

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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## The Spiritual Value of Doctrinal Steadfastness.

BY A. L. VAIL.

A few weeks ago an article appeared on this page entitled "The Intellectual Value of Doctrinal Steadfastness." The present is a supplement to it or continuation of it. The two might well have run into one if space had permitted, but after the intellectual aspect had worked itself out, not enough room remained for the other. But the other is really the more significant. Intellectual constructiveness and consistency are important, and by the natural mind most highly appreciated, nevertheless the spiritual is the main consideration. To be logical or learned is well, but to be spiritual or righteous is better. The most illustrious highway of human progress is the pathway that leads to God. This pathway may be crooked logically or narrow learnedly, but it is still the broadest highway and the highest Broadway of human movement. It may therefore be well to look a little into the proposition that the persistent maintenance of one's original conceptions of truth is finally and fundamentally the best way, other things equal, to build the best character, to reach religious maturity and spiritual stalwartness, to become immovable in righteousness, symmetrical in sanctity and exuberant in joy.

Here we are dealing with a universal law. It runs through all the sections of the system to which we belong. It, for instance, prevails in the physical, both as to nutrition and exertion. Milk is for babes so long as they lack teeth; so soon as teeth come the babe desires and needs something more solid, but the adult never outgrows milk, and if he loses his teeth he can go back to milk; because behind the form and the processes of appropriation, the same elements are in the fluid and the solid, and that is because the same elements maintain the physical life of humanity from infancy to age. The time never comes when a human being can grow faster or become stronger by any essential change in food. The same is true in the realm of exercise. Youth moves incessantly, maturity moderates movement for the concentration of power, and old age unfolds into repose but yet human movements physical are on the same lines and under the same laws all the way. The purity of the blood, the regularity of the heart, the volume of the respiration, the sensitiveness of the nerves, the mobility of the muscles and the integrity of the bones—all these are the same in themselves and hold the same relations to each other from the beginning to the end. The day never dawns when one gains physically by changing from the food of his youth, or by shutting the air out of his lungs or by exercising in a gymnasium that breaks his bones.

Turn to the intellectual field. Little children can reason with the most subtle acuteness and the old man who casts away his imagination cuts off the crown of his life. The time never comes when mathematical progress can be made by abandoning the multiplication table; it is always an imperative in astronomy as it is in the huckster's stall. The time never comes when reasoning can get away from the syllogism; in substance if not in form it perpetually rules alike the kitchen and the kingdom. In all essential particulars we think on the same lines and under the same laws from the bald head of babyhood to the bald head

of old age. We cannot think any other way without playing the fool and facing toward the insane asylum.

But now when we turn to the spiritual life do we enter another universe and come under the dominance of diverse laws? Does the relation between continuance and perfection disappear? Are we now to go forward only by going over the fence, and accomplish our journey by standing on our heads? Is it now true that milk becomes poisonous as soon as the teeth are cut, that we lose the control of our legs by walking and develop our lungs by residence in a vacuum? In this realm does the multiplication table become a labyrinth and the syllogism a non sequitur? We might think so if we should listen to some "advanced thinkers." They seem to have advanced to the position that religious maturity is contingent on a change of doctrinal diet, that the only way to get forward religiously is to cross the frontier into the country where another language is spoken, that we cannot be as good as our fathers were unless we deny what our fathers believed, that it is not possible for us to walk the second mile in the same shoes in which we walked the first, or lay in strength for to-morrow by eating to-day the same kind of feed that we ate the day before yesterday. Well, we have not caught that step. We still have a hankering for some of the old dishes. We are simple enough to still cherish the infantile idea that if we lay in a good supply of the same bread and meat and vegetables and fruits and nuts, and even milk, that have kept our tread steady and our heart glad in the past, we will be able to jog along at a fair gait for a considerable time to come. If those of a different mind choose to seek strength in winter green leaves and sassafras bark, with arsenic and ipecac for condiment, why if they like that kind of thing that is the kind of thing they like, but so long as our digestion holds out we prefer to eat something that builds us up.

The case is perfectly simple. The spiritual life is an organism. Its sustenance depends on its appropriation of adapted truth. Essentially that food truth always remains the same, and must do so until the life changes in its essence. Fundamentally the whole problem of the continuance and the development is in the perpetual appropriation of those truths which are fitted to nourish the life. The forms which the truths take to the understanding may sometimes be modified without injury, even with advantage, as a loaf of bread may be shaped in many ways to suit the artistic tastes of the baker or the buyer; but as surely as the grain must be in the bread, so surely the truth must be in the formula, and so surely it must be got out of the formula into him who subscribes to it. That raises the questions of appetite and assimilative capacity. The hungry man is not going to reject the bread because the loaf is not moulded to his fancy, but he is going to reject it if he finds it composed of sawdust no matter how perfectly its contour may satisfy his taste. "Happy are those who hunger and thirst after righteousness, for they shall be filled. With what Righteousness. If they hunger and thirst after esthetics, artistics and fantastics, they will not be filled with righteousness. They may be filled with that for which they hunger and thirst, but not out of the Bible. Its business is to save sinners and build saints and it does not fit into any other business. It fits that business with

absolute appropriateness and illimitable efficiency. Therefore it is true, in harmony with the whole universe to which we belong, and as scientifically as any thing else in it, that the problems of spiritual symmetry, power and joy is simply the problem of continuing in the truth and continually getting the truth into us.

But now what about progress? It is all wrapped up in what has just been written. Suppose you take the milk away from the baby and raise the question of the baby's progress? Get the baby and the milk together and the progress will take care of itself. But we mean about progress in relation to this changeless truth. Will not the same truth grow stale with the lapse of time and in proportion as the broader and higher experiences come, these experiences which, if you please, are produced by the truth? Here is a boy with a mathematical head. He delights in the four rules of arithmetic. His appreciation of them increases as he goes through algebra, grows more pronounced as he masters geometry, becomes a delight as he treads the triangles of trigonometry, and finally as he sweeps the splendid spaces of astronomy, amid the applause of those who note his victorious course, it culminates in solemn ecstasy. He does not go all this way, or any part of it, by breaking with the four rules, denying their validity or despising their dignity or their utility. On the contrary, every wider application of them enhances his respect for them and his confidence in them as fundamental to the whole course. Another boy who has not enough fellowship with the four rules to master them for common calculations in earthly affairs, will never discover any stars. It is a question of appetite for mathematics, fellowship with the four rules. The application of this to spiritual progress in the exercise of powers nourished by truth is obvious. It is a question of spiritual appetite, fellowship with the truth. The soul that loves the primary truths of the gospel is the same that goes on in their fellowship to the communion with the stars, and it goes with an ever accumulating consciousness of the inexhaustible spiritual wealth unfolded in those fundamentals. The basal truths of Christianity expand for every one to the frontiers of the universe so far as every one is able to go on with them. That is the philosophy of sanctification in all of its elements, purity, power, joy. What is needed is normal appetite, digestive capacity and assimilative sympathy. It is deficiency in these that turns out starlings in the kingdom and fills the churches with despotic grumblers. The most illustrious saints most abundantly illustrate here. Nothing in Christian experience is more common or conspicuous than that the people who hold closest to the Bible, in the most ardent fellowship with its radical revelations of sin and salvation, are the same who ever find new views in old texts, without detriment to the old views and without trimming the texts. And these are the same who go from strength to strength in every field of faith and toil, and unfurl a brighter banner of joy on the summit of every high place.

I found something within me that would not be sweet and patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave him my will he came into my heart and took out all that would not be patient, and then he shut the door.—George Fox.

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The New York Evening Post says: "Thousands of Baptists will be shocked when bluntly told by Dr. MacArthur that their church is sponsor for Mr. Rockefeller, and that his traducers are its defamers." Thousands of Baptists will be amazed at the ignorance of so able a paper. There is no Baptist church as the Post uses the word. There are thousands of separate and independent churches. Why will men of culture in this century still talk of the Baptist church?

There is but one Baptist church which is in the slightest degree sponsor for Mr. Rockefeller. And that is the Cleveland church to which he belongs. "His traducers are its defamers," is true. But it is evident that the Post did not refer to that church, as it has not thousands of members.

COMMENTING on the order of Archbishop Elder to Catholic schools, the Church Standard says: "If the children of Catholics are turned out by millions with fixed religious principles and devoted to the church of their baptism, it requires no gift of prophecy to predict the result."

DR. EACHES' words are worth remembering: "If there be no sense of sin, there will be shallow conversions. There will be no root of conviction, no felt need of Christ, the church will become a social fellowship club and Christ himself only a large Good Samaritan walking among men, constructing hospitals and sewers."

DR. BACON is the greatest scholar among the "liberal" thinkers and writers in this country. They call themselves the Progressive theologians. He says frankly: "Practically as well as theoretically, the progressive religious world is deplorably lacking in well-defined principles." After all, men who care for any religion at all wish what an aged Christian called religion "with a grip to it."

W. E. CURSONS, a Baptist of Johannesburg, says there is too much liberty among Baptists, and that there should be "a governing body with legislative authority over every church." Dr. MacArthur, of New York City, thinks the President of the Baptist Pan-convention of Northern and Southern and colored Baptists ought to have authority and that the moderators of our General Associations ought to have the authority of Methodist bishops.

AFTER having spoken of some "advances" certain Presbyterian churches have made in their march towards Episcopalianism, Rev. G. H. Fullerton says: "In view of the fact that liturgism has always tended to formalism and Pharisaism, I feel that we ought to call a halt at this somewhat critical stage of the proceedings."

## Why We Sympathize With Japan.

BY J. F. MORRIS.

One of the greatest struggles in history is the Russo-Japanese War. The issues involved are clear. To Russia the real issue is, as it was in the days of Peter the Great, free access to the sea. Everywhere in sight of ports free from ice she is nowhere in possession. Russia's right to the sea is not denied, but will her method of obtaining it stand the test of a righteous judgment? Blocked in the Black Sea by the English fleet, seeing the helpless condition of decayed China in the East, taking advantage of the terrible Boxer uprising, pushing step by step with wily diplomacy through Manchuria, constructing the Trans-Siberian railroad at the cost of a half billion dollars, and sending great military and naval resources to the East under pretense of threatened interests, Russia, in time almost incredibly short, firmly intrenches herself in Manchuria, and builds a Gibraltar on the Yellow Sea. Until fifteen months ago the Great Northern Bear stood over China prostrate at her feet, with Corea almost in her grasp, and with an insatiable greed ready to crush the most vital interests of the new and fast rising Japan. The issue, therefore, to the Island Kingdom, if she covers before her mighty and cruel enemy, ultimately means a fate similar to that of dismembered Poland. At this very hour 47,000,000 brave people are fighting a life and death struggle to maintain their national integrity. Already great victories have crowned the Japanese arms on both land and sea. Port Arthur, Lio Yang, Shakhe River, Mukden, aggregating half a million killed, wounded and prisoners, is the awful price of Russian aggression and Japanese self-defence.

In this war we have undisputed liberty to sympathize with this modest David or this boastful Goliath. No censorship or police force prohibits our people from rejoicing in the triumph of the right, whether in Cuba or in Korea. Neither Russia nor Japan has ever been our enemy, but both our friends. Why, then, is the sympathy of this country with Japan? It is not sordid greed for gain or gold nor any inordinate ambition for conquest or power. We see a struggling people on an area little more than half the size of Texas meeting a foe covering an area nearly three times as large as the United States. We remember the Alamo; we remember Valley Forge. We cannot expect fair play from the Siberian horde. We cannot relish the ambitious dreams of the Czar for Oriental power. Already his reign extends from the Arctic to the Black Sea, from the Baltic to the Pacific. With the American people the days of Caesar are forever past.

We are opposed to Russian ideals and in sympathy with those of Japan. Russia has proved herself unresponsive to the spirit of the age. There is no individual liberty in Russia. Any man may be arrested and imprisoned or exiled without a trial or even an accusation. There is no religious liberty in Russia. The rites of marriage and burial are held at fixed prices and often refused for some trivial "non-conformance." How little toleration the state church has even for ancestral faith let Kisheneff testify. There is no political liberty in Russia. The individual exists for the state and not the state for the individual. The people have no representation in any national general assembly; none in a public and free press; none in popular discussion; not even an unchallenged right of petition. As there is no freedom of thought, opinion, or action, so there is no general system of popular education. Ninety per cent of the peasantry retains the absolutism of Medieval Europe. Her history smells of blood and its prisons, its martyred laborers, its Siberian camps tell a tale which scorches the ears of those who have fought the battles of freedom.

Japan, on the contrary has moved with amazing rapidity from repression to free-

dom, from absolutism to democracy. Individually and religiously the citizen is free. Politically the people are represented in a popular assembly related to the Mikado somewhat as the Houses of Parliament to the King of England. Educationally Japan's progress has been unparalleled. Russia has four times as many soldiers but not half the students in her schools. In her spirit, her civil and religious institutions, Russia stands for the 16th century and Japan for the 20th century. The war is one between an Occidental state, autocratic in form, bureaucratic in fact, very slightly improved by contact with the highest civilization, and an Oriental state regenerated as a democratic nation in less than half a century, not by bloody revolution but by free contact with the free peoples of the West. Modern emancipated Japan is the miracle of universal history.

It is not the masses of the Russian people that are condemned. They are a great people potentially. Very probably the country which shows the greatest genius in art, science, and statesmanship a century hence will be the country of Tolstoi, Turgenieff, and Witte. What is earning the world's displeasure is not the Slavonic race but that fragment of the whole which banishes Tolstoi, persecutes free thought, and puts the sword to the best interests of mankind.

On religious grounds, our sympathy goes out for Japan. Russia claims to be a Christian nation, but at heart she is an unconverted Tartar. Her brutal Cossack blood, cold as that of a polar bear, has less affinity with real Christianity than that of heathen Japan. Her religion is paganism disguised under the symbols of Christianity. She is an idol-worshipper as much as Japan, plus the consequent inhumanity. Her army bows before the image of Sergius Paulus instead of the cross of Christ; and her untutored masses are still in darkness and superstition of Christianized idolatry.

Japan is a nation practically without a religion. Buddhism is fast losing its hold on the masses and must soon go into the dead past of which it was the source. No people will long remain without a religion. The inherent Japanese philosophy of Stoicism will not long stifle the aspirations of the soul, nor suffice as a panacea for untold evils and sorrows of a life of sin. Japan will get her religion from the same source whence she got her civilization. To-day she is equipped to hold her own in warfare, in art, in science, and in industry with any nation in the world. As material development preceded Christianity in Greece, in Rome, and in the German tribes, so has it in Japan. Herein comes to us a most far-reaching problem and a tremendous opportunity. Shall we meet it? Never was there a more auspicious entrance of Christianity into any country; leading members of the army, navy, senate, and cabinet are confessing Christians. With her forty-seven million frugal, patient, heroic, zealous, and progressive people, Christianized Japan will be the mightiest missionary force in all Asia. Japan understands the needs of her kinsmen and has awakened from the sleep of centuries in time to assert the Monroe Doctrine for the East Pacific. China is the real issue of the war. Manchuria is Naboth's vineyard. The middle kingdom needs enlightenment, not subjugation; freedom, not oppression; kindness, not cruelty. The clarion voices of justice, truth and mercy demand that China be maintained in her national integrity for interests of the world's peace.

The immediate future appears dark, and no human mind can see the light beyond the black clouds of war. But let us believe that the same changeless Providence who has always disposed of men and nations for the final coming of the King of Peace, has at this time and for this same purpose brought forth Japan to His Kingdom. This newly risen star of the East will guide the teeming millions of Asia, shrouded in darkness and ignorance, into that marvellous light and liberty where nations shall war no more.

## The Sinless Life and the Sinless Man.

The sinlessness of the new life is one thing, the sinlessness of man into whom the new life is born, is quite another thing. Touching this matter, serious mistakes are frequently made. A class of persons interpret into the Apostle's words a meaning which contradicts him, and leads them to declare their sinlessness. They become inflated with spiritual pride, and are loud in exhortations, criticisms, and denunciations and boastfulness. Blindness to one's sins, does not blot them out, nor blind others. Some of the most ungracious and unlovely people one meets belong to this sinless class. An opposite mistake is made by another class who, conscious of their own sins, are filled with despair over themselves, because with all their sincerity, and earnest desires after holiness, they conclude they are still unregenerated. Both mistakes are in believing too much, one in believing more in his favor than he is entitled to, and the other in believing more against himself than he ought.

There is no reason for surprise or alarm if a tree which has been well engrafted, and is bearing new fruit, should find some of the old fruit still growing. It must simply learn to say, this is from the old wood, not cut off, and not a failure of the engrafted life. Neither because one branch or a few branches bear "corrupt fruit" should the tree deny that its fruit is partly something else than "good fruit." The new life begotten of God comes into the midst of the old life, plants its habits amid the old habits, but if rooted in Christ it will partake of the root and overcome the old life. The new life is a seed sown in a garden already seeded with weeds. There are tares to be found in the wheat field, but they do not prove it to be a field of tares, nor does the wheat prove that there is only wheat growing. Let us not charge up our sins to the new life and let us not credit our sins as being virtues, because there is a new life in us. The enemy lurks long in the caves and remote districts, while the citadel and the main body of Christ's army are under the dominion of the Prince of Peace. Guerrillas may keep up a warfare, long after the government has surrendered. Let me know how to recognize the sin as sin, but let me not charge it up as evidence that there is no new life in me. Let me learn to say with Paul, since "I do the things I would not, it is no longer I that do it, but sin that dwelleth in me." The sunshine of the new day battles with the clouds which are born of the earth, and of the night. They may obscure the sun for a time, but cannot blot it out. The time is coming when night and shadows will end. The new life is born amid the vices of the past, but it is guiltless of the vices. They are the children of the old night, and will die out in the new day.—Examiner.

A physician finding his patient sleeping soundly, sat by his bed, and felt his pulse without disturbing him, then waited for him to awaken. After a few minutes a dealer's cart, with discordant ringing bells, turned into the street, and at their first tones the patient opened his eyes. "Doctor," he said, "I'm glad to see you, and awfully glad that you woke me, for I have been tortured by a most distressing dream that must have lasted for several hours. I dreamed that I was sick, as I am, and that my boy came into the room with a string of most horribly sounding bells and rang them in my ears, while I hadn't the power to move or speak to him. I suffered tortures for what appeared an interminable time, and I'm so glad you awoke me." The ringing of those bells for one second had caused all of that dream, and just at the waking moment. Other instances of this kind have been cited. Time and space are clearly matters only of our present waking condition. New possibilities of both joy and misery are suggested by this fact, which shows how nearly our spiritual nature is allied to that of God Himself.—Christian Herald.

## The Welch Revival and Welch Singing.

In nearly all the accounts of the revival in Wales attention is given to the prominence of singing as a feature—we had almost said the feature of the meetings. Every one knows that Wales is the land of song—especially of religious song. It is the simple fact that nowhere is such perfection and power of sacred song so manifest as in the churches of Wales. Lessons in singing are among the very first which are imparted to the young, and no part of the education is more carefully cultivated than this art of singing. Every attention is given to correctness of tone, modulation and expression, so that it is little occasion for surprise that at the musical festivals held in England Welsh societies bear off the chief honors. Apart from the native fondness for song, much of the perfection of the Welsh music is due to the fact that they keep close to the traditions of the great masters—Bach, Handel, Haydn, Mozart; that is, with plenty of their own sweet native music, their music shows simplicity of form, but is never commonplace. The pedantic creations found in so many of our own church hymnaries have no place in the Welsh congregational singing; here is to be found evidence of their good taste and wisdom; their music is melodious, which is a chief attraction, and its harmony is simple, so that singing becomes a pleasure and not a struggle to master consecutive semitones. How prominent a factor singing is in the Welsh churches and especially in the present revival is attested by Mr. W. T. Stead, who, being asked whether he thought the revival would spread to London, replied: "It depends upon whether you can sing," upon which Rev. G. Campbell Morgan remarks that "Mr. Stead is not so very wide of the mark." Mr. Morgan adds:

"Welshmen sing, they sing the words like men who believe them. They abandon themselves to their singing. We sing as though it would not be respectable to be heard by the man next to us. No choir did I say? It was all choir. And hymns! I stood and listened in wonder and amazement as that congregation on that night sang hymn after hymn, long hymns, sung through without hymn books."

The hymns sung at these revival meetings center almost wholly upon the divine love manifested in the passion of Christ; that is the burden of the Welsh songs, as it was of the great revival that swept over England in the time of the Wesleys.

We do not at this time enter upon any discussion of the condition of church music in this country; but we could wish that some Welsh choristers might repeat the visit of a score of years ago—or rather, a new band of choristers visit us—and show our congregations how much better church singing might be done than generally prevails in our churches. Not that good church singing is not heard in this country, for it is; but as a rule our church hymnals, excellent as many are, are afflicted with the pedantry of ambitious musicians, so that the melody is often lost in the involved harmony. It is characteristic of the Welsh congregations that in their long song each seems to be a skilled choir, so hearty, so resonant and so devout is the character of their song service. What is possible in Wales should be possible here; and we can only hope that in the onward march to better things the service of song in the house of the Lord may not be the last to exhibit the spirit of improvement.—Christian Work.

To obtain the control over an unruly passion or to disencumber one's self of a besetting sin may be painful as the plucking out of a right eye and the cutting off of a right hand. Jesus does not deny it; the words are his own. Yet his yoke is easy and his burden light. How is the contradiction between these two statements to be reconciled? The answer to that question is the secret of the gospel, and blessed are they to whom it has been revealed.—James Stalker.

**Habakkuk, The Prohibitionist.**

BY J. L. D. HILLIER.

The Canterbury revisers have rendered a valuable service in the rendering of Hab. 2:5.

Several years ago this writer was employed by the Georgia Prohibition Association to canvass the State for prohibition. Looking up Scripture texts that might be of use to him, he found Hab. 2:15, "Woe unto him that giveth his neighbor drink," &c. The study of this text led to the study of the whole prophecy. The 5th verse reads, "Yea also because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell and is as death, and cannot be satisfied but gathereth unto him all nations, and heapeth unto him all people." Between this and the context, before or after, there is absolutely no grammatical, logical, or rhetorical connection. It is simply meaningless. But in the revision we have this: "Yea, moreover, wine is a treacherous dealer, a haughty man, and that keepeth not at home," &c. I cannot pass upon the treatment that the revisers have given to the Hebrew, but they have given us at all events good English. Wine they put in the nominative case—not the oblique, or causal case. It is personified and becomes the subject of the denunciation clean through to the end of the chapter. But wine is personified as a dealer, that is, a social force. The operation of this social force becomes the subject matter of the entire prophecy. It is also evident that wine is used here to represent all strong drink. Hence all liquor, and it is liquor as a social evil, the "drink business," that the prophet saw in his vision, and that God is denouncing. In these verses God explains to the prophet what was meant by the vision he gives us in the first chapter. See 1:1, 2-12 ff.

Going back to the first chapter we find that it is a dialogue between the prophet and the Lord. Verses 1 and 2 give the outcry of the prophet against a great evil that he sees in a vision. The Lord responds in v. 3ff to v. 12. Here the prophet breaks in and finishes the chapter.

In the response that the Lord makes to the prophet we are reminded of the speech that he made to Job after his comforters had been silenced. In that speech the Lord reminded Job of his power in creation. In this the prophet is reminded of his power in providence upon the nations of the earth. "He refers to the Chaldeans; depicts their splendid power and cruel conquering might, yet 'he shall sweep by as a wind and shall pass over and be guilty even he whose might is his God.'" (v. 11).

Then the prophet cries out again in one of the most vivid pictures ever painted in words. Hear him: "Art thou not from everlasting, O Lord, my God, mine Holy One? We shall not die. O Lord, thou hast ordained him for judgment, and thou, O Rock, hast established him for correction. Thou that art of purer eyes than to behold evil and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he; and makest man as the fishes of the sea, and the creeping things that have no ruler over them? He taketh up all of them with the angle, he catcheth them in his net and gathereth them in his drag. Therefore he rejoiceth and is glad; therefore he sacrificeth unto his net, and burneth incense unto his drag; because by them his portion is fat and his meat plentiful. Shall he therefore empty his net, and not spare to slay the nations continually?"

The common interpretation is that the prophecy refers to the overthrow of the Chaldean empire, but that interpretation is not supported by the logic or the rhetoric of the two chapters taken together, and to support it by history is impossible, because the date of this prophecy is entirely unknown. Besides this, the prophet did not himself at all understand it. It is evident from what he said that the calamities which he perceived in his vision were much nearer to him than the rise and fall of nations. See him now going up to his lookout, or watch-tower, probably the angle of the parapet about the top of his home, which was doubtless his place of secret prayer, where he communed with God. Hear him again as he tells of his interview with God, who came down and explained to him the vision, as Jesus sometimes explained the parables, and made him see that as God had allowed the pride and power and cruelty of the Chaldeans to triumph for awhile and had then destroyed them, so he would bring to destruction the great power of the liquor traffic, which is a more destructive and rapacious tyrant than any nation on earth has ever been. The Chaldean empire was a fitting type of the drink business.

Let me copy a part of this wonderful chapter from the Revised Version: 1. "I will stand upon my watch and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint." 2. And the Lord answered me and said: Write the vision and make it plain upon tables (tablets) that he may run that readeth it. 3. For the vision is yet for the appointed time, and it hasteth towards the end, and shall not lie; though it tarry, wait for it, because it will surely come, it will not tarry" (beyond the appointed time). In Isaiah 8:1 and 30:8 the prophet is instructed to write on tablets for the evident purpose of making a permanent, lasting record. No substance is so durable for the purpose of lasting records as

the clay tablets used in remote Eastern civilization. This vision, the Lord notifies the prophet, will come towards the end, hastening toward that end. It will tarry, but it will surely come. And the meaning of the prophecy has been concealed through all the ages, until the revision of the translation discovered it. V. 4. "Behold his soul is puffed up, it is not upright in him, but the just shall live by his faith. 5. Yea, moreover, wine is a treacherous dealer (the prophet at v. 13 chap. 1 complained of him that dealt treacherously). He saw it in the vision. The Lord tells him here who it is that deals treacherously—"a haughty man and that keepeth not at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all peoples."

Stop now a moment and think of the world-wide conquests of the liquor traffic. See how exactly the Lord has described it; and now read again ch. 1, 13ff, and see how the Lord has followed the vision of the prophet.

Thence follows the denunciation of the liquor traffic, beginning with verse 7: "Shall not all these take up a parable against him," &c., on through the 8th verse. Then 9: "Woe to him that getteth an evil gain to his house that he may set his nest on high," &c. There is no other traffic the gains of which are always and essentially evil. Gambling, robbery, lewdness, &c., are wicked avocations, but they are not included in the term traffic. Men may cheat and swindle in honest business, but no man can earn an honest dollar in the drink traffic. This is the denunciation of the drink-seller; read the remainder of it through v. 10.

The next v. begins with verse 11. This paragraph arrangement in our versions is evidently illogical. 11. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it: 12. Woe unto him that buildeth a town with blood, and establisheth a city by iniquity." This fits exactly the whole legalized business in drink, national, state and municipal. It includes the renting of property for the drink business. They are building the town with blood. In v. 13 the Lord gives notice that all these apparent gains and profits are vain and doomed to destruction. But upon the gloom of this fearful woe bursts the sunlight of God's promise that the Lord of glory shall triumph over all these powers of evil. 14. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Amen! Even so come Lord Jesus, come quickly."

15. "Woe to him that giveth his neighbor drink," &c. In this the Lord denounces the giving of drink. The hospitality of the sideboard and the banquet, the club-room, the bar-counter and the whiskey bottle in the smoking car, or in the alleys, or on the highways. They are all under the same curse.

Read now the two chapters with these hints before you, and if you do not see the meaning of these wonderful chapters I shall be disappointed. Chapter 3 is a psalm, one of the most gorgeously beautiful lyrics in all literature. There is no obvious logical nexus between the prophecy of the first two chapters and the psalm of the third. It might be regarded somewhat fanciful to say that it is an outburst of praise to God for the prospective deliverance from the tyranny of the liquor traffic; and it is in no way necessary to the interpretation of the prophecy.

R. F. D. No. 3, Rome, Ga.

**WIDOW-BURNING.**—When a man dies in India the people declare that it is the fault of his wife. The poor woman is treated terribly badly. All her hair is shaven off and all her jewels and ornaments taken away from her, and she is never allowed to marry again. Little girls of five or six years old (or even younger) are married to big men of thirty or forty (or even to quite old men). If the man dies, then the little child is a widow and is never allowed to marry again. But because they think that the widow is the cause of the man's death, the Hindus like to burn the widow alive, on the pyre where the man's dead body is being burnt. Before the English took possession of India this widow-burning often took place, and although it is forbidden by the Government, yet occasionally it is still done. On October 8th last year a man's body was burnt at Sanchari. His widow was persuaded to follow the custom of the country and to allow herself to be burnt. A great pile of wood was built up and the dead body placed upon it. The woman bathed herself in the river and dressed herself as for her marriage. Taking her seat upon the pyre, she called upon her son to do his duty. Thereupon he lighted some wheat stalks and walked round the pyre three times.

The wood was then set fire to. The smoke and flames roared up to the sky. The poor woman—the victim of a cruel religion—writhe about, and then sprang to her feet as though to escape. She looked towards the setting sun, then, overcome by the intense heat, fell back into the flames and was burnt to death and to ashes. The crowd called upon their god "Sat Ram!" "Sita Ram!" The beating of drums and the clanging of cymbals drowned the pitiful cries of the widow.—Home Gazette, April, 1905, an English Missionary Magazine.

A vast amount of sentimentality has somehow gotten into much of the religious teaching of our time. It disowns doctrine and deprecates law. It makes religion to consist very largely in certain benevolent feelings and ethical generalities. This soft theology is worse than the hard. Sentimentality is good for nothing unless it be based upon the truth and serves as an incentive to duty.—Lutheran World.

**..Literary..**

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

**A Little Garden Calendar.** By Albert Bigelow Payne. With forty-six illustrations. 329 pp. Philadelphia: Henry Altemus Co.

Mr. Payne is already well known to the reading public by his books for children. His books are not for the very young, but for girls and boys in their teens. And our experience is that such books are eagerly read by older folk.

We are at a loss on which point to put emphasis in praising this book—its interestingness or its usefulness. Two children, David and Prue, were wishing it were time to plant flowers on New Year's day. The "Chief Gardener" said it was already time, and showed them how to make a window garden. There is a chapter for every month in the year telling what to do in the garden that month.

The father gives much valuable instruction upon plants and the way to raise them. And also he tells interesting legends in regard to the flowers.

Anything which will turn the attention of the rising generation to mother earth and her plants is of great value. Children in the city will find this book a treasure. To children in the country it is well nigh a necessity.

**MAGAZINES.**

**Treasury of Religious Thought** for June.—Sermons: As the Clay in the Potter's hand, by Rev. W. H. Dunbar, D.D.; "The Rich are Growing Richer and the Poor are Growing Poorer," by Rev. E. P. Stone; The Proprietorship of the Sea, by Rev. Meade C. Williams, D.D.; Duties of Citizenship, by Rev. Thomas B. McLeod, D.D. Outlines and Leading Thoughts of Sermons: The Miracle of Transformation, by Rev. L. J. Birney; The Church's One Foundation, by Right Rev. Frederick Burgess, D.D.; Into What Night by Rev. W. A. Bellamy. Sermon in Illustration: The Slaying Hand of God; the Sovereignty of God, by Rev. Lewis G. Rogers; The Coming Church, by Rev. Charles Lott Palmer; Science and the Supernatural. I. Swiftiness, by Rev. Joseph Hamilton; Editorial; Current Thought and Events; Movements Among the Churches, by Rev. Charles H. Small; Faith and Faithfulness, by Rev. W. F. Crafts, D.D. E. B. Treat & Co., Publishers, 241-243 West 23rd Street, New York. Yearly in advance, \$2.00.

**The Pilgrim** for June comes with one of the most attractive covers this excellent magazine has ever had. As previously stated the summer issues of the *Pilgrim* are to be given over almost wholly to entertainment. Director Reed, of the Lewis and Clark Exposition, tells what the visitor to Portland this summer may see, and analyzes the purpose and scope of the great show as only one could who has had a part in its creation. A delightful fishing article by Kirkland B. Alexander is entitled "Six Foster Brothers of the Brook Trout." An article of more than usual interest is by Stella Reid Crothers and is entitled "The Grand Dames of America." Edwin L. Sabin writes of "The Tent Cities of the West," and Geo. B. Paul tells of "The Peons of Old Mexico." Ada L. A. Murcutt's article on the "Satsuma Ware" of Japan will be read with interest by all lovers of this famous porcelain.

**The New England Magazine** seems to be steadily improving with each issue, and the admirable June number marks still another step in its progress. An extremely interesting and lavishly illustrated article, by Amy Woods, on Tufts College, which celebrates its fiftieth anniversary this month, is among the most prominent features. A paper of considerable importance and value is Henry L. Shumway's "Modern Treatment of Tuberculosis," which deserves a wide reading. Louis McHenry Howe's article on Saratoga Springs will undoubtedly attract much attention, for it is perhaps the most comprehensive account of the famous watering place that has been published in recent years, and presents a vivid picture of its many-sided life. The illustrations accompanying it are unusually fine. Other good stories are "The Little More," by Elizabeth G. Rowe; "The Cat That Played Cupid," by Eleanor H. Porter, and "Carl Blake's Chance," by J. W. Kennard. American Company, Publishers, 8 Dix Place, Boston.

**CHARACTER ABIDES.**—Some of you have seen those famous gates in Florence which Michael Angelo declared fit for the gates of Paradise. They are covered with exquisite pictures and noble imagery in bronze. Now those gates were once gilded, and Dante speaks of them as "golden gates;" but the centuries have worn away the gold—you can hardly discern a gleaming particle. Still, the splendid work of the great artist abides in the solid bronze, looking, perhaps, all the more impressive in its own severe, undecorated simplicity. So years rub away the gilt from us all; but inwrought graces, faithful work and noble deeds abide untouched by time and change; these the years cannot mar, they shine forth the more effectively as the fugitive, superficial adorning grace.

Mention this paper when answering ads.

**The Call To The South.**

"I will say to the...south, Keep not back." The south is the direction of sunshine and warmth. It is in the south that flowers abound, and fruits, and summer seas. Art flourishes in the south—painting and music and singing. It is in the south that the spirit of pleasure and the spirit of freedom have their spacious home. It is to the south, with its healing sunshine, that the invalid turns with an almost homesick longing. "If I could only get south" is often a wish with a cry in it. The stern, cold north repels some natures; they cannot be happy there. The wild, wind-swept uplands, with their cold, and clouds, and rain, and their suggestion of hardness and solitude, leave them joyless and ill. A southerner transplanted to northern heights will sometimes pine and die, as many a song and story tell. The south stands for what is warm, genial, expansive. "God made the south," and wants the south: "I will say to the south, Keep not back."

There are some natures that seem born to be happy. It is their gift from God. It is a great gift, a truly great gift, carrying with it exceptional opportunity and immense responsibility. There is the merry heart that goes all the day—the singing heart—blithe and unconscious as a singing bird. It does not occur to them that there is anything wonderful in their gift; their joy is as spontaneous and sparkling as a spring of water in the hills. They laugh and sing because they can do no other. They have the joyous temperament, and the almost perfect health which makes its expression easy. Sorrow has not touched them yet, and as for sin—they have scarcely any sense of it. For them this is the best of all possible worlds, and the future is permitted to take care of itself. There are some who keep this freshness and fascination unto mid-life, and even unto old age.

"I will say to the South, Keep not back." The Master wants the Southern temperament for His own great use. First of all, He knows its perils. Its perils are subtle and deep. There is the peril of selfishness. Unexperienced and untamed happiness can be very selfish. Happiness may be almost brutally selfish. The very sunshine is not always kind; it is sometimes too fierce. There is such a thing as sunstroke. A bruised flower which would revive under the gentle rain is scorched and killed in the blazing sun. Great happiness is sometimes very inconsiderate, and even unconsciously cruel.

When all goes well with us it is natural to "rejoice with them that do rejoice." But God has taught us the richer, rarer lesson, when we are able to "weep with them that weep." It is when the gift of happiness is laid on Christ's altar that its truest work is discovered, and its best beauty is seen. For then, while it is as great and even greater than before, it is thoughtful, and tender, and sympathetic. It does not wound any more by its want of sensitiveness, but is welcome, so welcome and so needed everywhere for its Christian warmth and brightness, its quiet hopefulness and charm.

There are happy souls now given over to worldly pleasure who, did they but know it, have within their reach a ministry of helpfulness for which many a saddened and solitary life would bless God, and bless them, to their dying day. But life, all delightful as it is, is wasted yet, because it is selfish, and the deep needs of others are gaily passed by. And what of Him who gave this gift of a happy heart? Has He no right to a share of it? Has the Cross of Christ no meaning, and no appeal? "Is it nothing to you, all ye that pass by?" Do you not see that selfish happiness is one of the sins that put the Saviour to death? Is life no more than a holiday? It was to make a Roman holiday that many were willing for Jesus to die.

The peril of selfishness in a joyous nature is an awful peril. The opportunity for Christian service in a joyous nature is exceptionally great. "I will say to the south, Keep not back."—London Baptist.

C. H. Spurgeon had declared in his last word from the Tabernacle pulpit that "there never was the like to Christ among the choicest of princes, for He was always in the thickest of the battle, and He always took the bleak side of the hill when the wind was keen; while the heaviest end of the cross lay upon His shoulders. His service was life, peace and joy." Thus we might forget our weakness, for, provided we were always at our best, our glorious partner would ever see our troubles through!

Two glad services are ours,  
Each the Master deigns to bless;  
First we serve with all our powers,  
Then with all our feebleness."

We were God's fellow-workers, and might He help us the better to work with Him, and to show forth his praise. How certain of success were those who worked with God! They could not fail, because he could not. He sometimes made a vacuum in front of us, so that we were obliged to move on. There was no reason to resort to unworthy expedients when God was in a work. They did not, in that old sea-battle, seek to avoid the signal, "Engage the enemy more closely." For it was given from the "Victory." Shall we not resolve to do and dare for Jesus more than ever before, and thus expect a yet more glorious revival?

The teacher was trying her best to show her class of little boys that God has given us power to resist temptation if we determine to do so. "You should always turn a deaf ear to Satan," she counseled.

"But I can't," groaned a keen little fellow; I haven't got one."

**NORTHERN BAPTIST ANNI-VERSARIES.**

The Publication Society held its meeting last this year. The venerable and beloved President, Samuel A. Crozer, now in his 80th year, was not feeling well enough to undertake the journey to St. Louis. Vice-President W. G. Brunson presided. After various committees had been appointed, Secretary A. J. Rowland presented his annual report.

The Treasurer's report shows that the total receipts for the year amount to \$901,043.54. The sales are slightly less than last year, but the decrease is in merchandise, which was expected on account of changes in some of the branches; while the sale of periodicals shows a very gratifying increase. The number of periodicals for the year is 47,132,575, nearly half a million copies more than for the previous year, and the largest output of periodicals for any year in the history of the Society.

It will be noticed also, under the head of Periodicals, that great changes and improvements have been made for most of our Sunday School Helps, new type and better paper will be used, and the utmost care will be exercised to keep the periodicals of the Society in the foremost ranks among the Sunday school helps of the world. The changes in the *Baptist Teacher* will be most thorough in every way, and it is believed that when these changes go into effect in July next, *Baptist Sunday School workers* will have a journal which will meet their highest expectations.

The books of the year are numerous and of a high class. In the prevailing craze for light literature it is very probable that they will have a slow sale, and that it will be considerable time before the editions are exhausted. While, however, their publication may not be remunerative to the Society, it is a great satisfaction to us that we have been able to give them to the denomination and to the world. We do not believe that better books have been issued by any publishing house during the year.

It is a joy to us also to report increasing interest in the missionary work of the Society. As will be seen from the Treasurer's report the contributions to the Missionary Department for the year show a gratifying increase. There is, indeed, a slight increase in the deficit in this department, but this is due to enlargements in the work. Several new missionaries have been appointed, a number of new wagons have been built and some of our most faithful workers have been rewarded by an increase in their salaries. Never in the history of the Society has its missionary work received more tokens of appreciation, and never have been louder calls for advance along the missionary line of the Society.

**Dyspepsia**

Don't think you can cure your dyspepsia in any other way than by strengthening and toning your stomach.

That is weak and incapable of performing its functions, probably because you have imposed upon it in one way or another over and over again.

You should take

**Hood's Sarsaparilla**

It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitute.

*Business Conditions.*

Are not, we regret to say, so satisfactory as we could wish. This is due to difficulties which have been enumerated in previous annual reports and which need not again be given in detail. We have done our utmost to meet these difficulties. On account of the unprofitableness of the general book trade, we have closed out that part of our business in several of the branches, thus greatly reducing rent and expenses. We have diminished our force wherever it has been possible to do so and have exercised the utmost economy in all departments of our work. Notwithstanding our efforts, however, it has been impossible for us to close the year without a small deficit.

Under these circumstances we shall be compelled to pursue a policy of rigid retrenchment. We have continued from year to year to publish books which we deemed essential to the life and growth of the denomination, notwithstanding the fact that most other publishing houses have given up the publication of books of this class on account of the small demand for them and the inevitable losses connected with their issue. Hereafter we shall be compelled we fear, to restrict the number of our publications and to decline many MSS., no matter how valuable and important they may seem to be. It is doubtful whether, for the present at least, the Publishing Department can continue as heretofore to pay the entire administrative expenses of the Missionary and Benevolent Department, or that the Benevolent Department will be able to respond so generously as heretofore to the innumerable calls which have come to it from all parts of the country and the world. Other changes looking to a still further reduction of expenses, both at headquarters and throughout our entire field, will probably have to be made. We shall, of course, make these changes only when compelled to do so, and then with the greatest regret. We have been unwilling to make any change which might seem to cripple the Society's prestige and usefulness, and have been hoping that a better day might dawn for the religious book trade. As that day seems still distant, we have no alternative but to pursue a policy of the most rigid retrenchment.

Notwithstanding present discouragements, however we believe the future of the Society in all of its departments will be one of increasing power and usefulness. It seems to be impossible that present conditions in the book trade should continue much longer. It is to be hoped that the craving for sensational publications, which is now inflicting untold damage upon our churches and Sunday Schools, will give place at no distant day to a desire for publications which are more adapted to build up the intellectual and spiritual nature. Should this better state of things come to pass, we can give the world publications which can not now issue without loss, and the Society will enter upon a new era of success. We front the future, therefore with undiminished faith and courage. Believing that the temporary difficulties which now hinder us will in due time be overcome, we hope, by God's help, to keep even pace with the growth and needs of the great denomination we have been appointed to serve.

*The Results of the Year.*

Taking all things into consideration, the results of the year's work in all departments has been very satisfactory. While in some instances there has been a decrease in sales and contributions, in others there has been a gratifying increase. The aggregate receipts for the year in the Publishing Department have been \$690,040.59; merchandise, \$381,053.79; periodicals, \$308,986.60. Last year the aggregate receipts in this department were \$700,782.28. This shows a decrease for the year of \$10,741.69.

In the Missionary Department the receipts for missionary work from churches, individuals, income from invested funds, bequests, etc., were \$138,072.07. Last year they were \$134,181.27. The deficit in this department last year was \$14,023.53. This year the deficit is \$15,456.92, showing an increase of \$1,433.39.

For Bible work we have received from all sources \$11,509.60. The entire amount coming into our missionary treasury, not counting the expenses of that department paid by the Publishing Department, is therefore, \$149,528.34. In addition to this amount we have received in annuity funds, during the year, \$4,200. The total amount received from all sources, exclusive of temporary loans, in all departments is \$901,043.54.

*Missionary Department.*

The year's service in the Missionary Department has been marked with unusual prosperity and ceaseless activity. While the winter months were stormy and some routine service was set aside, the workers found other methods of activity which bring results beyond the average. We desire to record our gratitude to God for the noble men who are the missionaries of the Society, for their spirit of devotion, and the sacrifices which many of them make in the fulfillment of their duty. Our own observation and unsolicited testimonials which have been sent to headquarters urge us to give this testimony. Christian manhood is the supreme factor in Christian work. Victory is always insured when the right man is in the right place. Some of our work requires great skill and tact. The results of the work prove that the workers have shown themselves workmen that need not be ashamed.

*Sunday Schools.*

We have always held a high ideal of Sunday School work, and the Society, from the beginning until now, has never slackened its efforts in behalf of children and youth. While we do not press our work upon the so-called scientific appeal of the plastic age—the period of adolescence—we do put a supreme value upon childhood because the Master put it there. We believe the emphasis cannot be placed too strongly upon the value of aggressive Sunday School activity to bring the youth of our land under the mighty influence of the Scriptures as taught by competent teachers.

We put special emphasis upon planting Sunday Schools, for this means the ingathering of children under gracious influences, and in many instances provides them the only time in the week they can have for that which is spiritually helpful. It also means foundations laid for those future churches which will be the salt of the newer centers of our civilization.

It is an immense work when we report that we average nearly five hundred new schools planted every year.

*Bible Work.*

The demands upon the Bible Department for the Scriptures have been greater than ever this year, and we have refused no call which has been made upon us. There has been a wide distribution through our own missionaries, through those of the Home Mission Society, and directly from headquarters to individuals, Sunday Schools and many of our Baptist educational institutions which were not able to purchase for themselves. The only exception we have made is the request by penal institutions in different parts of the country, because we believe this work should be done by Bible Societies whose funds come from all people for general work; besides, our own funds are inadequate to do this general work. There has been an increased demand for the Bible in foreign languages, with the increased interest which Christian workers have taken in reaching the thousands which are yearly crowding into the country through Ellis Island. We have been ashamed of the little we could do. We have found it difficult to give the word at all to some of the tongues of the Slavic group, i. e., the Bohemians, Russians, Croatsians, Dalmatians, Bulgarians, etc., because some of the Scriptures in these languages are in German script instead of Roman, and they cannot be read by the people whom the missionaries desire to reach. Funds should be specially provided for this foreign work. The Society should be able to help any man to the Word of God in any tongue. Portions of the Scripture could be provided if funds could be supplied. The Slavic work is an immediate necessity. We have in mind and heart to prepare portions of the Gospels to be specially used in our Spanish possessions, but no response, save the feeblest, has yet been made to our appeal. We are preparing the work, however, believing that the funds will be provided in the near future.

The presses of the Society have been busy this year in printing the English Scriptures. In one month they printed one million pages every day. The Society has issued this year a beautiful clear type handy volume of the Psalms, and as the price is very small, it should be put into all of our Baptist churches.

*Colportage.*

The very best missionary work which is being done to-day by the Society is that of colportage. There can be no better way to reach the people than to go into their homes with the living voice and the living word. As the home is the central factor in all life whether it is that of the nation or the individual, the Christian work which does not reach the home is a failure. The work which makes the home the prime point of contact is to be most highly commended. Our colportage work has made good progress this year. We reported last year that the number of the wagons had reached forty-three; this year we report fifty on the field, and No. 51 ordered, so that we have made an increase of eight wagons. No. 50 was made possible by the gift of two sisters as a memorial to their mother; which gift inspired their brother to help sup-

port the man on the wagon. No. 51 goes into Connecticut in co-operation with the State Convention. William A. Monroe, Esq., of Boston, was the generous giver of the funds for the wagon and team—this is his second gift for this purpose. The Lord multiply such givers. While we are continuing our work among the Chinese on the Pacific coast, we have this year appointed an able Japanese, Mr. K. Takahashi, of Tokyo, to labor among his people. His headquarters are at Seattle, Wash., where the Japanese are the most numerous.

*Chapel Cars.*

These messengers of salvation to the regions beyond are doing, as usual, most efficient service. There is an increasing demand for their services in different sections of the country; indeed, it would take a year or two for each car to answer all the requests now in hand. We have been compelled to make short stays in order to satisfy the earnest demands and needs of other places. This statement indicates at once that other cars could be built and wisely used, if the people would only meet the demand for the money which is needed to support those we now have. While we report that a great deal of money is now raised on the field by these chapel-car workers, this money is left on the field in substantial church buildings, more than a hundred of which are now dotting the plains of the West and South.

The address of the morning was delivered by Bro. E. Y. Mullins, President of our Seminary. With the exception of an uncalled for sneer at the "Baptist and a half," it was a noble speech, of which his brother Southern Baptists might well be proud. It was strong and eloquent and was greatly enjoyed by his hearers who applauded loudly. His address centered upon these Baptist axioms: The sovereignty of God; the free agency of men; all men can have direct access to God without the intervention of priests; all believers are equal in the church; all should love their neighbors as themselves; free churches in a free state.

We are afraid his strong and eloquent words on the state being free from the churches, just as the churches are free from the state, did not impress his hearers as they ought to have done. For in one session they proceeded to pass resolutions telling Congress and the Senate what to do.

*Evening.*

At this session reports were made and speeches by the chairmen. Dr. G. W. Lasher made report on Publication work. The report commended the work generally but objected to some of the cuts in the publication. Dr. Lasher's speech was short but was one of the best. He never speaks unless he has something of importance to say, and he always speaks well. He said God, the Author of the Scripture writings had so guarded them they have remained unharmed to this day, and woe to him who dares to alter or minimize, to add to or take from the things that are within this Book. The time will never come when the world can dispense with the living preacher. But the preacher must preach God's Word and not some topic by which the crowd can be entertained. He must preach God's Word, clearly apprehended, faithfully interpreted, and spoken with the earnestness

of one whom God has called by His Holy Spirit.

Rev. C. S. Thomas, of South Dakota, made the report on Bible Work. He said the four things we desire more than anything else in the world are the conversion of the world; the unity of Christendom, and the upbuilding in the hearts of men of the Christian life.

He said he looked for church unity, not through the absorption of all the churches by any one church now in existence, but in one to be formed in the future. Southern Baptists will not agree with this. It is strange to hear an ordained Baptist minister talking of any general organized body as a "church." There can be no church in any such sense, but tens, hundreds, millions in God's time of churches. And there will be no true church in the future which differs from the churches since the Lord was on earth—independent and sovereign bodies of baptized believers.

Secretary R. G. Seymour spoke of the falling off in the receipts for Bible work. It would be better that all other receipts should fall off than these. He mentioned a point contributors may have forgotten, that collections for Bible work are not collections for the Publication Society generally, but distinctively for that work. Bibles are just now greatly needed for the thousands of emigrants who are coming to this country. Bibles in their own languages. He was glad to say that he had just received a gift of \$800 for this work. Dr. Seymour called a brother to the platform who exhibited a Spanish New Testament which a Catholic nun in Porto Rico had torn in pieces and thrown upon the street.

Rev. J. M. Wilbur reported for the Committee on Missionary Work. Dr. Seymour had urged the necessity of giving Bibles in their own languages to the thousand's of foreigners who come in every year. Mr. Wilbur urged also the need of religious literature for these people. He spoke in most commendatory terms of the colporteurs and their wagons and the missionary cars of which there are now six in service.

Rev. W. J. Boyd, a negro from Nashville, made a brief speech in regard to the work done by the negro Publication Board in that city. He reported 739,959 children in their Sunday Schools.

Rev. Jacob Sallade, of Pennsylvania, followed. His subject was "Business Principles in Mission Work." His speech, in good part, was an advertisement of a system for Sunday School records which he has invented.

At night a series of resolutions were brought in on quite a variety of subjects, some having connection with the duty of the Publication Society and some not. One man offered a resolution against capital punishment, thus undertaking to instruct the legislatures of the states as to their duties. This was not passed. Another was passed directing the U. S. Senate to expel Reed Smoot because the Publication Society did not think he was a worthy member.

Rev. C. H. Rush made a most interesting speech, bright and breezy, on the chapel car. He has been in charge of one for eleven years, and his experiences have been amusing and pathetic. He showed that great good had been done by the work with these cars.

Rev. S. N. Vass, of North Carolina, a negro, made a speech up-

on "Work among the Negroes," which greatly interested his hearers. He said he was himself converted through the instrumentality of a publication of the Society, and he paid a glowing tribute to the work which is being accomplished among the negroes by the literature of the Society. But he was not very complimentary to the work done among the negroes by the Northern Home Mission Society. The Home Mission Society has spent hundreds of thousands of dollars in its ef-

**A WORKING BRAIN**

Can be Made Successful on Right Food.

A busy man in one of America's largest watch factories tells how by change of food he gained a clear brain and steady nerves and averted a mental and physical breakdown. He says:

"I was accustomed all my life to the ordinary diet of the average table. I thought that meat, potatoes, and other vegetables and fruit were necessary, and that tea, coffee and pastry in moderate quantities were not injurious.

"But I found, in course of time, that my dietary was affecting my health seriously. For four years I continued to run down. In time my nerves became seriously affected, they seemed constantly keyed up to the highest tension, and I became subject to the most violent bilious attacks which used to leave me in a weak and nervous condition for several days. The climax seemed to have been reached a few years ago, when I found myself about as near a physical wreck as a man could well be, and live. Physicians, tonics and other medicines, visits to the country, etc., etc., were of no avail.

"In sheer desperation I concluded a few months ago, to see what effect a diet of Grape-Nuts food would have. I had often heard of it, but had little hope it would help me. I at once cut out all the heavy dishes with the tea and coffee that I had always used and began to eat Grape-Nuts with cream and a pinch of salt. Afterwards, I added fruit, with occasionally an egg beaten up in milk, and entire wheat bread. This has been practically my diet for more than two months.

"I found that with the new diet I gained complete relief almost immediately from all the distress that used to follow every meal, my bilious condition was speedily regulated and cured, my nerves have grown healthy and steady—in short my run down constitution has been reconstructed and built up. As to the effect upon my mental powers, I have only to point to the fact that I have recently been placed in a responsible position in our establishment where complete concentration of mind is required to deal with complicated records and reports, and that I have been enabled to keep my accounts absolutely correct, which my numerous predecessors uniformly failed to do.

"I think these things speak volumes in favor of Grape-Nuts food as a nerve and brain builder. I ascribe all my improvement, mental and physical, the fact that I am possessed of steeper nerves, a clearer brain, a fine appetite, and have gained healthily in weight, to the cutting out of heavy food and the systematic use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich.

There's a reason,

fort to advance the Baptist cause among Southern negroes. But Dr. Vass said, "I am glad to note that the white Southern people are going to again interest themselves in the religious worship of the negroes, and they will find it in about the same state it was when they left off some forty years ago."

The last speech was a fine address from Dr. J. B. Gambrell on the "Religious Press as a Missionary Agency."

**Tuesday.**

There was one session on Tuesday morning with three addresses, one by Bro. H. E. Tralle, of Missouri, one by Rev. E. Fagenstrom, who advocated the organization of boys' clubs. It is to be hoped that he did not convince his audience. With ex-Presidents denouncing the "club habit" among grown folks, may the good Lord keep the children from it.

Dr. T. J. Villers made an address upon the "Upward Look," which was reckoned one of the best, if not the very best of the entire meeting of the Society.

Secretary Rowland closed the meeting with a brief speech. He said this was the best meeting of the Publication Society he had ever known. He thanked the people of St. Louis in a few graceful words.

One of our Northern Baptist friends thinks we ought to include in our reports of the Northern Anniversaries an account of all the side-shows. We use this word intending no disrespect—the side-shows are sometimes the best of all. But it requires much space to give a report of the three great Societies which will do even scant justice to all their work. No other Southern Baptist paper gives anything like as much space to the reports as we do.

And the name of the side-shows is legion, and their number increases year by year. The reports which the Northern Baptist papers give of their meetings is very meagre. The most important thing reported in regard to these was the action of the B. Y. P. U. They have failed in their efforts to get the money necessary if this organization is to be kept up and their paper continue to be published. Therefore a committee was appointed to see if they could not persuade the Southern Boards and the Northern Societies to pay their expenses out of the money contributed by the churches for the specific work of the Boards and Societies. As it is not probable these will feel they have any authority to divert funds to support the B. Y. P. U., they wish to hold a meeting in September to see what can be done.

Rev. W. W. Williams, of Leitchfield, called at our office while in the city. He preaches three Sundays at Leitchfield and divides the other Sunday with Caneyville and Millwood churches. Caneyville brethren are building a new meeting house at a cost of \$1,600. Leitchfield church is being repaired and beautified. The art glass windows will cost \$660. Bro. Williams is doing a fine work and the brethren are delighted with his work. W. P. H.

God punishes as the righteous parent must ever punish—until the improvement is brought about.—Rev. F. A. Bisbee.

**OUT ON THE GREAT FRONTIER.**

The Lord continues to bless our labors, and we are kept very busy. Here is a sample of what we are trying to do for the Master all the time. Last Saturday we drove over to Indian Creek (a distance of 15 miles); preached at 3 p. m. The following morning (Sunday) we arose early and drove to Moscow (8 miles), attended Sunday School at 10, preached at 11, administered the ordinance of baptism at 12:30 p. m., returned to Indian Creek, where we attended Sunday School at 2:30, preached at 3:30, baptized three happy converts at 5, preached again at 8 o'clock and administered the Lord's Supper at the close of the service.

I wish to say that in response to my appeal in January several readers of this paper are now sending literature into the homes of a number of people out here on the great frontier. This seed sowing is doing much good and in a number of places I am beginning to see and gather in the results. As there are hundreds of homes not yet supplied with papers, I want to repeat the appeal. Any reader desiring to help us sow the good seed out here in this new country by sending their Recorder into the homes of the people may write me inclosing stamp for reply and my wife will send them the name and address of families whom we think will read and appreciate the paper. I hope that many may respond to this, for I have found by experience and test that it pays. Many hearts and homes can be made better and brighter in this way.

B. A. LOVING.  
Persimmon, O. T.

**ORDINATION.**

At a recent meeting held at the Baptist church in Versailles, Ky., the following resolution was passed:

Whereas, Bro. Ben L. Baker, who is a member of this church, and who has been preparing himself for the ministry, has asked for his ordination at the hands of this church. Be it

Resolved, That this church call for a council of all the neighboring churches of like faith and order for Friday, June 3, 1905, which council shall examine Bro. Baker and if examination is satisfactory, shall ordain him to the ministry of the Gospel of Jesus Christ.

In response to this call a council composed of representatives from Mt. Vernon, Mt. Pleasant, Fifth St., Lexington, Glenn's Creek and Hillsboro met at the church in Versailles, Friday, June 3, at 10 a. m.

Bro. Baker gave his call to the ministry. He was put through a very rigid examination as to the distinctive doctrines of the Baptist church and as to his belief in said doctrines. His statement and answers being highly satisfactory, the council unanimously asked that he be ordained, which was done in the following manner: Bro. E. E. Ayres, D. D., of Chester, Pa., preaching the sermon; charge to candidate, Bro. J. W. McCollum, D. D., Japan; charge of church, Bro. O. O. Green, Mt. Vernon; Presentation of the Bible, Bro. O. M. Huey, Stanford Ky.

J. F. WILLIAMS, D. D., Ch'm.,  
R. H. GRAY, Clerk,

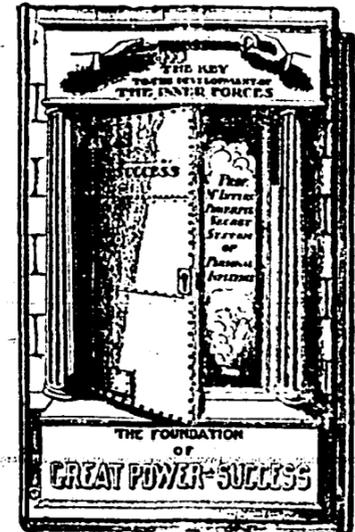
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A room filled with copies of a strange and mysterious book, the like of which has never been fed to the eyes of the public, is on exhibition at an institution in New York City. Scientists and physicians have read copies of it with amazement; speculation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

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

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

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

This book is full of startling surprises and many pictures, showing how one mind controls another; it explains how the strange phenomena of developing Personal Magnetism, Hypnotic Influence, Magic Curing of Diseases, Reading Characters and Moods, Projecting Thoughts to distant places are accomplished. It gives you the key to the development of the Inner Forces; concentration, force of character, memory, and powerful systems of swaying the minds of others; how to overcome the most obstinate disease or habit through an inward, subjective power, as the Hindus banish disease and despondency at will.

It is by far the most wonderful book of the age, and all who receive free copies of it can be thankful. It points out the road to financial and social success; it reveals many mysterious phenomena that have baffled scientists for centuries past.

If you wish a free copy of this wonderful book sit down and write the above verse and send it to Professor F. T. McIntyre, Dept. 831, No. 126 West Thirty-fourth street, New York, N. Y.

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

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**"DIOLCH IDDO" — THANKS  
BE TO HIM.**

THE POPULAR WELSH HYMN.

Translated by Rev. H. J. Roberts.

Here's a Saviour for the lost one,  
Great Physician for the soul.  
Here is One that loves to pardon  
Every sinner, great or small.  
Thanks be to Him,  
For remembering my poor soul.

He is King of all the ages  
Ruler of the heaven and earth.  
Never shall the tribes and na-  
tions

See another Saviour's Birth.  
He's sufficient,  
He's Eternal Life for all.

—Examiner.

**Our Pulpit.**

THE GOSPEL OF HOSEA.

BY DR. CLIFFORD, M.A.

"Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the Valley of Achor for a door of hope: and she shall make answer there, as in the days of her youth, and as in the day when she came up out of the land of Egypt."—Hosea 2:14, 15.

This is Hosea's "exceeding great and precious promise" for men in trouble. It is the prophet's gospel—his teaching as to the ways we must take to reach the highlands of the spiritual life from the valleys of affliction and humiliation.

Hosea is a patriot prophet sorely distressed by the condition of his fellow-countrymen. They are suffering for their sins. A long period of material prosperity has issued in the devaluation of their ideals, the enfeeblement of their faith, and the destruction of their loyalty to the God of their fathers. They are sunk in idolatry, and must needs bear the penalties of their transgressions. They are led into the wilderness, separated from the fertile fields and prosperous farms, from the customary comforts and simple joys of social life, subjected to hardship and penury, and driven into the gloom of deep ravines instead of dwelling on the sunny, wide-swept uplands of their fatherland.

*The Meaning of Penalty is Love.*

But the prophet tells them, God is in their trouble. It is He who has led them into the "wilderness." This is the Lord's doing. These penalties are his appointment, and it is because He rules their life and loves them that they are subjected to these chastisements. Yea, He has brought them into these desolate spaces "to make love to them," to speak comfortably to them, to win them back to Himself, to restore their allegiance to duty, to prepare them for, and conduct them to, a better future; to make the Valley of Achor—that is, "the valley of trouble"—a doorway of hope, a valley of teaching and training, yea, a valley of songful triumph which shall lead to the broad tablelands of communion with the God of forgiveness and love.

The promise of the Valley of Achor for a doorway of hope is a poet's figure, and rich in suggestion. For the gorge to which he refers calls up some of the gloomiest associations of Israel's life.

Worse than Sedan and Waterloo to the French is Achor to Israel! It is the spot where Achan fell into transgression and involved his people in a succession of defeats. Its memory was a menace. The name chronicled wrong and failure, disaster and death. Evil omens crept amongst its stones and bushes. And yet so full is the faith of the prophet in God, and in the Gospel He has given him, that he tells the people of God that at the very worst spot in the wilderness of their experience there is a door of hope; that God Himself leads them and woos them, and therefore the dark vales of sorrow, as in times past, will become a school of illumination and discipline, a preparation for a purer and larger life, for a truer conception of God, for more affectionate and quickening relations to Him, for the ascent of men to the highlands of spiritual peace and spiritual joy and spiritual service.

*The True Solace in Trouble.*

I. Now note that Hosea's Gospel recognizes the reality of the trouble, and meets it with a real solace. He does not minimize the pressure that is upon Israel, nor seek to disguise from them that the penalties from which they are now suffering are penalties inflicted by God. There are people whose troubles are nearly all imaginary, and it would be well for them if they could have a few real ones. They are dream troubles; they come out of their forecasts of the future, are not based upon accurate and careful observation, nor upon the presence of real causes of sorrow. These people cripple themselves by yielding to the tyranny of these imaginings. Still, for most of us, trouble is a reality, and we never learn the geography of our personal planet completely until we have gone through a spiritual Valley of Achor. At some time or other we find a deep gorge opening in front of us, into which we have to go. God is infinitely wise and good and holy, and He has so fixed the order of our living that it is almost impossible for us to escape the burden of sorrow, the afflictions, the trials of human life. It is well for us to recognize their reality, and to remember that some of these afflictions come from God. He does not afflict willingly, but He does afflict; and to know that God has "led us into the wilderness," that He is detaching us from all, or from most, of our former joys, and that He has placed us in this land of penury and of want, that He Himself has brought us here—well, to know that is to get very near to the Gospel, is to be within gunshot of the good news from the very heart of the Eternal.

The Valley of Achor runs through the life of the world. Trouble is not young. The story of the earth is full of tragedy. Sin and penalty crowd into the experience of man. God leads us into struggle and difficulty. We ought to be glad, and we are glad when we are wise, that it is part of the order of human living, that God does not suffer us always to be in the presence of a weakening, enervating, and destructive prosperity. When we have been emasculated by our continuous successes, He breaks the thread, and stings us upon defeat, so that we may learn that our true success is in character, not in fortune; in the building up of manhood, not in the accumulation of coin; in the discipline of the will

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CALLS FOR GENTLE TREATMENT**



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

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and the subordination of our spirit to Him, and not in fleeing and transitory pleasures. Hosea does not try to hide from us that the Valley of Achor is a valley of trouble by calling it by some other name. You do not change facts by changing the terms in which you describe them; and though you may assert that the sorrow is unreal, that it is entirely imaginary, if the iron is going into your soul, all such assertions will be simply an increase of irritation, an increase of pain. We cannot, when the pressure is heaviest, and the burden is bearing us down to the earth so that we cannot stand on our feet—we cannot accept illusory terms, as if forgiveness had altered actual facts. No! trouble is a reality in life, and the sin that causes the trouble, that is the spring of it, that makes the penalty inevitable, compels, if I may so speak, the God of righteousness and order to inflict it as a horrible reality—a "moral catastrophe." No Oscar Wilde painting will do for us; we must treat it for what it really is, and then, and then only, is there a chance of our hearing and welcoming the good news of redemption.

*The Vision of God is Clearest  
through the Mist of Tears.*

II. Again, Hosea, besides recognizing the reality of the trouble, attributes the awakening of the mind to the object of the trouble to the illumination of God. "I will lead her into the wilderness, and I will speak comforta-

bly to her, and I will make of the Valley of Achor a door of hope." I say that God does afflict, though He does not afflict willfully. The compulsions of God are the sources of the penalties that overtake sin. The heavenly Potter has the clay in His hands. He moulds and shapes it into a vase of richest beauty, but it must go into the seven-times heated furnace to be baked in order that it may abide a thing of beauty for ever; and since it is to be perfect the heat must be at the highest; the better the vase, the intenser the flame. The husbandman will prune the branches of the vine so that they may bring forth more fruit. The teacher will subject the pupil to exacting tasks so that his faculties may be drilled, that he may get the mastery of himself, and be able to use himself precisely as he wants. So God says, "I will lead her into the wilderness, and I will speak comfortably unto her." I will utter words of soothing, messages that dispel fear, glad tidings that create faith and hope, and so win her back again to myself.

The prophet is talking out of his own heart, is laying that heart bare. This is the utterance of experience; he is telling us what he himself has gone through. He had married a sweet and lovely girl in her purity and charm, and she had become an unfaithful wife. She that had been the guardian of his home, the spring of his happiness, the source of his strength was disloyal; and the man's heart was rent, and in an-

guish he looked up to God. But how had he borne it? He had come out of the great tribulation and washed his robes and cleansed his heart from all hatred and revenge and ascended to loftier heights of spiritual power than ever he had known before, to larger conceptions of God's pity and love. The Valley of Achor, that is the valley of troubling, had been the door through which he ascended to the highlands of the spiritual order—the heavenly places of God. One of our best teachers says:—

"He saw God in the tragedies of his life. He heard the voice of God in the sorrow and shame of his own home, and so he became the messenger of divine love and mercy to God's sinful people."

Thus Wellhausen interprets the experience and action of the prophet. Yes, it was through the prophet's tear-filled eyes that he gained this vision, this fresh and helpful vision of God. It was because his own heart was broken with the grief that came into his own home that he was able to receive the message of the infinite pity and tenderness, the compassion and forgiveness of God, and could take to Israel in its trouble and sorrow the glad tidings of God's great redeeming love. The man laid bare his own soul, the tragedy of his life, and translated it into a gospel for Israel. He had been led into the wilderness, and God had made love to him and spoken comfortably to him, given him vineyards where he looked for a desert, and songs of victory where he expected lam-

entiation and death, and now he finds in those experiences the material and motive of his Evangel. God has turned the Valley of Achor into a passage through which he has ascended into the highlands of the spiritual life; and as God has done for him, so He will do for Israel. Therefore he cries: "Let not your heart be troubled. Believe in God, He is your Leader; He has taken you out of your prosperities and given you these hungers, these yearnings, these achings for something better and greater; and He will bring you at length into the full enjoyment of His revelation."

It is the utterance of one man's experience, but it is the one great Gospel written right away through the experience of men. Touch human life at any point and you come upon it. Wherever that life is real and in precisely the measure in which it ascends to the highest so you find the clear, rest-giving language of this Gospel. Moses goes into the wilderness and God woos him for forty years. God is teaching him, preparing him for his great emancipating and nation-building work. The wilderness, his Valley of Achor, is a preparation for those forty years of work for the world that he does with such splendid success after he is eighty years of age. Joseph is thrust into the Valley of Achor. It is a prison; God leads him there, and God is with him in the Valley of Achor, and brings him out and puts him on to a throne of service to Egypt and Israel at once; he has got to the highlands. Where does your sweetest, your most inspiring song come from? From the Book of Psalms. "The Lord is my Shepherd, I shall not want; He maketh me to lie down in green pastures, He leadeth me beside the still waters, He restoreth my soul, yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, thy rod and Thy staff they comfort me."

*The Fruitful Valley of Humiliation.*

John Bunyan, in his "Pilgrim's Progress," talking about the Valley of Humiliation, says that "it is the most fruitful valley that ever grew or ever did." So it is. Where do we look when we want to feed our faith; when we ask for something that shall enable us to set our feet down firmly, stand loyal to our conviction, true to our principle. Where do we look? We go back to the Valleys of Achor, see the men who suffer like heroes, passing through, rising high, doing their work wholeheartedly; and are we stiffened in conviction, and sustained in conflict? Yes. "Call to remembrance the former generations," look into your Puritan gospels, turn over the history of the Free Churches, and what do you come upon? Valleys of Achor. The greatest, the best souls, go through them, and go through to the widest service to mankind. John Morley asks:

"To what quarter in the large historic firmament, can we turn our eyes with such certainty of being stirred and elevated to thinking better of human life and of the worth of those who have been most deeply penetrated by its seriousness, as by the annals of those intrepid spirits whom the Protestant doctrine of the indefeasible personal responsibility brought to the front in the sixteenth century in Scotland?"

Yes, despise the Puritan as you

may to-day, when you want to get a real man, a man with a soul in him, capable of doing Divine work, you go to the Puritans of the seventeenth century, you go back to the wilderness into which God led them, you see them there, and as you see them, you become ashamed of the meanness and cowardice that afflict our times, and you ask for grace that you may play the man!

In one of the cells of Newgate in the year 1592 a coffin was placed with this inscription upon it: "This is the corpse of Roger Rippon, a servant of Christ who is the last of sixteen or seventeen which that great enemy of God, the Archbishop of Canterbury, with the High Commissioners, have martyred in Newgate, within these five years, manifestly for the testimony of Jesus Christ."

Come along to the reign of Charles II.; and note that more than eight thousand persons died in confinement as a penalty for their dissent. I wonder whether, when you are riding on the top of a 'bus and going by the Marble Arch, you ever have any visions? I scarcely ever go without them. It is one of the sacred spots of our country. Concerning that particular spot I read, that within one hundred yards of the Marble Arch, "Henry Barrow and John Greenwood, charged with holding opinions which impugned the queen's ecclesiastical supremacy, and conducting worship contrary to law, were doomed to die by the hands of the common hangman, and when the ropes had been fastened to their necks, and the bitterness of death seemed past, a reprieve was sent, not in good faith, but in mockery, and on the next day they had again to summon up their Christian fortitude, thus paying the penalty of a twofold death for their allegiance to conscience and to God." Our churches were born and nourished in the Valley of Achor; and the valley has been, and still is, the doorway of hope for liberty and justice, for order and progress, for righteousness and peace—both for our own country and the world.

*Darkness Brings Out the Stars.*

It is in the wilderness that men grow to the tallest stature and develop the most splendid heroism. "Darkness shows us worlds of light we never saw by day." I remember well at the beginning of my experience as a pastor being wonderfully fortified by coming into contact with a modern Puritan, a true hero, who, in consequence of his loyalty to conscience had been driven out of his farm, lost nearly the whole of his goods, and soon after that had to stand at the open grave of his wife; and, again later, had to witness going down under the auctioneer's hammer the old arm-chair and other precious things, and then becoming dependent on others; and yet that man said—I hear it now as though it were only yesterday—"The Lord hath done great things for me, whereof I am glad." "I was brought low, and He helped me. My heaviest troubles have been my best friends, and the things that went directly against me have been made to work together for my good." "What" I said, thinking of his history as I knew it, "What great things?" And his answer in brief was this: "He helped me to be true to Him." That is greatness, that is the upland! The soul has found in the Valley of Achor a door of hope,

and it has gone up to the highlands of Christian heroism, of Christian devotion. Oh, friends, let us believe that God is in the valley. Let us not be afraid of Achor. It is repellant, I know, by its gloom and its rough stones; but foot it bravely. It is Bethel! Bunyan says that Christian's mistake was this, that in the valley of humiliation he forgot God; and because he forgot God, he had to fight the devil. Just so. Remember God, keep Him in view, grasp His hand, and the devil slinks off. Forget God, and the devil comes on, and Apollyon has to be faced. Are you in the Valley of Humiliation—Dear friends, do remember that as with the Hebrew youths in the furnace there was one like unto the Son of God, so in the Valley of Achor, there is one who has led you into the wilderness, brought you to this ravine, and will take you right through it, will give you a doorway of hope in it, speak to you His most comforting words, put a new song into your mouth, and will lead you on to the highlands of Christian life and experience.

Perhaps there is some one here this morning in the valley, who sees no door, whose sin is a blinding burden, whose distrust of God is an affliction, whose consciousness of wrongdoing, persisted in again and again, steels the heart against all feeling, who cannot repent, and thus shrinks from trusting in the mercy of God. Christ comes into that valley with this one word to you: "Thy sins, which are many, are forgiven thee; go in peace, sin no more." In that Valley of Achor, that valley of sin, there is a door of hope, and Christ Jesus is that door, and by Him every one that believeth is justified from all things from which ye could not be justified by the law of Moses.

*Discipline the Meaning of Life.*

III. There are two things I want to say to you very briefly, and the first is this: Hosea's gospel ought certainly to constrain us to dismiss all fear when we ourselves are in the Valley of Achor. Let us believe that the meaning of life is discipline, training, the formation of character; not happiness, except as the result of holy living. It will be worth untold gold to believe that, and thereupon cease avoiding the difficult duty, shirking the onerous task, the educating responsibility. It is not by treating life's duties as if they were trifles, and its difficulties as though they were trivial, that a young man masters himself, gains the power of handling the forces of which he is possessed, and turns the stupendous chasms of life into doorways to the mansions of blessedness. Do not seek the easy path, I say again, and I say it to myself, for I hold that the besetting sin of Englishmen in this twentieth century is that of always shirking difficulties, getting out of the way of burden-bearing, of carrying responsibility—that is our besetting sin. Young men and young women, do not covet the place that demands the least. It is a policy that means ruin; it starves the intellect, it poisons the conscience, it enervates the will, it destroys manhood. Have you come into an easy place? Has your father or your mother left you money? Is there no demand on you for work, for hard work? If there is a demand on you for hard work, be faithful and do your work like a man; but if there is not, if your

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life is easy, then I beg you, reform. For, bad as our lot may be, it is not unlikely we are living in the neighborhood of somebody whose conditions are worse, far worse, than ours. Hosea himself was a door of hope to Israel. The Gospel we have learned under God's gracious tuition ought to be expressed in our own way, set in our own forms, for the help, encouragement, salvation, and inspiration of others. That was the way Hosea dealt with his sorrows. Let us deal in like fashion with our tribulations, and then our lives will be a forceful persuasion to men to trust in God, to live in the light of His countenance and the possession of His peace.—Freeman.

Discipline Should Lead to Service.  
My last word is this. Hosea found his gospel where he found God, in himself, but he did not keep it to himself. He gave it to others. He turned the materials of his own experience into the means by which he became a Barnabas, a son of consolation. We have never done all we ought to do with our afflictions until we have converted them into good news for others. That is part, if not the primary meaning, of the burdens we have to carry, the temptations we have to resist, and

God puts no premium on misery, but means that each individual shall find happiness in life; so He has ordained that happiness does not waste in the using, but rather breeds more happiness.—Rev. Dr. W. E. Barton.  
Society, must be built upon that one corner-stone, the knowledge and the fear of God.—Archbishop Ireland.  
The moral leverage of the world is personal power, personal contact, the touch of soul upon soul.—Rev. J. L. Jones.

## Editorial

SPEAKING about "a Baptist and a half," the *Journal and Messenger* says: "We have seen many half Baptists, but we have never seen a Baptist-and-a-half. Even the editor of THE RECORDER, though a tall man, does not measure up to that girth."

The expression "Baptist-and-a-half" was invented as a term of reproach to be applied to those who are very thorough Baptists and who lay great stress on Baptist distinctive views. Those who are less earnest Baptists seem to resent any exhibition of Baptist enthusiasm on the part of their brethren, and such an exhibition is liable to call forth sneers.

This sort of thing seems to be peculiar to our denomination. When a Methodist exhibits special Methodist strenuousness, we do not hear of his brethren's calling him a "Methodist-and-a-half." Presbyterians have been known to lay great stress on their distinctive views and to make large claims for their people—yet, whoever heard of one Presbyterian's calling another a "Presbyterian-and-a-half?" We all know what tall claims Episcopalians sometimes make; still we never hear of an "Episcopalian-and-a-half." Pedobaptists do not resent and sneer at exhibitions of Pedobaptist strenuousness—for some unexplained reason that sort of thing is confined to the Baptists, and we confess that it is not a healthy sign. It bodes no good to the denomination for the slacker members to sneer at the stricter members as being each a "Baptist-and-a-half." The man who boasts—"I am not a Baptist-and-a-half" cannot be very proud of being a Baptist at all; and we have long listened in vain to hear from such brethren utterances calculated to make anybody glad he is a Baptist.

When a man is glad he is a Baptist, of course the more of a Baptist he is the gladder he becomes. So if he could be a Baptist and a half he would be fifty per cent gladder than he is at being simply a full-fledged Baptist. But such a man does not feel called on to hold himself and his brethren back lest they become too Baptist. If the Baptists be right—and this ought to go without saying among Baptists—then it is impossible for a man to be too Baptist, since he cannot be too right.

We are reminded of the old janitor at the University of Oxford, who said: "I have heard all the sermons in this chancel for thirty years, and, thank God, I am a Christian still." So one who should give long attention to the Anti-Baptist-and-a-half brethren, would have occasion to say: "Thank God I am a Baptist still." We hope our earnest brethren, who rejoice in being Baptists, who take pride in Baptist history and who cherish bright hopes for the Baptist future, will pay little regard to the Anti-Baptist-and-a-half talk they hear, but will faithfully go on unto perfection. The Lord is with them, as He has been with their fathers, and all the promises lie along the road they travel. Were Paul alive to-day they would call him a "Baptist-and-a-half" and, for our cheer, he has sent his triumphal shout across the centuries: "I have fought the good fight, I have finished the course, I have kept the faith."

The *Journal and Messenger* is right. The editor of the *Western Recorder* "does not measure up to" the standard of being a Baptist-and-a-half. He is not so strong a Baptist—alas!—as he ought to be; but, whatever else he may be or may not be, he certainly is not an Anti-Baptist-and-a-half. Any man who shows himself a more earnest Baptist than the editor of the *Recorder*, may rest assured that he will not, on that account, be sneered at by us.

THE writer had a very pleasant journey last week, first to Martin, Tenn., and then to Arkadelphia, Ark. At the former place he preached the baccalaureate sermon for the Hall-Moody Institute and delivered his lecture on Egotism. The Institute has had a most successful year under the administration of Pres. J. A. Baber. However he has been induced to accept the presidency of the Southern Normal University at Huntington, Tenn. The Institute at Martin will be in charge of Profs. H. E. Walters and M. W. Robinson. Last year there were 350 students in all departments. No base ball or foot ball is allowed.

Martin is a delightful place. Fourteen Baptist preachers have their homes there, forming a prominent and interesting element of the population. Our church there are arranging to erect a handsome house of worship. The writer is under special obligation to Pres. J. A. Baber and to Editor I. N. Penick for courtesies.

On to Arkadelphia, the writer was taken charge of by Pastor and Mrs. H. L. Wineburne, who most charmingly entertained him. Ouachita College is the centre of attraction at Arkadelphia. It has from its beginning been under the administration of Pres. J. W. Conger, whose gifts and graces admirably fit him for such service. They have a magnificent plant, a noble faculty and a fine body of students—450 last year. It is co-educational. The Commencement is a great occasion, and friends of the College come in large numbers, adding to the interest and enthusiasm. Gen. W. E. Atkinson is President of the Board of Trustees. They are planning to raise an endowment and the members of the graduating class signalized their graduation by subscribing \$1,200.00 to the fund.

Dr. Mullins preached the baccalaureate sermon and the writer delivered the baccalaureate address. The subject of the former was "dominion" and of the latter, by request, was "faith." There were 19 full graduates, beside a goodly number of graduates in special courses. Several medals were awarded, beside a watch to the leader of athletics, and an annual clock to the head of the music department. Editor J. J. Hurt, of the *Advance*, was among the visitors, as were Col. Haliburton, the Rev. J. H. Carson and others.

Returning the writer had a day in Memphis, and he greatly enjoyed seeing the brethren. The office of the *Expositor and Journal* is denominational headquarters. It is now a semi-monthly, but it will probably become a weekly. Our cause in Memphis is in better condition than ever before. We have seven white churches there, all flourishing. Dr. T. S. Potts and A. U. Boone are the pastors respectively of the Central and the First churches, these being our strongest churches there. Bro. W. J. Bearden is

pastor of Rowan Memorial; Bro. Geo. W. Shurman, of La Bell's Place; Bro. H. P. Hurt, of Belle View, and Bro. E. W. Beece, of Lenix. These pastors are true yoke-fellows, loving the cause and loving each other. Mrs. Dr. Potts has long been in ill health, being now in Asheville, N. C. The writer dined with Dr. Potts in the new parsonage just purchased by the Central church. We are glad to say that Mrs. Potts is much improved in health. We hope she will ere long be fully restored.

"TO DETERMINE what shall be done by all the Baptists who do not, and cannot, endorse—the money basis of control at this time in the Southern Baptist Convention, is the great question of the hour."—*The Baptist Flag*.

The answer to this question is easy. Let the brethren go on just as they have been doing, cooperating in the work of the Convention and freely expressing their opinions. Nobody wishes to silence them or could silence them. Whenever the needed majority of the Convention can be convinced that the money basis is not right, then it will be changed. We believe the money basis in the Convention will be eliminated, but recently the matter has been complicated with other things, and so the reform has been hindered. To convince the brotherhood it is needful to go at the matter in a proper spirit. Arguments flung at people's heads are not usually convincing, no matter how strong those arguments are. An argument, to have its full weight, must be addressed to the reason and addressed in a right spirit. We believe that when the brethren fairly consider the money basis on its own merits or demerits, apart from other things, and apart from the personnel of those who agitate the question, the money basis will go. It is a matter for argument rather than for temper.

It should be borne in mind that the Convention is only partly on a money basis. Once it was wholly on a money basis, but for a number of years each district association has had the right to send a representative without any reference to money whatever. This provides for 825 members of the Convention, and that is more than half as many as have ever been present at any meeting. So the associational members could control the body if they would. Hence it is not fair to say, without material qualification, that the Convention is on a money basis. The writer was one of the committee who arranged the change introducing this large number of associational representatives, and to this very considerable extent modifying the money basis. This was in the right direction, and it was going as far as was deemed wise at that time.

We have had a good deal to say in opposition to the money basis in our general bodies, and we expect to say a good deal more, but the point we make now is that its existence—so much of it as does exist—is not a valid reason why any friend of missions at home or abroad should refuse to co-operate with the Convention. So let the brethren, to whom the *Flag* refers, join heartily in the work of the Convention as they have done heretofore, with perfect freedom to hold and advocate their views within evangelical and parliamentary limits.

It is just as we said it would be, only it is coming faster than

we said it would come. Japan is taking charge of China's military and naval development. The Chinese government has now special appointees with Oyama and with Togo to learn land and sea fighting. A large number of Chinese young men are studying military and naval tactics in Japan and more are on the way. Contracts are being drawn for battleships and cruisers for a powerful Chinese navy under Japanese direction. All along the Chinese have been brave and have been able to endure the severest hardships, but they have lacked military training. Give them that and they will equal the Japanese in fighting power. With China thus developed and thus allied to Japan, the world will have to face the "yellow peril." All European and American interests in the Far East will be at the mercy of Japan and China. It were well for the nations to fairly face this fact.

The dispatches from Tokio which tell of this programme say: "When this programme is completed and the reorganization of the Chinese army, which is already well under way, is completed, Japan and China will be absolute masters of Eastern Asia, amply able to meet any possible combination which may be formed against them."

Yes, and they will, if this scheme is worked out, be able to invade India and Europe with a power well nigh impossible successfully to resist. We have seen this and have said it from the beginning of the present war, but were not believed. Now it is coming faster even than we supposed. It is time the nations looked the conditions fairly in the face.

"WESTERN RECORDER, Louisville, Ky.—To decide a controversy, please inform us whether Chas. H. Spurgeon practiced weekly communion and as to whether he communed with Pedobaptists, and oblige yours in Him, J. Shelby Rowe, Craven Rock, Ill."

Yes, Spurgeon's church observed weekly communion. The great preacher was not an open communionist, though he was not consistent as a close communionist. In order to commune at his church it was necessary to procure a ticket. Pedobaptists who applied were admitted three times and refused after that. The idea was that their not being baptized was at first a matter of ignorance, while after they had been at the church three times they had had opportunity to learn their duty, and if they persisted in not being baptized, it was then disobedience and so they must not be allowed to come to the Lord's Supper. This is an inconsistent close-communion position: since if it be wrong for an unbaptized person to come to the Lord's Supper the fourth time, it is wrong the first time. Still Spurgeon was close communion, after the third time. He told Dr. Broadus that if he lived in the United States he would observe close communion.

We give a cordial welcome to the Confederate Veterans who are this week thronging our city. Many of them are brother Baptists, from the Commander-in-Chief, Gen. Stephen D. Lee, down, and we are enjoying meeting them again. We hope this gathering will be pleasant and profitable in all ways. We are glad to note the hearty cordiality manifested by our citizens who were in the Union Army during the war.

## Editorial Varieties

When Louis IX became bald, his queen provided him with a wig. That made wigs fashionable.

Speaking of the meeting of the Southern Baptist Convention in Kansas City, the *Word and Way* says: "The oratory of the Convention was not, in our judgment, equal to that of many former sessions. Many times has the body listened to more eloquent addresses." Yes, our Fuller, Poinexter, Broadus, Curry, Tucker, T. G. Jones, Winkler, and others who made the aforesaid "eloquent addresses," have passed away. Still the Convention has men capable of making "eloquent addresses," but the body does not meet for an exhibition of eloquence, but for counsel. Big speeches are less and less needful, and the time is coming when in our general deliberative bodies, such speeches will not be heard at all, except on the occasion of a crisis. Much valuable time has been wasted by oratory.

W. W. Hansford, Esq., one of our Old Guard, in renewing his subscription, writes: "The *Recorder* is next to the Bible with us. May you live long and may God's richest blessing attend you in defense of the truth." We specially covet the approval of our Old Guard.

"The *WESTERN RECORDER* is a blessing to Christians and verily a defender of the faith. It makes no compromises with the Sanballats."—*R. E. Puryear*. This is just what we seek to make the paper. And what success we have is largely due to the hearty support we receive from such good friends.

Dr. T. O. Conant, editor-in-chief of the *Examiner*, was in attendance upon the Southern Baptist Convention at Kansas City. Among other complimentary things he says of us we quote the following: "Another thing—and it is no small thing—is the evidence of denominational solidarity that is constantly apparent. Our Southern brethren have their tiffs and family jars, even out-and-out quarrels, now and then. But underneath all there is a bond of genuine brotherhood that is good and pleasant to see. A stranger feels this instinctively. He realizes that these Baptist Southrons are proud of their Southland, proud of their denomination, proud of their great Convention, and that, however much they may differ now and then among themselves, they are all members of one family in Christ, working together to one great end, the salvation of the lost."

Prompted, no doubt, by the recommendation of President Roosevelt, a bill has been introduced in the Massachusetts legislature establishing the whipping post for a certain class of crimes. In England and in Russia they have whipping posts as well as in Delaware.

Dr. R. S. McArthur, of New York, comes out strongly in defense of Mr. John D. Rockefeller, in view of the recent attacks upon the latter. Dr. McArthur claims that Mr. Rockefeller has not done anything wrong in the Standard Oil business, that what the people think was wrong was either misunderstood or was done by subordinates against Mr. Rockefeller's wishes. A debate on this subject between Drs. McArthur and Josiah Strong would be interesting.

The Baptists of England are disappointed at the lack of Baptists prominent in civil life in this country who are going to attend the "Congress" in London. They want some of our Senators, Governors, Generals, and they even suggested that some "Colonels" come over. Most of those who go are preachers, and the presence of Americans prominent in civil life and their appearance on the platform would greatly help to impress the British public. Would it not be well to have a list of our leading Baptist public men sent over and to get it published in the London papers?

Secretary Nunnally informs us that instead of getting a certificate from the ticket agent when you buy your ticket to the General Association and the other meetings in Russellville, you simply get a round trip ticket from the agent. It might be well to see your agent in advance, so that if by any chance he has not received proper instructions he may get them. If you have not sent your name to Mr. Geo. T. Clarke, Ch'n. Committee on Hospitality, Russellville, do so at once. We hope all parts of the state will be well represented.

**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 morning of the 10th. This postponement is according to the unanimous action of the church at Russellville, the hosts of the Association, and with the vote of the State Board May 2nd. Let every one take notice. Let us have a grand meeting at Russellville June 21st. Dr. J. J. Taylor is to preach the annual sermon.

the Conference. He reported a great revival with the Columbus St. church, Waco, Texas.

Simpsonville.—Bro. J. B. Sims: Transfiguration; Reconciliation.

At the Sunday School mass meeting in Walnut St. church last Sunday at 3:30 p. m. Bro. J. Henry Burnett, J. T. Watts, J. B. Weaver, H. B. Brownell and H. H. McCullough were the appointed speakers. There were a few volunteer speeches. It was voted to effect a permanent organization and a committee was appointed to put the matter in shape by the Fall. Bro. W. E. Foster, who presided over the meeting, is the chairman.

**THE STATE.**

Pastor M. E. Dodd writes from Fulton: "The Lord is graciously blessing us here, and his work is moving forward. Yesterday was a busy day. The pastor held six services and the people gave \$800 on church debt and raised the pastor's salary another \$100 which makes an increase of \$300 since beginning here last year; and the Lord is constantly adding to the church those that are saved. A better and a more loyal people no pastor ever served. Bro. M. F. Ham is soon to come to us for a series of meetings and we are preparing for and expecting a great time."

Pastor E. W. Coakley writes: "The work is moving on nicely at Beaver Dam, prayer meeting and Sunday School interest good. My 'Summer Bible School for Young People' enrolled about 40 the first week, and we were in the midst of the very interesting work when a case or two of small pox appeared in our town and stopped us for awhile. We stay all day, just like our 'day school' study and recite lessons from the Bible, prepare papers on Bible characters and subjects, learn vocal music, study missions, &c., &c. Wish some other pastor would try it."

**OTHER STATES.**

Bro. Elbert E. Ball writes from Anchor, W. Va., There has been a great increase in the membership of our church the past year. There has been 46 baptisms and about that number of restorations. C. T. Roberts is our pastor."

Pastor G. W. Clarke reports a splendid meeting at Greenville, Ky., where for fifteen days he assisted Pastor J. H. Burnett, who has recently been called to Springfield, Tenn. There were 17 additions, 11 by baptism and 6 by letter. The church was greatly revived, and as a result they propose calling a man for all of his time, and instead of having preaching one Sunday they will have services every Sunday. The Greenville saints are of the best in the land, and they reckon Bro. Burnett as a splendid preacher.

The churches at Houston, Texas are enjoying a refreshing from the Lord. 100 additions by baptism, and nearly 200 professions, with meetings continuing.

The meeting at Rockdale, Texas, C. B. Williams pastor, closed with 19 accessions, 16 by experience and baptism.

Pastor J. R. Doan, Petersburg, Va., received into the church (West End) 41 for baptism, many more are expected. This revival will affect nearly every church in the city.

Bishop Street, Houston, Texas, Pastor D. R. Pevoto, has received into her fellowship 30, with more to follow. Result of their meeting. This church though only about two years old is rapidly coming to be one of the foremost churches of the city.

The meeting at Eagle Lake, Texas, resulted in 14 additions; many are interested and it is to be hoped will join later.

At the close of the meeting at Youens, Texas, held in the planer shed of the Santa Fe Railroad, a church was constituted of 25 members. The Superintendent of the Santa Fe, Mr. Armstrong, gave to the new organization a large dwelling house to use for a meeting house and lumber sufficient for seating.

Thirty-two members have been received into the fellowship of the Milledgeville church, Ga., and new ones coming in at every service—result of their meeting.

The new meeting house at Elm Grove, Jack county, Texas, J. H. Clouse pastor, has been set apart to the worship of God.

Bro. P. E. Burroughs aided Pastor L. T. Mays, Tuam Avenue church, Houston, Texas in a meeting in which 15 united with the church.

A new church has been constituted at Scurry Kaufman county, Texas. Scurry is in the midst of a fine section of land on the Midland Railroad.

Pastor J. W. Butts, Kirkwood, Ga., was aided in a meeting by Bro. Jno. F. Parser. Church much revived and 17 added to her membership.

Blakeley church, Ga., has been gloriously blessed. Thirty-one additions to the church 20 of whom joined by experience and baptism.

The meeting at Gordon, Texas, resulted in 10 accessions to the church.

Pastor E. B. Speck, Smithfield, Texas, closed his meeting with 25 added to the membership. He now serves the church for full time instead of one-fourth as heretofore.

Bro. Wm. L. Marlin has been set apart to the full work of the Gospel ministry by the church at Billington, Texas. He has been called to the care of the church at Elk, Texas.

The saints at Gilmer, Texas, are rejoicing over the greatest meeting ever held in their church—68 accessions, 48 of the number for baptism.

A gracious and fruitful meeting at Cuthbert, Ga., resulted in 34 additions.

Waynesville, Ga., had a great meeting. Seven counties represented in the congregation, some coming as far as thirty miles. Fifty people were baptized, many others joining by letter.

The new meeting house at Woburn, Ill., has been set apart to the worship of God.

Just as we go to press we are deeply pained to hear of the death of Mrs. Bethel De Haven, at La Grange, Ky. She died Tuesday at 9:30 a. m. She was one of our best and noblest women. We will have more to say about her next week.

We are requested to publish the announcement that the third annual conference of the Young People's Missionary Movement will be held in Ashville, N. Y., beginning on June 23rd, and continuing till July 3. It will be held at the Kennilworth Inn. There is an enrollment fee of \$5.00 for each delegate, and this must be paid before a room at the Inn can be secured. Any information which is desired can be had from Rev. T. B. Ray, Nashville, Tenn.

DEAR RECORDER: The Association on the Ohio held its annual session with the First German Baptist church of Louisville, May 21-24, 1905. Bro. R. M. von Miller, pastor of the German church of Indianapolis, preached the opening sermons on the Lord's day. He has recently returned to his church and work with new health from a delightful trip to the old German Fatherland. He had many good things to tell of the Baptist work over there.

Bro. G. A. Schulte, superintendent and general secretary of German Baptist Missions, made us rejoice by his presence and what he could tell of our Lord's work in the wide field in our sister churches everywhere. The churches of the Association, Cincinnati, Dayton, Evansville, Indianapolis and Louisville, also handed in hopeful reports of their work by their pastors. Essays on interesting subjects were delivered by Bro. F. A. Licht, Cincinnati, on the Authority, purpose and leading thought in the Acts; by Bro. von Miller, Indianapolis, on the layman's relation to the church and God's Kingdom; by Bro. A. Linder, Evansville on The sphere of Christian amusements; and by Bro. G. J. Klipfel on The Blood Covenant. Bro. A. Linder preached on Monday evening, Bro. G. A. Schulte on Thursday, Bro. G. J. Klipfel and Bro. F. A. Licht on Wednesday evening to good congregations.

Bro. Schulte told us that a number of years ago he was once invited to the Association on the Ohio, but for next year we were all unmistakably invited to meet on the other bank of the Ohio, in the flourishing city of Evansville, Ind., to celebrate with that church its half-century jubilee. May the Lord's spirit and blessing be with his people of every tongue till we meet again.

A. JANZEN.

Rev. E. H. Maddox, Owensboro, will move to Grant, Ky., July 1, having accepted a call to the Bellview and Gunpowder churches.

**A TRIP SOUTH.**

DEAR RECORDER: Kindly allow me to make mention of my recent trip south. I left home (Louisiana, Mo.) May 10th and arrived in Memphis Saturday following, where I put in the day, and resumed my journey until I reached Carbon Hill, Ala., where I preached on Sunday night for Pastor Davis; and after remaining there four days took up my line of travel and landed in Birmingham Friday night, May 20, where at the home of and in company with Dr. A. C. Davidson, South Side church, I spent nearly three hours most delightfully. It was indeed a great joy and pleasure never to be forgotten, to meet A. C. Davidson. We were classmates at Georgetown in the late sixties. I do love Davidson. He is one of the dear Lord's good men. He was so glad to see me, but not more so than I him. He has a great church in Birmingham. God bless my dear brother.

I missed seeing W. B. Crumpton just one day. This would have been a great joy. He and Dr. Davidson were together in Birmingham the day before I reached the city. If we three had gotten together, and could have spent a few hours in talking of the days when J. M. Frost, J. S. Felix, G. W. Hatcher, Wm. Harris, Zeal Owens, I. R. M. Beeson, J. M. Coleman, J. D. Biggs and others were associated in college work, we could have writ it down as a great meeting of the trio. Happy and sad memories would have been recalled; but when we all meet in glory it will be un-mixed happiness. It will not be long before we'll meet Owens, Felix, Harris and others who have crossed over and are with the Lord.

I left Birmingham and went to Corbin, southeast Kentucky, arriving there Saturday. Attended Baptist church Sunday and heard a typical mountain preacher—first one since I heard myself when missionary in mountains of Eastern Kentucky as missionary of old Braekken Association, whose sermon I enjoyed. After remaining at Corbin a few days, I went on to Pineville, Bell county, a beautiful little city nestled among the coal-laden mountains, and after three days went to Nelsonville, Nelson county, Ky. Spent two days and came back home via Louisville and Paducah, having some business at latter place. Sorry I couldn't call on RECORDER, but only had two hours in city.

J. N. BARRETT.

"Anyway T. T. Eaton, of Kentucky, got to preach in a most beautiful meeting house to a very intelligent congregation."—Word and Way. Why, bless your soul, he does that twice every Sunday.

We are pained to learn of the death of Mrs. Dr. A. E. Owen, of Virginia. Dr. Owen has for many years been a warm friend of the editor, and often the Doctor has favored our readers with news letters. We tender to him and to his family our profoundest condolence.

We had a pleasant visit from the Rev. H. C. Risner on his way home to Baltimore from his visit to Texas. He is fine company and we always enjoy his visits. He is doing, under God, a great work in Baltimore.

DEAR RECORDER: I have been in a meeting with Pastor Chas. Anderson at Bardstown for ten days. It has been a real joy to work with this consecrated pastor and his noble people. The Lord saved souls and some were added to the church, also the Christian people rejoiced in the Lord. The Baptists have a splendid piece of school property here and under the management for the coming year the school gives promise of doing fine work. If the Baptists of Bardstown and community expect to save themselves from falling into the grip of the Catholics they had better stand by their own school. It was a pleasure to share the hospitality of the many Baptist homes of Bardstown, but none was more enjoyed than the pastor's. Mrs. Anderson is a tactful pastor's wife. Blessings be on both pastor and people.

J. E. JOHNSON.

Dear Brother Eaton— Please state in the RECORDER that the Committee on College Courses, as appointed by the Bowling Green Conference, is called to meet at Russellville on the 20th of June. This committee consists of the Presidents and Principals of all Baptist schools in Kentucky.

J. J. TAYLOR.

Georgetown, Ky., June 9. Secretary Geo. H. Cox, of the Ministers' Aid Society, reports nearly \$9,000 raised for this cause during the past year. This is a most gratifying advance.

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

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

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**AMONG THE Churches.**

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Sermon to children—God's word as a fire; Preach the word. One baptized. Bro. I. N. Yohannon ordained at night. Bro. Allen, Harvey, W. C. Jones, Shacklett, Couch and the pastor took part. Sunday School Mass Meeting 3:30 p. m. Bro. Yohannon leaves this week.

Broadway—Asst. Pastor Watts: First things first; Bro. F. F. Soren, of Brazil: Baptist work in Rio de Janeiro.

Chestnut St.—Pastor Weaver: A glorious gospel: Christ's legacy. \$1,640 raised on church extension. More to follow.

East—Bro. J. J. Reeves: An unclouded sky; A clean city.

McFerran Memorial—Pastor Hamilton: A good warfare; Why I believe the Gospel. Two by letter.

Twenty-second and Walnut—Pastor Cree: New Jerusalem; Doubts. Two by letter, one baptized. Picnic Saturday.

Clifton—Pastor Foster: Anointing of the Spirit; A vision and a voice. Bro. Oscar Jensen ordained Tuesday night.

Franklin St.—Pastor Jenkins: Rejoicing. Bro. W. M. Bruce, Hope Mission.

German—Bro. W. A. Liphart: Serving joyfully; Joy in heaven. Meeting in progress.

Highland—Pastor Dawes: If we neglect; Gospel of hope.

Logan St.—Name changed to Immanuel. Pastor Watts: Essentials to Christian work; Bro. Hiram Davis, Temperance.

Southgate St.—Pastor Clarke resigned. Church greatly grieved thereby. Bro. W. H. Bayles: Paul's desire for Philipians; Bro. J. G. Hughes: Cry of Conscience.

Twenty-sixth and Market—Pastor Reed: Church suppers, etc.; Heroism of faith.

Ormsby Ave.—Brother N. F. Jones: Christian life; Final judgment. Eight for baptism, one by letter. Meeting continues.

Oakdale—Pastor Mohler: Sermon to children—The work of a child; Job's integrity.

East Mead—Pastor Greathouse: Christian manhood; Neglect.

Highland Park—Pastor McDaniel: Kingdom of God; Bro. Bayles, Elements of strength.

Hope Mission—Pastor Bruce. Thirty six men in Bible class. Seventy asked for prayer at Work House.

Kosmosdale—Pastor Bolton: Heart in prayer.

Pewee Valley—Pastor Bennett: Multiplication of blessing.

Pleasant Grove, Jefferson Co.—Bro. W. E. Powers: The Shepherd and the sheep.

Brethren getting ready for the Long Run Association.

Evangelist G. C. Cates was present at

**Family Circle.**

Stories for the Young and Old.

**FAREWELL.**

BY CHARLES KINGSLEY.

My fairest child, I have no song to give you;  
No lark could pipe in skies so dull and gray.  
Yet, if you will, one quiet hint I'll leave you,  
For every day,

"I'll tell you how to sing a clearer carol  
Than lark who hails the dawn on breezy down,  
To earn yourself a purer poet's laurel  
Than Shakespeare's crown.

Be good, sweet maid, and let who can be clever;  
Do lovely things, not dream them, all day long;  
And so make Life, and Death, and that For Ever,  
One grand, sweet song.

**A CONSPIRACY THAT FAILED.**

BY REV. JOHN S. MARTIN.

"Just be seated wherever you can find room, fellows. Are you sure you locked the door, Sykes?"

"Dead sure," was the laconic response. The first speaker was Ralph Hardwick, a tall, athletic lad of sixteen summers. Four of his boon companions, all members of the Senior Class in Woodlawn Academy, had gathered in his room. There were twenty boys in the class, but these five had formed themselves into an organization which they proudly called "The Indivisible Five."

Ralph Hardwick was the acknowledged leader of the circle. Elmer Roberts was the youngest member. He was the son of the principal of the Academy, and, naturally, a manly fellow. But Ralph's influence over him was not altogether in his favor.

"What's up to-night, Hardwick?" inquired young Roberts, after all were seated.

"The subject for consideration to-night is the fifty-dollar prize. The examination is to-morrow, and the question is, how can we secure the money?"

"We can never manage it," said Fred Sykes with conviction. "Henry Murray is sure to get that fifty dollars."

"Not if I can help it," declared Hardwick, with a scowl. "It is bad enough to lose such a prize, but to be beaten by such an insufferable milksop as Murray is unbearable."

"Oh, come, old fellow, you are too hard on Henry," remonstrated Elmer. "Of course he isn't our sort, but his being a cripple keeps him out of athletics, and maybe it is not stinging altogether that makes him so close."

"Well, anyhow, I propose that we plan to beat him in the contest. My scheme is to make sure of the prize for one of us, and then divide it evenly. That will be ten dollars apiece."

"But how can we manage it?" asked one of his companions.

There is one way we can manage it easily, if you are not too squeamish about it, and that is to get a copy of the questions, which are in the professor's desk in the library building. If the trick is not discovered, we have the enemy beaten dead sure."

"But suppose the trick should be discovered?" suggested Sykes.

"Well we must fix it so that suspicion will fall on Murray in that case," was the cool reply. "That would knock him out, and with him out of the way some one of us could win the prize easily."

This proposition called out feeble protests at first, but the promise of ten dollars for spending money was alluring, and the affair promised an unusual lark, and the result was that the unscrupulous leader had his way.

As there was no time to lose, Sykes was dispatched in quest of Murray whom the boys knew to be attending a literary society meeting in Academy Hall. Sykes found him just as he was passing out of the front door, the meeting having closed, and informed him that his presence was desired at a meeting of the class Finance Committee.

Just as the two entered Hardwick's room, young Roberts, having been instructed as to his part in the plot, left for home. The other boys detained Murray as long as they thought necessary, and then sat down, after he had gone, to await some tidings from Roberts. If he succeeded, he would have the list there; and if he was discovered, nothing further could be done until the next day.

Soon they heard a sound which told them that the first part of the plot was

unsuccessful, and each one hurried to his own room and retired.

The next morning, when the Senior Class assembled in the principal's study to take the Latin examination, they found their head teacher seated at his desk, looking very grave.

"Young gentlemen," he began, as soon as quiet prevailed, "it gives me great pain to announce that some one has entered my study since yesterday evening, and has stolen the list of examination questions. It matters but little that a new list must be prepared, but it is with extreme regret that I am forced to the conclusion that a member of this class is capable of such a deed. More I do not think it wise to say now, but I may have much more to say very soon. The examination is postponed for one week. In the meantime, I wish to meet all the members of the class in this room to-morrow afternoon at three o'clock.—You are excused."

The boys filed slowly out of the room, and gathered in little groups to discuss the astonishing situation. The members of "The Indivisible Five" drew apart and compared notes. They were just a little bit frightened. In spite of Ralph's reassurances, the affair looked much graver than seemed possible the night before. Still they decided to carry out the plan of attempting to throw suspicion on Murray. This course was insisted on by the leader who declared that circumstances were so strong against Harry that the scheme could not possibly fail.

About this time it was remarked by some one that Murray had not been present that morning. At first this seemed odd, for he was known to aspire to winning the coveted prize. Then the rumor became current that he was the guilty one indirectly alluded to by the principal, and that he had remained away out of shame and fear of punishment.

That afternoon Dr. Roberts inquired of his son if he knew where Henry Murray lodged. Elmer replied that he did.

"Then I desire you to come with me and direct me to his room," said his father.

Elmer reluctantly entered the carriage with his father, and they were driven rapidly through the streets to one of the poorest sections of the city. At a sign from the boy the carriage stopped in front of a small frame house, and the two passed into the small inclosure which answered for the front yard, and the father rapped on the door.

They were met by Henry, who greeted them with a look of mingled surprise and gratitude on his pale face.

"Why, this is an unexpected kindness, sir," he exclaimed, and there was a suspicion of unshed tears in his eyes.

"I was very sorry to miss the examination this morning, for it would mean everything to mother and me if I could win the prize. But she became suddenly worse yesterday, and the doctor said some one ought to stay with her to-day, and there was no one but me, so I had to give it up. This is my mother, sir," motioning toward a frail-looking, middle-aged woman who was reclining on a couch in front of a cheerful-looking double window.

She greeted them with a smile, thanked them for their call, and expressed her regret that her son had to miss the examination.

Young Roberts glanced around the bare but neatly-kept room, and back again to the sufferer on the couch, and a great lump raised in his throat.

"Why, why, my boy, I did not know that your mother was here with you," exclaimed the elder of the two visitors, kindly.

"Oh, yes; mother has been here with me all this year. You see, sir, when my sister died, last fall, mother and I were left alone, and so we just rented the two rooms and decided to stay together. We got along first rate until yesterday, when mother had a bad turn; but she is much better to-day, and I think I can go to the Academy to-morrow."

The principal was puzzled. This boy certainly had no appearance of being guilty of such a deed as had been committed, and yet the circumstances seemed conclusive. At any rate, he found himself unable to mention the distressing subject, but contented himself with telling Henry to be present at his study at three o'clock the following day. The two visitors then took their leave.

The drive home was an unusually silent one. Professor Roberts was vainly endeavoring to reconcile Henry Murray's frank, manly bearing with the circumstances pointing toward his guilt.

As for Elmer, his soul was in a tumult. He had never supposed that Henry was so poor. He had shared the belief of his companions that the pale, studious cripple had held aloof because he was unsociable, and because he was too selfish to pay his share of the many "feasts" in which the boys indulged on the sly. Now he saw how it was. He

saw his unselfish devotion to his mother. Then he thought of the many slights and indignities which had been heaped upon the poor cripple, and a feeling of deep remorse seized him. He shrank from being a party to this crowning outrage, but he could not, as yet, make up his mind to pursue the only course possible in order to avoid it.

The next afternoon found the faculty of the Academy and all the members of the Senior Class present in the principal's study. Henry Murray was the last to arrive.

The head of the Faculty gravely stated the object of the meeting, and requested the janitor to tell what he knew. When he had concluded, all eyes were fastened on Henry. His face was a study. While the principal was talking a look of astonishment took possession of him. As the janitor proceeded, surprise gave way to perplexity, and when at last it dawned upon him that he was suspected, his face turned crimson, then the blood receded and left him deathly pale. Struggling to his feet, he faltered, "Why, you cannot, oh, you surely cannot believe that I had any part in such an infamous trick! It is true that I passed the building at about the time mentioned, but I had been at a class committee meeting, and was on my way home. How can any one think I could"—and here, overcome with emotion, he sank into his seat, and buried his face in his hands.

Many in the room were visibly moved. The members of the Faculty could not conceal their agitation.

"Has any one any further statement to make concerning this most unfortunate affair?" asked the principal in a low tone of voice.

"Yes, sir, I have," exclaimed his son, arising to his feet. His guilty associates, not being where they could see the significant gleam in his eyes, supposed that he was about to strengthen the janitor's story with his testimony against Murray, but with surprise and consternation, they were compelled, instead, to listen to a frank and full confession of his part in the conspiracy.

He told how he hurried from Hardwick's room to his home, and how he secured his father's key, and stole out again, and went over and entered the study. He recounted how he found the list of questions, and how, before he had time to finish copying them, he heard the signal telling him that Murray was approaching. He stated that he then hastily put the list in his pocket, and turned off the light, intending to turn it on again after Henry should pass, and finish copying the questions. He then went over to the window, that he might see Murray as he went by. He stated that after Henry had gotten some distance from the building, he started through the darkness to find the button in order to turn on the light, when he stumbled and fell over a chair.

This aroused the janitor who was sleeping overhead, and whom he soon heard coming down the stairway to investigate. Almost in a panic, Elmer unfastened a window, raised the sash, and swung himself to the ground outside. He barely had time to dodge around a corner, out of view, when the janitor thrust his head through the open window, and looked out. He saw a human figure moving up the path toward the city, and, on account of his peculiar walk, caused by lameness, recognized Henry Murray. Young Roberts, thoroughly frightened, hurried home, replaced his father's key, and crept off to his room and went to bed. All this he related without mentioning the names of any of his confederates, taking all the blame on himself.

This astonishing confession caused a genuine sensation. Both Faculty and students were dumfounded. Following Henry's example the other members of "The Indivisible Five" confessed their part in the plot—all but Ralph Hardwick, who sullenly remained silent, and the following day, left the Academy forever.

Henry generously forgave his classmates, and warmly interceded with the Faculty in their behalf.

The conspirators were let off with a severe reprimand, but were debarred from entering the contest for the Latin prize.

The examination was held the next Tuesday, and Henry fairly won the prize. It was worth all the effort he had put forth to see his mother's pale face light up with pride and gladness as he handed her the bright, yellow pieces of money.—Herald and Presbyterian.

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**The Old Well.**

A True Story.

BY MARY LELIA IVES.

"Father will never consent, Nelson. You know what a thoroughly active, earnest life he has spent and how he must look upon a young man who—who even though he has no need to work for money—yet has evidently so far only tried to have a jolly good time."

"Yes, I see how he looks at it. He's in full sympathy with the motto of Wellesley College, 'Non ministrari sed ministrare.' Not to be ministered unto but to minister. I'm certain I've not lived up to that. And yet if you and I were married, Kittie, I truly think I could."

"Oh, but father wouldn't believe it, you know. And really, Nelson, I can't leave him to marry against his will. You know he was over fifty when I was a child and now needs me more than you can imagine. No, I must give you up, Nelson, to marry some other girl." But the beautiful face grew sadly troubled as she pictured her future.

"Give me up, Kitty! What are you talking about? That's all nonsense. Rest assured I won't be given up."

The parsonage in which dwelt Rev. Robert Carleton with his daughter Kittie and her younger brother Ellis looked peaceful and pleasant from the street the next August morning, but at the back of the house all was wild commotion.

In one corner of the rear yard was a deep well the covering to which, a low platform of boards, had not been raised for years.

This morning Ellis, in his play with his dog, had jumped upon it, the board had given way and his wild cry for help had guided his father and sister to the spot.

"He can't live to be raised. The poison of the air will kill before the water drowns him," said the helpless old father; but Kittie was out upon the front street calling for help.

The men soon flocked around the opening and ropes were brought, but no one had volunteered to brave the probable death by poison before the boy could be rescued even if he was yet alive, except the feeble old father who with trembling hands was trying to fasten the rope around his own body so as to be lowered into the well, when a late comer pushed his way to the front, caught the rope from the father's hands, quickly tied it around himself, gave one end of it to some strong men standing near the opening and prepared to jump, only saying to the men who held the rope,

"In three or four minutes pull up whether I am able to shout to you or not." Then the men awoke to life and held him back saying, "Do you know it's sure death!" "You can't live in that gas one minute." "It's too late anyway." But he pushed them all from him, freed the rope and jumped.

Then came a time when minutes seemed like hours.

The breathless hush was broken by a Catholic priest in the crowd who said, "Let us pray," and men who had never deemed it possible they could look for help to any power above themselves joined in the amen to the two or three strong, earnest petitions the priest uttered.

Then the men with pale faces pulled up the rope, and Nelson with Ellis in his arms, both senseless—was laid on the grass.

Two hours later the villagers had returned to their homes and Mr. Carleton was trying to thank Nelson for the saved life of his son. "But," he added, "I have not only to thank you for Ellis' life, for which I can never fully express my gratitude, but—as he joined Kittie's hand to Nelson's—"I have to thank God too for the life of my other son."—Watchman.

**WHOM I BELIEVE.**

A naval officer being at sea in a dreadful storm, his wife, who was sitting in the cabin near him, and filled with alarm for the safety of the vessel, was so surprised with his composure and serenity that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?" He rose from his chair lashed to the deck, supporting himself by a pillar of the bed-place, drew his sword, and pointing it to the breast of his wife exclaimed, "Are you not afraid of that sword?" She instantly answered, "No." "Why?" said the officer. "Because," rejoined the lady, "I know it is in the hands of my husband and he loves me too well to hurt me." "Then," said he, "Remember I know whom I have believed. And that He holds the winds in his fists and the waters in the hollow of his hands."

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# Stories for Little Ones.

## DR. BOBBY AND THE FROGS.

BY AMELIA H. BOTSFORD.

Bobby has a grandmother. Perhaps that is not a remarkable thing in itself. Other little boys have grandmothers, but Bobby is sure that no other boy, big or little, has such a grandmother as his; and the grandmother thinks there isn't another quite like her Bobby—a sort of mutual admiration society. But alas! Bobby and grandmother live a good distance apart, and it is seldom that Bobby enjoys the bliss of spending a week at grandma's.

It was last spring that mamma decided that he was old enough, now he was "going on six," as Bobby called it, to be left with grandma while papa and she went on a long trip. When Bobby knew that he was to be left on the farm he was quite wild with delight, but he was quieted down a little by being reminded that grandma had been sick in the winter, and was not yet strong. Mamma told him he must be very, very good—he must not bother grandma, and must do all he could to please her, or he could not stay. You may be sure he was ready to promise. He "would be the bestest boy ever was," he declared. He could "do lots and lots of things for grandma—pick up chips to light her fire, and bring in piles and piles of wood." He guessed he could saw it, too, if she would only let him try.

And he did not forget his promise when he was really at the farm. "Bless his dear, loving heart!" said grandma, as she watched him lugging in a grape-basket heaped with chips, or going to the well with his little tin bucket to get her a nice cool drink of water. "What will the darling do next?" she said to herself. But if she had tried for a week she would never have guessed the thing that he really would undertake to please her.

She was sitting in her rocking-chair on the porch just at dusk. Bobby sat on the lowest step, where his bare feet could feel the cool, soft grass. Pretty soon grandpa came up the path, and sat down on a step, too.

"Taking things easy to-night, aren't you?" he said, looking up at grandma. "Seems to me you look pretty comfortable here."

Grandma sighed. "It's real pleasant out to-night," she admitted; "and I'd love to sit out the rest of the evening, only those pesky frogs make me so nervous. I just can't stand them. Seems as if they never sounded so noisy before."

Grandpa stared at that. "Lawd! I never heard you complain of the frogs before, and they have 'peeped' away there the whole twenty years we've owned the farm. I never knew you minded them."

"I never did mind them before," said grandma. "I guess they all took cold this late spring," she added with a smile, "for they are the hoarsest lot of frogs I ever heard in my born days."

"Well, well, grandma!" he said, chuckling at his own joke, "the next thing you'll be wanting them to have their voices trained, so they can sing better. Guess you'd better come into the house now so they won't bother you with

their hoarseness," and laughing at her nervousness, he led her in. Bobby sat on the step a little while longer, watching the fireflies and listening to the frogs. Their voices did sound hoarse, he thought—as hoarse as Charlie Brown's. Charlie, who lived in the tenant house across the way, had a very bad cold. "I wouldn't have you get one like it for the world," grandma had said, as she stirred the kettle of cough syrup she was making to send over to Charlie.

The next day, when Bobby ran into the pantry to get a cookie, he saw the medicine on the broad shelf by the window. Grandma had made a good deal of it, for she liked to have some in the house to use for her own family, and to give to her neighbors when any of them needed it. It was very sweet with loaf-sugar, and had licorice in it; but it was bitter with horehound, which Bobby hated. He was glad he would not have to take a dose this time.

There was some medicine to cure cold. Why shouldn't he cure those poor hoarse frogs? Grandma said her medicine always cured a cold, no matter how bad it was. Well, then, he would give some to the frogs.

They would get well, and not bother poor grandma any more.

He picked up the bottle and started for the brook. And how was he to give them their dose? That was a real bother. He tried to catch them, but it was not easy work for a boy who had not lived long in the country, even if he was going on six. In his earnest efforts some of the frogs did get a little sprinkled on their heads, but he soon made up his mind it would do just as well if the medicine was poured in the water, and that way would be so much easier. So into the water went the contents of that bottle; and then, running back to the house, he brought the other bottle, and emptied that, too. And wasn't he a happy boy over what he was doing to help grandma!

When grandma tucked him in he felt that night he drew back her question—

"How long does it take, grandma, for your medicine to cure sick folks?"

"Oh, I don't know exactly," she answered. "If Charlie takes it good he may be well enough to play with you in a day or two."

"I wasn't thinking about Charlie," said Bobby. "I was talking about the frogs."

"The frogs!" said grandma, puzzled.

"Yes, the frogs. Maybe you won't be bothered with them after to-morrow. I think they will get over their colds soon, for I gave them all the medicine in the bottle—in both bottles."

"You dear little man," said grandma, giving him an extra hug and a dozen good-night kisses. But Bobby never guessed what the fun was about downstairs, when he heard grandpa and grandma laughing so hard as he fell asleep.—Farm and Fireside.

## His Cancer Did Not Prove Fatal

Owes His Life to the Combination Oil Cure.

R. F. D. No. 8 Marietta, Ga., May 29, 1904.  
Dr. D. M. Bye Co., Indianapolis, Ind.

DEAR SIR—I am entirely well—a complete absolute cure. Dr. Bye, I think, saved my life to you, as I am certain it would have killed me long before now. I have nothing but the highest praise for you. I cannot explain my feelings. May God bless you and success crown every effort of your life in my earnest prayer. I remain ever your friend.

G. W. GILLMAN.

All forms of cancer and tumor cured by soothing, balsam oil. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

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

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For Travel

VIA  
Account Conventions, Meetings, Etc.

# Big Four Route

Portland, Ore., and return.  
Lewis and Clark Centennial. Tickets on sale until Sept. 30, 1905.

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Very low rates on tickets on sale June 1, 2, 6, 13, 14, 15, 19, 23, 24, 27, 28, 29, 30.

Milwaukee Wis., and return.  
One fare plus 50c. Tickets on sale June 15, 16, 17, and 18.

Niagara Falls and return.  
One fare plus 25c. Tickets on sale June 18, 19 and 20.

Toronto, Ont., and return.  
One fare plus 25c. Tickets on sale June 19, 20, 22 and 23.

Indianapolis and return.  
One fare plus 25c. Tickets on sale June 20, 21, 22 and 23.

Asbury Park and return.  
One fare to New York plus \$3.35. Good for stop-over at New York or Niagara Falls. Tickets on sale June 29, 30; July 1, 2.

Denver, Colo., and return.  
Very low rates. Tickets on sale June 29 to July 4; August 11, 12, 13, 14; August 29 to Sept. 4.

Baltimore Md., and return.  
One fare plus \$1.00. Tickets on sale July 2, 3 and 4.

Buffalo, N. Y., and return.  
One fare plus 25c. Tickets on sale July 8, 9 and 10.

Chautauque, N. Y., and return.  
Two thirty-day excursions, July 7 and 28.

Summer tourist excursion rates are also available to the many Summer Resorts in the different sections of the United States and Canada.

For full information and particulars as to rates, tickets, etc., call on Agents "Big Four Route," or address the undersigned. Warren J. Lynch, G. P. and T. A., Cincinnati, O., or S. J. Gates, G. A., Louisville, Ky.

LITTLE MARGERY WANTED A CHANCE TOO.

Maud and Margery worried the life out of their mother by running away. At least once a week she would alarm the neighbors and a hunt would be started to find the runaways. Usually they had not gone far, but their mother was very much frightened every time she missed the little midgets. She determined to break them of this trick. Calling them to her room one day, she said: "Now I have never whipped my little daughters, but if they run away again both of them are going to receive a smart whipping. Now, remember that the next time you are tempted to leave the yard."

The two little sisters looked very grave and promised never to run away again. But a few days after they forgot all about their mother's injunction and raced out of the yard far down the street. Their mother found them talking to a big colored man and grimly brought them home. Then she took them into the house, gave them the switching promised and set them down hard in two little chairs in the nursery. Maud's screams were terrific, and as their mother heard them from the library down stairs she said to herself: "Well, I guess the punishment has made an impression on those children, and they won't run away again."

Just then there was a momentary lull in Maud's yelling, and her mother heard Margery sob out: "Now, Maud, you just stop crying a minute. I want to have 'em hear me cry."—New York Times.

## ON THE WING.

Paris, Tenn.

The kind partiality of my friend, Dr. Ryals, took me to Paris, where I had the very great pleasure of taking part in the dedication of the exquisite (that's the word) new Baptist church at that place, May 28th. Ah! but she is a beauty, and the finest illustration I know of what consecrated and intelligent determination will do. Paris would hardly be called a rich church, and certainly its membership is not large, and yet it built an \$18,000 house of worship and dedicated free of debt. For money they asked no one but their own members, and in lofty devotion scorned fairs, feasts and all such. But then Ryals, the gentle, strong, invincible Ryals, is the pastor, every inch the pastor, and unusual men like O. C. Barton, the Curriers, Johnstons, Foxes and others just as true and good, loyally rally to his call. If one is not a bit given to jealousy and wants to see the ideal—the pastor and his people—let him go to Paris.

During my sojourn in the town my home was with Bro. O. C. Barton and his cultured family. How restful and charming it was! Every memory of those

## FEED YOUNG GIRLS

Must Have Right Food While Growing.

Great care should be taken at the critical period when the young girl is just merging into womanhood that the diet shall contain all that is upbuilding and nothing harmful.

At that age the structure is being formed and if formed of a healthy, sturdy character, health and happiness will follow; on the other hand unhealthy cells may be built in and a sick condition slowly supervene which, if not checked, may ripen into a chronic disease and cause life-long suffering.

A young lady says:

"Coffee began to have such an effect on my stomach a few years ago, that I was compelled to quit using it. It brought on headaches, pains in my muscles, and nervousness.

"I tried to use tea in its stead, but found its effects even worse than those I suffered from coffee. Then for a long time I drank milk alone at my meals, but it never helped me physically, and at last it palled on me. A friend came to the rescue with the suggestion that I try Postum Coffee.

"I did so, only to find at first, that I didn't fancy it. But I had heard of so many persons who had been benefited by its use that I persevered, and when I had it brewed right found it grateful in flavor and soothing and strengthening to my stomach. I can find no words to express my feeling of what I owe to Postum Food Coffee!

"In every respect it has worked a wonderful improvement—the headaches, nervousness, the pains in my side and back, all the distressing symptoms yielded to the magic power of Postum. My brain seems also to share in the betterment of my physical condition; it seems keener, more alert and brighter. I am, in short, in better health now than I ever was before, and I am sure I owe it to the use of your Postum Food Coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason,

swift flying hours is an unalloyed joy.

Jackson.

From Paris to Jackson is a short run, and the charming company of Drs. Ryals and Wilson, of Nashville, made it all too short. As we enter the dining room of the Southern Hotel we see Boone and Potts and Graves, all of Memphis, Jarrel and Dodson of Humboldt, who, with us, are here to attend the annual meeting of the Board of Trustees. There are thirty-five of us, and as best we can we look after the interests of this school with a name all too long for comfort. But that will all be changed. The State Convention at its next session will be asked to give us a shorter and a better name. I vote for Jackson College—that sounds all right and fits the facts. It really is not so difficult to be trustee when Hale is president. He makes things easier. It does begin to look as if the long, long night of debt and darkness is over and that slowly the day is breaking. Under the magic touch of Dr. Hale there has been hearty and generous rallying to the support of the school and many generous and some large gifts have been made. But growth increases our needs; the bigger and better we are—the larger the cords and the stronger the stakes must be.

What do we need just now? We need many things and better things, but we would manage to be happier if we had a Science Hall, Music Hall, and a few other such like trifles. We are growing and the people are giving and the future gives real promise of yet better things to come.

Among other things of which we are proud is our "new faculty" of which we modestly boast. Besides the old, tried and abiding ones we shall have the following new men on the faculty:

For Mathematics, Prof. A. L. Rhaton, A.M., of Columbia, an enthusiastic and thoroughly prepared teacher.

For Biology, Harold L. Madison, at present associate instructor in Brown University, a man worthy and qualified for his high calling.

For German, Prof. Staval, of the University of Nashville, who will also be Head Master of the Academy.

For English, Prof. Charles B. Burke, of Cornell. He is an old man in a new place. Having taught for us once before, he won the admiration and love of the faculty and students, and his coming to us again we count a joy.

Dr. G. M. Savage goes abroad to better prepare himself for the work he has done so long and so well.

Prof. Irby, the old man elegant and eloquent, will be with us as Professor Emeritus.

Other departments will remain as they are, except that more room will be made to meet the growing patronage.

## Honors Conferred.

The following is the class of 1905: Gilbert Christian Anderson, B. A.; Lucius Egbert Crutchfield, B. A.; Irene Echols, B. A.; Ludie Mayo, B. A.; Fleming Jas. O'Connor, B. A.; Warner Coke Barham, B. S.; Thomas Riley Davis, B. A.; Wm. Garnett Foster, B. A.; Asbury Patrick Moore, B. A.; Bess DeBelle Threlkeld, B. A.; Thomas Scott Williams, B. A. LL.D.—Dr. J. D. Davis, Birmingham, Ala.; Dr. Randle, Herando, Miss.; Gov. J. W. Folk, Missouri.

D.D.—M. D. Jeffries, T. T. Martin and Geo. H. Crutcher.

There are other things that the trustees did, wise or otherwise, that might be worth telling, but they will keep and this letter is already long enough, unless I had enjoyed the pleasures and privileges of the Commencement, which were denied me. R. R. A. Clarksville, Tenn.

## A BLOW AT EDUCATION.

In announcing his latest plans for "benefactions" to education, his assistance to small colleges and his pensioning of professors, Andrew Carnegie has without intent inflicted a blow upon education the extent of which may hardly be comprehended at first thought. Many earnest and thoughtful students of current events, undazed by the glitter of gold and unimpressed by superficialities, have viewed with apprehension the steady growth of wholesaleism in the rather paradoxical "educational philanthropy". Unforgetting the real meaning of education and its aim, they have noted regretfully the demoralization of educational organizations and the degeneracy of their products directly traceable to the reception of largesses from aspirants to individual immortality from a worldly standpoint and to expectation of even greater gifts. Now comes another phase of the philanthropy, which, if not met frankly and resisted firmly, cannot fail to become the last straw for the American intellectual camel.

Without for a moment relinquishing the purpose to cut away un-American excrescences upon the theory and practice of State education, from the common school to the university, patriots of every form of faith are called upon in the face of this Carnegie menacing climax to stir themselves in support of their respective denominational schools and colleges as the sole hope of true and complete education. Resisting any tendency to weaken the principle of taxation for all as a guarantee of protection of the State against itself, though at the same time insisting that the fruits of such taxation for the support of the common school shall not be frittered away upon fads, but shall be expended within the proper province of State education; resisting strenuously any attempt to unite Church and State in the common schools, either in undertaking to teach religion there or in looking to State subsidies for denominational institutions, the Christian men and women of the country must strengthen their institutions which rest upon the sound principle that the educated man who is not a religionist is a danger to the community. — Southern Farm Magazine.

## THE SUNDAY SCHOOL CONVENTION

Of north Bend Association, held with the church at Union, Boone county occupied a day well spent, May 30. Rev. A. Logan Vickers, pastor at Ludlow, was a model presiding officer, and with his associates, W. P. Beemon and E. E. Utz, provided a live programme, discussing "The Sunday School—Why?" "Its Text-book" "Its Teachers" "Preparation for Teaching" "The Sunday School following its Mission."

Pastor E. L. Andrews, of Third church, Covington, conducted the opening devotional exercises, and

# Great June Sale

## OF LADIES'

# READY-TO-WEAR

The Greatest Saving Opportunity of the Season is to be had in Ladies' Tailored Suits for the coming week. These garments are made of the newest fabrics and are 1905 best styles and designs. During the June Sale they go at half price.

## SPECIAL SALE OF SILK SHIRT-WAIST AND BLOUSE COAT SUITS

Of taffeta silk; black and colors; \$25 to \$30 values; on sale special ..... **\$19.50**

## 200 WHITE DUCK SKIRTS

Made of soft-finished duck and Indian Head cloth; cut full ripple or plaited style; \$3.75 and \$4 values; on sale special ..... **\$2.98**

## 100 SAMPLE SKIRTS

Made of Panama, mohair and fancy mixtures; black and colors; 39 plaits; \$7.50 values; on sale special ..... **\$4.75**

## EXTRA VALUES IN SHIRT WAISTS.

75 dozen Ladies' Shirt Waists, made of fine sheer Batiste; beautiful embroidered fronts, full sleeves, deep cuff and fancy stock collar; \$1.75 values; on sale special ..... **\$1.15**

## MUSLIN UNDERWEAR SPECIAL

200 dozen Ladies' Gowns and Skirts, made of fine soft nainsook and muslin; skirts cut extra full, with deep flounce ruffle and deep flounce of embroidery; gowns cut extra wide, with hemstitched tucks and embroidery yokes; embroidery or lace ruffles at neck and sleeves; \$1.75 values; on sale this week special, each ..... **79c**

Mail Orders Promptly and Carefully Filled.

# STEWART DRY GOODS CO.

NEW YORK CONNECTION—JAS. H. GREENE & CO. 232 1/2 STREET, LOUISVILLE, KY.

among the speakers at the morning session were T. C. Revill, Pastor J. F. Herget, of Cincinnati, Pastor M. D. Early, E. A. Burks and I. G. Orr, of Covington.

A bountiful dinner spread under the trees was enjoyed in the true spirit of Christian fellowship.

A full house greeted the speakers in the afternoon, and close attention was paid to Brethren Layton Maddox, S. L. Webb and others who made able addresses.

A looker-on was convinced that North Bend, beginning its second century, shows no signs of decrepitude, and that the churches in the large cities are as dependent as ever on recruits that get their strong training in the small country churches.

Geo. E. Stevens.

Cincinnati, June 2, 1905.

## SPEND THE SUMMER IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly the summer months: away from the heat, noise and dirt of the city and the joys of the forest, breathing the pure air and with the best water and most wholesome food; who would not feel well under such circumstances?

The discouraged invalid and the fretful child show the healthful effects of such surroundings, and those in the best of health renew their youthful spirits when transplanted from wearisome business cares to the haunts of nature. The usual deterrents to such needful trips are poor transportation facilities, great expense, and poor accommodations. There are two places within easy reach of Louisville to which none of these objections will apply, and if the attractive features peculiar to each were as well known as they should be it could easily be believed that every individual in this city who is not inclined to expensive trips to the seashore or the Northern Lakes, would spend a portion of each summer at one or the other.

Drennon Springs, located one mile from the Kentucky River, meets most fully the desires of those who prefer comfort, health

and rest to style and show. This place is reached via. Worthville and steamer, only four hours from Louisville. The ride of an hour and a half from Worthville to Drennon Springs, on the most beautiful stream in the interior of this great country, is an ever-remembered treat; at Drennon Landing a stage carries passengers to the Inn at the Springs. The waters from these several springs in their medicinal properties equal any in the world. The hotel, located in the midst of an extensive heavily-wooded park, will satisfy the most exacting guest; service and cuisine excellent, far better than your experience teaches you to expect at a summer resort; the cleanliness in evidence everywhere will strike the visitor with glad surprise, so unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such go there the environments are so delightful they cease to be disagreeable. Mr. W. L. Crabb is the manager of Drennon Springs. The round trip rate from Louisville to the Springs, including the river trip, is \$4.35, the charges at the hotel are very reasonable.

Differing in most respects from the place just described, Middlesborough is in another way as attractive, situated in the mountains of Eastern Kentucky, within a short distance of a beautiful lake offering fine sport for the angler, with numerous drives, walks, magnificent views from rugged mountain peaks, a cool, bracing, invigorating atmosphere this point appeals to the tired and house or office-worn man or woman with wonderful power. The "Middlesborough" is a hotel worthy of patronage of the large number of appreciative people who this season are spending their vacations there. Mr. W. W. Howe, the manager, has had many years' experience catering to the tourist at various resorts and the service provided at his houses is invariably of a high degree of efficiency. The rate Louisville to Middlesborough and return is \$10.75.

Full information as to Drennon Springs or Middlesborough can be obtained at the City Ticket Office, Louisville & Nashville R. R., southwest corner Fourth and Main Sts., Louisville, Ky.

## A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit. Just put it up cold, keeps perfectly fresh and cool almost nothing can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars' round house in a few days. I will mail sample of fruit and full directions to any of your readers for (19) two cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASH, St. Louis, Mo.

**INTERCOLLEGIATE CONTESTS.**

I read with much interest and satisfaction your account of the Educational Conference at Bowling Green. The general spirit of brotherly kindness was good and the disposition to subordinate local and personal interests to the general good was commendable. If the Committee appointed to arrange details are successful in making a report satisfactory to all parties interested, then I am sure great good will come to our educational interests in Kentucky. I mean among the Baptist people, and if the Baptist people do their full duty the state at large will be benefited. Before Dr. Pollard left for Bowling Green I said to him that I would like to have discussed and definitely defined the characteristics of the Christian college which differentiates it from the secular college. Emphasis placed upon the qualifying term *Christian*.

I have never been able to adjust my own mind to the rightness of the new fad that has taken possession of our institutions of learning, the intercollegiate contests. I cannot find a place for them in the Christian college. To me they are inconsistent with the life and teachings of the Man

**ME TOO**

The "Tall Enders" That Follow Genuine Articles.

It is sometimes interesting to watch the curves imitators make to get the public to buy imitations of genuine goods.

Every now and then some one will think there is a splendid opening to fix up something like Postum Coffee and advertise the same way and take some of the business.

An imitator is naturally ignorant of food values and how to skilfully make a cereal coffee, on scientific lines.

Such men first think of preparing something that looks and tastes like the original, with no knowledge of how the grains should be treated to prepare them so that the starchy part is transformed properly and the valuable nourishing elements made digestible.

Such imitations may be foisted on the public for a short time, but the people are critical and soon detect the attempt, then the imitators go out of business.

Something like 400 of these little factories have been started in various parts of this country in the past 9 years, and practically all of them have gone the "long journey." Just lately a new one has come to life and evidently hopes to insert itself in public favor by copying the style of the Postum advertising in the papers.

This is a free country and every man who makes an honest product and honestly labels it, has reason for some recognition, but the public has the right to know the facts.

Postum is the one original and genuine Cereal Coffee, made skilfully and for a definite purpose. It has stood through all the wars of the imitators, has won the approval of the Physicians and people.

People who really seek to free themselves from the coffee habit and at the same time to rebuild the soft gray matter in the nerve centres and thus reconstruct the nervous system, broken down by coffee, can rely on Postum.

There's a reason.

of Galilee. Before He entered actively upon His ministry at the end of His forty days in the wilderness, the entire world, with all its honors, was offered Him if He would bow down and worship at that shrine. He rebuked his adversary by replying that God alone was worthy of worship. The sermon on the mount is a lesson of humility, a life of non-resistance and trust in God.

And then the Golden Rule, how can it be adjusted to the contest between Christian colleges by their respective representatives? And again, the second great commandment, Thou shalt love thy neighbor as thyself.

Christ constantly rebuked the Pharisees for their self-seeking and personal aggrandizement to secure the applause of men. On their return from the scene of the transfiguration his disciples disputed among themselves who should be the greatest in the future kingdom. And he rebuked them and said plainly that he who would be the greatest must humble himself, and whoever exalted himself would be abased. On every occasion that this question came up He always rebuked the spirit of self-seeking and gratification of a worldly ambition. In that last and eventful night He gave a lesson of humility that they could never forget. He who would exalt himself must first humble himself. True greatness can only be attained by service to others.

The most popular contests are those engaged in on the athletic field, where it is not an exhibition of intellectual and moral superiority, but of physical prowess. The animal exalted above the intellectual, and the college that does not furnish a winning team is below par.

It is claimed that young men must have exercise for the preservation of their health. Admit it. Does the larger number of students get it on the athletic field? Nay verily. It only requires about a dozen to make up a team while the body of students are lookers-on, ready to yell like so many savages when their favorite makes a happy strike, throw, catch or run. No exercise for the mass except that of the lungs. But few get exercise while the great body of students, male and female, are in a feverish excitement as to who will win. Note that term of the gambler. It is a question of winning and not exercise, hence the intense excitement. So it is on the race course and at the prize fight.

Any one can realize at once the strong temptation to bet on the result of these games. It was advertised in the papers a few years ago that on the result of a contest between two Lexington colleges at least \$15,000 changed hands. One of them a Christian college. About the same time there was a contest between the two teams from Bardstown and Lebanon, Ky. The local paper commencing upon it closed his editorial by saying about \$300 of Bardstown's money was left in Lebanon.

Recently Georgetown College spent several thousand dollars building and furnishing a fine gymnasium for systematic and scientific physical culture of her students. It has been almost entirely deserted, because the exercises in there are not sufficiently exciting to meet the demands of the present day. If the contest stopped at the end of school days we could stand it, but they are

abroad in the land in every department of human activity. Vicarious and unholy contests. Gigantic strikes because of contests between capital and labor. Political contests led by corrupt and corrupting politicians, supported by their respective partisans, till our civil institutions are threatened because of the abuse of the use of the ballot box. It seems to me that it is time that the old ship of Zion and the old ship of State were taking their bearings. Our civil institutions are threatened because of the abuse of the use of the ballot box. It seems to me that it is time that the old to ascertain whither they are drifting. It is time that a young Josiah should rise up in our Christian colleges and purge Judah and Jerusalem. Cut down the altars in high places, and erect once more the altar of pure intellectual, religious and moral culture. Our young people need such a shrine around which to gather while preparing themselves for the responsible duties of a good citizenship. J. R. RUCKER. Georgetown, Ky.

**DEAR RECORDER:**

The WESTERN RECORDER is always a welcome visitor with me, as it is published in my home city and I love it for its Baptist principles and practices. Long may it live to speak for the old faith as it does now. Since I had a word in the RECORDER I have changed my work, having been engaged in evangelistic work for some years. I have now accepted a call from the First church at Ridgway, Ill. I have just been here one month. We have a nice church and quite a large membership. Ridgway is a good town, too; not only a good town, but it has a host of good Baptist people who are growing in the cause of Christ. There are other towns, near here who are without pastors. Among these cities I name New Haven and Equality. It is hoped that a good man will soon be found and settled on these fields. We intend to have a series of meetings this fall, and are trusting that much good will be accomplished in our town. We have as good a Sunday School as there is in Southern Illinois, numbering about 85, and a good B. Y. P. U. We have at present 60 members, and believe many more will yet come with us.

Southern Illinois Baptists are of the WESTERN RECORDER stamp—they are Baptists and are proud of it. No higher criticism in ours, if you please; nor do we receive persons into our church on alien immersion; we stand by the old landmarks which the fathers set.

E. B. HIBBITTS. Ridgway, Ill., June 6.

**SUFFERED 15 YEARS From Itching and Painful Humors, Affecting Head and Body, Cured in a Week by Cuticura.**

"For fifteen years I had eczema over my head and body. Words cannot express how I suffered from the itching and pain. I had given up hope when a friend told me to get Cuticura. After bathing with Cuticura Soap and applying Cuticura Ointment for three days, my head was as clear as ever, and to my surprise and joy, one cake of soap and one box of ointment made a complete cure in one week." (Signed) H. B. Franklin, 717 Washington St. Allegheny, Pa. (Adv.)



Every citizen of America increases the national honor by aiding to shackle falsity whether that falsity be by direct robbery or by filching the good name of a neighbor. Therefore Dr. Pierce makes public the ingredients of that wonderful tonic and blood medicine, called Dr. Pierce's Golden Medical Discovery. It is a misnomer to call it a patent medicine, for it is not, as Dr. Pierce makes known the ingredients as here given. In calling your attention to this preparation we are not asking you to make trial of a new discovery. It is a happy combination of the medicinal virtues extracted from some of our well-known plants. During the last forty years this medicine has cured thousands of people of those stomach disorders which cause untold ills shown in the poisoned blood, in exhaustion of nervous force and general debility. It has become the standard remedy of thousands of homes in the United States.

**THE OPEN SECRET.**

Every one should know that Dr. Pierce has nothing to conceal, but that his "Golden Medical Discovery" contains the medicinal properties, scientifically extracted from the following medicinal plants and roots:

- Golden Seal (*Hydrastis Canadensis*).
- Queen's root (*Stillingia Sylvatica*).
- Stone root (*Collinsonia Canadensis*).
- Cherrybark (*Prunus Virginiana*).
- Bloodroot (*Sanguinaria Canadensis*).
- Mandrake (*Podophyllum Peltatum*).

Combining these ingredients in just the right proportion to make an harmonious and efficient remedy, without the use of alcohol or other dangerous agents. Only one of the efficient medicinal ingredients is

**HYDRASTIS (Golden Seal root)**

King's American Dispensary says of this valuable extract: "It was in extensive use among certain early Indian tribes as a medicine.

"Aids digestion; cures dyspepsia, gas belching, eczema and skin diseases due to gastro-intestinal disturbances; valuable in convalescence from general debility, protracted fevers, inflammatory affections. Specially useful in catarrhal states of the mucous membranes."

Why is it so many have been strengthened and benefited by the tonic effect of Doctor Pierce's Golden Medical Discovery? It is because at this time of the year people feel run down, nerveless, sleepless and worn out. Poisons have accumulated in their body during the long winter. Their blood stores up a lot of waste

product which poisons the system. That is why in the spring and early summer a tonic is almost a necessity. Dr. Pierce's Golden Medical Discovery being made of medicinal plants, is next to nature and the best tonic you can use. For the same reason that vegetables and greens are good for the system at this time of the year, so it is true that a tonic made up entirely of plants and flowers, without the use of alcohol, is the proper medicine to take at this time. It fills the blood with rich, red blood corpuscles. It gives you a feeling of strength, and it puts sunshine into your system as no other remedy can. That is why Dr. Pierce's Golden Medical Discovery has been such a favorite for the past forty years. He is not afraid to open his laboratory to the public, and he invites every one to visit his Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., to see how systematically the sick are taken care of and cured, as well as looking over his huge laboratory and seeing the scientific methods of preparing this wonderful tonic. Neither man nor woman can be handsome who has impurities in the blood, for it will show in pimples, boils, and eruptions, in the dark circles under the eyes and in the sallow complexion. After taking "Golden Medical Discovery" you are bound to have pink cheeks and a fresh complexion. The muscles get the good, rich, red blood, that puts on strength. It is a flesh-builder, but not a fat builder.

As an example of the good results thus obtained, note the following letter:

"In the year 1899, I had an attack of indigestion and got so bad that my home doctor said he could not do me any good," writes Mr. G. Trent, of Gordonville, Texas. "I wrote to you and you advised me to use Dr. Pierce's Golden Medical Discovery, so I bought six bottles, and when I commenced using it I was so weak could hardly walk about the house. By the time I had used one bottle my stomach and bowels commenced to heal. There were strips of the lining of my bowels as large as a man's two fingers passed and I had a great deal of misery in my stomach and bowels, and also in the rectum especially. I could not eat anything without having much distress afterward, but by the time I had taken eight bottles of the 'Golden Medical Discovery' I was sound and well, and could eat anything I pleased without suffering in the least. Could also do as much work in a day as I ever could. I have not suffered from the trouble since."

**Young Man:—When you are forty years old**

what kind of a coat will you wear to work, a jumper or a Franco Albert? It's up to you. A good business education makes the Franco Albert possible. We can help you keep out of the jumper—better than any other school in Louisville. Get the proof.

*Spencerian*  
**BUSINESS COLLEGE**  
Union National Bank Bldg. Sixth and Main Streets LOUISVILLE, KY.  
WENOS SPENCER President  
EXPERT ACCOUNTING DEPARTMENT  
Thos. E. Turner Chas. G. Harris, Mgrs.

**CONVERSE COLLEGE COMMENCEMENT.**

The commencement exercises at Converse College, Spartanburg, S. C., were unanimously voted to be the most brilliant ever held during the history of the institution. The Class Day exercises on Saturday, beginning with the last chapel and an address by President Pell, followed by a varied programme during the morning hours, and concluding with the French Play in the evening, made the whole day a season of inspiration and delight. The baccalaureate sermon by Dr. Charles Wood, of Philadelphia, was original, bright and practical, and it was pre-eminently fitted to the hour. It would be hard to match the address of Dean McClintock, of Chicago University, on Monday morning. Taking for his theme "Living in the Spirit of Art," he made life in its true sense an artistic problem, and left a ideal on the hearts of his hearers which will linger with them for many days. Two young women received the degree of Master of Arts, fifteen received the degree of Bachelor of

Arts—seventeen the degree of Bachelor of Letters and one the degree of Associate in Music. Several diplomas and certificates in Art, Music and Literary studies were also awarded. The graduating class represented seven states. The debate between the representatives of the two literary societies at night was a living theme, and was marked by force of argument and grace of delivery. The College Magazine prize for the best essay was given to Miss Mary Owen, for the best story to Miss Carolyn Smith and for the best poem to Miss Hortense McMorris. The Atlanta Athletic Team won the custodianship of the loving cup for next year. This has been a year marked by great advancement in every way, and prospects for next year are unusually fine.

**\$3 a Day Sure** Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work absolutely sure. Write at once. 2018 E. BARTT BLDG. CHIC. Box 888 Detroit, Mich.

### 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. Hoos, the celebrated artist of the Louisville Courier-Journal, is 10x22 inches, and is printed on fine, enameled paper, sufficiently heavy for use unframed, but equally suitable for framing.

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

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

THE NEW Short Line LOUISVILLE & NASHVILLE RAILROAD FROM CINCINNATI and LOUISVILLE TO Knoxville

Two Trains Daily from each city.

Through Coaches, Buffet Parlor Cars and Pullman Sleeping Cars.

For Folders, Maps or other information, address O. L. STONE, Gen. Pass. Agt., Louisville, Ky.



### COLORADO'S COOL RESORTS

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### MISSOURI PACIFIC RAILWAY

"Colorado Short Line"

TO

### UTAH AND PACIFIC COAST

THROUGH FULLMAN 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 TICKET AGENT, ST. LOUIS.

### The Farm

and Household

In Carroll Co. 9,500 lbs. of wool sold for \$32.05 per hundred lbs.

The Shelby Record notes the sale of a 17,000 pound crop of tobacco at 13 1-4c all round.

George Roberts, of Side View, delivered to the Continental Co. 100,000 pounds of tobacco at 12 1-2c straight.

C. S. Brent & Bro., of Paris, purchased 300,000 pounds of hemp of Ishman Railey, of Versailles, at 5c. This is the banner purchase of the season.

A Paris firm has contracted to strip the bluegrass seed crop on 4,000 acres of Thomas H. Clay's farm, lying in Clark and Bourbon counties. They have 75 men and 30 strippers at work.

J. W. Ferguson sold 125 fat sheep to W. H. Whaley, Jr., at \$3.15 per hundred. Mr. Whaley received his early purchase of John T. Hedges, for which he paid \$3.75 per hundred. Paris Kentuckian Citizen.

John L. Hopkins, who delivered his wool in Versailles Monday of last week, averaged seven pounds per sheep from 100 sheep and sold at 34 3-4c a pound, the highest price obtained in that county. He took sealed bids from a number of bayers and sold to the highest bidder.

The Farm Home, of Springfield, Ill., reports the sale of 469 Berkshires in the several States during the month of April. North Carolina is at the top of the list with 67 sales. Texas is second with 59 and Missouri is third with 44. Kentucky reports 40 and Tennessee 29.

The largest shipment of export cattle ever made from Harrison county left Tuesday of last week for Baltimore, thence to England. There were 600 head of cattle and it took 33 cars to hold them. The cattle were bought from the farmers of Harrison county at prices ranging from 5 1-2 to 6 cents per pound.

Roughly estimated, the sales on the Louisville tobacco "breaks" since 1850 up to the end of 1904 have amounted to 4,152,000,000 pounds of leaf tobacco, for which there was received, figuring conservatively, at least \$300,000,000, perhaps a great deal more. In recent years the average value of the sales on the "breaks" have been about \$12,000,000. The actual number of hogsheads sold there in the past fifty-six years is 3,468,970.

The receipts of live stock for May at Chicago are approximately 255,000 cattle, 624,000 hogs and 356,000 sheep, says the Breeders' Gazette. It is the biggest May cattle run in a decade. The record was made in May, 1890, when 300,000 were marketed. The hog supply is the largest for May since 1901 but is nowhere near the record for the month, 801,000. Contrary to expectation, more sheep and lambs were marketed during the closing month than in any previous May. Compared with last May there are increases of about 15,000 cattle, 65,000 hogs and 78,000 sheep.

### A GREAT VARIETY OF DELICIOUS DESSERTS.

Pumpkin Pudding.—Take one pint of pumpkin that has been stewed and pressed through a colander; warm one-half pint of milk and add one-quarter of a pound of butter and the same quantity of sugar to it, stirring them well together. If you can get cream it will be much better; use one pint, omitting the milk and butter. Beat eight eggs very light and add them gradually to the other ingredients. A large teaspoonful of powdered mace and cinnamon mixed and a grated nutmeg. Stir the whole mixture very hard, put into buttered dish and bake three-quarters of an hour.

Strawberry Souffle.—Rub one quart of berries either fresh or canned (any other soft fruit can be substituted, like peaches) through a fine strainer, add sugar to taste. Beat the whites of three eggs to a stiff froth and mix immediately and well with the mashed berries. Place the mixture in a low baking dish and bake in a quick oven from fifteen to twenty minutes. Serve as soon as baked.

Apricot Trifle.—Put one-half pound of dried apricots to soak over night in half a cupful of water. Next morning add one-half cup of sugar and cook until thick and soft. Press through a coarse sieve, when cool fold in the stiffly beaten whites of two eggs. Beat thoroughly and pour into a mould which has been rinsed in cold water. Place in the ice box. When it is to be used, turn it out of the mould and cover with a custard sauce made from one pint of milk, the beaten yolks of two eggs, two tablespoons of sugar and flavor to taste.

Oriental Ice Cream.—Heat one pint of milk; take from the fire and add it gradually to the well beaten yolks of three eggs. Take the pulp of one-half pound of well-cooked and sweetened prunes, one quart of sweet cream and a teaspoon of vanilla. Mix this all together and freeze as usual. Finely chopped almonds make a fine addition.

Apple Charlotte.—Two pounds of apples pared, cored and sliced into a pan; add the juice of three lemons and the rind of one finely grated, and about one pound of sugar, if the apples are quite sour. Boil all together until it becomes thick which it will do in about two hours. Turn into a mould, serve cold with a rich custard or cream.

Nut Drops.—Chop finely one cup of hickory nut meats. Beat to a stiff froth the whites of two eggs and slowly fold in the nuts and one cupful of powdered sugar. Mix thoroughly and drop on powdered tins. Bake slowly. You will find these a delicious addition to a cup of tea.

Ping Pong Caramels.—Boil together one cupful of sugar, one of molasses, one of milk and a half cupful of butter until the syrup will roll into a ball when cooled in cold water. Stir in a teaspoonful of vanilla and half a cupful of chopped nuts. Turn into shallow buttered pans and when cool mark into squares and dip each separately into melted chocolate. Put on wax paper in a cold room to harden.

Bananas in Jelly.—Make a mound of lemon jelly. Cut bananas in slices and line the bottom and sides of a mould; pour the lemon jelly in slowly, that it may not float the fruit. Keep in ice

water until hard. If you have no mould use a small, round, glass dish. Put the sliced bananas on the bottom, then turn in a little jelly, enough to cover. Reserve a cupful of jelly and break it up and scatter over the top when ready to serve.

Curried apples.—Core six large, tart apples and arrange them in a baking dish. Cream together four tablespoonfuls of butter and a cupful of brown sugar and beat in a teaspoonful of curry powder and a tablespoon of lemon juice. Fill the spaces left by the cores with the mixture and bake in a quick oven. Serve cold. This may be used as a dessert or take the place of cranberry sauce.

Chinese Rice Pudding.—Whip one pint of sweet cream to a froth, add one-third cup of sugar, flavor with vanilla and add one ounce of rice that has been boiled in one cup of milk until soft and tender, then cool. Just before serving add one-half cup of preserved ginger.

Orange Pudding.—Pare and cut fine six oranges, strew over them one cup powdered sugar. Beat the yolks of six eggs with four tablespoonfuls of cornstarch and strain it in one quart of boiling milk. Put this over the oranges while hot; beat the whites of the eggs with two tablespoons of powdered sugar and pour over the pudding. Brown in the oven; serve cold.

Mock Cherry Pie.—Cut in halves one cup of cranberries, add half cup raisins stoned and chopped, half cup of boiling water, one tablespoonful of flour, one cup of sugar, one teaspoonful of vanilla, piece of butter. Mix butter and flour together, add hot water, then the rest of the ingredients and cook ten minutes before filling the pie.—M. A., in McClary's Magazine.

### SHREDDED FODDER.

I believe many of the farmers have made a mistake in not shredding their corn fodder. On account of the drought last summer most of our farmers cut their corn for fodder, it being almost destitute of ears; consequently, all who had stock to winter fed corn fodder. Both horses and cattle eat this shredded feed very well, and the farmer who has barn room can, to a great extent, feed this to his horses instead of timothy hay, and to his cattle instead of clover, thereby saving much of the hay. We shredded eighty-five shocks of fodder and fed to our horses and cows, who clean it up well. Those who do not use this feed should give it a trial, as it can be shredded cheaply, at ten cents a shock, which is the regular price here. Shredding not only saves feed, but the cattle clean up the stalks which they will not do when fed whole. The stalks have been proven more nutritious when shredded than any other portion of the husked stover.—M. H. Lancaster, Bunker Hill, Ill.

Oyster Plant Soup.—Wash, scrape and slice three or four roots drop into a little boiling water with a small piece of codfish. When tender, take out the fish, add three pints of milk; season with butter, salt and pepper; thicken slightly with a little cornstarch moistened with milk, and serve with small, crisp oyster crackers.

Whitewash your hen-houses inside and out.

BURN AIR-IT'S CHEAP NO STOVE LIKE IT! Contains 500 Barrels of Air to 1 gallon of kerosene. Burns like gas, hottest fire, won't explode, saves work and fuel bills. No coal, wood, dirt, ashes—no wick, no valves, easy operated, handsome, durable. 6" x 4" burner, burner, quick work, cool kitchen. 12000 Harrison Wickless Valves Oil. One and Air Burners add 1 month. AGENTS WANTED. 444 W. 4th. GREATEST MONEY MAKER. Guaranteed, all sizes, get yours, 68 W. 4th, FREE proposition, 30 day trial offer. Address only to factory. World Mfg. Co., 5509 W. 4th St., 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.

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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.

### BLICKENSBERGER TYPEWRITER



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.

PISO'S CURE FOR CONSUMPTION

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Items of Interest

News the World Over

The Supreme Court of Venezuela has rendered its decision in the case of the Asphalt Trust, and it is against the Trust. The Court dissolves the contract which the Trust had violated, and orders it to pay damages for its illegal acts. The Trust has had exactly the treatment which would be given to citizens of Venezuela and has no right to demand any more. There is absolutely nothing for arbitration, as Castro said, if Venezuela is a nation. If she is only a dependency belonging to the United States it is different.

Paul Lessar, one of Russia's greatest men died in Pekin when he was ambassador to China two weeks ago. W. T. Stead says Lessar told him when Lessar went back to Pekin in 1902 he was going to try to get Russia to leave Manchuria. He knew he had not long to live and he wished to do that last service for his beloved country: "I could not rest in peace if I had failed to do what I can to save Russia from the suicidal folly of retaining Manchuria. I regard its evacuation as a matter of life and death for Russia."

The tide of immigration is greater than ever. Two weeks ago 12,000 landed at Ellis Island in 36 hours. Last week 25,000 were on the ocean at one time. And these are the most undesirable classes of Europe—the lowest of the Italians, Poles and Slavs. Will this country ever learn that the quality of the people is of far more importance than the quantity?

Dr. W. F. Whitney has been compiling statistics in New England. He found the birthrate 20 to 1,000, and the death rate 16. This is a very small margin of increase, and he says it would be smaller were it not for the foreigners. Cancer has increased in all the states, but less rapidly in Massachusetts than in the others. In the death rate in cancer Maine leads up to 40 years of age, and Rhode Island beyond that age.

And now Dr. Hensler, of Germany, has shocked the nerves of the scientists. There have been three magnetic metals known, iron, nickel and cobalt, the iron being the stronger. But Dr. Hensler has found that several alloys made by compounding non-magnetic metals are highly magnetic. This fact will require the accepted theories in regard to the nature of magnetism.

American Medicine attributes the victories of the Japanese to the sobriety of their officers and the drinking of the Russian ones. Not that they were drunk in battle, but they had soaked their brains in alcohol for years. Medicine says: "It is not remarkable then, that the older officers who are managing the campaign are continually outwitted by the healthy-minded Japanese. The American people will take the lesson to heart when they learn how dangerous it is to a nation's welfare to trust military power to a chronic alcoholic."

Dr. G. F. Lydston, of Chicago, who has been studying criminology for twenty-five years, needs a bottle of tonic. He is the bluest of pessimists. He says the "United States are turning out degenerates at a rate that will one day stagger the world." Vice and crime are continually increasing. For this he blames the strenuous life, the lust of wealth, desire for social supremacy, love of display, late hours, lack of rest, the consumption of alcohol, especially among women. He insists that "most of the responsibility for the degeneracy and crime of the Southern negro lies at the door of the national Government. It has handled the blacks just about as intelligently and honestly as it has the Indians."

The London News, the great Liberal organ, is often most complimentary to this country, but not always. A little bitter is needed as a tonic sometimes. It says: "With tornadoes, accidents and strike warfare laying their victims low around him, the unalterably cheerful Mr. Roosevelt smiles in the face of Fate saying, 'There need not be the slightest apprehension in the hearts of the most timid that the mob spirit will ever triumph in this country.' It may be said that it is no business of ours, but we cannot think that the 'mob spirit' ever enjoyed a freer run in any ostensibly civilized country than it has in these States."

Books You Will Enjoy

- The Yoke—Elizabeth Miller, \$1.50; our price . . . . . \$1 30
The Clansman—Thos. Dixon, \$1.50; our price . . . . . 1 30
The One Woman—Dixon, \$1.50; our price 1 10
The Prospector—Ralph Connor, \$1.50; our price . . . . . 1 25
Glengarry's School Days—Ralph Connor, \$25; our price . . . . . 1 00
The Master of Millions—Geo. C. Lorimer, \$1.50; our price . . . . . 1 00
The Country Boy—Crissy, \$1.50; our price . . . . . 1 25
Lovey Mary—Mrs. Rice, \$1; our price. . . 75
Sandy—(Latest book by Mrs. Rice, author of Mrs. Wiggs), \$1; our price. . . . . 90
The Simple Life—Waggener (bes cloth), 60c, our price . . . . . 50
If I Were a Girl Again—Keeler, net. . . . . 80
The Lure of het Labrador Wild—Wallace net . . . . . 1 50
The Holy Spirit Now and Then—E. H. Johnson, net . . . . . 1 00
The Collapse of Evolution—Townsend, net . . . . . 10
The Twentieth Century New Testament, net . . . . . 1 00
Why Priests Should Wed—Justin Fulton, \$1.50; our price . . . . . 75
The Parochial School—J. J. Crawley, net 1 00
The Heart Side of God—Keigwin, net. . . 1 00
Real Salvation—Torrey, net. . . . . 1 00
Revival Addresses—Torrey, net. . . . . 1 00

- The Attractive Church—Courtland Myers 20
The New Evangelism—Myers . . . . . 25
Every Creature—Lamb . . . . . 20

Price 50 cents

- The Attractive Church—Courtland Mey
The Soul Winning Church—Len G. Broughton.
My Baptism and What Led To It—James Mountain.
The New Day—Russell H. Conwell.
The Home Ideals—Wayland Hoyt.
Evolution of a Girl's Ideal.
The Finest Baby in the World.
Not in the Curriculum.
Doctrines of Our Faith—E. C. Dargan.
The Ministry of the Spirit. Regular \$1 edition.
Side by Side—Mrs. Mullins.
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Married Life—Spratt.
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Teacher Training With the Master Teacher—Beardslee . .
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DEATHS

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

GILL.

Thos. J. Gill, of Clay Village, Shelby county, Ky., was born in the year 1842, and united with the Shelbyville Baptist church when a young man; joined Buffalo Lick Baptist church by letter in October, 1871, and was moderator from July, 1889 until his death. He married

Miss Mattie J. Nash in young manhood and proved a model husband and a boon companion through life. He died May 3, 1905. Funeral services at Clay Village Baptist church by Rev. J. B. Sims, on May 5th, after which the remains were laid away in Grove Hill cemetery, in Shelbyville, Ky., to rest and to wait the coming of those who serve and love the Lord truly.

Therefore be it resolved, 1st, That Buffalo Lick church sustains a great loss; a faithful member has gone; he was ever ready for the work of his Master. He will be a sacred thought to those who so tenderly cherish his memory.

2nd, That we sincerely condole with his wife, relatives and friends on the dispensation which it has pleased Divine Providence to afflict them and commend them for consolation to Him who doeth all things for the best.

A. PERRY, R. I. THOMPSON, A. V. WEALEY, Committee.

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. NUNNELLY, Sec.

The London Daily News says that one day recently all the big guns on the majestic one of England's big warships, gave out, though they had only been used in target practice. The twelve inch guns cost enormously and are soon useless. Verily modern battleships are costly toys, for the life of the battleship itself, although it has never been in a fight, is only twelve years.



ELDERLY PERSONS

Suffer a good deal of trouble with their eyes—from eye weakness, watery eyes and other troubles that could be avoided by the regular use of

IKLENZA

The Great Antiseptic Eye Bath Absolutely Harmless and Pleasant to Use.

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

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. Its use is most pleasant, refreshing and effective.—REV. W. P. HARVEY.



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Send Alloy Church and School Bells. 107-109 S. Chicago. The C. S. BELL Co., Hillsboro, O.

**The South is proud of its industrial progress, and well it may be, for the development from the utter prostration of war and reconstruction to present greatness is wonderful.**

Prominent among the South's industrial leaders is Craddock-Terry Company, Lynchburg, Va. This Company, purely by honest manufacture, intelligent effort and fair dealing, has within a few years taken the leading place among Southern shoe houses, breaking all Southern records for shoe sales in 1904. Thirty-eight courteous salesmen travel the South in the interest of this great house. Their goods are known widely and favorably throughout the South.

Honest quality, square dealing, coupled with style, comfort and durability, explain in a nutshell the sales of over \$2,200,000 worth of Craddock-Terry Shoes in 1904.

**Items of Interest**

News the World Over

Francis Silvea died in Madrid aged 62. He resigned the Premiership of Spain in 1903 on account of the heart trouble which has now killed him. He was the foremost Spanish conservative leader and a great orator.

Gen. Henry V. Boynton has died in Atlantic City, N. J., in his 70th year. He was born in Massachusetts, graduated at Woodward College, Cincinnati, and from the Kentucky Military Institute in 1858, becoming professor of astronomy in it after graduation. He served in the Northern Army with distinction, and since the war has been correspondent for the Cincinnati Gazette, and no correspondent had a greater reputation. He was the author of several histories.

The brave African Hereros have won another victory in their fight against the Germans for the freedom of their country. News has been received in Cape Town that the Hereros attacked Warmbad, the German headquarters, defeated the troops and captured the town and the garrison. The Germans would do well to imitate the English who made peace with the Mullah by promising to keep out of his territory.

A dispatch from Natal in South Africa states that a hurricane swept over a part of the province which wrought widespread ruin. As a result of it the reservoir at Pinetown, the center of the tea and sugar plantations, burst. The loss of life is not yet fully known, but 440 bodies have been recovered.

For some years there has been friction between Norway and Sweden, but it was not thought Norway would secede from the union while the aged king lived. But the government having refused to agree to Norway's having a separate consular system, Norway has formally seceded, and so informed the government. King Oscar sent a protest, but the parliament is not in session, and what it will do is not known. It is not thought, however, that if Norway is in earnest any effort to coerce her into staying in the union will be made.

The crown Prince Frederick William of Germany was married last week to the Duchess Cecilia of Mecklenburg. The bride was received on her arrival at Berlin with all possible pagantry, but the wedding was simple. They were married in a small chapel of the palace with 400 present. The court chaplain, Dr. Dryander, performed the ceremony. The marriage is not a popular one.

Nearly five years ago, Mr. Arthington, a wealthy Quaker of Leeds, England died. After some legacies, he left the residue of his estate to missions—five-ninths to the Baptist Missionary Society and four-ninths to the London Missionary Society—Episcopal. The estate has been settled and litigation is practically over. The amount for the two bodies is \$3,000,000, of which the Baptists will get more than half. But the money is to be used only for the extension of the work.

Miss Florence Nightingale recently celebrated her 85th birthday. Many letters and telegrams were sent her full of love and reverence. Being asked the

secret of her life she wrote in reply, "I have worked hard, very hard—that is all. And I never refused God anything."

They have been making motor-boats in Europe, a sort of water automobile, we suppose. Recently there was to be a motor boat race from Algiers in Africa to Toulon, France, and this was expected to give such boats a great amount of free advertising. It did—but not as the builders and promoters expected. Seven boats entered the race. The French government sent some small naval vessels to be on hand in case of accident. The result is that every one of the seven is at the bottom of the Mediterranean. Fortunately the accompanying ships rescued everybody.

Some years ago a millionaire Senator had been sued for breach of promise by a woman to whom he declared he had never spoken except when she came to his office and then only on business. Afterwards if a lady said she wished to consult him privately on business he declined to see her except in the presence of two witnesses. But a distinguished man has improved on that rude plan for protection. He has phonographs in his office so arranged they record all conversations in any part of the room.

**DEAR RECORDER:**

Last Sunday was a great day with the Baptists of Cartersville. Fifty new members were received into the fellowship of our church. In the forenoon the pastor preached a special sermon to the young converts. At 3 o'clock in the afternoon he preached on baptism, baptized the large number of candidates received during the meeting Bro. Geo. C. Cates recently conducted for us; we then extended the hand of church fellowship, and afterwards preached a sermon on communion and administered the Lord's Supper. The entire service continued for three and one-half hours.

We will enter our new church permanently the first Sunday in July, and will dedicate the latter part of July.

The Baptist cause in Cartersville is looking up considerably. Improvements are visible on many lines.

I resigned here on Sunday, May 7, to take effect first Sunday in June, and insisted on its acceptance and the call of my successor immediately. The brethren were unanimously determined not to accept it. The resignation was tabled until I returned from a two weeks' trip to Immanuel church, Little Rock, Ark., to which church I had been called some months ago. Upon my return from Little Rock, the church here was more determined than ever not to accept my resignation. They declined to accept it, and by a unanimous rising vote increased my salary one-third more than they had been paying. It is therefore definitely settled that I will remain in Cartersville. During the past ten months there have been 125 additions to our church, 85 of them by baptism. We give God the glory."

JOHN E. BARNARD.  
Cartersville, Ga., June 10.

**DEAR RECORDER:**  
I would like to know what our brothers of the Southern Baptist Convention will do about partaking of the Lord's Supper with the open communion English Baptists. Will they preach one thing and act another? In 1854 Dr. D. R. Campbell, then President of Georgetown College, went over to Scotland to visit his mother. Just before going he had a controversy with Elder Alexander Campbell on our mode of communion, and when on his return through London he took the Lord's Supper with the great Baptist church in that city, and Bro. Otis, then editing your paper, said in an editorial, "Strange inconsistency of Dr. D. R. Campbell, a close communion Baptist on one side of the Atlantic and open on the other side." When the Doctor saw it he said, "Otis hurt me more than anything Alexander Campbell has ever said."

Respectfully,  
Hopkinsville, Ky., June 6.

**DEAR RECORDER:**

Last week it was our pleasure to attend Commencement exercises at Georgetown, the guest of Mrs. Mary H. Dudley and family. Happiness abounded, but the most superlatively happy man that was present was Rev. J. E. Martin, the pastor of Adairville Baptist church. Why should he not be on the summit of Parnassus? He was a graduate of the College, also of our Seminary, and had just captured into the matrimonial net Miss Francis Elliott, one of Lexington's most charming and accomplished young ladies, and the daughter of Bro. Richard G. Elliott, one of Kentucky's best known and most prominent Baptist laymen. We congratulate Adairville church on their acquisition.

H.

**DEAR RECORDER:**

We have just closed a very successful year and a good commencement. Bro. T. J. Porter, pastor First church, Cairo, Illinois, delivered our Annual Address. His subject was "The Power of Environment." Many of the "old students" returned and expressed great satisfaction at the excellent outlook for the school. Our enrollment for the year was very satisfactory, and the way the school "paid out and paid up" was very gratifying to all concerned. We are now looking forward to September. Our number of girl boarders is limited to 40. Our facilities for taking care of girls is as good as any. Young Ladies' Hall has well furnished rooms, bath, hot and cold water, steam heat and electric lights. Health good, faculty strong, expenses reasonable, and church advantages superior. Send for catalogue.

Very respectfully,  
R. D. SWAIN, President.  
Clinton, Ky., June 9.

**DEAR RECORDER:**

The sad news comes that Mrs. R. H. Alexander, of New Liberty, Ky., has gone to her reward. We cannot forbear to say a kindly word concerning this "great woman." Her husband was the Rev. R. H. Alexander, familiarly known and well loved in his day. Uniting with the New Liberty church in 1839, she has been continuously a member for 66 years. During that time she was a constant reader of the WESTERN RECORDER. A soul truly god and pure, her life was an inspiration and benediction to all with whom she came in contact. This writer feels in her departure a sense of personal loss and even from this distance craves the privilege of offering this word of appreciation.

P. E. BURBOUGHS.  
Temple, Texas.

**PROGRAMME FOR MINISTERS' MEETING.**

Monday, 8:00 a. m.—Sermon, W. O. Carver. Alternate S. C. Humphreys.

Paper, "The Sunday School the Pastor's Opportunity," J. A. Taylor. Alternate, T. H. Plemmons.

Paper, "How to Train Young Christians in Personal Service," E. F. Wright. Alternate, H. T. Musselman.

"The Denominational Colleges and the Pastor," B. B. Bailey. Alternate, J. F. Williams.

2:00 p. m.—Paper, "The Pastor as the Layman Would Have Him," W. H. Harrison. Alternate, B. F. Procter.

Paper, "The Pastor His Own Evangelist," O. O. Green. Alternate, O. M. Huey.

General discussion after each paper. Speeches limited to five minutes.

8:00 p. m.—"The Apostolic Model in the Missionary Enterprise," J. S. Dill; followed by General Mass-meeting on Missions. B. A. Dawes, J. P. Jenkins, Preston Blake.

**GEORGETOWN COMMENCEMENT.**

The Baccalaureate Sermon was preached June 4th by Rev. Prof. E. E. Ayres, D.D., of Crozer Seminary. It was a warm, practical sermon that went to the heart, the theme being "Temptations as Tests and as Opportunities." Dr. Ayres is a special favorite in Georgetown College where he was professor for a number of years.

The sermon before the Christian Association was preached by Prof. W. O. Carver, D.D., of the Southern Baptist Theological Seminary, on Sunday evening. It was a clear-cut, earnest plea for the life that is life indeed. Dr. Carver has not been to Georgetown very often, but has made many warm friends and admirers here.

The exercises in honor Dr. J. J. Rucker's half-century of service as professor were held Monday morning. Dr. John K. Lewis, President of the Board of Trustees presided, and made a very

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**Fine Custom-Made Skirts**

Alexander Black, of Toledo, Ohio, sold us 1800 fine custom-made dress skirts at a price to bring them to you at less than the cost of production. Every one is spick span new—made of best and most wanted materials—styles the very latest.



**At \$1.98**

Instead of \$4.00, their value. Castor Cloth Skirts in fancy mixtures; 9-gore style; strap and soutache braid trimming; instead of \$4.00 their value, sale price **\$1.98**

**At \$2.98**

Instead of \$5.00, their value. 7-gore side-plaited, tailor-finish Skirt; made up in a choice variety of fancy mixtures; instead of \$5.00, their true value **\$2.98**

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Instead of \$6.00, their value. Fancy stripe cloth skirt, 7-gore; flare with panel of four stitched tucks light and summery; \$6.00 value for **\$3.98**

Be sure to give waist measure and skirt length. We deliver free to your nearest railroad or express office within 200 miles of Louisville all orders amounting to \$5.00 or over.

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happy address upon the old days, paying eloquent tribute not only to Dr. Rucker, but to Professors Farnam and Thomas, whom together he styled "the great triumvirate." Hon. Thos. W. Scott, of Franklin spoke upon Dr. Rucker as a "Man and Teacher." The speech was sparkling with wit and showed high appreciation of Prof. Rucker's worth. A poem written by Prof. J. C. Metcalf in honor of Dr. Rucker's fiftieth anniversary was read by Rev. E. B. Pollard, of Georgetown. The verses were a loving and appropriate tribute. Next came the presentation of a handsome medal donated by former pupils, and of a small bag of gold containing \$150, largely from ladies educated under Dr. Rucker's care. Dr. Rucker made a touching reply to all that had been said concerning him and his work.

Why do we keep our lives so dark by closing our eyes to the heavenly splendor that is playing upon them? Every act might gleam with a gracious presence; for has it not been given us to do by one who is worthy? Life would leap forth with glad bounds toward the untroubled joy that is set before it did we thrill to the sense of the holy privilege that is ours in his presence in our service.—J. E. McFayden.

**THE MARKETS.**

(IVE STOCK.

year ending June 10, 1905.

Extra good export steers	5 40	5 60
Light shipping steers	5 00	5 25
Choice butcher steers	4 75	5 25
Fair to good butch steers	4 25	4 75
Com. to med. butch steers	3 50	4 25
Choice butch. heifers	4 00	4 50
Fair to good butch. heifers	3 50	3 75
Com. to med. butch. heif.	3 00	3 50
(Good to extra stock steers	3 25	3 60
Com to med. stock steers	2 75	3 00

Good to choice stock heif.	2 50	3 75
Com to med stock heifers	2 25	2 50
Plain light mixed stockers	1 75	2 25
Med. to good milch cows	25 00	30 00
Plain to com. milch cows	18 00	20 00
Good to choice botogna bulls	2 50	3 00
Med to good bulls	2 00	2 50
Choice veal calves	5 25	5 75
Com to med calves	3 50	4 00
Choice to fancy milch cows	35 00	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 00	4 85

**SHEEP**

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

**LEAF TOBACCO.**

Report for week ending June 10. Following is the report for week and

	Week.	Year.
Jan 1 to date	2,437	65,820
Year 1904	2,103	58,809
Year 1903	1,095	57,929
Year 1902	2,152	66,359

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

Total sales of new crop to date, 1905, 57,950; 1904, 50,033; 1903, 65,036.

Sales of new crop to date, original inspection; 1905, 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, 1,930; 1903, 588.

Receipts Jan 1 to date, 1905, 51,251; 1904, 45,243; 1903, 43,860.

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

Flesh may be so brought under the influence of certain drugs that the most severe operations are passed through without the patient feeling the knife. Men become so sinful that they feel no compunctions of conscience because of their wickedness. The moral sense seems to have lost its power. It is the saddest condition into which a soul can come.