

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 29, 1905.

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Minister's Meeting.

Russellville, June 19, 1905.

The Ministers' Meeting was called to order in the Baptist meeting house at 8 o'clock p. m., by W. W. Hamilton, president of last year. All Hail the Power of Jesus' Name was sung heartily, and Bro. H. B. Taylor led in prayer. After another song, Bro. I. W. Bruner led in prayer.

Bro. W. W. Hamilton and Bro. E. W. Oakley were re-elected respectively as president and secretary. Bro. S. H. Ford, of Georgetown, led in prayer.

The annual session of the Ministers' Association was then opened by Bro. W. O. Adams, of Georgetown, who read the following text: John 20:21, "Whomsoever thou shalt bind on earth, etc."

He accepted that believers are the agents in the church, but the responsibility is not yet definitely located in the individual Christian. I. The personal duty. How does responsibility reach the individual? There are four answers current: 1. The general church. The spiritual body has relations to the work, but neither in Scripture nor in the nature of the case is it fitted to be the responsible agent in missions. 2. The general ecclesiastical body is not recognized in Scripture at all. 3. The local church. There is no evidence that a commission was ever given to this body. 4. The individual believer received the commission and acted freely under the leadership of Jesus in the Holy Spirit, as illustrated in Philip, Paul, Barnabas and others. This accords with the teaching of Jesus, the vital method of the kingdom, and the individualism of the religion of Jesus. Yet the church has a large place and honor. It is the working organization of the kingdom to train for service; to inspire, restrain, encourage and empower in service; to conserve and extend the results of service.

Bro. E. E. Bomar, of Richmond, Va., led in prayer. After singing, the benediction was pronounced by Bro. Chas. H. Nash.

Tuesday Morning.

The Ministers' Meeting met at 9 o'clock. Devotional exercises conducted by Bro. O. W. Daniel, of Covington; reading from 11th chapter of Luke, and remarks on the privilege of prayer. Bro. T. N. Compton and H. H. Hibbs led in prayer.

The President announced committees: On Enrollment—T. H. Plemmons, J. E. Johnson, J. W. Rawles.

Obituaries—T. T. Eaton, J. N. Prestridge, H. Boyce Taylor.

Programme—C. H. Nash, E. B. Pollard, W. W. Hamilton.

It was decided to give the evening to the Kentucky Baptist Historical Society. It was announced that it was important that ministers who may have knowledge of deceased ministers shall furnish the information to the committee on obituaries as soon as practicable.

Bro. J. A. Taylor read a paper, "The Sunday School the Pastor's Opportunity." The Ministers' Meeting adjourned to the call of the president.

Bro. T. T. Eaton, chairman, called the Educational Conference to order at 10 o'clock. How Firm a Foundation was sung, and Bro. J. B. Moody led in prayer.

Bro. W. H. Felix, chairman of the committee from the Bowling Green Conference, which had been empowered to formulate articles of incorporation, was invited to take the floor. He gave an account of the meetings held by the committee in Louisville, and their decision to present to this Conference a form of incorporation, which was not perfect, but was only intended to be suggestive. Bro. Felix said the committee had been in session this morning, and upon some points there was not a difference of opinion. We bring you this form for your consideration and discussion.

Bro. Geo. J. Barnett, secretary of the Bowling Green Conference, read the recommendations reported at that meeting. Bro. H. Harrison, secretary of the committee to formulate articles of incorporation for the proposed Baptist Educational Association, read the articles as agreed upon by the committee, for the consideration of this Conference.

Bro. Arthur Yager was invited to state to the Conference the action taken by the Kentucky Baptist Education Society, located at Georgetown, with reference to this meeting. He said the Society located at Georgetown was in harmony with this movement. The members had carefully considered the matter, and they would be found ready to help on harmony and cooperation among our schools. It was never intended that Georgetown College should be the only school fostered by the Kentucky Baptist Education Society; and, it may be that, with its fifty-four years of history, its field of usefulness can be enlarged and be made to do the work for the whole state which you contemplate in the new Society. He said the charter could be changed, and, instead of meeting in Georgetown, the Society could have its meetings in any other place desired.

The Conference then decided to take up the form of incorporation read by Bro. Harrison, and act upon it seriatim. It was soon found that the proposed name for the new Society and that of the existing Society at Georgetown might lead to some confusion in the minds of our people in the state. Bro. W. D. Nowlin was in favor of taking hold of the Georgetown Society, enlarging its powers and field of operations, so as to make it answer the purposes we have in mind.

Bro. J. J. Taylor, of Georgetown, said with reference to the Kentucky Baptist Education Society, we need you and you need us. "It would be a relief to us in Georgetown if the meeting place of the Society could be changed, because there is a feeling that it is local. The late Dr. R. M. Dudley once said that the Baptists of Kentucky had sunk \$200,000 on irresponsible school enterprises. A brother, who has recently gone into that matter, says

the amount so lost is nearer \$400,000. The Kentucky Baptist Education Society holds no property, and was organized to hold a check over the trustees who have the money of the College in their control. Bro. E. N. Dicken said that, when Bethel College was organized, there existed the Green River Educational Society, which by neglect went out of existence. Then, as a safeguard, the trustees of Bethel College were made a self-perpetuating body. Bro. W. H. Harrison, of Bethel College, said that all his committee had done in their report was to make a basis for action. There had been no disposition in any of the meetings to do any school an injustice. There can be no ignoring of the fact that prejudices exist, and the way to get our people together is to start something new.

The proposed articles of incorporation were discussed until the noon hour. Bro. Prestridge, J. B. Moody, J. G. Bow, W. J. McGlothlin, L. L. Parks, J. M. Weaver and Edmund Harrison taking part. Adjourned.

Afternoon.

After singing, Bro. J. T. McGlothlin led in prayer. The article providing for life and annual membership in the proposed Educational Society called forth a lengthy discussion.

Bro. H. H. Hibbs thought it would take several years to get our charter in legal form, whether we make a new society or unite on the one already in existence. He thought we ought to begin doing something substantial for our schools before the present enthusiasm dies out. The friends of Williamsburg Institute had recently raised \$7,000 to help their school.

Bro. H. G. Brownell thought we ought to seek the small givers in our churches to help our schools, and not depend wholly upon those who can give as much as a hundred dollars.

The matter was further discussed by Bro. J. J. Taylor, Arthur Yager, A. B. Gardner, S. H. Burgess, W. A. Burns, J. M. Weaver, L. L. Parks, J. B. Moody, J. N. Prestridge, W. H. Felix, J. J. Rucker, W. H. Smith and others.

Bro. A. Gatliff, of Williamsburg, who has been a liberal contributor to the Williamsburg Institute, was invited to address the body.

Finally, when the afternoon session had occupied several hours, the unfinished report on incorporation was recommitted to the committee. Eight more members were added to the committee, and they are to call another meeting of the Conference during the sittings of the General Association next year.

Wednesday Morning.

The Ministers' Meeting was called to order at 9 o'clock by Bro. W. D. Nowlin. Bro. V. E. Mitchell read the Scriptures and Bro. Chas. H. Nash led in prayer.

Bro. J. W. Waldrop read the report on obituaries. Sketches were given of ministers who had died during the year, as follows: J. W. Warder, Richard Sale, B. F. Dodson, B. F. Paige, L. B. Duncan and S. S. Perry.

Bro. C. H. Nash read the report on nominations for next year. W. C. James to preach the sermon, with W. E. Mitchell as alternate.

Bro. T. H. Plemmons read the report on enrollment, showing 130 ministers present.

Bro. J. M. Weaver, appointed last year to see Bro. W. J. McGlothlin concerning

some objectionable statements in his paper on John L. Waller, which was read before the body last year, reported that he had a free and full conference with Bro. McGlothlin; that Bro. McGlothlin had readily consented to eliminate from his paper the objectionable statements. Bro. McGlothlin took the floor and said that, when he wrote his paper, he was not aware of the later actions with reference to Waller's manuscripts; that he had had a full conference with Dr. Ford about the matter, and that all feeling on the subject between them was now removed.

The meeting adjourned.

General Association.

The General Association, meeting in its sixty-eighth year, was called to order at 10 o'clock a. m. by Bro. W. H. Felix, moderator of last year.

The thorough and splendid arrangements made by the Russellville people for the entertainment of the body, no doubt, had much to do with the good spirit which was brought into the meeting. Bro. W. M. Stallings, of Smith's Grove, conducted devotional exercises, reading John 15, and making some pertinent and helpful remarks about fruit-bearing. Bro. J. A. Booth led in prayer. Jesus, Lover of My Soul was sung with power by the great congregation.

Moderator Felix appointed Bro. M. B. Adams, Wm. McMillan and W. E. Mitchell a committee on enrollment.

The election of officers being in order, Bro. W. D. Nowlin nominated Bro. T. T. Eaton for moderator. The nomination was seconded by Bro. T. N. Compton and Edmund Harrison. Bro. Eaton was elected without opposition. Bro. J. K. Nunnelley was re-elected secretary, and Bro. J. Henry Burnett, assistant secretary.

Moderator Eaton was conducted to the chair, and thanked the brethren in some felicitous remarks. Bro. Edmund Harrison and Arthur Yager, were elected assistant moderators.

A number of visitors were recognized and invited to seats as follows: Brother and Sister S. H. Ford, of Missouri; B. D. Gray, Home Mission Board of Atlanta, Ga.; E. E. Bomar, Foreign Mission Board Richmond, Va.; J. H. Wright, Nashville, Tenn.; G. W. Perryman and C. H. Nash, of Tenn.; J. W. McDonald, Hot Springs, Ark.; T. V. Joiner of the local M. E. church, and R. V. Anthony, of the C. P. church.

Pastor W. C. James, of the Russellville church, welcomed the body in some well-chosen and pleasing words. He said that, if the brethren when they come found ample preparations for their comfort, the credit was largely due to Bro. J. S. Cheek, who had left his own church to come here and help Russellville get ready for this meeting.

Bro. S. H. Ford was called upon by the moderator to respond. He referred, in touching and eloquent terms to some of the grand men whom he used to know in Russellville, and to others whose names are part of the history of the General Association. The remarks of the grand old man kindled enthusiasm among the brethren, and were much enjoyed.

Bro. J. G. Bow, corresponding secretary, read the

Report of the Executive Board.

Another year's labors and results have gone to record. God has been good. His

(Continued on 4th page).

English Baptist Affairs in The Year 1573

BY JOHN T. CHRISTIAN.

For a long time the Roman Catholics of England continued to besiege the Court at Madrid with plans for the conquest of England and complained at the coldness of Alva in executing them. Dr. Sanders, one of the bloody persecutors in the reign of Queen Mary, in the name of his exiles at Louvaine, declared that England was the cause of the rebellion in the Netherlands, and that till England was subdued, the rebellion would never be put down. He drew a picture of the great English Catholic party, one in heart, one in creed, and one in feeling, while the heretics were split into a hundred sects—Lutherans, Calvinists, Anabaptists, Puritans, hating each other, distrusting the Queen, and looking with dread to what would follow on her death. (Doctor Sanders to Philip II, October 11, 1572. Ms. Simancas). That there were many Baptists in England cannot be denied, and that they were cruelly hated is equally beyond doubt. No inventory of the people of England would be complete without a mention of them is equally certain.

On account of the Baptists, some of whom were members of the Dutch Church, in London, A. D. 1573, a letter was addressed to that church rebuking them for sowing discord among the English people. (Strype, Annals of the Reformation, vol. 4, p. 520).

Again a visitation was found necessary in London for the detection of the Baptists. Scarcely a year was permitted to pass without an outlook for them. One of the "Items" was: "Any that keepe any SECRET CONUENTICLES, preachings, lectures or readings, contrary to the lawes. Any suspected of herey, or that mayntaine any erroneous opinions contrary to the lawes of almighty God, and good religion, by publike authority in this Realme set forth." (Articles to be enquired of in the Diocese of Canterbury, 1573, London, British Museum, T 776 (9)). This constant visitation can only mean that the Baptists were troublesome and that every effort was made to crush them out.

Bishop Cox was also much disturbed by the Baptists. In writing to Gaulter, from Ely, June 12, 1573, he says: "You must not grieve, my Gaulter, that sectaries are showing themselves to be mischievous and wicked interpreters of your most just opinion. For it cannot be otherwise but that tares must grow in the Lord's field, and that IN NO SMALL QUANTITY. Of this kind are the Anabaptists, Donatists, Arians, Papists, and all other good for nothing tribes of sectaries." (Bishop Cox to Gaulter, Zurich Letters, p. 285. British Museum, Ac. 2077. 11).

The complaint of Bishop Cox was natural for the Island of Ely had long been the abode of the Baptists. They were now no less active than formerly. A company of them was now found there. "These men seem to have blended the heresies of the Gnostics, Arians, and Anabaptists together." (Collier, Ecclesiastical History, vol. 6, p. 530). The Lord North gave notice of them and laid their opinions before the council and ecclesiastical commissioners. These opinions were reported of them:

"First, They maintained the unlawfulness of taking an oath upon any account, or before any person whatsoever. They founded this error upon a misinterpretation of a text in the 5th of Matthew, where it is said, 'Swear not at all.' &c.

Secondly, They held all capital punishments unlawful, though executed by the order of the magistracy. For this heterodoxy they cited the sixth commandment.

Thirdly, They condemned property, and preached up community without reserve either of goods or of persons, as far as it appears. Their warrant for this doctrine is the second of the Acts, where the believers are said to 'have all things' common.

"Fourthly, They assert that every man, at the impulse of his fancy, or the suggestion of his conscience, as probably they would call it, may preach or expound the Scriptures; and that there is no need of any mission or customary conveyance of character.

"Fifthly, They maintain the 'limbus patrum,' and the old Arabian heresy of the soul's sleeping till the resurrection. They reject the canon of the Old Testament, and the Epistles of St. Paul, when they are pressed with authorities, and embarrassed with citations from thence.

"Sixthly, Many of them maintain an inequality in the Persons of the God-head." (Petit MSS. Collier, Eccl. Hist., vol. 6, p. 530).

The Privy Council of England received the letter of the Lord North in regard to these Baptists and sent a reply to him. The letter of the Privy Council was dated "Grenewiche, the iijth of Aprill, 1574." The letter states:—"A letter to the Lord North signifying the receipt of his letter with the opinions of certain Anabaptistes lately discovered in the contrye, and thanking him for his paines; their Lordships could have wished that he had informed the Lord Bissop and other of the Commission Ecclesiasticall, who hau auctoritie to take order therein, and therefore desire his Lordship to imparte it unto them, and to assist them as much as hee might." (Acts of the Privy Council, vol. 8, p. 220. British Museum, 2075 g).

What end came of this notice is not recorded, but we may be sure that in the end the "conventicle" was broken up.

Baptists were also found in the Diocese of Lincoln. It was here at a later date, that the last martyr in England was burned to death. A visitation was undertaken here in 1574. One of the articles for enquiry was: "Whether any of your Parish hath reserved their child or children from baptism in their own parish, or have caried the same to be baptized in any other place, and what be their names." (Articles to be enquired of within the diocese of Lincoln. London, 1574. British Museum, 5155 a 20 (1)). If we only had the list of names reported, what a roll of honor it would be.

The form of baptism by dipping again comes before us. Bishop Horn, writing to Henry Bullinger, of Zurich in 1575, says of baptism in England: "The minister examines them concerning their faith, and afterwards dips the infant in the water." (Zurich Letters, Second Series, Parker Society, p. 356).

The Greek lexicons used in England at this time were Scapula, Stephens, Micæus, Pasor and Leigh. These all define baptize as dipping or submerging.

The testimony here given is important from several standpoints. The activity of the Catholic party led Elizabeth, as it had Mary before her, to persecute the Baptists; the Baptists were all over the Kingdom "in no small quantity"; they had organized churches, or "conventicles," though they were compelled to meet in secret; they were everywhere persecuted for Christ's sake; and the ordinary form of baptism was immersion in water.

Little Rock, Ark.

There are many disquieted souls around us; men and women oppressed by care, consumed by anxiety, burdened with sorrow, distraught by disappointment. For them the sun is darkened; joy has been turned into mourning; hope has been cast out by despondency, and despair stands at the doorway ready to enter. This life has lost its zest, and the life to come is deeply shrouded in mystery. It is easy to give up. It is more and more difficult, as the days come and go, to hold on. Such a soul can find consolation and refreshment nowhere else but in God. The royal singer points out the way of deliverance when he cries out: Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God. Verily, the mighty God, the everlasting Father, is the refuge of His children.—Epworth Herald.

Parents.

A great deal has been said on the platform and in the press of recent years about the diminishing size of our American families; but the supreme question is not one of size, it is one of character. In barbarism there is an immense waste of life; in an over-refined civilization a manifest lack of vitality. The red men had possession of this land for unknown ages, but their whole progeny at the time America was discovered by the whites would not have made up one of our second-class cities. Upon the other hand, it has taken five titled families to keep the throne of England supplied with heirs for a thousand years. Neither the savage nor the multimillionaire will ever inherit the earth. God has decreed that.

The country needs parents. We do not belong to the prophets who forever weep the decay of old-fashioned family traits. Some of those traits had outlived their usefulness, if they ever were useful. Of all tyrants that ever burdened the earth, the parental tyrant was the meanest. Authority is a poor substitute for affection, and obedience in deference to force can ill replace that cheerful submission which is born of confidence and love. Years ago we saw a well-known horse-tamer defied by an ugly beast which was brought to him for subjugation. At the first act of temper on the part of the brute, the man put up the whip that was in his hand and said with a deep inhalation, "Now, first of all, let me get a good grip on myself." The most important step in the mastery of the horse was the mastery of himself.

Not all parents have learned that. There is no finer judge of character than a child. The child knows iron from velvet, gall from honey. A parent may deceive himself often, but he can seldom deceive his child. The child knows his make-up and his measure to a hair's breadth. Years ago we undertook to break a fine young dog, a great favorite, for the hunting field. We soon discovered that if the puppy could make us laugh, the lesson for the day was spoiled. Unless we were in earnest, we could not expect him to be. But on the other hand, a punishment too severe for the fault it would correct, spoiled the process of instruction for a week. The parent who makes discipline either a farce or a cruelty ruins his work. The parent who most trusts in the rod is least worthy to wield it. The only punishment that profits is that whose justice is felt.

The crying want of the age is good fathers. Not fathers who will toil night and day in order to amass a competence for their children; but fathers who will give themselves to their growing sons. The only boy that is safe is the boy whose saved father makes of him a confidant, a playmate and a friend. Let some one else teach the boy his multiplication tables; the Christian father must teach him how to spin his top and fly his kite and trundle his hoop. Let somebody else, if need be, teach the lad his algebra; but let no one except the father teach him how to bait a hook and build a fire and dress his first "shiner." Let some outsider teach him the Greek alphabet; but no one except his own father should teach him how to pitch a ball or vault a pole or load a gun. The most precious opportunities of life are those offered to the parent to enter sympathetically into the life of a child by means of the pleasures that are native to youth. The busiest man in the world can far better afford to neglect his business than to neglect his boy. His most sacred duty is to keep in touch with the lad. Somebody, if not his father, will be his intimate, and so his pattern. Years ago a young man said to us, when we expostulated with him regarding his excesses, "I never knew my father. He was too busy writing sermons to give any time to me." Was it to be wondered at that the boy broke that father's heart?

Why should not our brethren of the pulpit who have preached to the children, now turn to the fathers and say to them, "Fathers, provoke not your children to wrath, but nurture them in the chastening and admonition of the Lord."

Such parental duties carry with themselves blessed recompense. There is no plaudit of the world so well worth obtaining as the approval of a child's conscience. There is no fortune so well worth bequeathing us a memory of a love which was as unwearied as it was unfeigned. The parent will find in the child's simple faith and clear moral conviction what he needs, as truly as the child will find in the parent's broader vision and maturer judgment what is essential to his welfare. Each needs the other. Each blesses the other. And both are essential to the perpetuity of the church and the well-being of the state.—Interior.

Beyond the Possibility of Change.

The lesson for the coming Sabbath closes with one of the most serious thoughts found anywhere in the Bible. "He that is unjust, let him be unjust still." The truth is clearly taught that there is a point beyond which reform is impossible. There is a time when character hardens, when destiny is fixed.

This truth is not accepted by all. There are those who insist that in the moral world it is "never too late to mend." The theory of God's love is made to teach that no man is ever beyond hope either in this world or the next.

This is a pleasing doctrine, but on what is it based? Certainly the Bible does not teach it. It can hardly be said to rest on our knowledge of natural law. In this world character is always tending to harden and we see men frequently who are confirmed in evil. The criminal starts out as a first offender, soon passes into the occasional criminal and becomes later the habitual criminal. When is reform easiest, in the first or third stage? In the first, decidedly. Youth is the pliable period, old age the time when we do not change. It is said that in the next world we shall have greater illumination and will therefore change. The first part is an assumption entirely without proof, but suppose it is true, does the second follow? In this life as we get older we see more clearly, or at least we ought to understand more clearly in the light of our experiences. But the trouble is that our sin has blinded our vision and weakened our power to change. Even when we see, we do not reform. So it will be in the next world—we will not have the power even if we have the vision.

The process of hardening is a very gradual one, but it is none the less sure. The truth which we disobey we begin to hate. As we hate it we crowd it out of our lives. This means that the passions formerly repressed develop and the moral feelings become weaker. In a word, our nature becomes disarranged and disordered. It cannot be otherwise. Every evil choice has its influence upon character; the injured character in turn makes another evil choice, and so the process of degeneration goes on. We reach in time a condition of permanent alienation from God. It is possible to drift so far that there is no turning back. There is a point beyond which change is impossible.—Baptist Commonwealth.

ATTENDANCE AT EVENING SERVICE.—The following item from the bulletin of a Presbyterian church in Ohio is refreshing in these days of small evening audiences: "Many pastors are perplexing themselves as to how to secure an audience at the evening service. That problem has been solved by our church, and in a manner by which it can be solved by any church. It is very simple in plan, and is this: The members of our church come to the evening service. With the pastor in his place in the pulpit, ready to conduct service, and each member of the church in his place in the pew, ready to enter into the spirit of such a service, the house is full, often more crowded than at the morning service. This plan works charmingly. The people of our church do the drawing."—Standard.

Begin each day by tarrying before God and letting Him touch you. Take time to meet God.—Rev. A. Murray.

Sceptical Homage to Christ.

BY E. O. WHITE.

The life of Jesus Christ must ever remain the noblest and most fruitful study for all men of every age. It is admitted by those of all faiths that He was at once a great teacher and a living example of the truths He taught. The Mohammedan would give Him the high title of the Messiah and set Him above all the prophets. The Jews confess admiration of His character and words as exhibited in the gospels. Nor is there any hesitation among the great intellects of different ages, whatever their special position towards Christianity; whether its humble disciples, or openly opposed to it, or carelessly indifferent, or vaguely latitudinarian. We all know how lowly a reverence is paid to Him in passage after passage by Shakespeare, the greatest intellect known in its wide, many-sided splendor. Men like Galileo, Kepler, Bacon, Newton, Milton, set the name of Jesus Christ above every name, and even sceptics and unbelievers pay homage of no mean degree to Christ.

Jean Paul Richter tells us that "the life of Christ concerns Him, who being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hands empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages." Spinoza calls Christ the Symbol of Divine Wisdom; Kant holds Him up as the Symbol of Ideal Perfection, and Schelling as that of the divine and human. Goethe says: "I esteem the gospels to be genuine, for there shines forth from them the reflected splendour of a sublimity, proceeding from the Person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth."

Herder, the well known German scholar, says: "Jesus Christ is in the noblest and most perfect sense the realized ideal of humanity."

Froude, the great English historian, says: "The God made known by Christ in the gospel demanded of His children only the sacrifice of their own wills, and preach act of love and self-forgetfulness, bestowed on them the peace of mind which passeth understanding. Such a creed, had it remained as it came from its Founder, would have changed the aspect of the earth. In that religion love was its principle."

Renan, the brilliant Frenchman, says: "Jesus is the one who has caused his fellowmen to make the greatest step toward the divine. Whatever may be the transformation of dogma, Jesus will ever be the Creator of the pure spirit of religion. All ages will proclaim that among the sons of men there is none born who is greater than Jesus."

Lecky, the historian of Rationalism, says: "It is reserved for Christianity to present the world an ideal character which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love and has shown itself capable of acting in all ages, nations, temperaments and conditions, has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exercised so deep an influence that it has done more to regulate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists. The moral progress of mankind can never cease as long as it approximates to the character of the Christian Founder."

Napoleon I., the great French Emperor, says: "I know men, but Jesus Christ was not a man."

Chubb the well-known English Freethinker, says: "In Christ we have an example of a quiet and peaceable Spirit, of a becoming modesty and sobriety, just, honest, upright and sincere, and above all of a most gracious and benevolent temper and behaviour. His life was a beautiful picture of human nature in purity and simplicity, and showed at once what excellent creatures men would be when under the influence and power of that gospel He preached unto them."

Greg, a determined Sceptic, says of Christ's teaching: "These need no miracle, no voice from the clouds to recommend them to our allegiance, or to assure us of their inherent rectitude and beauty, and vindicate their authority as himself the one towering, perpetual miracle of history. The religion of Jesus contains more truth, purer truth, higher truth, stronger truth than has ever yet been given to man."

De Wette, the German rationalistic theologian, says: "This only I know, that there is salvation in none other than that of Jesus Christ, the crucified, and that nothing loftier offers to humanity than the God manhood realized in Him, and the Kingdom of God which He founded, an idea and problem not yet rightly understood and incorporated into the life even of those who in other respects justly rank as the most zealous and warmest Christians."

Strauss, the famous German author, says: "Christ remains to us as the highest we know and are capable of imagining within the sphere of religion, as the person without whose presence in the mind piety is impossible; we may fairly say that in Him do we still possess the sum and substance of the Christian faith."

Renan, one more concession from this brilliant French sceptic. It is one of the most beautiful passages to be found in his works. "Rest now in thy glory, noble initiator. Thy work is completed, thy divinity is established. Henceforth beyond the reach of frailty thou shalt be present from the light of thy divine peace in the infinite consequence of thy acts. At the price of a few hours of suffering, which have not even touched thy great soul, thou hast purchased the most complete immortality. A thousand times more loving, a thousand times more loved since thy death, than during the years of thy pilgrimage here below, thou wilt become to such a de-

gree the corner stone of humanity that to tear thy name from this world would be to shake it to its foundation. Between thee and God men will no longer distinguish. Complete conqueror of death, take possession of thy Kingdom whither by the royal road thou hast traced, ages of adorers will follow thee."

Mill—John Stuart Mill stands high in the estimation of the learned. He says: "It is the God incarnate, more than the God of the Jew, or of nature, who being idealized, has taken so firm and salutary a hold on the human mind."

Comment on these short extracts from the writings of the foregoing celebrated sceptics is assuredly unnecessary, for their testimony may be said, in a sense, to concede the whole Christian teaching with regard to the person of Christ. Certainly it is the conception of the God incarnate, rather than that of the God of nature that has produced so beneficial and salutary effect on the human race, for the obvious reason that the incarnation brought Deity within the sphere of human thought and human apprehension which could not possibly have been done by any manifestation of the Divine through germs and stars and trees and flowers. And therein lies the full force and value of the Christian religion, and its superiority to all systems and its adaptation to man's power of comprehension. Well may John Stuart Mill say, "When to this we add that the conception of the rational sceptic it remains a possibility that Christ actually was what he supposed Himself to be."

What Christ did claim "Himself to be" we know well. The testimony, therefore, that to be the "rational sceptic" it is possible that all claims were substantiated is certainly an amazing concession to come from an Atheist. All will be willing to hear what such a writer has to say of the rational sceptic, and to pray respect to his utterance, since that is a subject upon which he is a recognized authority; but are we not likely to heed him and his fellow sceptics when they put forth their doctrines with regard to the claims made by Christ, believing, as Christians do, that the New Testament is a surer, better and safer guide? In Christ's own book alone can we learn those truths and principles which relate to God on the one hand and man on the other, of which the incarnation of the Son of God is the only adequate embodiment and expression.

In the incarnate Son, God has given us the image of Himself and put us in a position to know Him as reflected in the face of Christ. The character of the Father is revealed in and through the words, works, life and Spirit of the incarnate Son of God. The world needs no new theologies, no new gospels, but the old, old theology of Him who was in the world, the wisdom of God and is the embodied "Good News of God."

The Higher Critic and the Spiritual Christian.

BY SIR ROBERT ANDERSON, K.C.B., LL.D.

Worthless is the judgment of unspiritual men as to spiritual truth. For spiritual things are spiritually discerned; and no matter how great a man's learning and abilities, if he be unspiritual he has no fitness to judge the Bible, regarded as a spiritual book. And this is so whether he be a Doctor or a Dean, a Barrister or a Bishop. If, for example, we take the Pentateuch, we can say something like this to the fair-minded man of the world:

"The spiritual proofs, latent in these books, that they are Divinely inspired, you are incompetent to deal with. But we can show you that their genuineness and authenticity are established by every test that can be applied to them. The testimony of the Higher Criticism is in their favor. That is to say, an analysis of the language of the books brings to light peculiarities which separate them, not only from the later books of the Canon, but one from another; and these peculiarities point to the conclusion that the books belong to the era to which they are traditionally assigned. And the testimony of archaeology is equally clear in favor of their authenticity. For though the excavator and the explorer have been busier during living memory than in all the centuries of the past, there has not been so much as one solitary discovery, in a period teeming with discoveries, that has not tended to confirm the accuracy of the books."

But, it will be said, the Higher Criticism has decided that the books of the Pentateuch are priestly forgeries of the Exilic age. Yes, this is the verdict of the "Higher Criticism" in inverted commas—the sham criticisms of the German sceptical-erudite against the Bible, which is now fathered by so many English scholars, professors, and theologians of inferior rank. I say this because not a single English theologian of the first rank has identified himself with the movement.

And now we can go a step further in our appeal to the honest man-of-the-world critic. For while we cannot prove to him that the Pentateuch is Holy Scripture, we can satisfy him that the attack upon the books by the sham critics is untenable and false. We can not only lay before him evidence in favor of the traditional belief that the Pentateuch belongs to the Mosaic era, but we can adduce evidence which shatters the critical hypothesis that it had its origin in the Exilic era. Recognizing that ordinary men will not follow an elaborate chain of proof, such as that by which this has been established by competent scholars, in books of the type of "Lex Mosaisca," or even Moller's "Are the Critics Right?" I have, in my "Pseudo-Criticism," staked the whole case upon the testimony of a single witness, and I do so with confidence. My witness is the Samaritan Bible. Limits of space preclude my here setting out the facts. Suffice it to say that the "critical hypothesis" assumes that at the very time when

the feud between the Jews and the Samaritans was in its bitterest phase, the Samaritans accepted as their sacred Scriptures a work, which ex hypothesi was a contemporary Jewish forgery, to the exclusion of the holy writings of an age preceding the rupture between Israel and Judah. Critics who father it must have passed out of the sphere in which reason, or even common sense holds sway.

But, it will be asked—What have the critics themselves to say to all this? The naive of the question is amusing. The critics never notice anything which can be urged against the "assured results of modern criticism." If the inspired Apostles came back to earth and repeated their teaching about the Pentateuch, they would be told that they were ignorant of "critical methods" and of "the latest and best scholarship." The critics' rejection of the Biblical books has been raised to the dignity of a religious faith, and they cling to it with the blind fanaticism which a false faith always inspires in its dupes.

So much for the man of the world. I now turn to the spiritual Christian. What must be his attitude towards this sceptical crusade? That our Divine Lord accepted and accredited these very books as being the Word of God is admitted by the critics themselves, and therefore no proof of it is needed here. Indeed, the fact is too plain to allow of denial. And we might have supposed that with all who claim to be Christians, this would be an end of controversy. But here is the critics' evasion of it, as given in the most approved statement of their views:—

"Both Christ and the Apostles or writers of the New Testament held the current Jewish notions respecting the Divine authority and revelation of the Old Testament."

"Do you mean that on these subjects Professor A. G. Smith knows more than Christ did?" was asked at a recent conference in America; and the answer given by the critics was, "Yes, Professor Smith has access to sources of information which were not accessible to Christ."

Mark what this involves. In His humiliation, the Lord so "emptied Himself" that He yielded up even His liberty as a man, submitting Himself so unreservedly to God that, He declared, the very words He spoke were not His own, but the words of the Father who sent Him. But if the critics are right, this claim, when brought to a test in the only branch of His teaching that admits of being tested, was a delusion and blunder. In all the sad and evil history of the professing church in its worst and blackest days, there is nothing more profane than this.

In view of this solemn claim to Divine authority for His words, no Christian can accept the critics' gloss that when the Lord attributed a psalm to David, or the Pentateuch to Moses, He was merely using a colloquial mode of speech. But this sort of thing shows that the critics utterly fail to understand the scope and meaning of His teaching. His reference to the Scriptures was not by way of classic illustration to enforce or adorn His doctrine. He represented His whole ministry and mission as the fulfilment of what Moses and the prophets had written. And this, moreover, after His resurrection, when the theories of the critics can have no place. I am now addressing spiritual Christians, who accept the Epistles as the Divinely inspired promulgation of Christianity, and the Revelation as the Lord's last words of comfort and warning to His people on earth. And the very books which the critics disparage and reject are inextricably identified with the Apostolic writings. They are in the very warp and woof of Christian doctrine. The great truths of redemption are taught in the language of the Passover and the sacrifices and offerings of the Law, and of the Mosaic history of the Covenant people. Accept the profane theory of the critics that in all this the writers were but ignorantly trading upon "current Jewish notions," and there is nothing left us but the Christianized Rationalism of Westminster Abbey and the City Temple.

It is idle to plead that we can fall back upon the teaching of the Master, for the denial of the Master's authority as a teacher is vital to their whole system. And, as the Bishop of Durham urges, "Such a fallible Christ lies open to the suspicion of fallibility on other matters than the nature and integrity of the Old Testament; and reasonably. The theology which denies our Lord abnormal knowledge of facts of the past is only consistent when it extends its denial to the future, and takes *cum grano* the New Testament doctrine of His return, which is a matter either of revelation, or of the vaguest and most impalpable forecast."

And Dr. Moule might have added that we must also take *cum grano* every word that tells of the unseen world, and the Book of Life, and salvation through the blood of Christ—a phrase that owes all its meaning to the key pictures of the types. What wonder, then, that he should add, "The question is of tremendous urgency. 'We are contending for our all.'" ("Bible and Modern Criticism." Preface).

It is not a question of the scope and meaning of isolated texts. The whole revelation of Christianity is inseparably interwoven with the Hebrew Scriptures, and in a special degree with the Mosaic books. This being so, if the case against these books were such as seemingly to leave us no loophole of escape, faith might be severely tried; though even then the true-hearted Christian would take sides with Christ.

But, as a matter of fact, we have on the one side the united voice of the New Testament Scriptures from Matthew to Revelation; and, on the other, a case which, as Canon Driver admits, rests upon "grounds of probability" and "plausible arguments"—a case that would not stand an hour in any court competent to try the issue.

How, then, can the marked and widespread success of the Higher Criticism apostasy be ac-

counted for? With that question we may bracket another: How can the far greater success of the religious apostasy of Christendom be accounted for? Behind the anti-Christian apostasy, in both its predicted phases, there is a tremendous spiritual power. The days of Satan's last great struggle, so plainly foretold in prophecy, seem to be drawing near. Within the last quarter of a century—the era of those nurseries of Romanism and Rationalism, the theological colleges—the apostasy in one of its phases has practically captured the National Church; and the apostasy in its other phase has leavened all the churches. What, then, is to be the attitude of the spiritual Christian toward these great Satanic-movements? Are we to parley with evil and error, and pandler to it in every way? Or, recognizing that the time for diplomacy and compromise is past, shall we fall back upon the fortress of Divine truth, and stand with firm and united front beneath the banner of our Divine Lord?—Bible Student and Teacher.

..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.

MAGAZINES.

The current number of the *Bible Student and Teacher* contains one of the finest things we ever read. It is one of the most eloquent things we ever read, one of the soundest and most scholarly; one of the clearest in its reasoning. It will be enjoyed by the learned and by the unlearned, in fact, by every one but the enemies of the Bible. This is the address of Pro. Luther T. Townsend on "The Inspiration of the Bible from the orthodox point of view." The *Bible Student* is 15 cents a copy, and 15 cents could not be better invested than by sending for the June number. Published at 53 Seneca St., Geneva, N. Y.

The Vision of the Captive.

The vision which John saw on the island of Patmos is the most interesting of all visions related in the Bible. There are parts of it which have never been satisfactorily explained, and which will only furnish material for speculation. But there are other sections which are perfectly clear and which have furnished untold comfort to Christians. Those passages which describe heaven have made the book helpful as well as interesting. "Again, we have in it the last word of Christ to the early church. The letters to the seven churches contain lessons of priceless value. Still further, the vision is interesting because of the circumstances under which it was given. After the resurrection and ascension, John practically disappeared. There is evidence that he lived in Jerusalem caring for Mary until his task was finished by her death. Where he went then is uncertain, but there is evidence that he was at Ephesus for some time. The circumstances of his banishment to Patmos are not clearly known; we know he was banished and we find him there. It must have been a hard thing for him to leave the church in its need and feel himself out of the service. It would have been natural for him to have felt that nothing more remained that he could do for his Master and the cause. But right there on the little barren island where he seemed so useless he had the vision which when told was his greatest service to the church. He could not serve by working, but he did serve by receiving and then telling to others.

Just as in the case of John, the condition of captivity has often turned out to be the condition of highest usefulness. It was when Milton was laid aside from actual work, when blindness made him an apparently useless captive, that he saw the vision which crystallized into "Paradise Lost." It was when John Bunyan was in Bedford Gaol, apparently useless, that God revealed to him the dream which has helped the Christian world.

It is often true. The captivity of the home or of sickness is often the place where we get our most beautiful visions and most helpful experiences. No one needs to feel that a period of captivity is a period wasted. It may be the experience which leads to our highest usefulness.—Commonwealth.

There are people in the world who are never quite so happy as when they are miserable themselves or making some one else miserable. They know nothing at all of what we sometimes call "delight in life." They seem to rejoice in low spirits and a general air of gloom. Pessimistic to the last degree, they would enjoy throwing a wet blanket over the entire world. To them all days are melancholy days. There are no glad days in their year. Such people always create an atmosphere of gloom and unrest. Some one has properly called them "sadders of life."

These dejected souls, these "sadders of life," should take to heart these words of Emerson: "If you have not slept, or if you have slept, or if you have the headache or leprosy, or thunder-stroke, I beseech you by all the angels to hold your peace and not pollute the morning. Come into the azure and love the day.—L. L. Harbour, in Zion's Herald.

Life is what we are alive to. It is not length, but strength. To be alive only to appetite, pleasure, pride, money making, and not to goodness and kindness, purity and love, history, poetry, music, flowers, stars, God and eternal hopes, is to be all but dead.—Malthus D. Babcock.

GENERAL ASSOCIATION.

(Continued from 1st page).

grace and love have been manifested and his mercy and blessings have been upon the laborers. The fields are white unto the harvest, but the laborers are few.

Kentucky to-day is a great sleeping sluggard, with opportunities and possibilities perhaps unmatched upon the earth. With her schools, colleges and seminary, her men and money, her resources and responsibilities, her worldly treasures and divine principles, Kentucky Baptists ought to set the world on fire with the gospel of grace. Our faith should be spoken of throughout the whole world, and our zeal, like an electric shock, should stir all nations. "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?" Pastors, God's divinely-called and heaven-sent messengers to the churches, don't give the people any more sleeping-potions. Preach the Word, the whole truth, shock them with the electrifying truths of the everlasting Gospel, call them to "cry aloud and spare not."

The total receipts at the office have exceeded any past year by \$5,279.93.

There have been employed as missionaries 65 men, as missionary colporters 14 men, making a total of 79.

Our missionaries report days of labor, 11,308; miles traveled, 67,336; sermons preached, 5,686; churches and out-stations supplied, 181; conversions, 1,299; baptisms, 722; received by letter, 538; by restoration, 182; churches organized, 7; Sunday Schools organized, 48.

Many of our pastors and people know to-day more about missions in China and Japan than about the mission work in Kentucky. An unjust discrimination is seen in some quarters against this important feature of our work. Some fail to recognize that Kentucky is a part of the world, and the preaching of the Gospel in our own bounds is in the "Great Commission." May God hasten the day when, through the instruction and zeal of our pastors, Kentucky Baptists shall realize that missions are missions; that a soul in Kentucky is worth as much as a soul in Africa; that we may multiply our power and greatly increase our efficiency by the enlargement of our work at home.

Kentucky is perhaps the only State in the Convention that gives less to State Missions than to Home or Foreign. Is there any possible reason or argument why we should not give as much to State Missions as to Home and Foreign Missions? Understand, not as little to Foreign as we are giving to State, but as much to State as to Foreign. The urgent calls, the great destitution, the unparalleled opportunities make it necessary that we have not less than \$25,000 this year for State Missions. Texas gives more to

State Missions than to both Home and Foreign.

The more we develop the grace of liberality in our people at home and the more we cultivate the State work, the more we shall give abroad. How true is it, "The light that shines the strongest at home will shine the farthest from home."

There remain yet thirteen county seats without any Missionary Baptist church and several counties we have not entered at all with a single missionary worker. The condition seems to us to be criminal to those entrusted with the truth.

The Board has just taken up the work at Mt. Olivet and Pikeville, two very important and promising points. We need at once to man these county seats and also to open and sustain work in several important towns in various counties. The total contributions to State Missions this year was \$11,083.46, an increase of nearly 90 per cent in five years.

Church Building

is one of the most vital and important things connected with our work, and yet almost wholly neglected. Some choice spirits are awakening to the needs of our mission fields along this line. The contributions during the past year have been very meagre to this work, only \$320.08 being received.

There are many places where a little assistance will secure a house of worship and others where a larger outlay will in time bring rich returns. We must aid the people to build at Bellevue, Harlan, Hindman and other points. We appeal to the pastors to look into this matter and inform the people, and aid the Board to carry this work to success. We ask for at least \$2,500 for the Church Building Fund this year.

The co-operative work with the colored Baptists was carried on as usual up to the end of the calendar year, when the Home Board relieved us of the work.

The Board recommends that special efforts be made at as early a date as practicable to establish churches in the county seats of the thirteen counties which have not Missionary Baptist churches.

We further recommend the united effort of our people to raise for State Missions this year not less than \$25,000, and at least \$2,500 for the Church Building Fund.

We recommend the appointment of a committee to report at this session a suggested apportionment among all our Associations of a minimum amount to be raised in each Association for all our mission work, and to kindly ask the indorsement and co-operation of the District Boards in this matter, and ask that at the meeting of the District Associations they appoint committees to solicit from each church in their body a definite amount.

Balance in treasury May 1, 1904, \$1,314.83; receipts during the year, \$11,083.46; total, \$12,398.29.

Sunday School and Colportage.—Balance in treasury May 1, 1904, \$81.11; receipts during the year, \$1,739.09; book sales, \$672.92; total receipts, \$2,493.12; Bibles from Sunday School Board, \$75; total, \$2,568.12.

The chair announced the Committee on State Missions: T. N. Compton, W. P. Harvey, J. M. Weaver, C. W. Daniel, T. H. Plemmons.

On motion of Bro. W. P. Har-

vey it was ordered that the Secretary shall not pay missionaries their monthly salaries until their reports, with all blanks filled, are received.

Bro. Geo. H. Cox read the annual report of the Baptist Ministers' Aid Society.

Permanent Fund.—Amount invested and cash on hand last report, \$34,243.39; amount received since last report, \$4,561.34; total, \$38,795.73.

Immediate fund.—Amount received from churches, \$2,730.78; amount from interest, \$1,658.48; total, \$4,389.26. Grand total, \$40,006.29.

Paid beneficiaries during year, \$2,759.60; other expenses, \$1,647.68; cash on hand, \$433.14.

There are 37 beneficiaries now being helped by the Society.

Wednesday Afternoon.

Moderator Eaton in the chair. Several songs were sung, and Bro. E. W. Barnett, C. M. Reed and J. E. Gwatkin led in prayer.

Bro. T. N. Compton read the report on State Missions. The report recognized the untiring efforts of the corresponding secretary in carrying forward the mission work of the Association; it recommended the churches to send their mission money through the State Board, and it recommended that plans be made for sending the *Mission Monthly* into all our churches for free distribution.

Secretary J. G. Bow said that for five years he had been contending that all our missions are one. He loved to talk about foreign missions and home missions, but now he wanted to talk about state missions. He spoke about the progress of our work on some of our mission fields, and referred to the great things yet to be done. There are yet 13 county seats without a missionary Baptist church. He felt that all our missionaries ought to preach and practice missions, and that every man supported by the Board ought to give ten per cent. of what he receives for the mission cause. The remarks of Dr. Bow received close attention, and his appeal in behalf of the great destitution will not soon be forgotten.

The chair announced committees as follows:

Woman's work—C. H. Nash, E. H. Maddox, S. H. Bland, R. D. Swain, B. F. Adkins.

Home Missions—J. N. Prestidge, J. S. Cheek, W. J. McGlothlin, J. B. Moody, J. S. Gattton.

Young People's Work—W. E. Mitchell, J. B. Hunt, A. B. Gardner, J. C. McFerran, J. A. Burns.

Foreign Missions—J. S. Dill, W. A. Burns, J. J. Taylor, H. G. Brownell, B. F. Proctor.

Sunday Schools—B. J. Davis, R. T. Bruner, R. W. Taylor, W. H. Smith, J. T. McGlothlin.

Temperance—J. J. Rucker, M. B. Adams, J. A. Taylor, J. W. Bruner, Cecil Cook.

Nominations—J. A. Both, B. F. Swindler, W. H. Felix, H. H. Hibbs, W. H. Harrison, Arthur Yager, B. J. Davis, W. M. Stallings, E. M. Coleman.

Apportionment—J. B. Moody, R. A. Morehead, J. O. C. Dnnford, J. A. Puckett, J. G. Bow.

The discussion on State Missions was continued. Bro. W. H. McMurry said it is hard to tell the full relation between teaching and preaching. I preached the first mission sermon before the Booneville Association they had ever heard. They seemed to

enjoy it, and took a collection of \$4.00 for missions.

Bro. S. F. Thompson said there are times where the right kind of schools are a great help to the progress of the Gospel.

Bro. H. B. Taylor spoke of needed mission work in Western Kentucky.

Bro. Johnson spoke of the work in Bellevue: We have a growing town of about 8,000 population, and we need a house of worship to correspond with the demands of the town.

Bro. W. H. Robinson thought that a missionary would find a great field for work in the growing city of Paducah.

Bro. E. L. Howerton said he preached on missions and distributed mission literature.

T. T. Eaton, chairman, read the report on education. The various denominational schools were referred to, with facts and statistics given. The report made mention of the Educational Conference held in Bowling Green last April, and the one held here on Tuesday indicating the great good which already begins to appear in quickening interest in our educational work.

W. H. Harrison of Bethel College, wanted to greet the brethren present in the name of Bethel College. He said we want you to know our sources of strength and our sources of weakness, our advantages and our disadvantages; for, unless defects are recognized, progress cannot be made. He mentioned some pointed evidences of progress in the work of the college, saying that the catalogue was an exact statement of what was taught. Our college is in sympathy with the work of the Baptist denomination in Kentucky. The college needs more money in order to meet the growing and pressing demands that are upon us.

Moderator Eaton said he professed to know good teaching when he saw it. He did not profess to be able to do the best kind of teaching himself, but he knew it when it was done. He mentioned several of our schools which he had visited during the year, among them Glasgow, Lynland, Georgetown, Bethel and Hopkinsville, and he had seen the highest kind of classroom work done. He thought it would be nonsense to send a girl to Vassar, so long as we have Edmond Harrison at Hopkinsville.

Bro. Geo. J. Burnett spoke of the work at Liberty College—We have a large territory in which to work, and we want our work to tell for Christ. We want to lay the importance of education upon the hearts of our pastors, so that you will take the matter home to the people in your churches.

Bro. W. A. Burns thought we failed to consider the importance of Christian education. The students who come to Oneida go back as teachers. Christian influence are about our students. They have two sermons on Sunday, they are in a good Sunday School, they are in the Young People's Society, they hear several expository sermons during the week, and are in five song services every week, when Baptist song books are used. I think our school is an evangelical agency.

Bro. H. H. Hibbs spoke of the work at Williamsburg Institute.—There were 505 students last year, and we could as easily have a 1000 if we had the facilities. The Williamsburg church is an outgrowth of the Williamsburg school. There is a church fifteen

years old which pays its pastor more salary than any man in the church receives. One man in the church has himself given \$30,000 to our school.

Report adopted. Adjourned with prayer by Bro. H. E. Gabby.

Wednesday Night.

The body was called to order at 8 o'clock. A song service sung. The scriptures were read by Bro. E. E. Bomar, of Richmond, Va. Bro. J. W. Loving led in prayer. "There is a Fountain," was sung heartily by the great congregation.

Bro. J. J. Taylor of Georgetown, preached the annual sermon from Matt. 23:8. "And all ye are brethren." The sermon captured and held the closest attention. It was not only a masterly effort, charming and impressive from an intellectual point of view, but it was great with soul, and appealed to the hearts of the people upon our brotherhood with Christ and with one another. "Brotherhood" was a fine matter for the meeting of the General Association, and the sermon will do permanent good.

At the close of the sermon Secretary B. D. Gray, of Atlanta, Ga., led in prayer. "Blest be the tid that binds" was sung spontaneously.

Bro. T. N. Compton brought in an amendment to the report on State Missions, which recommended that our churches do not forget in their prayers and contributions our mountain schools, as valuable agencies in the evangelization of the mountain section of our State. The amendment was passed.

The report on the Orphans Home was read by Bro. H. R. McLendon.

Bro. J. P. Jenkins made a strong speech for the Home. A collection was taken for the benefit of the Home which, owing to the lateness of the hour, amounted to about \$18.

The report on Woman's Work was read by Bro. Chas. Nash. Money raised by the women for schools and reported as having been raised for State Missions, called forth a prolonged discussion, in which various brethren took part. The speaking was kept up until about 11 o'clock. Then, the difference between the brethren was settled by vote. Bro. W. E. Mitchell proposed the use of a foot-note in the report, showing what amounts had been given by the women for school purposes, which was agreed to, and all was lovely once more.

Bro. M. D. Early pronounced the benediction.

Thursday Morning.

The Association was called to order at 8 o'clock by the moderator. The first half hour was given to devotional exercises, participated in by Brethren B. F. Jenkins, E. G. Vick, R. T. Bruner, J. T. McGlothlin and J. A. Burns.

By reconsideration of the order of business, the report of committee on nominations was called for. The report was read by Bro. J. A. Booth. Richmond was selected as the place of meeting next year. Bro. A. S. Pettie to preach the annual sermon, with Bro. B. B. Bailey alternate.

Bro. W. E. Mitchell read the report on the Young People's work. The next annual meeting of the State B. Y. P. U. will be held in Elizabethtown in November.

Brethren J. P. Jenkins and J.

Dyspepsia

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

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

You should take

Hood's Sarsaparilla

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

M. Frost spoke on the report.

Bro. W. H. Brengle called attention to the annual meeting of the B. Y. P. U. to be held in Elizabethtown in November, and invited the brethren to come to the meeting.

Bro. E. E. Folk, editor of the *Baptist and Reflector*, Nashville, was recognized and invited to a seat.

Bro. W. J. McGlothlin called up the consideration of the Southern Baptist Theological Seminary. Bro. H. H. Hibbs was the first speaker. He spoke of the great help Dr. Broadus and the Seminary had been to him personally, showing him how to use his undeveloped powers. The Seminary ought to be a broad-spirited institution, taking all narrowness out of the lives of the young preachers.

Bro. M. B. Adams spoke of the help the Seminary had been to him in its associations and teachings. It develops the mind and the soul, and is an evangelizing force. The Seminary is a great missionary force. More than fifty of our foreign missionaries now in service were trained in the Seminary.

Bro. W. J. McGlothlin said the Seminary had had a prosperous year. He referred to the course of training for women, which was attended last year by some fifteen young women. The Seminary takes the material which the churches send us, and make out of them the best preachers we can. There is now a crying need of preachers. The supply is not equal to the demand. I wish to lay upon your hearts to pray God to send more laborers into the harvest. Dr. Mullins thinks we could have had three hundred men in the Seminary, if we could have given the needed financial assistance. Many of these men help themselves and pay their own way. The past year the Kentucky students received \$132 more than the State gave to our students' fund.

Bro. McGlothlin then proceeded to take pledges to the students' fund. Amount raised, \$1,000.

Bro. J. S. Dill read the report on Foreign Missions. After the reading, Bro. Dill said the people present are missionary. Every Baptist church ought to be a school of missions. In the past there have been two great problems: the problem of opening the doors of the pagan world, and the problem of opening the hearts of our people at home to the realization of our duty. Our people ought to be trained in the doctrine and history of missions. We all need to fill our minds and hearts with the facts that come to us from the battlefields where our soldiers have struggled.

Bro. W. D. Nowlin said that the two leading words of the Gospel are, Come and Go. Those who come to Christ are commanded to "go" with the message to the lost. The larger part of this world is yet in soul darkness, and the lost are our brothers. The great motive for mission work is the realization of the love of Christ. Your love cannot go beyond your knowledge. The knowledge of Christ's love will kindle our love for a lost world. If we love Christ we will love the people he loved.

Bro. E. E. Bomar, Assistant Secretary of the Foreign Mission Board, said he believed Kentucky Baptists were sound on the mission question, and he confidently expected to see the time when Kentucky would be in the front rank among the states of the

Southern Baptist Convention. He spoke of Brazil as being our most responsive field, and of the hopeful signs found in other South American countries. In China there has been in the last several years a great change of sentiment toward Christianity. In both China and Japan the conditions are more favorable to the reception of Christianity than ever before; and never before did God's providence call upon us with such force to give the gospel to these great pagan nations. Right now is God's accepted time. By putting ourselves fully into his hands he will lead us to a great victory.

Report adopted.
Bro. E. M. Coleman offered some resolutions asking for a committee of ten to meet as often as convenient during the year with the trustees of the Ministers' Aid Society, consulting and advising, and make a report to this body next year, which was passed.
Adjourned with prayer by Secretary J. M. Frost.

Thursday Evening.

The meeting was opened with devotional exercises. There was singing, and Bro. B. F. Adkins led in prayer.

The moderator read a fraternal telegram from Gov. P. H. Leslie, of Helena, Montana, addressed to this body. The moderator was instructed to respond.

Bro. J. P. Jenkins also read a telegram from Gov. Leslie, asking that his name be entered as a member of the Kentucky Baptist Historical Society.

Bro. P. H. Kennedy, representing the General Association of Colored Baptists, and Bro. W. H. Shelburn, were recognized and invited to seats.

Bro. M. E. Staley read the report on the Minister's Aid Society. The report was discussed by Brethren B. F. Jenkins, J. A. Booth, B. F. Swindler, T. N. Compton and Geo. H. Cox.

Bro. W. J. McGlothlin read the report on Home Missions. He said after the reading, that frontier families and communities are the Baptist opportunity. The frontier is untrammelled by traditions and prejudices. The work of our home missionaries is attended with many sacrifices, as great as are met by our foreign missionaries.

Bro. B. D. Gray, Corresponding Secretary of the Home Mission Board, said that true and genuine heroism is found among our frontier missionaries. They are enduring untold hardships and are making possible the things of the future. Brethren of Kentucky, we must have the \$25,000 you have pledged for this work. We already have applications amounting to \$300,000. More than anything else we need that our laymen shall be conscious of their strength. With some men it is a hard case of exegesis to learn how to part with their money. The laymen should stand up to the preachers and give them moral support. If the Home Board had \$500,000 as a Building Fund, we could do a wonderful and permanent work among our struggling churches; and I hope some of our laymen will see that we get the amount.

Bro. W. H. Smith read the report on Sunday Schools and Colportage. Bro. Smith spoke to the

report.
Bro. J. M. Frost said that the mastery of the Sunday School problem faces the denomination, and it faces our churches. The church that solves that problem

will be the center of religious power in its community. Planting and developing Sunday Schools is a necessary part of State Board work. With the proper kind of a man to lead this work, it would bring glorious returns. God has greatly blessed the work of your Sunday School Board. When I looked over the orders that came to us last week they exceeded the orders of any previous month in the history of the Board. I went into the making of a hymn book with great fear; but I was told in the office the other day that, if the third edition was not received very soon we could not fill the orders. We want the time to come when we can join with the State Boards in supporting men to do field work.

On motion of Bro. M. B. Adams, the report was amended so as to request the State Board of Missions to employ a State Sunday School missionary, if in their judgment this is wise and timely.

On motion of Bro. T. N. Compton, a vote of thanks was extended to the Baptist church of Russellville, the pastor and the outgoing pastor for their untiring efforts and royal hospitality in our entertainment. We will remember with abiding thanks the open doors of Logan Female College, and those of Bethel College, the open homes and hearts of all the churches and people of Russellville.

On motion of Bro. W. D. Nowlin, the following was passed: 1. We gratefully recognize the great work our women are doing in our mission enterprises. 2. We kindly and earnestly request the Central Committee of the Woman's Missionary Association, for the sake of clearness and accuracy in soliciting and disbursing funds, to designate all the funds for the State Board of Missions as "State Missions," and all funds for educational purposes as for "schools and colleges."

Prayer by Bro. D. H. Howerton.

Thursday Night.

The closing session of the General Association was called to order at 8 p. m.

Bro. B. J. Davis led in prayer. Secretary J. G. Bow read the report of the Committee on Apportionment.

Bro. M. B. Adams read the report on Temperance.

Bro. E. E. Folk, editor of the *Baptist and Reflector*, Nashville, was the first speaker. He referred to the enactment of the law in Tennessee which prohibited the operation of a saloon within the distance of four miles of a school house. The contest has been carried on from year to year, and the temperance people have been steadily gaining ground. The prospect is that the time is coming, at no distant day, when the saloons will be entirely driven out of Tennessee. "Does not prohibition kill business?" we are asked. From actual observation and facts, the speaker said, the effect has been not to kill business in the towns, but to help it by a large per cent. Mechanics, miners and many others are saving the money they used to spend in the saloons; and the morals of these prohibition towns have improved not less than one thousand per cent.

Bro. H. K. Taylor, superintendent of the Anti-Saloon League, was introduced. The time has come, he said, when the good people of Kentucky should be on top in politics. There is but one question—Shall it be the triumph of

Christ's Kingdom? or shall it be the triumph of the kingdom of evil? There is no sense in which a saloon is a benefit to a community. The towns in Kentucky which have tried prohibition will tell you that it has been an advantage to business. It is important for the good people to get together and to work together.

Geo. W. Young was introduced by the moderator as "Dr. Young, who was born Young, and is still Young." He was glad to be again with the men of the General Association, some of whom he had worked with and tried in the past. He wanted the good people not to overestimate the enemy. He told some anecdotes which upset the dignity of the body. The speaker did not want the liquor traffic dignified by calling it a "business." Prohibition is going to win. It is only necessary for the good men of Kentucky to stand together, and to stand with the good men of forty other States in this Union. The people of Kentucky want the liberty to express themselves on the liquor question as counties.

Cards were passed for making annual pledges to the Kentucky Anti-Saloon League.

J. J. Rucker said the Baptist people of Kentucky had done their part in supporting the work in the past.

The secretary of the General Association announced that the enrollment this year is 257.

Bro. W. C. Jones closed the Meeting with prayer.

HISTORICAL SOCIETY.

Tuesday evening was given to the Kentucky Baptist Historical Society. Bro. W. J. McGlothlin presided and conducted devotional exercises. Bro. H. E. Gabby, of Owensboro, led in prayer.

Bro. T. T. Eaton presented the report of the Executive Committee on a form of incorporation. Two additional members were made to the Executive Committee. On motion of Bro. Eaton, the present officers were re-elected.

Bro. W. J. McGlothlin presented the annual report of the Executive Committee, showing what historical materials had been secured during the year, such as books, portraits, manuscripts, minutes and letters.

The venerable S. H. Ford, of Missouri, said he had a number of valuable documents bearing on Kentucky Baptist history, which he proposed to give to this Society, and to do so at once. A vote of thanks was extended to Dr. Ford for these valuable gifts.

Among the recommendations of the Executive Committee, the following are of general interest:

We recommend 1. That Kentucky Baptists seek to collect and preserve all material bearing upon their history; and we suggest that the archives of this Society make all such materials safe and available for easy use. 2. That all our bodies seek to put their minutes in such form as to preserve permanently the original, authoritative copy. In other words, that the minutes be written in a book and preserved as in earlier days.

Bro. W. C. James, pastor of the Russellville church, read a paper on the Western Baptist Theological Institute. He pointed out that the need of such an institution, for what was then the Western country, led up to its organization. In order that it might have the co-operation of Baptists in the Southwestern States, as well as those north of the Ohio

River, it was located at Covington. The founding of this school of the prophets was preceded by the organization of the Western Baptist Education Society. This society purchased several hundred acres of land near Covington, but, not long afterwards, the most of this was sold, only a small tract in the heart of the city was reserved for the buildings of the proposed theological school. The paper mentioned the names of several distinguished men of the past who were connected with the Institute, either as teachers or students. It then told of sectional jealousies and strifes, which brought on litigation over the property, which was finally sold, and the proceeds divided half and half between the Northern and Southern trustees. The paper has historical value, and it is unusual to find the young ministers delving into such questions. The reading was heard with interest, and the paper was a credit to the mind and heart of the writer.

A paper on the life of Wm. C. Buck was read by Bro. Arthur Yager, of Georgetown College. The writer has the instincts of a historian, and it is hoped he will serve the denomination well in this field of research. As told by the writer, the life of Dr. Buck is a deeply absorbing story. He told of the early struggles for an education and the sacrifices endured in preaching the gospel. The part of the paper which was devoted to Dr. Buck's connection with Kentucky Baptist affairs was of profound interest. Among the noble men who helped to shape Kentucky Baptists for efficiency, none deserves better than W. C. Buck. He had a hand in all the formative and progressive work of his time. He helped to form the General Association; he took a deep interest in the upbuilding of Georgetown College; he was a leader in the religious controversies which were forced upon the denomination; to him, more than any other, perhaps, is due the founding and building up the Baptist press of the State. He took firm and advanced ground in behalf of the cause of missions; but, above all else, there is due him great praise for securing for the Baptists of Kentucky a regularly supported ministry, and in developing among them the missionary spirit. Among the grand men of this formative period, none deserves a more honored place in the history of Kentucky Baptists than William Calmes Buck. The hour was growing late when Bro. Yager finished the reading of his paper, but it was followed with closest attention to the final sentence.

Adjourned with prayer by Bro. S. H. Ford.

BABY'S TERRIBLE HUMOR
Causing Untold Agony. Professional Treatment did no Good. Cured in Two Weeks by Cuticura.

"My child was a very delicate baby. A terrible humor, breaking out on his body, caused him untold agony. Professional treatment did no good, and I became discouraged and took the matter into my own hands, and tried Cuticura Soap and Cuticura Ointment with almost immediate success. Before the second week had passed the soreness was gone, not leaving a trace of anything." Mrs. J. H. Block, 281 Rosedale St., Rochester, N. Y. (Adv.)

FOR HE KNOWETH OUR
FRAME.

Through all my little daily cares
there is
One thought that comfort brings
where'er it comes.
"Tis this: "God knows." He knows
Each struggle that my hard
heart makes, to bring
My will to His. Often, when
night-time comes,
My heart is full of tears, because
the good
That seemed at morn so easy to be
done
Has proved so hard; but then,
remembering
That a kind Father is my judge,
I say,
"He knows." And so I lay me
down with trust,
That his good hand will give me
needed strength
To better do his work in coming
days.

—Harriet McEwen Kimball.

Our Pulpit.

BROTHERHOOD.

Associational Sermon.

BY PRESIDENT J. J. TAYLOR.

Matt. 23:8: "And all ye are brethren."

Brother, brethren, brotherhood! Through these rythmical syllables unspeakable melodies roll, and unpaintable pictures gleam, and ineffable memories rise. Childhood's laughter unmarred by fear of treachery or deceit, the bounding steps of youthful feet that have felt few thorns, the sound of familiar voices fraught with maddening affection, the ripple of meadow brooks and the shouts of wading children, the low of cattle winding homeward o'er the leavisions of home! Brethren! That word charms like a symphony, and glows like a sunset, and gushes like a fountain, and hovers like a star, and soars like an angel, and soothes like a psalm, and trills like a song, and warms like a flame. Brotherhood! It was born in heaven, and nourished in the bosom of God; upon it rests the pleasure of the Almighty, and its complete realization would mark the perfection of the race.

In dreams and visions poets, preachers, seers of every degree, have anticipated the reign of brotherhood among men, and eager watchmen on the heights have heralded from afar the opening dawn. In that day, said the prophet, "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more." In that day "they shall not hurt nor destroy in all the mountain of God, for the earth shall be full of the knowledge and glory of the Lord, as the waters cover the sea." "Then shall righteousness flourish and peace abound, so long as the moon shall endure." John felt the bitterness of persecution as the whole creation groaned and travailed in pain, the promised fellowship being delayed and the deadly enmity and strife prevailing still; but he foresaw the day when the old Dragon should be bound and hurled into the abyss, and the demons of hatred and strife should be expelled from the whole world. The rare and radiant spirits who through the

ages have been the inspiration and hope of the race, models of fraternity, have been the champions of brotherhood. And that perfect Man, whose tenderness of heart like the fragrance of flowers pervaded every rank of society, came to obliterate the barriers between man and man, and to bring in an era of peace. Speaking with supreme authority tempered with love he said: "One is your Master, even Christ; and all ye are brethren."

Primarily and essentially brotherhood is a thing of blood or birth. In the morning of time by the borders of Eden, Cain was blessed with a brother in the flesh, the two being children of the same parents, beings of the same blood. As the race multiplied and extended beyond a single circle of acquaintance, impelled by conflicting interests and ambitions, men began to segregate themselves, and to invent terms to express different gradations of kinship. One of the most perplexing questions of English law is the question of genealogy, different branches of the law computing by different rules, and even the matter of sex sometimes giving priority. But in the earlier history of the race, when there were few honors to transmit, and little property to divide, these minute distinctions were unknown or ignored. Sceptics have charged that the Scriptures are inconsistent in their statement of relationships between man and man; but these critics forget that the very soul of Scripture teaching is that men are brothers.

The late Lewis H. Morgan, who worked in connection with the Smithsonian Institution, prepared an elaborate treatise on the consanguinity of the human family, in which he tabulated the terminology of kinship in one hundred and thirty-nine languages. According to his learned investigations the primitive peoples of the earth, the Maylays or the American Indians, peoples who have no property to divide, know nothing of the finer differences that exist in the more complex orders of society. They call the descendants of a common stock brothers and sisters; looking down the line they call all sons and daughters, or looking backward they speak of fathers and mothers. Usually they have dropped the essential meaning of these terms, but in the mere matter of names these children of nature are nearer the truth than are the heirs of culture and learning. They are in harmony with the divine word.

Paul entered Athens a veritable Jew, a Hebrew of the Hebrews, a worthy scion of that proud stock that dated back to Abraham and claimed a heritage of princes and prophets and psalmists such as belonged to no other people on earth. Passing through streets adorned with the triumphs of artistic genius and skill, he ascended the Areopagus; and there amid temples which expressed the acme of architectural grace and grandeur he faced an audience as fastidious as any casual call could assemble in any city on the globe. It was Jew against Greek, but not in hostile array. The Jew's face lowered with no scowl, and his hand clenched with no violence. In the light of the eternal world the fictitious walls of partition which selfishness had erected between men vanished away, and he caught a larger vision of human relationships, as from divine lips he learned that there

was no respect of persons with God. Like Socrates, who had faced a similar audience on the same spot, he had a message; and lifting up his voice in tones of authority he declared that God who made the world and all things therein, neither dwelling in temples made with hands nor worshiped with the offerings of men's hands, but giving to all life and breath and all things, had made of one blood all nations of men for to dwell on all the face of the earth, determining both the times of their existence and the bounds of their habitation. The blood, like streams that break from a common source and flow through different soils to meet in a common sea, may flow through different channels, but it can never lose its identity or cease to be brother blood.

On this point the highest science is in complete harmony with revelation. In recent articles in a German publication—Prof. Stein, of the University of Berne, asserts that "race" is a mere political catch word, a convenient term for certain varieties of the human species, which has become a sort of fetich; and he further says: "Our longings ought to tend toward that unifying toleration from which our artificial differences have driven us." We are brethren, whether we recognize it or not.

Some four hundred years after Abraham, when the blood of various assimilated peoples flowed in the veins of Israel, the Jews spoke of each other as brethren. It was a brotherhood, not of blood simply, for it did not extend to the Gentiles, but a brotherhood of experiences and interests. They had suffered together, had talked and toiled together, and were bound together by common dangers and common hopes. The afflictions which they had endured under Pharaoh and the victories they had won under Moses and Joshua were equal bonds; the vain opposition of Amalek and the futile curses of Balaam drove them into closer fellowship, and no alienation among the tribes was sufficient to rend them utterly asunder. Violent separation and the hardships of bondage were not enough to obliterate their interest in one another; and sitting in tears by the rivers of Babylon they prayed for the peace of Jerusalem for their brethren's sake. The synagogue of to-day does not claim to be in any sense a spiritual organization, and it is silent as to a future life; it simply claims to be an exponent of the highest system of morality and mutual helpfulness known among men, and "brother" is its shibboleth.

The hoary system of Masonry, which sometimes claims a continuity of tenets and life from the days of Solomon, or even earlier, proposes to bring its devotees into fellowship of mutual helpfulness and god-will, as they disclose those qualities of mind and heart which are acceptable to the order. The Odd Fellows, the Elks, the Pythians, the Woodmen, the various guilds and orders that are woven into the social fabric of the times have a similar origin and purpose; and while as a rule they limit their benefactions to such as have some connection with the respective lodges, they have accomplished great good in stimulating integrity, in relieving sickness, and in caring for helplessness. The one idea that pervades all these organizations, whether great or small, is that of

fraternity, the one word that passes current with them all is the word "brother." Within the pale of each order, whether recognizing the authority of Jesus or not, the truth of his word is admitted, "All ye are brethren."

The highest form of brotherhood, however, rests upon a nobler birth. It is a brotherhood of spirit life, a kinship of soul. A brother by adoption may be as highly esteemed as a brother by blood, because no instinct or intuition, no chemical analysis or other scientific test, can make the difference known. David and Jonathan were not born of the same parents or to the same conditions of life, the one first seeing the light in the home of a herdsman, the other in the palace of a king; yet were they kindred spirits joined together in a common cause, and it came to pass that the soul of Jonathan was knit to the soul of David, and he loved him as his own soul. In all the elements of outward life Phineas Fletcher and John Halifax were far apart, diverse in parentage, in health, in worldly estate, in earthly prospects; yet each filled the heart hunger of the other, and they became brothers in spirit, children of that nobler birth which comes, not of blood, nor of the will of the flesh, nor of the will of man, but of God; not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. From the portals of the spiritual household goes forth the edict: "Ye must be born again." The avarice and envy, the jealousy and malice, the selfishness and resentment displayed by those who profess godliness may suggest a doubt of the doctrine; and yet Paul distinctly declares, "If any man be in Christ Jesus, he is a new creation; old things have passed away, and all things have become new." Or, speaking to the Ephesians he cites them as a case in point: "You, being dead to your trespasses and sins wherein ye formerly walked according to the course of this wicked world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience, hath he quickened together with Christ." These and other Scriptures make it clear that there is a life that stoops from above to men polluted in sin, slimy with iniquity, drunken with lust, and stooping transforms them into the divine image, and brings them into the heavenly family for which it makes them fit. Many of them are but babes, kicking and muling in the nurse's arms; and when by reason of age they ought to be teachers, they still need to be taught the very rudiments of the faith which they profess, and yet having the Son they have the life.

The demands of brotherhood, whether natural or spiritual, are felt as far as the term passes current in human speech. The old mythologies, which represent the earliest conceptions concerning certain fundamental truths, glorify brotherhood. Castor and Pollux, immortalized in the third sign of the Zodiac, were brothers, twin sons of the great Jove, who were graciously allowed to share a common fate. The stories of Apollo and Dian, of Orestes and Electra, or Benedict and Scholastica, are stories of brothers and sisters. Roman history tells of the two Scipios and the two Gracchi, bound each to the other in brotherly bounds. Later annals give illustrious examples of the

same tie in the lives of Robert and Catherine Boyle, William and Caroline Herschel, Charles and Mary Lamb, Felix and Fanny Mendelssohn, Ernest and Charlotte Schleiermacher, Philip and Mary Sidney, William and Dorothy Wordsworth, and many more. "Blood is thicker than water," runs the proverb; and the world has admitted its truth.

Abraham appealed to Lot, saying: "Let there be no strife, I pray, between me and thee, between my herdmen and thy herdmen, for we are brethren." By the same magical term Moses sought to allay the wrath of contending Israelites: "Sirs, ye are brethren, why do ye wrong one to another?" Nehemiah spoke of the liberation of Israel as the ransom of his brethren, and Paul could wish himself accursed for his brethren, his kinsmen in the flesh.

The first apostolic band, the founders of the Christian system, included brothers in the flesh: Andrew and Peter, James and John, Philip and Bartholomew; and James the less was also brother of the Lord. The physical bond was suggestive of that higher domain, where all have been baptized into one body and called into one hope, and where one God and Father of all is above all and through all and in all. There brotherhood of blood blossoms into brotherhood of spirit, where the obligations of love become supreme.

A feud between children of the same parents violates the instincts of the race, and becomes the most disreputable of all feuds. After the lapse of millennia fraught with scenes of horror, the record of Cain's cold and calculating cruelty still sends a shudder through the soul, and the mark of Cain is a stigma from which the basest shrink. The man who hates his brother in the flesh, who maltreats him with blows or bitter words, renders himself odious in the eyes of his fellow-men. As the spirit is more than the flesh, the spirit life demands a purer and stronger love. To his disciples the Master said: "This is my commandment, that ye love one another as I have loved you." And with this sacred injunction in his heart the beloved disciple makes love the certain test of the new life. We know because we love; and he argues that the man who does not love his brother, whom he hath seen, can not love God, whom he hath not seen. Paul speaks with equal force. Knowing the various forms of belief or unbelief, rationalism or ritualism, by which Greeks and Jews sought to quell the qualms of a guilty conscience, he hurls his defiance at the whole empty mass: Where is the wise? Where is the disputer of this world? Where is the scribe with his endless round of routine performances? Where is the teacher, gnostic or agnostic, who has shed one ray of light upon the intricate problem of life? Sweeping his eyes over the whole range of intellectual devices in vain, he turns again to the domain of the affections, and utters the deep conviction of his soul: "Love worketh no ill to one's neighbor; therefore love is the fulfilling of the law." Though I speak with tongues—the tongues of men and angels; though I utter the deep things of time and eternity in the glowing eloquence of earth's foremost orators, or proclaim the truth in the lucid language of spirits above; though I have pow-

er to sound the abyss of all mysteries, and to explore the outer realms of knowledge; though I exercise wonder-working faith, strip myself of all property for the relief of human want, and go down to the grave naked and destitute, if I am not moved by unfeigned love, I am a dead and soulless thing, a sounding brass, a tinkling cymbal, zero drained to its emptiness, nothing! It is not simply so much tremulous emotion that is demanded; not poetic effusions and vapid sentimentalities, but practical service. It is written: "My little children, let us not love in word, neither in tongue, but in deed and in truth."

This is the view which controlled the early disciples, when all that believed were of one heart and one mind, and the goods of each were subject to the needs of all. Good wishes that find no expression in fact avail nothing. "If a brother or sister be naked and destitute of daily food, and one say, 'Depart in peace, be warmed and filled,' and yet give not the things that are needful to the body, what doth it profit?" The term "brother" binds its user to fraternal service, or it brands him with the stigma of hypocrisy. It demands that he be kind, tender-hearted, forgiving even as God for Christ's sake has forgiven him.

It seems a strange thing that centuries after the angels over the plains of Bethlehem announced the era of peace and good will, there should still remain so much of hatred and strife. In different ages devout souls have proclaimed a day of universal peace, and have become ardent heralds of a Millennial Dawn; some sixty years ago they prepared their robes to meet the coming King, but since that day there has been more war than in any equal period of the world's history: The Crimean war with its awful carnage, war between the States of this great Union in which a single battle destroyed sixty thousand men, the Schelswig-Holstein war, wars of Austria and France against Prussia, with their far-reaching results in different empires, wars of England in Egypt, war between Russia and Turkey, war of Spain in Venezuela, religious wars in Armenia, war between China and Japan, war between Turkey and Greece, war for independence in Cuba, war of the United States against Spain, war of England against the Dervishes of India, war against the Boers in Africa, almost perpetual war among the South American states, war of Japan against Russia so fierce and furious that men are ready to gnash upon each other with their teeth, war, war, war; war of nations, war of races, war on land and sea, men taxing their inventive genius to contrive instruments of destruction and squandering their substance to equip hostile fleets and armies, blood flowing in rivers, while the air is rent with the wailings of the bereaved, and the earth is ditched with the graves of the slain! There is war between capital and labor, between idleness and toil, between wealth and poverty, between rival claimants for the mastery in every domain of life. Yet over these frantic hosts, reeking in malignity and rending each other in ruthless cruelty, or crying out in heart-broken anguish which they cannot control, there bends a form of infinite beauty, and a voice of boundless

compassion proclaims, "All ye are brethren." This truth prevailing in the hearts of men will bring the day of peace and progress. The schemes of Bellamy and Fourier, of George and Most, of statesmen and reformers, can never work the regeneration of society. Christ is the supreme Teacher, and his voice alone discloses the way. There is no balm in Gilead, like the balm of brotherhood; no physician like a brother. The voice of the thunder, though it break the rock; the shaft of lightning, though it cleave the oak; the sweep of the flame, though it wither the forest; the tremor of the earthquake, though it dissolve the hills, is not so potent as brotherhood. The Kentucky fathers taught us the lesson: "United, we stand; divided, we fall." The duties of the hour demand fraternal co-operation. We can never do our reasonable part in the work of evangelizing the state and the nation, of establishing institutions of learning for the elevation of the people and the preservation of our denominational integrity, and for the spread of the gospel in the uttermost parts of the earth, until we feel the force of this divine utterance, "All ye are brethren." This will be easy enough, when in humility of heart we come into a full realization of that other truth, "One is your Master, even Christ." Amen.

"UNTO THE END."

The test of the genuineness of Christian character is endurance. This is the meaning of the word which is usually translated patience in our English Bible. That translation has given an impression that the ideal of Christian character is a weak passive, unresisting spirit. This conception has brought Christianity into contempt with many. The contempt would be deserved if the conception were true; but it is not. There is not a word of scripture which, correctly understood, teaches such an ideal. On the contrary the standard of Christianity everywhere inculcated is strength; strength to labor, strength to fight when necessary, strength to endure.

This is the more evident when it is realized what are the purposes of Christianity. In the church it is aggressiveness, in the world it is conquest, in the individual it is character. From its very aim it is clear that no element of weakness can appropriately form part of the Christian life. The monks and nuns who have withdrawn from the world are but caricatures of Christians. Even the teaching of non-resistance to personal wrong upon which this caricature is based calls not for weakness but for strength. The weak man is he who gives way to his passions, resents wrongs to himself and fights for his rights. The Christian doctrine of non-resistance to personal wrong is based on effacement of self in order that absolute right may prevail. Evil in general is to be fought, but only that righteousness may triumph. Selfishness, which is the root of sin, is not permitted to have any part in the struggle for the right. So the passive registers against religious oppression in England, while submitting to personal loss and indignity, are making the strongest possible fight for religious liberty.

Moreover, an essential quality of this strength of Christian character is that it shall be complete.

Even self-righteous and self-opinionated Elihu recognized this, for he desired that Job should be "tried unto the end." And it is plain that in such a system as Christianiay, the essence of which is perfection, nothing short of completeness will suffice. In accordance with this are the teachings of the New Testament. Christians are exhorted to continue steadfast unto the end (Heb. 3:14); to have a full assurance of hope unto the end (Heb. 6:11); to keep on in the works of Christ unto the end (Rev. 2:26). All the promises of the seven churches are to him that overcometh, and, in recognition of this expectation of the life-long struggle and full and final triumph of the Christian, the love and the presence of Christ is assured to the believer "unto the end" (Matt. 28:20).

This thought, therefore, must be at the very foundation of the Christian's scheme of life. The temptations, the trials, the sorrows, the conflicts of life are not to be regarded as crises from which we may emerge into seas of smooth waters and fair winds but as incidents in steady and prolonged battle which must be fought out unto the end. The Christian must never lose his grip on the sinews of strength. He is engaged in a race which must be run unto the end, in a conflict which must be continued until it issues in conquest. The victory is sure; but all the strength of the Christian, reinforced by divine power, will be needed in constant activity even "unto the end."—Watchman.

THE POWER OF THE BIBLE.

"The word of God is quick and powerful."—Heb. 4:12.

Dr. Moffat, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teaching of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him that their big watch-dog had got hold of the Book and had torn a page out. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament. But the boy was not at all comforted. "Think of the dog," he said. Dr. Moffat laughed, and said, "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it. "O, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart, and began to love everybody and forgive all my enemies, and now the dog, the great big hunting dog, has got the blessed Book in him, and will begin to love the lions and the tigers, and let them help themselves to the sheep and oxen." What a beautiful tribute this African boy, out of the simplicity of his heart, paid to the power of the Bible!

Each day has its special privileges as well as its special duties. The morning is a good time for considering in advance the duties, the evening for considering "What ought I to do to-day?" is a good question to start out with, and "What have I gained?" a good question to close with.—Helpful Thoughts.

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Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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Editorial

The *Examiner* says the Northern Anniversaries "will probably meet in Washington" and the Southern Baptist Convention "will probably meet in Baltimore." We do not know anything about the probability of the Anniversaries meeting in Washington, but to say where the Convention will meet is at this time pure guess work. Absolutely nothing has been done to determine the question. The writer is chairman of the committee to select the place, and so is in a position to know. Jacksonville, Fla., Chattanooga, Tenn., Hot Springs, Ark., Asheville, N. C., Memphis, Tenn., and Baltimore are applying for the meeting. We hear that other places will apply. The committee is gathering information, expecting to meet in the Fall to decide the matter. It may be that some of the applying cities will be visited by members of the Committee. All the applying places are entitled to fair consideration, and they should not be ruled out in order to have the meeting near the meeting of the Anniversaries.

The idea is that the Convention and the Anniversaries should be near each other in order to secure a good attendance at the next year's meeting of the Triennial Convention recently organized in St. Louis. Since that body has now been formed and widely advertised it ought to be able to stand on its own feet. It ought to command a good attendance whenever and wherever it may meet. To claim the contrary is to claim that the denomination does not want such a convention. That body, now that it is organized and advertised, ought not to be a mere side show to other bodies. It might be well for it to meet in the Fall, at some central point.

The *Examiner*, in discussing the new Triennial Convention, expresses the hope that it will result in the union of the Southern Baptist Convention and the Anniversaries. Had any such purpose been expressed in the starting of the new body many who took hold of it would have let it alone. Only on the distinct avowal that nothing of the sort would be attempted, and on embodying that avowal in the constitution of the new body was it possible to form the new Convention. If now the idea of combining the Anniversaries and the Southern Baptist Convention is to be fostered, then it were well to have these two bodies meet so far apart as to negative the idea that there is to be any effort to unite them. Having the new body meet in a separate place and at a separate time, would tend to remove fear that an effort will be made to combine the previously existing bodies. This seems to us a strong reason for having the new body meet at a time and at a place all its own.

All that the *Examiner* says in regard to love, fellowship and fraternity we heartily endorse, but it does not seem to us wise that the Southern Baptist Convention and the Anniversaries should be combined. Hence we should not do anything that points toward such a result. The *Examiner*, among other things, says: "The time has not come, and it may never come—though we cannot but hope it may, in God's good providence—when there shall be reunion in organized work." Rather we hope, as our work enlarges

and our denomination multiplies that yet other general bodies will be formed, all in the heartiest fellowship. We need to get and keep our general work as near to our people as possible, and as we grow we will need, for efficiency, the separation of service—not, of course, the separation of alienation.

The General Association of the Baptists of Kentucky held a very interesting session at Russellville. It was supposed that the attendance would be less than last year, because the meeting was postponed a week and a number who had arranged to go could not change their plans to suit the postponement and also because so many of the brethren visited Louisville the week before to be present at the Reunion, and could not conveniently make another trip the next week. Yet the enrollment showed three more than last year, when there were no such drawbacks.

The Recorder appreciates the honor conferred upon its editor in unanimously electing him Moderator. We specially thank Drs. W. D. Nowlin, T. N. Compton and Edmund Harrison for the complimentary things they said of the editor in nominating him and in seconding the nomination.

The reports showed a gratifying advance, though we still fall far short of our obligations. The Association voted unanimously in favor of a 40 per cent advance in our contributions to missions. We hope this will be urged at the district associations and will be accepted by the churches.

The report of the Ministers' Aid Society showed a wonderful advance. A special committee was appointed to confer with the Trustees of this Society with a view to strengthening the Society and enlarging its work. Another committee was appointed to visit the Orphans' Home.

A report of the proceedings of the meetings of the graceful men of Dr. A. C. Graves, will be found in our columns. We hope no reader will fail to read the whole report, also Dr. Taylor's sermon.

The presence of Dr. and Mrs. S. H. Ford was a benediction, and all delighted to honor them. Many other visitors were present, we note especially Drs. Frost, Gray, Bomar, Folk and Young. Dr. Ford is a life member of the body and at the call of the chair he very happily responded to the admirable address of welcome from Pastor W. C. James.

The hospitality of the Russellville saints was elegant and abounding. Special credit is due to Dr. J. S. Cheek. He was pastor a year ago when he successfully urged Russellville as the place of meeting this year. But a few months ago he accepted the call to Paducah, yet he returned and devoted himself, for days in advance as well as during the meetings, to the comfort of the visitors.

The addresses were fine, that is, many of them. The papers before the Historical Society Tuesday night were of permanent value. Pastor James told of the history of the defunct theological seminary at Covington, and Prof. Yager set forth the life and character of Dr. W. C. Buck. The annual sermon by Dr. J. J. Taylor was grandly Taylorian. The sermon before the Ministers' Meeting was by Dr. W. O. Carver, who stressed the individualism of missionary work, and was heard with marked attention.

Several of the brethren appointed to read papers to the Ministers' Meeting were absent, and this gave opportunity for the session of the Education Conference, and the graceful yielding of his place by Dr. Dill gave opportunity for the Historical Society. The order of these meetings is matter for serious attention.

The meetings beginning on Monday led the brethren to be impatient to get away Friday morning, and so led to crowding the business of the General Association so that adjournment could be had Thursday night. We think more time should be given to the meeting of the General Association. The great subjects demand more deliberation than a hurried order of business can give them.

The writer was the happy guest, along with Drs. Weaver, Felix and Pettie, of Miss Mary Ryan and Mr. D. W. Caldwell. Dr. Pettie is as fine a room-mate as the writer ever had.

We hope next year at Richmond to see a much larger gathering, animated by the warmest devotion and the highest enthusiasm, representing all parts of our great commonwealth.

A NUMBER of friends have been speaking and writing to us in regard to women's preaching and sneaking in mixed assemblies. It seems that some of our Southern preachers are disposed to take up with this custom, which has long been in vogue, with more or less limitations, in the North. We recommend that those interested get Dr. John A. Broadus' excellent tract on the subject, published by the Baptist Book Concern (5 cts.) The editor of the Recorder has also a tract on the subject (published by the Book Concern, 10 cts.) larger than the tract of Dr. Broadus, and covering a wider field of discussion.

In this connection it is interesting to note what the great Charles H. Spurgeon thought on that subject. He says: "When Boswell told Johnson one day that he had heard a woman preach that morning at a Quaker meeting, Johnson replied, 'Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all.' We will add that our surprise is all the greater when women of piety mount the pulpit, for they are acting in plain defiance of the command of the Holy Spirit, written by the pen of the Apostle Paul."—*Feathers for Arrows*, p. 260.

Our readers will remember that when we asked the editors of the *New York Independent* whether they believed we were under obligation to believe whatever the Bible, fairly interpreted, teaches the answer was an emphatic no; and the reason given was that the Bible, fairly interpreted, forbids women's addressing a mixed assembly while the *Independent* favors it, believing it to be right although forbidden by Scripture.

The session of the Educational Conference in Russellville was interesting and helpful. Progress was made. The proposed charter had not been adopted by the committee. When they met in Louisville the different members made various suggestions which were noted by Mr. Chandler, the attorney who had been called in. These suggestions he was to write out in due form and to present to the committee for approval. There was no other meeting of the committee till they met in Russell-

ville, and it was there found that the tentative charter, as presented, was by no means satisfactory even to the committee. They changed it in several particulars, and when it was laid before the Conference it was still farther changed, and then it was referred back to the committee, doubled in size. The Conference is to meet at the call of this committee.

It was manifest that everybody felt that something should be done, that our schools should be brought closer together and closer to the denomination, the only difference of opinion being as to details. These, of course, should be fully and deliberately considered, and the wisdom of the denomination should find expression. There is no more important matter before the denomination in Kentucky. While it were well to reach results promptly, yet delay and deliberation are better than premature action.

A WRITER in the *Christian Advocate* pronounces the American Revised Version of the New Testament "a sectarian version," because it translates *en'hudati* "in water," e. g., "I baptize you in water, but he shall baptize you in the Holy Ghost and in fire." This writer claims that the American revisers should have consulted Dr. Ditzler's writings!!!!!!

If the American version of the New Testament had been made by Baptists the case would be different, but it was made by Pedobaptists who are real scholars, and they knew what *en hudati* means and said so; that is all. This writer goes on: "It has usually been the wise policy of translators to avoid expressing an opinion on a controverted point by a translation." It is true that King James forbade the translators of his day to translate certain words, and hence *baptizo* and *ekkllesia* are not translated in the version that bears his name. And it has been the custom of revisers to avoid translating those words—the American revisers do not translate them. But when it came to *en hudati* they were free to act, and they acted. So far as we know no competent scholar has called this translation in question.

We saw a private letter written by a theological professor, in which he said of the religious papers: "They are never peace-makers as far as I know." We think the records show that theological professors have done their full share in the matter of disturbing the peace of Zion. In this respect we think they will measure up very well with the religious papers. Yet, is there not a peculiar obligation resting upon theological professors and religious editors alike to maintain "the unity of the spirit in the bond of peace?"

The oldest living man, so far as is known, is a Spaniard living in Menlo Park, a suburb of San Francisco. The certificate of his birth is in existence, signed by the magistrate, and it dates Nov. 24, 1745, making him 159 years old. His name is Manuel del Valle. The oldest woman known (women, you know, do not usually get old) is Mrs. Susan Bright, of Topeka, Kansas. She was born in Virginia in 1789, and she has recently died, aged 113. She talked glibly to the last.

The Son of God did not live alone. He leaned on the love of human friends and on His Father in Heaven.—C. C. Hall.

Editorial Varieties

William Jewell College, at its recent commencement, conferred the degree of LL.D. on the Hon. E. W. Stephens, President of the Southern Baptist Convention. It is an honor worthily bestowed and it will be worthily worn.

Dr. Theodore L. Cuyler writes: "May God bless your 'straight-out' evangelical paper!" That is the way a paper should be—"straightout," and a paper which is not that has no claim for the support of "straightout" people.

The Rev. T. T. Martin declines the degree of D.D. recently conferred upon him. While he appreciates the compliment and the honor, he has conscientious scruples on the subject. He will ere long send us an article setting forth his views in full.

Mrs. L. J. Browning, one of our Old Guard, writes: "It is about 50 years I have been reading the Recorder. I think it one of the best papers in the world. Oh how I love it. May the Lord bless it more and more."—And may the Lord bless her and all the members of our Old Guard, more and more.

We are glad to learn from Dr. A. E. Owen that the report of his wife's death is a mistake. She had a very severe attack of illness from which she is recovering. It was reported that Mark Twain was dead and he telegraphed that the reports of his death were "greatly exaggerated." We hope Mrs. Owen will soon be well and will live many happy years.

That was a wise remark, showing deep insight, of Dr. J. S. Dill in his address on foreign missions at Russellville, that the pastor who is afraid to take a collection for missions lest it should diminish his salary does not get salary enough to enable him to attend the General Association. The surest way for a poorly paid pastor to get a better salary is to push the cause of missions.

A recent theological writer of the new school writes of the incarnation as "a universal process rather than a single event, and its divinest manifestation ethical rather than physical." We will give a chromo to any one who will show us any sense in that deliverance. Indeed, the man who tries to find any clear-cut statements of belief among the new theology men, will have to search far and long and then return empty.

"The *Biblical Recorder* holds that the Baptists are not a church (except a local congregation), but are a people—a peculiar people. Will not the *Western Recorder* make us right just one more time by agreeing with us?"—*Biblical Recorder*. Certainly. Again we say that our esteemed contemporary is not always wrong. This week it completes its seventy years of life, and it has our best wishes.

When the man who handles our typesetting machine got hold of Dr. J. J. Taylor's sermon, in this issue, he exclaimed that was the finest thing he ever set up, and he took an extra proof of it to take home and read to his family. Then when the proof came to the editorial rooms, the proof-reader was so delighted with it that she got up and would read it to all who were within earshot. Since reading it had such a marked effect on these two, we hope it will please and benefit all our readers.

The Psalmist invokes the curse upon himself: "May my tongue cleave to the roof of my mouth" in case he forgot Jerusalem. We never knew of a case where any body's tongue did actually cleave to the roof-of-the-mouth. Dr. Enoch H. Jones, of Murfreesboro, Tenn., however, reports the case of a girl whose tongue became inflamed and swollen and did cleave to the roof of her mouth so it had to be cut loose by a surgical operation.

A bill has been introduced into the French legislative assembly requiring all employers of labor to close their factories and shops from Saturday night to Monday morning. There is a strong sentiment in favor of the bill. One writer says: "Such a break in the round of toil is not only necessary for bodily and mental health, but it is also desirable in the interests of the family. On one day in the week at least parents and children should sit down to the same table and participate in the same recreations. How otherwise can they know each other? how otherwise are domestic ties strengthened?"

\$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 decant 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.

On next Monday the editor of the WESTERN RECORDER and his better half will start on a trip to Alaska. They will be accompanied by Mrs. Lou Monka, Mr. H. S. Ramey and Miss Ramey.

Have You Rheumatism? You Can Be Cured, FREE

Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned up-side down or being half choked to death, and every sufferer from rheumatism should welcome this marvelous discovery with open arms and give it an honest trial. The new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As you know if you've tried them, every so-called rheumatic remedy on the market to-day except this genuine cure, will cause you violent stomach pains, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism. That remedy is "GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons with perfect success. But some people never will believe anything until they know it from experience, so the best and quickest way is for you to write me that you want to be cured and I will send you a package of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, neuralgic, gout, lumbago, etc., "Gloria Tonic" will surely cure you. Do not mind if doctors say you are incurable. Mind no one, but write me to-day sure. "Gloria Tonic" will stop those aches, pains, and inflammations, and cure you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial package of "Gloria Tonic" free.

Never before has a remedy been so highly endorsed as "Gloria Tonic." Among the eminent people who endorsed it are:

- THE G. QUINTERO, X. Medical Doctor and Surgeon of the University of Venezuela, whose endorsement of "Gloria Tonic" bears the official seal of the United States Consulate.
HON. EUGENE H. PLUMACHER, UNITED STATES CONSUL, Maracalla.
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THE EDITOR of the famous Medical Journal "Health," London, England, and many others.

So far this marvelous remedy has cured persons of upwards 86 years of age, their suffering dating from 8 weeks to 32 years. It is put up in tablet form and is free from ACIDS and ALCOHOL.

Send your name to "Gloria Tonic" and your name to "Gloria Tonic" and also the most elaborate book ever gotten up on the subject of Rheumatism, absolutely free. This book contains many drawings from actual life and will tell you all about your case. For get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 1456 Gloria Bldg., Milwaukee, Wis.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: What lack I yet? One restored. No meeting at night.

Broadway.—Pastor Jones preached at 11 a. m.

Chestnut St.—Pastor Weaver: Chain of Christian virtues.

East—Bro. F. F. Gibson: The Spikeland. Max's meeting at night. Bren. Eaton, Mullins and Jones spoke in the interest of the current church extension movement. Gratifying progress is being made.

McFerran Memorial.—Pastor Hamilton preached in the morning. He left Monday to sail for England on Friday.

Twenty-second and Walnut.—Pastor Cree: Sunday School exercises; Have faith in God. One by letter.

Clifton.—Semi-annual reports, \$738 raised to enlarge edifice. Bro. E. B. Farrar: Jonah.

Franklin St.—Pastor Jenkins: The field is the world.

German.—Pastor Janzen: Power of truth; Children's meeting.

Highland.—Pastor Dawes: The minister's mission. Bro. Dawes sails for England Friday.

Immanuel.—Bro. Geo. B. Dever: Seeing the invisible. One baptized.

Parkland.—Pastor Taylor: Treasures in earthen vessels.

Southgate St.—Bro. N. F. Jones: Love; How to be saved.

Third Ave.—Pastor Ransom: Lazarus.

Oakdale.—Pastor Mohler: Walking with God; Gracious invitations.

Ormsby Ave.—Pastor Gillon: Consecration. Seven baptized.

Meadow Home.—Bro. J. Cheney: Evil and its cure.

The Pastors' Conference endorsed the request of the General Association that the churches of Long Run Association be asked to raise \$25,000 for missions the next year.

OTHER STATES.

Bro. J. D. Allen is the beloved pastor of the Commerce church, Texas, and he deserves the affection of the people for his loving and faithful service. He has held a meeting in his church in which he was assisted by Pastor G. O. Key, of Whitewright, in which there were about 30 professions of religion. The greater part, if not all of these will be added to the fellowship of the church.

Bro. J. F. Hancock writes: "I have just closed a good meeting with the Nodaway church, in Holt county, Mo. The church has been pastorless for more than two years, some of the members had withdrawn altogether, others had taken their children and were attending Sunday School and church services with other denominations; then because those who remained would not give up the church to hold a public installation of officers in one of the fraternal orders, the outsiders and a number of professing Christians were fighting the church and Sunday School. The feeling was broken down, and those who had gone away to the other denominations came back. The Sabbath School was largely increased, a pastor was employed and four added by baptism and others will follow soon."

On June 20 a council representing the Dayton, Clinton and Mud River Associations met with the Central church of Dayton, O., for the purpose of ordaining Max Wertheimer, who just completed a course in the Southern Baptist Theological Seminary. He passed an excellent examination, and was unanimously recommended for ordination. The ordination services were held in the evening of the same day. Pastor W. E. Stevens of the Williams St. church of Dayton was moderator, and Pastor Alvin A. Cober, of the Memorial church, was clerk.

Pastor Jno. W. T. Givens writes: "Please change my paper from Oklaho-

ma City, Okla., to Princeton, Mo. Have resigned here to accept call of the First church of Princeton, Mo. More than \$2,500 raised here during past twelve months for all purposes; \$1,100 was for indebtedness and \$400 for benevolences, \$200 of the latter being for missions. Pastor Henry Alford of the First church here, is doing a splendid work. They are building a \$40,000 house of worship."

Bro. W. A. Jarrel writes from Oran, Mo.: "I am here assisting church and pastor. The Lord is working much good for the people and His glory."

A meeting in the Mendota church, Va., resulted in 25 additions to the fellowship of the church, all by experience and baptism.

A ten days' meeting at Bellflower, a new town in Mo., closed with the constitution of a church with 10 constituent members. Six others were added, five by experience and baptism.

Bro. M. P. Hunt held a meeting in the Joplin church, Mo., which resulted in 44 additions to the fellowship of the church. Three-fifths of the additions were heads of families.

Bro. W. J. Roseberry, clerk, writes: "Pursuant to a call of the First church of La Fayette, Ind., a council assembled June 19 to consider the advisability of setting apart to the work of the ministry Bro. M. G. Johnson, of Cincinnati. After hearing satisfactory statements of his conversion, his call to the ministry and his views of Christian doctrine, the council voted unanimously to proceed to ordination. The sermon was preached by Bro. O. R. McKay, the hand of fellowship was given by Bro. H. M. Bell, and the charge to the candidate by Bro. R. E. Neighbor. The prayer of ordination was then offered by Bro. H. M. Bell, assisted by Brethren Neighbor and McKay. Bro. Johnson is a senior in the Seminary at Louisville, and will supply a church in the vicinity of Cincinnati this summer."

Bro. Wm. Hugh Carter has been set apart to the full work of the Gospel ministry by the Chase City church, Va. Bro. J. W. H. Dyches preached the ordination sermon.

The meeting at Brentsville, Va., resulted in 9 professions of faith, all of whom united with the church, by experience and baptism, which was organized with 18 members.

Bro. J. E. Crutchfield has been set apart to the full work of the Gospel ministry by Providence church, Tenn. Bro. Crutchfield has accepted the care of the church at Earle, Ark., for one-half time.

The church at Water Valley, Miss., has been most graciously blessed in a meeting. Forty-five were added to the church.

Bro. J. T. Walters has been set apart to the full work of the Gospel ministry by the Columbus Street church, Waco, Texas.

Pastor W. N. Hays held a meeting at Nocona, Texas, resulting in 22 additions to the church.

Pastor D. S. Grindle, New Holland, Ga., closed his meeting with 51 accessions to his church. Bro. D. S. McCurry, who has passed his 75th-mile-post, yet is still strong and vigorous, did the preaching.

Port Lavaca, Texas, closed one of the best meetings in their history with 19 approved for baptism and several accessions by letter.

Broadway church, Fort Worth, Texas, Pastor J. W. Gillon, received into her fellowship 57, result of the meeting in which Bro. L. R. Scarborough aided the pastor.

Pastor Winebrenner held a meeting with his church, Hampton, W. Va. Eighteen were added to the church by baptism and 2 by letter.

AUBURN, KY.

On third Sunday the writer preached morning and evening for Pastor C. C. Daves at Auburn, Ky. Bro. Daves is a recent graduate of Bethel College, and he has moved to Auburn. He is a young man highly esteemed by his church and all who know him. The outlook for the church is good. Without wishing to meddle in their affairs, I presume to suggest that they ought to have preaching every Sunday instead of half time, and they need, and are able to build, a better house of worship than they now have. During my stay Dr. J. G. Bow and I enjoyed the hospitality of Bro. G. W. Davidson and wife.

Russellville, Ky. During the meeting of the General Association I was assigned to the home of Deacon C. W. Swanson and wife, in company with Drs. J. G. Bow, J. A. Bennett and J. Henry Burnett. In claiming that we had the best home we mean no reflection on the universal hospitality of the citizens of Russellville.

La Grange, Ky. The fourth Sunday I supplied for Pastor Johnson of Lagrange, and had good congregations. The church and the community at large deeply feel their loss in the death of Mrs. Bettie De Haven, one of our noblest and largest givers in Kentucky to every good cause. Bro. J. B. Mooly is preparing a sketch of her useful life for the RECORDER.

AN AWFUL SUFFERER.

It is agreed by Medical Authorities in general that Hay-Fever and Asthma are the two most disagreeable and distressing maladies known to Medical Science. The season for the former disease will soon be with us once more and we think it but proper to call the attention of sufferers to a Remedy which is known to have proved a remarkable success, as evidenced by the large number of people who advise of their cures after from one to thirty years' suffering, when change of climate or Physicians gave them very little, if any, relief.

This truly remarkable Remedy is a product of Darkest Africa, called the Kola Plant, and is an unfailing cure for Hay-Fever and Asthma. All over Europe Physicians are endorsing and prescribing the Kola Plant as a positive Constitutional Cure for these Diseases. So sure are the importers of Kola of the fact that it cannot fail to cure that they are sending out large trial cases, free, to any sufferer of Hay-Fever or Asthma who makes the request.

For the benefit of our readers, who are sufferers, we cheerfully give the address of the Importing Company that has given this boon to humanity. Address Kola Importing Company, 1162 Broadway, New York, and they will send you a large trial case prepaid by mail. You should surely try it.

PROGRAMME.

The following is the programme of the Baptist Ministers' and Members' Meeting to be held with White Oak Grove church, Logan county, Ky., beginning Thursday before the fifth Sunday in July:

The dual nature of the fight between God and the devil.—M. M. Hall.

How to make a good Sunday School.—W. B. Fitchew.

Granting that alcohol is a drug, does the good it does justify us in tolerating its sale?—J. R. Kennerly.

The Sunday School as a factor in evangelism.—E. W. Moss.

The design of the Lord's Supper and how eat unworthily.—J. C. Thompson.

Final preservation of saints.—A. B. Dorris.

The life of Simon Peter the Apostle.—F. M. Welborn.

Explain Acts 2:38.—A. C. Dorris.

Condition of the human heart before baptism.—J. C. Cleavenger.

Where is the soul between death and the resurrection?—B. F. Adams.

Discipline—Its place in church life.—R. A. Page.

An orderly walk in church life.—J. J. Wagner.

Christian Missions.—T. T. Powell, J. E. Roggel.

A. C. DORRIS, Ch'n., E. W. MOSS, Clerk.

TEXAS NOTES.

At present writing prospects for crops are the poorest I have seen for many years in Texas—too much rain.

Dallas is set down as having over 80,000 population. It is the largest city in Texas. It is having a rapid and healthful growth. It will soon have a great Baptist hospital, costing from \$250,000 to \$300,000. It will be the pride of Texas Baptists. Considering that Roman Catholics, by the aid of foolish Protestants have a fine hospital here, a proselyting, money-making institution, the promise of the Baptist hospital is the more gratifying.

The late meeting of the Southern Baptist Convention was one of the best in its history. Its deciding to raise more money this year than any previous year was a more for the blessed Christ is a matter of gratification. Preaching a baccalaureate sermon at the educational center of Oklahoma prevented me from filling my appointment as a delegate to the Convention; but I have only a hearty amen for its actions on all great questions that came before it. Let all continue to stand by the Southern Baptist Convention, in which and to

which the great and revered names of Jeter, Boyce, Broadus, Manly and J. R. Graves, died loyal. Has it faults? Yes; so the sun has spots. Where is there a church that has not faults?

More of the blessed Christ in our lives; more sacrifice and work for him; more love to each other; less suspicion and fault-finding of each other—hands, hearts, lives, all one for the blessed Christ. For this let all pray, study and work. W. A. JARRELL. Dallas, Texas.

Earth's noblest, divinest achievement is to start songs in the world's wintry air, to sing into its weary hearts something of heaven's music. Not many of us will be permitted to write a twenty-third psalm to bless men with its strain of sweet peace; but we may at least make our life a song, a sweet hymn of peace, whose music shall gladden, comfort and cheer weary pilgrims as they pass along life's rough ways.

The will of Mrs. Bettie De Haven was probated Monday at La Grange. She leaves \$5,000 to the La Grange Baptist church, "to be used in keeping church in repair and insured over that to be applied on pastor's salary." She built the church as a memorial to her husband, Judge De Haven, at a cost of \$25,000.

Last Sunday at Hite's Run church a young man of much promise was received for baptism, and in the evening was baptized, also his mother, sister and uncle. The cause at this old church is "looking up" again. Some much needed repairs have recently been done, adding greatly to the comfort and convenience of the people. We thank God and take courage. This church is very dear to her pastor, as his first and last pastorate. I was first called there as supply in 1879, preached for five years, and have had two short pastorates since; the present one is in the second year. It will close with the calendar year. There is a good prospect then for the church to move up to half-time service. May the Lord lead is the desire of pastor J. F. WINCHELL. Tobinsport, Ind., June 26.

Dr. Rufus W. Weaver, of Baltimore, paid us a visit last week. He wants the Southern Baptist Convention to meet in Baltimore next May.

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SEND THEM TO BED WITH A KISS.

O mothers, so weary, discouraged,
Worn out with the cares of the day,
You often grow cross and impatient,
Complain of the noise and the play;
For the day brings so many vexations,
So many things going amiss;
But, mothers, whatever may vex you,
Send the children to bed with a kiss!

The dear little feet wander often,
Perhaps, from the pathway of right;
The dear little hands find new mischief
To try you from morning till night;
But think of the desolate mothers,
Who'd give all the world for your bliss,
And, as thanks for your infinite bless-
ings,
Send the children to bed with a kiss!

For some day their noise will not vex
you,
The silence will hurt you far more;
You will long for the sweet children
voices,
For a sweet childish voice at the door,
And to press a child's face to your
bosom.
You'll give all the world for just this;
For the comfort 'twill bring you in sor-
row,
Send the children to bed with a kiss!
—New Orleans Pleayune.

A BRAVE GIRL OF THE WISSAHIKON.

BY EVERETT T. TOMLINSON.

A True Story of the American Revolution in the Days of Valley Forge.

"You must not leave the room, Bess, nor permit any one to enter it except your brother."

"I will do my best. But you will not be gone long, father!"

"Only long enough to get word to your brother. He and his friends will surely come tonight. Even seven rifles and two kegs of powder are not to be despised in times like these."

As he spoke, Isaac Wampole, gray-headed, six feet and three inches in height, the effects of the hardships of his life apparent in the lines of his face, glanced at the little store of powder and arms that had been collected by the patriotic farmers of the region to await the coming of a band of Continentals from the camp at Valley Forge.

How sorely in need the little American army was, in that winter of 1778, of just such supplies, the rugged old man clearly understood. All his sons were with Washington, and he had frequent word from them as to the conditions of the patriotic soldiers. Frequently, too, he had himself gone to the camp, and the sights he had seen had not only stirred his heart, but also roused him to action that made the name of Isaac Wampole familiar to the Tories of the region and the Redcoats in Philadelphia.

The dangers that threatened had no power to deter him, but when he thought of his motherless daughter, Bess, alone in the house, his heart almost misgave him. Tall, brown-haired, brown-eyed, she reminded him of her mother, when he had brought her a young bride, just the age at which his daughter now was, into the house which his father had bequeathed to him. Then it was that the price of patriotism and the full sense of the perils of the struggle for independence swept over him in full force.

But Bess was a resolute lass and strong in her sympathy for the colonists, and he decided that the greater good of the army must be considered more than the peril to her and to his home. Accordingly, after an additional word of caution, he hastened with word to his sons. He would not be long away, and, besides he was confident that the presence of the stores was unknown to his enemies, for the rifles and powder had been brought in the night, and every farmer had assured him that his movements had not been seen by any of the prowling Tories. So the grim old veteran fondly believed that Bess would be safe during the brief absence which his errand demanded.

From the casement Bess watched her father as long as he could be seen and then with a sigh turned to load the seven rifles. It would be well to have everything in readiness if danger should arise, and then, too, the occupation served to divert her thoughts from her father's peril and her own. But when the task was completed she took her

stand by the window to wait and watch. The old house, built of logs and stone and encircled by a palisaded wall, stood among the Wissahikon woods about a half-mile back from the Schuylkill. Before even the coming of William Penn it had been erected as a blockhouse for defense against the Indians, but in the peaceful years that had intervened, though the outer defense still remained, the place had been greatly enlarged and improved. A massive gate of oak timbers had been built into the surrounding wall. Many roofs covered the additions, tall chimneys had been erected and great square windows were to be seen on every side.

For a half-mile from the window by which Bess stood the road could be seen and then it dipped into a hollow. In that hollow her father or the approaching Continentals would first be seen—Bess did not dare whisper even to herself that any one else would be discovered there before them. With her eyes fixed upon the spot she watched until the sun sank low in the western sky, but the monotony of the landscape was unbroken. The leafless branches swayed in the wind, the barren aspect of the fields was unchanged, the gray clouds were tinged with the light of the departing day, and still there was not a sight of friend or enemy. The long and wearisome watching, however, had effects of its own. Every nerve in her body seemed to be tingling. Fears as to the fate of her father were tormenting her in her loneliness. The oncoming night had terror all its own. Had her father failed? Where were her brothers and why did they not come? Vague fears swept over her, their very vagueness adding to the increasing alarm that now almost overwhelmed her.

Suddenly she started, and trembling in every limb peered intently at the hollow. Faint shouts and calls seemed to be coming from the woods, and quickly grew louder and more distinct. Her fears for herself were for the moment forgotten as she watched the place where the road appeared.

In a moment her worst fears were confirmed. She saw a man dart from the hollow, running swiftly, and soon behind him in pursuit came nine others. It was not difficult to recognize the fugitive as her father, and the scarlet in the garb of his pursuers at once proclaimed that he was fleeing from a band of Redcoats. What it meant, or how they had learned his errand, or where they had discovered him, she did not think, her one thought being of his plight and flight. Why they did not fire she could not understand, not knowing that they were eager to secure the "old rebel Wampole" alive and were confident that now they almost had him in their grasp.

On and on fled pursuer and pursued. The old man was apparently holding his own, for the space between him and the Redcoats was almost unchanged. Bess leaned from the casement, breathing hard, almost as if she herself were aiding in the race for life. Nearer and nearer they came, but now the powers of the old man seemed to be failing him. His pursuers steadily gained, and to the terrified girl it seemed as if they must overtake him. Instantly she turned and ran down the stairway out into the court and straight on to the gate. A quick wrench brought it partly open, and a cry escaped her lips. Her father had fallen and three of the men instantly threw themselves upon him. And they were not twenty feet from the wall!

Unmindful of her own peril she was about to rush forth to his aid when suddenly she saw him rise. With one mighty effort he flung the men from him and before they could recover had darted through the gateway. The gate closed and the bar dropped to its place, just as the men outside with a shout of anger threw themselves against it.

"Come, girl!" said the old man grimly, turning instantly away as he spoke.

"Where? Are you hurt?"

"No! No! Come!"

Without a word Bess followed her father as he ran to the house and then up the stairway to the room where the rifles and powder had been stored. Peering from the window, the daughter now as eager and excited as her father, not a Redcoat was to be seen.

"Have they gone?" whispered Bess.

"No! They'll not give up yet! We must do our best to make them think we have more men here than they thought. When I fire, you must load and it may be that we can beat them off."

"The guns are loaded," said Bess simply.

"Good! Now as fast as I fire you are to"—Isaac Wampole stopped abruptly. A hand and arm were on the wall. Grimly the old man brought his rifle to his shoulder and fired at the tempting mark. The hand disappeared and a

will shout rose from the men outside the wall, followed by silence.

"Have they gone?" whispered Bess at last.

"They're holding a council," replied her father. "We'll soon see—there!" he said savagely as the forms of eight men appeared at various places above the wall. "They're trying to rush us!" Then with almost incredible swiftness he discharged four of the rifles in quick succession. A sound of scrambling and falling followed and all eight men were again outside the wall.

"They won't try it again," said Bess eagerly as she began to reload the guns.

They haven't given up yet. Hark! What's that?"

A great shout had arisen from the Redcoats and it was evident that at least twenty men had been added to their number. The garb of the newcomers proclaimed them to be "refugees," as the lawless bands that belonged to neither side in the struggle were commonly called.

Again the attempt to scale the wall was made, and again in quick succession the guns which Isaac Wampole seized from his daughter's hands rang out and once more the effort was abandoned.

"We'll drive them away! We'll keep them out yet, father!" exclaimed Bess as she hastily reloaded the rifles.

"We'll do our best," responded Isaac Wampole simply.

Once more there was silence. Not a man could be seen.

"More mischief!" said the old man when several minutes had elapsed and still the silence was unbroken. "Ah, yes! That's the game is it?" he suddenly exclaimed, as smoke was seen near the gate. "They'll try to burn the gate, Bess. We must be ready for them! The door into the house is fast and it will take some time. Perhaps help will come before they can break in."

Seizing a rifle, Isaac Wampole advanced closer to the window and stood peering intently down at the gate, hoping to obtain a glimpse of the men. Suddenly there was the sharp report of a gun and the gray head of the old man dropped as he fell to the floor.

"Father! father!" exclaimed the terrified girl. "Are you hurt? O, what is it?" Her cries abruptly ceased, for, as she flung herself upon her father, she instantly perceived that the hardy old patriot had fought his last fight for liberty. One of the best shots of the attacking party had taken a stand where he could plainly see the window from where the old man fired. His appearance had provided a target and the peril to the besiegers was speedily removed.

Bess Wampole knelt beside the dead body of her father and still endeavored to persuade herself that life was not gone. Not a sound escaped her lips as she held the gray head in her arms. Not even when the fire had burned the outer gate and the men broke through with a yell, did she give any heed. Across the court rushed the men, furious and eager, and a wild shout went up, "We've got the old rebel!" But Bess Wampole did not stir from her position. Perhaps even the cry of triumph was unheard.

When the door of the house fell in with a crash she was recalled to a sense of her own peril. With a moan she tenderly placed the head she had been holding upon the floor. Then leaping to her feet she seized a rifle and turned to face the door. From below came the shouts of the men as they rushed up the stairway. For a moment the girl trembled and a sob shook her tense frame. What could she do against so many? There was no escape from the room, and the feet of the men were almost at the door.

Quickly she turned and rested the muzzle of her rifle upon one of the kegs of powder, then with wildly staring eyes she faced the danger. With a shout the door was flung open.

"Aha!" began the leader.

"Stand back! Stand back there!" shouted Bess. "The moment you step across the threshold I'll fire into this keg of powder!"

Startled and abashed, the men drew back and stood outside peering into the room. In the light from the window they could see the body of old Isaac Wampole on the floor. Near it stood the desperate and resolute girl, the rifle in her hands and its muzzle resting upon the powder. There was a creak as she drew back the hammer. Instinctively the men drew a step back into the hall and gazed in wondering silence at the scene.

"This is worse than foolishness!" suddenly exclaimed the leader, as he moved forward and grasped his pistol. "Get away from there or I'll fire!" he shouted at Bess.

The desperate girl did not move, and the leader halted upon the threshold. Not a word was spoken, nor did a

man stir from his position. There was something in the bearing of the girl that convinced every one that she had made no idle threat.

Suddenly shouts were heard in the room below. The confusion increased, and with one accord the men all turned and ran swiftly down the stairs. There were shouts and shots and sounds of a struggle, but Bess Wampole still stood with her rifle in her hands and its muzzle resting on the powder. Perhaps she did not hear. At all events she did not heed, and she never knew whether minutes or hours had elapsed when she again heard the sound of men rushing up the stairway. But as they halted in the door her brother John was in advance, and behind him in the dim light she could see his comrades, whom she recognized as men from Valley Forge. They had come. Alas! too late for the tall old patriot, but not too late to rescue his heroic daughter; and with a sob Bess Wampole bounded forward and flung her arms around her brother's neck.—Congregationalist.

CELIA'S MIND.

She had a very good mind, clever and artistic, and not wanting in humor; Celia had a perfect right to enjoy it. The trouble—but perhaps one of Celia's typical days will explain the case.

Celia was going down town to do a few errands. Upon the car she met Gertrude Reynolds, who was taking a water-color to be framed.

"How are you going to frame it?" Celia asked, instantly interested.

"I thought I'd have a gold mat," Gertrude replied.

"Oh, you're making a great mistake," Celia declared, positively. "It should have a black mat to relieve the snow, and then a gold frame if you want. Mr. Wheeler, the artist, had one framed so, and you've no idea how much finer the effect was. You try it and see."

"Well, perhaps," Gertrude answered, doubtfully, as she left the car.

A little later Celia came across Amy Dutton, who was searching for red silk for a waist.

"Oh, why do you get red?" Celia exclaimed. With your eyes and complexion you never ought to touch it. Blue is your color."

"But I'm so tired of blue," Amy protested.

"Well, of course it's your waist," Celia replied, "but I think you'll regret it if you get red."

Three minutes later she was arguing with another friend over a book to be chosen for a gift. The friend had decided upon a charming novel which had just come out, while Celia earnestly recommended a volume of poems.

"But Maud doesn't care for poetry," the friend explained.

"I know, and how much she is losing because of her fancy that she doesn't care for it!" Celia said. "Don't you see, this is your opportunity to make her a real gift—one that will open a new window in her life? A novel will be read and thrown aside, but the love of poetry will be a joy to her as long as she lives. You'd better take my advice. I'm sure I'm right."

Yes, Celia had a good mind. "If only," one of her friends said, hesitatingly, one day, for they all liked Celia, "if only she wouldn't insist upon lending it to other people when they don't want it."—Youth's Companion.

PRAY OPEN-HEARTED.

A gentleman, who was traveling in Ireland, sat down one day in a cottage to talk with an old woman. As they were having their "dish of discourse" there came a clap of thunder, and the old woman at once spread out her hands in supplication, crying:

"God bless and save us! And save his honor, and save the people and all of us!"

For the space of half an hour the thunder was frequent, and each time she prayed. Then she told the visitor this story, which has a good moral in its defining of the proper spirit which should belong to prayer:

"There was a man, and he was working in a field like, and it came on to thunder, and he put his head in a hole in the wall, and he said:

"God save what's out o' me!"

"But he ought to have prayed for the whole of him; for he no sooner said that than the wall fell and took his head clean off.

"It was telled to me that this was a judgment on the crathur, because it is not right to pray small, just for yourself. But you should pray large—to save us all—pray big and openhearted. But that may be only a story, sir."

There is but one conceivable preparation for the life to come; and that is the discipline and building up of character.—Dean Church.

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- A Young Man's Questions, Robert E. Spear. Counsels in the Interest of Freedom and the Largest Life; cloth, net, 80 cents.
- The Church and Young Men, F. G. Cressley, Ph.D. cloth, net, \$1.25.
- Not in the Curriculum. By Two Recent College Graduates, boards, net, 50 cents.
- Work—Hugh Black, author of "Friendship," net \$1.50.
- Incentives for Life. Personal and Public; James M. Ludlow, cloth, net, \$1.25.
- Getting One's Bearings. Observations for Direction and Distance, Alex. McKenzie, cloth, net, \$1.25.
- Tom Keenan—Locomotive Engineer. Illus. A Story of Fifty Years on the Rail, as told by himself. Edited by Neason James, net, \$1.00.
- Boys of the Street. How to Win Them, James Stelzle, cloth, net, 50 cents.
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Stories for Little Ones.

THE DISCONTENTED CLAM.

At the ebb of tide, on the shore of a pretty cove, bitten out of the mainland by the voracious teeth of old Atlantic during a succession of his crazy fits, there could be seen a large colony of clams. For years they had enjoyed freedom from the approach of greedy man. The only enemies they knew were the fishes and creeping things of the sea, and the fish-hawks and crows from the land; these latter came regularly to the shore, when the tide was out, and the crows with much bowing and scraping and wise discussion of the philosophy of things, and the fish-hawks with stately tread, secretly watching for the unwary clam to leave his head sticking out of his shell.

In this colony was one very large clam, whose big head often tempted the appetite of these wily birds, who gloated over the fat morsel they knew to be enclosed in the hard shells.

Now, it happened that this old clam had often bewailed his sad lot to be confined to this limited sphere. It is true that he sometimes changed his place; but his one and only great and clumsy and gouty foot would not allow him to travel far from the place of his birth. His discontent was not lessened when the flood tides covering him brought a great variety of fishes, crabs, and lobsters to his neighborhood, for in every case his head, though covered with a dark skin, which held in its wrinkles the loose sand and made it difficult to tell it from the dirt and stones about it, had come to be the one savory morsel which these creatures wished to get hold of, and when the ebb tide came, both fishhawk and crow stalked forth with the hope of catching the unhappy clam off his guard.

Indeed, the crafty crow had on several occasions seized him by the neck, and, bracing his legs against the sand, tugged hard to pull him out of his house, only to be defeated and left with an appetite the fiercer from the taste of the well-seasoned juice which the clam had stored in his pantry.

But in spite of the fact that the tides, in their ebb and flow, brought to him an abundance of food, and twice in every twenty-four hours a change of surrounding—now the deep waters, then the clear air, sometimes filled with sunlight, sometimes with starlight—and notwithstanding there was always something doing in his neighborhood, he grew more and more discontented with his lot.

In vain the hermit crab, attracted by the groanings of this old and morose philosopher, tried to convince him that his lot was vastly better than the lot of some others. "Look at me!" said the hermit crab. "Nature never gave to me any sort of a house to live in. She forgot to protect me. I must begin my life looking for a castaway and unoccupied tenement, some old house from which the tenant has died, and into which I must back in stealth, and out of which I must go in search of another so soon as I grow a little larger. You have, however, a house that grows with your growth, which opens and shuts on a famous hinge. You have a

strong foot that burrows for you a deep hole, into which, shell and all, you can sink. You can, as effectively as man himself, excluding the air from the chamber, add to your own natural strength that of the atmospheric pressure, while I am ever the creature of the currents of the sea, and the prey of every vagabond fish. Cheer up, Mr. Clam; there are other fellows worse off than you are."

But the old clam grew more and more morose. One day, when the tide was out, a cunning old fishhawk from his flight landed beside the clam, and, before the clam was aware of his presence, took note of his groans and complaints. "I am in bad luck," cried the clam. I can't go anywhere; I must stay right here all the time, in the same old place. If I put my foot out and pull myself along, it is for so short a distance that it hardly pays to make the effort. Here are these creatures—fishes, and crabs, and lobsters, and even snails—that come and camp right in my doorway, and watch a chance to get a taste of me; they can go anywhere; here are all these birds that fly hither and thither, even into the great world above. I wish that I could swim away like the fishes, or fly away like the birds!"

"What is that I am hearing you saying?" said the fishhawk. "Want to swim? want to fly? Why, that is easy enough, if you will only take some lessons in it. I could not fly at first, but some one pushed me out into the great world above me and beneath me, and I found that it was easy enough."

"I wish that some one would teach me!" said the clam.

"Since I learned I have given many a lesson to others," said the crafty fishhawk; indeed that is my chief business; from it I obtain a good living. Tomorrow I have an engagement to teach a certain fish to fly, and will, if you care to watch for me, pass right over your head with the fish."

"That I will do," said the old clam. According to his word, when the clam was waiting and watching, the fishhawk sailed over and around his head, holding the fish straight and head first in his strong claws as he went on to his nest, and to his fish dinner.

The next day the fishhawk called again on the clam, and asked him if he was ready for his lesson.

"Yes!" said the clam. "Put out your head then," said the fishhawk, "and I will help you out of your hole."

"Pull gently!" said the clam. "I will not hold back."

Taking the clam in his claws, the fishhawk rose higher and higher in the air. "Oh, but this is glorious!" said the clam, as still higher and higher he rose. Then all at once he began to fall, for the fishhawk let go, and followed to encourage him. Down, and down, and down fell the clam, in his delight again and again

CURE YOUR OWN KIDNEY

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

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SPEND THE SUMMER IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly the summer months: away from the heat, noise and dirt of the city amid the giants of the forest, breathing the pure air and with the best water and most wholesome food; who would not feel well under such circumstances? The discouraged invalid and the fretful child show the healthful effects of such surroundings, and those in the best of health renew their youthful spirits when transplanted from their wearisome business cares to the haunts of nature. The usual deterrents to such needful trips are poor transportation facilities, great expense and poor accommodations. There are two places within easy reach of Louisville to which none of these objections will apply, and if the attractive features peculiar to each were as well known as they should be it could easily be believed that every individual in this city who is not inclined to expensive trips to the seashore or the Northern Lakes, would spend a portion of each summer at one or the other.

A SPIRIT LEVEL TO LIVE BY.

A little boy saw his father using a spirit level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess. It looks so."

"Guessing won't do in carpenter's work," replied his father, sighting along the edge of the board, and shaving it the least bit in the world. "You have to be just right. People guess at too many things. God doesn't like that way of living."

"I guess there aren't any spirit levels for living by," laughed the little boy.

"Yes, there are," said his father earnestly. "You'll find them in the Bible. Try all your actions by that. Make them true and straight, and no guesswork in them."—Jewels.

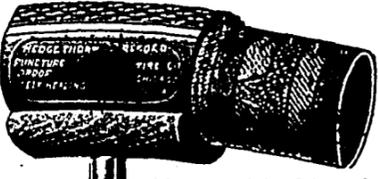
Sportsman: "Any good hunting in this part of the country?"

Native: "Lots of it."

Sportsman: "What kind of game?"

Native: "No game at all. Just hunting."—Illustrated Bits.

Men are not made alike, either by nature or by grace.—Rev. H. J. Steward.



HAY-FEVER AND ASTHMA CAN BE CURED.

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 1/2 St. New York, N. Y., writes: "Jan. 22, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalaya after 15 years' suffering." Mr. J. E. Kestler, of Hill City, Kan., writes Jan. 23: "I had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalaya." Mr. D. L. Coates, 178 Morris St., Philadelphia, writes Jan. 15: "Doctors did me no good but Himalaya cured me." Mr. W. F. Campbell, Danburyville, N. H., also writes Feb. 4th, that Himalaya cured his son. Mr. Frederick F. Wynn, the noted Evangelist of Abilene, Texas, writes April 15th, 1905: "I never from an opportunity to recommend Himalaya as it cured me of Hay-fever and Asthma and have never had any return of the disease." Hundreds of others send similar testimony proving Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free if you absolutely nothing. Write to-day to the Kola Importing Co., 1102 Broadway, New York.



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Sunday-School & Lesson

SUNDAY, JULY 9,

HEZEKIAH'S PRAYER.

Isaiah 38:1-8.

Motto Text.—God is our refuge and strength, a very present help in trouble.—Ps. 46:1.

"In those days was Hezekiah sick unto death."—Hezekiah was one of the best of the kings of Judah. His reign was in troublous times when the cup of iniquity of God's chosen people was fast filling up. Hezekiah's good reign came after one of the worst, that of his father Ahaz. And his son Manasseh who succeeded him was the worst of all, till the chastisement of God led him to repentance. Hezekiah had power with God in prayer. In the previous chapter he prayed for deliverance for his country from the powerful king who had invaded Judea, and God answered with the destruction of Sennacherib's army in a single night. Again in this lesson God answers Hezekiah's prayer by granting his request. "In those days"—probably means soon after the destruction of Sennacherib's army recorded in the previous chapter.

"And Isaiah the prophet, the son of Amos, came unto him."—Isaiah was the greatest of the old prophets who lived to be a very old man. We are told that he prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. The king relied on the prophet greatly. It is thought Isaiah belonged to the royal family. If the Jewish historians are right, he was killed by Manasseh, the son of Hezekiah, being sawn asunder with a wooden saw.

"Set thy house in order; for thou shalt die and not live."—Hezekiah had especial need of making arrangements for his death, for at this time he had no son, and needed to settle the succession to the throne. It is no doubt the fact that he had no direct heir, which was the chief cause of Hezekiah's passionate desire for life. A disputed succession would cause civil war. The prophecies, like many of the promises in the Bible, were conditioned on circumstances. Nineveh would have been destroyed in forty days had not king and people repented, and Hezekiah was sick unto death and would surely have died had he not prayed for

life. "Then Hezekiah turned his face unto the wall and prayed unto the Lord."—Beds were placed in the corners of the rooms, the head against one side. Turning his face to the wall indicated to the attendants his desire not to be disturbed. Ahab turned his face to the wall when he was sulking and did not wish to be spoken to.

"Remember now, O Lord, I beseech thee, how I have walked before thee in truth."—In the old Testament length of days was one of the blessings promised to the righteous, and Hezekiah reminds God of this promise, and tells of his own righteous life. The wicked Uzziah had lived twenty-nine years longer than Hezekiah had at this time. There was no lack of humility in this prayer. He had been righteous and God knew it. He would not have prayed this way in secret if he was hypocritical or if he had indulged in secret sins. "With a perfect heart"—means with honesty and sincerity. Hezekiah did not dream of claiming perfection for he is conscious of his sins (v. 17). "And have done that which is good in thy sight."—He hid, to the best of his ability, kept the law of Moses, destroyed idolatry among the people and tried to make them obedient to the law. Therefore Hezekiah thinks surely God will give him a longer life. He plead the promise of God, rather than the needs of the kingdom and his own wish to live. "And Hezekiah wept sore."—Literally "with great weeping." In the East there is not so much repression of feeling as among the Western nations. We must believe that as great a man as Hezekiah was not weeping from fear of death, but because he saw the great evils which would befall the nation if he died childless. "Then came the word of the Lord to Isaiah."—In 2 Kings 20th chapter, we are told that Isaiah had only gone as far as the second court of the palace on his way home when God spoke to him. So speedy was the answer to Hezekiah's prayer. Houses in the East are built around open courts and the larger houses have more than one. Hezekiah's palace seems to have had three. "Go say to Hezekiah."—The account in Second Kings is fuller. God calls Hezekiah "the captain of my people." And that he was leading his people in right paths was one cause of God's granting his prayer. God's promises to David, in whose footsteps Hezekiah was walking was a reason for lengthening the king's life.

"Behold I will add unto thy days fifteen years."—Thus doubling the length of his reign. Hezekiah had asked only relief from present danger. But God gives grandly, like a God. He adds another promise which must have given delight to the king's heart even more than the added length of his own life. "I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city."—It appears from this that one of Hezekiah's reasons for desiring longer life was that he might defend his people. Whoever may have succeeded him to the throne, it is not probable that as a warrior he equalled Hezekiah. Thus God granted not only the prayer, but the wish of the good king which lay back of the prayer.

Isaiah told the attendants to lay a fig on the carbuncle, or the malignant postule. Figs are used in the East to heal boils. But the remedy could not have cured the malignant rising of whatever its

nature which was fatal. The cure was miraculous. Yet even then God sets the example to his people of using the accustomed medical means for recovery. In James when the disciples were told to send for the elders of the church, they were also told to anoint the patient with oil. Oil was the great medical remedy in those days. So the command for us is to get the best medical help we can and also to pray to God in whose hand are the issues of life and death. "And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken."—God sometimes granted his people miraculous signs. As it was to be three days before Hezekiah was able to go up to the temple, the cure was a gradual one it is thought. Had it been an immediate one, Hezekiah would have needed no sign. Or it may be the sign was given not with reference to his healing, but to the promise of deliverance from the Assyrians and the defense of the city.

Isaiah gave Hezekiah his choice between two miracles, that the shadow should go down ten degrees or go backward ten degrees, and as the shadow would naturally go down, the going back would be the most marked change and Hezekiah chose that. "Behold, I will bring back the shadow of the degrees which is gone down in the sun dial of Ahaz ten degrees backward."—Ahaz was the father of Hezekiah. The sun dial was probably a pyramid of steps with a pillar on the top so arranged that the position of the shadow on the steps showed the time of day. There are two like this now in use in India, one at Delphi. As the shadow was going down at that time the visit of Isaiah was in the evening. "So."—As a matter of course, for God had promised.

CANADIAN LETTER.

Our educational interests are pushing a forward movement for raising \$75,000 dollars for necessary equipment and enlargement of this important work. Two agents are at work on the field, and so far the canvas has been eminently successful. Some of the small churches with about 80 members are giving over one hundred dollars (in one case \$300), and others from one to two hundred members, as much as \$500; at this rate the money will soon be raised. Quite a discussion has been going on for some weeks in the columns of the *Canadian Baptist* in regard to federation of our McMaster University with the Provincial University at Toronto. The advocates of federation plead economy and greater efficiency, while its opponents are afraid that the distinctive features of our educational work will be lost to us as a denomination through that course. No definite result has been achieved, and it is most likely McMaster will go on as before. We have sustained a great loss in our educational work through the removal of Chancellor O. C. S. Wallace, LL.D., who has resigned his position in McMaster to accept a call to the pastorate of the First church, Lowell, Mass. Bro. Wallace has ably filled the position for ten years to the satisfaction of all concerned, and leaves amid general regret. We are pleased, however, to say that his place has been ably filled by the appointment of Prof. A. C. McKay, B.A., LL.D., formerly Dean in Arts of the University, whose promotion is sure to give general

satisfaction. Another vacancy in the staff of McMaster has occurred in the resignation of Prof. C. S. Goodspeed, D.D., LL.D., who occupied the chair in Systematic Theology. This has been satisfactorily filled by the appointment of Prof. E. M. Keirstead, M. A., D.D., of Acadia University, U. S., who is a gentleman and a scholar, and who will bring to his work in McMaster a reputation that should mean a good deal for our educational interests at this time.

In Home Mission work our eyes are turned chiefly to the West, with its boundless prospects and incoming thousands. The record of some of the newly opened fields in this land of wonders reads like a page from the history of the early churches founded through Pentecost. Our energetic field secretary, A. J. Vining has lately returned from a visit to England, where his eloquent recital of the needs of that work has resulted in his bringing back \$7,000 for the extension of the work. But while this is highly gratifying, the needs are so great that \$50,000 could be well spent at once in occupying points where Baptist churches are urgently needed.

We have just inaugurated another advance in our work in the appointment of a general superintendent of Sunday School work whose duties will be to visit and strengthen existing Sunday Schools, and where possible open up new schools. The appointment of Rev. S. Sheldon to this work only took place in the early part of this year, so it is still in the experiment stage and little can be said about it; but we hold out good hopes for the success of the work.

Our associational meetings are now in full swing, and the tribes of the Lord are gathering together at various points for their annual gatherings. They are getting to be more and more business meetings for the propagation of our multitudinous denominational interests, which are crowding out the old time seasons of spiritual-refreshing that these gatherings used to be. While some of our churches have experienced considerable blessing, there has been no marked revival among the Baptist churches of Canada; but we look with longing eyes towards Wales, where there has been such a mighty upheaval of religious fervor, and trust that our people may awake to their glorious privileges in Christ Jesus, and pray and work in God's way until He sees fit to crown our efforts with His abundant blessing.

THOS. W. CHARLESWORTH,
Bunyan, Ont., Can., June 15.

SOUTHWESTERN BAPTIST UNIVERSITY.—SOME ADVANCE MOVEMENTS.

BY PRES. P. T. HALE.

I am sure it will be gratifying to all the friends of Christian Education, to know of the bright prospects of the Southwestern Baptist University.

The outlook is bright in three directions. It seems now, from the many inquiries and applications for rooms, that we shall have a very large attendance.

The faculty will be among the finest in the South. Among the new men in this strong faculty next year will be the following:

English.

Prof. Chas. Bell Burke will be Professor of English and English

Literature. Prof. Burke is one of the most brilliant and enthusiastic teachers of English in this country. He is an A.M. of Harvard University, and took his degree of Ph.D. from Cornell University. Several years ago Prof. Burke taught here, and this institution has never had a more popular and able teacher. He will attract many students because of his scholarly attainments and power to impart his wide and accurate knowledge.

Biology.

The new professor in Natural Science will be Prof. Harold Lester Madison, an A. M. of Brown University. For two years Prof. Madison has been Associate Professor of Biology, in Brown University. He comes with the highest indorsements from President Faunce, and the Faculty. Indeed, the old professor who trained him in Biology, and whose assistant he has been, writes that Prof. Madison is the best teacher he ever saw. He is not only a man of fine intellect and accurate scholarship but has the peculiar genius of the teacher, inspires his students and attaches them to himself, as well as making them fall in love with the Sciences. We believe here, that there is nothing more important than these two great branches, English and Science.

Mathematics.

In Mathematics we shall have Prof. Alvis L. Rhoton, now teaching in the University of Chicago. Prof. Rhoton is an A.M. of Columbian University, and has for two or three years studied and taught mathematics in the University of Chicago. He gives promise of doing great work for the students in this important department.

Prof. H. C. Irby will be Professor Emeritus of this department, and his connection with the institution will be, as it ever has been, a blessing and a help.

Academic Department.

At the head of the Academy will be Prof. Wm. M. Stancell. Prof. Stancell is an A.B. of Wake Forest College, North Carolina, and has studied in the University of Nashville, where he was Assistant Professor of English. For the last year or two he has been Vice President of the Southern Normal University. He has therefore large experience in his chosen profession of teaching.

Military Science.

Lieut. Col. Frank W. Heck, of the U. S. Army, will be Professor of Military Science and Commandant.

The National Education Society has offered the institution \$25,000 provided \$75,000 more are raised within the year.

We hope to secure this amount.
Jackson, Tenn., June 23.

Sunday School Supplies

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We furnish any supplies at publishers' prices. Send us your order for song books also. We have them. Order at once from

BAPTIST BOOK CONCERN
642 4th Ave., LOUISVILLE, KY.

HOW IS THIS FOR THE MONEY BASIS?

"The Baptist Argus calls attention to the fact as announced by Dr. A. T. Robertson that in the great collection taken up by Paul for the poor saints at Jerusalem, Paul had the churches which contributed to appoint messengers to go with him to Jerusalem. But the churches that did not contribute were not asked to appoint messengers, for they had nothing to represent."—*Baptist and Reflector*, June 15, 1905.

It is amusing to see how easily men will wrest the Scriptures for the purpose of sustaining unscriptural practices. The above clipping from the *Baptist and Reflector*, evidently quoted with approval, is a fairly good example. The statement is evidently made in support of the money basis of representation in the Southern Baptist Convention and as a knockout blow to those who favor a numerical basis. As Dr. Robertson, the *Baptist Argus* and the *Baptist and Reflector* have all sent out the fact "that only the contributing churches in Galatia were asked to send a messenger to bear the contribution to the poor saints in Jerusalem, and the non-contributing churches were left out because "they had nothing to represent." I wish to ask either or all of them to answer a few simple questions suggested by the great "fact" they have discovered.

1. Were all the contributing churches of Galatia asked to send messengers to Jerusalem?
2. Are all contributing churches to the objects of the Southern Baptist Convention asked to send messengers to that body?
3. Did Paul notify the churches of Galatia that each church must raise a certain amount of money or they could not send messengers to Jerusalem?
4. Does the Southern Baptist Convention demand that a church must give as much as \$250.00 before a messenger can be sent to that body?
5. Did the churches of Galatia select and send their own messengers?
6. Do the churches select and send their own messengers to the Southern Baptist Convention?
7. If five thousand churches in the Southern Baptist Convention should each raise two thousand dollars for foreign missions and each church select a messenger to carry her cash contribution, would these messengers be admitted as delegates to the Convention?
8. As all the contributing churches of Galatia were asked to send messengers to Jerusalem would it be scriptural now for all contributing churches to send delegates to the Southern Baptist Convention, if not, why not?
9. As Dr. Robertson, the *Argus* and *Reflector* say: "The churches that did not contribute were not asked to appoint messengers, for they had nothing to represent," do they mean by this that delegates to the Southern Baptist Convention represent only money? If not, where is the point?
10. As Drs. Robertson, Prestidge, and Folk, have frequently attended the Southern Baptist Convention, as delegates, did they represent only money, and if so, where was it, who gave it and who appointed them?
11. Were the messengers sent to the church at Antioch, to the council at Jerusalem (Acts 15:2), sent on a money basis, if not, did they have anything to represent?
12. Were Barnabas and Sil-

as" sent as messengers from the church at Jerusalem to Antioch (Acts 15:22) because the church at Jerusalem had contributed money, if not, is it scriptural to send such messengers now? If not, why not?

13. If a church should send a messenger with a letter to the Southern Baptist Convention to represent nothing but money, what would God think of such a church?

I am of the opinion that the brethren who have selected the collections of the Galatian churches for the poor saints at Jerusalem, as scriptural authority for a money basis of representation in the S. B. Convention, have subjected themselves to defend an indefensible position. Nothing is to be gained by stretching the Scriptures to shield a practice at variance with the word of God. To demand of a church the payment of \$250.00 before it can send a messenger to a Baptist convention is simply out of the question and ought to be abandoned. Answer up brethren.

JOHN T. OAKLEY.

WOMAN'S MEETING.

The Woman's Missionary Association of Kentucky held their third annual meeting in connection with the General Association, in the comfortable and well-ventilated Presbyterian church at Russellville, Tuesday, June 20th. Promptly at 9:30 a. m. Mrs. B. F. Proctor, of Bowling Green, called the meeting to order.

The past year has been one of the best. Much work has been done successfully. The number of boxes for the frontier missionaries have been increased, their value for the year aggregating nearly \$6,000. The total amount raised was \$14,397.84, a gratifying and most encouraging increase.

The Margaret Home situated at Greenville, S. C., is very dear to the hearts of the sisters. This is a Home in which the foreign missionaries can rest and recruit, and to which they can send their children from the foreign field, if it is necessary to send them while the parents go on with their work. A collection was taken for the Home which amounted to \$75. The Foreign Mission Board had asked the societies to aid in the support of the hospital at Yang Chow, China. Dr. Bomar in his talk to the ladies suggested \$100 as the amount they should give, and they responded so readily that I suspect he was sorry he had not asked for more. In fact, the ladies were most generous in the pledges towards all the various objects fostered by the W. M. U. of Kentucky.

Dr. J. G. Bow came over with his unique mission map of Kentucky, and emphasized the fact that "missions are missions" in his talk on State Missions in particular.

It is to be regretted that not more of the vice presidents of the Associations were present with news of their various fields. Much disappointment was also felt at the absence of Bro. A. E. Brown, who was to tell us all about the mountain missions. Miss Emma Leachman, city missionary in Louisville, who is supported by our State Board and several W. M. U. Societies in Louisville, gave an interesting account of one day's work which she claimed was a sample of most of her days.

Mrs. B. F. Proctor was re-elected president, and Mrs. C. E. Eades, Greenville, recording sec-

retary. Our W. M. U. of Kentucky is to have a strong constituent we know, as the committee again asked for time and another year was granted them.

After expressing our thanks to the entertainment committee, and to any and all of the citizens of Russellville, be they Methodist, Presbyterian, Baptist or what not, we adjourned, and the next day enjoyed the meeting together with our brethren of the General Association. Thus closed one of the most enjoyable and we trust profitable meetings in the history of the Woman's Missionary Association of Kentucky.

DEAR RECORDER:

Bro. E. B. Lamb, the former pastor of Flat River, has recently held two fine meetings in the Lead Belt. The first was at Owl Creek, about four miles north of here. This work was done in the tent, there being no building or organization there. Owl Creek has fifteen hundred people or more and is growing very rapidly, houses being built by the dozen and yet not fast enough to supply the people. We have there about 50 Baptists scattered all about. During the tent work there were 55 professions of faith and a large number have already been baptized and many more awaiting baptism. At close of tent work a church was organized with 47 members, the greater part of whom were lettered out from Flat River. We have some loyal, strong Baptists there. They will erect a building in the next few months and go to work as a full fledged church. Owl Creek is supposed by many to be soon the leading town of the Lead Belt.

Bro. Lamb went from there to Elvins with his tent. Elvins is a company of perhaps twenty-five hundred people, one mile west of Flat River, and is really a part of Flat River. After two weeks' work at this place there were 82 professions of faith; out of these 61 for baptism, and besides these several by letter, restoration and watchcare. There was no organization there till close of meeting, when the First Baptist church of Elvins was organized with 47 members. They have a building committee already at work, and will have a church building in the near future. God being willing. Almost the entire membership was lettered out of Flat River church.

These two churches organizing have taken from the mother church a large number of very fine workers, but they go with the prayers and best benediction of their mother upon them, though she regrets sorely to lose them. People are flocking to this Lead Belt from all quarters and directions, and there is even a drummer sent across the waters to direct and bring people here.

Bro. Lamb is now at Bonne Terre, and from there he goes to Desloge and to Farmington, after which he will close his summer's work in a protracted service at Flat River. We pray that this work for the summer may result in several hundred souls being saved. All his work is in the Lead Belt except Farmington. This is the day for Baptists to do a great work for God in this territory.

Fraternally,
H. F. AULICK.
Flat River, Mo., June 22.

A man should allow none but good impulses to stir his heart, and he should keep it free from any evil that may beat it down and harden it.—Rev. J. D. Hammond.

FACTS IN NATURE

Learn The Truth.

From the pure fountain of nature flows the stream of energy and health, which renews and invigorates our race. In every period of the world's progress men have received their greatest strength and inspiration direct from nature. It is the greatest teacher and developer of mankind. Not only do we get inspiration from nature, but health as well. To live in the open, in the sunshine, in the fields or woods, drinking pure air into the lungs, is best for those who have the opportunity. For people who are run-down, nervous, suffering from occasional indigestion or dyspepsia, headaches, night-sweats, whose machinery has become worn, it becomes necessary to turn to some tonic or strengthener which will help them to get on their feet and put the body into its proper condition. For centuries it has been known that nature's most valuable health-giving agents are found in plants and roots. Some forty years ago Dr. R. V. Pierce, consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., discovered that by scientifically extracting and combining certain medicinal principles from roots taken from the fields and woods and making into an alternative extract produced results in the system which was satisfactory in almost every case of blood disorder and stomach trouble. This concentrated extract of nature's vitality purifies the blood by putting the stomach into healthy condition, helping the assimilation of food which feeds the blood and arousing the liver into activity. Nervousness and sleeplessness are usually due to the fact that the nerves are not fed on properly nourishing blood. Dr. Pierce's Golden Medical Discovery makes pure, rich blood, and thereby all the organs of the body are run smoothly, like the machinery which runs in oil. In this way you feel clean, strong and strenuous—you feel braced up, and you are good for a whole lot of physical or mental work. Best of all, the strength and increase in vitality and health are lasting. The trouble with most tonics and medicines which have a large sale for a short time is that they are largely composed of alcohol holding the drugs in solution. This alcohol fairly shrinks up the red blood corpuscles, and so one may feel exhilarated and better for the time being, yet in the end weakened and with vitality decreased. Every bottle of Dr. Pierce's Golden Medical Discovery bears the stamp of public approval. For the druggist to offer you something he claims is "just as good" is to insult your intelligence. What you want is a remedy without alcohol, and one which has stood the test of time.

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The Truth Schackles Falsity.

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is not afraid to publish the truth is the man who will be honored by his countryman. Every person who needs a tonic and health-builder at this time will recognize the merit of this medicine which Dr. Pierce offers you—the ingredients of which he is not afraid or ashamed to put in the lime-light of publicity.



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- Cherrybark (*Prunus Virginiana*).
- Bloodroot (*Sanguinaria Canadensis*).
- Mandrake (*Podophyllum Peltatum*).

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is not quite laxative enough, as in obstinate constipation, the little, pleasant, sugar-coated "Pellets" should be taken to aid the "Prescription." One or two for a laxative, two to four for a cathartic. They alone have been known to cure many bad cases of stomach trouble, dyspepsia and indigestion. They act on the liver and regulate the bowels. Put up in glass vials, corked, therefore, always fresh and reliable.

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The Farm and Household

The demand for high-class saddle horses was never greater than at present, says an exchange.

One Indiana corn cob pipe factory used six carloads of cobs a day.

B. F. Herriott, of Mt. Sterling, sold to Matt. Cohen, of Lexington, a fancy saddle horse for \$750.

Speaking of sales of high grade cattle, at Coopersburg, Pa., 103 head of Jerseys brought 63,120, an average of \$621.55.

A Woodford county farmer gathered 5,000 bushels of bluegrass seed on his farm last week, and says the yield is less than half.

W. B. Woodford on Saturday sold to W. A. Thomason the right to strip the 1905 crop of bluegrass seed on over one thousand acres of Bourbon land for a consideration of \$1,050.—Kentuckian Citizen.

Two weeks ago we published an item concerning the clip of wool made by J. P. Vaughn which averaged 11 pounds per sheep. Since then we have received a note from J. W. Abbott, of Hebron, in which he says he clipped 199 pounds of wool from 17 sheep, eight of them being three years old, and the other nine yearlings.—Anderson News.

For the first time in twelve years it is said that American hogs are now being sent into Canadian markets. This condition is due to the scarcity and high prices of suitable hogs of Canadian origin for ideal use, says the *National Provisioner*. Even American porcines are said to have found their way last week into Canadian markets. Hogs quoted at \$5.40 at Chicago and \$5.45 at Buffalo last week brought \$7.25 in Toronto, which accounts for the unusual movement. Ontario hogs of proper quality are scarce and the Canadian packers must keep their plants running.

The *Harrodsburg Herald* notes the following record-breakers in Mercer county: "Charley Gorham, on Shawnee Run, has a bronze turkey hen that has laid an egg for sixty consecutive days. He has been raising turkeys for 12 years and this hen broke the record so far as he has knowledge... G. W. Falis, of near Salvisa, wants to know who can beat this: Last year he started with 26 sheep. He lost five-old ones and six lambs, but sold \$98 worth of sheep and wool, and has 25 ewes left. The lot that died were valued at \$60... Mr. George Phillips, near Pleasant Hill, has broken the record with his ducks. He has ten, from which he has saved 600 eggs this Spring. He says he sometimes misses gathering the eggs, and he believes if he had kept a strict record he would have had over 700. From the ten ducks he gets from 5 to 8 eggs a day... Miss Affie Walters can beat Mr. Hulett, of Jessamine county, on the butter proposition. He made 60 pounds of butter a month from two cows. She gets 80 pounds from two cows besides what is used in the family, which is a large one. Miss Walters is now selling \$30 worth of cream a month from three cows."

HOW TO WASH LACE SCARVES AND EDGINGS.

Whether lace is "real"—that is, hand-made—or made by machinery, the same care should be taken in washing and ironing it, for if it is real one wishes to preserve it and make it look its best and most beautiful; and if it is machine-made one wishes it to look like real, or, at any rate, as good as possible. And, indeed, much of the machine-made lace is so beautiful in design and texture, it takes an expert to say that it is not the genuine article.

The Bottle.

The washing of lace by the help of a bottle is still the best way, only we find that the lace may be cleaned equally well if put into the bottle as if sewn on the outside around white flannel.

If the latter method is chosen, this is the way to proceed. First sew a piece of white flannel tightly around the bottle, then sew the lace evenly over the flannel, fill the bottle with hot water, and plunge all into hot lather. The washing is then done by rubbing the lace gently with the hand.

The Newer Plan.

The other way is to place the lace, which should have been soaked for a day or so previously in cold soft water, with a little soap-jelly and some not very warm soft water in a wide-mouthed bottle. Then shake about until all the dirt has disappeared from the lace, then plunge into cold soft water, and rinse free of all soap.

Narrow Lace.

By far the best plan for washing narrow lace is to fold it evenly and tack together with white wool. On no account use black or colored wool, or cotton, as colors leave stains which take long to remove, and cotton becomes stiff and proves destructive to the lace in the moving. Let the sewn-together strips soak in soapy water, or ammonia and water, for twelve or twenty-four hours. Squeeze out of the dirty water, rinse in another water, and then place in a jar of soapy water and stand in a warm oven for some time. The water should simmer, but not boil, and care should be taken to keep the jar filled up with water, for if it boils away, and leaves the lace dry, the latter will become yellow, and be seriously damaged. When clean, rinse in one or two clean waters. Hang the little wads of lace in the sun to dry, stiffen with weak gum-water, and dry again. Before the lace is quite dry, take out the stitches and iron the lace with an almost cold iron, and tissue-paper between it and the lace. Great care must be taken to pull out all the edges and points, as the look of the lace depends so much on the way it is done. Nothing does it so well really as manipulation with the fingers.

Lace ties and collars, in fact, any lace, may, of course, be done in the same way.—Baptist Times.

THE BEST SMALL FRUIT GOING.

Poultry-raising is usually regarded as a small side issue of farming, just as the vegetable garden is, and the housewife's devotion to the hens is looked on as a harmless form of amusement; or, if she be unusually devoted to the subject, she is a subject of pity, as just a little off the normal condition. The fact is, it is the other way about, the farmer being the fool when he despises the hen, and puts all his energies

into milk at two or two and a half cents per quart.

There is more profit and less loss in the hen industry than in dairying. Hen fruits bring in cash all the time; milk brings in money at intervals, some of which reach out into the infinite, as, for instance, when the gentleman in the city fails to send the usual check. Hen fruit is cash all the time. It pays a good profit all the year round, whether the price be 12 or 40 cents. Gather it in the evening, clean it off in the morning, and it is cash in your pocket before night. You don't have to milk hens. Hence, there are no dirty buckets and pans to wash. And the hens don't have to be dishorned, they don't have to be stalled at calving time for they don't produce their offspring that way, and, besides which, they are not subject to milk fever, except that they have a feverish love for milk. Take it all in all, the hen is "it," as compared with the cow. The cow has her uses, but as a source of revenue, she is not all she is cracked up to be.

But why follow this line longer? These mighty truths have been poked at the farmer until he has become tired. Let him be. If he were to do what I am advising him to do, the egg industry would be overdone. Moreover, it isn't every man that could successfully manage the hen. One has to be born with the hen gift, as it were. This is why some fail with hens, while others succeed. There is much, very much, in the feed. When a hen is fat, she has no room inside for eggs; when she is lean, she has room for eggs. The thing is to keep her lean if you would lean upon her for eggs. If you stuff her, she won't stuff your pocket-book. Keep her lean, so that she may lay, and she will keep your bank account fat, so that you may pay. The person that tells you to give the hens in winter a nice warm mash of bran, etc., in the morning, was never cut out for a hen feeder. Do that, and your hens will stand around all morning, full and stupid, and will lay no eggs. They can't, for these is not room enough for bran and eggs. Instead, have a scratching shed, and as soon as the hens get off the roost give them some wheat in the sheaf to work at; this will get their blood into circulation, and soon you will hear them cackling, even above the roar of the wintry blasts.

The hens should get their own breakfast in summer, unless you throw them a little wheat for a starter. The hens will scratch at the straw until noon, stopping only to lay eggs, and then get right down to the scratch again. At noon give them what table scraps you may have on hand, always saving these for the purpose. See that their supply of water is maintained all day, for they drink a good deal. Without water there can be no eggs, as eggs are largely composed of water. At night feed corn. If the weather is cold, give them all that they can absorb into their systems. As the weather grows warm, lessen the feed. This is important. The sleeping quarters should be made free from drafts.—A. A. Kelly, in *Country Gentleman*.

It is said that if you bait your trap with baked potato you will have no trouble in luring the rat. The flavor of the baked potato is too much for the rodent and he goes after it, even knowing that it means capture.—Winchester Democrat.

Church Organs.

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

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

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W. L. Danley, Gen'l. Pass. Agent, N. C. & St. L. Ry., Nashville, Tenn.:

Please send me one of your Summer Resort folders as advertised in the Western Recorder.

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More Double Track

Writing in *The Raleigh Post* of yesterday, Mr. J. C. Gaddell foresees the time when trains running between Greensboro and Charlotte will pass 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, 1904

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These shoes are made of better material than you will find in any other shoes at their prices.

Made by CRADDOCK-TERRY COMPANY, Lynchburg, Va.

Items of Interest

News the World Over

There has been a fierce riot amounting to a battle, at Lodz, Russia, and the blame is entirely upon the socialists and the Jews. During the night the Socialists attacked the soldiers on patrol duty, killing two officers and seven soldiers.

Gen. Maximo Gomez has died near Havana, aged about 70. He was the son of Spanish parents, born in San Domingo. He served some years in the Spanish army, then resigned and became a planter.

One of the noblest and greatest men modern France has known was Duke de Pasquier, who has died in Paris. He lived forty years with his great uncle, the previous Duke, who was born in the reign of Louis Fifteenth.

In view of the accession of Norway, King Oscar called an extra session of Parliament. He made a noble speech, saying that the charge against him of having acted unconstitutionally was unjust.

The fastest long distance train in the world started a few days ago to run from New York to Chicago in 18 hours, but already had a terrible accident. As it was going at the rate of 75 miles an hour, near Mentor, O., the train ran into an open switch.

Sir Charles Metcalfe, the famous engineer, has returned to England after completing the bridge over the Zambesi River at the Victoria Falls, which were discovered by Livingstone. The Zambesi River falls 400 feet over a perpendicular cliff, sending up columns of spray three thousand feet high, and making a heavy, unceasing rain.

Being pressed to know if he had not succeeded in breaking any record, Sir Charles replied that a most interesting phase was the getting the material across the river. For the bridge was built half from each side. A steel tower was built on either side and a stout steel cable 870 feet long drawn across.

Four Chinese gentlemen of rank, dressed in European costume, reached Boston in a Cunard steamer. They not only had passports, but a letter of introduction from Ambassador Joseph H. Choate.

There is something new under the sun. In the city of Lyons, France, the police did not like the pension system established by the city, and they went on a strike. Fortunately there were troops near by and the soldiers took the place of the police so that the criminal population did not benefit by the strike.

We are deeply pained to hear of the death of the Rev. John C. Freeman. He passed away on Monday at his home near Lexington, after a protracted illness. He had long been a prominent figure in Baptist circles, and he has left a noble record in his nearly fifty years of ministerial service.

GLORYING IN THE LORD.

Every Christian person should be filled with a true ambition to be something or to do something in the advancement of the Kingdom of God. Those who are devoid of this ambition amount to very little. They may be saved. They may be inoffensive. So far, however, from accomplishing anything of real value, their lives will be, in reality, those that are saved as by fire.

This ambition, however, must be sanctified by a simple faith in Jesus Christ. It must not be an ambition to do something in one's own strength. There must be a dependence on God, seeking his grace, striving to know and to do his own will, and desiring to do only that which he can approve and which he can bless.

But in the accomplishing of it there must be not self-conceit and self-satisfaction, but a gladness in God and the growing sense

that it is God who has been bringing to pass what has been done. It is not good nor pleasing when one talks and thinks of his own greatness and his own success. He who does this wearies others and gets the name of being self-conceited. He who cultivates humility and speaks and thinks of what God is doing by means of him and others, does not weary and disgust the world.

It was thus with St. Paul. He fought to repress his natural tendencies of self-glorification, and was continually magnifying the grace of God. Whatever was accomplished, God must have the glory of it. He did not praise himself, nor did he want others to praise him.

So it was with John Knox. In all his thoughts to advance the cause of truth, in which he was so prominent and mighty an influence in Scotland and in other lands, he never forgot that his entire dependence was upon God. For his own salvation he depended entirely upon the goodness and grace of God in Christ Jesus, and for success in all his mighty undertakings he rested in faith upon the might of God which was alone efficient.

Let the spirit that was in these men be in our own hearts. We will then find the best success in life and the best satisfaction. As we glorify God he will give us more and more reasons for glorifying him.—Herald and Presbyter.

THE GREATEST BUSINESS.—Preaching is the greatest business in the world. There is no other kind of work which makes so large a draft on the human faculties, and none which has in it so much of uplift and inspiration. We never hear a real sermon—one which is freighted with a body of good thought and saturated with true emotion—but that we feel as if the opportunities of the pulpit are practically without limit. The notion that preaching has had its day and is henceforth to give place to other means of instruction and edification, is as baseless as the fabric of a vision.

THE MARKETS.

LIVE STOCK.

Table with columns for various livestock items and prices. Includes: Report for week ending June 24, Extra good export steers, Light shipping steers, Choice butcher steers, Fair to good butch steers, Com. to med. butch steers, Choice butch. heifers, Fair to good butch. heifers, Com. to med. butch. heif., Opt to extra stock steers, Com to med. stock steers, Good to choice stock heif., Com to med stock heifers, Plain light mixed steers, Med. to good milch cows, Plain to com. milch cows, Good to choice butogya heif., Med to good butch., Choice veal calves, Com to med calves, Choice to fancy milch cows.

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For Catalogue, Address P. T. HALE, LL.D., Pres.

WARD SEMINARY

Purpose The purpose of the school is to do serious and honest work in the Christian education of girls and young women. Courses Seminary, Special, and College Preparatory Courses. Art, life model daily. Expression, three years' course. Conservatory of Music. Advantages Nashville excels in climate, healthfulness, and social culture. It is the educational center of the South, and affords unusual advantages in lectures, recitals, and other opportunities for practical education. Every facility for physical culture is afforded. Tennis, bowling, hockey, and golf. Beautiful suburban campus of twenty-five acres, with well-arranged clubhouse. Indorsement The school last session was filled to its utmost capacity, and many students applied too late to be received. Patrons say: "Ward Seminary is an ideal Christian home." "The work done in Ward Seminary is of an unusually high order; the home life of the institution is sweet and commendable, and the religious tone the best." "The social life of the seminary is of the very highest order." "My daughter has enjoyed in your school the best health she has had since she was twelve years old." "The school has met fully my expectations." "We can only say and write to thank you for what you have done for our daughter."

Forty-first year begins September 21, 1905.

For Catalogue, Address J. D. BLANTON, President, Nashville, Tenn.

Table with columns for Hog, Sheep, Leaf Tobacco, and Receipts. Includes: HOGE, Choice pack. and butch., Medium packers, Choice light ship., Choice pigs, Good pigs, Light pigs, Roughs; SHEEP, Good to ex. ship. sheep, Fair to good, Common to medium, Bucks, Extra shipping lambs, Best butcher lambs, Fair to good butch. lambs, Common tail-end lambs; LEAF TOBACCO, Following is the report for week and year ending June 24, 1905; Receipts this week, 1905, 2,084; 1904, 1,821; Receipts Jan. 1 to date, 1905, 3,147; 1904, 53,841; 1903, 51,817.