Glenn," by Robert C. V. Meyers; a little bit of verse, "High Church Fancies," by Isabella Howe Fiske; an illustrated poem, "Gwine Home," by Leigh R. Miner; and "The World of Print," add their variety to a well filled table of contents.

In the June *Cosmopolitan* that veteran naturalist and scientist, John Burroughs, discusses in a fresh and convincing manner the question of animal instinct and human reason. "Instinct," he says, "is uniform in its workings; it runs in a groove. But reason varies endlessly and makes endless mistakes." Yet he reaches the conclusion that "the animal is the father of the man. Without the lower orders, there could have been no higher. In my opinion, no miracle or special creation is required to account for man. The conservation and transformation of matter into force, or of heat into light or electricity, is as great a leap and as mysterious as the transformation of animal intelligence into human reason."

Sin is unreality. It is weakness and not power. It is self-limiting and self-destroying. It erects its own scaffold and digs its own grave. Pride is inflation and the universe is against inflation. Men in their high-blown pride swim on bladders like little wanton boys, and, sooner or later, they break from under them and they are left to the mercy of the rude stream. So confessed Cardinal Wolsey. The law of righteousness is so inherent that it is self-executed. "No nation ever did or ever will escape the adequate result of its wrong-doing. The consequences of sin are sure, inevitable, eternal. A nation can no more mock the moral gravity of the universe than an individual. Retribution is inescapable and irreversible, and no wave of emotion or hysterical gush of sorrow can hinder it.

Allow me to congratulate you on Glorious Praise. I have examined the book thoroughly, especially as to music, and I can say it is the best for all services I ever saw, and I have examined most of the hymn books used in the past twenty-five years.

E. R. JONES.  
Switzer, Ky.

NORTHERN BAPTIST ANNI-  
VERSARIES.

The second of the three great societies to hold its meeting this year was the Missionary Union. The President, Hon. W. A. Monroe, of Massachusetts, made the opening address. He spoke of the fact that a little more than a century ago it would have been illegal for Baptists to have held a meeting where they were then assembled. He spoke of the last meeting held in St. Louis and the great advance in foreign missions which had been made since that time.

Dr. Barbour, the Secretary, followed with interesting extracts from the annual report.

THE ANNUAL REPORT—FOREIGN DE-  
PARTMENT.  
Christian Education.

Prominent among problems considered are those of Christian education. The year has marked certain important gains in this work. The school in upper Assam for training of Christian preachers is about to enter its new home. The establishment of a similar school in the lower Congo district, with recognized relations to the entire work, is definitely accomplished; in the Philippine Islands plans are well matured for opening at Jaro both a school for the training of preachers and a general school in which training in industries will have a prominent place. The problem of co-ordination in the work of existing schools is most prominent in our older mission fields. An important step in relation to this work in British India was taken in the early fall. Educational commissions are to be appointed in Burma, South India and Assam.

Your committee would emphasize as definitely their conviction of the importance of maintaining strongly the distinctively Christian character of our schools. There is some danger, as the history of some missionary organizations indicates, that competition with other schools and the fear of prejudicing patrons or repelling possible patronage shall lead to a light insistence upon Christian teaching and upon the exercise of that personal Christian influence for which the relation of teachers and pupils offers unique opportunity. It is our conviction that no more serious error could possibly be made than this—that the Christian character of our schools should be as pronounced as that of Christian hospitals whose work of medical ministrations is rightly associated with the religious work conducted in the little chapel of hospital and dispensary.

## A Plan for Union.

One development of the year we are confident will be as gratifying to our constituency as it is to us—the discussion and practical adoption of a plan for union between the Southern Baptist Board

## Rheumatism

Does not let go of you when you apply lotions or liniments. It simply loosens its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Sarsaparilla has cured thousands.

and our own Society in higher educational work in certain fields. Both in Japan and in East China the work of the two societies is conducted in the same tongue and practically for the same people. The proposed union commends itself strongly to our representatives in these countries, and to the home administration, as in the interest of economy and higher efficiency in our school work as well as of true fraternity. We hail with satisfaction the adoption of this plan for union, and rejoice in the spirit of hearty fraternity in which it has been effected.

## Expansion in Medical Work.

Those following our reports in recent years will have observed a gradual expansion in medical work as well as in the work of Christian education. This we believe is not only justified but required by the new conditions in which the work of the Union is conducted. Here again caution obviously is demanded, lest the work shall be restricted to physical ministrations, and thus devotion to a subordinate end of Christianity be allowed to obscure its main and ultimately comprehensive purpose. This form of work pre-eminently is one for co-operation between missionary organizations. The outlay is making increasing demands upon the resources of the Union, and we believe is proving an investment that will yield large return to our work for the extension of the Redeemer's kingdom.

Conference with Workers  
in France.

An important incident of the early year was the visit made by the Chairman of our Committee and the Foreign Secretary to our French Mission. The visit was planned with a view to conference regarding questions of vital concern to the healthful development of our work in France. It was recognized both by French brethren and by our Committee that the work in France was too exclusively a work of Christian leaders rather than of the general body of Christian people. The results of this visit, more fully described in another section of this report, have been gratifying. It proved peculiarly opportune since the new era opening in France as a result of the agitation against state support of ecclesiastical establishments is certain to afford opportunities far more favorable for the work of our churches. Present conditions in this mission apparently are the most promising known in its history. The wave of revival influence originating in Wales has reached the shores of France and swept throughout the northern country. Our reports show that in this section the churches have felt powerfully the quickening influence, and in the southern districts, a long developing interest in the message of a genuine religious faith is assuming the proportions of a great popular movement.

## The Atrocities in the Congo State.

A subject given prominence in our last report has enlisted not a little attention through the year—that of effort for the correction of wrongs from which the people of the Congo State are suffering. Additional testimony has been received from our own missionaries as well as from those of other societies, to the reality and enormity of these wrongs. De-

termined effort is made not only to discredit this testimony, but to becloud the simple issue which missionary societies and others interested in the grave situation have made—that conditions in the Congo State should have impartial investigation by the powers whose action made King Leopold their representative in the administration of these vast territories. An investigation made by a commission appointed by the king has served to confirm missionary testimony in one district of the state and some relief will thus be afforded. But the frightful evils extend through the whole interior of the country, and are rooted in the fundamental claim and policy of the king, by which the natives are dispossessed of all rights of ownership in the country and its products. This policy in itself reduces the people to the condition of serfs, and, enforced as it is by the agency of armed savages, is certain to perpetuate the frightful atrocities.

## Congo Reform Association.

The Congo Reform Association, a society with influential representation in all sections of our country, has been organized for the promotion of this aim. In this work representatives of the Union have co-operated strongly. By new petitions and in personal interviews, the subject has been brought to the attention of the United States Congress. The extraordinary crowded days of the closing session of Congress and the executive session of the Senate defeated the effort for consideration of this issue, but assurance is given in influential quarters that the question shall have attention when Congress shall

## FEED YOU MONEY

Feed Your Brain, and It Will Feed You Money and Fame.

"Ever since boyhood I have been especially fond of meats, and I am convinced I ate too rapidly, and failed to masticate my food properly.

"The result was that I found myself, a few years ago, afflicted with ailments of the stomach and kidneys, which interfered seriously with my business.

"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heart-burn and the indigestion that used to follow my meals, that the pains in my back from my kidney affection had ceased, showing that those organs had been healed, and that my nerves, which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had, not in a moment, but gradually, and none the less surely, been restored to normal efficiency. Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort." Name given by Postum Co., Battle Creek, Mich.

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

have reconvened. The situation is one appealing powerfully to all persons of just and humane feeling. So plain an issue, affecting the well-being and the very life of millions of hapless sufferers, should make certain a profound public interest and resolute official action.

## Three Extraordinary Movements.

Among outstanding incidents of the year are three illustrations of direct divine working. In Burma, the remarkable Ko San Ye movement, under a native, untutored leader—an apostle not of men, neither of man, but called and led of God—has yielded a great fruitage and given reassuring demonstration of its genuine character.

The report coming to us from the hills beyond Kengtung in the far northeast of Burma makes an appeal rarely equaled in missionary history. A nation is born in a day. The story of this isolated people who with bound wrists had waited longingly and expectantly for revelation of a deliverer from their conscious bondage in sin, is of no less than thrilling interest.

In the Philippine Islands, also, the year has been one of large harvesting and of demonstration of the genuineness of this swiftly developing work.

The general outlook, as we are nearing the close of a first century in our missionary history, reveals the working of vast forces and a certainty of changes in the life of the East which shall be of immeasurable influence upon the world's future.

We fancy that many among those who are following attentively the revelation of Eastern life now given to the world are surprised also by their discovery of the dimensions of the work which the Christian church through its missionary agencies has silently been accomplishing. This work is found to have penetrated far into all Eastern lands. Notably in Japan it has reached men of all stations, officers of the army and navy, professors in universities, judges in courts and members of the national diet. Increasing recognition is secured for the far-reaching influence thus exerted upon the development of Oriental nations. Missionary effort is molding the civilization of the East.

## The War.

It is gratifying that its immediate influence is not unfavorable. Our reports, while indicating certain adverse influences attributable to the war, indicate also definite gains. Apparently, Christian pastors and churches are interpreting soberly the lessons of the conflict, and new avenues for Christian influence have opened. The soldier, en route to the front, in the camp and returning wounded to the hospital, has been accessible to the missionary, and a far-reaching ministry has thus resulted; while homes of mourning have heard words of comfort strange to those familiar only with the hopeless lessons of a heathen faith. The general attitude of the people is increasingly hospitable to Christian influences. "Never," says one of our correspondents, "in the later history of Japan were so many people either secretly or openly studying Christianity than now." For exactly one generation the Missionary Union has prosecuted its work in this country. Retrospect and outlook alike awaken wonder and gratitude.

## HOME DEPARTMENT.

## Financial Condition.

The total receipts of the Union have amounted to \$737,978.19, embracing \$418,216.20 from donations, \$99,166.99 from legacies, \$9,960 from annuity funds, \$47,666.04 from invested funds and bonds, \$153,628.18 from the woman's societies, and \$8,054 contributed on the debt account of last year. \$2,079.03, including \$612.50 from the Lott-Carey Convention have been received from miscellaneous sources. The amount in donations actually contributed by the living in our own churches has been \$25,000 more than last year. There is a deficit of \$11,374.72.

The work in the Home Department throughout the year has progressed as favorably as usual, although the ever-increasing details call for minute and specific attention. The country is vast and the Home Secretary, even with the valuable and varied help which is rendered by the District Secretaries, by missionaries at home on furlough, and others, can only approximate the ideals cherished for reaching the churches and communicating these incitements to the work which are ever needed from the headquarters of the Society. In view of the growing responsibilities and multifarious details of work referred to, including the maturing of plans for young people's and Sunday School work, correspondence with candidates, care of the Station Plan, and the oversight of the increased clerical force at the Rooms, and in view of the fact that the execution of the plans of the Committee on Educational Endowment would, for a long time, require the concentrated attention of the Home Secretary, with frequent and prolonged absences from his office, in November last he requested to be relieved from some part of the office work, which in previous years had devolved upon him. The Committee, after careful consideration of the matter, consented to the proposal, and for the balance of the year committed to Mr. Haggard, the Editorial Secretary, such duties as the Home Secretary felt it important to relinquish, and a sub-committee of five members was appointed to have special direction of matters pertaining to the department as a whole.

## District Secretarial Work.

The force of nine District Secretaries has continued unbroken in its relations to us throughout the year. More help in executing the details of office work in the various districts has been employed than formerly, and although the expense of administration is somewhat increased thereby, we are satisfied that the investment is a wise one. It leaves the Secretary free for more continuous service among the churches, more frequent absences from his office, and for such study as is requisite in order properly to present the claims of the work.

As in former years, many of our missionary brethren home on furlough have rendered to our Secretaries in the various districts valued and in some cases, very laborious service, and have greatly endeared themselves to the churches which they have visited. Nor should we be unmindful of the very effective service rendered by the out-going party of new missionary appointees which toured the far Northwest last September

en route to the trans-Pacific fields. Last Christmas Day Dr. Wm. Ashmore, the Nestor of our missionary force, reached his eightieth birthday. The Executive Committee deemed it fitting that special notice should be taken of it; accordingly a reception was planned for Dr. and Mrs. Ashmore in Chipman Hall, Tremont Temple, on the afternoon of December 23. A large number of friends of the veteran missionary were delighted to gather to do him honor. Congratulatory addresses were made by the chairman of the Executive Committee and others. When Dr. Ashmore's turn came to respond, all hearts were touched by his tender allusions to his connection with the Union. At the conclusion of the address Dr. Ashmore astonished all by announcing a purpose which had long been cherished by him: namely, to place at the disposal of the Union a piece of land which he had acquired adjoining the beautiful compound in Swatow where his missionary home so long has been, and to set apart from his estate a sum of money for the erection of a theological training school for native preachers upon the land purchased. This he has arranged to carry out, as speedily as practicable. The gift in value represents \$10,000. Could any more emphatic expression be given by a missionary of his confidence in the work of the Christ among the heathen than is indicated by this action, crowning his long period of active service on the field? This gift, although not strictly included in the endowment fund now being raised for the Union, was really the first note sounding the call for the achievement proposed at the last anniversary to strengthen our higher schools abroad. This signal gift will prove a great stimulus to the generosity of others throughout the land.

*Student Campaign Work.*

During the past few summers the Committee have made use of a limited number of undergraduate students for campaign work among the churches. These brethren have been profoundly interested in missions, the majority of them being volunteers, and have proved themselves helpful to the work of the Union and to the churches visited. It is expected that at least four of these workers will be in the field the coming summer.

*Work for Young People.*

The relation of the Missionary Union to work for and among young people has received the special attention of the Committee during the year. A fraternal conference was held early between representatives of the Missionary Union and of the Baptist Young People's Union of America, which resulted in strengthening the bonds which naturally unite the two organizations in efforts for the development of missionary interest among this class. A definite plan of co-operation, particularly in work of encouraging the formation of study classes, was adopted.

While the Committee do not deem it necessary to maintain a young people's department as such, they will continue to utilize every legitimate method to teach our young people the transcendent importance of the missionary enterprise, and to enlist them in direct effort, through their churches, on behalf of the work of the

Missionary Union. Plans for extending these lines of effort are now being matured and will be announced later.

Growing interest in the systematic study of missions by both old and young in our churches is very gratifying and encouraging. Facilities for such study are multiplying on every hand, and the Executive Committee have endeavored to make increasing use of these helps to secure a better knowledge of Foreign Missions and a larger recognition of its claims. Plans for the extensive development of this educational department of our work are being formed, and large results are confidently expected therefrom.

The Literature Department has continued the good work of issuing helpful and attractive printed matter which has been scattered far and wide among our churches, and has received the strongest indorsement of our people. There is abundant evidence that the friends will take, and even purchase in large quantities, missionary literature that is pleasing in appearance and fresh in subject matter. The committee has been encouraged not a little in its policy of developing this part of the work by the knowledge that financial returns in the form of increased contributions result. Indeed, there can be no doubt of the educational and advertising value of this material when wisely used; and it has been gratifying to observe the development of a tendency to a more discriminate distribution of this literature by our pastors and others. They have scattered it as seed from which they expected a harvest. There is, of course, some waste, especially at associational gatherings, but this is easily prevented when some one is appointed to see that what is not properly used is returned to the rooms. During the year fifty-six separate pieces of literature have been issued, with a grand total of 1,083,650 copies. The leaflets most widely used have been "The Call of the Nations," "Cutting the Cords," "A Call to Prayer," "Our Re-enforcements," "What Business Has a Business Man With Foreign Missions?" "Missions in Japan," and the "Quick Information Series." No less than \$2,448.24 have been received from sales, including that from Orient Pictures, maps and miscellaneous books, which is an increase of \$666.81 over the amount reported last year.

The most significant action of the Missionary Union for several years was taken last year at Cleveland, when, upon recommendation of the Board of Managers, it was voted to undertake the raising of \$500,000 to be invested in this country, the income of which might be applied to the work of our higher schools in foreign lands. From the beginning there seems to have been but one mind, that such an effort is most timely, and that the accomplishment of the end proposed should readily be reached. The only question has been whether the amount named was sufficient, either to meet the need or adequately to arouse our people. It is the earnest belief of the executives of the Union and of many able brethren, who have since expressed interest in the matter, that the amount named should be increased in some form to \$1,000,000. In accordance with the provision made in the original resolution, a committee of seven representative brethren was chosen to have in

charge the raising of the fund. This committee was made up as follows: S. W. Woodward, Washington, D. C.; W. A. Munroe, Boston, Mass.; H. K. Porter, Pittsburgh, Pa.; E. L. Marston, New York; Edward Canby, Dayton, Ohio; C. W. McCutchen, Plainfield, N. J.; Fred A. Wells, Chicago, Illinois.

In pursuance of this new enterprise correspondence was begun, literature prepared, and the way was made ready for decisive action. The first meeting of the Committee of Seven was held in New York at the Park Avenue Hotel, January 25. At this meeting, Mr. S. W. Woodward, of Washington, D. C., was made Chairman, practical measures were considered, and some pledges, including a most generous one by the Chairman himself, were made. The committee was of the opinion that as a method of procedure it would be wise to solicit subscriptions for the entire \$500,000 in one general effort, and as rapidly as possible, although payments would be asked annually, as far as practicable, running throughout the five-year period which the effort is to cover. The committee met again at the Hotel Manhattan, March 28. In planning for this second meeting, however, it was deemed wise, in the same connection, to invite to dinner a number of representative laymen to whom the movement might be explained and inspiration imparted. About forty persons assembled in response to this invitation. The meeting was one of peculiar encouragement. Other subscriptions than those which has been previously intimated were made. The results already obtained in subscriptions and cash towards this endowment fund will be made by this committee at a later stage of the present anniversary.

*HOMES FOR MISSIONARIES' CHILDREN*

The problem of providing additional homes for the children of our missionaries, while their parents continue their work abroad, has become a serious one. Three such homes are now in existence—one at Newton Center, Mass., under the care of the Woman's Board of Boston; another at Morgan Park, Ill., under the care of the Woman's Board of the West, in Chicago; while a third is located at Burton, Washington, under the direction of a local Board of Trustees. Great credit is due those who founded and have maintained these homes for years without expense to the missionary Union, and the marked success which has attended their management has become notable. Large additions to our force of missionaries during the past few years, however, have brought such an increase in the number of applications for the admission of children, especially to the two older homes, that they have long been overcrowded. Such a condition is not desirable. Twenty is as large a family as can be mothered properly in one house; but more serious than the overcrowding is the detention in this country of missionaries, ready to return to their work, who can not make arrangements for the proper care of their children.

It had become evident, therefore, that more accommodation should be provided at once, and also that a new and comprehensive policy should be adopted for the establishment of new homes and for the maintenance of both new and old.

The parents of the children in these homes pay the full amount it would cost them to care for their children in their own homes. This leaves quite a sum to be provided annually for repairs and maintenance, which has been made up hitherto by gifts from individuals and Sunday schools. The embarrassment caused by both parents and children through public appeals to Sunday schools led the committee to consider the possibility of raising the requisite funds by appeal only to individuals specially interested, and who are able to give for particular objects of this character. Certainly, there is none more worthy, and without these homes many of our most efficient missionaries would be compelled to remain in America.

*NEW APPOINTEES.*

For the first time in several years the number of eligible candidates applying to the Union has been exceedingly small. Less than ten such candidates, some with wives, are now under appointment, whereas the needs of our work call for at least twenty. We are at some loss to account for the disparity of numbers as compared with previous years; but we can not resist the conviction that owing to limited financial resources in times past, somewhat widely discussed, the sentiment has come to prevail in our denominational institutions that money, rather than men, is the chief need. Such is not the case, nor can it ever be. The first command laid upon the churches is "Pray ye the Lord of the harvest that he would send forth laborers into his harvest." The Missionary Union indeed can never in any given year appoint to its service all whose attention, for various reasons, is turned toward it and who enter into correspondence with us. Various limitations arising from different causes prevent it: such causes as inadequate physical health, lack of necessary educational training, and various providential circumstances beyond the control either of the society or of the candidate. So in instances it has occurred that some desiring service with us have been disappointed, when the committee has felt obliged to reply unfavorably. Such refusals to appoint, however, never represent lack of sympathy with the candidate seeking to find his providential place in the divine service, while they do indicate the high conviction maintained by the committee that they can not be too careful in the choice of men.

The attendance at the Missionary Union was small. That is, of life members and delegates. The committee of enrollment reported present 48 life members and 95 delegates. If the Union would abandon the cut and dried programmes there is no doubt the attendance would be larger.

Dr. Henry C. Mable said that Kang Yu Wei would be presented in the evening and address the Union. Wei was appointed a state councillor by the Chinese Emperor and was the author of several decrees which angered the Chinese and which were the cause of the Boxer movement. His brother was beheaded and he is now in this country to make organization among his countrymen and to raise money, of course, against the present Chinese government. With him was Mr. H. Lee, whom he has appointed "Gen-

eral" of his proposed reformed army—when he gets it. Dr. Mable wisely declared that by allowing him to speak the Union did not endorse his policies. Dr. Mable had the audience rehearse how they were to act to receive this Chinaman—a performance which struck some as strange. But then strange things are to be looked for in these days of the Republic.

Dr. Mable read a paper in which he spoke of the inauguration last year of an effort to give more attention to education in heathen lands, instead of devoting the strength of the missionaries to preaching the way of salvation as has heretofore been done. The Pedobaptists are raising large amounts for their schools and we must follow their example. It was resolved last year to raise \$500,000 for this education, and of this amount \$105,000 had been subscribed.

*Evening.*

Dr. Mable introduced Kang Yu Wei, with a few graceful sentences in which he said Baptists believed in an entire separation of church and state, and in religious freedom everywhere. Wei made quite an animated speech in reply. He praised the missionaries and their good work in China, and said he had admiration for religion, philanthropy and fair play. He was delighted that the Union was intending to pay more attention to education in the future, for he said: "The question of education is more important than instruction." But he concluded his speech by finding fault with Congress and the law in this country which excludes all Chinese. This seemed to old-fashioned Baptists somewhat out of place in a religious meeting, and discourteous from a foreigner to criticize the laws of the land when he was a guest of Americans. Still it was natural and excusable coming from a heathen and a Chinaman.

Rev. J. T. Proctor, missionary to China, made a speech on the value of a good education. He thinks education will accomplish wonders. He believes in preaching the Gospel, but added, "Over and above it we must have education." This idea that education is above preaching the Gospel was a new one to old-fogy Southern Baptists who evidently are a long way "behind the procession." Dr. Mable's idea that the state and churches must be separate evidently meant that the state must not dictate to the churches while they can dictate to the state. For a resolution was passed unanimously, it was declared condemning the Chinese exclusion law and dictating to Congress such a law as the Union wished. Congress would be entirely justifiable in passing a resolution ordering the Missionary Union how to conduct its work.

At night the first address was to have been delivered by Mr. H. W. Peabody, of Massachusetts, but the sudden death of his wife prevented his coming. Prof. Jno. H. Mason, of New York, delivered an address on "Obedience to the Great Commission is Christ's Law of Life." He said the great commission is the programme of the kingdom and the challenge to the church. To the church the divine challenge stands: "Go ye, therefore." The church may ignore it or may try to argue it out of the way. But the only way to

(Continued on 12th page).

## THE SECOND COMING.

He will come perhaps at morning,

When to simply live is sweet,  
When the arm is strong, unwearied

By the noonday toil and heat;  
When the undimmed eye looks tearless

Up the shining heights of life,  
And the eager soul is panting,  
Yearning for some noble strife.

He will come perhaps at evening,  
Gray and sombre is the sky,  
Clouds around the sunset gather,  
Full and dark the shadows lie;  
When we long for rest and slumber,

And some tender thoughts of home  
Fill the heart with vague, sad yearning,  
Then perhaps the Lord will come.

If He only find us ready,  
In the morning's happy light,  
In the strong and fiery noontide,  
Or the coming of the night;  
If He only find us waiting,  
Listening to His sudden call,  
Then His coming when we think not,  
Is the sweetest hope of all.

## Our Pulpit.

### "CASES OF CONSCIENCE."

BY C. H. SPURGEON.

"For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me."  
—Psalm 38:4.

I have a special purpose before me this evening. I shall endeavor to describe the state of the sinner's heart when it has been awakened, when conscience is set at work, when sin and the judgment of God upon it occupy the mind's attention. — that period which John Bunyan describes in his "Pilgrim's Progress," as being spent between the City of Destruction and the Wicket Gate,— that state of mind in which a man is found when he flees from his former sin, and desires to escape from the wrath to come, but has not yet found out the way of salvation so as to realize his own pardon and forgiveness through the great atonement made upon the cross.

I. There is a great and appalling terror of mind which frequently accompanies conviction of sin. The experience, which I shall try to describe, has not been that of all those who are brought to Christ. I must make, as it were, a broad outline,—an open sketch, without filling it up,—a picture in which many, though certainly not all, may be able to read the story of their own passage through the Slough of Despond.

Usually, when grace comes into the heart, one of the first things that attends it is a sort of undefinable fear. The man does not know how or why it is that he has such a fear; he felt safe enough before, but now the very ground under his feet seems to be rotten. He played with sin, thinking it was only a trifle; but suddenly, he is made to tremble at it. He finds that the serpent has a sting, and he is afraid of it. Sometimes, by night, he will be scared with visions in his dreams; and, by day, something more vivid than visions will appear before him. He now begins to believe that there is a hell,

that there is a just God, that sin must be punished, that he has sinned, and that, therefore, he must die. He does not know what he is to do; but he feels that something must be done, either by himself or by somebody else, for his soul is sore afraid. To a greater or less extent, he has first this fear of punishment, which afterwards, through the grace of God, grows into a fear of sin.

Then, as this fear increases, a kind of inquietude and unrest lays hold of the man. David tells us his own experience and his prayer when he was in such a state as I am trying to describe: "O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin." That is the case with a man under conviction of sin; he is restless and ill at ease. Those things, which he once counted as pleasures, now seem to him to be exceedingly wearisome. If he still seeks the amusements which once charmed him, they only sicken him now, he cannot bear to look at them. He has such a sad heart within him that he does not want to have songs sung to him, for they seem to be out of place to such a man as he feels himself to be.

The psalmist's words just describe him now: "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death." The companions of such a man cannot understand what is the matter with him; they think that he is suffering from a fit of melancholy. So, indeed, he is; but I pray that it may not be a mere fitful spasm, but that it may continue upon him, and that it may be increased and intensified until he is "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The man's melancholy will then give place to "joy unspeakable and full of glory." He then begins to be a quiet stay-at-home. He tries to find rest there; but, somehow, even his own family does not afford him the peace it once did. His wife thinks that something strange has come over him; and if she is not herself converted, it must be quite incomprehensible to her. But if she should ever be led forth on the same pilgrimage, she would understand that this is a part of the footsteps of the flock—one of the first of the footsteps of the straying sheep when the Shepherd comes to fetch them back.

This inquietude and unrest of spirit will grow, by-and-by, into a burdensomeness of heart, just as Bunyan describes Christian with a burden on his back, which made him sigh and groan. You remember how he pictures the pilgrim: "I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled; and not being able to longer contain, he brake out with a lamentable cry, saying: 'What shall I do?'" The man, of whom I am speaking, comes to just such a state as this. He has no visible burden upon his shoulders, yet he has upon his

heart a load so heavy that it threatens to crush him to the very dust, and to drive him to utter despair. It may be that through the persuasion of his former companions, he is led to indulge in sin as he was wont to do; but if so, in the sin he is wretched, and after the sin he is far more miserable than he was before. He may sing; but even while he is singing, he will be like the man who could amuse others with his funny sayings, while his own heart was heavy within him. And this becomes the man's constant state of mind; not only can he find no rest, night nor day, but all the while he has to carry his heavy burden wherever he may be; and he cries to the Lord with David, "Day and night thy hand was heavy upon me; my moisture is turned into the drought of summer."

The man, who is the subject of this conviction, will also have a perpetual consciousness of feebleness, as David says in the eighth verse of this Psalm, "I am feeble and sore broken." The strong man suddenly becomes weak as a little child; the very wise man, the keen critic, the severe judge of others, suddenly becomes gentle, tender-hearted, soft in spirit. He does not now sit in judgment upon any other man, for he has enough to do in standing before the bar of his own conscience, and he dreads lest he should soon be judged and condemned by his God. He used to talk, in days gone by, a great deal about the dignity and might of man; but now he knows more about human depravity and weakness. At one time he used to say, "I can believe in Christ whenever I like; I can be saved whenever I please." salvation seemed to him a very easy matter in those days; but, now, it seems to him to be the hardest thing in the world to believe in Christ. His cry now is—

"But oh! for this no strength have I,  
My strength is at thy feet to lie."

He does not find fault with sermons as he used to do; if they do but reach his heart and bring him ever so little comfort, he is pleased and thankful. He is glad enough now to eat his meat off the poorest platter if he can but get food for his soul. He feels that, if the Lord would but send him his pardon, even if it came by a limping messenger, he would not trouble about the messenger, but he would prize the pardon that he brought. He is brought very low; the high-soaring spirit lieth in the dust, and out of the dust crieth, "Lord, save me, or I perish."

Beside and beyond all this, his soul getteth to be in a terrible agony of desire. It has come to this with him—that he must have mercy, that he must be saved. He feels as if he could not take a denial—that it were better for him to die than to continue to live in such a state as that in which he finds himself. He can use the words of our hymn—

"Wealth and honor I disdain,  
Earthly comforts all are vain;  
These can never satisfy,  
Give me Christ, or else I die."

He has the same sort of look that you may have seen on the faces of starving people when, at last, a loaf is set before them. It is bread they want—bread! So this spiritually starving man feels that he must have provision for his soul, or he will expire. There is something terribly startling in

the cry of "Fire!" at dead of night; but the cry of "Bread! Bread!" seems to come from the very vitals of humanity, and to reach the very centre of our hearts. So will it be with this man's prayer at last. It is not a matter of "may be" with him; he cannot bear to look upon salvation in the light of a perhaps or a peradventure; he feels that he must have it, that he cannot take a denial. He agonizes, and groans, and cries to God, "Lord, save me! Lord save me! God be merciful to me a sinner!"

II. Now, secondly, I shall endeavor to show you that it should not be a cause of disquiet to any of you if you have not been spiritually exercised to the same extent as others.

Dear friends, all the distress, that is felt by the mind when under conviction of sin, is not the work of the Spirit of God, though some of it is. I cannot draw the line, and say exactly how far it is the Spirit's work; but, certainly, there is a portion of this horror and distress which does not come from God. Therefore, learn this lesson—that it is not necessary for you to traverse the whole ground of every other sinner's experience in passing from the kingdom of darkness into the kingdom of God's dear Son.

No doubt, part of the horror I have been describing comes from Satan. He does not want to lose those who have been his subjects. He sees, that one, who was once a very contented slave, begins to feel his chain irksome, and longs to escape from the cruel servitude; and, therefore, Satan brings out his great whip to frighten him, tells him that he must not attempt to escape, or he will flog him for his past sins. So the poor wretch crouches down at his feet, and Satan says, "Now is my only chance to prevent him from escaping. Servants of the infernal powers, attack him, vex him, torment him, insinuate every doubt, and every fear, and every blasphemy that you can. This is our only opportunity; he will be out of gunshot soon; it is now or never with us. Let us leave no stone unturned to break his heart, and ruin him, before he gets peace through Christ." No doubt that evil spirit, who "worries whom he can't devour," has very often tried to trouble poor sinners because he knew that they were about to escape from his domain. It is not necessary, brethren, and it is not desirable, that you and I should know all this horror; that which comes from Satan, we should think ourselves happy to escape.

Another part of this agony, no doubt, arises from ignorance. If some of those poor weeping souls knew more, they would sorrow less, and suffer less. In John Bunyan's "Grace Abounding," you can trace very clearly that very much of the conflict that he had to endure was the result of his utter ignorance. He knew very little about spiritual things; at first, he had but one book, "The Poor Man's Pathway to Heaven." He does not appear to have attended much on the ministry in his early days, so he had not learned much about the kingdom of heaven, and he was in a state of great darkness when he found his way to Christ. But I do not think that you and I, beloved, who have been from our youth up instructed in the things of God—if we know the plan of salvation, if we know that simple faith in the precious blood will save us—

should desire to pass through these extraordinary agonies and rackings of conscience and heart.

Besides, a part of this experience may also come from constitutional tendencies. There are some, who seem to have been born on the darkest nights of the whole year; and, on every possible occasion, they look rather at the spots on the sun than at the sun itself. Their observations are rather directed to the whirlpools and the barren deserts than to the gently-flowing rivers and green pastures. They have a very keen apprehension of the snakes and reptiles, but not of the flowers and the birds. They were born in gloom, and they seem to carry the gloom of their nativity to their graves; and it seems very natural, and very likely—since the Spirit of God does not change our physical constitutions, though he does change our moral nature—that there should be in such people, coupled with that conviction which is the work of the Spirit, a tendency to certain fears and tremblings, which spring only from the flesh, and are not the work of the Spirit of God.

These few remarks may help to put some here, who have been wanting to experience these terrors upon the right track; and they will not, I hope pray for such a thing any more. Am I addressing any who think they are not saved because they have not known such terrors as some others have experienced? Let me remind you, dear friends, that there are many of the true children of God who have never known these horrors. I suppose there are many in this church over which I am overseer who have not known these terrors experimentally. They know what repentance of sin is, but the horror of great darkness they have not known. Certainly, in Scripture, we have not many of such cases recorded. I do not think that Lydia, whose heart the Lord opened, ever went through such an experience as David did in this matter. It may be that the Apostle Paul did, for he had scales upon his eyes, and it may be that the blindness of his body was but a picture of the darkness of his mind. But I do not think that Peter, and James, and John, and those other disciples whom Christ called while they were fishing, or engaged in other occupations, knew much about this kind of experience. They knew what repentance of sin was—mark that; and that is the Spirit's work beyond any doubt; but they do not appear to have known that terror which springs from the flesh, or rises from the pit of hell.

Therefore, dear brothers and sisters, since many of the children of God have not felt these horrors, do not look upon those who have felt them as models for your imitation; and do not condemn yourself because you have not gone through an experience similar to theirs. While it is quite certain that some good people have known these terrors, you must remember that there may have been special reasons in their case why it was so with them. What a blessing it has been to others that John Bunyan, who seems to be my chief illustration to-night, passed through such an experience; for, if he had not done so, he could not have written his "Grace Abounding" and "Pilgrim's Progress." But you and I do not expect to write a "Pilgrim's Progress." We have not that special work to do; but

Bunyan had; and, therefore, we do not need the peculiar training through which he had to pass. Certain metals, that will have to endure extraordinary strain, have to pass through an annealing process; but other substances, which are not put to so severe a test, need not be prepared in the same stern fashion. The Apostle Paul traces many of his deep troubles and holy triumphs to the qualifications with which he was fitted for ministering to the saints: "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." Beyond a doubt, there are some servants of God, who have a great work to do in deep waters. In the course of their lifetime they are to contend with Satan in a very special fashion, so the Lord gives them a special training, that they may become good soldiers of Jesus Christ from the very commencement of their career. None of you may have to do the work of Luther or Calvin; you will not all have to go forth to address multitudes, as Whitefield did; and you do not, therefore, need the peculiar training which was necessary for them.

But I again remind you that you must have that which is the work of the Spirit; repentance and abhorrence of sin, you must have; but that which is beyond this, which God employs as a disciplinary training for some of his servants, it is not necessary for all of you to have. If you had felt such horrors as others have experienced, you might not have been in your right senses now. The Lord, who tempers the wind to the shorn sheep, has tempered the Spirit's convictions to you. Possibly, you are of a feeble constitution, and you could not safely pass through what some strong men have endured. Your spirit may be so tender, your mind may be so susceptible, that it would have been broken if it had been subjected to the rough handling that others have had. You know that a physician, when he seeks to cure a number of patients, treats them in various ways. He gives a good dose of physic to a strong soldier, and lets it work its way; but if he has to deal with a feeble girl, he gives her only a small dose, lest the larger quantity should kill her. So our Lord, when he is curing us of the evil disease of sin, acts differently in different cases; and, with some of us he works very gently.

III. Now, having handled these two points, let me close with words of advice to both classes of persons whom I have been describing.

Dear friends, ye who are frightened and alarmed, vexed and troubled, I know what you are saying, "Oh, that we could escape from this misery!" There is another friend over yonder, who has never had these fears, and he is saying, "I wish I had them; for, if I had them, there would be some hope for me." If you do not have them, you want them; and if you do have them, you want to get rid of them; there is no pleasing you either way. But good physicians do not seek to please their patients, but to cure them; it is not their aim to make the medicine palatable, but to make it efficacious. So, the Lord does not study our wishes, but gives us what is best for us, and

we are very foolish to wish to have it otherwise. To you who have not felt such terrors as I have been describing, what shall I say? Do not displease the Lord by seeking for them; do not begin fretting and complaining because you have not been tried as others have been. If a child cries because he has not been whipped, he ought to have full satisfaction. If a young man should go to a physician, and complain that he was afraid he would not continue to live because he had not had the measles, or whooping-cough, or scarlet fever, what would the physician say to him? The most likely reply would be, "Be thankful, sir, that you have not had those maladies."

If you cry because you have not had to smart under the Lord's rod, it may be that you will have your desire granted to your cost! The Lord may say, "That sinner might have gone straight to the cross, but he would not; he wanted to go through the Slough of Despond, so he shall go through it; and he shall flounder about in it, with the frogs croaking in his ears, and the filth rolling into his mouth, for many a day, until he knows better than to dictate to his Heavenly Father." If you have not gone to Sinai with Mr. Worldly Wiseman, to hear its thunders and to see its lightnings, be thankful that you have not. Flee from all these things to Christ, without asking him for a preparatory training in the terrors and horrors which some have had to experience. Trust in Christ, and you shall find salvation at once.

I was reading the other day the preface to the hymns of a very excellent writer. There is a passage, in the memoir, in which the author says that "he stuck by a feeling religion, and a feeling religion stuck by him." Well, dear friends, I am afraid that many of you find that "a feeling religion" does not stick by you; but I believe that is one of the worst kinds of religion in the whole world. It is a believing religion that saves the soul; and those who are so dependent upon frames and feelings are in the seventh heaven one day, and in the depths of despair the next. They go up and down so quickly because they are built upon the sandy shifting foundation of their own emotions. Be not so foolish, beloved; but build on what Christ did, on what Christ was, on what he is, and what he suffered. Building so, you shall find him "the same yesterday, and to-day, and for ever;" and your hope, and faith, and comfort shall abide with you, since they are founded upon the immovable Rock of Ages.

I have tried to preach the Gospel simply to-night. Remember, souls, that the Word is not preached in vain. We are either "a savour of life unto life," or "of death unto death" to our hearers; which is it to you, dear friends? Is it a savour of death unto death to thee, O impenitent sinner? And is it to thee, O penitent soul, a savour of life unto life? By this test shalt thou tell which it is—if thou now, from thy heart, trustest Christ in obedience to the Lord's command, then hath the Gospel saved thee, and thou mayest go in peace. "Woman, thou art loosed from thine infirmity." "Man, thy sins are forgiven thee." "Arise, take up thy bed, and go unto thine house." Go thy way, for the Lord hath had mercy on thee; glorify him

in the family, and tell to others, wherever thou canst, what great things the Lord hath done for thee."

DEAR RECORDER:

I am no better than many others who neglect their own loved ones. I have neglected you for a year or two, but you have not made any difference between me and those who were kinder than I have been. You have not sent me a rose-covered stiletto as a refined "dun." Your face has remained open, frank, earnest and cheerful. Next to my Bible I prize the RECORDER, not because it is an "organ," but because it stands for Bible truth. I read the Bible and find that the RECORDER stands for Bible truth, sincerity, frankness, manhood, candor and consistency. I have read the paper for almost 20 years, and have always found it on the side of right. It has not compromised with error. It has contended for the faith but has lived above low, petty, slinging personalities and abnegation.

Whether the multitude has cried "Hosannah!" or "Away with him," the RECORDER has gone straight ahead, never heeding either the cajoling or threatenings of men, but only concerned to be right. Foes within or without were alike respected, but wholesomely taught that the RECORDER was neither a chameleon nor a weathercock, but a dauntless witness for truth in the midst of error. It has spurred to pose in sanctimonious self-adulation. It has not acted the part of "Hail Master," with a kiss, and at the same time dealt dagger thrusts at Baptists and Baptist doctrine. It has not sought to seat itself in the chief places of Baptist achievement, and while enjoying the fruits of Baptist toil, sacrifice and tears, from these heights brazenly insult Baptists and Baptist truth with candied innuendoes. Most heartily,

J. B. COLE.  
Floresville, Texas, May 24.

Let me ask you in the very presence of God, a plain and direct question. Let me put it in the form in which a Scotch shepherd once put it to a young man who afterwards became a burning and shining light in the Church of Scotland. The shepherd was walking along a mountain sheep-path when he met the young student, and greeted him with the startling question: "Do you know the Father?" Without waiting for an answer, the shepherd pursued his lonely way. "Do you know the Father?" The question kept ringing in the memory of the young man until his conscience was aroused, and he came to know the Father, and entered the Christian ministry. Long years afterward he found himself in the same part of Scotland, and, singularly enough, met the same shepherd, now a very old man. The old man repeated the old question: "Do you know the Father?" And now, with a happy smile, the minister was able to answer at once: "I do." To-day I am crossing your path. You and I may never meet again. "Do you know the Father?" God grant that when this question is put to you on a future occasion you may be able, like the minister, unhesitatingly and triumphantly to say: "I do."—Hugh Price Hughes.

Religion is above all circumstances, and should lift us above them.—M. C. Peters.



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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 received, with requests for publication, copies of Dr. A. C. Dixon's reply to Dr. Shailer Mathews, and of the latter's rejoinder. Since we did not publish Dr. M.'s first article, we are under no obligation to publish these documents that follow. Besides, we never publish syndicate matter when we can help it, except to a certain extent, from our Boards. We mention the matter now as an item of denominational news. The facts, briefly, are as follows:

In a sermon in his pulpit in Boston, Dr. Dixon said, as reported in the *Boston Herald*: "It is an open secret that when Mr. Rockefeller learned that a prominent representative of the Chicago University was tearing the Bible to pieces in a course of lectures, he ordered the lecturer to cancel his engagements and go to Europe for the purpose of purchasing a library. Mr. Rockefeller has, in more ways than one shown his desire to have men on the faculty of the Chicago University who are loyal to the Bible." Dr. Mathews wrote asking the name of the man, and Dr. Dixon replied that it was Dr. W. R. Harper. Then in Dr. Harper's behalf Dr. Mathews wrote an explicit denial and called on Dr. Dixon to retract the statement. This Dr. D. declines to do, stating that he has evidence "which would convince any jury," which he would prefer not to publish because of the personalities involved, but which he will publish if the representatives of the University of Chicago so desire. He goes on to charge the University with teaching destructive views of the Bible. He says that in traveling: "I find men in Baptist pulpits, graduates of the Chicago University, who are Unitarian in their views of the Bible and of the way of salvation. In my humble judgment, they are doing much to destroy Baptist churches and Christianity in its fundamentals. That they received their training for this sort of work at the Chicago University will hardly be doubted, and it is time that Chicago University should be apologizing to the Christian world for the harm it has done to the Christian church."

Dr. Mathews comes back in a rejoinder, stating that the issue is simply in regard to the alleged incident between Mr. Rockefeller and Dr. Harper, and that other things are "irrelevant;" and Dr. Mathews emphasizes "the fact that Dr. Dixon has deliberately refused to retract a statement which has been explicitly denied by President Harper, Dr. Math-

ews continues: "As far as I am concerned, the case is now closed. With Dr. Dixon's gratuitous attack upon the University of Chicago, I am not concerned. The actual facts will again prove a sufficient answer to his assertions."

The question of the correctness or incorrectness of the assertion about the alleged "open secret" does not concern us. While Dr. Harper's positive denial is not to be set aside, yet since the story is of something Mr. Rockefeller is said to have done, he, and not Dr. H., is the one from whom the denial should come. We do not care to pursue that question.

The matter of real concern to our people is the character of the teaching in the University of Chicago. This institution is seeking to draw our young men from all parts of the land within its walls. Many are studying there for the Baptist ministry, and it is a serious matter whether or not their faith is undermined. This is a matter the public have a right to know about. We are glad to see any sign of orthodoxy that may show itself in connection with the University of Chicago. The accession of Dr. Edward Judson and the taking of Dr. Foster's work out of the regular course, are two very good signs, but the man who would claim that the teaching of even the Divinity School of the University of Chicago is orthodox, would show great hardihood. Any issue of the *American Journal of Theology*, edited by the faculty of the Divinity School, would suffice to convict members of the faculty of wide departures from the faith of Baptists.

The last quotation we made from Dr. Mathews, is an implied denial that Unitarian notions are taught in the University. Yet, we are loth to believe that he meant to deny that which is notoriously true and of the truth of which there is such abundant evidence. We have an impression that the University of Chicago is coming round nearer to orthodoxy, and we hail with joy every sign pointing in that direction.

For the past year a house has been rented on Fourth Avenue, Louisville, and occupied by the ladies attending the Training School. These ladies attend courses of lectures at the Theological Seminary, without, however, becoming regular students. Their names appear in the catalogue, but separate from the regular students. This Training School is controlled by the Seminary and is a part of the Seminary work. The support of our Baptist women is called for, and a good many responded, chiefly, we believe, among the women of Louisville. We learn that some of the women's missionary societies are contributing to this work though it has no connection with any of our mission Boards.

There are evidently some differences of opinion about this Training School among the good women, and, probably, some misunderstanding also. For example, at the recent meeting in Kansas City of the Women's Missionary Union, Auxiliary to the Southern Baptist Convention, the following resolution was defeated, though eloquently advocated by Drs. W. Landrum and E. Y. Mullins:

*Resolved*, That the W. M. U. endorse the Home for young women attending the Woman's Missionary Training School in Louisville, and heartily commend the Home to the sympathy and help

of our State Central Committees." The defeat of this resolution, in the face of such able advocacy, does not necessarily mean that the majority of the members present at the Kansas City meeting are opposed to this Training School. It may mean that they do not regard it as a part of the denominational mission work, in whose promotion the central committees are engaged. We were told that one of the ladies at Kansas City, somewhat irreverently, called this Training School, the Seminary "matrimonial bureau." Well, to furnish missionaries and home pastors with good wives surely is a good thing. Then too, this would serve to relieve the heavy strain on our city churches in furnishing wives to young preachers. The writer can recall 33 instances where young ladies of his congregation married preachers. Of course, they all went to live elsewhere. Now if these young ladies had married Louisville men and settled here, there would have been 33 homes in this one congregation which are lacking. Really it is a serious matter and it is a grievous drain on our city churches. If this Training School shall bring relief at this point a good many of us will be glad. But this aside.

Next day, however, without reconsidering or in any way modifying their former action, the Women's Missionary Union passed, without opposition, the following:

*Resolved*, 1st, That we recommend to the prayerful investigation of our sisters, all over the Southland, the work now being done at the Theological Seminary at Louisville, and the desirability of sustaining a home for the young women who may avail themselves of the training offered, in order that we may be prepared to decide at our next meeting whether the Woman's Missionary Union shall undertake the work of sustaining the home.

*Resolved*, 2nd, That we hereby express our appreciation of the generosity of our sisters of Kentucky in the work they have done in providing a home for those young women who have already been in training at the Seminary, and recommend that all sisters who feel that the object is worthy render such assistance as they may be able."

These last resolutions, which were adopted, should be considered in connection with the former one which was rejected. It seems that the exact status of this Training School is not clearly understood. Is it missionary work? or is it Seminary work? True, the two are intimately associated, since almost all our appointees for the foreign field, and many for the home field, are taken from the Seminary. Yet the Boards have no control over the Seminary nor the Seminary over the Boards. The Training School is now controlled by the Seminary, while the Woman's Missionary Union and the central committees are auxiliary to the Boards. Of course all our women are interested in the training of lady missionaries, just as in the training of men missionaries, and it is fitting for the women of all churches to help all departments of Seminary work, but this is a work different from that which the Central Committees and the Women's Missionary Societies were organized to do. Either, it seems to us, what is done for this Training School should be kept entirely separate from the missionary societies, or it ought to be brought into organ-

ic relations with our Boards. As the case stands, money given to the Training School cannot be reported as mission money but must be reported as Seminary money. We think some adjustments are needed both for the sake of clearness of understanding and for the sake of efficiency in the work.

Our readers will recall that we said we were reliably informed that a young minister in the South was offered \$250 to go to Newton Theological Institution. After a while Dr. Wood, President of Newton, came out and denied that any such offer had been made by anyone officially connected with Newton. We published this denial, adding that our authority was such as to leave us no doubt as to the accuracy of the statement, and that we would investigate farther. Of course Dr. Wood's word is as good as anyone's, and since reliable witnesses thus differ in statement, we conclude that somebody has been misunderstood.

We have made some investigation, and we find that similar reports come from several different quarters. Our present information is that Newton agrees to give \$115 to each student needing it, and also a special \$100 for special work and with special conditions. So the amount involved is \$215 instead of \$250 though, of course the principle involved is the same. We learn that Dr. Wood will be corresponded with privately on this subject and we hope the matter will be satisfactorily cleared up. We would be glad to announce that neither Newton nor any other of our Seminaries makes any offer of a lump of money to induce students to attend its classes. We regard such offers as hurtful to our rising ministry, and we are ready to enter an earnest protest against them whenever and wherever made.

The writer had a pleasant, though brief, visit to Jackson, Tenn., last week, whither he went to deliver the annual address before the Southwestern Baptist University. Dr. Mullins had preached both the annual sermons on Sunday and the writer heard many echoes of them. The Trustees met Wednesday morning. Treasurer Tigner made a most gratifying showing. That very day Mrs. Pettus, of Jackson, gave \$10,000 to the University. This fund will be a memorial to her husband. President Hale has been signally successful in raising money for the institution, and in this and in other ways he has nobly vindicated the wisdom of the Trustees in electing him.

Dr. Savage, the beloved, was granted a year's leave of absence for travel and study. Prof. Irby was made Professor Emeritus of mathematics; and while he will still teach he will not be expected to do full work. Recently he has, under certain conditions, added \$18,000 to the \$7,000 he had previously given the University. He is one of the noblemen of the earth.

The Trustees conferred the degree of D.D. on the Revs. T. P. Martin, M. D. Jeffries and Geo. H. Crutcher. They conferred the degree of LL.D. on Gov. Jos. W. Folk, and Drs. Lansing Burrows, John D. S. Davis and Edwin H. Randall. The last two are M.D.'s. The University has closed a prosperous year, and its prospects are bright. The writer regretted not being able to stay till the ex-

ercises were over. He had to miss Dr. Boone's address and other things.

The matter of changing the name of the institution back to Union University is under consideration, and it is to be passed upon by the Tennessee Baptist Convention, the probability being that the change will be made. Dr. Hale will vigorously press the campaign to complete the \$75,000 fund required by the gift of \$25,000 from the American Education Society, and no one doubts his success. The friends of the University have every encouragement to take hold vigorously.

## Editorial Vartettes

We are glad to learn that Mayor Weaver, of Philadelphia, is a good Baptist. He is making a valiant fight, and a successful one, let us hope, for civic righteousness. All honor to him. It were well if all cities elected Baptist mayors and all states Baptist governors.

Dr. T. L. Cuyler, whose pen so often enriches our columns, has this to say of the "higher criticism": "I want to say in regard to all this class of speculation and guess work, commonly called the higher criticism, which I call the rip and tear school of theology, that I have no sympathy whatever with it." That is a happy designation—"rip and tear" theology, and it describes the article exactly. That is just what it is.

The *Standard* comments satirically on the reports of our recent Baptist general meetings, which appeared in the daily papers. These reports were very meagre and in many instances ridiculously erroneous. For example, it was announced in the dailies that Dr. Barnes had declared his adoption of infant baptism, when in fact he announced that now practically no one believed in it. It were well for Baptists to see to it that better reports are made of our general meetings. Meantime the way to learn what really took place is to read the Baptist papers.

The time for our General Association in Russellville comes on apace: June 21st. The Ministers' Meeting opens Monday morning, the 19th. The Educational Conference opens Tuesday morning. The Historical Society has its programme Tuesday night, and the General Association opens Wednesday morning. If you have not done so send your name to Mr. Geo. T. Clark, Chairman of the Entertainment Committee, that you may be duly assigned to a home while in Russellville. In buying your railroad ticket be sure to take a certificate from the ticket agent. We hope all parts of the state will be well represented at Russellville. It is a meeting of unusual importance.

We recently informed our readers, as a matter of news, that the suits of Dr. Hayden against Dr. Cranfill and others in Texas had been compromised and settled. This was done by Dr. Cranfill going into court and in behalf of himself and others confessing judgment against himself and in favor of Dr. Hayden for \$100 in each of the three cases, if we are rightly informed. Dr. Hayden came out and claimed this was a victory and a vindication for him. Dr. Cranfill has come out denying this and claiming that it is a real defeat for Dr. Hayden, in view of the very small amount of the judgment compared with the great amount sued for. Dr. C. says he felt he was doing God service to thus end the litigation. We are glad the trouble is settled in the courts and we hope it will be forgotten as rapidly as possible.

An interesting feature of the Commencement exercises at Georgetown this week was the presentation of the Rucker medal. Dr. Rucker has been fifty years a professor in the College. The Trustees at their mid-winter meeting appointed a committee to procure a fitting testimonial. They decided on a beautiful medal, properly inscribed. It is of gold, enameled and jeweled. It is surmounted by an eagle whose eye is a diamond. All who have seen the medal have greatly admired it. When it was ordered the committee did not have enough money raised to pay for it; but afterward money came in until there was more than enough. So the surplus was turned over to Dr. Rucker to purchase whatever he may prefer. It was fitting that the medal should be presented by Mr. Clark O. Smith, who graduated at Georgetown just fifty years ago.

## AMONG THE Churches.

Walnut St. (Third and St. Catharine Sts.)—Pastor Eaton: Rejoice and work righteousness; Coming to get life. Four by letter, one for baptism.

Broadway—Pastor Jones: The church and the city; Tainted money; \$6,300 raised for church extension.

Chestnut St.—Pastor Weaver: Lord's Supper. At night Pastor J. T. Watts preached on the Gospel of grace.

East—Bro. Soren: Jesus in my place; Work in Rio de Janeiro.

McFerran Memorial—Pastor Hamilton: Christ's Resurrection; Why I believe in Jesus. Bro. Soren will be with us next Wednesday night.

Twenty-second and Walnut—Pastor Cree: Every man stands in his place; Repentance. One received by letter. Two baptized.

Clifton—Pastor Foster: Anointing by the Spirit; Empty grave of Jesus. One by letter. Bro. Soren was with us at prayer meeting Wednesday night.

Franklin St.—Pastor Jenkins: The keystone of salvation; Christ died for our sins. One by relation.

Highland—Pastor Dawes: Misusing God's house; Friendship's force.

Logan St.—Pastor T. J. Watts: Why God became man; The choice of a god.

Parkland—Pastor Taylor: The promises of God; Paul and his spiritual children. One by letter.

Portland Ave.—Pastor Neal: Reasonable hope; According to the Scripture.

Southgate St.—Bro. Harvey: Christian unity; Bro. Jno. G. Hughes: Circumcision.

Third Ave.—Pastor Ransom: Treasures in heaven.

Twenty-sixth and Market. — Pastor Reed: Foundations; Blood of Christ.

Hazelwood—Pastor Althoff: Ingratitude to God; Bro. Davis: Relationship of Christians to civil government.

Ormsby Ave.—Bro. N. F. Jones: Prayer; Sin and its remedy. One profession, one for baptism.

East Mead—Bro. Bell: Trials of Abraham's faith; Christ knocking at the door.

La Grange—Bro. Bruce: The three potatoes; The man who went down to Jericho. Work at the mission progressing. One baptized from the mission at the German church.

### THE STATE.

Pastor Luke P. V. Williams writes from Morehead: Bro. Frank M. Wells, of Memphis, Tenn., began a meeting with me at Farmers, May 21st. Up to the present there have been five accessions to the church by baptism. Bro. Wells' preaching has been strong, loving, attractive and convincing. Salvation by grace is his theme in every discourse. His sermon on Baptism was strong and convincing. The church has been greatly revived and strengthened. The community in general has been well pleased with his preaching. We still expect other accessions before the meeting closes. (Since writing 5 more have been received for baptism.)"

### OTHER STATES.

Bro. M. F. Ham has been holding a tent meeting in Jackson, Tenn. In the fifth week of the meeting the interest was unabated. Professions of faith had run up high in the hundreds, there being some two hundred additions to our Baptist churches there. Bro. Ham goes soon to Clarksville, Tenn., and then to Fulton, Ky. The whole city of Jackson has been deeply moved.

Pastor Leon W. Sloan writes from Assumption, Ill.: "Will you please change the address of my paper from Assumption, Ill., to Virden, Ill., as I go there to begin my pastorate with the church at that place. I go to a larger church in a larger place, and, under God's favor, I expect to do a larger

work. I closed my work here on the night of June 4th with a congregation that overflowed the house. The Methodists and Presbyterians dismissed their services and came and worshipped with us. God bless the RECORDER and the editor."

Elder N. B. Cobb died at his home in Sampson county, N. C., June 1st. He is the father of Prof. Collier Cobb, of the University of North Carolina.

The First church, Raleigh, N. C., will be remodelled and enlarged at a cost of \$18,000 during the summer.

### THE SEMINARY COMMENCEMENT.

Monday and Tuesday of last week were the days of the closing exercises of the Theological Seminary, as we stated in our last issue. On Monday morning Dr. J. W. McCollum, our well known and greatly loved missionary to Japan, made the Missionary Address. His subject was World-Wide Missions and he spoke from the standpoint of a missionary to Japan, saying many things his hearers will delight to remember. After dinner Dr. F. W. Eberhardt, of Liberty, Mo., delivered the Alumni Address, his subject being Professionalism in the Ministry. He spoke in strong condemnation of this growing evil, and urged preachers to realize their solemn responsibilities and to be thoroughly in earnest.

Monday night was the annual Alumni Banquet, held in the Galt House, with Dr. Mullins as toast-master, and with wit and wisdom flowing freely.

On Tuesday morning Dr. R. H. Pitt, of the *Religious Herald*, delivered the Baccalaureate Address. He spoke of Manliness in the Ministry—a timely and a ringing address. Since it is to be published in full we need attempt no sketch of it here. It made a deep impression.

On Tuesday night was the Commencement proper. Dr. Mullins gave out the certificates and in regular course. The English Graduates, who took the degree of Th. G. were W. C. Barrett, of North Carolina; J. E. Brakefield, of South Carolina; T. L. Brown, of North Carolina; U. S. Clutton, of Pennsylvania; J. H. Couch, of Virginia; W. R. Covington, of Texas; A. J. Foster, of Tennessee; I. T. Jacobs, of Virginia; S. T. Matthews, Jr., of Virginia; J. A. McRae, of Canada; T. H. Posey, of South Carolina; S. J. Sheffield, of Texas; R. D. Stephenson, of North Carolina, T. J. Talley, of Texas; C. S. Treadwell, of Washington, and C. B. Wright of South Carolina.

The following were the Eclectic Graduates taking the degree of Th. B.: J. E. Bailey, of Virginia; G. W. Bouldin, of Alabama; J. W. Dickens, of Tennessee; J. G. Dobbins, of Alabama; J. E. Martin, of Florida; A. W. McDaniel, of Kentucky; J. S. Ransdell, of Kentucky; L. M. Ritter, of Virginia; J. H. Rowe, of Virginia; H. R. Smith, of California, and E. H. Wiman of Washington.

The following are the Full Graduates, taking the degree of Th. M.: A. P. Bagby, of Virginia; C. T. Ball, of Texas; G. E. Benson, of Missouri; J. S. Dunlap, of Alabama; M. P. Edwards, of Florida; B. B. Hall, of Mississippi; J. G. Hughes, of New Zealand; J. L. Jackson, of Alabama; M. P. Jackson, of Georgia; T. V. McCaul, of Virginia; O. P. Maddox, of Kentucky; L. A. Moore, of Mississippi; E. L. Morgan, of Kentucky; J. F. Norris, of Texas; Joseph Pearce, of Texas; B. D. Procter, of Georgia; J. W. Shepard, J. B. Sims, of Missouri; J. C. Turner, of North Carolina, and J. S. Compere, of Arkansas. Of these five were chosen to deliver their addresses, every one having an address ready: M. P. Edwards on Paul's Missionary Enterprise, J. L. Jackson on Fellowship, the Spiritual Compensation of the Ministry, T. V. McCaul on Spiritual Dynamics, J. F. Norris on Why We Sympathize with Japan, and J. C. Turner on The Preacher and the Priest.

The following took the degree of Th. D. They and their theses respectively are: H. D. Allen, Thesis, The Christian Idea of Holiness; C. W. Chadwick, Thesis, The Theology of James; A. C. Cree, Thesis, Mohammed and His Doctrine of God; D. J. Evans, Thesis, The Philosophy of Progressive Revelation; W. C. James, Thesis, History of the Western Baptist Theological Institute, Covington, Ky. This paper is to be read at the Historical Society meeting in Russellville. W. M. Lee, Thesis, History of the Elkhorn Association of Baptists in Kentucky; J. J. Reeve, Thesis, Calvinism.

After the presentation of certificates, the conferring of degrees and the addresses of the five chosen speakers, Dr. Mullins delivered the address to the graduates. His subject was Individuality in the Ministry, and he uttered wholesome and timely words.

Thus closed a prosperous session of the Seminary. The next session opens the 1st of October.

### RAILROAD RATES TO THE GENERAL ASSOCIATION.

The railroads of the state have arranged to sell round-trip tickets from starting points to Russellville, Ky., and return for one and one-third fare. Tickets will be on sale June 19 and 20, with the final limit June 25th. "Interline tickets will be on sale only at regular coupon ticket offices." It may be well to see your local ticket agent some days before starting and find out if he has proper instructions; if not, let him have time to get them.

J. K. NUNNELLEY, Sec.

### DEAR RECORDER:

Yesterday, the 28th, was a glorious day at Catlettsburg. It was the first anniversary of my pastorate. We also made it the 22nd anniversary of the church, though the church was organized on the 10th of May. We received 4 by letter and one for baptism. We had a roll call of the members and 4 of the constituted members responded to their names. There are six of the 18 still members of this church, but the great majority have entered into their reward. Twenty-two years more and there will likely be none to answer to the roll down here, but the faithful work of their lives will live on. They have wrought nobly, and builded grandly. May they all have an abundant entrance through the gates into the Celestial City. At the close we had the 4 constituted members come to the front where we gave them an old-fashioned hand-shake and covenant of prayer. The meeting was very spiritual and we feel sure was helpful to all.

There has been 31 additions to the church during the year. All things considered, we feel to rejoice and take courage, and yet, we have done so little. "The glory and honor belongeth unto the Lord." One serious trouble here is the burden falls on so few, while they bear it nobly, yet it makes it heavy. Pray for us at Catlettsburg. The brethren had just as well begin to think about it now as later. We are coming down after the General Association next year. It is due to this part of the State and will be helpful to the brethren. More later.

Yours,  
WM. McMILLAN.

### DEAR RECORDER:

I wish to thank you for the space you gave to the report of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. No other paper which I saw gave such an extended extract from the Secretary's report of the work done last year. But there was one thing omitted to which I wish to call attention. The resolution endorsing the training school in Louisville was voted down after Miss Armstrong eloquently and strongly stated her objections to it. But afterwards a resolution was passed expressing appreciation of the generosity of the Louisville ladies and recommending that those sisters who feel the object is a worthy one should contribute to its support; also asking the sisters to consider the whole matter during the year so as to be prepared to decide upon their course of action next year.

I am ashamed to ask for any more space after the generous amount you gave us, but think it best to give the substance of this resolution as your report mentioned the decision against the Training School.

A SISTER.

### NEW CHURCH ORGANIZED.

On Saturday evening, May 27, 1905, a council consisting of Elders A. B. Morgan and T. E. Cannedy and seven other brethren who represented the Baptist churches at Frankfort, Pleasureville, Croppers and Defoe met at Bethlehem, Ky., to organize a Baptist church. The writer was chosen moderator and Berry Thompson, clerk. Twenty-three members went into the organization. They will build a new house of worship at once, near \$2,000 being already in hand for that purpose. Bethlehem is a growing inland town some five miles from Pleasureville, and the prospects are good for a strong church in the near future.

T. E. CANNEDY.

Thursday evening of last week—8:30 p. m., was an occasion of special interest at Walnut St. Baptist church, Third and St. Catherine Sts.—in this city. The Rev. J. G. Dobbins was married by Pastor T. J. Eaton to Miss Mantie E. Wolfe. She is a young lady of extraordinary gifts and graces, while he is a young minister of extraordinary promise. He has served most acceptably as pastor at Eight Mile. Thus additional names are being added to the already long and brilliant list of Kentucky Baptist preacher sons-in-law. We extend congratulations,

### PADUCAH MATTERS.

Bro. H. B. Taylor, of Murray, has been with us at East church, Paducah, in a meeting over a week. Congregations are good and much interested in the strong sermons preached by our brother. Four additions by letter and the outlook favorable for other good results before the meeting closes.

Pastor J. S. Cheek, of the First church, preached for us once, to our delight. His own work at the First is moving forward grandly. We have been cheered by visits from some of his members, as well by some from Pastor E. H. Cunningham's charge at Second church since our meeting commenced with the East.

A vast deal of work is needed in this city. Much wickedness abounds, as in all of our cities. Let God's people pray for us. It seems proper for me to state that my address is still, and will continue to be, Princeton, Ky., although I am pastor at East church, Paducah.

T. E. RICHEY.

The Hall-Moody Institute closes this week. On Monday the editor of the WESTERN RECORDER preached the Commencement sermon and delivered the address before the societies. Dr. A. S. Pettie, of Mayfield, delivered the baccalaureate address. During the year Prof. J. A. Baber has been President and the enrollment in all departments reached 350.

Evangelist T. T. Martin was married on June 1st to Miss Ivy Pauline Manning at Blue Mountain, Miss. On the day before he was made a Doctor of Divinity by the Southwestern Baptist University.

On the 14th inst. Pastor J. R. Hobbs, of Mt. Sterling, will be married to Miss Elizabeth Brown Drake, second daughter of Deacon R. O. Drake, a leading physician of that city. The marriage will be in the First Baptist church and Dr. J. J. Taylor, of Georgetown, will officiate.

### DEAR RECORDER:

I am glad to say that the work here is in a prosperous condition. We have the largest Sunday School in the history of the church. Bro. L. P. Evans is the beloved superintendent. Our congregations are larger than at any time since I have been here, and we have frequent occasions to use the baptistry.

The church has voted heartily and unanimously to have the General Association with us in 1906. There are many reasons why the Association should come to Richmond. 1st. We can furnish ample entertainment for all who may come. 2nd. The Association has never met in Richmond. 3rd. Richmond can be easily reached over the L. & N. or L. & A. R. R., and is in close touch with the C. & Co and Southern R. R. 4th. Richmond and Madison county needs the Association. And last, the people of Richmond want it and want it bad; so I hope and pray that this will be the place of our next meeting. I hope to see you at Russellville.

Very cordially,  
Geo. W. SHEPHERD.

Richmond, Ky., May 30.

### DEAR RECORDER:

After meandering in Texas, Georgia, Tennessee, South Carolina, Oregon and Louisiana, I at last have the privilege to locate in my native state, where the grass grows bluest and the birds naturally sing the sweetest. The Fork of Dix River church was organized in 1782, and hence is 123 years old. The modern trend to the cities is sadly depleting the ranks of this grand historic church, but there are still some choice, brave, noble, tried and true spirits left.

I hated to leave the noble brotherhood in Louisiana, where our cause, though weak, is growing into solidity and strength, and the work inspires. But the Master opened to me this opportunity to come to a healthier climate and a neeily field, and I thank my Saviour and these good people for the privilege. May God give me wisdom and grace for the important work. Agents of our schools, missions, Orphanage, papers, etc., are invited. Pray for us.

Yours faithfully,

W. R. BRISCOE.

Bryantville, Garrard county Ky.

### EDUCATIONAL CONFERENCE.

Notice is hereby given that the adjourned meeting of the Educational Conference, at Bowling Green, will be held in Russellville at 10 a. m., Tuesday, June 20th. The special business will be to hear the report of the committee on charter and to take whatever steps are deemed wise toward effecting a permanent organization.

T. T. Eaton,  
Chairman.

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## Family Circle.

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### REALIZATIONS.

On visiting Kentucky, his old home, in 1905 while visiting familiar scenes and faces, the following thoughts impressed Eld. B. T. Mayhugh.

Like lightning flash the memory flies  
Across the space of sixty years,  
And dots the time when acts unwise  
Brought forth their fruit in fears  
And tears.

But O the Light of life above  
Reveals the faithful hand that leads,  
And says, "My chastening rod is love;  
I give you only that you need."

May I be proven and abide  
In him, a precious living stone,  
A member of his loving bride,  
Which he is pleased to call his own.

JACK AN' ME.

A Touching Story.

"That's Jack out there with the carriage. Jack's my papa!

"I call him Jack because my mamma used to call him that, an' she used to laugh when I called him that, too.

"Miss Isabel says I may call him Papa Jack if I want to.

"Mamma's dead. She was sick ever so long, an' Jack and me took care of her.

"Jack didn't work any while mamma was sick. He had to stay home an' help me take care of mamma. Then, when mamma died an' went to heaven, Jack said he didn't have any work, an' must go an' find some.

"Jack cried when mamma went away, an' so did I.

"Course Jack couldn't leave me alone so he put on my little plaid overcoat an' cap that mamma made me, an' then I took his hand, and walked ever so far. We went into so many places, too, an' everybody said 'no' when Jack talked to them, an' some of them were cross. When they wasn't, Jack an' me stayed a little while to get warm.

"I got hungry, by an' by an' Jack bought me a nice sausage an' a roll of a man, an' I ate it all up. Jack didn't eat any, because he wasn't hungry.

"Then we walked, an' went in 'bout a hundred more places; but there wasn't any work anywhere. So then we went home again, an' Jack said he guessed we didn't need two chairs any longer. So we took the rocking chair that mamma used to sit in round to the same man that bought our bureau an' table when mamma died, an' the man gave Jack some money. Then we bought some coal an' milk an' a loaf of bread. Jack let me carry the bread, an' didn't scold when I dropped it going up-stairs.

"Then we made a fire, an' Jack warmed the milk, an' put my high-chair up by the stove so I could eat an' be warm, too. An' I had bread an' milk, an' Jack had some of the bread, but he didn't want any milk, 'cause he said he'd heard milk wasn't good for grown-up folks. Then we went to bed, so we could take a fresh start early in the morning, Jack said.

"I had the rest of the bread an' milk when we got up. Jack said he'd heard breakfast wasn't good for grown-up folks, either, so he didn't eat any. Then we went out and walked again and asked people an' people for work, an' they all said 'no,' an' I had another sausage an' roll, an' gave Jack the bottom crust of the roll, where it was burnt. By an' by we went home again, 'cause I was tired an' we went around past the chairman's, an' the chairman came home with us, an' took our bedstead, 'cause Jack said the house would be nice an' empty to play in without it, an' that we'd make our bed on the floor, so it wouldn't hurt me if I fell out.

"Then we walked about a hundred days; an' everybody was busy buying Christmas things an' kep' saying 'no,' 'no,' till Jack said he didn't believe anybody ever said 'yes' any more at all. An' then I said that mamma used to say 'yes' to me sometimes when I asked her for things, an' maybe other ladies would say 'yes' too. An' just then I saw two lovely ladies across the street, waiting for the car.

"So I let go of Jack's hand an' ran over to them, an' asked them if they had any work. An' one of them was a young lady like my mamma was, an' the other was an old lady like gran' mamma in the album. An' they let the car go by, an' asked me what's my name, an' where I lived. An' I told them about my mamma, an' about Jack an' me walking ever so many days, an'

how everybody kept saying 'no,' 'no,' 'no,' an' about Jack not being hungry, an' milk not being good for grown-up folks, nor breakfast, either.

"An' then the lovely old lady was going to give some money; but just then Jack came across the street, an' wouldn't let her, an' said I musn't bother ladies when they wanted to catch their car.

"But they didn't want their car very bad, I guess, for they let some more go by, an' talked to Jack; an' they said they had some work, if Jack would come to their house. So they wrote it down on a piece of paper for Jack, an' Jack and me got on a car, an' rode, an' came here an' helped take care of the horses. An' that was two years ago, Jack says. An' we've got, oh, such a lot of horses! an' Jack lets me ride on the big black one sometimes, because he's old and gentle. An' Miss Isabel—she's the lovely young lady—she teaches me lessons; an' her mamma she bought me some clothes, an' shoes, an' I hang up my stockings every Christmas.

"An' Jack an' me live in a nice place up over the horses. I have a little bed to sleep in, an' Jack has a big bed; an' Jack went to the chairman an' bought the rocking chair again that mamma used to sit in. Jack eats breakfast now, too, so I guess that was it so what he heard about it's not being good for grown-up folks.

"That's Jack out there with the carriage!

"Jack's my papa!"—Albert Bigelow Paine, in January St. Nicholas.

### HOW THE TULIP WAS SAVED.

BY ANNA BURNHAM BRYANT.

"Thim b'ys!" began Maggie wrathfully. Maggie was always in trouble with "thim b'ys." This week it was the tulip bed. It had just come into bloom—a splendid color spot in the green grass and all the children in the big school-house across the way seemed to be making love to it. Morning by morning as Maggie's mistress came out on the side porch to see how many tulips had bloomed over night, or were about to bloom, she caught her breath in a little gasp of dismay and disappointment, some little sneak thief had been watching too and had run away with them.

Perhaps you think "sneak thief" isn't a pretty word. Well, it isn't a pretty thing for a person to be, either. I shall not change it.

"Only one left!" said Mrs. Sawyer in a low, grieved voice that morning. "That isn't quite bloomed out—I suppose they didn't think it was worth taking. It's right in the middle of the bed. I remember I set out a special rare kind just there. I do hope it will be left long enough for us all to get one look at it. Keep a good watch, won't you, Maggie? If only I hadn't put the bed away round here at the side, so!"

"The only thing that's safe from thim b'ys," said Maggie, "is the nose on your face, an' that's because it's right under your two eyes. Anything else they'll watch their chance to lay hands on."

"Well, you watch. Don't let them get this one if you can help it. I'm afraid they'll get it, though," she added sadly, looking back once over her shoulder, as she left the porch to go in to breakfast.

"I'll be over my dead body, thim," said Maggie, valiantly. "It's swarin' I am the day, and my hands will be full of brooms and dustpans and many a thing to throw, and I'll kape wan eye on the toolups, men, if I have to make meself cross-eyed."

"You'll make a good watch-dog, Maggie!" laughed Mr. Sawyer, catching the last sentence as the dining-room door stood open. "I expect to see that tulip in all its glory when I come home to-night."

"Watchdog, is it?" said Maggie to herself, delightedly. "Dog, was he sayin'! And where now was me wits a-strayin' that I've never thought of a dog before? And where would ye be finding a better dog on anybody's four feet than Pilot? An' him a-walkin' around the house from morning to night an' fairly askin' for wurruk! We do us waderin' in our minds, the two of us! me and the Missus."

"I shall have to be out till dinner, Maggie," Mrs. Sawyer came to the door to say. "Listen for the doorbell and look out for the tulip!"

The doorbell was at the front of the house and the tulip bed at the back or side back. Even Maggie was not cross-eyed enough to look after both at the same moment. As she came back from taking two cards for the little hall tray she caught a glimpse of sly, creeping figures going swiftly around the corner of the porch.

"Scat!" she cried, throwing up a window, and they "scattered."

"Pilot Sawyer!" she called commandingly to the splendid fellow stretched

along the graveled walk. The dog blinked at her a moment. He was not used to being spoken to in that tone by the house-maid.

"Pilot! Pilot, dear!"

Ah, that was better. That was the tone that sometimes meant a nice, fat chicken bone. His tail thumped understandingly.

"Do ye see that tulip bed, darlint, with the wan little teeny-weeny flower in it? That's the pride an' the heart and the light an' the eye to the Missus. Do you see it?"

Pilot's tail said "Certainly!"

"An' will ye guard it for me the day? Take care of it? See that none o' the little blaggards across the road do be getting it? Will ye watch, Pilot?"

"Yes! yes!" pounded Pilot, eagerly. He knew the sound of "watch."

"Come with me," said Maggie, going out and coaxing him to follow her where the bed lay. "Take care of it, Pilot! All around and around," she explained to him, leading him around the green-edged circle. "Don't let wan o' thim b'ys set foot on it! And the bit red flower in the middle," she said earnestly, leaning over and touching it to show him the precious thing to be guarded, "take care of it, Pilot, take care, take care."

Pilot gave her a quiet look of understanding like any soldier who has received his orders, and began pacing round like a patrolman. Maggie gave one satisfied glance and drew a long breath of relief as she went in to her housework.

"That business is settled!" she said to herself as she set about getting dinner with an easy mind. There was a good many dishes to prepare, and the dessert was bothersome. Mrs. Sawyer returned before it was quite ready, and came out to see if all was going well. It was within a few minutes of the dinner hour.

"How's the tulip?" asked Mr. Sawyer, laughingly. The tulips had become a kind of sorrowful joke by this time.

"O, yes, Maggie! I dare say that has hindered you—heading off those boys all day. Were you able to do it?"

"The toolups all right!" responded Maggie proudly. "I set the dog on it!"

"Set the—O, yes, set the dog to watch."

"I did, thot!" said Maggie, still proudly. "Twas all but bloomin'."

"Let's have a look at it! I hadn't thought of that way of saving the tulip."

"What's the matter?" asked Mr. Sawyer, as his wife came back with a queer look on her face, and sat down to the table without speaking.

"She did as she said—she set the dog on it!"

"What?"

"Come and look!" she laughed, getting up once more, and hand in hand they stood in the doorway and looked over at the flower-plot. There was Pilot, faithfully on guard, proudly erect, exactly in the middle of the tulip bed!—Congregationalist.

### IN THE LAND OF BEULAH.

BY ELEANOR A. HUNTER.

She was an old, old lady to whom all things present had become as naught. She had forgotten that she had ever been a wife or mother. She lived in a world of dreams; and it was the dream-land of eighty years ago, where she was again a little child surrounded by the beloved ones who had been with her when life just dawned.

"Mother," was personified by her only daughter, and "Father" had gone to work just as he used to do.

It was a lovely life she lived, surrounded by devoted love and guarded from every harm; one of those quiet lives whose beauty is only fully known by those who have made such living possible.

Her sweet old face was winsome as a baby's, framed in its shining silver hair, with her delicate complexion, her bright blue eyes, and her expression which varied constantly, being now merry, now willful, and now sweet, mirroring every change of feeling as the water does the sky.

It was wonderful how clear and firm the imprint of that early life was upon the brain. Her speech took on the formal habit of an elder day. She said "Sir" and "Ma'am," and "made her pretty manners" as she had been taught to do in the old New England home so long ago.

She was a child indeed, with a child's willfulness and sweetness. It was fascinating to watch her and to see how her nature still responded to those ennobling influences which had moulded her youth, and which had made her in her prime a rare woman. For instance, she was willful one morning and would not hold still to be dressed, and her daughter mother, who had exhausted all her arts in endeavoring to turn her attention, at last said gently: "What

would Father say if he knew his little girl was being naughty?"

Her figure drooped instantly, but she said with a roughish glance, "He won't know if you don't tell him."

"I will not tell if you will be good," was the answer.

At once she held still for the soft hair to be smoothed, and the wrapper to be put on. "I'm Father's girl now," she said, holding up her smiling face to be kissed.

How indestructible is love! Across more than eighty years that father's influence reached, and helped his child once more. Sometimes fathers and mothers become discouraged, children seem so forgetful and thoughtless, results so slow to come to pass, but it seemed to me that that little incident held a world of comfort and hope for such. Love's work cannot be lost.

So it was with her religion. For those around her the sweet bells sometimes jangled even at the gentlest touch, but at such times she could always look above, and He who made her understood the delicate mechanism. For him the music still rang true, and he could comfort and compose her always.

Her delight in nature never failed. On restless nights the glory of the stars gave quiet. The lovely spring brought her its early joys. The long summer days were beautiful to her, and the white winter made her happy, too.

She had her books also which she enjoyed. The Shepherd's Psalm, the Beatitudes, and the 14th of St. John would make her face light up; and bits from Addison and Pope and Dryden were charming to her still.

One day her daughter was reading to her that magnificent hymn of Cowper's:

"God moves in a mysterious way  
His wonders to perform.  
He plants his footsteps in the sea,  
And rides upon the storm."

As she reached the last stanza she paused, and the tremulous old voice at once took up the word:

"Blind unbelief is sure to err,  
And scan his work in vain,  
God is his own interpreter,  
And he will make it plain."

By many a fireside these aged lives are gently departing. Sometimes the mind is put to sleep before the body goes. Why this must be we do not know, for there is a side to it which is hard to bear. But one thing is sure as God is sure: There is not one beautiful trait or noble quality of mind or spirit which shall not be restored in full completeness just beyond, and we shall see, moreover, that this way was the best.

"God is his own interpreter,  
And he will make it plain."  
—Christian Work.

### "MAKE THE SAW."

The boy stood beside his grandfather, his eager eyes intent upon the little yellow violin which the aged man's busy fingers were shaping and finishing. "But you can't finish it, grandfather," said the lad in despair. "You can't make those little S pieces."

"Why can't I make 'em?" demanded the grandfather, crisply.

"Because you haven't got a saw fine enough for that."

"Then I'll make a saw," was the reply.

And he did make it. Years afterward that boy, grown to be a well-known violinist, understood that his own mastery, not only of the violin, but of many of the problems of life, was largely due to the force with which that one sentence took possession of his mind. That tiny violin, the first he had ever owned, represented to him the overpowering of all difficulties by patient determination, and by an unflinching good courage from first to last.

It is often harder to "make the saw," or, in other words, to conquer some new and unforeseen difficulty, at the end of our task, than it was to achieve all that came before it.—Exchange.

What makes a boy popular? Surely it is manliness. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will never violate his word, and who will pledge his honor to his own hurt and change not, will have the confidence of his fellows. The boy who will never hurt the feelings of anyone will one day find himself possessing all sympathy.

If you want to be a popular boy, be too many and generous and unselfish to seek to be popular; be the soul of honor; love others better than yourself, and people will give you their hearts, and try to make you happy. This is what makes a boy popular,

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# Stories for Little Ones.

## BIRD DEFENDER'S DAY.

BY SIDNEY DAYRE.

"Coee, coee, coee! We-e-e-k fillium-dee-dee!"

This was the song of a thrush one bright spring day.

Then other birds caught the sound, and the chorus set the whole woods to music.

Later the warblers settled down to more serious business. A few friends gathered for a quiet talk.

"Weet, weet, weet, wed-e-e-e-e. An koo kro kru sphee-sphee feeditchy-feeditchy-feeditchy."

"Pee-wee, pee, wee. Pee-wee."

"Chip chip chip chip chiwee. Cheerenup cheerenup cheernup."

What was it all about? As you were not there to hear, I must translate for you.

"I have found a fine place for a nest," said the thrush.

"So have I," chirruped the bluebird, joyously.

"It requires a great deal of judgment to select a suitable location," said the pee-wee, soberly.

"It musn't be too near the top of a tree, for fear the dainty nestlings might be blown away."

"Nor too near the ground, for fear of these dreadful monsters—boys!"

"Never! Never!" A chorus of chirps.

"Nor too far in the forest, for then there would not be enough sunshine."

"Nor in the open, for fear of too much."

"And I like a young tree, that will rock gently in the wind through the mild May nights."

"Yes, yes," chimed in the bluebird. "Mine is just on the edge of the forest."

"Why, so is mine."

"And mine!"

"And mine!"

"Come and see!" said the bluebird.

They took a short flight, at the end of which arose a wild chatter, made up of chirps and bird-laughter.

"That's the very one I chose!"

"And I roosted there last night, to be ready to go to work this morning!"

"And I had selected that very nook, the third crotch up!"

"Look! I have already laid my foundation of twigs."

"Then," said the bluebird, after the merry din had subsided, "we are all to be neighbors. What a happy coincidence!"

For three days the feathered masons and carpenters were busy, laying foundations stout and strong. The fourth day came trouble. A dozen or more large creatures, active of limb and loud of voice, gathered about the tree.

"Boys!" gasped the bluebird.

"What are they doing?" said the pee-wee.

"It's sure to be something dreadful," sighed the thrush.

The three huddled, trembling, in a tree near by, and watched. The large creatures measured a space around the tree, and then began digging.

"I know, I know," at length said the bluebird, in deep dejection. "They're going to dig up the tree and carry it away."

"They have no right to," said the thrush, indignantly. "It's our tree."

"And there isn't another tree to be found that so exactly suits us."

"But what can we do?"

There it was—what could they? The mites gazed helplessly, as the strong-limbed creatures dug the roots of the tree they had chosen for their home, shivering as at last its top branches quivered with the disturbance below. Then the boys went away.

"Will they come again?"

"I shall never, never venture back!"

"No, indeed!"

"What's all the trouble?" A robin came along, with a genial, spring-time chirp, and stopped at sight of the forlorn group.

"We are building our nests in that tree," began the bluebird, tremulously.

"Almost ready to put in the straw and feathers," put in the thrush.

"And then there came—oh, it's dreadful!"

"Such a lot of them?"

"And so big!"

"And so fierce!"

"And so cruel!"

"Don't I know all about it? They carried away the first nest I ever made," continued the bluebird, with tears.

"They shot my mate with a rubber-gun," said the thrush, putting its claws to its eyes.

"What is all this about?" repeated the robin, half impatiently, puffing out his orange-colored vest.

"Boys!" exclaimed the three, in choked chirps.

"Making ready to carry away our tree!"

"So that we shall have to begin all over!"

"And nestlings never do well if they are late in the seasons."

"Boys! Ha, ha, ha, ha!" came in the robin laugh. "Why, my dear friends," sobering in a moment, as they gazed at her in sorrowful reproach, "you musn't for a moment think I am laughing at your trouble; but I do assure you there is no trouble at all. You see—with a rather important pluming of wing-feathers—it is simply because you do not keep up with the times. Now I, you know, am familiar with the habits of man. Boys live there. And I am happy to be able to inform you that old styles have passed away, and there is a new race of boys."

"Who—cet!" "Chip chip chip-pet!" "Pee—wee!" came in a little chorus from the astonished trio.

"It's a fact, though I don't wonder you find it hard to believe. The new race is called 'Bird Defenders.'"

"Bird what?"

"Defenders. That's a big word that means to look out for and take care of small and weak things, and see that no-body does them any harm."

"Now," went on the robin, "tomorrow's Arbor Day. That's a day they celebrate by planting trees and taking care of them. Then the boys—the 'Bird Defenders'—set up to have a day for themselves."

"Coee, coee!"

"Chip chip chip chip!"

"That isn't so bad, for where there are trees there will be birds. Now, my dears, you may go on with your building, only that tomorrow you must, like the boys, take holiday. Your tree is going to be moved to the school yard, which has been made beautiful with trees and vines and flowers. When you have brought up your



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BAPTIST ANNIVERSARIES. (Continued from 5th page).

get rid of it is to fulfill it to the last letter."

After this able address came the greatest speech of the meetings, this reporter being judge. Bro. J. P. Greene, of Missouri, spoke upon "Mission's Missions the Supreme Argument for Christianity." The supreme argument for the Christian religion is found in the answer the Lord sent to John the Baptist, to clear away the doubts which troubled him when in prison. We must follow the Lord's example in our arguments. We may argue with doubters but not with unbelievers. It is not our duty to silence all our adversaries. Some of them are not honest. The Lord did not convince all of his opponents. Indeed, he generally refused to answer their questions. He came not to call the righteous, but sinners to repentance. Have we forgotten this? We are everlastingly trying to refute some philosopher or scientist, or great man. Our Lord has not sent us to argue with them. He has sent us to lost sinners who are asking, "Can he save a sinner?" Turning away from these wistful souls, we fire our big arguments at our great opponents. Some of us seem to fear that these mighty giants will overthrow our faith. I have no fear of the destructive critics. They would not believe though one should rise from the dead.

Baptists have always done the best with the multitudes. Learning, wealth or social power are not the things in which Baptists are to be noted. It is not worth while to cross the ocean to give the heathen culture. The work of Baptists is to tell of the saving love of Christ. The great purpose of every Baptist and of every Baptist church is to save men and women.

I am sure that our Baptist peculiar doctrines are Scriptural. I accept our interpretation of the atonement, our view of the ordinances, and our form of church government. Indeed, there is no article of our creed from which I dissent. I am a Baptist and I am ready to defend all that is vital to our faith. Bro. Greene's great speech showed that he is one of those who have been called "a Baptist and a half," but who might better be called true Baptists. Believing ALL the Baptist doctrines with all his great heart and mighty intellect, Bro. Greene did not feel called on to sneer at Baptists who do the same.

Saturday Morning.

Dr. H. S. Burrage presented a resolution to confer with the Free Will Baptists on the subject of union. These Baptists are an Armenian as the Campbellites and are open communionists. If they unite with any one it would best be the Campbellites. But as Baptists have no general body, union is impossible. All this committee can do is to recommend to regular Baptist churches to receive these men who dissent from their belief and would be causes of division in the churches. The day was given to speeches in regard to the various fields in which the Union has missionaries at work. Resolutions were adopted congratulating Rev. William Howe, of Boston, Mass., who has entered his hundredth year and is the oldest Baptist minister living.

Many of the speeches were of great interest and power. Rev. C. W. Finvall, of Norway, told of the revival now going on in Norway, which resembles the Welsh revival. It began with the preaching of a Baptist. One of the best of the speeches was that of Rev. S. R. Vinton, who is a missionary in India, where his father and his grandfather were missionaries before him. He gave an account of the work Ko San Ye is doing and said that work had brought 4,000 converts into the Baptist churches in the last year.

Dr. D. D. McLaurin presented the report of the Finance committee. It urged an attempt to get the churches to give \$600,000 next year, which would be an advance of 50 per cent.

On Sunday the annual sermon before the societies was preached by Dr. C. A. Eaton, of Cleveland, Ohio. He took three texts, all in John 11:25, 12:32, and 14:16. It was a very strong and eloquent sermon.

BACK TO BRAZIL.

Tuesday evening, May 30th, 1 and my family left Kansas City to return to our field of labor and our work in great but very needy Brazil.

This has been a great year for us, a year full of precious experiences, and we thank God for permitting us to enjoy them.

Mrs. Ginsburg was in great need of change and rest. For nine years she labored and struggled, not only helping our native converted women, who look up to her for all things, not only being a help and an inspiration to them, but also discharging faithfully the duties of a mother to six little ones as well as the duties of wife. The six little ones needed a breath of cold air and of a pure moral atmosphere, and these ten months have done them a lasting amount of good.

Personally, I cannot describe in a few lines the great amount of good gained while in this country. The contact with the brotherhood, the inspiration of some of our leading ministers, the consecration of some of our people, have stirred me up to greater undertakings for the Master, to a holier and purer life and to an utter abandonment of self in the work to which my Master has called me. I return determined to be a better man, a more humble Christian and a more obedient worker. Brethren, help me with your prayers that I may realize this desire of my soul.

The work in Brazil has prospered wonderfully. Letters that I have been receiving constantly, tell me of the great work the Lord is accomplishing in that vast field; but for that very same reason the enemies are more than ever determined to hinder the onward march of the Lord's host. To-day, more than ever before, workers—God-chosen and Spirit-filled men and women of God—are needed in Brazil; and with my heart full of joy I return determined to do and to dare for my Master and Lord, Jesus of Nazareth, our Saviour and our God.

Brethren, you have been kind to me, and my heart overflows with gratitude to each and every one of you. I wish I could mention your names, but it would make an innumerable list. I was a stranger, and you took me in. You treated me as one of your own. God bless you all.

Going back to my field of labor, I shall look back with sweet remembrances upon the ten months

spent in the home land, and as face after face comes up in my memory I shall lift up my heart in pray to our God to bless and keep and abundantly reward you with His choicest and best out of the treasure in Christ Jesus.

And is it too much to ask you to remember me and my loved ones in your daily supplications? We need your prayers—we need them every day, every hour, every moment. Brethren and sisters, please pray for us!

Our address will be: Post-office, Box 178, Pernambuco, Brazil, South America: Whenever you feel like writing a word to us, please do so. It helps so much, and rest assured of an answer, especially if you put a five-cent stamp inside the letter for that purpose. Please do not forget that it costs five cents to send a letter to Brazil. Once again, may God's richest and best blessing be with you all.

Yours in His Name for Brazil, SOLOMON L. GINSBURG.

One tells of one he saw and knew: "A Christian woman, surrendered at all hours to the never-ceasing doing of the nearest and least-romantic duty; open on every side to every appeal for aid, for toil, for love; the summer sunshine of the full and busy home; the friend of every needling, every sinning life in the wide neighborhood; experienced indeed in the pure joys which come to hearts that forget themselves, but called again and again to agonies of sorrow. This life in its radiant but unconscious beauty; at once and equally, and with a living harmony practical down to the smallest details, and filled with God; open to every whisper, to every touch that said, 'I want you,' and hidden, deep hidden, morning, noon, and night, in the secret of the Presence. That life was a long miracle, and long the track of light it left behind it, to the praise of the glory of his grace who shone out of its blessed depths."

It is not an uncommon thing for young people to try to get on without doing any hard work to fit themselves for their own future.

Henry Ward Beecher once received a letter from a lad asking for an easy place. The great divine replied:

"You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops, and merchandise; abhor politics; don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor; don't work; don't study; don't think. None of these things are easy. Oh, my son, you have come into a hard world! I know of only one easy place in it, and that is the grave."

Wake Forest College, North Carolina, conferred the degree of D.D. on Rev. J. M. Millard, of Atlanta, Ga.

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Ladies' Fine White Lisle Thread Vests, plain and fancy lace trimmed; silk tape; 75c value; special, each... 50c
Ladies' Gauze Cotton Umbrella Drawers, lace trimmed; full sizes; 35c value; special, a pair... 25c
Ladies' Fine White Lisle Thread Umbrella Drawers; deep lace trimming, plain and fancy weaves; 75c value; special... 50c
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100 dozen Ladies' Lisle Thread Hosiery, plain gauze, lace ankle and all-over lace effects; black, tan and white; 50c values; special a pair... 29c
50 dozen Ladies' Lisle Hosiery; plain gauze, lace boots and all-over lace, in many styles; black and fancy styles; special, a pair... 25c
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**Sunday-School  
Lesson**

SUNDAY, JUNE 18.

THE HEAVENLY HOME.  
Rev. 22:1-11.

Motto Text.—To him that overcometh will I grant to sit with me on my throne.—Rev. 3:21.

Peloubet thus graphically sums up the context in the previous chapters: "The Babylon of worldliness falls, the beast is destroyed, the song of Moses and the Lamb is heard, the church sings with the voice of many waters. The marriage supper is prepared, the martyr spirit again fills the churches. The Lord Christ with his banner FAITHFUL AND TRUE, rides triumphant at the head of his armies, Satan is bound, death and hell are destroyed, and we are ready to see the city of God."

"And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and the Lamb."—The river is a symbol of eternal life. Its source, the throne, shows that salvation is due to no merits of men, but to the sovereign good pleasure of God. The pureness and the fullness of the life are indicated. God and the Lamb are ever thus associated in all that concerns salvation. "And on either side of the river was the tree of life."—Down its course the river was planted with these trees on both sides, all of them the same kind, the tree of life. In Eden there was a tree of the knowledge of good and evil. This tree finds no place in Heaven, evil is known no more forever. In Eden there was one tree of life, here they are found all along the banks of the river. "Which bear twelve manner of fruits, and yielded her fruit every month."—The fruit is abundant and continual. "And the leaves are for the healing of the nations."—Exactly what this means it is difficult to say. The comment of the Speaker's Commentary is the best I have seen: "The sense is clearly that the healing virtues of the tree of life supply the remedy for that sickness of the soul which troubled the 'nations' during their earthly existence, but to which they shall no more be subject in the City of God."

It is a delightful picture of life and joy which has been drawn in these few words. But the apostle goes on to tell us what things will not be found in this glorious Jerusalem.

"And there shall be no more curse."—No more any accursed thing, which brings on men the wrath of God. Why this world would be a paradise if only these words were true of it. "But the throne of God and the Lamb shall be in it."—As before, the Father and Son are put together. God is the sovereign, and one of the chief blessednesses of Heaven will be that his will is supreme, and all the redeemed delight in his sovereignty.

"And his servants shall serve him."—The words are spoken as if it were the greatest joy to serve him continuously. There is to be no idleness there, as Hay represents in the concluding of "Little Brethren," which are insulting to God and to all Christians by their sippant reference to Heaven and God's throne. Our employment shall never tire, shall never fail

of success, shall be in itself a delight.

"And they shall see his face."—Persons were said to see the face of the monarch when they were allowed to have personal communion and intercourse with him, instead of having to communicate with him through appointed officials. "And his name shall be in their foreheads."—This shows his absolute ownership of them. They bear his name and bear it where it can be seen and read of all. When I was a child I heard Dr. Dayton preach on this name in the forehead, and he urged us to make it a rule of our lives never to go to any place to which we would not go if we had the Lord's name written in our forehead. I have never forgotten his strong, tender words, and they have been a help to me in many a decision in all these years.

"And there shall be no night there." Night shows our weakness and physical imperfection. Our bodies and minds both must have rest. But in Heaven there will be no need of rest. Darkness is a blessing to us now, but yet we all love the brightness of the day better. Every moment in Heaven will be so full of gladness that although we know it is to be for all eternity, yet we shall be glad not to lose any time in the unconsciousness of sleep. "And they shall need no candle neither light of the sun."—A graphic touch which makes the lack of darkness seem more real and enables us to grasp it. Just as there will be no night, so there will be no dark places in the holy city which might need the light of a lamp. If the sun was the light, darkness would come from its revolving on its axis. But with God there is no variability nor shadow of turning.

"These sayings are faithful and true."—Trustworthy. They come with the authority of God, the same God who inspired the holy prophets under the old Dispensation. That God inspired the Old Testament is here asserted, and the assertion is made more forcible by the faithful and true. "Has sent his angel to show unto his servants the things which must shortly be done."—The angel told John and he was to show it to God's servants, which he is still doing wherever the Bible is read. "This return to thought and language so identical with what appeared in the opening of the book, shows that the 'Revelation' proper has now reached its close. The vast scheme of the future has passed in vision before this servant of the Lord, through whom so much of the things that must come to pass shortly—beginning with the time then present, and reaching on to the end—as was consistent with the Divine purpose, were to be made known to his fellow 'servants' of each century down to the time of the end." What follows in the book is more of an exhortation.

"Behold I come quickly."—It is the Lord himself who is speaking now. He comes to each one of us in death. And his final coming to judgment, though it be not for ages yet, is a speedy coming to one to whom a thousand years are but as one day. "Blessed is he that keepeth the sayings of the prophecy of this book."—Thus the Lord Jesus endorses this book of Revelation which has been so much assailed.

"I fell down to worship at the feet of the angel which showed me these things."—Even in Heaven John, not yet having died, and

having his imperfections in the flesh still, was about to break the first commandment and worship a creature.

But the angel prevented this sin. "See thou do it not; for I am thy fellow servant."—A creature, and therefore not to be worshipped. The Catholics do not heed the words of this book or they would not pray to angels and saints. And John's case shows us clearly how prone we are to sin so long as we are in the flesh.

"Seal not the sayings of the prophecy of this book: for the time is at hand."—Daniel was told to shut up the words and seal the book. But John is to tell his vision to the churches. The time of the beginning of these things in the vision was at hand, and they would go on until the end.

He that is unjust let him be unjust still, he that is filthy let him be filthy still. Our free will is really, it seems, in one sense, a curse. The blessing is that we should have no will but God's. Yet free will is necessary if God wished intelligent creatures and not automata, and they must do his will from choice. Men are responsible for their sins. These words and those which teach that a time of fixity comes when the wicked will have no hope and the righteous be confirmed in righteousness and in no danger of sinning. This time comes to both classes at death. Are we ready? There is no repentance beyond the grave.

**PRINCELY GIVERS.**

As an humble Baptist and citizen, I regret that Dr. Taylor has felt called to defend and praise Mr. Rockefeller under cover of discussing the propriety of receiving his gifts to missions and other Christian enterprises. I am surprised that any one should call this man a "princely giver" that has any respect for Christ's judgment on this subject as expressed in Mark 12:42-44.

This poor woman, out of pure love for God, and with no expectation of praise from men, gave an exceedingly small amount. But Christ said it was more than was given by all the rest who gave of their abundance. Christ's standard of measuring and approving gifts is not the amount of the gift, but the amount one has left after the gift is bestowed. By this standard Rockefeller is not a princely, but a niggardly giver. While he gives with one hand a few paltry thousands that are heralded over the country by the religious and secular press, which is itself a sufficient compensation to one of his greed for fortune and fame, with the other hand he extorts millions from the people whom he has at his mercy, and who are powerless, as past efforts prove, to get relief through the courts.

S. C. HEARNE.

A man once stopped a preacher in a street of London, and said, "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate Him. It was a new thought to me that Christ was waiting for me to open to Him."—Selected.

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When it comes to food, demand to know the facts about what goes into your stomach.

Not only that it is pure, but that you are not deceived in the description of its contents and condition. Some flaked breakfast foods that have thus far failed, are now being advertised in close imitation of the Grape-Nuts advertising, thinking in that way to finally make a success of the failure.

But false statements of the merits of human food will never on earth build up a business. These flaked foods are not predigested. They are not fully cooked and the starch in them is starch still and has not been turned into sugar as claimed.

Chemical analysis tells the truth and the analysis of the famous chemists of the world show Grape-Nuts the only prepared breakfast food in which the starch part of the wheat and barley has been transformed into sugar and therefore ready for immediate digestion. Why is this true? All the thin rolled flake foods are made by soaking the grains of wheat or oats in water, then rolling, drying and packing. These operations do not cook or predigest the starch.

Contrasted with this pretense, observe the care, method and skill in making Grape-Nuts.

The barley is soaked about one hundred hours, then it is slowly warmed for some days and sprouted, the diastase being developed and part of the starch turned to sugar (and later on all of it), then the grains are baked and the sprouts stripped off. Then comes grinding, sifting and mixing with the creamy colored flour made from white and macaroni wheat. This mixture must be skilfully made in right proportions. This blended flour contains just the ingredients demanded by nature to rebuild the soft gray substance in the nerve centres and brain, but how to make the food easy to digest, that was the question.

It certainly would not do to mix in drugs, for there is a certain failure sure to come to the person depending on drugs to digest food. They may do for a temporary expedient, but pure food and digestible food is the only final resort and safe way. So to change the remaining starch part and prepare the other elements in this blended flour it is made up into massive loaves like bread, the inside being dark cream color and quite sticky to the touch. These loaves are sliced and again go through long cooking at certain temperatures. Then the rock-hard slices are each one carefully inspected and ground ready for packing and use, having gone through 10 or 12 hours in the different operations.

When finished, each little granule will show a sparkling substance on its surface. A magnifying glass will bring it out clearer and develop little pieces of pure dextrose sugar, not put on "or poured over" (as the head of a large Sanitarium once stated in his paper, thus exposing his appalling ignorance of food processes) but this sugar exudes from the interior of each as the starch is slowly turned to sugar in the process of manufacture. This kind of sugar is exactly like what is found in the human intestines, provided the starch of the grains,

potatoes, bread, rice, cake, etc., etc., has been perfectly digested. But many are weak in that form of digestion and yet need the starches, so Grape-Nuts supplies them pre-digested and ready to go quickly into the blood.

Visitors are shown freely through the works and can follow the steps of making Grape-Nuts from the grain to the finished product. The proportions of different kinds of flour, and the temperatures are not disclosed and it seems impossible for others to steal these secrets of the makers. But purity, cleanliness and skill are shown in every corner of the immense pure food factories. People who care for results from choicely selected food, those who want the food to rebuild the soft gray substance in brain and nerves that give the go, the vigor, the life, will understand why the imitators who try to copy the announcements about Grape-Nuts have failed in the past.

There's a reason for Grape-Nuts and a profound one.

**MARYLAND LETTER.**

The thirty-fourth annual session of the Western District Baptist Association of Maryland will be held with the Rockville Baptist church June 9th-11th. We are looking forward to a helpful and stimulating gathering of the Baptists of Western Maryland.

I had the great pleasure of having Dr. T. S. Dunaway, of Fredericksburg, Va., to preach for my people, Sunday, May 28th. We all enjoyed his edifying and comforting sermon.

The Baptists have recently had a great loss in the death of dear Bro. R. W. West. Within the sphere of his acquaintance there have been few men who were more highly honored and more greatly beloved. Regardless of consequences, he always did what he conceived to be his duty. Sincere, gentle, loving, kind courageous, yea, a true Christian gentleman. Whoever came in touch with the Christ-like influence that emanated from his godly character was inspired to be better and to do better. I loved him as a brother, and feel in the inmost depths of my soul that having known him has been a real inspiration to my life. By God's grace I hope to meet him in heaven. Bro. West was a faithful member of the First Baptist church of Washington, D. C.

On the night of May 26th a memorial service was held. The auditorium was well filled with the friends and fellow-workers of the deceased. The different speakers spoke of him as they had known him in the relationship of a friend, a minister of Christ, a Government official, &c. Ordinarily post mortem eulogies are misleading exaggerations of the virtues of the departed, but such was not the case on this occasion. The speakers spoke in the highest terms of our brother, but in my humble judgment did not transcend the realms of strict truthfulness. The talks were interspersed with sweet, soul-uplifting music, devout prayers and the reading of God's word. Many cheeks were wet with tears and many hearts throbbled with sympathetic beats. It is infinitely well with him. May God's grace sustain the many loved ones left behind.

Yours fraternally,  
T. H. CAMPBELL.  
Rockville, Md.

### A Real Beautifier

Most "medicated" soaps are nothing but plain soap, perfumed; but Glenn's Sulphur Soap is not only a fine toilet soap, but contains enough pure sulphur—which is the best thing known for beautifying the skin—to make the complexion smooth and free from pimples.

Insist on having the genuine

### Glenn's Sulphur Soap

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

### "THE MAN IN GRAY."

BEAUTIFUL THREE-COLOR PRINT.

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

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

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

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

THE NEW

### Short Line

LOUISVILLE & NASHVILLE RAILROAD

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CINCINNATI and LOUISVILLE

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Two Trains Daily from each city.

Through Coaches, Buffet Parlor Cars and Pullman Sleeping Cars.

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BEST REACHED VIA  
**MISSOURI PACIFIC RAILWAY**  
"Colorado Short Line"  
TO  
**UTAH AND PACIFIC COAST**  
THROUGH  
PULLMAN SLEEPING CARS,  
FREE RECLINING CHAIR CARS,  
DINING CARS (MEALS A LA CARTE),  
ELECTRIC LIGHTS AND FANS.  
For further information, address Company's Agents, or  
**H. C. TOWNSEND,**  
General Passenger and Tourist Agent, St. Louis

### The Farm

and Household

Missouri planted 2,361,407 acres of winter wheat last fall.

McClintock & Sons, of Millersburg, sold a pair of mules for \$370.

Several of the Burley tobacco counties report a scarcity of plants.

A Shelby county poultry raiser has sold nine thousand eggs this Spring.

Considerable hemp yet remains unbroken in Bourbon county, owing to the scarcity of hands.

L. C. Ryley, of Versailles, bought 6,000 bushels of wheat in Woodford last week at \$1 per bushel.

At the consignment sale of registered Jersey cattle in this city last week, 41 head sold at an average price of \$110.

Nicholas, the blackberry county of the state, will have an immense crop this year. Hollows and hills are white with the bloom.

Jesse Hamton and B. E. Catlett sold seventy 200-lb. hogs to Park Lyman, of Winchester, last week at \$4.90; Sam V. Johnson, of Preston, sold a bunch of hogs to Lyman at same price.—Owingsville Outlook.

The grain of Kasfir corn is smaller than wheat and is good for the little chicks as well as the full grown ones. The brood will begin to eat it before they are a week old and those who have tried it say that it makes them grow like magic.

Mr. R. M. Adams, of Franklin, has a cherry tree that yielded last year 118 gallons of measured fruit, which was marketed at 25 cents per gallon. It is a magnificent looking specimen of the tree family, representing in size a massive oak of the forest.—Winchester Democrat.

John S. Gilvin, one of our good farmer citizens, says he has noticed that the years that end with a 4 (as 1864, '74, '84, '94, and 1904) are always drouth years; and that the years that end with a 5 (as 1865, '75, '85, '95 and 1905) are always good crop years.—Sharpsburg World.

Abnee & Mussinon sold in Cincinnati 13 hogsheds of tobacco at an average of \$14. They bought of Lee Penn 6,000 pounds at 6c; of L. M. Bedford 17,145 pounds at 8c. R. B. Hutchcraft sold last week 30,000 pounds of tobacco to the Continental at 10 1-2 cents, delivered at Cynthiana; and to same party 22,000 pounds of tobacco, at 10 1-2 cents, delivered at Paris.—Paris Kentuckian.

Mrs. Sallie Oldham of Clark county, has a turkey hen that has laid fifty-three eggs and has not yet quit laying. This is certainly a record breaking performance.

In Nicholas county, Taylor & Bros., of Hocktown, shipped 60,000 pounds of wool, which cost them 30c per pound.

In Montgomery county a few days ago J. M. King sold to Denia Gullfoil a 10-day-old mule colt for \$95. James Hoskins sold one for \$90 to B. D. Batcliff.

### HIGH-GRADE FERTILIZERS CHEAPEST.

An empty wagon, with a one-hundred-pound bag of the highest grade of commercial fertilizer as a cushion on the driver's seat, will contain more soluble and available plant food than four thousand pounds of stable manure of good average quality! In other words, one hundred pounds of high-grade fertilizer contains as much of the available elements of plant food as two tons of good stable manure, and as much as three tons of farmyard manure distended with straw and cornstalks, and with more or less of its fertility leached away.

### "WHAT A CRIME"

To Talk Against Coffee.

To an ambitious student an ailment that interferes with school and study is very hard to bear.

A bright young girl in Detroit who had been poisoned by coffee, is now pursuing her studies in perfect health. Probably the coffee champions feel she should have continued to suffer and kept on with the coffee, but now and then there are self-willed creatures who insist on getting well by leaving off coffee, deserting "topers ranks" and joining the Postum army.

"From early childhood till a year ago I was in the habit of drinking three or four cups of coffee every day.

"As I grew older, the bad effects began to show themselves, although I had no idea that it was coffee that was doing the mischief. I became very nervous, and suffered so much from severe headaches that I lost much valuable time from my school and studies. The doctor could give me no relief—he probably did not suspect the coffee any more than I did.

"One day I went to visit a friend, and the coffee they had on their table tasted so good that I asked what kind it was, and they told me it was Postum Food Coffee. My friend said that her mother had been a nervous wreck from drinking the old kind of coffee, but had been restored to health by quitting it and drinking Postum. The whole family were enthusiastic about Postum and advised me to try it.

"I am glad they did; for it has given me back my health. At first we did not boil it enough and did not like it, but we soon learned how to make it, and now we all prefer it to the old kind. I have discovered that to stir a beaten egg in the warm milk we use instead of cream gives a most delicious flavor to Postum Food Coffee.

"From the first day I began to use Postum Coffee (I quit the old kind altogether) my health began to improve. My headaches ceased on the third day and have never returned, my nervousness has completely disappeared, my brain seems invigorated and strengthened, and I am now able to study from 4 to 5 hours daily, outside of school, and feel no bad effects from it.

"My aunt was sick for five years from coffee poisoning. It was hard work to get her to give up the beverage, but when she did and began to use Postum Food Coffee, she got well almost at once, and is now enjoying fine health." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial proves. "There's a reason."

These remarkable facts can be put in another way: The amount of soluble and available plant food in one ton of high-grade fertilizers like the Mapes Top Dresser, and in a ton of good farm manure is as follows:

- 2,000 lb. top dresser, ammonia, 240; phos. acid, 160; potash, 80.
- 2,000 lb. farm manure, ammonia, 3 to 4; phos. acid, 5; potash, 5.

It will be seen that the fertilizer is over sixty times stronger in soluble ammonia, thirty-two times in phosphoric acid and sixteen times in potash, allowing that one-half of the phosphoric acid and potash contained in the manure is soluble and available, which is really too high.

Land at Rothamsted cropped with wheat continuously for thirty years averaged thirty-six bushels of grain and forty-eight hundred-weight of straw per acre per year on the field which received a total of six thousand pounds per acre of nitrogen in the form of farm manure during this period, but the yield was fully as good where only 2,400 pounds per acre of nitrogen had been applied in the form of sulphate of ammonia. Thus 3,600 pounds of nitrogen from the manure was lost in the air or by leaching, or some of it was left in the soil, but was unavailable for the crop. This was an average loss of nearly 120 pounds of nitrogen per acre per year, a loss of say \$16 to \$20 an acre in each and every season for thirty years!

Hence the importance of soluble plant food which the crop can utilize. This is the portion so essential for fruit, vegetables, tobacco and other special crops that require strong, vigorous growth forcing. Especially is availability important on light soils, where the greatest danger is to be apprehended from injudicious fertilization, yet these are the very soils that are best adapted for many of the crops mentioned, and when properly fertilized will yield large crops of such quality as to be peculiarly profitable.

The highest possible perfection of quality in flavor, keeping power for shipment, and other attributes that go to make up perfection in tobacco, vegetables, etc., can also be obtained most certainly only by supplying the plants with food in the right forms and from ideal sources as in the highest-grade fertilizers, like Mapes.—American Agriculturist.

### ON BLUE GRASS.

I will give a little experience in keeping sheep on blue grass pasture, says a Pennsylvania correspondent of *Stockman and Farmer*. Last year I kept 120 ewes and wethers on grass and timothy hay. Let them run on blue grass and to the hay stack. They had no grain and when the ground was bare ate little hay. They came through all right and sheared about \$2 per head, some of them being rather light in fleece. If a man has good blue grass pasture that has been allowed to grow up well in the fall he can winter a lot of sheep on it and a stack of hay here in southwestern Pennsylvania. But I believe that they should have a shed to go under in cold, rainy weather, not a tight house. I think the tight sheep house is the cause of more sheep ills than exposure is. A shed is all any sheep ought to need to do well. Of course these sheep were Merinos. No experience with coarse wools.

### I Turned Out \$301.27

Work of plating in two weeks, writes M. L. Smith of Pa. (send small coin). Rev. Geo. F. Crawford writes, made \$150 first day. J. J. B. Miller, a farmer, writes, can easily make \$500 day plating. The Parker, school teacher 21 years, writes, "I made \$9.50 first day, \$25.00 another." Plating Business easily learned. We Teach You Free—No Experience Required. Everybody has tableware, watches, jewelry and metal goods to be plated. It is plain with Gold, Silver, Nickel, Brass, Steel, Tin, Copper, Heavy Plate—latest process. No say or heating. Quizzes all steps. Everything guaranteed. LIST TO REPLY TO. Write for Catalog, Agency and Offer. P. Gray & Co., Plating Works, Cincinnati, O.

### HIGH UP IN THE TENNESSEE MOUNTAINS

from one to two thousand feet above the sea level are located many delightful Summer Resorts with the most picturesque surroundings, mineral waters in abundance, springs that never fail and pure mountain breezes insuring cool days and nights. The accommodations afforded visitors in the way of hotels and boarding houses vary from the elegantly appointed inn to the humble farm house, where the charms of country life may be enjoyed to the utmost.

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.

CUT OUT AND SEND TO-DAY.

W. L. Danley, Gen'l. Pass. Agent, N. C. & St. L. Ry., Nashville, Tenn.: Please send me one of your Summer Resort folders as advertised in the Western Recorder.

NAME .....

ADDRESS .....

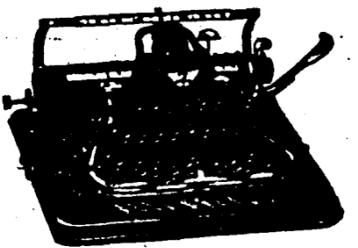
### More Double Track

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

To Obtain the Best Results USE THE

**Southern Railway**  
W. H. TAYLOR, G. P. A., S. H. HARDWICK, P. T. M., Washington, D. C.

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

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CURED FROM ALL FLEA TALK  
Best Cough Syrup, Throat Lozenges, etc.  
In Glass. Sold by Druggists.  
**CONSUMPTION**

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desires to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address.



BATH

will give immediate relief in all cases of TIRED, WEAK or INFLAMED eyes, no matter from what cause. Absolutely harmless, perfectly delightful to use, and always fresh.

IKLENZA EYE BATH CO, Room 45 Warren Bldg., LOUISVILLE, KY.

"I have used Iklenza Eye Bath and my family have used it, and I take great pleasure in recommending it to others as the best tonic to strengthen tired and weak eyes.

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

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 20 days' time required.

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Advertisement for BLYMYER CHURCH BELL foundry, located in Cincinnati, Ohio.

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ALWAYS NEW NEVER OLD GOSPEL HYMNS

ALL EDITIONS IN SHAPED or ROUND NOTES NEW 75c a copy; 15c. extra by mail. THE BIGLOW & MAIN CO. CHICAGO—OR—NEW YORK BUY OF YOUR DEALER

Items of Interest

News the World Over

The men in Samar have risen to fight for their independence about every six months. In that island Gen. "Hell-roaring Jake" Smith gave his infamous order to kill every man, woman and child over ten years old.

The annual statement of the American Grocer in regard to the nation's drink bill is terrible reading. While the drinking is steadily falling off in England, and has done so to such an extent as to make quite a deficit in the revenue, it has been increasing in the United States.

Battle-ships continue to be dangerous to their own men and in times of profound peace. The Royal Oak, one of the first-class battle ships of England, was lying peacefully in dock when a terrible explosion occurred.

In a speech to some of his officers, which he meant to be private, but which the newspapers got hold of, the Emperor William said the Russian defeat at Mukden was due to the officers' brains being sodden from drink, and he urged his officers to sobriety.

Three travelers were climbing to the St. Bernard hospice in the Alps and would have perished but Barry, the finest of the dogs, came to their rescue. He carried them safely to within 200 yards of the hospice when he slipped and fell sixty feet in a newly opened crevasse and was killed.

Three laymen and four ministers in Boston laid formal complaint before the Methodist bishops against Prof. Mitchell of their Theological Seminary in Boston. The bishops appointed a committee to investigate and they reported the proof not sufficient that he denied the Deity of Christ, but it was proven he attacked the historical character of the first chapter of Genesis.

The papers tell of two cases of bombs used in Russia—they tell also of two cases in which dynamite was exploded in the property of the Pennsylvania R. R. These two explosions occurred within twelve hours of time, one at the new bridge over the Hackensack River in Jersey City.

The treaty between China and the United States, in which China agreed to the forbidding of other classes of Chinese than laborers from coming into this country has expired. China has resolved not to agree to a similar treaty, and the Chinese merchants have declared their intention of boycotting United States goods if exclusion is persisted in.

Giving is the result of sympathy, unselfishness, of contact with Christ, of drinking in of His Spirit.—Alexander MacLaren.

A Few Selections from Glorious Praise

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

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

MORE Songs, Better Songs, Best Binding, Cheapest Prices. For Use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings.

Best Silk Cloth Binding; sewed (so it will stay open on organ.) Over 300 Best Hymns of all times. The old favorites with the old tunes. Every hymn has its tune.

Churches who have used GLORIOUS PRAISE will have no other song book.

If you are in need of a Song Book don't fail to see this one. Compiled by W. H. DOANE, Mus. Doc., assisted by W. J. KIRKPATRICK. Contains over 300 songs and music, comprising the CREAM of all times, old and new.

The Latest and Best Songs for All Services. Just the book you want.

Table with PRICES: Single Copy 35c, Per Dozen \$3.60 Not prepaid, Per 100 \$25.00 Not prepaid.

The book is appropriately named.—Religious Telescope.

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

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

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

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

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

A very rich and desirable Book of Praise.—Journal and Messenger. Shaped Note Edition Ready.

Published By Harvey & Burnett -FOR SALE BY- BAPTIST BOOK CONCERN 642 FOURTH AVENUE, LOUISVILLE, KY. (Incorporated.)

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

DEATHS

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

GAVE

Bro. Jefferson Cave was born March 18, 1824, and died Oct. 29, 1904. He professed faith in Christ in the early fifties and joined old bandy Baptist church. On Feb. 11, 1854 he married Nancy Bracket, who died in 1881. There are six living children. Second marriage to Mary J. Mount, who survives him. At the time of his death he was

an honored deacon of Upton church. He was interested in missions. He was a model Christian, standing for justice, peace, temperance, home and the church. He leaves a noble family of children. His Christian life was upright, active and consistent; to know him was to love him. He had been a faithful subscriber to the WESTERN RECORDER for 40 years. After funeral services by Dr. M. B. Peterson and the writer, we laid him to rest in the family burying ground.

COKER.

Nancy J. Coker, wife of the Rev. A. G. Coker, peacefully passed away on the 14th of May, age 36 years. She lived in the baptist church 18 years. She was the daughter of Philip and Tempa Rogers. She was raised a Baptist and died in full triumph of faith. She leaves a husband and four children and a host of friends. Her body rests in Pilot Knob cemetery. May the blessings of God rest upon her husband and dear childrup. Respectfully, J. W. PARSONS

Let a man get thoroughly wrought in to and through his whole being the fact that this world is to be converted to Jesus Christ, and that his own business here is to work in line with God's enterprise, and he cannot help realizing in his own person the Christian theory of living. He will meditate on it, he will study it, he will work for it, he will dream of it, if need be, he will suffer or die for it. Such a life of thoughtful sympathy with Christ will make a man of anybody. No matter who or what he is, no matter how poor, how ignorant, how small in the world's esteem, such a life will make him a great man. Angels will respect him and God will own him.—Austin Phelps.

COLPORTERS AND AGENTS.

We have a splendid line of Bibles, Testaments and religious books—ready sellers—and will allow liberal discounts. Write us for catalogues and prices. This is your harvest time. BAPTIST BOOK CONCERN, 642 4th Ave., Louisville, Ky.

### Comfort, style and durability are the three Graces of shoe manufacture.

These qualities and a reasonable price have made Craddock-Terry shoes famous, and established that Company not only as the leading shoe house of Lynchburg, Va., but also the largest dealers in the South.

Be sure that Craddock-Terry Co.'s name is on the shoe. Then its easy walking.

EASY WALKING—and that's not all. Add to comfort durability, to durability neatness, to neatness reasonable price and you have Craddock-Terry Shoes.

FOR LADIES: Autograph—Southern Belle—Virginia Dare—Southern Girl.

FOR GENTLEMEN: Won in a walk—Touraine—Prudential—Craddock's.

Craddock-Terry Co., Lynchburg, Va., last year passed the \$2,200,000.00 mark in sales of Southern Shoes to Southern people, breaking all Southern records.

### Items of Interest

News the World Over

After Robert R. West, auditor of the canal commission, died of yellow fever in Panama, a panic seized the government employees there. That the yellow fever is epidemic is beyond question, and the employees in large numbers resigned and came home, in spite of the shrieks of the sanitary commission that they are going to stop the yellow fever when they have carried out their plans.

The Government statistics for April have been published. The deficit has been piling up till it will reach \$30,000,000, thanks to the extravagance of Congress. The export of wheat is almost nothing, but the export of cotton has increased. 28,000 more bales were exported than in 1903, and in spite of the lower price of cotton the value was \$8,000,000 more.

The Russian Government has made a contract with Charles M. Schwab of this country to build a new navy for her. Some of the battleships are to be made in this country and some on the Baltic Sea. The report is that these ships are to be of a new type which will startle the world. These cannot be ready in time for the present war, in all probability.

The Interior has been reading the answers to questions in a Catholic paper which gives three columns a week to answers. It is pleased with the questions, for they show that Catholics are thinking. In a single issue readers wished to know why the Levitical priests and the early bishops and deacons all married while the church holds it is a grievous sin for the priests now to marry. Another asks why the church blesses rosaries when Christ forbade vain repetitions, and another why the Lord warned his disciples against being bound by the commandments of men while most of the laws of the church were made by the popes. These verily be interesting questions.

During the reign of Edward I a survey was made of the Duchy of Cornwall, and that showed 1,500,000 acres. A recent survey shows there are only 829,500 acres. The others have been swallowed up by the sea which is steadily encroaching on the land. Villages have disappeared, the waves creeping up over them.

John Barrett, U. S. Minister to Panama, is on a visit home. He says he does not believe in deceiving American people in regard to the unhealthfulness of the climate at Panama. The climate is there, and it is very unhealthy. He insists that the sanitary problem is the most difficult as it is the most important. The engineering difficulties are great, but as great ones have been overcome.

Elder John Aldis, of England, claims to be the oldest Baptist minister living. A few days ago he celebrated his 98th birthday. We would like to know who is the oldest of our ministers in this country. Bro. Aldis enjoys good health and enjoys reading his Bible in Hebrew and Greek. His greatest trouble is his deafness.

That tastes differ has received a fresh illustration. Rev. F. B. Meyer has been

visiting Los Angeles, California. The London Freeman says he has written a letter home in which he speaks of the sunshine and the scent of the orange blossoms in the air and adds: "The Americans are kindness itself, but, oh, for a few moments of real London fog."

The Lewis and Clark Exposition was formally opened at Portland, Oregon, on June 1. The address was made by Vice-President Fairbanks. The Exposition is worthy of great success, but it is a question whether it does not come too soon after the St. Louis one.

The victory of Togo was a thorough one. All the Russian warships were sunk or captured. Two fast cruisers escaped to Vladivostok, three crippled cruisers crawled into Manila, where they will be disarmed till the war is over. There is talk of peace, but that is not probable till Oyama wins one more victory. It was reported that Linevitch's soldiers had revolted, but that is not probable. Should Linevitch win a great battle the war would go on, but no one believes he can.

King Alphonso, of Spain is on a visit to President Loubet of France. As they were riding together in a carriage, a Spanish anarchist threw a bomb at them. The horses were injured and one footman. King Alphonso spoke to the crowd saying, "Calm yourselves. This is nothing." He behaved with as much cool bravery as did the Italian king in similar circumstances. He said to Loubet that this was the fourth providential escape he had had from assassins, and his only concern was the agony it must have caused his mother.

The citizens of Louisville have been doing all in their power to show honour to Justice Harlan of the United States Supreme Court, who has been on a visit to this city. He had come from the Presbyterian General Assembly to which he and W. J. Bryan were delegates, and both made missionary speeches. Justice Harlan is a life-long Republican of the Lincoln, Edwards and Reed type. In his speech Justice Harlan said they could raise all the money the Boards could need "by inducing the greatest of living orators, who sits on this platform, to make speeches for twelve months. So many people would want to hear him at 25 cents apiece the treasury would overflow." He went on to say: "We have become, as Mr. Bryan regrets and I regret with him a 'world power.' We have gone so far that a government founded on the rights of human beings to be governed by their own consent, is governing millions of human beings, substantially by the sword without their consent."

### FOR CONVENIENCE

always have a supply of Borden's Eagle Brand Condensed Milk on hand. Suitable for all household purposes. For puddings, cake and all kinds of desserts. Send for Recipe Book, 103 Hudson Street, New York.

### DEAR RECORDER:

On account of absence from home I have got behind in reading the papers. I have only just now finished the reading of Bro. Felix's grand sermon preached before the Southern Baptist Convention. It is a grand sermon, and he contends rightly for the preaching of the gospel "to every creature," not excluding the Persians, and when I read of that "vision of glory" with which he so fitly closed I could not but ask myself if when he said "from every mountain top rises acclamations of joy, re-echoed by every vale," the members of our Foreign Board who were present recognized any voice from the hills and vales of Palestine. Pardon me.

R. T. BRUNER.

Owensboro, Ky., May 31.

### BAPTIST PERIODICALS.

Beginning with the July number, The Baptist Teacher will contain numerous changes and improvements that have long been contemplated. A "Round Table" will give opportunity for answers to queries as well as expression of opinions upon current practical topics. Contributions to this department are solicited. So far as may be possible, doctrinal articles will be given as side-lights to the regular lesson; Miss Burton's admirable series will be continued to the close of the year, and all the lesson material will be found grouped under two general heads: "The Lesson Studied," and "The Lesson Taught."

### ORDINATION.

By invitation of the Clover Bottom church several neighboring churches sent representatives to aid them in the ordination of Bro. I. W. Manley to the Gospel ministry, May 27th., 1905. The

examination was conducted by Bro. J. K. Nummelley, the sermon was preached by Bro. J. T. Belts, and the charge to the candidate and the ordaining prayer by Bro. J. D. Clark. The examination was in the presence of a large congregation and was quite satisfactory to the council and the church. The church is prospering under the leadership of Bro. Manley.

T. W. PAUL, Ch. Clerk.

### ORDINATION.

At the call of East church a presbytery met at Norton Hall last Monday afternoon and after careful examination unanimously recommended Bro. Cleaver Sherman Treadwell to East church for ordination. Bro. Treadwell took his Th. G. degree at the Seminary this commencement and goes to Cumberland Gap as pastor. Dr. J. N. Prestridge was moderator of the presbytery and T. V. Neal, Portland pastor, was clerk. The ordination service was held at the East church last Wednesday evening.

### DEAR RECORDER:

You and many of your kind readers will rejoice with us in the gracious meeting here at Columbus St. church, Waco, Texas. Truly the Lord is moving mightily in the hearts of the people. Many are being saved. Some of the leading officials of the city are turning to the Lord. One of the most prominent judges telephoned Pastor Boone this morning asking special prayer for himself, as his duties in court prevented his coming to church. Will each reader pray with us for even greater pentecostal power? People are being saved at home and on the streets going to and from church. People are coming to realize that the Lord is really alive and that Jesus has power to save the vilest sinner. Prayerfully,  
GEO. C. CATES.

### CUTICURA SOAP SHAMPOOS

And Light Dressings of Cuticura Stop Falling Hair and Dandruff When All Else Fails.

This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails. (Adv.)

### DEDICATION.

Yesterday was a red letter day in the history of the First Baptist church of Paris, Tenn.

The splendid and commodious new building just completed was formally dedicated to the service of our Lord, yesterday, May 28th, at 11 o'clock a. m., in the presence of a very large and interested audience. After singing "Blest be the tie that binds," the pastor called the church to order, stating in brief the object of the meeting.

Bro. O. C. Barton, chairman in chief of the committees, was called to the platform, who gave, in an exceedingly interesting speech, a brief outline of the history of the church, telling of its struggles as a missionary point in former years and of its growth and development to the present. He then called for the reports of the building committee and treasurer.

The building committee, through its efficient chairman, Bro. W. C. Johnson, submitted an interesting and detailed report of the cost of the construction and furnishing, amounting to \$16,307.50, and on which on behalf of his committee he delivered to the church fully paid for, and with \$11,000 paid insurance for three years.

Our painstaking and accurate treasurer, Bro. J. L. Holland; in his report, stated that he had received and paid out the amounts indicated in the report of the building committee. The reports were then adopted heartily and committees discharged. The pastor, on behalf of the church,

## HANDSOME SHIRT-WAISTS

At Remarkably Low Prices.



Styles the Latest, Materials the Best and the Prices—Well, They are as Low as Low Can Be. ORDER IMMEDIATELY.

INDIA LINON-WAISTS, good quality material lace trimmed or plain tucked front; full sleeves, with cuffs; dainty stock; regular 98c values; to go in this sale at 74c

INDIA LINON WAISTS, trimmed with embroidery, lace and tucks; extra full sleeves, with cuffs; open front or back; good \$1.50 values; go in this sale at 98c

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

## J. Bacon and Sons,

LARGEST MAIL ORDER HOUSE IN THE SOUTH.

330-338 West Market LOUISVILLE, KY.

thanked them for their faithful and efficient service, and then introduced the beloved R. R. Acree, D.D., of Clarksville, Tenn., who preached the sermon, taking for his text the words, "What mean you by these stones?" (Josh. 4:6). His subject, which was discussed in a masterful and tender manner, was "The Moral Effect of Church Building." It was indeed a most spiritual and uplifting service. Bro. Acree also preached for us in the evening a splendid, soul-stirring sermon. Time and space forbids the writer to enlarge, as he would like to upon the notable strides forward this church has made within recent years, and of the bright and hopeful outlook for still nobler achievements in the work of the Lord.

The writer wishes he knew how properly to characterize the open-handed, generous, heroic giving on the part of this noble little band. Not a dollar was solicited outside of its own ranks, although several hundred dollars were generously volunteered and gratefully received. Not a cent was raised through methods often resorted to by many churches, that is, oyster suppers, ice cream suppers, bazaars, &c., &c. Happy church, happy pastor. To God be all praise and glory. Amen.

W. H. RYALS.

### THE MARKETS.

#### LIVE STOCK.

Report for week ending June 3.

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 50
Com to med. stock steers.....	2 75a 3 00
Good to choice stock heif. . . . .	3 50a 3 75
Com to med stock heifers.....	3 25a 3 50
Plain light mixed stockers.....	1 75a 2 25
Med. to good milch cows.....	25 00a 30 00
Plain to com. milch cows.....	18 00a 20 00
Good to choice botogaa 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 00
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 25
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 June 3, 1905.

Jan 1 to date.....	2,437	65,820
Year 1904.....	2,103	58,809
Year 1903.....	1,995	57,829
Year 1902.....	2,152	66,250

#### COMPARISONS WITH PREVIOUS YEARS'S SALES.

Total sales of new crop to date, 1905, 57,950; 1904, 50,033; 1903, 65,936. Sales of new crop to date, original inspection, 1905, 40,783; 1904, 44,476; 1903, 55,295.

#### REJECTIONS.

Rejections this week, 1905, 400; 1904, 398; 1903, 201. Percentage of rejections to auction sales, 1905 20; 1904, 25; 1903, 28.

#### RECEIPTS.

Receipts this week, 1905, 2,505; 1904, 1,938; 1903, 588. Receipts Jan 1 to date, 1905, 51,251; 1904, 45,243; 1903, 43,860.

## Deafness and Catarrh Cured

By No Method Until "Actina" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged



by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or syringing; hence the inability of aurists or physicians to always give relief. That there is a scientific cure for deafness and catarrh is demonstrated every day by the "Actina" treatment. The vapor current generated by "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them resistant to the slightest vibration of sound. "Actina" has never failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in three weeks by this wonderful invention. "Actina" also cures in grippe, asthma, bronchitis, sore throat, weak lungs, colds and headaches; throat-weakness; dryness of the throat; and catarrh. "Actina" is sent on trial post-paid. Write us about your case. We will give free advice and positive proof of cure. A valuable book—Professor Wilson's 100-page Dictionary of Diseases, Free. Address New York and London Electric Association, Dept. 58 C, 923 Walnut Street, Kansas City, Mo.

Dr. Johnston Myers is to open a summer school of evangelism in Chicago this summer. We hope good will come of it.