

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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No more distinguished jurist can be found than Sir Edward Fry. Writing of the decision of the Law Lords that the property of the Free church belongs to those who stood true to the doctrines, he commends it as being according to law and justice. And he answers the plea that the Law Lords ought to have considered not the law but the consequences. "For such considerations to be allowed a place in the actions of a court would destroy all justice and introduce the reign of misrule."

SIR EDWARD FRY answers the complaint that the decision precludes all advance and all progress in doctrine in any religious body: "It does nothing of the sort. You may change as much as you please, you must not apply to one purpose money given for another purpose. Trust funds lie at the root of almost all our domestic, social and philanthropic life. What would be the result if the sacredness of trusts were shaken, and if it should be held that a majority of those interested could divert from its original purpose property contributed by those who have declared the objects of their bounty?"

DR. HORTON says: "This is the wonder of the New Testament that the best is first: Spiritual life gets no deeper than it did in Paul."

DR. STALKER thinks that the schools of the prophets created the false prophets and he more than hints that the schools have never ceased to create them. He says: "We have the same danger when men select the ministry as a profession; it gives us a manufactured ministry without a message."

"THE faith once delivered to the saints is the faith which stands through all the ages. Jesus Christ has been in the fire, and all His words and works, miracles and sufferings, His Godhead, His cross and atoning sacrifice, His resurrection and abiding presence and power, the all-redeeming efficacy of His saving grace. They have all been through the furnace a hundred times, and have lost nothing. There is not even the smell of fire upon their garments."

We hope the Baptists of England generally have not adopted any of the Catholic Church year—such days as Easter, Christmas, &c. Rev. W. Y. Fullerton said at the Baptist anniversaries there: "The Christmassy Gospel has as its inevitable outcome socialism and universalism."

EVERY consistent, right-living child of God, be he ever so humble, is a candle shining in the spot where his Lord has placed him.—Cuyler.

Contending For The Faith.

BY J. H. KILPATRICK, D.D.

The faith—God's revealed truth—we are not only to receive and keep pure but we are to propagate it—try to get others to embrace it. The truth must be disseminated—publicly privately, anywhere, everywhere—by word, by pen, by every reasonable instrumentality. Thus God brought it to us, and this is His plan of sending it out and on still further. We who have received what we believe to be God's truth, must try to get others to receive it. No one should be satisfied without a consciousness of having himself gotten hold upon the pure truth, "once for all delivered," and having gotten it himself, he shall strive to bring others to the enjoyment of the same blessing. And this brings us face to face with that other great odium and ecclesiastical bugbear—

Religious Proselytism.

Now, let no one's righteous indignation rise too soon, or burn too fiercely. As little as some may think it, Jesus was a proselyter; so, also, was Paul, and so was Peter—so were all the holy men of old, and so must be every true and faithful servant of God. But did not Jesus pronounce a woe upon the Scribes and Pharisees because of their proselyting? So he did (Matt. 23:14-23), and so also because of their praying, but is it therefore, wrong to pray? And so, too, he pronounced a woe upon them because of their tithing of mint and anise and cummin, while they left undone the weightier matters of the law; and yet he adds: "These ought ye to have done, and not to have left the other undone." The harm was not in the proselyting, but in the corrupt doctrine and life to which they won their proselytes. They were blind leaders of the blind—more corrupt teachers of those already corrupted. On this account it was that the Saviour pronounced his woe upon them, and there is terrible warning in this for all those who hold and teach error.

But let us look at this matter fairly and fully. What is true religious proselytism? It is trying to get others to have the same religious views and practices with one's self. Now what reasonable objection can be urged against this? Is it not really obligatory upon every one who feels that he believes and practices the truth? It seems to me that one need not hesitate as to the answer. Here is the whole thing in a nut-shell: Do I believe the Bible teaches my religious creed? If not, I should, at once, abandon it and try to get others to do the same. Do I have doubts about the matter? Then I should set to work to test my creed by the unerring standard, and settle the thing one way or the other. If the test proves my creed false, I must give it up—it would be a great sin to hold on to it. But if the test only makes me the more firmly believe that the Bible teaches the system of truth which I hold, then I must believe that my creed is verily God's truth—in other words, that my faith is the faith. And shall I be stigmatized as a vile proselyter, and my name cast out as evil, because I try to win people to what I believe to be God's truth? Nay, if I should fail to do so, I would be greatly false to my God and false to His truth.

But your Creed, one says, may not be God's truth. Except I be a conscious liar and a hypocrite, to me it is God's truth.

If I have not taken proper steps to find out what His truth is—if I have permitted myself to be blinded, or biased, or in any way prevented from receiving the truth as it is taught in the word, then I am so far guilty and worthy of condemnation. But firmly, and consciously, and conscientiously, believing that I have God's truth, to me it certainly is so; and if I fail to prize it, to defend it, and to teach it, I am just as guilty as if I were slighting an audible voice from the skies. A double sin is upon me, a double guilt and a double condemnation. I am guilty, (supposing that I do not actually hold the truth), first, because I am holding and practicing error instead of truth, which I would not do if it were not for sin somewhere; and then I am guilty in the second instance, because while thinking and believing that I hold the truth, I do not try to give it out to others.

Some profess that they do not care to what denomination a man belongs, and they seem to fancy that there is something commendable in feeling that way. I heard a man say once, stretching out his hand, (and he called himself a Baptist), that he would not turn his hand over to decide whether one should become a member of his denomination or not. If that person believed he was right, and he must have done so, except he was a hypocrite (and from subsequent developments I fear he was), then he as good as said he would not turn his hand over to decide whether one should be right or wrong, or what is the same, whether one should believe God's truth and work in God's way, or believe and practice error. And shall I be indifferent whether a man receives God's truth or rejects it?—whether he obey God, or disobeys Him? Surely this is disloyalty to the truth and to the God of truth. If I really love the truth myself, I must want everybody to love it and receive it; and if I love and fear God, I must want everybody to love Him and fear Him and keep His commandments. Is it possible for me to be right myself, and at the same time perfectly willing for another to be wrong? Can I be loyal to God and at the same time be willing for another to be disloyal? Never, never. No one can be a real friend of Christ and of His truth, and not be anxious that all others should embrace that truth as he believes it to be wisely taught. If I love the truth I must want everyone else to love it and obey it; and more, I must, according to my ability and my opportunity, strive to get others so to do.

No mere verbal cleverness, no hurrying around and making one's self generally useful, will ever take the place of spiritual insight and spiritual power. I have seen a large and intelligent audience grow restless and inattentive under the speeches of three or four men of a national reputation for learning and ability, and then in a few minutes became all animation and responsiveness under the homely talk of Hadley of the Water Street Mission of New York. Hadley's words came out of the deepest places of his own soul. They were afire with his own great faith and great love, and they went home to the hearts of those who heard them. But Hadley showed consummate verbal skill, too. His sentences were terse, apt, full of words and phrases that clung to the memory. His illustrations never could be forgotten. The other talks were able performances; Hadley's was a message.—Selected.

Baptist Principles.

The Baptists used to have the credit of standing for some principles that are vital. They never failed to give a reason for the faith, hope and practice of their churches; but that now is passing—in many places it has passed away. The Rev. F. W. Paddleford, of Lynn, Mass., recently attended the Parish Supper of the First Universalist Church Society of that city. It is evident that he believes "there is nothing new, everything is true and it makes no difference." In the course of his remarks he heartily sanctioned the Unitarian minister's address and said:

"We are brothers and sisters in the great work for the kingdom of God, and should be ever mindful that as a man thinketh in his heart so is he. What difference does it make what our doctrine is? The kingdom of heaven has many roads leading out in all directions. What matter it which one we take. Some of them are more attractive to certain people than others, but they all bring out at the same place."

Paul and Jude and John thought the exact opposite to what this young teacher of a Baptist church expressed. Paul speaks of "Hymeneus and Philetus, who erred concerning the truth, saying that the resurrection is past already and overthrow the faith of some," as men to be avoided because their teaching would "eat as a gangrene." John commanded that even common hospitality should be denied those professing Christian teachers who did not abide in "the teaching of Christ." Jude exhorted that we "should contend earnestly for the faith once for all delivered unto the saints." It does make a difference. If an angel from heaven should preach "a different gospel, let him be accursed." What of the pastor of any modern church? Shall he escape the anathema. This plausible theory of "many roads" is wrong and rotten. There is but one Way, one Truth and one Life, and that is Jesus, the Son of Mary, the Son of God, and the promised Messiah. That name opens the door back to God, and any attempt to reach Him by any road however "attractive" will end in death, darkness and destruction. It is this "namby pamby" and "sissy" slopping over, by half-baked ministers that is destroying confidence in the ministry, undermining the faith of the people, and is fostering the growing disrespect and indifference of the unchurched masses.—Watchword and Truth.

Man is or is not placed here for a brief interval which is to decide his happiness or his misery throughout all eternity. His situation does or does not depend upon his undergoing a certain spiritual change. Christ came or did not come from God, and died or did not die to reconcile man to his Maker. An infidel is a man who accepts the negative of those propositions; a Christian is one who takes the affirmative; an unsectarian Christian, if he has any belief at all, is one who says that they may or may not be true, and that it does not much matter. If that is a roundabout way of expressing agreement with the infidel, the statement is intelligible, though its sincerity is questionable. But, taking it literally, it is surely the most incredible of all the assertions that a human being can possibly put forward. Can it possibly be a matter of indifference whether or not hell is gaping for me, and heaven is opening its doors?—Sir Leslie Stephens.

A Big Church, A Big Meeting House AND An Overworked Pastor.

BY J. R. FARISH.

I notice in the *Christian Index* of April 27th, 1905, the excellent organ of the Georgia Baptists, an article captioned, "Shall the Southern Baptist Convention Change Its Name?" from the pen of the honored and distinguished Judge George Hillyer, of Georgia. I find the following expression, "Let us fight under the flag, and call ourselves what we really should be, the Baptist Church of the United States." In an editorial in the same paper and the same date, captioned, "Shall the Convention Change Its Name?" I find the following in reference to Bro. Hillyer's article: "He even declares that we are the Baptist Church of the United States. What he means by that we do not know. This is not the language of Zion evidently." This language of Bro. Hillyer appears to me to be rather the language of Ashdod than that of Zion. Should the Southern Baptist Convention at any time see fit to adopt the suggestion of Bro. Hillyer and change its name to that of the Baptist Church of the United States, many things would have necessarily to be done and many changes would have to be made by the Baptist or New Testament saints of the United States of North America, some few of which I will here indicate:

1. In the first place, if all the Baptists of the United States, white, red, yellow and black, numbering all together about five millions, are to be organized into one Baptist church, viz., the Baptist Church of the United States, it would be proper for them to have a big meeting house in which to meet for worship and for the transaction of the business that would necessarily pertain to the same, and for the furtherance of the Kingdom of God in the world. It seems to me that a big meeting house would be very necessary, one perhaps three miles long and two miles wide, as the membership would at the start be about five millions, and the visitors about five millions, or one-half of the congregation. There would have to be about ten millions of seats, and the same number, or nearly so, of telephones connected with the pulpit to enable this vast congregation to hear the preacher. I here will say that there will be no great difficulty in raising the requisite amount of money on the part of this Baptist Church of the United States for the purchase of the ground and the erection of this great building. Bro. John D. Rockefeller would be a member of this church, and he alone could buy the ground, build the house, furnish the seats and telephones and have plenty left to support himself and family the balance of his and their life-time on earth.

2. In the second place, if this Baptist Church of the United States should be organized, then all the Baptists of the United States would be members of it, the local churches having been all dissolved. The pastors of these churches around which cluster precious memories, would be without pastoral charges, and would be forced to go as missionaries in home and foreign fields, or do evangelistic work. Then after awhile the mention of the churches of South Carolina, Georgia, Virginia would sound strange to the ears of our people; then we will not hear the names, Ephesus, Smyrna, Pergamos, Thyatira, Sardis Philadelphia and Laodicea, now applied to many of our local churches. These names will be things of the past, together with all their pleasant associations. Then there will be no name but the Baptist church of the United States.

3. In the third place, as many of our people are poor and would live a long way from this meeting house, it would, in many instances, subject them to great inconvenience to attend as regularly and as often as they might desire. Then if this church should see fit to adopt a rule that used to be on the church books of

many of the Virginia churches when I was a boy, viz. call the roll once a month on Saturday, the church meeting day for business, with the understanding that any male member missing three meetings in succession, without a good and satisfactory excuse, would right there and then have the hand of fellowship withdrawn from him. Now should this Baptist Church of the United States adopt this rule, it will take the clerk a long time to call the roll—say two million names. The reader must make the calculation as regards the time it would take the clerk to call the roll of two million names—I am in too big a hurry to get this in the care of Uncle Sam to make this calculation.

4. In the fourth place, the pastor of this Baptist Church of the United States would be greatly overworked. Perhaps he would be able to visit all the families of this church once in a quarter of a century, provided he be furnished with an air-ship that travels at the rate of three hundred miles per hour. His heart and his hands would be certainly full with this big Baptist Church of the United States under his care as pastor.

In conclusion, I trust that the Southern Baptist Convention will meditate deeply, think seriously, and cogitate much, before it changes the name of the Southern Baptist Convention for that of the Baptist Church of the United States. I feel that it will thus meditate, think and cogitate and come to the conclusion that our beloved brother and honorable fellow-citizen, Judge Hillyer, of Georgia, should, in naval parlance, be placed upon the stocks for much-needed New Testament or Baptist repairs.

Meridian, Miss., May 6.

CONTEND FOR THE FAITH.

BY ROBERT HALDANE.

Everything reminds us of the shortness of life, and the approach of eternity; and in the prospect of that hour when an account is to be rendered to God, it becomes more evident that the Holy Volume of inspiration and the truths which it contains, are far too solemn and too sacred to be used as materials for the display of scholarship, and the exercise of metaphysical ingenuity. I bless God for the opportunity He has given me of testifying for His truth in the face of the laborious efforts of these writers to obscure it with error....

Many religious persons have a dread of controversy, and wish truth to be stated without any reference to those who hold the opposite errors. Controversy and a bad spirit are in their estimation synonymous terms; and strenuously to oppose what is wrong, is considered as contrary to Christian meekness. Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find Him out of controversy. From the moment He entered on the discharge of His office in the synagogue of Nazareth till He expired on the cross, it was an uninterrupted scene of controversy. Nor did He with all the heavenly meekness, which in Him shone so brightly, treat truth and error without a reference to those who held them, or study to avoid giving its proper appellation to those corruptions in doctrine or practice that endangered the interests of immortal souls. His censures were not confined to doctrine, but included the abettors of false principles themselves.

And as to the Apostles, their epistles are generally controversial. Most of them were vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and again most indignantly denounces the conduct of the opposers of the Gospel, and by name points out those against whom he cautions his brethren. When Hymenæus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment

them as amiable and learned persons. Even that Apostle who treats most of love, and who possessed so much of that spirit which was so eminently manifested in his Divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error, left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corruptors of the Word of God, and shuns to call heresy by its proper name. With what holy indignation do the Apostles denounce the subtle machinations of the enemies of the Gospel! In vain shall we look among those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, and error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on which we may innocently and safely differ? Or ought they to be met in a tone of solemn, strong and decided disapprobation? Paul warned Christians against men who arose from among themselves speaking perverse things to draw away disciples after them, and instead of complimenting false teachers in his day, denounced an angel from heaven on the supposition of his preaching another gospel. And if an Apostle was withstood to the face, because he was to be blamed, are those who subvert the gospel to pass without rebuke?...

Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world, but what will this avail when compared with the favor of God? But if, with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfillment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

(In these days when men are trying to show their "sweetness and light" by tolerating every form of false teaching, these words from one of Scotland's most noble saints will be read with interest. Anything that is "religious," or for the "betterment" of humanity, or for "good citizenship" is praised, no matter how it opposes the word of God. But the Lord and His Apostles had other methods and to these we propose to cling.—Editor of Watchword).

"DAY AND NIGHT IN HIS TEMPLE."

We do not know much about the heavenly country, but some things have been clearly revealed. The heavenly hosts are not idle. They are servants still. All our work, when properly understood and performed, is service. It is not merely to make a living, or to support a family, or to lay up treasure on the earth, or to make money, or to secure health and comfort by means of toil, that the Christian pursues his calling. It is rather to serve his kindred and friends, to serve his generation, to serve God. No one properly understands his calling or mission who does not regard every stroke of work as an act of service.

Our service in this world is not always satisfactory. It is marred by unfavorable conditions. Some good men are not perfectly sure that they are serving in the right place. Men choose their calling, and many choose their field of labor, but in our ignorance we do not always choose wisely. We have known men to regret the choice they made and heartily wish they might change. Some go through life to the end regretting that they have spent their days in a calling which was not congenial and in which they have never been able to come to their best or do their best. An eminent minister once preached a sermon which he considered poor and weak, and was so mortified that he determined to leave the pulpit and go back to the farm. Another who believed that God

had called him to preach still had doubts, and in his embarrassment he implored the Lord to give him a sign in the conversion of a soul under a sermon which he was about to preach. His prayer appeared to be abundantly answered, for two souls were converted under the preaching of that sermon, and his mind was ever after at rest.

It must be a harrowing thing to go on with work from day to day tormented with doubts, and never to be right sure that one is in the right place. But in the heavenly world we shall be in the right place throughout all eternity, and never for one moment doubt.

We are not always perfectly sure that we do things from the right motive in this world. Our service is often marred by mixed motives and motives which are not the highest. It is difficult to keep self out of our calculations, and some who think they have no vestige of selfishness remaining may be most selfish. The heart is deceitful, who can know it? Only God can search it thoroughly and know all its depths. But in heaven we shall serve with a pure heart, a single eye, and an unselfish spirit.

Service in this life is sometimes marred by lack of fruit. The Christian knows full well that his labor is not in vain in the Lord, for the Lord hath said so. But often it appears to be in vain. The fruit does not ripen soon nor in our sight. Parents who do all they can for their children and try to bring them up in the fear of the Lord, and yet see them go astray when they are older; ministers who labor for the conversion of souls, but gather only a meagre harvest; churches that work and pray for the salvation of the young and the improvement of the community, and see wickedness waxing worse and worse, have reason to be depressed and discouraged. There will be no room for discouragement in the heavenly country. There the fields are better and the soil is more fertile, and our ability will be greater. We shall serve Him day and night, and never grow weary.—New York Advocate.

As an outcome of inspiration the Christian world has a book that needs no apology, a book that contains the earliest history of mankind, whose records are confirmed by every archaeological excavation; a book that in the whole field of literature is unique in this, that its characters from first to last are neither distorted, overdrawn nor misrepresented; whose narratives in brevity, pathos, simplicity, and universal interest are unequalled; whose Book of Job is the noblest poem in any literature; whose book of Ruth is the tenderest idyl yet written; whose book of Ecclesiastes is more terrible and desperate in its despair than any tragedy of Aeschylus or Shakespeare; whose stories of patriarchal life in Genesis surpass almost immeasurably anything found in Herodotus; whose Book of Psalms goes so deeply into the spiritual experience of man's nature, his faith, his doubt, his reason, his hope his tender trust, his ardent aspiration, that it will remain to the end of time the best manual of devotion for the human race that has ever been written; whose prophetic literature stands among all productions of human genius so absolutely alone that there are no other writings with which it can be classed; whose scientific allusions are no longer scoffed at; whose cast of moral is the purest and whose exhibition of divine love is the most constraining ever yet conceived by the human mind, and no one rationally can doubt that, if the truth of this inspired book were followed, it would guide the nations of the earth to the utmost physical development, to the greatest political prosperity, to the most rapid intellectual progress, and to the highest moral and spiritual perfection possible in this world.—Townsend.

Trials are not punishment, but discipline. Pain is not the work of the Father's wrath. Sickness, poverty, defeat, disaster, may be God's choicest gifts. At such events, they are not judgments.—Sel.

QUESTIONS ANSWERED.

By Senex.

"How can I attain to entire consecration?" One would think I would be the last person in the world of whom such a question would be asked. For I have less patience with the holiness heresy no matter under what name it comes than with almost anything else. Its worst because its most insidious form is the Keswick. I believe in these days instead of calling it the higher life, a term which has been brought into disrepute by the lower life morally led by many of its advocates, they now call it the "Spirit-filled life." For awhile they called it the "abandoned life," but that caused so much laughter it was quickly dropped.

Now, my dear sister, let me assure you most earnestly there is no consecration that is not entire, and if you are not entirely consecrated you are not a Christian at all. Consecration is setting apart to sacred uses; it is taking the oath of allegiance. God never accepts a part, remember of the hearts of the regenerated. Unless you surrender all your nature to Him you are not converted. And when you do, you are entirely consecrated. There are no degrees in consecration, and there is no second and third consecration, because there is no second conversion. Being a Baptist, I deny that there is any such thing as falling from grace.

Now some of these spirit-filled life heretics have evidently gotten hold of this sister. What she really desires is growth in grace, and that I can easily tell her how to secure. That is, the telling is easy; but the performing is not easy. It is like the old running of races to which the Apostle compares it. One thing is forever true. You cannot pray yourself nor believe yourself into any sudden great advance in growing up to the full stature of manhood as it is in Christ Jesus. A place for healthy minded Christians to stay away from is a meeting to "deepen the spiritual life," or a consecration meeting. Let them alone. That is the way to become morbid and sickly and conceited, with a hypocritical claim to meekness, while all the time insisting that you have something more than your fellow-Christians, and that you are moving in a higher sphere than they. There are not two classes among God's children, one living a Spirit-filled life and another not. There are all grades of growth among them as there are in the children of a family. They are born babes in Christ; they grow by using the old means of grace. They do not grow by fits and spasms, though of course some grow more rapidly than others. And you cannot believe yourself nor pray yourself into any sudden growth in grace. A boy of five could as easily believe himself or pray himself into a full-grown man.

The only way in which you can get to be a better Christian, which all of us need to be, is by following God's orders. "To justly love mercy, and walk humbly with thy God," is one great summing up of the duties of Christians. Fear God and keep his commandments. This the Bible tells us is the whole duty of man, or as more literally translated, the whole of man. Christ's last talk to his disciples and the epistles of John brings out clearly what is here taught. Keeping the commandments of God is the one sole duty, the only way to grow in grace.

It is so much easier to go to a meeting and get one's feelings stirred and feel good than it is to do justly. That is the first duty, and it is exceedingly difficult. Instead of bothering yourself about consecration, just try to do justly in every act of your daily life. You will find it difficult, if you are tainted with this Keswick heresy to do justice to the Christians who make no pretense to living a Spirit-filled life, but who trust God without boasting of their trust; who follow his guidance without proclaiming upon the house-tops that they do it in every act of their lives. Forget yourselves. Quit feeling your own spiritual pulse. Quit going to all consecration meetings. Fear God and keep his commandments.

This question is long, but if I condense it I am afraid I may leave out some point. Deacon A goes to Brother Y. and wishes to borrow \$500, telling him that Brother B. also wishes to borrow \$500. When they come together to him Bro. Y. agreed to lend each of them \$500 without security. He drew his check for \$1,000 in favor of Deacon A. with the understanding that \$500 was for Brother B., and he received it from Deacon A.

Time passed on and the time for repayment came. Deacon A repaid his loan and the interest, but Bro. B. refused to pay his. It seems he is a lawyer, and what he wished with the money was to lend it to a client who was in a close place in money matters. He took security, my questioner says, and I suppose that security was in the form of a mortgage on property already covered with a mortgage. When the mortgage was closed it took the whole, and nothing was left for the loan the lawyer had made him. Then Bro. B. refused to pay Bro. Y., saying he only acted as his agent in making the investment and he is not responsible. I am asked what Bro. Y. should do.

It appears from this that Bro. B. did not tell Y. he wished to borrow the money for another man; nor did he offer to act as his agent agreeing to invest the money for him. He represented that he personally wished to borrow the money and did not indicate what he wished to do with it. He simply borrowed it as Deacon A. did from a man who had so much confidence in his integrity

that he asked for no security. He is under obligation to pay back the \$500 and the interest agreed upon. It was no fault of Y that he lent the money on property mortgaged to its full value. This was his own folly.

Fortunately Y has witness of what passed when the money was lent for Deacon A. was present during the entire transaction. Y ought to lay the matter before the church of which it seems all are members. Deacon A can tell the church what passed between them. Unless B will acknowledge his wrong-doing and ask pardon, promising to repay the money, the church should exclude him from her fellowship for dishonesty. Then Y., if he has any property, could sue him in the courts for his money.

But if, when the three men met, B said frankly he did not wish the money for himself, but for a client, and had said the only security would be a second mortgage on such a piece of property which was already mortgaged for so much, and Y. had let him have the money, of course he would not be responsible for it. But it does not appear from the note I received that he indicated in any way he was not borrowing the money for himself, and therefore in honour, in common honesty, to say nothing of religion, he is responsible and must pay back the money.

"I have read in the RECORDER two articles recently by Theodore L. Cuyler on the plan of salvation. In both of these he bids the sinner to pray. A good many of our Baptist preachers teach the same doctrine. Tell me as soon as you conveniently can what authority we have in the Bible for telling a sinner to pray." If my good brother will think the matter over, he will agree with me that there are just two things which a sinner ought to do and do without ceasing. One is to read God's Word and the other is to pray for the forgiveness of sins. Yes, I will add a third thing: he ought to ask Christians "What must I do to be saved?" and ask them to pray for him. Till God has pardoned his sins because his Lord died to make an atonement for him and he finds peace in believing a sinner should do nothing else except to take the necessary sleep and food. And while he is eating he ought to be praying.

A sinner who is under conviction of sin can no more help praying than he can help breathing. He will pray and he ought to pray. One who has not been convicted of sin ought to be all the more alarmed at his condition and pray to God to send His Spirit to convict him of sin and to lead him to repentance and faith. His heart is dead in trespasses and in sin; it is enmity against God. But his intellect is aware of God's holiness, his own sin and the necessity of conversion if he will escape hell. Knowing these things he ought to pray to God to give him a new heart. As for the Scriptures on the subject, what our Lord says of the publican's prayer in the temple is sufficient. Whether sinners ought to pray for other things than repentance and faith is a very different question, but the brother merely asks if they ought to pray at all, and that I answer.

THE BEGINNING OF LIFE.

Christian life must have a beginning. By nature we are all sinners, alienated from the life of God and guilty before the holy law. If we come into the new, saved life, there must be a change from what we are by nature. This change is of so marked nature that it is called by the striking name of the new birth. This name is most appropriate because the change is vital. It is of the very life.

There is something mysterious about the new birth. It is accomplished by the influence and operation of the Spirit of God. How it is brought about is not readily understood. But we see its effects and we know they are real. Christ illustrated it by the wind. No one can see the wind, but we can see the effects of the wind, and some very strong and substantial bodies go down before it. So it is with human souls when God's Spirit takes hold upon them.

The conversion of many a man has been a marvelous manifestation of the power of God. Many a soul can say: "I'm a miracle of grace." Saul of Tarsus is a persecutor one moment, full of the deep, settled conviction that he ought to do many things contrary to Jesus of Nazareth, and the next moment he is changed in mind and heart, crying out: "Lord, what will thou have me to do." This one conversion is an unanswerable argument in favor of Christianity as a supernatural and divine religion.

Here is a man who has been an unbeliever. He has set himself against the truth and the person of Christ. He reads the Bible only for the purpose of finding objections to it. He reads religious books and papers, and listens to the preaching of the gospel only in an antagonistic frame of mind. His only religious conversation is in the form of argument against the gospel. He amasses a library of infidel books and pamphlets. But God's Spirit reaches him, it may be in some time of bereavement when his heart is broken, and he accepts the salvation and grace and comfort of Christ. He burns his infidel library and his life is dedicated to the service of God.

Here is a man who feels no need of Christ and who does not seek him. He is moral and has many excellencies of life and character. He is kind in his home, upright and honorable in business, and prides himself on his cleanliness of life. But he is a stranger to God, does not know what it is to pray, is without personal faith, and is utterly lacking in spiritual life. But God's Spirit reaches him. He comes to see himself a sinner, without God and without hope. He accepts Christ, and enters upon a life that is beau-

tiful in its humble service rendered to the Saviour.

Such cases as these are continually occurring. Men and women who are unsaved are reached and led to yield their hearts and lives to God. Once without love, they came to be loving-hearted and entered the kingdom of heaven in the simple spirit of a little child. Christian life had a beginning. It was the new birth from on high in which they entered into the experiences of God's children. To this same experience of faith and love all are invited, as the Heavenly Father calls to them and says to them, one by one, "My son, give me thy heart."—Herald and Presbyter.

THE STRUGGLE OF THE SOUL.

BY JAMES BUCKHAM.

A student of insect life once found the curious flask-shaped cocoon of an emperor moth, and kept it in her room in order that she might observe the emergence of the beautiful creature. At length, when nearly a year had passed, she discovered signs of the embryo's awakening. During a whole afternoon she watched the efforts of the moth to escape from its prison. There was just one narrow opening in the neck of the cocoon, through which the insect must force its way, an opening so greatly disproportionate to the size of the embryo that the struggle seemed to the watcher almost hopeless. When it had been protracted for hours her patience became exhausted, and her sympathy so roused, that she seized a pair of scissors and snipped the confining threads, to make the exit of the embryo easier. Immediately the moth emerged, dragging a huge, swollen body and little shriveled wings. "In vain," says the observer, "I watched to see the marvelous process of expansion in which these, in the normal embryo, silently and swiftly develop before one's eyes; and as I traced the exquisite spots and markings of divers colors, which were all there in miniature, I longed to see these assume their due proportions, and the creature appear in all its perfect beauty, as it is, in truth, one of the loveliest of its kind. But I looked in vain. My false tenderness had proved its ruin. It never was anything but a stunted abortion, crawling painfully through that brief life which it should have spent flying through the air on rainbow wings."

In artificially enlarging the passage through which the insect was struggling to emerge, the observer had interfered with a provision of nature by which the fluids necessary to expansion and coloration are forced into the vessels of the insect's wings. These, in the case of the emperor moth, are less developed at the period of emerging from the chrysalis than are those of most other insects. The severe and prolonged struggle of emergence from its cocoon is absolutely necessary to the emperor moth in order that it may realize its normal and beautiful development, its fullness of life. Deprived of this struggle, it must remain a stunted and distorted creature while it lives, crawling instead of flying, ugly instead of beautiful, pitifully cheated out of its birthright, and condemned to a brief existence of helplessness and misery.

Is not this one of those marvellous correspondences between the natural and spiritual world, by which we are taught the identity of the laws that govern both these great provinces of the Creator? The law of spiritual development—is it not the same in character and operation as the law disclosed by this experiment in the life-history of the emperor moth? The soul, too, must have its struggle with environments, with the trying conditions of life in this present stage of existence, in order that it may emerge perfected and beautified, its celestial wings expanded and made radiant by the life-currents which only stress and suffering can cause to flow through them. That is the divine, the inevitable condition of soul-growth. "No sparing men the process," as Browning says. Just as surely as the soul is cheated of its struggle, deprived of its opportunity of meeting and overcoming the hard conditions of life, just so surely it loses its birthright of divine expansion and beauty, of developing into the likeness of Christ's perfect humanity.

May we not see, then, that it is a false benevolence, nay, a cruel and harmful wrong to any soul, one's own or another's, to cut for it the God-appointed fibres of discipline, that it may pass through them without that struggle that shall spread and radiate for the spirit its celestial wings? Ah! the misguided charity that would lift from another's shoulders the burden that would steady him through life, that would develop and strengthen him, and make him eternally more manly and more angelic! There are burdens that should be shared; there are even burdens that should be entirely lifted and carried by another; but there are no spiritual burdens which the soul is called upon to bear as tests and disciplines which it should be denied the gracious privilege of bearing.—Young People.

If men were only stones, and God had set them in a wall He was building, they would at least stay where He put them. Because God has higher uses for us we ought not to forget His will which is at the beginning of our condition.

That will, holy and loving, made us better than stones, and gives us a living, intelligent and sensible place in His wise building, and helps us to know and appreciate our living and loving relation to Him and to one another.

As we look into this, and try to fill the place He has given us, we see that to enter into His controlling thought of love is to learn the secret of life, to get the key of character, and to achieve our true and noblest destiny.

..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.

Under the She-Oaks. By Elizabeth Boyd Bagly Author of "A New Zealand Courtship," etc. 12mo. pp. 382. Philadelphia: The Union Press.

The bushman's life in the lone lands of Australia is vividly portrayed in this interesting story. He is often found living alone in a hut, with not a habitation within miles of him—nothing but his dog, his horse, and his flocks of sheep to keep him company. This is not so bad, perhaps, until the destroying and burning wind, which they call Apollyon, comes and parches up everything, causing both vegetation and animal life to succumb under its death touch. The descriptions of these terrible droughts, which seem to be quite frequent in that part of Australia, are horrible, and one wonders how a man can ever have the spirit to be up and to try again, when everything has been swept from him.

The she-oak, from which this story takes its name, is a scrubby tree, peculiar to that region, that has long gray-green spines, twice as long as our pine needles, and through these spines the wind moans and wails with a weird and mysterious sound. By the side of a grove of these she-oaks, is the hut of Laurie Mandeville, one of the heroes of this tale. His chum, Dick Pryor, joins him later, and divides the honor of first place, so that there are really two heroes. All the bushmen in that region are English. They are brought together by a common interest—that of bettering their condition—and the leading men being truly pious, a remarkable work is developed and carried out. The very sweet love story will make it particularly interesting to young people.

While it is one of the most religious stories we have read in a long time, it is not goody, goody. It carries your interest from the beginning to the end. We would warmly commend it to Sunday School or home libraries.

ON GOING TO CHURCH.

We go to the house of God for thoughtful, holy, and loving worship, and not for entertainment or to gratify curiosity.

Every moment spent there should be spent in true worship.

We should listen carefully to the reading of the Holy Scriptures; join in the responses where this order is appointed; follow with eager and believing hearts the words of prayer; sing heartily "as unto the Lord," and give devout and self-appropriating heed to the sermon. From the first note of the organ voluntary to the "Amen" of the benediction we should be alert, ardent, and sincere worshippers.

There are moments of waiting before the service, and sometimes while people are entering the church and when the appointed officers are taking the collection, which are too often made occasions of idle reverie, vagrant glances, wandering thoughts, and unprofitable conversation. At such times the mind is distracted, the good effects of prayer and preaching neutralized, and the soul turned into a secular and hardened wayside, where the seeds of truth are scattered, to be picked up or to be blown away.

Now, these moments of waiting should form a season and a service of holy waiting before the Lord, and of preparation for attention and worship.

To keep idle thoughts out, we must crowd good thoughts in. To restrain frivolity, we must weigh our souls down with truth—God's truth. To prevent wandering eyes, we must fix our eyes upon wisdom on the printed page and then close them in secret prayer.

That services of the church may be most profitable, we should carefully prepare at home to make the best use of the public opportunity. We should meditate and pray before going and while we are on our way. We should frequently during the week, think of the church and the Sabbath, and by reading, thoughtfulness, and fervent prayer make the day and the service the more helpful when Sabbath comes.—Bishop Vincent.

The Gospel is supremely a message, a spiritual, a supernatural message, a point at which God reaches the soul, and the soul regenerate embraces God, a reconstruction of life and thought from that central point, but also, for that reason, a truth which must in fairness be given to all mankind which cannot be held in any exclusiveness, which knows nothing of the elect, except that each believer is elect to declare it to those who have not heard, and manifest it to those who have not seen. When a man receives it he is already commissioned to declare it to all mankind. Refusing this, he loses it. "From him that hath not is taken what he hath." Its law is that of communication; its final cause is universal diffusion. We can, therefore, understand the astonishment of men in very varied parts of the world, when they hear the message of the Gospel, that we have not brought it to them before. That is the first thought that springs into their mind.—Hudson Taylor.

This planet can not produce anything rich enough for the soul of man. God is the food of the soul, and the soul is starving that is without Him.—Rev. F. C. Ingelhart.

**Sunday-School
Lesson**

SUNDAY, JULY 2.

SENNACHERIB'S INVASION.

2 Chron. 32:9-23.

Motto Text.—"With us is the Lord our God to help us, and to fight our battles."—2 Chronicles 32:8.

"After this did Sennacherib, king of Assyria, send his servants to Jerusalem."—Sennacherib has conquered the northern kingdom, had invaded Judah and had captured 46 of the walled and fortified cities. He had won many victories over many nations and despised the weak foe against him. Hezekiah had made all the preparation possible. He had destroyed all the supplies of water outside of the city, strengthened his walls, and provisioned the city for a siege. True faith trusts in God, but uses all possible means. It is presumptuous to do otherwise.

"But he himself, laid siege against Lachish."—This was one of the strongest fortified cities of Judah, and Sennacherib was too skillful a general to leave it untaken in his rear. Besides Lachish was on the road to Egypt, and therefore was of more importance in a military point of view than Jerusalem. "Wherewith do ye trust that ye abide the siege in Jerusalem?"—Refuse to surrender, and let themselves be besieged. The Assyrians took up their position north of the city. The citizens of Jerusalem, Isaiah says, had crowded the house tops. The Rabshakeh came forward and shouted this message from his king in Hebrew in order that they might be still further frightened and force Hezekiah to surrender.

Verse 11. The Rabshakeh does not expect that Jerusalem could be taken by assault. The Assyrians would besiege it till it surrendered or famine and thirst killed its defenders. Sennacherib kept himself well informed in regard to all which went on in Judah. He knew the piety of Hezekiah and that his trust for deliverance was in his God. And very skillfully he set to work to destroy the faith of the people in God as a deliverer.

First he takes the ground that God was angry and would not help them if He had the power. "Hath not the same Hezekiah taken away his high places and his altars?"—The same king who was persuading them that their God, Jehovah, would defend them was the one who had insulted and angered him. Sennacherib had heard of the destruction of the high places in Hezekiah's reformation. He may have been ignorant that this was in accordance with

the will of God, or he may have known it, and yet thought he could deceive the people, or at least the superstitious and those inclined to the idolatry at the high places.

After having argued that God would not help Hezekiah, who had reduced his worship to one altar, the Assyrian goes on to argue that Jehovah could not help them if he would. "Know ye not what I and my fathers have done to all the people of other lands?"—This is no idle boasting. Sennacherib and his great father Sargon had conquered many nations, and had never met with defeat. In the fuller account in 2 Kings 18, these kingdoms are named. That account ought to be read in connection with the lesson.

"Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand?"—Sennacherib believed that every nation had its own god and that such god would protect his worshippers if he had the power. "That your God should be able to deliver you out of mine hand?"—The Assyrians had for years held Judah as a tributary province. God had not guarded them from Assyrian power before, and naturally Sennacherib thought he was less likely to do so now as Hezekiah had reduced his worship to one altar. "Now therefore let not Hezekiah deceive you."—By persuading them that God either could or would not protect Jerusalem. "How much less shall your God deliver you out of mine hand?"—The countries which he and his fathers had conquered were larger and stronger than Judah, and, therefore, according to the idolater's reasoning, their gods were more powerful. Moreover, Sennacherib had already captured 46 walled cities which Jehovah had not protected. How then should He save Jerusalem?

"And his servants spake yet more against the Lord God, and against his servant Hezekiah."—This means, it would seem, that after delivering the message of their king Sennacherib's officers added abusive words of their own. See the fuller account of what they said in the parallel passage in Kings.

"He wrote also letters to rail on the Lord God of Israel."—He wrote to Hezekiah. The letter would reach the king personally, whereas he would only hear indirectly of the speech of the Rabshakeh. In the letter he repeats what he had said in regard to the powerlessness of Israel's God against his own might. One of these letters Hezekiah carried into the temple and laid before God. God could see and hear as well in the palace of the king, but it was a more impressive appeal to Him, as the people saw it, and no doubt as Hezekiah also felt to take the letter to the temple.

"Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall."—Isaiah tells us these people were weeping and wailing in fear. But they did not let their fears make them faithless to their God and their king. "That they might take the city."—If only the people could be sufficiently frightened they might either force Hezekiah to surrender or they might treacherously open the gates to the Assyrians. Jerusalem was strongly fortified

and a siege would be long and expensive. Besides it was rumoured that Tirhakah, king of Egypt, was marching to the relief of Jerusalem. That even a heathen king should put the Lord God of Israel on a level with the idols of other lands seems strange to the chronicler. He ought to have known better.

"For this cause Hezekiah the king and the prophet Isaiah the son of Amos prayed and cried to heaven."—Because of the letter, at least that was the immediate cause. Hezekiah's prayer is a noble one, a model prayer. The speech of the Rabshakeh had failed to shake the people, and the letter failed more signally in its purpose of terrifying the king. God answered the prayers promptly by a message to Isaiah closing with the promise, "I will defend this city to save it for mine own sake and my servant David's sake." "And the Lord sent an angel which cut off all the mighty men of valour and the leaders and the captains."—The officers generally were killed and a large number of Sennacherib's best soldiers—185,000 in all. The second psalm expresses what Hezekiah must have thought. Sennacherib was powerless against one angel of Jehovah's—and the

Food in Sermons.

Feed the Dominie Right—and the Sermons are Brilliant.

A conscientious, hard-working and eminently successful clergyman writes: "I am glad to bear testimony to the pleasure and increased measure of efficiency and health that have come to me from adopting Grape-Nuts food as one of my articles of diet."

"For several years I was much distressed during the early part of each day by indigestion. My breakfast, usually consisting of oatmeal, milk and eggs, seemed to turn sour and failed to digest. After dinner the headache and other symptoms following the breakfast would wear away, only to return, however, next morning."

"Having heard of Grape-Nuts food, I finally concluded to give it a fair trial. I quit the use of oatmeal and eggs, and made my breakfasts of Grape-Nuts, cream, toast and Postum. The result was surprising in improved health and total absence of the distress that had, for so long a time, followed the morning meal. My digestion became once more satisfactory, the headaches ceased, and the old feeling of energy returned. Since that time, four years ago, I have always had Grape-Nuts food on my breakfast table."

"I was delighted to find also, that whereas before I began to use Grape-Nuts food I was quite nervous and became easily wearied in the work of preparing sermons and in study, a marked improvement in this respect resulted from the change in my diet. I am convinced that Grape Nuts food produced this result and helped me to a sturdy condition of mental and physical strength."

"I have known of several persons who were formerly troubled as I was, and who have been helped as I have been, by the use of Grape-Nuts food, on my recommendation, among whom may be mentioned the Rev. — now a missionary to China." Name given by Postum Company, Battle Creek, Mich.

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

angels are a mighty host. God is a great and terrible God and overthrows the enemies of his people whenever the people have been chastised into humility, obedience and trust in Him.

Sennacherib troubled Judah no more. And the account of the destruction of his army awed the other enemies of God's people. Sennacherib lived seventeen years after this, and was strong enough to invade Babylon and other countries, for Assyria was the greatest empire of that day. But he had had enough of fighting the people of Jehovah. His two sons, Adrammelech and Sharezer, murdered him to get the throne, but their younger brother, Esarhadon punished them with the death they deserved, and ruled himself. God's power, His care for His people, are as great to-day as when he overthrew the mighty army of Sennacherib.

IN AND FROM MISSOURI.

Prof. Starr on Foreign Religion.

This brilliant Starr in the constellation of Chicago University, in getting off strange utterances relative to many things, as is reported, said recently in a lecture:

"Fancy drinks, rum, shoes, stiff shirts and alarm clocks are the only benefits Anglo-Saxon interference has brought to heathen nations," according to Professor Frederick Starr, University of Chicago anthropologist, who declared himself in a lecture to students.

Prof. Starr said that foreign religion is a huge mistake and that even cannibals would be better off without its influence. Coming from Rockefeller's institution and decrying the giving of money to convert the heathen nations, the open expression of these sentiments has caused a sensation at the university.

"There's not a barbarous nation in the world," said Professor Starr, "that we have not tried to enlighten and convert. There is hardly to be found a people so small that we have not carried the torch of learning among them, never failing to bring back the cash. We wish to convert these barbarous peoples. Therefore our religion, which is an intolerant religion, holding that there is nothing but everlasting damnation for those who happen not to have heard of it, sends its missions to foreign shores."

"It's all a mistake. An African king living in an African hut after an African fashion is far more likely to be a good man than he is after the Anglo-Saxon has introduced his civilization, his surface religion and his ruin. We are the most meddlesome race that ever existed."

Sunday Closing in Missouri.

It does seem that the "Sunday Closing Law" has come to stay. Gov. Folk declares it shall remain.

Dr. Armstrong in Central Baptist of April 27th, says: "The law requiring saloons in Missouri to close on Sunday is in force. For three or four Sundays in Kansas City and for two Sundays in St. Louis this has been true. The area of enforcement is enlarging. Gov. Folk has done what Gov. Dockery said could not be done, or at least what he declined to do. For a few days, saloon keepers, gamblers and politicians and small reporters made a joke of the affair. They laughed about the "blue law" and the "morality reform." Now they are beginning

to regard the affair seriously and are casting about for some way to evade the measure. Extravagant statements were made of the enormous quantities of liquor purchased on Saturday by individuals, and of great throngs who either went to the country or East St. Louis to get drinks. Much of this was mere stuff. Sunday is a great day for city saloons. Wage earners draw their pay Saturday evenings and the saloons get most of it on Sunday. Police reports in this city for last Monday showed a reduction of about one-half in the number of arrests. This is still a fight of the saloon against the home and morality."

Plenty of rain lately and— "Every prospect pleases, And only man is vile."

Somebody has figured it out that the Baptist gain in the United States last year was 100,000. It is intimated that when our numerical strength is taken into the account, this is a small showing. It occurs to me that it is a very small showing.

It has been ascertained on what appears to be good authority, that there are 30,000,000 church members in the United States, and that one-tenth of that number are Roman Catholics.

J. N. BARBEE.
Louisiana, Mo.

THE STRAIN IS OVER.

Now that the strain in our missionary efforts for the year is over, we want to make an earnest appeal to the pastors and churches throughout the state for our old preachers. Our efforts for our missionary enterprises have been crowned with unprecedented success. This shows what we can do when we have a mind to work and to give. But while we have been giving special attention to these great interests, we have side-tracked our old preachers and failed to do for them what we should have done. It is nearly two months before our District Associations begin to meet, and every pastor will have ample time in which to present the claims of our old preachers to his church or churches and take an offering for them. Let us not forget that while our missionary work is growing, and there is great need of increased contributions, the work of our Aid Society is also growing, and that there is great need of increased contributions to this work. We now have thirty-seven beneficiaries, most of them wholly dependent for the necessities of life. Let us also remember that each one of these have contributed their mite, in sacrifice, labor and hardships, to make us what we are as a denomination. Let us also remember we are enjoying the fruits of their labors and sacrifices. We are under special obligation to provide for them, and the Lord will not hold us guiltless if we fail to do so. Let each pastor do his duty in presenting the claims of this work to his church, and the church its duty in making the proper offering and we will be able to make ample provision for our old preachers. Just think what an average contribution of \$5.00 from each church would amount to—over \$8,000. How easy this would be to raise if the work is presented to the churches. We beg every pastor to help us in this work and to do so now. Gno. H. Cox, Cor. Sec. Owensboro, Ky., June 2.

Scrofula

Makes its presence known by many signs,—glandular tumors, bunches in the neck, cutaneous eruptions, inflamed eyelids, sore ears, catarrh and wasting diseases. Hood's Sarsaparilla Effects permanent cures.

ROCKEFELLER'S MONEY

Mr. Rockefeller's money seems to be causing some of the good brethren no end of worry. During a political campaign some of these excellent brethren will be found picturing in livid hues "Standard Oil" and "Amalgamated Copper," attributing to them all the diabolism imaginable. As every one knows, Mr. Rockefeller is considered the fountainhead of those business concerns, the one whose fertile mind conceived those gigantic enterprises and their methods of doing business. Those same business methods are the points in dispute. If those methods be just and right, why this villification? Mr. Rockefeller receives credit from friend and foe for his ability in business methods. Why should he be immune from criticism concerning those same methods that are used with his knowledge if not his sanction? Because he gives a mere bagatelle of his income he is hailed as a "princely giver." We say this is the Lord's, and we are not to protect the Lord but take the money and let the Lord look after it.

But some weak, struggling church must needs get up a festival or church raffle to pay expenses or quit. Brethren, what would you say to that? Isn't it "the Lord's will that we keep our churches going?" Wouldn't that money be used in saving souls? Is it consistent to condemn this church and this method of raising money and withhold judgment when Mr. Rockefeller gives \$100,000? Yet we say, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured unto you again." Why is money raised in one way not as acceptable to the Lord as that raised in another? If money raised by business methods that to say the least are open to suspicion is not "tainted," why would the money raised by a church saloon be tainted and unfit for the Lord's use? Some of our most excellent Baptist brethren bitterly oppose accepting money raised at a church festival, no matter how many good well-meaning Christians take part in it and the writer heartily agrees with them.

As the old negro preacher remarked, "The world do move," and the enlightened Christian conscience "do move" also. At one time the preachers' salaries were often raised by a lottery. How many pastors would allow their salaries raised in that way now? It was once common for the preacher to have his mug of beer or ale in the pulpit and often refresh himself by resorting to it during his sermon. Would you listen to such a preacher now? "Ye are the salt of the earth." Christianity is the preserving the purifying power in the world. We believe God designed it to purify every fiber of man's being—spiritual, physical, social, political and business. To do this the standard must be high. While perhaps a majority of those worthy men impelled by a practical turn of mind would say, "Accept the gift," still there are others equally sincere who no doubt fully realize the benefit the money would be, yet looking far into the future, they desire to see the church placed above suspicion of winking at dishonest business methods provided it received a share in the profits. One writer seeks to justify Mr. Rockefeller's

business methods because they are under the sway of eminent jurists. So is the saloon, yet it exists and has its apologists. There will be a cessation of both when Christian men do their full duty. There are thousands of men in this country who when Mr. Rockefeller makes one of his "princely gifts," remark sneeringly, "Now we can look for a rise in coal oil. He makes the gift, he gets the praise; but we do the paying." While such men resent this method of "charity," do you think they will hold the recipient in the proper respect? Now this judgment may be erroneous and may bring down the charge upon their heads of being niggardly; but the writer personally knows that some of them give a larger proportion of their income to the Lord than Mr. Rockefeller.

While no one will deny that his money will found as many schools as any other and may be the means of saving souls in foreign fields, yet the church has a larger proportion of her work at home. Now even a dog will not bite the hand that feeds him, and already a man has only to raise his voice against receiving this species of "hush money" to be classed as a "modern Pharisee," etc. Shame! Shame!

Brethren, the question for us to decide is, which will best honor our Lord, to take this paltry \$100,000, regardless of how it was obtained, or to refuse it and send not only a thrill of pride to every child of God, but a practical illustration to every man, woman and child that God's church does stand for principle above everything else. With such an illustration thousands would have resentment and suspicion toward God's ministers and church changed to respect, admiration, love and an enlistment in the ranks to fight for our Captain.

EDWARD E. CONWAY.

Seymour, Ind.

THE PENROD MEETING.

The Ministers' and Members' Meeting of the Gasper River Association will convene with the church at Penrod, Ky., Friday, July 28, 1905, at 10 a. m.

Introductory sermon—A. B. Gardner; alternate, J. W. Gill.

The officers of the church, their duties and their relationship to each other.—G. W. Milam, E. L. Howerton.

The ordinances of the church and their relation to each other—A. B. Gardner, G. B. Johnson.

The church, its origin and perpetuity—W. H. Smith, J. T. Casebier.

Exegesis of Hebrews 6:1-5—H. C. Hudnall.

Exegesis of 1 John 5:7, 8—J. W. Gill.

Exegesis of 2 Corinthians 5:10—S. A. Posey.

Exegesis of Ephesians 1:13—W. Y. Clardy.

Sunday School mass meeting 10 a. m., Sunday, led by J. E. Gardner.

Meeting of mission board and missionary mass meeting, 10 a. m. Saturday.

Brethren who were not present at the last meeting will be expected to be present at Penrod prepared to discuss subjects to which they were assigned. All are most cordially invited and earnestly requested to attend. The church at Penrod will gladly and royally entertain all who will come.

J. E. GARDNER,
W. H. SMITH,
A. B. GARDNER,
Committee.

THE OLDEST BAPTIST MINISTER.

DEAR RECORDER:—

You give the name of Elder John Aldis as the oldest English Baptist minister living, and you state you would like to know who was the oldest of our ministers. We will present the name of one that we believe is the oldest, Elder David Bruner, of Harrodsburg, Ky., who is said to be 104 years old, and who was hearty on the 1st day of May last. His eyesight has failed him to a large extent, but his hearing is good. He has done a great work, baptized over 3,000 and married over 2,000 couples, feeble in body but still strong in the faith. He told me of a dream he had a short time previous that troubled him; that a messenger came to him from the Master and told him that He wanted him to go and preach, and the old brother told the messenger, "I cannot go; I am too feeble to go anywhere." But the messenger insisted and told him, "You must go; the Master says you must preach in the third heaven and He will furnish you with what He wants preached there." The old brother says he told the messenger that he did not think that there was any preaching done in heaven. The messenger said to him, "You are not now going to heaven, but the Master wants you in the third heaven to preach what He shall tell you." When he awoke and since said the dream had troubled him, for some time ago he felt his work was done, and now he was puzzled thinking that the Lord had other work for him to do.

Bro. David Bruner was born in Jessamine county, Ky., according to the best information that can be gathered, 104 years ago. Until recently he did not think himself so old, but recent developments show that his mother has been dead 100 years and he was four years old when she died; raised up an orphan, bound out, as was the custom in early days, with scarcely any education, and being a married man before his conversion, with several children, he became a power as a preacher, or rather an exhorter. His preaching was one of the sympathetic style; we have never heard a more sympathetic speaker than David Bruner. His tears shone forth in every sentence he uttered, and often he would get so full he could not utter a word for a minute, but would cry like a whipped child. Perhaps he has preached more funerals than any man in Central Kentucky. Then it was that his sympathy predominated. His wife died a few years ago. He is now living with one of his children in Harrodsburg, is remembered by the Aged Ministers' Association, and is well cared for by friends, only waiting for the summons to come up higher.

Fraternally,

BENJ. URTON.

Hanly, Ky., June 11.

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

The miserable wrecks of manhood and womanhood one meets every day once had a chance almost equal to the best.—Bishop Potter.

ORDINATION.

Pursuant to a call from the Georgetown church, Georgetown, Ky., at the request of Gardnersville and Swallow Field churches, which had called Bro. Alfred Lawrence Crawley to serve them as pastor, a presbytery composed of E. B. Pollard, E. F. Musick, J. J. Rucker, R. L. Garrison and J. M. Taylor, of the Georgetown church, and T. J. Stevenson, J. K. Nunnely and E. O. Cottrell, of the Great Crossings church, convened at 3 p. m., June 10th, 1905, in the said Georgetown church, to consider the propriety of setting apart said A. L. Crawley to the full work of the Gospel-ministry. After prayer by T. J. Stevenson, the presbytery was organized by the election of T. F. Stevenson, moderator, and E. O. Cottrell, secretary. Upon request, Bro. Crawley made a statement of his Christian experience and call to the ministry, which being satisfactory, an extended examination was engaged in as to his doctrinal soundness, and by the unanimous vote of the presbytery this was declared entirely satisfactory. Adjourned to meet Sunday, June 11th, 11 am. Benediction by J. M. Taylor.

On reassembling the action of the presbytery was reported to the church and this being satisfactory, the church ordered the ordination to be proceeded with.

The pastor, E. B. Pollard, preached a good sermon, rich with gospel truth, from the very suggestive text, "I seek not yours, but you" (2 Cor. 12:14). J. K. Nunnely presented the Bible and delivered a pointed charge to the candidate. The ordaining prayer was offered by T. J. Stevenson, and was followed by the imposition of hands by the presbytery. Benediction by the candidate. T. J. STEVENSON, Mod. E. O. COTTRELL, Sec.

DEAR RECORDER:

At the Forks of Elkhorn, Ky., Buck Run church is located. This church was founded in 1818, and through the many years of the past she has had a history similar to her sister churches. Many noble laymen and ministers have had a part in the great work of this mother church. Many of the old families have passed away, but a goodly number linger on this side doing what they may for the cause of Christ and His Kingdom.

We began a meeting here May 21, and though it was the busiest time of the year for the farmers and the church had been without a pastor for several years, they found time and interest sufficient to draw near to God in worship. The church was greatly revived and helped by the presence of Bro. O. L. Powers at some four or five of the services, and the masterly sermon of Bro. M. B. Adams on Tuesday night of the last week of the meeting was of great value to the entire audience. The outlook for the church to call a pastor is bright.

A man of mature years gave himself to Christ and the ordinance of baptism was administered in the beautiful stream of Elkhorn, Sunday evening, June 11th. We hope to hear good things from this field of work in the future, and pray that they may continue with zeal and wisdom and that for His Name's sake He may lead them and guide them. E. L. ROGERS, District Missionary Franklin County, Ky.

WHO WROTE THIS WONDERFUL MYSTERIOUS BOOK?

Reveals Startling Secrets Jealously Guarded for Ages by Adepts.

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Peculiar Arrangement by Which 100,000 Copies Are to Be Given Away by Mail. Absolutely Free.



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

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

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

This book is full of startling surprises and many pictures, showing how one mind controls another; it explains how the strange phenomena of developing Personal Magnetism, Hypnotic Influence, Magic Curing of Diseases, Reading Characters and Minds, Projecting Thoughts to distant places are accomplished. It gives you the key to the development of the Inner Forces; concentration, force of character, memory, and powerful systems of swaying the minds of others; how to overcome the most obstinate disease or habit through an inward, subjective power, as the Hindus banish disease and dependency 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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On Farm Land and Life Insurance Policies. Can give the best of reference. Any communication will be promptly and confidentially considered. The Sayers Life Agency Co., Cincinnati, O.

A HYMN—PSALM 19.

BY WALTER M. LEE.

The firmament showeth Thy power,
The heavens Thy glory declare;
Each night displayeth thy knowledge,
Each day evinceth Thy care.

They speak not in sentence of language,
Their voices can never be heard;
They speak with inaudible voices,
But every heart heareth their word.

The sun cometh out of his chamber,
As a monarch attired for the feast;
A bridegroom, in beauty, he seemeth,
As, rising, he emblazons the East.

In grandeur majestic advancing,
Rejoicing in glory and strength,
He quickly completeth his circuit
Throughout the heaven's length.

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Our Pulpit.

THE SEARCH-WARRANT.

BY C. H. SPURGEON.

"But there are some of you that believe not."—John 6:64.

Are there indeed? Yes; he that searcheth the hearts saith so. Then it is high time for us to enquire, "What is it to believe in Christ? What is it to believe to the saving of the soul?" It is not merely to consider the gospel to be true. It is not simply to endorse the doctrine that Christ is God. Those who hold a sound creed may be destitute of precious faith, and those who are able to defend the Divinity of Christ with admirable scholarship may, nevertheless, be without God in the world. To believe in Christ includes much more than a religious profession. It is so to believe the gospel as to forsake all other beliefs for the possession of its blessed hope; it is to imbibe the spirit of the Word while you accept the letter of its pure teaching; or, in other words, it is to come to Jesus, and to prove, in your own souls, his power to save.

Just as the faith of Abraham led him to leave his kindred and his father's house under the guardian care of Jehovah, so saving faith leads a man to leave his self-sufficiency, with all the carnal pursuits and ambitions that encircled, like a farmstead, his natural and primitive abode, and to go forth, led by Jesus Christ, not knowing whither he goes. Just as faith led the harlot Rahab to anticipate the doom of Jericho, to hang the scarlet line in her window, and then to rest securely in her house, though the town walls, upon which it was built, were shaking; so, by faith, the sinner comes to the blood of sprinkling, hangs the promise of redemption in the window of his soul, and though he feels himself to be, naturally, no better than others, yet he rests secure because that scarlet line is there, and he is safe. Or, to use another figure, just as the Hebrew householder slew the lamb, dipped the bunch of hyssop in its blood, sprinkled it upon the lintel and the two side posts of his house, and then calmly ate of the Passover supper, though he knew that the destroying angel was flying through the land of Egypt, and

though, peradventure, he could even hear the shrieks of the dying and the wailing of the bereaved, yet he remained quietly in his house, knowing that, though he might be the guiltiest of men, the blood secured his safety according to the promise of God.

To believe in Jesus, then, is to trust for our soul's salvation to what Jesus has done for us, to prove what he is doing in us, and to rely entirely upon his promise to save us even to the end. It is to drop from the giddy elevation where we stand on the rotten timbers of self-righteousness, and to fall into the omnipotent arms of him who stands ready to receive us; it is to tear off the rags of our own spinning, that we may be clothed upon with the righteousness which is from heaven. Faith is the reverse of sight. It is to believe that we are saved when sin tells us that we are lost. It is to believe that Christ has cleansed us when we still feel defilement within. It is to believe that we shall see his face in glory when clouds and darkness enshroud our path and doubts and fears distress our heart. This is the faith which saves the soul.

We are not saved by faith itself as a meritorious work. There is no merit in believing in God; and even if there were, it could not save us, since salvation by merit has been once for all solemnly excluded. Nor does faith save us as an efficient cause. Faith is the channel of salvation, not the fountain and source of it. Hence faith, though it saves, never boasts. He that boasts hath not faith; and he that hath faith can say, "God forbid that I should glory save in the cross of our Lord Jesus Christ." When the poor man, who was bitten by the fiery serpent, looked to the brazen serpent upon the pole, it was his eye that saved him; yet it was not the merit of looking, nor was it his eye that was the efficient cause of his cure; but all the glory of it was to be given to God, who had ordained that the brazen serpent should be the means of healing to all who looked to it. So, faith is the eye with which we look to Christ, yet it has neither merit nor efficacy in itself; all the merit and efficacy lie in the precious blood of him to whom we look.

Again, faith is a empty hand; yea, it is the filthy hand of the leprous sinner, and Christ puts his mercy into that black hand. Is there any merit in the hand? God forbid! Is there any efficacy to save in the hand? Oh, no, my brethren; the hand which gives must have the glory, not the hand which takes. He who bestows the blessing must have the honor of it, not the faith by which we receive the blessing from him.

Now, having thus spoken upon what faith is, and having tried to show you its peculiar position in the work of salvation, I am solemnly reminded, by our text, that "there are some of you that believe not." The context shows that these words were spoken by Christ to his disciples. They were gathered around him, and he was addressing them; some of them had murmured because what he said to them was too "hard" for them to receive, and the Lord Jesus, being able to read their hearts, could say to them, "There are some of you that believe not;" and the inspired Evangelist adds, "For Jesus knew from the beginning who they were that believed not, and who should betray him."

I am going to speak, first, about those whose unbelief is secret; and, secondly, about those who are known to us to be unbelievers.

I. First, there are some whose unbelief is secret, it is known only to Christ.

If you had looked upon those disciples of Christ, you would have said, "God forbid that I should condemn any of those men who have come out from an ungodly generation, and have professed to be followers of the Prophet of Nazareth!" Although it would be wrong for us to judge our fellow-creatures, Jesus judged his disciples, and judged them rightly, for he can penetrate even to the heart, he can discern the secret thoughts and intents and motives of all men, and the day is coming when he will finally judge the whole race of mankind. His eye even now pierces through the hypocrite's disguise, but his hand shall tear it away when he shall say to those who cry to him, "Lord! Lord!"—"Verily I say unto you, I never knew you; depart from me, ye workers of iniquity." We know not the hollowness of their pretence, but Christ knows all about it; and if the Holy Spirit shall help us, we may be enabled to show it to ourselves. Oh, that it may be so, even now, that they may stand with their souls revealed, and their consciences convicted, and that they may now seek for faith, seeing that they have it not!

What reason for alarm and for heart-searching there is here, for it is to be feared that, even in the ministry, there are some who have not faith! Ay, brethren, there have been in all ages, men who have wore the robe of God's ambassadors, but who have not themselves been at peace with him. It is a solemn and dreadful fact that there have been men who have broken the bread at the Lord's table, and who have been leaders in God's Israel, yet who, notwithstanding that, have had neither part nor lot in the matter. Brethren in the ministry, and young men, who occasionally go out to preach the Word, and who are hoping, by-and-by, to have a settled pastorate, let us ask ourselves this question—Is it not possible that we, although preachers of the Word, may yet be without faith? Are we seeking to teach to others what we have not ourselves learned? Are we only like scaffolds, used in the building of Christ's church, yet not ourselves part of the spiritual structure; or like Noah's labourers, who helped to build the ark, yet were themselves drowned by the great deluge? Are we like Elijah's ravens, which brought him bread and meat from Ahab's table, yet themselves remained unclean birds of evil omen? Let us seriously question ourselves thus, for God has sometimes done good works by bad men; yet this has not saved the men themselves, even as it did, yet who, nevertheless, was "a son of perdition," who went unto "his own place" among the lost.

Now I speak to the church-members in general. I thank God that he is adding to this church every day. Sometimes, I hear a whisper from one side, that those of us whose business it is to examine candidates for church-fellowship, are too severe in our judgment of them; and, for the other side, there are some who say that we are not searching enough. Brethren, it is enough for me,

and my fellow-labourers in Christ, when we can say that, with singleness of spirit, and not with eye-service, as men-pleasers, we have sought to serve God in this matter. I do verily believe that, for the most part, what we have bound on earth has been bound in heaven, and what we have loosed on earth has been loosed in heaven. At any rate, this I can say, if we have erred in any case, it has been neither by favour nor by prejudice; but we have sought, after lifting up our hearts to heaven, to give a righteous judgment in every instance. Yet, with all the care that may be exercised, there is not, beneath the cope of heaven, a single church that is perfect. Some of you, who are now here, are members of this church, and some are members of other churches, yet it is almost certain that "there are some of you that believe not."

I do not profess to be able to separate the tares from the wheat, but Jesus can do it, he knows those among you who have no faith. You may talk about faith, and yet not really have it yourselves. You may have a great gift in prayer, and yet not have faith. You may be an acceptable preacher, and yet not have faith. You may walk uprightly before your fellow-men, and yet not have faith. You may be a generous subscriber to every holy work, and yet not have faith. How nearly a man may be a Christian, and yet be lost, after all! The counterfeit may be made to look so like the genuine that men may look at it again, and again, and again, and yet may pronounce the real to be counterfeit, and the false to be genuine. The Lord grant that, if there are, in this congregation, any who have a name to live, and yet are dead, they may be aroused to a sense of their true condition before God ere it is too late, and that Christ may give them life! Brethren, I do not know that, at the present moment, I have any doubt of my own personal interest in Christ; yet I do know that it is a very solemn thing to be too sure, and that it is a damnable thing to be presumptuous concerning such a matter. There will be times, with all of us, when it will do us good to sit down and seriously ask, "Are these things so, or are they not?" Let us dig down to the very foundations of our faith, and see what it is upon which we are building for eternity. There will be times when all our past experience will be blown to shreds, like the sail of the mariner in a great gale. There will be times when all our comforts and joys will go like hen-coops washed overboard from a laboring ship. Oh, what a blessed thing it is, at such a time as that to cast our great bower anchor into the sea, and calmly to sing—"In every high and stormy gale, My anchor holds within the veil." When any one can say—

"His oath, his covenant, his blood,
Support me in the sinking flood;"
he may feel that he is everlastingly secure, and that Jesus is indeed his Saviour. May the Holy Spirit enable you to judge—for we cannot—whether you have this saving faith or not!

God for you, dear friends, and I wish that we had thousands like you. You feel your need of Christ, you long to be saved, you hate sin, you hate self-righteousness; yet you have no faith. There are certain questions that each of you often puts to us. First, "May I believe in Christ?" I answer—Of course you may, because Christ bids you do so; and what he bids you do, you may do. "But am I fit to believe in him?" No fitness is required. "But am I the person who may believe in Jesus?" There is no special person indicated, for the gospel runs on this wise, and it is to be preached to every creature under heaven. "Believe on the Lord Jesus Christ, and thou shalt be saved." As to the question whether you may believe in Jesus, whoever you are, I say—Yes, certainly; come and welcome, for Christ has said, "Whosoever will, let him take the water of life freely." Your next question probably is, "Can I believe?" I do not know, but I should think that you can. I will put a few questions to you—Can you believe that Christ is God? "Yes." Can you believe anything that God says? "Yes." You can believe, then, for Christ said it—and Christ is God—that he came to seek and to save that which is lost, and you know that you are lost. God says through his servant, the Apostle Paul, "that Christ Jesus came into the world to save sinners;" and you know that you are a sinner, therefore he came into the world to save you. You can believe that, surely. I know many persons who say that they cannot believe, when in truth they can, yet they do not know that they can. How is it, then, that there are still so many who believe not?

The chief reason is because they will not believe; they are too proud, they love their own righteousness too much, they think themselves too wise to submit to the righteousness of Christ. But you say, "Can I believe in Jesus?" I say rather—Can you? I ask you the question. You who are black as hell, can you believe that Christ can save you? "Yes, sir," you say, "I can believe that." Can you believe that he is willing to save you—good and gracious Christ that he is—hanging on the cross, and bidding you trust him? "Oh, sir!" you say, "I cannot help believing that." Well, then, you have proved that you can believe, for you have done it already. I used to think that believing in Christ was some mysterious thing, and I could not make out what it was; but when I heard that it was just this, "Look unto me and be ye saved," I found that the only reason why it was so hard was that it was so easy. If it had been a more difficult matter, then my proud spirit would have tried to accomplish it; but being so easy, my proud spirit would not do it. You remember why Naaman could not wash in the Jordan, as the prophet bade him; it was because he would not, his proud spirit would not let him. "I thought," said he—there was where the mischief lay, for what right had he to think? "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?"

That is why he could not wash in the Jordan, because he would not, but persisted in asking questions, wanting to be wiser than God.

O tried heart, you may believe and I think I may say that you can believe! God is true; you know that, and it cannot be hard to believe when you know that Christ is able to save; you know he is, so it cannot be difficult to believe in him. Christ is willing to save; you know he is; then, is it hard for you to believe in him? So I say that you can believe. May God bless you, and make you willing to believe; for, if he makes you willing, he will be sure to show you that you are able to believe.

But there is a larger class still, in perhaps greater danger; I mean, the careless and thoughtless. How many of you have come in here out of curiosity which may never bring you here again? For you, death is a dream, heaven a fiction and hell a bugbear. You know that the Word of God is true, yet you never trouble yourself about its warnings and threatenings. You say, "Let us eat and drink and enjoy ourselves;" but as for your immortal soul, you have left that to take care of itself as the ostrich leaves its eggs in the wilderness. Permit me, for a minute or two, to show you that I care for your soul even if you do not care for it yourself. Thou who art indifferent to thy spiritual welfare, remember that thou belongest to the most hopeless class under heaven. The profane are frequently converted, but the indifferent not so often. I have noticed that those who get into the habit of first going to one place of worship and then to another, are very rarely saved; yet that is not because they oppose the truth. No; if they would do that there might be some hope concerning them. When you are at home, take up a flint and an india-rubber ball of the same size; then take a hammer and strike both of them with it. Every time you smite the ball, you make an impression upon it, but it quickly returns to its original shape. When you hit the flint with the hammer, you may produce no impression for a time; but, by-and-by, after one of your blows, it is shattered to atoms. Many of you are like that india-rubber ball. Under the preaching of the gospel you are interested, moved, affected, but the impression is never very deep, and you soon return to your original form. You are shallow with regard to heavenly things; we cannot get at your conscience, we cannot reach your heart—would God that we could!

I pray you to remember, however, that there is a time coming when death will preach far more effectually to you than I can. I recollect a narrative of a young woman, a fair and lovely lady, whose mother was very proud of her. She had introduced her into all the fashionable circles of the city. Her dresses were always becoming, but also expensive, and even extravagant. She lived only to go to one party and another. Her mother had not observed—for mothers do not like to notice such things—that there had been a great paleness on her daughter's cheeks. A rapid decline set in, and, at last, to the mother's terror and the daughter's dismay the doctor thought it his duty to say that it was impossible that she could live many weeks. Neither mother nor daughter had ever

cared for ministers; religion would have stood in the way of their chosen pursuits, so they avoided it; but now the minister was sent for. He was an earnest, faithful servant of Christ; so, instead of striving to bolster her up with false hopes, he began to talk of death, and judgment, and eternity, and the wrath of God.

The young woman deeply felt the force and the truth of his words, and said to her mother, "I cannot think what you have been doing with me. You have led me to believe that those fine dresses, and those parties and amusements, were all I had to live for; why did you not tell me I must die? Why did you not bid me prepare for eternity? O my mother, would that you had told me that I must soon leave this world, and enter the eternal state!" She begged them to bring out her last fineries, and she said, "Mother, I feel it is too late now, for I shall die; but hang those things up, and look at them, and never bring up another child as you have brought me up; and as for yourself, I charge you to think how soon you, too, must die."

So I say to all careless ones here—Think of the grave to which you must come, sooner or later; think of your last hours, and of the only true preparation for them. While it is true of you now that you have no faith, may it not be true very long; but may you, even now, seek and find faith in the Lord Jesus Christ! For, remember that, not to believe in Christ is to be already exposed to the wrath of God.

BEING GOOD.

At the bedside of a dying mother, in the hour when watching hearts dread both speech and silence, a son whispered: "Don't worry, mother; we'll all be good." And the wan lips answered feebly: "Yes, my son; just be good; be good; nothing else counts." "Just be good." That is all success. To achieve candor, fidelity, steadfastness, fearlessness, trust, patience, endurance—the poise and sufficiency of character—the excellence of life—there is nothing greater that men can do, nor anything other that is not failure by contrast. This is "attaining unto a full-grown man."

"Just be good." That is all duty. To look unselfishly on every neighbor and bitterly on none, to be fair, to be honest, to be open-hearted, to be brother-helpful and sister-kind, to sympathize with grief and with gladness, to stand for righteousness and to keep it—warring for others' rights, suffering for one's own—acting considerately and by conscience—this is "the fulfillment of the law."

"Just be good." That is all worship. To crave the fellowship of God, to seek knowledge of him; reverently to explore his holiness, his justice and his truth; to love his providential mercies but more to love the revelation of his redeeming pity in his Son, our Saviour, Jesus the Christ—praying him to revive in us his own likeness, longing for all that is noble, yearning to all that is high, leaving the temporal things that are seen for the unseen things that are eternal—this is the "living sacrifice, acceptable to God."

"Just be good." That is all beauty. To have perceived the goodness of the universe and enlisted to be on that side of all that is; to rejoice in uprighteness and honor and gallant sacrifice; to look into all God's works for

that which in the end of creation he saw to be "very good;" to dwell simply and contentedly by him in faith that still all is well where God works; to live in natural gladness and spiritual delight—this is to inherit and always to enjoy the Messianic "dew of thy youth out of the womb of the morning."

"Just be good." That is all victory. To have met the myriad temptations that call us away from every purpose of right; to have faced the lure of sin and answered its seduction with an armored man's refusal; to have seen evil's promises of gain and renounced them for their deceit; to have chosen, when other choice would have been easier, to serve the Lord—this is the discomfiture of the strongest foe and the wildest—the triumph above all triumphs—this the conquest of those who are "more than conquerors."

"Nothing else counts." Grow wealthy, if you can; make yourself learned, if you will; achieve fame, if you have the genius for it; but know that there will be a day when none of these things will suffice for even a syllable of answer to the question that will fill earth and sky: "What have I been?" Good or ungood—"nothing else counts."

"One there is who is good," but He who came to reveal that One said: "Ye therefore shall be perfect as your Heavenly Father is perfect." "Just be good; nothing else counts."—Interior.

Do you remember the story of the portrait of Dante which is painted upon the walls of the Bargello, at Florence? For many years it was supposed that the picture had utterly perished. Men had heard of it, but no one living had ever seen it. But presently came an artist who was determined to find it again. He went into the palace where tradition said it had been painted. The room was used as a store-house for lumber and straw. The walls were covered with dirty whitewash. He had the beams of rubbish carried away. Patiently and carefully he removed the white wash from the wall. Lines and colors long hidden began to appear; and at last the grave, lofty, noble face of the great poet looked out again upon the world of light. "That was wonderful," you say. "That was beautiful!" Not half so wonderful as the work which Christ came to do in the heart of man—to restore the forgotten image of God and bring the divine image to the light. He comes to us with the knowledge that God's image is there, though concealed; he touches us with the faith that the likeness can be restored.—Henry Van Dyke.

SACRIFICE FOR IDEALS.—Millet, the peasant painter of France, painted pictures of wonderful beauty and pathos. His wife and children needed food, and he himself suffered all the pangs of poverty. He was denied by poverty the privilege of visiting his mother. Friends wrote him entreatingly: "It is necessary to make some concessions to leading and paying taste." He refused to lower his work to the false and prevailing taste. Therefore it is that he is one of the immortals today. Let the Christian hold unwaveringly to the ideals which Christ gives him and he shares with Christ in His sufferings and power and glory.

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Made of several materials and in many designs including self-adorning type.
Send for full particulars and catalogue No. G. Give the number of communicants.
"The Lord's Supper takes on a new dignity and beauty by the use of the Individual Cup."—J. K. WEAVER, D.D.
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Beatrice Wood.

A BOON TO SICK WOMEN.

After four years of vain endeavor to regain her health by taking other medicines, Miss Beatrice Wood was made a perfectly well woman by taking Wine of Cardui, the most successful menstrual regulator and woman's tonic known to the science of medicine.

She took Wine of Cardui and that is what we advise you to do.

Will you follow her example and be a well woman?

We could show you letters from 10,000 other women who praise Wine of Cardui as she praises it.

WINE OF CARDUI

No. 14 Main St., PENSACOLA, FLA., Nov. 20, 1903.

I had been suffering with irregular, scanty and most painful menstruation, and when the periods occurred I was unable to be up and haul to stray in bed for a day or two. Nothing I took helped me until I used Wine of Cardui. It proved to be just what I needed. Within two months the serious pain had disappeared, my headaches were less frequent and not so severe and felt very much encouraged, but had to use your medicine for four months before I was entirely well and regular. I have enjoyed the finest health now for eighteen months. I am very regular and have no more pains and eat and sleep as well as could be desired.

Beatrice Wood
TREASURER, ARTS AND CRAFTS GUILD.

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The Kentucky Baptist College Founded in 1829.
14 Departments; 20 Instructors; 8 Degree Courses.
REV. J. J. TAYLOR, Pres. Georgetown, Ky.

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Attracts students from all parts of the country. The teaching is thorough, influences wholesome, equipment complete in every detail, location unrivaled—15 minutes by trolley to Nashville, the "Athens of the South"; yet secluded in its own park of 15 acres; every city and every country advantage. Courses leading to degrees. Prepares for universities. Teachers of Music, Art and Languages were trained abroad. The Director of Music is Edward Hesselberg, the eminent Russian pianist and composer. Physical culture and all-out-door games. New building will accommodate 125 more students, but waiting list already so large, early application is necessary. Send for illustrated catalogue and book of views or visit the school before deciding. Rev. IRA LANDEITH, LL.D., Regent Miss HOOD and Miss HERON, Principals.

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

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Ideal Resorts in an Ideal Country.
Where the waters are renowned for their curative properties, where the mountain scenery is magnificent and the summer climate is unsurpassed, the days being mildly warm and the nights cool and refreshing. 2500 feet elevation, but 12 hours ride from Louisville by either a day or night train are situated VIRGINIA HOT SPRINGS, WHITE SULPHUR SPRINGS, WARM SPRINGS, OLD SWEET SPRINGS, SWEET CHALK-BRATE SPRINGS, ROCKBRIDGE ALUM SPRINGS, HEALING SPRINGS, SLAT SULPHUR SPRINGS, NATURAL BRIDGE AND OTHER WELL KNOWN HEALTH AND PLEASURE RESORTS.
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Editorial

The question of giving offense is one of the most troublesome in life. It is true that if people were only kind and courteous a great deal of the actual offense would be avoided. Then if only the offenders were reasonable and charitable in their judgments, a great deal of the actual offense would be avoided. But when full allowance has been made for these elements, a great deal of offense remains. Sometimes faithfulness demands that a man do what is sure to give offense. Christ Himself gave mortal offense to the chief priests and rulers of the Jews. Never was bitterer offense given than what was given by Him. Paul gave mortal offense to Demetrius in Ephesus and to others. The martyrs all gave mortal offense to their persecutors. Hence we should not shrink from duty because it will give offense.

But the problem is how can we be faithful and at the same time save the feelings of those we really esteem? A Sunday School teacher is doing poor work and the interests of the class suffer—how can that teacher be eliminated without seriously wounding that teacher's feelings? A professor in a school has many good qualities but is a poor teacher—how can his resignation be secured without offense? A Sunday School superintendent is an excellent man, but he has no talent for administration and he talks the school to death—how can he be got out of the way without being offended? And there are many such cases. In all the relations of life this question of offense arises. In family life, in business, and in society as well as in church this same problem often confronts us. What shall we do? Often the alternative really seems to be either unfaithfulness or giving offense. In business life there is less reluctance to give offense than in the other cases, and, as a consequence, offense is less readily taken. We once knew a man who was a poor Sunday School teacher and a poor business man. He lost both his Sunday School and his business partners and he got a great deal angrier at the former than at the latter. We suppose human depravity and Satan caused this difference.

But the question recurs—what shall we do? We have observed that when offense is taken it is rather at the way the thing was done than at the thing itself. Hence care in doing the disagreeable thing will avoid much offense. The poor teacher is not so angry at being asked to resign as at "the way it was done." "If it had only been done in the right way, I would not have cared." Thus it is important to study the right way to do disagreeable things. The golden rule comes in well here. Suppose you were a poor teacher, for example, how would you prefer to be asked to resign?

Soon after coming to Louisville the writer undertook to raise money for Madero Institute in Mexico. Being told about a certain brother we went to him, and explaining our errand, but without giving him a chance to refuse, we said: "I do not come for a subscription from you now. They tell me you are a generous man,

and if only they come at you right you will give liberally, but if they approach you wrongly you will not give a cent. So, not wishing the good cause to lose by my blunder, I come to you now simply to get you to tell me the way you like to be approached; then I will go away and come back at you exactly that way, so nearly as I can." Coloring a little, he said: "Who has been telling you that about me?" We replied: "Your friends. They all talk very kindly of you. They say you are a generous man, but you have your own ideas and unless you are rightly approached you will not respond. So since you know more about it than any one else, I come straight to you to find out just how you wish me to approach you." The brother made a handsome subscription on the spot.

In like manner, it might be well to go to the party in question, whose resignation is sought, and ask how he or she would prefer to be approached on the subject, so as to avoid all offense. People will listen to disagreeable things without irritation if only sure that the one who tells them really loves them and has genuine sympathy with them.

Then it is well, before undertaking the disagreeable task to be sure you are right. It may be the party whose resignation is sought may be doing as well as any one else would do, even better than his successor will do. Perhaps he would do so well as to remove all objections if he had the hearty sympathy and co-operation of yourself and the other critics. It is often better to strengthen the actual workers, than to supersede them with new hands.

SIXTY-ONE Cumberland Presbyterian presbyteries voted in favor of union with the Northern Presbyterians and fifty-one against, while two did not vote and so belong in the negative column. But where the denomination is strongest there the opposition to union was greatest. The presbyteries voting for union have 1,239 churches with 4,598 elders and 90,007 members; while those voting against union have 1,617 churches, 5,484 elders and 97,291 members. So the majority of churches, elders and members are opposed to union. What the result will be remains to be seen.

In connection with this, we note that it has not been claimed that the Cumberland Presbyterians have changed their doctrine at all. Who then has changed in order to bring about union? In the North there has been a good deal of talk about a union of the Free Will Baptists with the regular Baptists. We have never seen any claim that the Free Will Baptists have changed their doctrine or practice. Where, then, does the change come in, if such a union be effected? Have the Northern Presbyterians and the Northern Baptists become more comprehensive? Have they ceased to stand for what they once believed to be important truth? Where and wherein is the change?

The non-union Cumberland Presbyterians propose to continue their opposition, and it is likely that they will go right on with their work, after the loss of such of their number who wish to unite and who do unite with the Northern Presbyterians.

It is the common lot to be tempted. No man escapes, he be beggar or prince.—Tracey Walsh.

"A PRIMER of the Peace Movement" has been issued and it is being widely circulated. Two of its items are of special interest:

1. "Three weeks before Paul Kruger's 'ultimatum,' Joseph Chamberlain refused to refer the difficulties to an arbitration board of two Dutch and three British chief-justices."

Had Chamberlain agreed to this, 40,000 lives, \$1,100,000,000 in money and untold bitterness which still continues and will continue for years would have been saved, and the present bad conditions in South Africa would have been avoided.

2. "Collier's presents in a very striking form what the figures really mean when it is said that in the single battle of Mukden 200,000 men were killed and wounded on both sides. As a help to realize this awful loss by war's slaughter, it presents these equivalents: Three hundred Iroquois Theatre disasters. A hundred and fifty Slocum disasters. Eighty Johnstown floods. Thirty Galveston floods."

This document continues: "In view of such a prodigious sacrifice of human life, should not the Christian powers strive to bring this terrific struggle to an end, and should not all followers of Jesus identify themselves with the efforts of the peace societies in this and other countries?"

These figures are startling enough, and they furnish food for earnest thought. War should be abolished but so long as nations are wicked there must be some way of enforcing national justice. A court of arbitration is a fine thing to settle national disputes, but there should be force enough behind that court to compel obedience to its decisions. Still a simple and serious contemplation of the horrible consequences of war will do much to educate world sentiment against it. Hence the Peace societies are doing good service in publishing such documents as the above.

Dr. E. T. Hiscox, of Saratoga, N. Y., clips a recent editorial note from our columns in regard to freedom in our general religious meetings, and says: "I want to thank you for the enclosed and similar items. I fear we are hopelessly enslaved in the North, but it is refreshing to know that in the South things are different."

The writer was very much gratified at St. Louis, at the hearty approval of many Northern brethren, when he advocated striking out from the constitution of the new Convention the provision forbidding the introduction of any resolution until it had received the approval of the Executive Committee. There are many brethren in the North who favor freedom. We do not think they are "hopelessly enslaved." Let Dr. Hiscox and other friends of freedom but make the issue and they will win.

A striking illustration of this "enslavement" was furnished in the election of officers of the Home Mission Society in St. Louis. The writer was in one of the front rooms of the Third church, when a boy came up to him with two packages. They were printed lists of the officers the "bosses" (their own names being included) had decided should be the officers for the next year. These lists were passed around and then gathered up in the most perfunctory way, and the brethren

named were duly declared elected. They are all good men and they will make good officers; but think of such an election! The surprising thing to us is that brethren sit quietly and submit to being deprived of their liberty in such fashion. Let Dr. Hiscox and the other friends of freedom assert themselves and all will be well.

EVANGELICAL Pedobaptists have ever had a hard time in trying to settle the relation of a "baptized child" to the church. Logically such a child is a real member of the church and is entitled to be so recognized. Yet when such a child grows up vile, his church membership is not readily recognized and the pious members are loth to admit that he is a member at all. Then, too, Baptist ideas have to a considerable extent found their way into Pedobaptist bodies, so that when a "baptized child" professes faith in Christ, they talk of his, or her, joining the church when the fact is such a person was a member before and so could not "join."

The Rev. Geo. H. Means, in the *Central Methodist*, argues clearly and conclusively that Methodists take infants into the Methodist church by "baptizing" them. Certainly Mr. Means is correct, according to the Methodist standards. When infant baptism was introduced infant membership was recognized and infant communion was practiced, and logically so. It is inconsistent in the Pedobaptists—shall we say *narrow*?—to exclude "baptized" infants from the Lord's Supper. The idea of having church members who are not communicants! The Greek church are more consistent, for they observe infant communion along with infant baptism.

"THE most sublime divination ever made by men is the declaration that God is Love."—*The Outlook*. It is not a "divination" at all, it is a revelation. If it were a divination we would have no assurance of its truth and it could bring us no comfort. Being a revelation we can rest our souls upon it.

Nowhere that the Bible has not gone, has any man ever suspected that God is love. The ancients, Egyptians, Greeks and Romans had no such idea. One searches their copious literature in vain for such a suggestion. Only in the Scriptures can men have hope. That God loves man and that man ought to love God, are doctrines not found in natural religion, and not found anywhere outside of the Bible. The man who does not accept the authority of Scripture, has no ground for believing that God loves him, and no basis for feeling under obligation to love God. Such a man has nothing but a guess on which to rest his hope.

They have established a Graduate Chair in Homiletics in Union Seminary, for the double purpose of cultivating "in the students a desire to preach with simplicity and without criticism," and of promoting "confidence in the evangelical position of the Seminary." We suggest that the best way to promote such confidence is for the leaders in the Seminary to sound forth some evangelical notes. The tendency of the teaching there is to destroy the evangelical spirit in the students, by robbing them of evangelical truth.

Editorial Varieties

We extend our greeting to the General Association, hoping the meeting at Russellville will be one of inspiration and of power. We hope a loud and strong note of advance will be sounded, and that the meeting will mark an era in our denominational history.

The Reunion of the Veterans of the Mexican War was recently held in Dallas. There were one hundred and fifty present, and their average age was over eighty years.

"One trouble about our 'organized work' is in the fact that when one of the boards takes a position on any given subject they never let up or change." Without admitting this to be true, we respectfully suggest that the *Flag* set the boards a good example in the matter of "letting up."

"How smart the doctors are to know so many big words!" Yes, we have just laid down a copy of a medical magazine in which we noted these words, among others: epilethial, etiology, proliferation, curedted, epithelioma, papillomatous, keratosis, pedunculated, actinomycesis, cacodyllate, peristalsis, ptyalism, &c., &c., &c. Yet it is quite practicable to state great truths in small words.

The Hon. Andrew D. White reports that Tolstoi regards Adin Ballou as the foremost literary character America has produced and Kontonoff as the greatest military genius of the world. Reader, do you know anything about Ballou? Did you ever before hear of Kontonoff? Then see how ignorant you are of the world's great men. But, please do not fire any questions at us regarding these two individuals lest you reveal similar ignorance in this office.

The papers represent Dr. Minot J. Savage as saying in a recent sermon (?) in New York that "the large number of divorces at the present time are altogether to be welcomed." A reason given is that divorces give those divorced "another opportunity for a true, sweet, wholesome life." Ahem! Dr. Minot J. Savage is a leading Unitarian divine. That is the sort of morality he teaches, if the Associated Press dispatches are to be believed.

The *Outlook*, commenting on the recent formation of the General Convention of Baptists of North America, speaks of the "memories of the Civil War" as "dying out" so that a better state of feeling between the North and the South now exists. *The Outlook* seems to labor under the erroneous impression that the war caused the bitterness between the sections, whereas it was the bitterness that caused the war. We would respectfully remind the *Outlook* that we did not get mad because we fought, but we fought because we got mad.

Corporal punishment has been restored to the public schools of New York. In a spasm of mawkish sentiment, some time since, corporal punishment in the schools was abolished. When people think they are wiser than Solomon they make a great mistake. It has been well said that in training boys, the rod must be like the Latin pronoun, either expressed or understood. The Georgia mother, who left a widow with seven boys, reared them to a noble manhood, she understood it. When asked how she did it, she answered, "by prayer and hickory."

It seems well nigh impossible for the editor of the *Christian Companion* to understand Baptist language. He quotes Dr. Mullins as speaking of the Baptists as a "denomination," and says: "This language clearly presents the idea that the Baptists constitute a denomination, and the editor of the *Recorder* will have to take the President of the Seminary in hand and give him a few lessons in the use of Baptist language." The lessons are needed by the editor of the *Companion*. Of course "the Baptists constitute a denomination." We thought everybody knew that. And it is time everybody knew that the Baptists do not constitute a church. A church is a local body, and only that. Baptists have thousands on thousands of churches, but all these churches together do not make a church. We not only admit, *Bro. Companion*, but we have always earnestly insisted, "that the Baptists are not a church." They are many thousands of churches. It is absurd to talk about a church's corpus of churches. As well talk about a man composed of men.

\$100.00 REWARD.

We have been reading and hearing a great deal for some time past about the "new truths" in theology that have recently been discovered. We are told to "keep our minds open to new truth" in religion. It is said that these "new truths" require that we shall reconstruct our theological systems, so as to give these "new truths" their proper place. And we have made an honest effort, stretching now through several years, to find out just what these "new truths" are, but we have been utterly unable to get hold of a single one of them. We have written numerous letters of inquiry to many leaders of "modern thought" who have much to say about these "new truths," but still we have not been able to elicit a single "new truth" from any of them. We have read thousands of pages from authors full of talk about these "new truths," who descend of their value and importance, but somehow none of them venture to name any of these alleged truths.

Unwilling to abandon our search, though confessing to being somewhat discouraged, we have decided to adopt a new plan of procedure. So we hereby offer a reward of one hundred dollars to the one who will produce for us a single new truth in theology that has been discovered since 1850. We will cheerfully give a hundred dollars to get hold of a new truth in theology, such as these writers delight to talk about, but which they are strangely unwilling to specify. We offer this reward in perfect good faith and we will pay the money promptly on the presentation of the "new truth in theology," discovered since 1850.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Eaton: Reward of courage; Reply to President Eliot. One by letter. At 3:30 p. m. Bro. John Carney, of Texas made an interesting and stirring talk on temperance illustrated with pictures of his own devising and execution.

Broadway—Pastor Jones preached at both hours.

Chestnut St.—Pastor Weaver: Putting off this tabernacle: Bro. Josephus Cheney: Parental obligation.

McFerran Memorial.—Pastor Hamilton: History of a Christian; Why I believe in the Holy Spirit. One for baptism, and baptized—son of the pastor. Bro. L. W. Doolan is to supply during the pastor's vacation.

Twenty-second and Walnut—Pastor Cree: Preventing God's power; Bro John Carney: Saloons must go.

Clifton—Pastor Foster: Lost power; Bro. Oscar Jensen: Soul winning. He was ordained Tuesday night. Bro. J. A. Taylor, Weaver, Reed and Foster took part.

Franklin St.—Pastor Jenkins: Water of life: Last call. Two by letter. Sunday School picnic on Friday.

Highland — Pastor Dawes: Unseen power: Why I am in the world.

Logan St.—Bro. W. O. Carver preached. Ordained Geo. B. Deaver.

Parkland—Pastor Taylor: Christian's joy: Bro. J. M. Taylor: Man of sorrows.

Portland Ave.—Pastor Neal: Neighbors: True life.

Southgate St.—Bro. J. R. Johnson: The Gospel; Influence. Pastor G. W. Clarke accepts the call to Paris. He is one of the very best.

Third Ave.—Pastor Ransom: Do it now: Easy to be saved. One by letter.

Thirty-sixth and Grand—Pastor Helwig: Kingdom of God.

East Mead. — Pastor Greathouse: Whole armor: Salvation.

Highland Park — Pastor McDaniel: Heaven; Duties of church members. Five by letter, one by relation. On the 28th Pastor McDaniel is to be married to Miss Grace A. Dawkins, of Toledo, O. Congratulations.

Oakdale—Pastor Mohler: My father

in business; Experience an incentive. One by letter.

Ormsby Ave.—Bro. N. F. Jones: Life of Christian; Pastor Gillon: Prodigal son. Four by letter, one for baptism.

Hazelwood—Pastor Althoff: Baptism and Lord's Supper. Seven baptized. Praise meeting at night.

Liberty—Bro. S. F. Thompson: Prayer and grace.

Eight Mile.—Pastor Barkley: Christ's power to save.

Bren. E. E. Bomar, H. H. Hibbs, W. L. Brock, A. R. Love, J. R. Johnson, G. W. Clarke, Geo. C. Cates, T. F. Hindon were present at the Conference. We are glad to note that Bro. Bomar's health is restored.

Bro. C. B. Jones, on call of McFerran Memorial church, was examined for ordination by ministers present, organized as a presbytery.

THE STATE.

Bro. J. A. Burns writes from Oneida: "The Lord is greatly blessing our work. Last week Mrs. Ann E. Wright, of Versailles, gave us \$400 and last Sunday the church at Frankfort gave us over \$325. The contribution will probably aggregate \$400 as many contributions are yet to be handed in. Pray for us."

Pastor I. W. Manly writes: "I visited Clover Bottom church a year ago, where there had not been any preaching for seven months. After I had preached for them once a month until in the fall they gave a unanimous call for the present year. There has been a great change. God has blessed us in our work. There has been 15 additions to the church during the time I have been there—two by letter, thirteen by baptism; the church is in a progressive state. We give God the glory and praise for it all. We ask the prayers of God's people everywhere that Clover Bottom church may continue to work for the Master's cause and for the salvation of souls."

A LOVELY COMPLEXION. New York Lady Proves That Every Woman May Have It by Using Cuticura Soap.

Mrs. R. Reichenberg, wife of the well-known jeweler of 146 Fulton St., New York, says: "I had a friend who was justly proud of her complexion. When asked what gave her such a brilliant and lovely complexion, she replied, 'A healthy woman can be sure of a fine skin if she will do as I do, use plenty of Cuticura Soap and water.' She insisted that I follow her example, which I did with speedy conviction. I find that Cuticura Soap keeps the skin soft, white and clear, and prevents redness and roughness." (Adv.)

OTHER STATES.

Bro. M. Eastland writes from Dallas, Texas: "Enclosed please find check for which move forward my figures and send change address from 336 Elm St. to 613 McKinney Avenue, Dallas, Texas. Its value to the cause of Christ and the denomination cannot be estimated in dollars and cents, and I pray its present editor may be long spared to wield the pen which is mightier than the sword. May God bless and direct you always."

Bro. B. F. Riley has resigned the pastoral care of the First church of Houston, Texas.

Bro. W. C. McCall has resigned the pastoral care of the First church in Tampa, Fla. These are both able and effective preachers.

We beg pardon for delay in acknowledging receipt of an invitation to the marriage of Pastor Cornelius Cunningham Coleman and Miss Apsyllah Juliet, daughter of Mr. and Mrs. Albert Hill Cox, at Decatur, Ga. The happy pair are "at home" in San Antonio, Texas, where the bridegroom is pastor. We extend congratulations.

We are glad to learn of the continued and the increased blessing of God upon Pastor I. P. Trotter and his flock in Hattiesburg, Miss. He thinks he has "the best church in the state." They gave \$850 last year to missions. Does any church in Mississippi go beyond that. During the three years of Bro. Trotter's pastorate he has welcomed over 500 new members.

The church at Rusk, Texas, has received 18 additions. Result of a two weeks' meeting.

The new meeting house of the First

church, Warrensburg, Mo., has been set apart to the worship of God.

Pastor W. S. Gee, Chillicothe, Mo., aided by Bro. J. H. Dew, held a three weeks' meeting resulting in 73 additions to the church, most of them by baptism.

The church at Jefferson City, Mo., has been most graciously blessed, 79 additions.

The new house of worship at Reed, Okla., has been set apart to the worship of God.

Bro. L. R. Wilson has been set apart to the full work of the Gospel ministry by Hopewell church, West Va.

Pastor Cridlin, Stockton Street, Manchester, Va., baptized 17 and 7 await the ordinance, several additions by letter and on statement; the result of the meeting in which Bro. Owens assisted.

The meeting at Calvary church, Richmond, Va., resulted in 17 additions. Pastor Knight says there is a prayerful spirit and a hopeful outlook in his church.

Pastor Hepburn, Richmond, Va., rejoices in a meeting which brought him 32 additions by letter and baptism.

The meeting at Dumfries, Va., held by Bro. Ways, of Alexandria, closed with 17 professions of faith and were baptized. Others received by letter. A church was constituted with Bro. Lynn pastor.

A good meeting at Lavalla, Texas, closed with 12 accessions by experience and baptism and 2 by letter.

Pastor G. S. Tumlin, Sulphur, Texas, aided by Bro. F. M. McConnell, held a meeting resulting in 32 additions, more than one-half by baptism. Three husbands and wives joined at the same time.

Bro. B. W. Vining has been set apart to the full work of the Gospel ministry by the church at Rusk, Texas.

The meeting at Athens, Texas, resulted in 22 additions to the church and an additional raise of \$200 on the pastor's salary.

The church Karnes City, Texas, received 4 by letter and 12 are approved for baptism result of their two weeks' meeting.

The Baptists of Martin, Tenn., will build a new meeting house costing from \$12,000 to \$15,000. Three brethren will give \$1,000 each. Pastor I. N. Penick

Pastor E. R. Cox, Sweetwater, Tenn., held a meeting doing the preaching himself. Some 40 were converted and 20 joined the church, and others are expected.

Two new churches have been constituted in Tennessee, one at Waverly and one at Centerville. Good lots have been bought at each place and both fully paid for.

The remains of Mrs. Bettie De Haven, whose death we announced last week, were brought from Lagrange last Thursday morning and buried in Cave Hill Cemetery. For weary months she had been suffering and on Tuesday of last week she fell asleep. She was a woman of rare gifts and graces. She created the beautiful Baptist house of worship at Lagrange, costing \$25,000, as a memorial to her husband, Judge De Haven. Her splendid home was the headquarters of preachers visiting Lagrange. She was a pillar in her church and in her denomination. She was a stalwart Baptist and a warm supporter of denominational enterprises. She will be greatly missed. Adapting the language of Johnson concerning Swift, we say of Mrs. De Haven: She lived a blessing, she died a benefactor and her name will ever live an honor to Kentucky.

We were glad to welcome many of the brethren who came to the Reunion last week. We will not venture to give a list of names lest some should be omitted. We mention one honored sister, however, Mrs. Sallie Rochester Ford, who is as bright and interesting as ever. Her "Grace Truman" has reached a circulation of 200,000. We hope her pen will long be active.

BABY'S FOOD

can always be uniform if you use Borden's Eagle Brand Condensed Milk. The original, especially prepared as an infant food. Send for Baby's Diary, a valuable booklet for mothers. 108 Hudson Street, New York.

MARRIAGES.

Rockport Ky., in parlors of Rev. Jno. T. Casebier, June 14th, 1905, Mr. W. J. Mason to Miss Mary Russell. Also Rev. Albert L. Maddox to Miss Laura A. Casebier. Happiness and long life be in these unions.

JNO. T. CASEBIER.

Shelton M. Saufley, managing editor of the Kentucky State Journal, Frankfort, Ky., was married June 14, to Miss Cloe S. Baughman, daughter of Mr. and Mrs. S. H. Baughman, of Stanford, Ky., Dr. William Shelton, grandfather of the bridegroom officiating.

DEAR RECORDER:

Bro. T. T. Martin has just been with the Covington (Tenn.) church for two weeks. It was his wedding trip, he having married Miss Ivy Manning, of Blue Mountain, Miss., on June 1st, and coming to Covington that night.

Bro. Martin's visit has made a profound impression on this community. From the very beginning it was seen that the church would not accommodate the great number of people who desired to hear him, so the night service was moved into a large building just across the street, which was hastily fitted up with seats for 650. He has made the people think. In the stores, on the street, in the home, wherever you go, men and women are discussing the doctrines of grace and the obligations of love. His grip on God's word is marvelous. In the simplest, most direct manner, he stands before the people day by day, talking to them in a familiar way, and unfolding the deep things of God so clearly, driving them in so pungently by some apt illustration, that the most obtuse cannot fail to see and the most indifferent will not forget. But after all, that which has impressed us most is the absolute honesty of the man coupled with his sweetness of spirit. Telling the people of their sins and faults with a directness and vigor that almost alarms, he melts them to tears by the tenderness of spirit manifest in the telling. Wm. H. MAJOR. Covington, Tenn., June 16, 1905.

Dr. W. W. Pratt writes a cheering article in The Examiner about the Baptist work in Persia under the direction of Rev. Y. H. Shahbaz and his assistants. The latest news is the baptism of eight men and five women, new converts. One of the converts is a very highly educated man 65 years of age. A school has been opened for Mohammedan girls and it is doing well. Our cause is taking root in Persia. Speaking of this work, Dr. Pratt says: "There is no mission deserving of more liberal support." This mission is looked after by a committee of leading brethren, of which Dr. R. S. McArthur is chairman. Bro. Yohannon goes to labor in co-operation with this mission. We hope that Persia will be won for Christ.

It is stated that Drs. W. E. Hatcher and B. H. Dement have decided not to attend the Baptist Congress in London, though they had appointments on the programme to speak. Dr. W. H. Whitsitt goes in Dr. Hatcher's place. Dr. B. L. Whitman, of Philadelphia, also decides not to go, and Dr. W. H. P. Faunce takes his place on the programme.

Elder J. R. Farish, of Meridian, Miss., one of the best known and most universally loved ministers in the South, was the guest of the WESTERN RECORDER during the meeting of the Confederate Reunion in Louisville last week. He is a nephew of Rev. Ryland Dillard, one of Kentucky's most noted preachers. H.

DEAR RECORDER:

I send you my check for two dollars and fifty cents; give me proper credit for same. I enjoy reading your good paper. I reckon I am one of your professing Baptists and a half, cannot be other than a Baptist, and when I strike one of those tenderfoots who wants to be so courteous I loose out with him. I have a very amusing to me observation of this kind I would like to tell T. T. E., but won't attempt to do so now, but don't permit yourself to get too liberal; stick to the Baptist ship. Your brother in Christ, M. T. JORDAN. Murfreesboro, Tenn., June 6.

A memorial monument has been erected in the Tyler's Point Cemetery, R. I., to the memory of John Miles, the first pastor of the Baptist church in Ancient Rehoboth, now East Providence. John Miles was born in Wales and died in 1683 in this country. Addresses were made at the unveiling by Dr. W. H. Eaton and Hezekiah Butterworth.

PERIODICALS

OF THE Southern Baptist Convention PRICE LIST PER QUARTER.

Table listing various periodicals and their prices per quarter, including The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words (weekly), Youth's Kind Words (semi-monthly), Baptist Boys and Girls (4-page weekly), Bible Lesson Pictures, Picture Lesson Cards, B. Y. P. U. Quarterly, and Superintendent's Quarterly.

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LOUISVILLE, KY.

ORDINATION.

On June 14th, at Southgate Baptist church, Louisville, Ky., Bro. J. G. Hughes was ordained to the full work of the gospel ministry. Dr. G. B. Eager preached the sermon, Dr. J. N. Presbridge presented the Bible, and H. D. Allen offered the prayer. Bro. Hughes is a member of the graduating class of the Southern Baptist Theological Seminary, and expects to locate in Maryland.

WINTER FUN.

Fun to hear the noise it makes
As the wind goes by,
Fun to watch the pretty flakes
Dancing in the sky,

Fun to see the chickadees
In their garments warm,
Gayly flit among the trees
Heeding not the storm.

Fun to set up giants tall,
Images of snow,
Eyes, and ears, and nose, and all,
Fashioned so-and-so.

Fun to skate upon the ice,
Frozen smooth and thick;
Hither, thither in a thrice
As the birds are quick,

Family Circle.

Stories for the Young and Old.

A SAVING BLUNDER, AND WHAT CAME OF IT.

A Complete and True Story.

BY REV. J. G. GREENHOUGH, M.A.

I am thinking of a place far away from the Southern town in which I sit writing now, in one of those populous counties of England where spreading cities are found not far from wild, waste-moorland, and where the smoke of factory, though dense and apparently ubiquitous, has not yet blotted out every romantic soft and sweet rusticity.

It was a college in which some thirty students were preparing for the ministry, quite away from the hurly-burly and the din and crowd of the city ten miles distant, whose far-off lights we could dimly see in the evening time.

I, Will Carisbrook, and George Chapman shared the same study. We lived with and almost in each other. Sworn chums, dear to each other as David was to Jonathan, and our attachment lasted until death came between us.

WILL CARISBROOK'S DIARY.

I have seen her to-day again and plucked up courage to say the decisive word. Maud Livingstone—how sweet the name sounds! I met her first on one of my preaching visits to the city of Longford, that city whose lights we can see far off from the college windows.

met often since that first meeting, and I fear that books have been forgotten and studies neglected in all-absorbing dreams of her. I cannot describe my Maud; I never could describe a woman, but there is a picture in my mind fairer than was ever put on canvas.

GEORGE CHAPMAN'S DIARY.

I am sorry for dear Will. He is not one-bit like himself. He goes off wandering through the woods for hours together. He seems to have forgotten that he is a student. Books and friends have been forsaken, and I think he avoids me.

LATER IN THE DAY.

A strange thing happened on my journey to-day. It has been raining almost uninterruptedly for forty-eight hours. The river and all the low-lying lands are in high flood, the smallest brooks have become furious torrents, and there are miles of country under water.

WILL CARISBROOK'S DIARY.

It is a week since I sent the letter, and there has been no reply. These days of suspense have been an agony. I have asked myself ten thousand times what could be the meaning of the silence? I could not help foreboding the worst, but why did she not send some message to put an end to the torture?

my mind between you and dear Ralph Raymond, and your silence helped me to decide. I was engaged to him yesterday, and I am very happy. Will you not congratulate me? I have come home utterly dejected, and I think broken-hearted. There seems to be nothing worth living for now. How could she do a thing so cruel!

GEORGE CHAPMAN'S DIARY.

Will has just come in, more like a deranged man than like himself. He wanted to know with wild, scared eyes and husky voice, what I had done with that letter! It gave me a start from which I am shaking yet.

It is thirty years ago, and George has gone, but not before I had occasion to tell him that his forgetfulness had saved me from a life-long burden and sorrow, and helped to make one of the happiest of men.

And as I write this I hear from the next room the voice of the woman whom I found afterwards: nay, whom God, with far greater wisdom than my own, found me, and had ordained for me; the woman who, for twenty-six years, has been all the joy and more than half the strength of my life—far better than an angel, for she has done for me more than all the angels together could have done.

HELPING POLLY.

As the door closed behind Polly Tom looked across at his mother. "How long has this been going on?" he asked. "She used to be the jolliest little youngster in the world."

from school tearful and indignant over her French mark.

"It isn't fair!" she declared. "Margaret Judson didn't do a bit better work than I, yet Margaret had ninety-six and I only ninety-three. I do think I have the hardest times!" she wailed.

Polly looked at him in surprise. Tom's attitude since he came home had not been sympathetic—that was one of her grievances.

Tom pulled a note-book from his pocket and began to read: "Monday was a horrid dull day, and your hair wouldn't stay in curl and everything went wrong—as things do on rainy days. Tuesday you went downtown, and couldn't find any silk like Lena Andrews, and had to get a homely old thing that you never would like."

But Polly interrupted. "O Tom, don't! I didn't know I—" and then, a deluge impending, she rushed tumultuously from the room.

"O Tom!" the mother remonstrated, her own eyes full of tears. "Don't you worry," Tom answered. "I know Polly. She's grit, and she'll come through all right. I'm just helping her grow up."

THE LANTERN OF FALAISE.

The little town of Falaise, in Normandy, is famous as being the birthplace of William the Conqueror. The following incident, which is said to have occurred there, shows the importance of giving directions in a clear manner.

Many years ago Falaise had no gas lights or lamps of any sort to light up the streets at night. There were, consequently, often quarrels, disputes, and accidents, much to the displeasure and annoyance of the mayor.

To remedy this state of affairs he caused the following decree to be proclaimed to the sound of a trumpet: "Henceforward every inhabitant of Falaise who goes out after dark must carry a lantern in his hand."

The next night the watch arrested an individual.

"Man of Falaise, where is your lantern?"

"Here it is."

"But there is no candle in it!"

"Well, but the notice never said there was to be a candle," answered the man.

The following day a new proclamation was published:

"Henceforward every inhabitant of Falaise who goes out after dark must carry in his hand a lantern with a candle in it."

That night the watch again arrested the same person as on the evening before.

"Man of Falaise, where is your lantern?"

"Here it is."

"But there is no candle in it!"

"I beg your pardon, there is."

"Why is it not lighted?"

"Dear me! The notice never said the candle was to be lighted!"

The following day there was a new proclamation by the town crier, and it is to be hoped that this time it was effectual:

"Henceforward every inhabitant of Falaise who goes out after dark must carry in his hand a lantern with a candle in it, and this candle must be lighted."—Examiner.

HE CURED THE CONGREGATION.

Grown people, as well as children, are sometimes given to turning their heads to observe every late comer at church, a lecture, or any place of meeting. One should always remember, however, that this is bad manners, as bad as to be late and thus annoy others.

Painkiller advertisement with logo and text.

HOTEL ALBERT advertisement with address and amenities.

GERMAN BANK advertisement with capital and services.

BUSINESS EDUCATION advertisement with 135 FREE SCHOLARSHIPS.

DRAUGHON'S PRACTICAL BUSINESS COLLEGE advertisement with locations.

Advertisement for a booklet containing 100 misspelled words.

HUTCHINS ECZEMA SALVE advertisement with product image.

Baptismal Pants advertisement with price and details.

Advertisement for a man in a suit, possibly a testimonial or illustration.

COMMUNION SETS advertisement with product details.

BURNISHED AND BEADED SET advertisement with product details.

Baptist Book Concern advertisement with address.

Children Teething

Mrs. Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea.

Sold by druggists in every part of the world. Twenty-five cents a bottle.

Stories for Little Ones.

THE GRATITUDE OF DIXIE.

How Dixie's mother caught the distemper was a mystery; but, however the infection had come, by the time that her family of pups had completed their second week of life she succumbed to the fell disease. Left orphans at this early age, in spite of all efforts to bring them up by hand, the unfortunate pups sickened and died, one by one, until only the smallest of all upon whom the name Dixie had been bestowed, was left. And it is in every way likely that he would in a few days have followed his luckless brothers and sisters had not unexpected aid come to him.

It happened that a stray cat, a miserable, dirty, gray creature, had just had a family of kittens in the barn, which had been found and ruthlessly drowned by one of the farm hands and the bereft mother still wandered up and down seeking her lost babies. And in the course of a day or two, something happened which caused her to quite forget the loss of her own progeny.

Dixie, sole survivor of his family, had been brought from his box in the house and placed in the grass for a warm sun bath. The poor little puppy, deprived of his natural food, was visibly failing and his owners had almost given up hope of raising him.

He was feebly moving about, seemingly revived to some extent by the warmth of the sun, when the stray cat, in the course of her restless prowling, caught sight of him. Just what went on in her mind it is impossible to say, but it is probable that she took the forlorn little puppy for one of her kittens which had been somewhat similarly marked. Straight as an arrow she sprang to the pup and lay down beside it, caressing it with her tongue, while Dixie, whining with joy, snuggled close in the soft fur.

At first the owners of the puppy felt inclined to interfere, fearing that the cat might do their pet some injury; but they soon saw that he was perfectly safe in her care. He began to improve at once, for the cat, happy at having something to care for once more, gave him all the food and all the washings that she would have bestowed upon her own kittens, had they been left to her.

Dixie grew apace, like most fox-terrier pups and was soon almost as large as his own foster-mother. By the time he was four or five months old she had ceased to care much for him, but Dixie was as fond of her as ever, though it seemed to grieve and perplex him that she would not join in his rough and tumble play.

Time passed on, till Dixie was almost a year old, and then the gray cat who in recognition of her past services to the fox-terrier, had been allowed to remain on the place, became the mother of two more kittens. Dixie, it was plain to see, could not quite decide what the kittens were; but he rather liked them than otherwise; and was several times discovered beside the box which was their home, observing them with the greatest interest.

Unfortunately, however, the new babies were discovered by

the same man who had disposed of the previous family. He had no love of animals, and seeing that no one was about to stop him, he decided that he would make way with these, too. The old cat was also absent, so, putting the unhappy little creatures into a basket, he quickly made his way to a pond which was near the barn and threw the basket, kittens and all, into the water. Then, evidently highly satisfied with what he had done, he went home. But he had reckoned without Dixie, one of whose owners, half screened from view by bushes on the opposite side of the pond, saw all that followed.

No sooner had the man disappeared from view than Dixie appeared on the bank, having apparently followed at a distance, to see what was to become of the kittens. He looked anxiously at the basket, already settling down, then he looked at the water and shivered. (Dixie hated water, and a bath was a time of extreme anguish to him). A stifled cry from the basket, however, decided him, and, hesitating no longer, he dashed in, swam to the sinking receptacle and took the handle in his mouth. To regain the shore thus burdened was a more difficult matter, but Dixie managed it and reached the bank just as the gray cat, evidently in search of her family, came running frantically down to the pond.

Dixie clawed the lid off the basket, and the two kittens, half drowned, but still conscious, as could be told by their squeaks, were released from what had come so near to being their coffin. The cat at once took one of them by the back of the neck and started toward the barn and Dixie, after a moment's hesitation, did the same by the other.

A visit to the barn half an hour later revealed the two kittens, showing only by a slight dampness of the fur the experience which they had so recently undergone, sleeping peacefully, while Dixie watched over their slumbers and the mother cat tried to express her feelings by rubbing against him as hard as she could.

As for the farm hand, the one of Dixie's owners who had witnessed the whole affair gave him such a talking to that he never, at least while he was on that farm, was guilty of another act of cruelty toward animals of any sort.—The Churchman.

THE UNFORSEEN DANGER.

An English paper reports a tragedy in the Zoological Gardens in London which well illustrates the peril of the moderate drinker.

A party of sailors in the course of their tour through the various rooms entered the snake-house. They were cautioned against interfering with the reptiles, as bites of some of them were deadly. One of the sailors, however, prided himself on his knowledge of snakes, and on his ability to handle them with impunity. He explained to his companions how it might be done, and gave a practical exhibition of his power. He seized one of the most venomous snakes by the neck, and held it up at arm's length, showing that it was impossible for any snake to bite, if held in that position. But as he talked the snake coiled itself around his arm and gave a mighty grip to it, taking by the motion another turn around the limb. One more convulsive effort and the man's arm cracked,

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and his muscles lost their power. He could no longer retain his grip of the snake's neck, and, as he loosed it, the angry reptile turned around, and, in a moment, its fangs were in his wrist, and the fatal poison went coursing through his body. In less than an hour the man was dead. "There is no need for me to abstain," says a young man. "I can control myself. I know when to stop." He would not be so confident if he knew the power of the enemy. It has the trick of paralyzing the will power, so that the man cannot stop when he wishes to do so.

Giles: "My wife can drive nails like lightning."
Miles: "You don't mean it!"
Giles: "Sure I do. Lightning, you know, seldom strikes twice in the same place. — Chicago Daily News."

He who is always borrowing trouble has no storage room for happiness when it does come. — Exchange.

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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 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. Crab is the manager of Drennon Springs. The round trip rate from Louisville to the Springs, including the river trip, is \$4.25, the charges at the hotel are very reasonable.

Differing in most respects from the place just described, Middleborough 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 "Middleborough" is a hotel worthy of the treatment 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 Middleborough and return is \$10.75.

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

If instead of a gem, or even a flower, we would ease the gift of a lovely thought into the heart of a friend, that would be giving us the angels must give.—George Macdonald.

When He gives a duty, He is ready also to give the grace needed for the doing of it.—J. R. Miller.

ARE THE CHURCHES OF CHRIST DRIFTING?

BY W. S. CULPEPPER.

If we are able to interpret the signs of times and distinguish between the legitimate and the illegitimate, religiously speaking. We believe the time has come for our churches and pastors to call a halt and take their bearings. It does not require so much forethought in the government of our own affairs, things pertaining to our own physical well-being and earthly happiness. In these things we are at liberty to do as we see proper. But when it comes to the government and management of the things pertaining to the Kingdom of our Lord into whose hands this great and glorious work has been committed, with his word which is so plain the wayfaring man though a fool may not err therein and that we shall be held strictly accountable and responsible in the final end. Now I know this paper will be literally devoured and flattered when I shall have laid down and discussed some propositions I have in mind. But I shall make the venture and risk the consequences. Spiritual development is the chief end to be accomplished by a church, this all-important work seems to be overlooked and lost sight of entirely if we are allowed after being furnished with the evidence to judge. If we emphasize the importance of money-getting to the neglect of other things equally or, more important, we will develop it is true but the development will be out of shape, not in keeping with the Divine model, "See that thou make all things after the pattern showed thee," says our Lord to Moses. If a church can make a good showing on finances (and there seems to be an unholy rivalry along this line) it stands in the eyes of people as an up-to-date church. We speak from personal knowledge a Baptist church lauded to the very skies, leading all other churches in the country in liberality, but so far as spirituality is concerned at the lowest ebb. Two extremes leading all other churches in the community in liberality but utterly wanting spirituality. Better be condemned before men and justified before God, than praised by men and despised by the Judge of all the earth. Fall in line seems to be the watch-word. In our craze for show and the applause of men we become very dogmatic and pronounce unhesitatingly and that to all the world that, all others that do not do as we do, and believe as we believe, and work as we work, and when we say work, and where we say work, and how we say work that such disobedient people are in the eyes of the above described high-fliers as being beneath the respect of all intelligent people. Let not the idea be entertained for a moment that we are opposed to missions, State, Home and Foreign, for we believe most heartily in all these and more. Some go so far as to say if a church is not in harmony and co-operation with the district association, the State Convention Board and all other human organizations, that it lacks the essential characteristics of a church of Christ. I believe in associations, conventions and boards, everything that has even a tendency to promote the cause of Christ. But the little Baptist church on the hillside, though it may be the material out of which

the house is built, maybe has never gone through the fine mills, but they believe in God Almighty the Father, Jesus Christ the Son and Redeemer of the lost, the Holy Spirit our Comforter, striving to keep the ordinances of the New Testament and live up to the spirit of their Lord is the grandest and greatest institution in the world, for the simple reason she is the bride of Christ, and from her decisions there is no appeal. Spiritual development seems to be a secondary matter, as seen in the second place, from our mad rush for numbers. Enthusiasm is all right, provided it does not carry one beyond the limit. Enthusiasm in behalf of the lost sinner is a good thing, but we must not overreach the domain of Scripture teaching, for the Lord added to the church daily those that were being saved. We too frequently hear the statement, it seems to be the almost-universal verdict nobody joined the church during a certain meeting, hence failure. Pastor A. succeeds Pastor B. at church C. Works three weeks, reports to the State paper, received into the church 30 members, 17 by baptism, balance by letter. This is something wonderful indeed. But the preacher who can get there with his clap-trap, high-pressure methods, hoop-em-up style, drag his net, make a big haul, count members, report to the paper, is in much demand by some people. Too many in their recklessness along this line are like the young fellow leaving New Orleans, La., on board a steamship to South Africa during the Boer War. He was to work his way. Out a few days' sailing from the city, he got hold of a long-shank three-inch auger. He had promised to work, so he began boring a hole in the bottom of the ship, but was discovered in time by one of the crew, who hallowed out at him in rage, "What are you doing there?" "At work," answered the young man. "Lay down that auger, you sim'blin-headed fool you, or I will pitch you overboard." Here the matter ended. It is one thing to have the ship in the sea, but altogether another matter to have the sea in the ship. In the world there is no sort of place in the church for the world. He who looks after quantity and not quality leaps before he looks, answers before he is called, seeks before he is sought. With such individuals the scope of their information seems to be confined to very narrow limits. They seem to be well versed in puff-ology, leg-ology and join-ology, but opportunely know nothing or care nothing for Spirit-ology. God grant the day may speedily come when we shall get back to the apostolic method of Christian work.

Meridian, Miss.

PLUM TIME.

Any one who has been in Texas on the prairie as much as I have cannot keep from noticing the luxury of the plum time. The pigs, the children, the negroes, and the old folks a little, like a good plum. I thought this morning I would not taste a plum, but as I came by the yellow fruit, I indulged a little. The watermelon luxury, the apple and the peach are fine preparations for the quinine or for the chill, as we like best, though some can eat to their heart's content without any danger.

My visit back to the hills of Mississippi, near New Albany,

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 Castor Cloth Skirts in fancy mixtures; 9-gore style; strap and soutache braid trimming; instead of \$4.00 their value,
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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, their true value .. **\$2.98**

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 Fancy stripe cloth skirt, 7 gore; flare with panel of four stitched tucks light and summery; **\$3.98**
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 330-338 West Market LOUISVILLE, KY.

my always post office, has been a plum time in a social way. The conflicts of my four years privations, ups and downs, in the fight against saloons and their allies, prepared one to enjoy a little of the sweets of the praise of those known long ago. It seems that they had been preparing to say something nice to me all those years, and like bottled sunshine, it was poured out till it has been indeed a "plum time." Judging the future by the past, that means a chill. When I get on the mountain heights I may look for the steep going down.

I want to get back to Texas in time to hold some tent meetings. Then the fight begins. Before I begin again on Texas or the Territory I propose to be fortified, and, "having done all, to stand." I have had my way so little that I feel the Lord will permit me to enjoy it in my declining years, though I feel more vigorous in religious work to-day than ever before. In mind, body and courage I never was better prepared for service. I tell the Mississippi preachers, "Go West, young man," to get keenness of appetite for fraternity. S. M. STEWART. Sherman, Texas, June 13.

TRY OUR WANT COLUMN.

WANTED.—A recipe for interesting my class, without the both of being interested myself. Will pay liberal price. Address Miss Takeiteasy Restwell, 27 Hammock Row.

FOUND.—Hundreds of church officers who never attend Sunday School. Wanted, a receipt for fetching 'em. Address Rev. Discouraged Pastor, corner Tried-hard and Gaveitup Streets.

WANTED.—Some one to take my class, as our Sunday School

meets in the morning, and I can't get ready in time. Address Mr. Sunday-morning Sleepplate, No. 1 Resteasy St.

WANTED.—A good receipt for preparing a Sunday School lesson in fifteen minutes, as I am too busy to give it more time. Address Miss Society Belle, corner Gadabout and Folly Sts.

FOR SALE.—My Teachers' Bible as I find I haven't much use for it. The lesson leaf is good enough for me. Address Miss Haventime to Studymuch, teacher "Worst class in Sunday School," corner Carelitttle and 'Doless Aves., Dancingsburg, Ky.

WANTED.—Some good man or woman to call at my home every Sunday to get my boys and take them to Sunday School, as I am always too tired to go with them myself on Sunday, besides the school meets just at the time when I want to read the morning papers. An anxious Father, No. 2750 Fhrikwood Ave. (near the Brass Foundry).—Selected.

"If any one wants to know the best qualifications he could have for winning souls, it is this, that his own soul be won. If God puts into your hearts a word for some one else, we may be sure that he has prepared that other heart to receive it just as he has prepared us to deliver it. Winning men to Christ does not require eloquence or learning, or skill of any kind. All it requires is that we know where Christ is and love him and are men enough to want to bring men to him."—Record of Christian Work.

Perfection can never be attained in a moment, or even in time.—Rev. E. T. Root.

GOD'S LOVE.

We hear these days a great deal about the love of God for all mankind. It is described as infinite. It is said to cover all sin and all sinners. It is magnified in the highest degree. In its applications many persons run to the wildest extremes, and consider it so all-embracing that none shall perish. God is pictured as too good to condemn any creature whom he has made. As the all-loving Father, he cannot punish his children eternally. All such presentations of God's love sound pleasantly in human ears. Sinners find no comfort in the contemplation of a God of justice. The criminal wants a lenient judge, not an impartial one. He does not like to face one who will hold him to a strict account for his doings. He desires to get off easy. He has no repentance to offer; he would repeat his offense if he could; he has no love for right, order, or law; but he dreads punishment, and he is glad to hear and to know that he who wears the judicial ermine is very pitiful and considerate, and will not hold him guilty of wrong-doing; or, if he does, will remit the penalty. So men, who violate God's law, love to hear of him as loving and merciful. Justice has to them a forbidding sound. It savors of condemnation. It has nothing cheerful or hopeful for them. If desert is meted out to them, they are undone. They do not hate sin, nor have they any desire to abandon it, but they fear its consequences. Hence, it eases their consciences, and lulls them to security, and makes them feel easier, when they are assured that it will be well with them when they pass into the hands of a paternal Deity, who will find some way of escape for his erring offspring.

But, after all, is the love of God of such a character? No doubt it is infinite, and that in many respects it embraces mankind, but the questions arise, What is meant by God's infinite love? To what does it pertain? Where and how does it find expression?

It is evident that God's love must be modified and regulated by the constitution of his nature. He cannot go against the attributes and elements which form his Godhead. Antagonism in his organization and operations would be the destruction of his divinity. Complete harmony of being is essential to his excellence. The Bible reveals him in his natural and moral perfections. Infinitude pertains to them, one and all. His power is infinite. So are his omniscience and omnipresence; likewise his truth, his justice and his goodness. His love, which extends to, and defines, his entire being, must be infinite.

As respects his creatures, his love assumes various manifestations. In general, it is that of benevolence. God is interested in the race. He seeks the good of all. He causes his sun to fall upon the good and the bad. He bestows his blessings freely. He is "not willing that any should perish."

But is there no such thing as the love of complacency or delight? Love is no indiscriminate affair. Sin causes variance between God and man. Holiness puts them upon a friendly and enjoyable footing. Inspiration says, "God is angry with the wicked every day;" that is, so long as they remain unrenewed and unsanc-

tified. He has no delight in their ways. His joy is in a penitent and redeemed people. He makes a distinction between the good and the bad. The one he approves and favors; the other he condemns and disowns.

God also has a love of justice. He loves truth and honors it. He loves holiness, and upholds it. He loves law, and maintains it. He can do no wrong. He must vindicate right. Sin he abhors, and must punish; holiness he commands, and must reward. Justice belongs to the administration of his kingdom as well as mercy. It is dear in his eyes, and in its proper relations and demands it must find expression as well as any form of his love. And it should be as dear to others. He who falls in line with it has nothing to fear from it. Those who do right are interested in it. It inures to their benefit. It wins their confidence in the divine integrity. It renders them more secure. "Shall not the judge of all the earth do right?" is the basis of hope, cheer, comfort and stability. God is the moral Governor of the world as well as the Father of his people. He must be glorified in the faithful and equitable administration of affairs on earth and in heaven, as well as in his fatherly care and manifestations. God's love of justice needs to be maintained and dwelt upon, as well as his love of mercy. We should not run to extremes over only one phase of his loving nature.

Perhaps no Scripture is more frequently quoted in different circles than John's precious declaration, "God is love," yet no definition of God is more perverted and abused. "God is love," but in different ways and manifestations. He loves himself as well as men. He loves all his attributes, and loves them so fully that each and all shall receive vindication according to their full and proper harmonization. He loves to be good, and just, and true, and holy. He loves to favor the penitent. He has a general love for all mankind, and a particular love for his children. His love of generosity embraces all his creatures. His electing love takes in the objects of his favor. And even in them it does not become a love of complacency until they accept of his Son, Jesus Christ, by whom a reconciliation is effected. Outside of Christ, "God is a consuming fire."—Presbyterian.

DEAR RECORDER:—

As I will make my start to-morrow for the Holy Land, it may not be amiss to write a word about our work. My pastorate here is a little less than four years, but during this time the Lord has worked wondrously in our midst. Every department of our work has reached the highest mark in its history. There have been 440 additions to the church, and our contributions are much larger than ever before. We will give this year \$850 to Foreign Missions.

The pastor has a Sunday School class of 135 young men, and they have equipped a reading room which is open to all, without any membership fee. This class is less than four months old, and we hope to see it reach 200 by the close of the year.

There were nine additions to our church yesterday. Your paper is highly esteemed here.

Joplin, Mo. J. W. POOR.

HOW CAN OUR SCHOOLS BE SOVEREIGN?

In your issue of May 25th is an article from the pen of Bro. Adams, of Frankfort, Ky., in which he seems to advocate and almost assume the sovereignty of Baptist schools.

How can Baptist schools be sovereign? God is sovereign without limitation. I need no help to believe this. He made everything. Why should he not govern everything? The preservation of everything is with him. Why should he not use and control everything? If he were hungry, he would not come to us to be fed.

Man may be made sovereign, but not without limitation. He is limited not only by his relation to God, but by his relation to them that made him sovereign. And the real sovereignty is necessary in the sovereign-making people. We speak of a sovereign state, or a sovereign government, but the sovereignty of the creating people must always rise above that of the thing created.

Just so the government of our schools in the last analysis must always rest in the people that make them. I do not see how it can be otherwise. I do not say that the general association should govern our schools; this might not be best, but I do say the governing body should be created and controlled by the people that make and support the schools. One valid reason why the General Association has a better right to control schools than churches is she makes the latter and is made by the former.

That a group of men may combine their capital and constitute a college is not to be questioned. If they should be Baptist and elect to run this school in the interest of Baptists, they have the right to do this. We would speak of the sovereignty of a school thus created as vested in its founders. If these parties should elect to turn this school over to another body, they may do so. The sovereignty of the school, in that case, would rest in the body to which the school has been consigned, but neither the school nor this new body would have a proper claim upon the founders for support and running expenses. And just here, we think, is where some of our brethren are inconsistent. They would have our schools in their government entirely cut loose from the churches, but when financial difficulties are encountered, they would fall back upon the churches with "This is your school; it behooves you to support and strengthen your schools." They are inconsistent. Support and control are reciprocal terms. You cut off the control and the churches, in our opinion, will cut off the support.

There can be no good reason for objecting to a self-existent and self-supporting school being vested with sovereignty; nor can there be urged special objection to a self-perpetuating board of trustees, which may found and support a school, governing such school, but to place the schools built and supported by the churches in the hands of such a board is to place them in the road to neglect and death, we think. And any attempt to make more remote the relation between church and school will be otherwise than friendly toward the schools.

To talk about schools created and supported by churches being

BUSYBODIES VS. TRUTH.

Here Are The Facts--Judge For Yourself.

Busybodies who see in success only falsity, who, without making an effort to inform themselves, blatantly cry offense against honesty and truth—seem to forget that a slur against Dr. Pierce's well-known non-alcoholic family remedies is a slur against the intelligence of thousands of clear-thinking American women who know they have been helped and cured by Dr. Pierce's Favorite Prescription. It is not a "patent medicine" in the true meaning of the word—it is simply the favorite remedy which Dr. Pierce used in an extended practice for the treatment of the diseases of women.

Truth and Influence. A name for honesty and square dealing is better than great riches. Fraud is a bubble that soon bursts. Dr. R. V. Pierce has always been known to speak the truth—his famous medicines are founded on the rock of public approval and have thousands of truthful testimonials as to their ability to cure diseases for which they are recommended.

True Speaking. No man ever lost a prospective customer through telling the truth. In the long run Dr. Pierce believes the truth will prevail and he is therefore not afraid to make public his formula.

Valuable Trade Secrets. The ingredients of Dr. Pierce's Favorite Prescription is here given to the public. He vindicates the excellence and harmless character of his "Prescription" by letting the sick and ailing women know just what they are taking when they use this reliable tonic and nerve for the diseases and illnesses peculiarly feminine. These ingredients are combined in just the right proportion to make an efficient remedy without the use of a particle of alcohol.

Non-Alcoholic. Dr. Pierce's Favorite Prescription combines a non-alcoholic extract from the following medicinal plants scientifically prepared by experienced chemists at the laboratory of the World's Dispensary Medical Association, Buffalo, N. Y.:

- LADY'S SLIPPER (*Cypripedium Pubescens*).
- BLACK COHOSH (*Cimicifuga Racemosa*).
- UNICORN ROOT (*Chamaelirium Luteum*).
- BLUE COHOSH (*Caulophyllum Thalictroides*).
- GOLDEN SEAL (*Hydrastis Canadensis*).

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

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

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

All Women. Women should know that this "Prescription" promptly heals inflammation and ulceration, stops weakening drains and restores the health and vigor of youth, and prepares for motherhood. It banishes morning sickness and other discomforts of ante-maternity. It makes "fresh, vigorous women." Read what one woman out of many thousand has said about this "Favorite Prescription" of Dr. Pierce:

Truth Speaks. "I suffered for more than seven years with a complicated form of female trouble accompanied with nervous prostration. I wrote to Dr. Pierce, followed his instructions, took Dr. Pierce's Favorite Prescription and now feel grateful to him for my restoration to health. I have, within the past fifteen years, suggested and recommended Dr. Pierce's treatment to hundreds of ladies with grand results," writes Mrs. H. Harrison, of 112 West Second Street, Sioux City, Iowa.

sovereign is to talk absurdities. The power to live and do business rests in the supporting body. It may withhold this if it chooses to do so, hence the governing power is in the supporting body—necessarily so.

It is urged that we should not be suspicious. That we should trust our schools. The first act of suspicion is cast by the school that seeks to get away from the founding and supporting bodies. Trust and be trusted is a fair proposition. Judge and be judged is a Bible maxim. Schools that organize or evolve themselves or support themselves may name the controlling body, but schools that are organized and supported by a body should be willing to be governed by that body. Let those who seek to divorce our schools from denominational control think carefully and pray earnestly, for we think breakers are just ahead.

Respectfully,
A. C. DORRIS.
Lewisburg, Ky.

A FAMOUS SOUTHERN SCHOOL. Its lofty ideals for the Higher Education of Young Women. Among the many educational institutions of the country, the Mary Baldwin Seminary for Young Ladies is conspicuous for its high standards of achievement. Situated at Staunton, Va., in the beautiful and historic Shenandoah Valley, it affords that first desideratum of a good school—a splendid climate with every opportunity for healthful outdoor life. All proper exercises and sports are encouraged, and every effort is made to build up a sound body as the correct foundation for high mental training. The advantages offered include music, art, science, literature and languages under capable American and European teachers. The school combines the training of a high-grade institution with the life of a refined and cultured home. Last year there were enrolled nearly 300 students from 31 States, and the outlook for the coming year is still brighter.

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The Farm

and Household

The opening quotation of grass seed in Bourbon county is 35c. Exchange.

W. S. Niblack sold to George Ballard a suckling mule colt for \$95.

As much as \$4 per day was paid tobacco hands to set out the crop in some sections.

W. M. Robb shipped to Cincinnati last week a double-deck of lambs that cost 6 cents.

Forty-five cents was offered in Clark county Saturday of last week by some buyers for grass seed from the stripper.

Robert Gray, of Clark county, sold to W. B. Greene 98 dry-fed cattle, average 1,150 pounds, at \$4.65, less \$25.

There is going to be trouble in harvesting the immense wheat crop of Kansas. Forty thousand men are now wanted for the work.

C. L. Ryley bought over 17,000 bushels of wheat last week in Woodford and Jesamine counties at \$1 and \$1.05.—Woodford Sun.

J. Harvey Hunt sold to T. C. Robinson 3,600 bushels of grass seed at 25 cents. This sale was made early when there was promise of a record-breaking crop.

The purchase of the 1904 tobacco crop in Montgomery county has closed and about 4,000,000 pounds has been secured. The Continental Company Friday of last week completed their purchase of 3,263,000 pounds, more than they have ever secured in any previous year. The tobacco cost an average of ten cents per pound and has been delivered. The crop was above the average and brought good prices, the highest price paid by this company being fourteen cents. Independent dealers purchased 900,000 pounds at an average of 9 cents. The year was a money-maker for the majority of raisers and increased acreage will be put in this year. The entire crop of 1904 will place of \$350,000 in the hands of Montgomery county planters.—Winchester Democrat.

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.

The government report for Kentucky tobacco for last week is as follows: Rapid strides were made in the setting out of tobacco plants, conditions being very favorable, and the larger portion of the crop has been transplanted and is doing well, except where attacked by cut worms, of which there is considerable complaint. Plants are mostly plentiful, though reports of scarcity come from some of the middle western counties.

Jor. A. Howerton, of Bourbon county sold to E. F. Spears & Sons, 30,000 pounds of hemp at \$5.25, and twenty butcher hogs to Kenney & Hall at 5 cents.

Cates Woodford, one of Bourbon's best farmers, has put in 235 acres in hemp on his farm near Paris.

WHAT TO DO WITH CORN-STALKS; FERTILIZING INGREDIENTS OF CORN.

By C. B. Williams and B. W. Kilgore, of the North Carolina Department of Agriculture.

Messrs. Editors: Stover is that part of the corn plant that is left after the ears have been removed. There is enough of this material produced in North Carolina each year to supply every head of neat-cattle in the State with thirteen pounds per day throughout the year. This stover has a high feeding value. In experiments conducted a few years ago by Director Waters, of the Missouri Experiment Station he found that when coarse corn stover and timothy hay were each fed alone exclusive to lots of wintering steers that two tons of stover were equal in value to one ton of timothy hay. In another experiment by the same authority, it was found that when a ton of corn stover was fed together with an equal quantity of clover hay to yearling steers in the winter, they were found to be fully equal to two tons of timothy hay. The feeding value of this part of the corn crop runs to waste. It means a gross loss of fifty-six per cent of the value of the corn crop or something like eleven million dollars of feeding material raised in this State of which only a small per cent is utilized. The stover crop of the State, assuming

it to be worth eight dollars per ton and that each acre produces on an average 1,075 pounds (we consider this estimated yield per acre and value per ton of stover very conservative estimates), is worth over one and one-half times as much as the total value of all cattle in the State. The expense of harvesting and housing this stover could be deducted and still have an annual margin of clear profit, if properly utilized, of at least from two to three or more million dollars to the farmers of the State. This is a fact worthy of consideration by all corn growers. Can the farmers of the State stand this waste much longer, especially considering our small average animal yield of shelled corn per acre?

The custom of burning corn stalks in the field, which is practiced to considerable extent in this State, is an exceedingly unwise one. If all the stalks of corn produced in the State each year were burned, it would mean an annual loss in nitrogen alone to the soil of about one dollar and thirty cents per acre or a total of three and a half million dollars for the entire State, when this constituent is given the average valuation—price it cost farmers in mixed fertilizers last year. This loss would be about one-half of the annual fertilizer bill of the State. Not only is the nitrogen lost when the stalks are burned, but the organic matter is destroyed which is so essential for the maintenance of the humus supply of the soil. Without humus in a soil, the particles of the soil run together during a rain

A WIDOW'S LUCK

Quit the Thing That Was Slowly Killing Her.

A woman tells how coffee kept her from insuring her life: "I suffered for many years chiefly from trouble with my heart, with severe nervous headaches and neuralgia; but although incapacitated at times for my house work, I did not realize the gravity of my condition till I was rejected for life insurance, because, the examining physician said, my heart was so bad he could not pass me. This distressed me very much, as I was a widow and had a child dependent upon me. It was to protect her future that I wanted to insure my life.

"Fortunately for me, I happened to read an advertisement containing a testimonial from a man who had been affected in the same way that I was with heart trouble, and who was cured by leaving off Coffee and using Postum Food Coffee. I grasped at the hope this held out, and made the change at once.

"My health began to improve immediately. The headaches and neuralgia disappeared, I gained in flesh, and my appetite came back to me at once. Greatest of all, my heart was strengthened from the beginning, and soon all the distressing symptoms passed away. No more waking up in the night with my heart trying to fly out of my mouth! Then I again made application for life insurance, and had no trouble in passing the medical examination.

"It was seven years ago that I began to use Postum Food Coffee, and I am using it still, and shall continue to do so, as I find in it a guarantee of good health." Name given by Postum Co., Battle Creek, Mich.

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and bake; when the sun comes out, so that most plants will suffer for lack moisture, notwithstanding there may have been an optimum rain-fall for growth on a soil that contained the proper content of humus and was otherwise in a proper physical condition. If it was found on the other hand that chinch bugs or some other noxious insects were harboring in the stalks of corn, it will be advisable to burn the stalks and supply humus by some other means because the chinch-bugs will do the following wheat or corn crop more injury than the humus from the stalks would benefit.

The commercial value of the fertilizing constituents in one bushel of shelled corn is worth about twenty cents, and this is the amount of fertility that is carried from the farm in every bushel of corn sold and shipped from the farm. This constant drain is one of the reasons why a great many of our soils are such small producers. At least the amount of fertilizing constituents — nitrogen, phosphoric acid and potash — removed each year by the sale of corn should be returned by the returning of an equal amount in some fertilizing material. We cannot continually draw upon the store-house of plant-food in the soil and still have an unlimited supply remaining. — Progressive Farmer.

A prominent farmer who resides on the Perryville pike said to-day: "If rain does not come within a week we will suffer the loss of many thousand dollars on our hemp crops. I have 200 acres and it will not make 500 lbs. to the acre if rain does not come within a very short time."

If His way be our way, His joys shall be our joys.—Sutton.

Church Organs.

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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, 1900

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

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

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FEATHERSTON.

Sarah E. Featherston, born July 15, 1834, died Jan. 20, 1905; united with the army of Christ in her earlier life, and since her married life Sister Featherston had been a faithful and devoted member of old Buck Run church. She was married August 22, 1855, to W. E. Featherston. Her husband preceded her by many years to the other world.

To this union were born seven children. Two of this number are W. T. Featherston and Fannie E. Featherston, who are still living.

REV. W. L. POWERS.

FEATHERSTON.

Francis Marion Featherston, born Oct. 12, 1803, died Nov. 5, 1904. At the early age of twelve he gave his heart to Christ. He was united in marriage to Miss Virginia Steadman, Feb. 27, 1839. To this union no children were born. He was a faithful member of Mt. Pleasant church.

A loving husband, a dutiful son, a companionable brother, ever thoughtful of other's comforts. O. L. POWERS.

PRICE.

Tillie Price died June 2nd, twenty minutes past 8 o'clock, 1905. Sister, we will not deplore thee. Since Jesus hath lain there we dread not its gloom. She bore her sufferings meekly. When the summons came, found her ready to depart and be with the God whom she had trusted for many years. She was a noble type of womanhood, striving to do her part, and how we do miss her. But God's will be done. We bid her a sad farewell, hoping to meet her where there will be no more good byes and sad farewells. Her Sister, LIZZIE.

SHOUSE.

Whereas, in the death of Mrs. Gertrude Shouse, which occurred April 20th, 1905, the Baptist church at Waddy has again suffered the loss of one of her most faithful members;

Therefore, Be it resolved that we, the members of said church, hereby express our sorrow that the light of this beautiful life has gone out, leaving gloom in the house where she was so beloved, in the church and in the community where she will be so greatly missed. But we do rejoice that this dear sister had so lived that for her the dread summons was only a call to "Come up higher," and that we may be sure she is reaping the reward of her faithful sowing here.

Furthermore, We as a church do hereby express our sympathy with the bereaved husband and family, and pray for them all the comforting and sustaining grace of God.

Mrs. C. D. MARTIN, Mrs. THOS. BROWN, Committee.

BULLOCK.

From the home of her daughter in Maysville, Ky., April 20, 1905, Mrs. Catherine J. Bullock passed to her reward. To many, death's coming is a dreadful event, but to her it was a welcome release from the burden of many years. In all this world, in all the ages, there has not existed a purer woman, a more devoted wife, a more tender, loving mother, a more faithful friend and neighbor, or a more sincerely pious Christian than she. She made of her home a haven of rest for all who entered there. Her ministrations were not ostentatious, but gracious, kindly and sincere. Modesty and humility were her chief adornments, and duty her guiding star. In the home circle she was queen, and her loving subjects rejoiced in her gracious reign. Consideration and watchfulness of the welfare of those about her were traits of her character, and there was joy and comfort in her very presence. Wherever she was there seemed to be an atmosphere of purity and peace. Her devotion to her husband, her love and care of her children and the charming arrangements of her household were subjects of universal admiration and praise. And with and through it all there was the mildly patient, pious air of the true Christian wife and mother. Whatever she did was done as unto the Lord, and to glorify Him was her highest joy. His will was her will and wherever duty to Him called, she went. In unselfish humility she strove to do her whole duty to her church, her kindred and her neighbors, and none will say that she failed in anywise. Catherine J. Bullock was the daughter of Francis Preston and Elizabeth Stubblefield, and was born February 9, 1810. She lived 88 years, 2 months and 20 days. A long life full of activity and noble deeds, fittingly closed by falling peacefully to sleep in the arms of her devoted daughter, to whom she was more than tenderly attached. Their mutual devotion has gladdened many, and she has sweetened many lives. Ah, it is sweet to remember that she longed for the Master's call and prayed for it unceasingly. Surely her prayers at eventide were shadows shut out from those about her the brightness of the glory land, but her soul was illumined by the radiance that shone from the Great White Throne itself. Her preparations for her departure were calmly made and her simple directions as to her burial were characteristic of her gentle, earnest life. With blessings for her two children, who were at her side, and loving messages for absent loved ones, she closed her eyes and sank into the dreamless sleep. There should be no tears when a saint goes home, but rather rejoicing that she sees the glory of her Father's face. Catherine J. Preston and David E. Bullock were married on the second day of September, 1845. Five children were born to them, but only two survive—Mrs. S. R. Brooks, of Maysville; and David E. Bullock, who resides at the old home in Mason county. The husband died in 1874, and through all the years of her widowhood the faithful wife tenderly cherished the memory of her noble husband. She rests in the little cemetery adjoining the Baptist church near Lewisburg, where she wrought and worshiped so long and faithfully, and it is not sacrilege to say that a holler hush will abide about the place since she is buried there. G. H. P.

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

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

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Items of Interest

News the World Over

Archduke Joseph of Austria has died in Vienna aged 72. He was dearly loved in Hungary, as well as Austria, and he deserved the love. He gave his time, his love, his fortune to doing good for the people. He was a brave soldier, and distinguished himself greatly in the battle of Koingsgratz. He was commander-in-chief of the Hungarian reserves till his death and did splendid work in improving the troops. When a son was killed in a hunting accident as a memorial he founded a hospital and home for crippled children. His gifts were munificent.

This is taken from an eloquent editorial of the Times to the old Confederates: "Here we were with our thoughts on stocks and bonds, on building lots and aggregate wealth, when you blew in from a country that has been dead for nearly half a century, with your old grey uniforms, your stars and bars, your tattered battleflags, your genial courtesy and kindly pride, your ideals that put manhood before money and duty done above a bank account, and, before we knew it, we were out in the street with hats off, voice a little trembly and eyes a trifle blurred, yelling with all our lung power left us for Stephen Lee and every single blessed one of you. We thought we were metropolitan and progressive and all that, but we're not—not a bit of it. Down at the bottom and up at the top we'd rather have you with your memories of a cause that was lost, of a faith that was kept, of a courage unequalled and an honor unstained than to be a rival of Chicago or New York."

The Court of Appeals in this state has confirmed the decision of the lower court against the Catholic who wished the Bible taken out of the public schools. In its decision the Court says: "The Bible is not of itself a sectarian book, and when used merely for reading in the common schools, without note or comment by teachers is not sectarian instruction, nor does the use of the Bible make the school house a house of religious worship."

President Roosevelt wrote a very modest letter both to Japan and Russia offering his services if needed in any way, but suggesting that the two nations send plenipotentiaries to meet somewhere without any intervention or interference from outsiders. It was a suggestion to do what all strong nations at war always do—make peace themselves. The headlines of the hysterical press over this modest and sensible letter were most amusing. From some it would appear that Japan and Russia were on their knees before a mighty ruler who held their fate in his hands.

A monument to President McKinley has been erected at Reading, Pa. At the unveiling the oration was delivered by Charles Emory Smith, of Philadelphia, and the McKinley ode, written by Col. Thomas C. Zimmerman, was sung. The monument cost \$10,000, and was placed in City Park.

Only two copies of the first edition of Shakespeare's Richard III. were known

to be in existence. But in a lady's house at Great Missenden England another copy was accidentally discovered among a lot of old books which were thought to be of no value. A firm in London offered her \$4,000 for the book but she refused it.

A few years ago the Crumps of Philadelphia built some warships for Russia and for Japan at the same time. They say the difference in the conduct of the Russian and Japanese officers who were sent over to inspect the ships and take charge of them when they were done was very great. The Russians spent their time in loafing in the club houses. The Japanese spent theirs in the ship yards closely observing everything, seeing that every bolt was exactly according to contract, and learning all they could about the ships.

The finest and largest elephant in an English circus while performing in Derbyshire, savagely attacked the trainer, knelt on the man and would have killed him but another elephant interfered with almost human intelligence, knocked him off the man and protected the trainer. Then the elephant ran amuck, knocked down and badly gored the manager and another employee, but instead of attacking the audience ran around the field in which the tent was. Some soldiers were in camp not far off and they were hastily summoned and shot the beast. He was 65 years old and was worth \$5,000.

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Use Horsford's Acid Phosphate Destroys the germs of typhoid and other fevers. Makes a refreshing and cooling summer drink.

THE PRAYER-MEETING SERVICE.

BY REV. G. B. F. HALLOCK, D.D.

We have read of two young men, high-minded, manly, and intimate friends, who enlisted together in the army. One of them, an earnest and devoted Christian, often urged his friend to yield his heart and life to Christ. But the friend put him off from time to time. In a bloody battle the friend was sorely wounded. The surgeon who came to him at the temporary hospital told him that he had at most only a few days to live. Then the young man who was a Christian redoubled his persuasion to have his young friend yield himself to Christ. But his friend replied, "No, I cannot now, with only a few days to live. I am too much of a man to live the fag-end of my life in the face of the Almighty!"

The young man was wrong and had a wrong idea of what God would have of him. The only right thing was to yield himself at once, penitent for past delay, to the Saviour who was waiting, longing to be gracious, and to give him the blessed hope of eternal life.

While this is true, yet there was a certain sense of justice in the young man's attitude. God was not waiting to be just, but waiting to be gracious. Yet we ought to be impressed with our meanness when we deliberately plan to give only the fag-end of our lives to God. There are a good many people who really wish to get to heaven, who intend to do it by and by. They plan to enjoy the pleasures of sin for a season first. It is true that the Christian life is the happiest life, that "godliness is profitable unto all things," but these people do not realize it, and so plan to give God only the fag-end of their lives, or time, and thought, and energy, and service. They intend to give that, for the sake of safety. But they do not intend to do more than the least that is absolutely necessary.

There is a fag-end religion also even in the Church of Christ, men and women giving but the fag-end of their time and energy and

interest and support to the Lord and His work. That is what is the matter with too many of our churches, as also with many a Christian who wonders why he does not experience more joy and comfort in religion. What is left after all other needs and desires are satisfied, or nearly so, is given to the Lord; what is convenient for him to do he does, what is convenient for Him to give, He gives, and nothing more.

Each such Christian seems to expect the full reward of the redeemed. They are Christians, they would claim, and has not the Lord promised to crown them with the rewards of heaven? A "mansion in the skies," not the fag-end of heaven, but with a reward equal with the best? Yet they act as if the work of the Lord here on earth can have no claim upon them which they are bound to respect. So when time, or thought, or service, or gifts are asked of them they begin at once to make excuse. The simple fact is, and there is no wisdom in giving it a better name, that their religion is just fag-end religion. They do not present themselves living sacrifices unto God. They do not regard this as their reasonable service. They are not out and out, through and through Christians. The great, sad question is whether they really are Christians at all. But if they are Christians, they are only fag-end Christians. If they have any religion, it is only fag-end religion.

Fag-end religion manifests itself in the grudging way in which many people give of their time and thought to Christ and to His cause. They do not put first things first. They do not "seek first the kingdom of God and His righteousness." They do not love Christ for Christ. They do not put Him first in regard, or even in thought. They think of the world first, of money-getting first, of honor-getting first, of pleasure-getting first. Their time and thought are taken up with these things. If Christ gets any of their thought it is the fag-end of their thought. If Christ gets any of their time it is the fag-end of their time. If they have any religion it is fag-end religion. That is the best that can be said of them or their religion.—Preacher's Assistant.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting, Little Bend, Ky., July 28, 1905:—Friday, 10 a. m.—Devotional services—J. C. Argabrite. Brotherly love and unity—W. H. Bruner.

The Atonement—Rev. Jaggars, E. K. Shultz. 2 p. m.—Discussion of John 17:21—J. J. Willett.

What does the minister owe to his neighborhood?—Ben Shacklett, J. S. Willett. Saturday, 9:30 a. m.—Devotional services—Rev. Bagby.

What does the church and neighborhood owe to the minister?—D. F. Shacklett, R. D. Stephenson. Missionary Sermon—E. K. Shultz.

Saturday afternoon, after the business of the Board the following subjects will be discussed: How should our funeral exercises be conducted?—Rev. Jaggars.

In what ways is a minister justifiable in soliciting a field of

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 this week **\$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 MC GREENY & Co. 232 1/2 STREET. LOUISVILLE, KY.

Golden Opportunities For Travel

J. S. WILLETT, R. D. STEPHENSON, W. H. BRUNER, Committee.

THE MARKETS. LIVE STOCK.

Report for week ending June 17.

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

LEAF TOBACCO.

Following is report for week and year ending June 17, 1905:

	Week.	Year.
Jan 1 to date	..... 2,437	65,820
Year 1904	..... 2,103	58,809
Year 1903	..... 1,095	57,029
Year 1902	..... 2,152	86,359

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 57,950; 1904, 50,033; 1903, 45,930. Sales of new crop to date, original inspection, 1905, 49,783; 1904, 44,476; 1903, 55,205.

REJECTIONS.

Rejections this week, 1905, 400; 1904, 308; 1903, 201. Percentage of rejections to auction sales, 1905 20; 1904, 25; 1903, 28.

Portland, Ore., and return. Lewis and Clark Centennial. Tickets on sale until Sept. 30, 1905. Los Angeles, Cal., and return. Very low rates, on tickets on sale June 1, 2, 6, 13, 14, 15, 19, 23, 24, 27, 28, 29, 30. 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. Albany 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 20, 30; July 1, 2. Denver, Colo., and return. Very low rates. Tickets on sale June 20 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. Chautauqua, 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.