

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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## The Price of A Dog.

BY A. L. VAIL.

Much has been said recently about "tainted money." Some of it has been wise and otherwise. Here and there has been a note in the direction in which this article proposes to go, the direction of the responsibility of the churches in relation to their own methods of securing money for the Lord's use. Each contributor of a dime to the treasury of the church or the uses of the kingdom is precisely as responsible for the way in which he gets his money as is the millionaire. A church likewise lies under the same law and implication, and stands or falls to its Master on the same grounds. Millionaires come and go, but the churches abide, and the great givers of the future are trained in right or wrong conceptions of getting, as well as giving, by the spirit manifested and the methods operated in the churches. Consequently what the churches think and do in this field has great significance present and future.

The caption of this article is suggested by Deut. 23:18, where the bringing to the Lord's treasury of the price or the wages of a dog is forbidden. The common version indicates the product of the sale of the dog, the revised suggests the proceeds from the service of the dog. The difference is immaterial for the present purpose. The point is that the dog being viewed as unclean, the money coming from any use of him is unfit for the Lord's treasury.

What does this passage bring practically to us? Not a law of getting for literal observance. It does not mean that we Christians must not sell a dog or hire him to guard a house or trail a hare for another, and give the Lord what we get through the dog, sold or hired; does not mean this, because no Old Testament law dominates a Christian. He is free from all Old Testament laws, coming into his freedom by coming into that higher life in which the New Testament is the only law book. This is true for the prohibition of the dog money and the injunction of the tithing money. In Christ we stand on a higher plane and deal in a larger freedom under the domination of broader and deeper principles. Taking now the intimation of the prohibition of the dog money and following it into the New Testament field of principles for guidance in getting and giving, what do we find?

It is fundamental in Christianity that motive determines quality before God, and that he utilizes human contributions to his service according to the harmony of the contributor's motives with God. This principle has as definite application to money as to anything else. Its value for spiritual purposes is found ultimately in the motives ruling in the contributor of it. We are very slow to believe this. One of Satan's tricks is to persuade us that the figures of human commerce are the figures of the Kingdom of Heaven. Our Lord exposed that trick in his remark about the superiority of the widow's mites. When he said she had given more than all the rich who had cast in largely, he was talking neither nonsense nor poetry, but sense and prose. He meant literally what he said. God does put power into money offered for his service according to the spiritual conditions behind it. When we applaud the giving of a big dribble by a rich man, as superior for practical purposes in the divine king-

dom just because it is big, as over against the little all of a poor woman just because it is little, we are foolish. When Jesus at that supreme juncture, gave to the widow's mites the conspicuous place that he did, he rebuked this very folly. In this saying he only applied a general principle to a specific field, for the same is true of the relation of underlying motives to the availability of all kinds of offerings to God. We may shut our eyes to this application of the principle but God does not shut his eyes to it. The first problem, then, touching the effecting of great results through our money is the problem of getting it into our possession in harmony with God's thoughts concerning getting and giving. This brings us to the place to begin to particularize.

Money should not be secured for God's service in any way that violates any law of God. This has nothing to do with human law except as the human law harmonizes with the divine law, and in that case the real significance of the law lies back of the human expression of it and deals with the divine expression of it. It is not then conclusive to say that we are getting money "legally." We are not getting it legally in the Christian view unless we are getting it in harmony with Christ's law. All will agree that we must not steal money for the Lord's treasury. But we are now meaning much more than that. We mean we must secure money in harmony with all the law of Christ in the total sweep of his precept and example. We must get money just as Jesus would if he were altogether situated as we are. The application of this principle raises many problems of detail and personal perplexities; but the affirmation of the principle is illimitable and unflinching. Wherever we fall below this standard, we get "dog" money, that God cannot use to its full power, because it is depleted by the defect in our motives.

We should not get money in any way that perverts our judgment, entangles our conscience, or involves an avoidable liability of so doing. First of all, God wants his people to be clean and clear, clean in their consciences and clear in their freedom from all worldly domination. The church that in any way permits the world to tie a string to it therein strips itself of its power over the world, in some measure. This is a very searching proposition but it cannot be modified. It must stand rounded and resolute. Its applications are many. Take a single application. We need to draw the lines closely and look about us sharply when the world offers money to the church. We better be poor and free than rich and shackled, however slender and shining the shackle. To take money from an ill source opens the way for an exceedingly crafty temptation to compromise with evil in the field from which the money comes. But has not the man a right to give to good causes? Yes, but he has no right to swerve us from our loyalty to our Lord even by giving to us, and we have no right to take any risks in that quarter. The first duty of God's people is to keep themselves right with him.

A church should not secure money for good uses from its own members in any way that diverts them from the New Testament method and spirit of raising it, or in any way that cultivates their covetousness. When the members of a church will furnish a needed sum for its use by a raffle, or bazaar, or supper, or any entertainment, and will not furnish the

same amount for the same purpose by direct gift as unto the Lord, there is a state of mind there incompatible with the pleasure of God, and when the church trifles with it, it shakes its own foundations. The process may be harmless in some views of it, may have some incidental utility, but in the essential it is disreputable and deplorable. One is sometimes amazed at the wriggling of Christians in their effort to avoid straight giving to God. They will put twice as much into the stocking up and buying out of some sort of a show than the same result would cost them if they would only give on the divine plan. The fatal feature in this situation is its revelation of a radically wrong state of mind toward God.

We should never seek money for the Lord's use in any way that makes money the primary consideration, or that fairly gives the world reason to think that we so regard it. Every one knows that our Lord spoke strong words concerning the deceitfulness of riches, whether had or desired, and he did this because he read the depths of human nature and understood the intricate and crafty temptations lying along this way. Whenever a church becomes "commercialized," in this sense, it passes under a cloud and a curse, black and blighting. It sets the discerning world a signal of its degradation and of the departure of the divine favor and force from its life. This is not saying anything against money. It is saying everything against giving money first place. When we, individually or in churches, or larger combinations, lose the strenuous realization of this distinction, we are on the way to the "dog" spiritually by the way of dog money.

We should not secure money in any way that blinds us to our true relations to the world as to getting and giving. The church has no commission to ask any aid from the world. Her whole business with it is to give it the gospel. The whole mission and permission and commission of Christ's people in relation to the world is to dispense and not at all to receive. Therefore when the church asks anything for itself or for the divine service committed to it from any one who has not accepted Christ in the gospel presentation of him, then the church is on a mission for which she has no commission. She is following her own devices and will fall into the snare of them. God wants gifts from no man until he has given himself, and when the church solicits gifts from him who has not given himself, it perverts the divine plan.

Ah, what power the churches of Christ would have in the world if they would only cease asking things of it through which to ease themselves and coddle their own covetousness, and then if they would go forth to give with a zeal commensurate with the value of the gift they bear, in supreme devotion to Christ and high concern for his honor!

What is it to "follow Christ"? It is not simply to confess him, though that is an important step in the following; nor to unite with his people, though that is another important step; nor to attend with regularity the stated meetings of the church, though that, too, is incumbent upon every true follower. To follow Christ is to live his life day by day, year in and year out, in little things as in great, seeking to do as he would have us do, and thus adorning the teaching of our Lord.

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REV. THEODORE S. LEE writes from Wai, India, that the missionaries have their time and attention too much absorbed in looking after institutions and industrial enterprises instead of in preaching the Gospel and in looking after the salvation of individuals. Southern Baptists have no missionaries there, and fortunately ours do not believe in salvation by material improvement.

THE New York Evening Post, in speaking of the failure of the "modern" education, says: "The small colleges may fairly hope to lead in the return towards simplicity, if they will eschew the vanity of multiplying their curriculum in imitation of the universities. We learn without regret that owing to shortness of funds certain New England colleges are cutting off some specialized courses. This counsel of poverty is also one of educational wisdom."

THE editor of the Commonwealth went on Thursday to the noon meeting for business men which Joseph Parker established and Campbell is carrying on with even greater crowds in attendance. The body of the immense Temple is reserved for men and they crowd it. He says the congregation sang two hymns, the choir one anthem. The Scriptures were read and Dr. Campbell prayed a long prayer, yet there was no restlessness. There was nothing "catchy" nor theatrical in the simple worship of God.

THE editor says of the sermon which followed on the text Psalm 31:6: "There was no attempt at eloquence; no effort to be striking or original; it was an earnest, thoughtful message, intellectual rather than emotional. It is certainly remarkable that there is this interest in preaching that is severely intellectual, earnest Gospel preaching."

DR. GREENFELL, missionary to Labrador, has this to say about the Esquimaux: "They are all Christians. The Moravian missionaries converted them long ago. In general morality they rank higher than most Christian communities. Christianity is a saving influence with them; but for it I am sure that they would have been extinct long ago from the vices which follow trade."

IN speaking of an Episcopal pastor in Rochester, Watchword and Truth says he denied the deity of the Lord, "and in fact everything that was distinctively Christian except the duty of the people to support the needs of their pastor." The Episcopal Council has taken up his case and will submit no longer to his Unitarianism in an Episcopal church.

## Obligations and Responsibilities of the Orthodox.

BY REV. W. C. TYLER.

To understand God's revelation correctly and to hold proper views of the Bible is a very great privilege and blessing. The benefits of revealed truth are so many and so great, and the injury and evils of theological error are so serious, and sometimes so fatal, that we ought to be very grateful if God has bestowed upon us the former and has delivered us from the latter by leading us to correct conclusions in regard to religious doctrines.

But this privilege and blessing brings with it real and weighty obligations. If we understand the Bible, and from it have derived correct doctrines we owe it to the truth, we hold, and to the world that needs it, to propagate these doctrines. There are many who are suffering the consequence of being ignorant of them, or the more serious consequence of holding false doctrines instead of the true ones. On all suitable occasions and by all proper means we should teach and emphasize what we believe to be true, because Christians should feel that a large part of life's duty is to find out what the Bible teaches and to make it known. To serve is life's mission and we can render no greater service to others than to increase their knowledge of God's Word. History shows how much and in how many ways the world has suffered from ignorance or misinterpretations of the Scriptures, and affords many illustrations of the blessings that come when truth displaces error. If we hold the truth we are under a sacred obligation to teach it so long as others around us or within the range of our influence or efforts are ignorant of it. We have no right to enjoy the benefits of truth and withhold it from others for this is inexcusable selfishness, and contrary to the very nature and spirit of the truth we hold. Of all the talents which God has bestowed upon us, the true knowledge of His Word is one of the greatest, and its proper use involves a serious responsibility. We are only stewards of all that we are and have, but the stewardship of divine truth involves probably a more solemn obligation than any other gift or attainment. As is true of other blessings, we have no right to hold truth except as the fountain holds the water, which is going out as fast as it is received only to be given out.

Not only must we teach and proclaim the truth, but we must defend it. There is not only ignorance of the Bible, but there is strong, aggressive and persistent opposition to its teaching. The natural mind and heart is opposed to revealed truth, for it does not always accord with human reason, and it often conflicts with human will and inclination. True Bible doctrines encounter opposition before they are accepted, and when they have been received and are established there is constant danger that they will be undermined and supplanted by error. With individuals and generations truth may be lost after it has been acquired. The loyal advocates of truth, therefore, must ever be ready and watchful to guard and defend it. The most vital and important doctrines of theology are liable to be attacked, and we may say, have already been assailed. The critical spirit is now so prevalent that every orthodox question is questioned, and many are surrendering doctrines which have long been considered true and in some cases fundamental. While opposition to orthodox truth is bold and aggressive, the defenders must do their duty. It is very strange that the would-be destroyers of orthodox doctrine demand that its advocates shall keep quiet and offer no opposition, make no complaint, utter no protest. It is stranger still that some who hold orthodox views and regard them as important should be disposed to think that this is a reasonable demand. It is surely right and duty requires us to defend the doctrines for which the martyrs and our fath-

ers suffered. If it was their duty and they were willing to suffer in order that the world might have the blessing of these doctrines, it is our duty and we should be willing to defend them against those who would destroy them.

These two obligations and responsibilities of the orthodox are, I think, very plain, but there are two others which are just as real and just as sacred. If we hold the truth, our character and conduct must be worthy of it. By professing to know the truth we necessarily assume the responsibility of showing what the knowledge of the truth can do and will do in and through men; and all the more do we assume this responsibility when we undertake to propagate or defend the truth. The Bible is intended to save and to sanctify—to save the souls and sanctify the lives of men. This is the Bible's purpose and its claim, and the world knows it; so men naturally conclude that the right interpretation of the Scriptures will have this effect. True godliness, therefore, in the teacher or defender of orthodoxy is a very strong evidence that his doctrines are true—a stronger argument than logic can construct. Without this a man's doctrines may be correct and he may advocate them zealously and ably, but he cannot successfully propagate or defend them. His efforts, be they ever so earnest, will add little if any to the cause of orthodoxy. And this is not the worst, for a man who is lacking in the essential elements of Christian character and conduct will really harm the cause of orthodox truth by advocating it. Such a man will cause men to doubt or question the verity or value of the doctrines he advocates. It were better for the cause if such a man should be on the other side and fight against orthodoxy, because in any conflict, and especially in the warfare between divine truth and error, a traitor is worse than a foe. Immorality, and to some extent even such things as pride, ambition, covetousness, insincerity or trickery in the champions of orthodoxy, not only neutralizes their advocacy and defense, but betrays the cause for which they contend. Very imperfect men may believe orthodox truth and be saved by it, and in time of trouble may be comforted by it, but if they are seriously deficient in moral qualifications, they cannot hope to be successful champions of it, and it is far better for the truth that they should not attempt to be. In the very nature of the case, a man's own life and conduct is a concrete illustration and demonstration for or against the orthodoxy that he advocates. The man who speaks and writes incorrectly will find it hard to convince the people that he understands grammar.

The advocate of orthodoxy is responsible also for the spirit he manifests. This, too, is also a very serious and important consideration. The Gospel is the central theme of the Bible, and love is the very core of the Gospel. "Now the end of the commandment is charity out of a pure heart." To produce love in the heart and to promote the reign of love in the world is the object for which the Bible was given and for which it ought to be studied and published.

He who would convince others that he understands the Bible must teach and defend its doctrines with gentleness, kindness, patience and love. This not only shows that his doctrines are true, but it will show that the knowledge of the Bible is desirable. Such a spirit is convincing and persuasive. It proves that God's Word is both true and attractive. The wicked Jews "were not able to resist the wisdom and the spirit by which he (Stephen) spake." Love is the supreme, the crowning qualification for a successful champion of Bible truth. With every other trait and quality he must fail without this. It is so often seen that men who are orthodox and moral, too, are earnest and zealous in their advocacy and defense of the truth, but ineffectual because the spirit they manifest is harsh and vindictive. They win no converts and correct no errors, simply because

they are bitter and unsympathetic. The world soon wearies of what they say or write and refuses to hear or heed them. There is in the minds of the people a half-formed suspicion that their advocacy and defense of orthodoxy is not from the love of truth or the love of men, but prompted by selfish motives, such as vanity, desire to control, or prejudice, etc. Sometimes orthodoxy is put at a serious disadvantage when it is championed by one with such a harsh and ugly spirit, while opposite heresy is advocated by one who is gentle and sweet-spirited. Many are then turned toward error because they are attracted by its advocate and repelled by the advocate of truth. And another very unfortunate result follows when orthodoxy has such an advocate: if others speak or write for it, people are very apt to put them in the same class, although they may have a very different spirit, and because these are associated with the unlovable spirit, they do not get a favorable hearing and cannot serve the orthodox cause as they try to do.

Raleigh, North Carolina.

## The Making of a Christian: His Destiny.

BY NOLAN RICE BEST.

It would make an exceedingly interesting study in one's private Bible work to examine Paul's use of such words as "called" and "appointed," and see in how many different ways he presents the idea that the life bestowed by God on the soul is a life with a great intention. In 1 Thess. 5:9, 10, for instance, he says that Christians are given salvation through the Lord Jesus Christ in order "that we should live together with him"—an eternity of fellowship with our Master. It is with a very similar thought that John, in the second passage selected for this meeting, declares: "We shall be like him, for we shall see him even as he is."

But the very significant thing about such passages as these in the epistles is that they never convey the impression that we are simply to lie inactive and let God work in and upon us the plan that he has in mind. There is always something for us to do to help realize the purpose of God—something of effort on our part to which the knowledge of his purpose should stir us up. Going with the passage which we have just quoted from Thessalonians is the injunction to "exhort one another and build one another up," and John's confident faith in our ultimate likeness to Jesus Christ supports his declaration that a Christian who "hath this hope set on him" will purify himself as the Lord is pure. Even that very strong statement of destiny, "It is God who worketh in you both to will and to work for his good pleasure" (Phil 2:12,13), is accompanied with a most vigorous exhortation to activity: "Work out your own salvation."

What then is demanded of us by the high revelation that we are destined to behold our Lord in the supremacy and perfection of his glory, and are to be made like him? Such a destiny is not to be accepted with idle wondering over what it will amount to. Rather we ought to look upon it as an honor for which we are bound to get ready the best we can. If we are to be like Jesus Christ hereafter, then we ought eagerly to seek to be like him even now. We should diligently purify ourselves "even as he is pure." Blots on our characters in this world will not prevent his making us pure when he brings us into his presence, but we must have little love for that purity—little conception of what it is to be—if we carelessly tolerate now the blots that our sin makes. And we do not at all understand the fine quality of the fabric of the soul if we can look at the spots on our lives without longing and striving to make them clean. To a housewife who appreciates fine linen, a stain on the whiteness of it is an actual pain. So to us should be a stain on the whiteness of a clean life. But while election is no encouragement to a man to step aside and see what God

can make out of his life—carrying, indeed, no promise at all to idlers—it is a blessed cheer to the true lover of righteousness who has done the best he can and still sorrow to find that he cannot whiten his own life. To him the certainty of God's predestination brings that comfort which Paul took in his Christian converts: "Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ." However discouraged we may grow, God is never discouraged. While we try and think we fail, he works on in us, and is bringing us forward to a destined perfection.

So if we are doing nothing to make ourselves better, it is a sure sign that God is not working in us for the better. On the other hand, if within our own hearts we are, in our deepest moments of self-examination, conscious that we do honestly desire to be better—honestly desire it in a way that makes us willing to work and sacrifice and suffer for a purer life—then we may be very well assured that our Saviour has taken up the task and is working—far more effectively and certainly than we—to that destiny. For there is never a soul with a true longing after a purer life to which he does not give the power of purity.—Interior.

## On Self Denial.

To the Editor of The Watchman:

I recently saw a Salvation Army lassie with a placard inviting people to join with the Army in a Self-Denial Week, and I have also received in the past time circulars inviting Christians to deny themselves of some things and for a time in order to help some charitable objects out of debt.

Doubt and perplexity have assailed my mind because of these appeals. I have thought of them long, and now I come to you, hoping you, or perhaps some of your readers, may help me out of my difficulties. My trouble arises from the words of Jesus Christ as recorded in Luke 9:23 (see also Matt. 16:24 and Mark 8:34), "If any man would come after me, let him deny himself and take up his cross daily and follow me." As I am not expert in explaining the Scriptures to conform to modern ideas, I have been accustomed to take these words as they appear to a person of ordinary understanding, and I have supposed that the life of a Christian is necessarily one of self-denial, and that in so far as a life is not marked by self-denial, in so far it is not Christian.

It has puzzled me, therefore, to receive these appeals from officers of charitable and missionary organizations, asking me to deny myself and share with them in a period of self-denial. If I am a Christian I am denying myself, and if I am not denying myself I am not a Christian. Is that not so?

These officials of Christian societies ought certainly to be Christians; and if they are, they must be denying themselves, and if they are not denying themselves they are not Christians and ought not to be officers of Christian societies. Is that not true?

So I am puzzled. If these officials of Christian societies are Christians and are denying themselves, how can they ask others to join with them in special self-denial?

And if they are appealing to Christians, what idea have they in asking those who are already living lives of self-denial to live a week of self-denial? To be a Christian and live a life of self-denial appears to me to be the simple life, but to attempt to be a Christian and not to live a life of self-denial seems a very complex life. That some should appear to think this is possible is what puzzles me. I have thought over it a long time, and have reached no solution, and so I come to you.—An Interrogation Mark in Watchman.

### Efforts to Save the Anabaptists From the Stake.

BY JOHN T. CHRISTIAN.

We have already had an account of the purity of the lives, and the orthodoxy of the views of the Flemish Baptists burned by Elizabeth. The prisoners made a noble effort for their lives, writing to the Queen and supplicating her for mercy. The petition of the prisoners was strongly supported by the Rev. John Foxe in a letter which he sent to the Queen. This act is everlastingly in favor of Dr. Foxe. He had every reason to think that the prisoners would be pardoned. He wrote the Queen a letter, a portion only of which is here given, as follows: "I understand that there are some here in England, though not English, but come here from Holland, I suppose both men and women, who, having been tried according to law, publicly declared their repentance, are happily reclaimed. Many others are condemned to exile; a right sentence, in my opinion. But I hear there is one or two of these who are appointed to the most severe punishment, viz., burning, except your clemency forbid. Now in this one affair I conceive there are two things to be considered: the one is the wickedness of their errors, the other the sharpness of their punishment. As to the errors, indeed, no man of sense can deny that they are most absurd; and I wonder that such monstrous opinions could come into the mind of any Christian; but such is the state of human weakness, if we are left ever so little awhile destitute of the Divine life, whither is it we do not fall? and we have good reason to give God thanks on this account, that I hear not of any Englishman that is inclined to this madness. As to these fanatical sects, therefore, it is certain that they are by no means to be countenanced in a commonwealth, but, in my opinion, ought to be suppressed by proper correction. But to roast alive the bodies of poor wretches that offend rather through blindness of judgment than perverseness of will, in fire and flames, raging with pitch and brimstone, is a hard-hearted thing, and more agreeable to the practice of Romanists than the custom of the Gospeller. . . . Wherefore, if I may be so bold with the majesty of so great a princess, I humbly beg of your royal highness, for the sake of Christ, who was consecrated to suffer for the lives of many, this favor at my request, which even the Divine clemency would engage you to, that if it may be—and what cannot your authority do in these cases?—these miserable wretches may be spared; at least, that a stop may be put to the horror by changing their punishment into some other kind. . . . This one thing I most earnestly beg, that the piles and flames of Smithfield, so long ago extinguished by your happy government, may not more be revived." (British Museum, Harleian Mss., vol. 416, pp. 151-155).

But to no avail. The Queen was of a proud and imperious spirit, and usually carried things with a very high hand, expecting all to bow to her will and pleasure. She was violently prejudiced against the prisoners and she preferred the good will of Philip II. above any appeal for mercy. "And although the Queen," says Fuller, "constantly called him her father Fox, yet herein was she no dutiful daughter, giving him a flat denial. Indeed, damnable were their impieties, and she necessitated to this severity, who having formerly punished some traitors if now sparing these blasphemers, the world would condemn her, as being more earnest in asserting her own safety than God's honor. Hereupon the writ *de haeretico comburendo*, which for seventeen years had hung only up in *terrorem*, was now taken down and put into execution; and the two Anabaptists, burned in Smithfield, July 22nd, died in great horror, with crying and roaring." (Fuller, Church History of Britain, vol. 2, p. 508).

The only persons who had the slightest conception of the rights of conscience were these poor condemned Baptists. They constantly appealed to the right of conscience, but religious liberty was as yet unknown to the English government. The brethren, however, expressed their gratitude to the "Rev. and Worthy Dr. Foxe" for his kindness. In the letter written to him there is a personal explanation of their view of the incarnation of Christ which was declared to be heretical. They say: "We confess that the flesh of Christ is not a phantasm, or ethereal, but true human flesh, like unto us, in all things, sin excepted; that he is the true seed of the woman, the son of David, and the fruit of the body of Mary. Finally we believe all which the Holy Scriptures further testify concerning him, and we place our salvation, whether in our life or our death, not in our own works or holiness, but alone in His death and resurrection. . . . If men would only be content with this, and not wish to constrain us to confess that Christ assumed his humanity from the flesh of Mary, which we can neither comprehend or believe, because the word humanity is not expressed in the scripture. Hence it is inferred against us that we teach that Christ is not very man, and in general that we deny our own salvation; whereas, on the contrary, the inference should be even as charity teaches us. That when we say that Christ had flesh, as truly as our first parent Adam had, before the fall, even as we at the same time confess that he is a true man and our Saviour; we make specific confession of this in express terms. But if you say that you discover little or no difference between your faith and ours, except in the phrase 'humanity of the woman,' and that we ought not obstinately reject it on this account, our reply on the other hand is, that we ought not to be constrained thereto by violence, but our weakness in this part ought to be borne with, inasmuch as we are not otherwise convinced in our

conscience, and would commit a great sin against God, if we would speak contrary to the testimony of our conscience.

"Wherefore if we are delivered to death (the contrary of which we hope from her majesty's clemency), we testify before God, that we do not die for this or that article (which we would willingly accept if they could only convince us with solid arguments), but for conscience sake; for, if we would act contrary thereto, even if we did right, yet we would do amiss, and bear testimony against ourselves, which you, by your learning, are better able to understand than we common and illiterate people.

"Finally, we are men, and what is further, unlearned men, who are liable to err. Hence we are willing to submit to the instruction of all those who are able to prove to us, by the scriptures, something that is better; but that men SHOULD CONSTRAIN US BY FIRE AND SWORD, appears to us to be vain, and to militate against reason—for it is possible to constrain us, through fear of death, to speak differently from what we understand; but that we should understand differently from our belief, you are well aware is an impossibility."

Nevertheless, "unlearned and illiterate men" as they professed to be, and opposed by the most learned men of the nation, they alone had a right comprehension of the subject of liberty of conscience.

In the meantime the imprisonment and trial of the Anabaptists excited the wildest interest and was the occasion of numerous letters. Fortunately a portion of the correspondence has been preserved. The following are the records of the Privy Council:

"At Greenwich, the xxiiiij of April, 1575. "Anabaptists in London.

"A letter to the Buisshop of London for order to be taken with certain strangers, Anabaptists, taken in an assemble on Esther Day, according to the minute remayninge in the Chest." (Acts of the Privy Council, vol. 8, p. 369).

xxvij Aprilis Anabaptists in London. "A letter to the Lord Buisshop of London in answer of his touching the order to be taken with the Anabaptists, being strangers, discovered within the citie, &c. according to, the minute remayning, &c.

"A letter to the Lord Mayour of London to assiste the Lord Bishop in all things requisite touching the ordering of the said Anabaptists, as he should be directed by the Bisshop." (Acts of the Privy Council, vol. 8, p. 370).

"At Greenwich, the xvth of May, 1575. "Anabaptists in London.

"A letter to the Lord Mayour of London that when upon the discoverie of certain Anabaptists within the citie being strangers, Commission was directed to the Buisshopp of London and others both to conferre with them and to proceede judicially if the case so require; that his Lordship and his brethren be aiding and assisting to all directions of said Bishop in that case, either for corporall punishment or banishment, as shalbe thought meetest and as he shalbe directed." (Acts of the Privy Council, vol. 8, pp. 389, 390).

"At Hatfelde, the xiiijth of Junes, 1575. "Anabaptists and forgers.

"A letter to the Lord Bishop of London touching order to be taken with the Anabaptists," &c. (Ibid, p. 398).

"At Grafton, the xxvijth of June, 1575. "The Anabaptists.

"A letter to the Master of the Rolles, Mr. Justices Manwoode and Monson, and other Commissioners against the Anabaptists, to send the certificate of them into the Chaucerye, according to the minute remayninge in the Chest." (Ibid, p. 402).

These official papers show that the entire governmental machinery was in active operation for the purpose of condemning the Baptists. The interest must have been acute. Although the Queen was at Greenwich, Hatfield and Grafton during the time, interest and correspondence was kept up. The case was never allowed to lag.

Under the most tremendous pressure, as has been intimated, five of the poor people recanted. They were forced to sign the following document: "The form of recantation of certain Anabaptists.

"Whereas, I, N. N. being seduced by the spirit of Error, and by false teachers, his ministers, have fallen into many damnable and detestable Heresies, viz., first, That Christ took not flesh of the substance of the blessed Virgin Mary. 2. That infants born of faithful parents ought to be rebaptized. 3. That no christian man ought to be a magistrate, or bear the sword, or office of authority. 4. And, That it is not lawful for a christian man to take an oath. Now by the grace of God, and through conference with good and learned ministers of Christ His Church, I do understand and acknowledge the same to be most damnable and detestable heresies, and do ask God here before His Church, mercy for my said former errors; and do forsake them, recant, and renounce them from the very bottom of my heart. And, further, I confess that the whole doctrine and religion established in this Realm of England, and that which is also received and practised in the Dutch Church here in this city, is sound, true, and according to the Word of God, wherunto in all things I submit myself, and will most gladly be a member of the said Dutch Church from henceforth, utterly abandoning and forsaking all and every Anabaptistical error." (Mss. Christ Church Library, Oxford, Arch. W. Misc. 21, p. 340).

The wrath of Episcopacy was not to be satisfied by a mere recantation. "Instead of honoring the five apostates, they were scandalized and exposed at St. Paul's Cross, and were branded as having been deceived, and had to confess that it was the truth; and then to enter bail that they

would unite themselves to the German (Dutch) Church, and then become brethren." Of the others, one died in prison and the rest save two were banished the country. John Petiers and Heinrich Ter Woort were condemned to death by the stake.

The Queen would not hear of pardoning these two. She insisted that they must be burnt. So she commissioned Sir Nicholas Bacon to burn the heretics. The writ of execution was as follows:

"Elizabeth, by the grace of God, Queen of England, France and Ireland, Defender of the Faith, unto our righteously and right well-beloved Councillor, Sir Nichz. Bacon, knight, Lord Keeper of our great Seal of England, greeting:—

"Where the reverend father in God, Edwyn busshoppe of London, edmundus busshoppe of Rochester, and our right trustie and well beloved Sir William Cordell knight maister of the rolles, Roger Manwood, two of the justices of our Common Pleas, with others our commissioners sufficiently authorized by our commission under our grete Seale of England, have travyled upon the examynation, herings and determination of John Peeters and Henrie Turwert beinge Flemynge borne, and nowe lyuinge in this our realme, concerning their false opinions and sects of Anabaptists, holden and avered by them, where in they have, before the said reverend fathers and others our said commissioners, maintayned their said most perilous and dangerous opynions, for the which they are by definite sentence decayred by the said reverend father the busshoppe of London, with the consent of others our said commissioners, justilie adjudged and decayred to be heretiques, and therefore as corrupt members to be cut off from the rest of the focke of Christ, lest they should infect others professing the true Christian faythe, and are by them lefte under the sentence of the great excommunication to be by our secular power and authoritie as heretiques punished; as by the 'significavit' of the said reverend father in God the bisshoppe of London, with the assent of others of our said commissioners, remayninge in our court of Chaucerye, more at large appeareth. And although the said Anabaptists have synce the said sentence pronounced against them bynne often and very charitably traveled with, as well by the mynisters of the Duche church in the cite of London, as by other godlie and learned men, to diswade, revoke, and remove them from their Anabaptistical and hereticall opinions; and yet they arrogantly and wilfullie persist and continue in the same. We therefore, accordynge to our regall function and office, myndinge the execution of justice in this behaffe, and to give example to others, lest they should attempte the like hereafter, have determined, by the assent of our consayll, to will and requyre you the said Lord Keeper, immediatlie upon the receipte hereof to awarde and make out our wrytt of execution accordinge to the tenor in these presents ensuyng; and these our letters signed with our hande shall be your sufficient warrant." (Ex. Rot. Pat. 17 Eliz. p. 5, m. 9 apud Rymer Feod., vol. 15, p. 740).

These two noble men were carried out of Newgate prison, and burned at Smithfield, July 22, 1575. The one was a man of years, a wife and nine children; the other a young man who had been married only a few weeks.

### Christian Versus Counterfeit Liberty.

BY E. M. MARTINSON.

It is a common observation that the earth is rapidly shrinking. Modern means of communication are the "one touch of nature that makes the whole world kin." And it seems to be the general opinion that this physical contraction of the whole is coincident with individual expansion and mental liberalization. But while this closer contact with all kinds of civilization kindles the imagination it does not seem to clear the spiritual vision or close the mental grasp of the problems that arise from the new world-condition. And a keen-eyed, modern prophet recently bemoaned the fact that a by-gone bigotry, which brought things to pass, had been supplanted by a modern liberality that is synonymous with uncertainty, indifference and ineffectiveness. We are so catholic in our conceptions regarding wrong that before we come to a consensus of opinion as to what is wrong and worthy of condemnation, the opportunity for remedying it has long passed and the whole thing has become ancient history.

Paul was not a bigot. He was ready to be all things to all men that he might by all means save some. He quit persecuting when he became a Christian. He had a better way of dealing with heretics. He made genuine Christians of them. He had something better to do than persecute people. He preached Christ to them.

And yet his liberality was not of the kind that is falsely so-called to-day. He was very positive in his convictions of right and wrong. He was very intense in his efforts and achievements. He powerfully proclaimed the great doctrines of Christianity. He admirably illustrated in his own life the fact that a Christian may be liberal and yet not loose, brave and yet not bigoted, forcible and yet not fanatical, intense and yet not inveterate, conquering and yet not crushing or killing, considerate with all and yet not compromising with any, far-seeing and yet not fatuous, universal in his plans and yet un-personal in his performance.

There are liberal tendencies to-day, both in creed and conduct, that are strikingly like lawlessness. A brother pastor of another denomination once said to me: "Personally I do not

care by what sign or ceremony a convert comes into the church, whether by sprinkling, or pouring, or immersion, or circumcision, so that he is genuinely converted and enters into hearty fellowship with the church."

"You are more liberal than the Lord," I answered. "And Paul evidently thought that the sign ought to stand for the thing signified and the ceremony ought to be typical of the certainty to which it testified." (Rom. 6:3, 4).

A friend of mine attended a wedding the other day in a neighboring city. The officiating clergyman is extremely popular. He quotes Shakespeare instead of the Saviour. He teaches poetry instead of piety. He holds that town in his hand. The wedding ceremony was very beautiful, garnished with all linguistic graces. A man held up his hand to my friend's ear and whispered behind it: "Isn't he a stunner? But, then, I'll tell you, he is more a Universalist than a—"

There is no need to multiply such incidents. They are extremely common. Credal crochets are mostly latitudinarian to-day. But when I am told that my rule of faith is only "the Christian consciousness," I want to know whose consciousness: that of those who deny the divinity of Jesus? that of those whose faith is bounded by the limits of scientific research? that of those whose proud modernity consists in holding their opinions regarding most vital Christian teachings in a state of perpetual suspense and suspicion? No, thank you! That has no part in the liberality of the Master or his messengers. The facts of Christ, whether understood or taken on trust, were the forces of conversion. His revelations were more than tantamount to the religious consciousness of his day or any day. His doctrine was more than a deposit of the general conceptions, character and conduct of the people. He was and will forever remain a new religious force and factor in the life of man.

But the doughtiest deliverances of a counterfeit liberality are in the realm of practical morals. Some Christians seem positively to glory in the supposed emancipation of our day from the strait-laced standards of old-time piety. The word "piety" seems strangely out of place in speaking of the permissible Christian pastimes of our day. The vexed question of amusements came up for discussion once in the study of a well-known former Chicago pastor. He was giving a few of his professional brethren an informal talk about methods and motives in Christian work. He said our stand upon this question must largely depend upon the kind of society we had to deal with. He confessed that he sent his own daughter to a dancing academy for physical culture and to attain grace in walking. He saw no harm in such things when carefully confined within proper limits. I do not know how such liberality affected that daughter. But a year or two later that Christian clergyman stood disconsolate at the grave of his only son. The young man had become a notorious cigarette-smoker and died at college, it is said, as a result of social excesses. Whatever name the physician gave that boy's malady I knew that it was "liberality," and his own father had inoculated him with the disease. The trouble with many young Christians is not liberality but license.

The difference between Christian and counterfeit liberality lies in the objects of our liberality. That is a narrow and bigoted conception of Christianity which regards it merely as a personal insurance policy against the dangers of damnation. There is a broader and braver and better view of our religion than that, and that is to see, not how much worldliness we can crowd into our lives without losing our souls, but how much sunshine and power of God's love and life we can wield for the salvation and uplift of others. Paul is liberal. He can go to almost any lengths in order that he might by all means save some. He is so liberal that if by the eating of meat he causes a weak brother to offend he will eat no meat so long as the world shall stand. That is true Christian liberality. That is the kind of broad-mindedness which gives power and joy and victory to life. Liberality towards selfishness and sensualism dims the eye of faith and cuts the nerve of power and silences the note of joy. But liberality toward the kingdom of righteousness opens our hearts toward the life of God and toward the needs and interests of fellow men; it clears our vision, enlarges our prospect, intensifies our joy, accentuates our influence, increases our efforts, and insures our victory.—Standard.

. . 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.

The New England Magazine for July holds its own well among current publications. The number opens with some illustrated material on the quaint and historically interesting town of Kingston, Mass., by Ethel Hobart. Mary S. Stimpson writes most entertainingly of the celebrated portrait painter, Gilbert Stuart, in his role of "old-time Bostonian," and the famous Stuart portraits of the first five Presidents are reproduced in this connection. Delightfully reminiscent of the "good old days" is Louise E. Drew's account of "A Visit to Grandmother's." Horace Kephart, is a paper of fresh and unusual interest, gives detailed directions for hunting wild bees, which he describes as rarely exhilarating, if somewhat hazardous sport. A valuable paper by Henry L. Shumway deals with "The Outlook in the Philippines," also a succinct presentation of the Russo-Japanese situation by Earl Marble.

**Sunday-School  
Lessons**

SUNDAY, AUG. 6.

JOSIAH'S GOOD REIGN.

2 Chron. 34:1-13.

Motto Text.—"Remember now thy Creator in the days of thy youth."

"Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years."—Dying at the early age of 39. He was the son of the wicked king Amon, who was murdered when he had reigned only two years and was but 24 years old. Josiah was six years old when his repentant grandfather who strove to undo all the evil he had previously done, died. The goodness of the boy may have been due to the repentant Manasseh's care, or more probably to the love and instructions of a pious mother.

"And he did that which was right in the sight of the Lord."—Josiah and his great-grandfather, Hezekiah, were the two best kings of Judah. "And walked in the ways of David his father."—He never yielded to any temptation towards idolatry. David was a man after God's own heart not in his private life, with its two terrible stains, but in his keeping the covenant with God that He alone should be worshipped, and in keeping the land entirely free from idol-worship. "And declined neither to the right hand nor to the left."—He walked the narrow path, never swerving. "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father."—He was then sixteen years old. He had always been a worshipper of God, just as thousands of unconverted are in this country. But this was the time of his conversion. It is the mark of a child of God that he seeks for Him, desires above all things to please and obey Him. "And in the twelfth year."—When he was twenty he became master of his kingdom and could do what he felt was best. Just as soon as he was in power he made no delay in his work of bringing back his people to the worship of God.

"From the high places and the groves and the carved images and the molten images."—The altars of the heathen gods were generally placed on the hills. The groves were the images of Astarte, the Phœnician goddess who corresponded to the Greek Venus. The carved images were cut by hand while the others were cast in molds.

"And they brake down the altars of Baalim in his presence; and the images that were on high above them he cut down."—Baal, the sun god, was worshipped un-

der several names, hence the plural form of the name. The king did not trust this work to others, but gave his personal supervision to it. The images he had ground to powder and cast on the graves of those who had sacrificed to these idols. This served a double purpose. Graves were considered unclean and this further dishonored the idolatrous images and proved the powerlessness of the heathen gods. It showed the king's abhorrence of idolatry.

"And he burned the bones of the priests upon their altars, and cleansed Judah and Jerusalem."—The altars were of stones and might be rebuilt. Besides the places where they were were sacred to the heathen and other altars might be placed there. So Josiah had the bones of the priests dug up and burned upon the altars before he destroyed them in order to defile the places and effectually prevent any other heathen worship there.

"And so he did in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali."—Simeon was in the extreme south and Naphtali in the extreme north. Josiah first cleansed his own kingdom and capital and then went on to destroy idolatry in the kingdom of Israel. This kingdom had been conquered by the Assyrians and was held by them. Assyria was then tottering to its fall, but it is probable the Assyrians, even in the days of their strength, would have cared nothing for a religious revolution in a province so long as the tribute was paid. "With their matlocks round about."—With their pickaxes. This is meant to show how complete was the work of destruction.

He made thorough work throughout all the land as he had in his own city, and then returned to Jerusalem.

"Now in the eighteenth year of his reign."—He gave six years to the work of destroying the worship of idols thoroughly, then turned to the restoring of the temple worship. Shaphan, the treasurer, is frequently mentioned by Jeremiah. He was a wise and good man of high standing, and his son was afterwards Jeremiah's friend and protector. Nothing else is said of the mayor of Jerusalem, Maaseiah. Joah was an officer of high rank who looked after the king's business and prepared memoranda for him on important subjects. Josiah sent three of the leading men of his kingdom to attend to the repairing of the temple.

Verse 9. These three men carried to the high priest Hilkiah the money which the king, through his officers, had collected for that purpose during the years in which he had been going through the country destroying the idolatrous altars. It had been placed in the hands of Shaphan, the royal treasurer. This young king was an exceedingly able administrator, as well as a godly and zealous man. God and God's cause stood ever first in his heart and in his thoughts.

"And they put it into the hands of the workmen that had the oversight of the house of the Lord."—The high priest Hilkiah was general superintendent of the work; these men were the overseers who employed and directed the laborers. "Even to the artificers and builders."—The carpenters are meant by the artificers and the masons by the builders. The "houses" are the chambers which

surrounded the temple on three sides.

And these overseers and workmen did their work faithfully. Josiah and Hilkiah chose wisely the men who were to oversee the work. They were men who loved the temple and feared God. From all the divisions of the Levites men were chosen to have charge of the work. Great things this young king did for his God and his country. Would God that all the boys in our Sunday Schools might become Christians in their teens and put God first in all their lives and their business, as did Josiah.

I am quiet sure that nothing is going to help you and me in conflict with the sin of the world but the absolute certainty that God could never put his hand to this plow and look back, never call into existence this universe and leave it an internal disgrace to the Godhead. God is faithful; by the very creation, the expenditure of the blood of Christ upon our world and the gift of the Holy Spirit he is pledged that he will ultimately make good conquer evil, and that is what is upholding those of us who are dwelling in the midst of drunkenness, impurity and ignorance of our time.—F. B. Meyer.

**Mental Accuracy**

Greatly Improved By Leaving Off Coffee

The manager of an extensive creamery in Wis. states that while a regular coffee drinker, he found it injurious to his health and a hindrance to the performance of his business duties.

"I cannot say," he continues, "that I ever used coffee to excess, but I know that it did me harm, especially during the past few years.

"It impaired my digestion, gave me a distressing sense of fullness in the region of the stomach, causing a most painful and disquieting palpitation of the heart, and what is worse, it muddled my mental faculties so as to seriously injure my business efficiency.

"I concluded, about 8 months ago, that something would have to be done. I quit the use of the old kind of coffee, short off, and began to drink Postum Food Coffee. The cook didn't make it right at first—she didn't boil it long enough, and I did not find it palatable and quit using it and went back to the old kind of coffee and to the stomach trouble again. Then my wife took the matter in hand, and by following the directions on the box, faithfully, she had me drinking Postum for several days before I knew it. When I happened to remark that I was feeling much better than I had for a long time, she told me that I had been drinking Postum, and that accounted for it. Now we have no other kind of coffee on our table.

"My digestion has been perfectly restored, and with this improvement has come relief from the oppressive sense of fullness and palpitation of the heart that used to bother me so, and I note such a gain in mental strength and acuteness that I can attend to my office work with ease and pleasure and without making the mistakes that were so annoying to me while I was using the old kind of coffee.

"Postum Food Coffee is the greatest table drink of the times, in my humble estimation." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

**THE SONG OF MOSES.**

"They sing the song of Moses." What was the song that Moses sang? Well, he *did* sing. That is a fact to bear in mind. He was a leader with enormous responsibilities who had the music of the skies in his soul. He was a law-giver whose laws were made lyrical by the heavenly love that framed them. His very speeches sang. "And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended." Our words win home to the heart when the spirit of singing gets into our utterance. The Bible has much to say about song. It is itself the sweetest song ever sung; and like no other book that we have read, it sets our own life singing. It is lark and nightingale both: it has songs for the day, and songs in the night.

We do not as a rule associate the spirit of singing with the hazardous life and the burdensome work of Moses. So much of it was in the wilderness with a difficult and rebellious people. He had the making of a nation under depressing and disappointing conditions. He himself failed of the earthly inheritance because his patience failed. He died in a lonely place, nigh to the Jordan, and no man knows of his sepulchre. Yet he sang; and such was his song that they sing it now, as we shall one day sing it, standing on the glassy sea. What did he sing? "Moses said, I will sing unto the Lord, for He hath triumphed gloriously: the horse and the rider hath He thrown into the sea. The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him a habitation, my father's God, and I will exalt Him." It is a song of deliverance out of deep troubles and many. It is one of the chief notes of Old Testament psalm: the power of God, and the love of God shining through warlike deeds in the cause of His people.

F. D. Maurice, writing of the song of Moses, said: "Here is the song of the old covenant, of the old world.... It can never be obsolete as long as there are oppressors and oppressed in the creation. Woe to those who would take a single word out of it, who would try to make it more gentle to the wrongdoer by making it less a witness for the sufferer." The song of Moses throughout is a passionate appeal to God to the living God. His goodness, His greatness, His power—these constitute the theme of the song and inspire the singer. It is God always, everywhere, and alone. It is He—Himself. "Thou breakest the ships of Tarshish with an east wind." That is the song of Moses, as it was the song of David and all the prophets. That note of the awful holy Personality dominates every song. It is as if they sang to One who stood before them. He did stand before them. He was more than an influence: He was a Presence. "My presence shall go with thee, and I will give thee rest." Instantly sprang the petition—that yearning cry: "If Thy presence go not with me, carry us not up hence." Is the sense of the presence of God as deep as that today? Is our need of it so earnestly, so vehemently felt and expressed? Ah! it is because we can go whole days without "practising" the Presence, that our spiritual songs are so feeble and so

few. It is near to God that the singing heart lives at all. "In Thy presence is fulness of joy." It is not anywhere else in all this world.

"They stand on the sea of glass, having the harps of God, and they sing the song of Moses...." The dear presence is all their heaven there, and their everlasting song. Let us sing it here. Let us practice it here. Only so can we hope to sing it yonder: How beautiful and how true, then, will the words of Fenelon be seen to be: "You will find yourself infinitely more quiet, your words will be fewer and more effectual, and, while doing less, what you do will be more profitable. It is not a question of a hopeless mental activity, but a question of acquiring a quietude and grace in which you readily advise with your Beloved as to all you have to do."—The Baptist.

**ISLE OF PINES.**

The Isle of Pines lies in the Caribbean sea, about fifty miles south of Cuba. Its capital is Nueva Jerona (pronounced Nueva Herrona). An American steamer, the "J. G. Campbell," plies between Nueva Jerona and Batubano, Cuba, making two trips per week. Recently a line of sail boats has been established between Nueva Jerona and Mobile, Ala., which will soon be superseded by a line of steamers carrying both freight and passengers.

During the Spanish occupation the Isle of Pines was used as a military penal station. They also used it as a seasoning station for fresh recruits from Spain, preparing them for service in what was then less healthful Cuba.

When Spain was persuaded by "Uncle Sam's" big guns to withdraw from all her West Indian possessions, the Isle of Pines, Cuba and Puerto Rico came under American military rule.

When the U. S. Government voluntarily withdrew from Cuba and turned that island over to the natives, the Isle of Pines was reserved for future disposition, but was temporarily placed under the recently organized Cuban Government.

Soon after the U. S. Government, by treaty with the new Cuban Government, had secured coaling and military stations at Guantanamo and Bahia Honda, an attempt was made to permanently transfer the Isle of Pines to Cuba, but "Uncle Sam" is finding it somewhat difficult.

I preached the first evangelical sermon ever preached on the island some two years ago. Since then the Episcopalians have come and are building a church at Columbia. The Methodists have also come and are building their church at Santa Fe.

Bro. K. M. Dedrick, missionary of our Home Mission Board, is located in the capital, Nueva Jerona. He has secured a splendid lot and has a chapel and parsonage in process of construction. As soon as he can learn the Spanish language sufficiently well, he will preach to the natives as well as to the Americans. Bro. Dedrick is intelligent, active and consecrated, and his wife is a most estimable Christian lady, and they will doubtless accomplish great things in this island. I expect to return to Cuba next week. My headquarters are still at Havana, the home of the defunct Baptist, "White Elephant."

Yours in Gospel bonds,  
C. D. DANIEL.

**A Bad Stomach**

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are: distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

**Hood's Sarsaparilla**

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitutes.

**EDITORIAL CORRESPONDENCE.**

Seattle is a very interesting city. It is named for the Indian chief, Seattle, whose daughter was practically canonized. This daughter, called Angeline, rode 60 miles to reveal a plot of the Indians to kill the settlers and thus saved their lives. The grateful people wished to do every thing possible for her. They offered her an elegant home, but she preferred her cabin. She literally had the freedom of the town. She could go into any store and take without charge anything she wanted. So she freely helped herself to whatever she saw that took her fancy, and the owners urged her to take more. Thus she lived on for many years, until she became very old. When she died, in her cabin was found a big lot of bright colored shawls and blankets with sundry trinkets, she had gathered through the years.

Seattle is a great sea port. The largest vessels afloat ply between this point and Japan, and it rivals San Francisco in commanding the Pacific trade. The city covers several hills, completely surrounds two lakes, each of which is several miles in circumference, and borders on another. We were indebted for special courtesies to the Hon. G. A. C. Rochester, a Kentuckian. The morning after our arrival there was placed on exhibition in a bank window, and guarded by two policemen, a million dollars in gold bricks just brought from Alaska. The ladies, in the U. S. Assay office, lifted \$20,000 each, in the form of a gold brick.

**Off to Alaska.**

The good ship Dolphin had 200 applications for passage beyond its capacity, so it was full, and we were fortunate to secure good quarters. Mt. Helen and Mt. Rainier lifted their snow-capped heads high in the distance, and seemed to bid a God-speed in our journey. Mr. and Mrs. Lee Cralle, with their bright boy, and Mr. H. S. Ramey and his sister, Miss Lida, of Louisville, joined our party and they have contributed no little to the pleasure of the trip. We sailed at 9:30 a. m. The air is balmy, bright and bracing, the bay glassy and the surrounding scenery magnificent.

Our first stop is at Port Townsend, a flourishing town. We pass by Victoria and Van Couver, sailing on the smooth inside waters, protected by the islands from the swells and winds of the great Pacific. On we went, enjoying every minute, till late in the day we were filled with enthusiasm over a school of whales through which we passed. These monsters would come to the surface, spout up water as if to signal their presence, and then they would rise out of the water first the head, then that would turn down revealing the back, and finally with head perpendicularly down the whole tail would rise in the air. We could only estimate their size. My estimate was that they were 50 to 60 feet long. But the captain of the ship said some of them were 75 feet long. In all my crossings of the Atlantic I had seen but two whales, and these at a great distance, and it was exhilarating experience to be in the midst of a school of whales, some of them coming within 300 or 400 yards of the ship.

The captain says that often dolphins play around the ship and

sometimes seem to be racing to beat the vessel, but so far no dolphins have shown themselves to us. Asked when we might expect to see them, the captain answered "anytime." It is often that things that can be done at "any time" are not done.

The voyage is as smooth as if in a river, except occasionally, when we pass from the shelter of one island into that of the next. On leaving Queen Charlotte Sound we had nearly three hours of ocean, and though it was by no means rough, yet the swells developed many cases of *mal de mer*. It was soon over, and an added experience was given to the passengers, many of whom had never been at sea before.

We pass foothills and mountains on either side with only occasional signs of life. For miles and miles and miles there is no sign that any human being has ever been this way. The foot hills and the mountains—up to the timber line—are covered with the same sort of trees—the hemlock, with occasional spruce and pine—which stand so close together and so uniformly that they resemble a field of wheat. Back in the distance we see ever and anon snow-capped mountains, which with the green foot hills, the smooth water and the bright sunshine form a picture worth seeing and worth remembering. We pass occasionally an Indian village decorated with totem poles of various sizes and designs. Curiously enough at some of these not a human being was visible. One of these villages was deserted because of a plague, and the people moved a mile or so around a point of land and built another village. These Indians are quite

civilized, under the influence of missionaries, though many of the old customs are maintained. In my next letter I will attempt to explain the totem poles and some of these customs. T. T. Eaton. Ketchikan, Alaska, July 13.

**GENERAL MISSIONARY BAPTIST CONVENTION OF MISSISSIPPI.**

In company with Field Secretary A. J. Barton, of our Home Mission Board, I attended the above State Convention, composed of colored Baptists, that convened on the 18th inst. in Mt. Heroden church, Vicksburg, of which Dr. Edw. P. Jones is pastor. In the state there are 750,000 negroes, and one-third are members of Baptist churches. Among them are some of the leaders of the race, viz.: Dr. A. M. Johnson, President of the Convention, Dr. Wm. Hightower, state missionary, President S. H. C. Owen, of Natchez College, Dr. Tapp, Dr. G. W. Gales, J. H. Walker, Dr. H. W. Bowen, N. L. Glass and many others are equally deserving of mention.

Rev. H. L. Sproles, D.D., pastor of First church, Vicksburg, in his able address, paid a high compliment to the colored Baptists of Mississippi, and especially of Vicksburg, where, in a population of less than 20,000, there are ten Baptist churches. The address of Dr. A. J. Barton greatly pleased the Convention. The Convention is actively and with enthusiasm carrying on mission work and educational interests. They were attentive and kind to the visiting brethren, but before the Convention was half over your scribe had to return home. W. P. H.

**PROGRAMME.**

The following is the programme of the Sunday School Convention of Boone's Creek Association, to be held with Allensville Baptist church, Clark county, Ky., Fifth Saturday and Sunday in July, 1906:

Saturday, 10 a. m.—Devotional Service—W. P. Hieatt.

Why have a Sunday School?—Rev. R. French.

Discussions.

Sermon—Rev. T. C. Ecton.

1:15 p. m.—Minister's Place and Duty in Sunday School—Rev R. L. Brandenburg.

Discussions.

Home Co-operation: How to secure it; Its value—J. N. Conkright.

Discussions.

How to have a good Sunday School—R. R. Barker.

Sunday, 10 a. m.—Devotional Services—W. T. Gordon.

Importance of a Sunday School in every church—R. F. Scudder.

Discussions.

The Church in the School and the School in the Church.—Rev. T. C. Ecton.

Discussions.

11:15 a. m.—Sermon—Rev. A. R. Willet.

**Business Women  
A Lunch Fit For a King**

An active and successful young lady tells her food experience:

"Some three years ago I suffered from nervous prostration, induced by continuous brain strain and improper food, added to a great grief.

"I was ordered to give up my work, as there was great danger of my mind failing me altogether. My stomach was in bad condition (nervous dyspepsia, I think now) and when Grape-Nuts food was recommended to me, I had no faith in it. However, I tried it, and soon found a marked improvement in my condition as the result. I had been troubled with deadly faint spells, and had been compelled to use a stimulant to revive me. I found, however, that by eating Grape-Nuts at such times I was relieved as satisfactorily as by the use of stimulants, and suffered no bad effects, which was a great gain. As to my other troubles—nervous prostration, dyspepsia, etc.—the Grape-Nuts diet soon cured them.

"I wish especially to call the attention of office girls to the great benefit I derived from the use of Grape-Nuts as a noon luncheon. I was thoroughly tired of cheap restaurants and ordinary lunches, and so made the experiment of taking a package of Grape-Nuts food with me, and then slipping out at noon and getting a nickel's worth of sweet cream to add to it. I found that this simple dish, finished off with an apple, peach, orange, or a bunch of grapes made a lunch fit for a king, and one that agreed with me perfectly.

"I threw so on my Grape-Nuts diet that I did not have to give up my work at all, and in the two years have had only four lost days charged up against me.

"Let me add that your suggestions in the little book 'Road to Wellville,' are, in my opinion, invaluable, especially to women." Name given by Postum Co., Battle Creek, Mich.

"The Road to Wellville" in each package.

**ARE THE CHURCHES OF CHRIST DRIFTING?**

In my former article on the above subject, I called attention to two facts that are undeniable. I have some ideas in mind I want to call attention to; the world is moving so fast that some of our churches have gotten an idea that they must rise up and join in the general trend of things. It is a great blessing on us that God has put us here just at this time, and we are delighted with the great progress that is being made in the world, in civilization, in science, in discoveries and innovations. But I suppose a church of Christ is not expected to make any new discoveries. Such a thing would be admissible if we had no Bible. Christianity is not a development, it is a revelation and cannot be discovered or developed like some other things in the world. Christianity is life instilled by the hand of God into the human heart and soul, that subordinates the will of the flesh to the will of God. It seems to me, if I am not looking through the wrong glasses, I see some of our churches striking the iron before it gets to the welding heat. The effort will be a failure. But some say we must build up, and they seem to think there is no way to build up except in numbers. I must add to the membership, or I will not grow in favor and popularity with the people. Yes, this is true. With some people the whole business must be "up to date." The great need, the one thing above all others, in my humble judgment, with the churches of Christ to-day is *back to date*. Back to date in doctrine, in fellowship, in loyalty to God and His Son. But we must keep up with the age. Yes; and we will be sure and get away from the ways of God. We have so many new things in our churches now, if a fellow keeps up with them he will certainly have his hands more than full. If space would allow I would write a hundred or so, but cannot. But the old ways as given in the old Book, have in some places almost been read out and the new read in, and we are an "up to date" people. We are a new people made so from the new point of view. It is a great thing to be made new from the old point of view. "Not by might, nor by power, but by my Spirit, saith the Lord."

Think if God should see fit to send to us old Jeremiah the prophet of the highest, to point out to us the abominations of which we are guilty in this the most enlightened age of the world's history. We would do as they did in the past: we would have old "Jeremiah sunk in the mire." Newness from the new point of view will soon be old and worthless, but newness from the old point of view never gets old. It not only shines brighter and brighter all through our natural life, but through all eternity. We are beginning to be modernized. We want modern churches, modern preachers and preaching, modern praying, modern singing, modern worship; and it will not be long (we have almost heard it now), give us a modern Bible, and then we will be up to date in modernism. Then we will read the Lord out and take the whole business in our own hands and capture the world just to show that it can be done.

W. S. CULPEPPER.  
Meridian, Miss.

**YIELDING TO THE POWER OF CHRIST.**

One of the most interesting conversions in connection with the revival meetings now in progress in London is that of Mr. Quentin Ashlyn, a well known concert hall entertainer of London. He attended a meeting at the Albert Hall, and was brought under conviction, but did not make a definite decision. Two days later he read a sermon of Dr. Torrey's, and was so impressed with his own sinful state and his need of salvation that he made confession and accepted Christ at the next meeting.

He at once went to the management of the concert hall where he was appearing, told them of his conversion, and refused to appear on the programme. They declared that, if he would appear, they would allow him to tell from the stage the story of his conversion. He consented, and when his turn came he said to the audience in part:

"I have been converted to God through the agency of the Torrey-Alexander Mission at the Royal Albert Hall. I feel that my life must be spent, not in amusing people, but in the service of the Saviour who died for me. I can not go on playing the fool before men and women, knowing that many of them are going to eternal destruction."

The manager of the hall was so impressed by his stand that he gave him the hall free of charge the next Sunday afternoon and evening, when Mr. Ashlyn told in detail the story of his transformation. To audiences which packed the hall to its utmost capacity he declared that before his conversion he has been "the most miserable man in London." He said he was tired of theaters, tired of novels, tired of dressing himself, tired of going to see his friends—tired of everything; but that since his conversion his heart had been filled to overflowing with the peace that passeth all understanding.

In conclusion he said: "That is my story. It is so easy—O you don't know how easy it is when you come to trust Christ, because you leave everything to Him, and He simply takes you by the hand and leads you step by step and hour by hour as long as you trust Him." Nearly thirty persons accepted Christ at the afternoon and evening meetings, and Mr. Ashlyn has been preaching the Gospel both at the concert hall and elsewhere almost every night since.—*Epworth Herald*.

Last Sunday it was my pleasure to hear Pastor E. F. Wright, of New Liberty, preach. It was an able sermon, and he ranks high as a preacher and pastor. I preached for him at night. During my visit I enjoyed the hospitality of Deacon B. E. Garvey and wife. Brother Garvey is building an elegant brick residence for Pastor Wright to occupy as a Pastorium. When finished it will cost at least sixty-five hundred dollars. May the number of laymen like him increase in Kentucky, for there is much room.

W. P. H.

Holiness is not a rapturous triumph away up somewhere in vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.

THE FOUNDATION.

A Short Sermon with Three Texts

BY REV. T. L. BAILEY.

"I lay in Zion a tried stone, a sure Foundation."—Isa. 28:16.

"Other Foundation can no man lay."—1 Cor. 3:11.

"Foundation standeth sure—Seal, the Lord knoweth them that are his."—2 Tim. 2:19.

On what are you building, brother?

On what do your hopes depend? For a home in heaven forever, When your earthly life shall end?

Are you on the sure Foundation Ages since in Zion laid; A corner stone—the precious stone— Not by human wisdom made?

Unearthly power has plann'd the way,

Love divine has made it plain; All who will may find this stone, None who seek need seek in vain.

This one Foundation standeth sure—

Jesus Christ, the corner stone, Our Father's precious gift to man. Build on him and him alone.

Let Faith and Trust go hand in hand,

With the work you have in view; Press on, fear not, if you are his, Rest assured he knoweth you.

Our Pulpit.

COMMERCIAL MORALITY.

BY REV. SAMUEL P. CADMAN, D.D.

"Take thought for things honorable in the sight of all men."—Rom. 12:17 (R. V.)

This is an exhortation to fidelity in the stewardship of life. It asks that you should really be that which you most desire men to think you are. I propose to base what I have to say about business integrity upon this noble maxim of Christian ethics. Let us take no counsel with mere conventionalities, or with cowardice, or with worldly wisdom which is not superior to wrong-doing of any sort. And the standpoint should be a lofty one. Both atmosphere and elevation are suitably supplied in the text.

Judging business from some communications I have received, one would suppose it is honey-combed with fraud and chicanery. Men have written me in a pitying fashion, insinuating that the unsuspecting innocence of clergymen and college professors precludes any genuine help from them, since they are unacquainted with the real state of commercial affairs. Perhaps it is not beyond a miracle that a man may be a clergyman and not be a simpleton in his views of business life. And college professors like Lord Kelvin have done more for commerce than any millionaire. And I prefer to maintain the position of Mirabeau, who said that "if honesty did not exist, we ought to invent it as the best means of getting wealth."

Such a conviction is sane, reasonable, in keeping with all known facts, and hence over-

whelmingly true. When a young man faces particular difficulties he is prone to indulge in exaggerated statements about the general situation. All public officials are not to be confounded with some dishonest rascals who fatten at our expense. Even St. Louis can produce a fearless prosecutor of the lawless plunderers. The era in New York that gave us Tweed also gave us Hewitt. And commerce has something better to show than Mr. Hooley as a rogue or the ship-building trust as a financial debauchery.

These men and their methods are the sorry exception dwelt upon and exposed by the press to the advantage of civilization. But we are not to forget that they are an insignificant minority, conspicuous for their evil doings, and not for their abundance. The intercourse of commerce is based upon the text and upon its justice and equity. The respect men have for themselves and for these principles breeds public confidence and that confidence is responsible for commercial prosperity. Deception and theft and lying are abroad, busy in their nefarious employments. But they have never prevailed without paralyzing trade. The Decalogue and all ethical codes are good for commerce.

In our zeal for honorable things we must not libel the average men who constitute the directing armies of trade. They are content to follow their daily vocation, to meet their obligations, and to act a neighborly part. Law-abiding, tax-paying, home-making citizens who practice industry and sobriety are compelled to hear solemn warnings about sins they never dreamed of committing. Let us beware of this hasty Pharisaism; let us believe in God's oversight of human affairs; let us not fall foul of our fellows who are engaged in the same solemn warfare of life. For the immense majority are fair and open and clean handed. We should, therefore, be modest in our judgments and view the world with respect, remembering that what measure we give we shall have measured to us again.

If distressing cases of loose dealing come before you, then there rests upon all concerned and upon society itself the direct duty of dealing with these pollutions. But it is not a crime to be wealthy, and heaven is not a consolation prize for those who have failed on earth. The nurturing forces of commercial warfare are silent forces, and the unknown heroes of the industrial fraternities have done its best work. The moral instincts of this nation will not be set aside. Show the American people where there is deliberate agreement for the violation of law, and the answer they will give will be competent to deal with that state of affairs. Public opinion is enforced by the honesty common to Christian communities, and its records show it to be a slow but a sure remedy for these evils of grasping monopoly and legal quibbles.

The Western Union will have to respect the nation's wishes about pool playing. Their directorate will not be permitted to ally itself with a criminal pursuit which ruins men, wrecks homes and empties the coffers of the employers, whose employees steal to make up losses. If law is not sufficient here, it can easily be made sufficient, and it will be. The three chief instruments of social reform are individual respon-

sibility, the public conscience and the faithful administration of law. Our trade has been subjected to all these, and it is the largest manipulation of our national character. Its unrivalled progress has lifted it to the highest place on earth, and this could never have been done were it not for the sterling worth and trustiness of the American merchant.

Approach your business or profession with these preconceptions. Set aside forever the idea that your vocation is less in need of the virtues than is mine or any man's. Little men complain of destiny, and think they have been hardly treated. Great men look upon the employments of life with a different eye, and Thomas Carlyle beheld the bridge his father built at Auldgarth and declared "it would last longer than most books—than one book in a million."

"Commercialism" is used to imply corruption, and is thus applied to politics, journalism, the law and the Gospel. This is a bad use of a good word, a word which means honorable reciprocity and a lawful exchange of values. The greatest of all teachers employed the speech of the market place to convey the deepest and most beautiful spiritual truth. He spoke of loss and profit, and the right bargains men must make with God, eternity and their soul. The sturdy shopkeepers of Britain defeated Napoleon the Great. The merchants of the United States have covered her domains with palaces of art, hives of industry, universities of learning and libraries and hospitals for the welfare of mind and body. Trade does more for humanity than war and the victories of peace outvie the barren triumphs of the captains of the armed hosts. The end of your business career is not to amass wealth. You are engaged in your work to make the world more habitable and wholesome. You are worthy of your hire; and if you look at your calling from this point of view you will generally obtain it. Invest in it wise energy and foresight, sound ambition and good judgment, inflexible will and purpose. It is not a race for money, but for manhood.

So be honest in a plain, wholesome, old-fashioned way. The fumbling dread of the unscrupulous man for this path is clumsy and fatal. Be honest, though you earn your bread by humblest means. Ill-gotten gold burns you up and its dazzling array vanishes. Pomp, which is neighbor to a felon's cell, is disguised perdition. Whitaker Wright promoted schemes of robbery and built his gorgeous castle with the proceeds. He ended by poisoning himself in a prison. "Prosperity," said Lord Bacon, "is the blessing of the Old Testament; adversity is the blessing of the New Testament." Both may be yours, but honesty is independent of both. You can find satisfaction in any toil by putting your heart into it. And no work is well done if we are not prepared to take infinite pains. Constant devotion to the matter in hand brings skill—the masterful ease with which a genuine stands over his labor of brain or hand. You may dodge drudgery, but, if you do, merit will elude you. The first test of success is, What has this young man overcome?

Never heed the gambler, either in the den where he skulks away from the officer of the law or in

the drawing room where women who have forgotten themselves invite you to play cards for stakes, however small; these people are the enemies of society, and should be so regarded. Live in simplicity and in the dignity which simplicity is sure to bring. This advice is not easy; either to give and still less to follow. But I am confident that the majority of our young men of America will strive to reproduce the notable merits of their fathers, to avoid the follies and entanglements of phases of modern life which are doomed to die of sheer worthlessness. This confidence is justified by the return to higher and healthier ideals of business life which is betokened on all sides. The relapses are in the minor key, the succession of true men has never failed and will not fail now.—Treasury.

BANNED PLEASURES.

BY DAVID JAMES BURRELL, D.D.

There are some thoughtless and ill-informed people who hold religion to be an enemy of innocent enjoyment, a morose spirit that

"Nips youth in the head and pleasure doth enmew As falcon doth the fowl."

Never was a graver misapprehension. It is true that Christians are occasionally to be met who wear long faces, just as if their Maker, the Son of Glory, were an undertaker; giving an impression that "the pleasant things come from the devil and the dreary things from God"; but as a rule the saints are a cheerful folk. It is true, moreover, that religion draws a straight line through the catalogue of pleasures; yet thereby it cuts off only the injurious, while adding to all others the sunshine of the smile of God.

The following rules may be of use to some in determining what enjoyments are lawful and what not:

1. Any form of pleasure which in any wise injures the body, "the temple of the Holy Ghost," is banned.
2. If it be of a character to dull the higher faculties of the soul, or prevent one's gazing clear-eyed on the Master's face, it is banned. "This little hand," said Whitefield, "can hide the sun."
3. If by indulgence in any pleasure I am liable to cause a weak brother to take just offense, that bans it.
4. If any amusement involves a profligate outlay of money, that bans it. Ruskin says, "We talk much of money's worth, yet perhaps may one day be surprised to find that what the wise and charitable public give to one hour's pleasant warbling of Lucia would fill an Alpine valley with happiness, and pour the waves of harvest over the famine of many a Lammermoor."
5. If it consume too much time, that bans it. For time is more than money; it has in it the possibilities of an endless life. To "kill time" is murder most foul.
6. If any habit of indulgence has gained so strong a hold upon me as to become my master, by that token, however innocent, it is banned.
7. If there be any pleasure which I, if thus moved, cannot pray over, that bans it.
8. Or if there be any on which I cannot freely and cordially ask

the blessing of God; enough, that bans it.

9. Or if there be any which, being called in question, has not been tried before the court of conscience, it lies under the ban until I have thus passed upon it.

10. If conscience pricks me as to any indulgence, that bans it. Conscience must have the benefit of the doubt.

11. If I have gone to my pastor, or to any other person, for counsel, in the hope that he might relieve me of the responsibility of determining for myself as to the lawfulness of any pleasure, that presumptively bans it. For if, with the appointed helps at my command, namely, a Bible, a conscience, and a mercy seat, I am still divided betwixt two, the inference is that indulgence would be a sin.

It may be said, "This makes a serious matter of enjoyment." True. Life is a serious matter. Its chief end is not self-pleasing but to glorify God. Time was when pleasure was esteemed the highest good. In the last days of the Roman Empire there were three hundred and eighty-five thousand seats in the amphitheater. On the ruined walls of Pompeii may still be seen show-bills announcing games to be held for a hundred successive days. Tertullian called them *pompa diaboli*. Devil's games, indeed! Not even after death did a man rest from the carnival. On a tomb by the Via Appia is this inscription, "Hail, Titus Lollius! We bring you crowns and flowers! (That is, the game still goes on.) The earth be bright upon thee!" Blessed be God, we have gone further into the philosophy of life. We believe that a lad, in time, outgrows his rattle and rocking-horse. The life is more than meat, more than a gratification of sensual desires and appetites. Locke says, "Life is doing well." Certainly, pleasure is not life's business. He is a poor workman who leaves his bench for every passing life and drum.—Christian Intelligencer.

The Holy Spirit always works freely, and leads the soul into freedom. As Jesus did all without us, the Holy Spirit does all within us. We need his constant presence, power and grace. Except he uphold us, we shall certainly fall. David had fallen; he now deeply felt his weakness, and therefore he prays to be upheld by God's free Spirit. Let this be our daily prayer. It will never be unsuitable. We should have fallen before this if God had not kept us, and we may fall any day, except we are upheld by an invisible arm. This day Satan may lay some snare for us, this day our evil hearts may deceive us, this day the world may lay some unexpected bait for us, and if so, unless the Holy Spirit open our eyes, give us fresh supplies of grace or hold us back by an invisible power, we shall disgrace our profession, dishonor God, and wound our own consciences.

A somewhat opinionated old lady used to say, "I don't know how it is, but somehow or other I always seem to be right." We fear that the worthy sister does not belong in a class by herself. An Apostle felt constrained to write to the saints of his own time, "Let no one think more highly of himself than he ought to think, but think soberly." The admonition has not lost its force with the lapse of time.

**PHYSICIANS' TOTAL ABSTINENCE MANIFESTO.**

A very interesting declaration of principles regarding the use of alcoholic drinks is now being published in different medical journals of this country, with request for signatures from physicians. This declaration had its inception in England with the officers of the British Medical Temperance Association, and has received the hearty approval of the officers of the American Medical Temperance Association and of the Societies of Total Abstaining Physicians of Continental Europe. It reads as follows:

"In view of the terrible evils which have resulted from the consumption of alcohol, evils which in many parts of the world are rapidly increasing, we, members of the medical profession, feel it to be our duty, as being in some sense the guardians of the public health, to speak plainly of the nature of alcohol, and of the injury to the individual and the danger to the community which arise from the prevalent use of intoxicating liquors as beverages.

"We think it ought to be known by all that:

"1. Experiments have demonstrated that even a small quantity of alcoholic liquor, either immediately or after a short time, prevents perfect mental action, and interferes with the functions of the cells and tissues of the body, impairing self-control by producing progressive paralysis of the judgment and of the will, and having other markedly injurious effects. Hence alcohol must be regarded as a poison, and ought not to be classed among foods.

"2. Observation establishes the fact that a moderate use of alcoholic liquors, continued over a number of years, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life.

"3. Total abstainers, other conditions similar, can perform more work, possess greater powers of endurance, have on the average less sickness, and recover more quickly than non-abstainers, especially from infectious diseases, while they altogether escape diseases specially caused by alcohol.

"4. All the bodily functions of a man, as of every other animal, are best performed in the absence of alcohol, and any supposed experience to the contrary is founded on delusion, a result of the action of alcohol on the nerve centers.

"5. Further, alcohol tends to produce in the offspring of drinkers an unstable nervous system, lowering them, mentally, morally and physically. Thus deterioration of the race threatens us; and this is likely to be greatly accelerated by the alarming increase of drinking among women, who have hitherto been little addicted to this vice. Since the mothers of the coming generation are thus involved, the importance and danger of this increase cannot be exaggerated.

"Seeing, then, that the common use of alcoholic beverages is always and everywhere followed, sooner or later, by moral, physical and social results of a most serious and threatening character, and that it is the cause, direct or indirect, of a very large proportion of the poverty, suffering, vice, crime, lunacy, disease and death

not only in the case of those who take such beverages, but in the case of others who are unavoidably associated with them, we feel warranted, nay, compelled, to urge the general adoption of total abstinence from all intoxicating liquors as beverages as the surest, simplest and quickest method of removing the evils which necessarily result from their use. Such a course is not only universally safe, but is also natural.

"We believe that such an era of health, happiness and prosperity would be inaugurated, thereby that many of the social problems of the present age would be solved."

This manifesto has already received over 1,000 signatures in Britain and upon the Continent, and it is expected that American physicians will be as willing to assist in this effort to influence public sentiment in favor of total abstinence as are the medical men of wine-drinking Europe.

In two important particulars the present document differs from any of those preceding it; the first point of difference is that those were signed only by physicians and surgeons of Great Britain and America, while this one has already received hundreds of signatures from Continental Europe, Germany, Russia, Austria, Sweden, Switzerland, Denmark and France being represented. The other point of difference is that only physicians who themselves practice total abstinence are eligible as signers. The German Society of Total Abstaining Physicians made this restriction a condition of their entering into the work of issuing and circulating this declaration. This restriction will doubtless abbreviate the list of signatures, but it will, nevertheless, strengthen the influence of the document. Very strong testimony against the use of intoxicants has frequently been given by eminent medical men who had no thought, seemingly, of ever trying total abstinence for themselves. Such testimony is made void by the inconsistency of continuing to use what is so vehemently denounced. The present declaration will be free from that weakness if the same course is pursued in America as has been in Europe in securing names.

**SCIENCE AND IMMORALITY.**

It is a common confession that this is a materialistic age. More than ever before wealth, notoriety, power, are sought after. The great man of this day is the man who has made millions of money, the man who rules the markets and the exchanges and railroads, and who combines and directs vast industries. The strong currents of the present day complete their circuit in this life. Looking abroad at the course of the conduct of men one would suppose that this earth constituted the entire universe; and that this life is all there is of being.

It is also a fact that never were the methods of achieving success so little regarded in an ethical way. Formerly wrong-doing sought palliation or excuse; at present it scarcely takes trouble to cover its tracks.

Motives of venality, self-seeking and disregard of the claims of honor and right are so general that they are expected and need not cause surprise.

This lamentable condition of things may be ascribed to several causes. But the chief

reason for the growth of disregard of ethical principles in conduct is the larger consideration which has been given to the deliverances of science in comparison with those of philosophy and religion. The theory of evolution excludes moral responsibility from the universe. Even those who illogically use the name evolution for what they call "the history of the development of nature," are insensibly affected by the real logic of evolution, and exclude conscience and will as far as they think possible from their theory of life. It is the insensible effect of the evolution theory which causes the anxiety to exclude or minimize miracles in religion, and it is the effect of this popular scientific hypothesis which has so largely tended to obscure the sense of moral responsibility among the people of this age. Ernst Heinrich Haeckel, indeed seeks to endow atoms of matter with conscience and will, but he denies them consciousness, which constitutes a contradiction in terms; for conscience is consciousness of right and wrong, and will is consciousness of decision.

Just so far as the average person comes to believe that he is the product of evolution, however it may be explained, he will divest himself of moral responsibility. When the doctrine of probation after death was widely advertised by the celebrated "Andover controversy," a bright and gay young girl exhibited the pith of its practical effect by saying, "Well, if there is a chance to be saved after death, I'm going to take it." So average persons if they can divest themselves of the sense of responsibility for their conduct under the idea that they are the product of forces with which they have nothing to do, will gladly get rid of a sense of their moral obligations in this way. Hence comes the divorce of religion and business, the participation of men, otherwise honorable, in municipal graft, or in defrauding life insurance companies. Hence the prevalence among respectable people of gambling in stocks, betting on baseball or football games, on horse or rowing races, or on elections and games of cards.

It is because people have been taught and are glad to believe that they are the irresponsible product of natural development that, against the verdict of their own minds and consciences and contrary to the teachings of the Bible, they live as if this life and this world were all, and death meant no more to a man than to a brute.—Watchman.

Pastor W. E. Mitchell, of Pembroke, is out on a vacation with his family. He spent some time at Owenton, where he has many friends and was pastor for several years. After a few days in Louisville, he will spend the rest of the time at his mother's at Springfield, Ky.

God is on my side. He makes himself responsible for my being. If I will only trust myself to him with the cordial return of trustful love, then all that he has ever breathed into my heart of human possibility he will realize and bring to perfection.—Charles Gore.

I defy the world to steal a lamb out of Christ's flock unmissed.—Alexander Peden.

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Editorial

SPECIAL NOTICE

To WESTERN RECORDER subscribers who attended the Mississippi Baptist State Convention at Tupelo, and paid their subscriptions. The small blank book containing the names and amount paid by each is misplaced, and I am unable to enter credits. All who paid me are requested to write stating amount paid so that credits may be entered without delay. I also request those who subscribed, and did not pay to send me their names in order that they may be entered on our list.

W. P. HARVEY,  
Care Western Recorder, Louisville Ky.

ALL Christians are subjects of the kingdom of God. They have been translated from the kingdom of Satan into God's Kingdom, from darkness into light. At the time of their translation they are also transformed. By the Holy Spirit they are changed in disposition, regenerated. In this kingdom they are forming a glorious character, as is indicated in the words of the Apostle Paul: "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost."

There are many mistaken views as to what constitutes a real Christian character. Many seem to think that if they are orthodox, that is, hold to sound doctrine, that that constitutes them real Christians, but this is a great mistake. The devil is orthodox. He knows the truth but does not have the Spirit of Christ. One may have a spiritual creed and yet not be a Christian. He may be zealous in performing rituals and yet be far from the Kingdom of God. It does not consist in "fasts and drinks" or outward obedience to ordinances. Obedience to ordinances is important, yet the motive and manner of obedience to these are more important.

True Christianity, as the apostle tells us, consists in three things: First, in righteousness. This is full conformity to law. This is rendering obedience to all God's commands from the motive of love to God and a desire to conform to the life of Christ. It is seeking to perfect holiness in our daily living; letting our light so shine before men that they may be constrained to glorify God; living a moral, upright life of integrity. Second, it is a life of peace. This is not so much a peace within or restfulness as living so as to be in harmony with all our brethren and men of the world. The apostle expresses it thus: "Let love be without dissimulation. Abhor that which is evil. Be kindly affectioned one to another with brotherly love; in honor preferring one another. \* \* \* If it be possible, as much as lieth in you, live peaceably with all men." We should contend earnestly for the faith, but always in love. We should speak kindly with all. Third, it is joy in the Holy Ghost. This is to always act under the power of the Spirit, thus receiving His joyous influences in the soul. To do this we must submit to all His monitions as to what we shall and shall not do. This is a true Christian character.

of other poisons, Sir Frederick expressed his pleasure in the fact that alcohol was year by year being used less by the medical profession. He added: "Looking back upon a hospital practice extending over twenty-five years, I can say that the use of alcohol is most emphatically diminishing."

We are glad that the doctors of England and Europe are thoroughly aroused to the evils of strong drinking, and that these evils are leading them to take a strong stand for teetotalism.

The doctors are acting along their own special line of work. They are saying nothing of the sin of drinking, but are calling attention to the physical and mental evils which result from it. Here they are on their own ground on which they speak with authority.

Their attention has been called to the physical and mental deterioration of the people; to the great number of degenerates; to the great number who have no moral sense at all. The fighting in the East has also aroused them to the evils of sodden brains.

There are no nobler men than the physicians, take them as a class. The ethical code which as a profession they adopt cultivates a high sense of honour and responsibility. And when once they are convinced of an evil, they are a great power for righteousness. Let us thank God and take courage. Surely it will not be vain to hope that the words of the doctors coupled with the stand that many great railroads, electrical companies and business firms are taking will cause a great revolution in drinking.

For the need of a revolution is a very sore one. England shows a decrease in drinking, but in the United States and on the Continent of Europe it is increasing. Men who have been indifferent to the sin of drinking may be aroused when brought face to face with the physical results. And Governments will be alarmed into action by knowing that the success of their armies depends on the sobriety of men and of officers. The *Medical Record* quotes Dr. Joseph Collins, a recognized authority in insanity. He affirms that drinking is directly or indirectly the commonest cause of insanity. He says, "In fact, it is so nearly the sole cause that if alcohol could be stamped out for a century insanity would undoubtedly shrink in prevalence 75 per cent." He cites a large number of diseases indirectly the work of alcohol which cause insanity in its various forms.

Nine famous German physicians, seven of whom are professors in leading universities, signed a declaration in regard to drink, in which they made this statement: "The great danger in the moderate use of alcoholic liquors is that it is a snare to a great many of our fellowmen whom it leads and impels to an immoderate use. This fact has a natural explanation, for it is founded upon the special action of the alcoholic poison and upon the essential properties of the nervous system. Thus it is that the moderate use of alcoholic liquors is the true cause of alcoholism."

We quoted some weeks ago from the brief telegraph report of the speech of Sir Frederick Treves, the greatest living surgeon in England. We have now the mail reports of his speech which made a profounder impression in England than any words on the subject spoken in many a day.

After saying that alcohol is a distinct and insidious poison, and its use should be limited as that

of other poisons, Sir Frederick expressed his pleasure in the fact that alcohol was year by year being used less by the medical profession. He added: "Looking back upon a hospital practice extending over twenty-five years, I can say that the use of alcohol is most emphatically diminishing."

"Alcohol is not an appetiser, and no appetite needed, artificial stimulation. And even in small amounts it hindered digestion. It modified the nourishment of the body very much indeed, with the result that drunkards became ill-nourished. It was true, unfortunately, that alcohol had a stimulating effect, but it lasted only for a moment, and after it had passed away the capacity for work fell enormously. In the march to Ladysmith the soldiers who were drinkers dropped out as if they were labelled."

Sir Frederick turned then to the action of alcohol on nerve centers and declared: "Alcohol is inconsistent with fine work, and absolutely inconsistent with surgical work, or any other work which required quick, keen and alert judgment." Which Russia has learned at a bitter cost.

On another page we give the "Physicians' Total Abstinence Manifesto" and some account of the signatures to it, which we take from the *New York Christian Advocate*. Verily we have indeed great reason to thank God and take courage.

The signs of the times which presage good are so many that although the horizon is dark, they may well make optimists of us all. No sign is more encouraging than that the godly laymen are waking up to the fact that it is their duty to defend the truth and contend earnestly for the faith once for all delivered to the saints. In this country the laymen are, doing great good, very great good by the support they are giving in every way to the Bible League. We wish, by the way, that every godly layman would subscribe for the *Bible Student*, published by that League.

In England the Presbyterian Elders have awakened to the evil threatening their church. Some elders in London sent out a circular to their brother elders, asking them to join in an Elders' Union to fight the higher criticism and to protect their churches from its evils.

The circular begins with these strong words: "Distress and alarm have been caused by recent utterances from certain influential pulpits, both of the Church of England and of Free Churches, seriously imperilling faith in the Deity of the Lord Jesus Christ, consequent on a repudiation of his teaching respecting the genuineness and Divine authority of the Old Testament Scriptures. These deplorable utterances are admittedly the outcome of accepting the views of the advanced exponents of the 'Higher Criticism.'" They add that a favorable response to the circular will be understood to commit the signer to an "uncompromising stand against anything which clashes with the truth of the Lord's Deity or his recorded teaching respecting the Divine inspiration and authority of the Old Testament Scriptures."

The "higher criticism" has not gained such a hold upon the Presbyterians in England as it has upon the Congregationalists and Episcopallians. That old cate-

chism is a mighty bulwark of the truth. But it is evident these elders have seen the need of rousing themselves to action, and of stirring up the minds of their brother elders that all may be on guard and contend earnestly for the faith, as their God has commanded.

The Presbyterian laymen are not the only ones waking up to the duty which God placed on them and which they cannot shirk off upon the preachers. The laymen of the Church of England are aroused. They had a meeting a few days ago, presided over by Lord Ashcombe, and among other things they discussed divorces. The meeting was composed largely of leading men in the different professions, among them great lawyers.

Chancellor P. V. Smith introduced the following resolution: "Resolved, that the English marriage law ought to be so amended as to preclude the marriage in church during the life-time of the other party to the divorce of a party who had been divorced on account of his or her adultery, and also of the innocent party (except with the consent of the bishop of the diocese and of the rector of the parish in which remarriage is sought)."

Several prominent men advocated strongly leaving out the parenthesis which would allow remarriage occasionally in exceptional cases. Mr. Pullager said marriage was indissoluble, and all remarriages after divorce should be prohibited. Others took the same ground strongly. In fact they wished England to take the same position as the State of South Carolina.

But an amendment forbidding all remarriage to the innocent party to a divorce on Scriptural grounds was lost by five votes. Chancellor Smith's resolution was adopted by a tremendous majority. Thus a large body of representative Englishmen in the front ranks of life declared against all divorce except for adultery, the guilty party never to be allowed to marry, and the innocent one only in very exceptional cases. Let us thank God and take courage.

A CORRESPONDENT in the *New York Churchman*, in speaking of the decline of baptisms in the Episcopal church, explains it by saying that many "hereditary Episcopallians" are joining other churches. By hereditary Episcopallians he means the children of Episcopal families who as they grow up go to other bodies.

He holds the reason is the laxity of doctrine among their ministry. He says the "Church cannot hold what she gets without dogmatic teaching uniform and definite." And where the ministers do not heartily believe and as heartily preach the doctrines of their denomination, earnest souls will go to the churches where they can have dogmatic preaching.

For men like certainty in religion. They like to feel firm foundations under their feet. The men who believe with all their hearts are the men who move others. Unregenerated men sympathize with our Lord's disgust for those who are neither hot nor cold.

GETTING money is not all a man's business; to cultivate kindness is a valuable part of the business of life.—Samuel Johnson.

Editorial Varieties

It is told of President McCook that a Sophomore once went to him and said, "Dr. McCook, I have not any soul." McCook answered, "Very likely. You ought to know I have one." Reading in the papers the discussion in regard to a call to the ministry started by a preacher who said he had none, recalled this anecdote to mind.

We offer our sympathy to Dr. W. H. Battle who has so recently lost his distinguished father, General Cullen Battle, and who now mourns the death of his sister, Miss Battle, a teacher of Haywood Institute. She was a lovely woman and a devoted Christian. Her body was carried to Petersburg for burial.

Prof. Emil Reisch, the German scholar, is delivering a series of lectures in London on the "Failure of the Higher Criticism." Bishop Welldon, who presides, said he had been threatened by a higher critic, a distinguished controversialist who said he intended to slay him. His reply was, "I believe in the resurrection." That was a good illustration of the liberality of the higher critics. Reisch's lectures are making a great impression.

We were very much amazed to see in the *London Daily News* the statement that many Baptists favored the election of Rev. F. D. Meyer to the Vice Presidency of the Baptist Union. The Vice President of one year is the President of the next year. Rev. F. D. Meyer is a Congregationalist and is pastor of a Congregational church. We do hope the Baptists of England will pay no attention to any such insulting suggestion. They have scores of able men who can worthily fill the office.

The *Baptist Times and Freeman* also amazes us. It asserts that as the result of the Pan Baptist Congress, "From henceforth Baptists the world over will feel that they are really members of one great church." True Baptists will feel nothing of the kind. They know their Lord never established one great church. Paul knew only separate and independent churches.

We regret much to see in a Northern Baptist paper the editorial statement that "hundreds have lost their religion." We knew the dry rot of Arminianism was in some of our churches, but we thought the Baptist papers all believed with all their hearts in that great doctrine of grace, the final perseverance of the saints.

One of the reasons the higher critics have given for insisting that Moses did not write Deuteronomy is that it contains an allusion to star-worship, which was not known, they said, in Moses' day. But the papyrus of Ain now in the British Museum, which is as old or older than the Exodus, shows that star worship was then known in Egypt. Verily the spade is unsetting, but it is not Moses who is upset.

Dr. Storrs says: "Unquestionably the secular spirit in the churches at large is more active and pronounced than in the simpler, earlier days." Is there not danger that too much is thought and said of money in connection with church matters? Reports of dedications tell with pride of how much the church cost and even how much the organ cost. The amount given in a year is dwelt on in annual reports. These facts are worthy of consideration.

It is not necessary to tell the world who Dr. N. S. Davis, of Chicago, is. As a result of fifty years of practice he has learned that "in the treatment of disease the use of all forms of alcoholic drink may be abandoned, not only with safety, but with positive benefit to patients."

In a recent sermon Thomas Spurgeon said his father's favourite hymn was Cowper's "There is a fountain, filled with blood." It is indeed a noble hymn and the atonement was Spurgeon's great theme, never absent from any sermon. The hymn which has been the means of conversion to thousands of souls is "Show pity, Lord, O Lord forgive." We hope the day is not far distant when every Baptist child in the land will know by heart these two hymns and three others, "How firm a foundation," "Jesus, Joyer of my soul," and "Rock of Ages."

AMONG THE Churches.

Walnut St.—Bro. P. C. Barkley: Stability of the Word; Triumphs of the Word.

Chestnut St.—Pastor J. M. Weaver: The Transfiguration; Thorns in the flesh.

East—Pastor Wilson: A saved church; The fall of Peter, One by letter.

Clifton—Pastor Foster: Acquiescence of the will to God; Consequences of sin in the present life.

East Mead—Bro. Johnson: Glorifying in the cross. A great day. Four by letter, 2 for baptism.

Parkland—Pastor Taylor: The call of God. At tent at night: Sowing and reaping.

Third Ave.—Pastor Ransom: Man unknown to himself; Halting.

Southgate, Bro. W. H. Bayles: Opening the eyes; The transformation of a life.

Twenty-sixth and Market.—Pastor Reed: Christian life; A deceived heart.

German—Pastor Janzen: The joy of Christian love; Fruits of repentance.

Oakdale—Pastor Mohler spoke at 11 a. m.; Bro. Cates at night on Wisdom of Soul-winning.

Pewee Valley—Pastor Bennett: Safety of our young people.

Highland Park—Pastor McDaniel: Faith making all things prosperous; What shall I do with Jesus?

Lagrange—Bro. Greathouse: The loyalty of Samuel; The magnetic Christ.

OTHER STATES.

The Elizabeth City church, North Carolina, has excluded J. Erwin West from her fellowship and warns her sister churches against him. We hope all our deacons—that is at least one deacon in every church—will make a note of this warning. It may save trouble in the future.

Pastor R. R. Acree writes from Clarksville, Tenn.: "The union meetings closed last Sunday night. They were meetings of prayer, of praise and of power. It is the unanimous judgment of all the saints that it was in every way the best meeting Clarksville has ever enjoyed. It is not yet time to tell of the results. Besides a deep, genuine revival in all of the churches, some 250 to 300 persons confessed their faith in Christ. Fifty-one have joined the Baptist church here, and there are yet others who will join. Simple, sincere, spiritual and tremendously in earnest, Bro. Ham is a mighty man of God."

Pastor J. J. Hagood writes from Andalusia, Ala.: "During the week preceding June 18th, Pastor W. D. Hubbard, of Troy, Ala., spent four days here preaching strong sermons and giving good service preparatory to the coming of Bro. T. T. Martin. Bro. Martin began the 18th and continued twelve days. His sermons were better adapted to what we sought to accomplish and clearer than I have ever heard. There were 90 additions to our church during his stay. Since he has gone we have received 14 more. It was a great meeting."

After many months of sickness, Mr. Guthrie Coke died on Sunday at his residence at Second and Kentucky. Mr. Coke was the son of Mrs. Mary E. Caperton, and the grandson of Hon. James Guthrie. The Guthrie family has long been a family of high position in the country, and have been conspicuous for their mental ability. Mrs. Caperton had several children who died in their young manhood and womanhood, and at her death was survived by only two children, Mr. Coke and Mr. J. H. Caperton. Mr. Coke leaves a widow and three children.

He was educated at Georgetown College and afterwards practiced law for some years when he entered public life. He was a member of the legislature and of the last constitutional convention in this state. The condition of his health forced him to give up his public career.

BAPTIST WORLD CONGRESS, LONDON.

There was a notable incident in the morning session on Wednesday which is worthy of record. On the motion of the President it was resolved to send a message to King Edward stating, among other things, "We wish to express our deep appreciation of your Majesty's labours in the cause of peace—the prime condition of prosperity and progress." Then followed three cheers for the King, three cheers for the Queen, and three cheers for President Roosevelt, and the singing of a verse of the national anthem.

There was a crowded and most enthusiastic session in the afternoon, when the subject of National Primary Education was considered. The chair was taken by D. Lloyd George, Esq., a Baptist member of Parliament. He and Dr. Clifford are the two foremost champions in the fight against the present iniquitous education act in England and Wales. He delivered a vigorous and brilliant speech, starting with the statement that there was no movement of the time which demanded greater vigilance than the effort of the priests to gain the control of education, an effort not confined to any one land, but passing national borders like a pestilence. He proceeded to sketch, with keen irony and incisive wit, the present position of the education question in England. His speech delighted the Congress and was plentifully punctuated with laughter and cheers from beginning to end.

Dr. W. H. Whittitt, of Virginia, followed with an able, but quietly read paper on the history of primary national education in America. Then came what all the delegates, British and foreign, evidently regarded as the great event of the session. Dr. Clifford rose to speak and received a tremendous ovation. He sketched the history of primary education in England, and toward the close said they were determined on the entire destruction of the dual system; they desired the entire exclusion of churches and clerics as such from the schools, the establishment of State schools all over the land with local option as to the use of the Bible, with ethical teaching.

Prof. Sherwood Fox, M.A., of Manitoba, gave the next address, explaining the position of primary education in Manitoba by stating that while like the Welsh they placed the Bible very high, they would not allow it to be expounded in state schools, nor would they allow any sectarian teaching or religious tests for teachers.

He was followed by Mr. McGowan, of Godstone, an English Passive Resister, who has been imprisoned three times for refusing to pay the education rate.

After this most memorable and exciting session was closed the delegates made their way to Stockwell, on the invitation of Pastor Thomas Spurgeon, to inspect the Spurgeon Orphanage, an institution which is a splendid memorial of the spirit and genius of the great Baptist preacher, Charles Haddon Spurgeon.

The Congress sermon was preached by Dr. A. H. Strong of the Rochester Theological Seminary. The spacious Tabernacle was well filled. The opening devotional service of praise, prayer and Scripture reading was conducted by Dr. H. C. Mable, of Boston, who introduced Dr. Strong. Dr. Strong took for his text the two questions that sprang to the lips of Saul of Tarsus when he saw the vision on the way to Damascus—"Who art thou, Lord?" "What shall I do, Lord?" It was undoubtedly a great sermon, such a sermon as could only be preached by a profound and accurate thinker and a devout Christian. Dr. Strong is evidently a man of wide outlook, his mental vision sweeps over a wide horizon, which is lit up in every corner of it to the farthest verge by the presence and glory of Christ. It must be admitted, however, that, as a spoken message, it suffered somewhat by what seemed to be over-elaboration, and it was very long. It occupied one hour and forty minutes in delivery. It is difficult to condense such a sermon, and perhaps it will be best to give in his own words the preacher's leading points. "God is in events, and the whole Godhead is in the least of them. Some events are unique exertions of His power, ganglionic centres of influence, pregnant germs of all the future. Such events were the resurrection of the Lord Jesus, the Pentecostal outpouring of the Holy Spirit, and the conversion of Saul. Those three events had intimate connection with one another. Christ's resurrection was the virtual resurrection, both spiritually and physically, of the whole church of God throughout the ages." Pentecost was the opening of heaven to endow the church with power from on high. Saul's conversion was the breaking up of the

fountains of the great deep and flowing in of a flood that swept away the narrow boundaries of Judaism, and bore the church on its bosom to world-wide evangelization. Only an inward realization of what Saul saw that day can weld the Baptists of the world together, and fit them to conquer the world for their Master. It gave Paul all the essentials of his teaching with regard to Christ's person and Christ's work. As to Christ's person, the first thing that struck conviction to Paul's heart was his surprising discovery of a living Jesus. The second lesson was that of an exalted humanity. Paul's vision was the vision of a humanity perfected and glorified. Paul's vision revealed to him in Jesus not merely a representative man, but an ideal man, in whom all the possibilities of our humanity are fully realized. Where did Paul get his doctrine of the Man from heaven, the archetypal, universal man, from whom we are to derive our strength, and into whose fulness we are to grow? From this vision. Where did Paul get his doctrine that Christ is made sin for us? From this vision. Where did Paul get his doctrine of righteousness? From this vision of the only Righteous One. The answer to the question, 'Who art thou, Lord?' is also found in the work of Christ as a tending and cleansing Saviour. Christianity is summed up in the two facts—Christ for us and Christ in us. So Christ for us gives us hope. But we need something more to make us thorough-going Christians, namely, Christ in us. The answer to the second question, 'What shall I do, Lord?' may be put into two words, 'Know me, and make me known.' Recognition and co-operation. While Christ's first command is 'Come,' His second command is 'Go.' To the sinner He says, 'Come unto me.' To the Christian He says, 'Go ye into all the world.' Co-operation with Christ involves the spiritual unity not only of all Baptists with one another, but of all Baptists with the whole company of true believers of every name. In the conviction that the Christ who appeared to Paul is willing to appear to us, and to work through us, I would urge upon this great Baptist body certain new ventures of faith: (1) Let us expect the speedy spiritual coming of the Lord. (2) Let us expect great conversions. (3) Let us expect these great conversions by the same means that conquered Saul—the vision of the crucified and risen Christ. (4) Let us take the gift of His Spirit here and now."

The three sessions on Thursday were wholly devoted to the consideration of foreign missionary work. It is only possible in the brief space here allotted to give a hasty sketch of some of the speeches. Dr. Glover, of Bristol, led off with an able paper on "The inadequacy of non-Christian religions to meet the need of the world. Dr. Mable, of Boston, dealt with the question, "How to create a deeper interest in the home churches." He urged missionary conferences for the study and interpretation of the Bible as a missionary book. He rejoiced in the co-operation of women in missionary work, but it was not a business for women and children only, it needed the strongest and most virile men. The subsequent discussion, in which a good many took part, was opened by Rev. J. W. Ewing, of Peckham. Much interest was aroused by Miss Nannie H. Burrows, a Negress from the South, whom the audience greeted by rising. She spoke of what the Gospel was doing for women and of the sacrifices which women were making to give the Gospel to others. The Rev. J. G. Brown, of the Foreign Mission Board of the Baptist Convention of Ontario and Quebec, dwelt on the methods of their part of the Telugu mission. Prof. W. O. Carver, D.D., of Louisville, in the course of an interesting address managed to get in a great compliment to Great Britain. For three and a half centuries, he said, she had been the chief factor in the world's progress. In spite of the corruption of some individuals, and some evils, England had touched no land without helping it to a larger life and nearer heaven. He rejoiced that America was following close. As to the methods in America, all Baptists had now united in the National Convention for missionary work.

Dr. Timothy Richard gave the first address on "The awakening of China, and the Duty of the Home Church." He strongly commended the work of the Christian Literature Society, which aims at giving the Chinese not goody goody books, but the best literature of the West, with the result that Mandarins, Viceroys and the whole student class were becoming profoundly interested in the teachings of Christianity. Dr. Charles S. Gardner, of Virginia, followed with a vigorous and highly applauded address on the "Awakening of Japan."

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GASPER RIVER ASSOCIATION

This body meets with Sandy Creek church in Butler county, on Tuesday after the third Sunday (22nd) in August. In conjunction with the associational meeting will be the celebration of the one hundredth anniversary of this, the First Baptist church, so far as any written record is concerned, organized in Butler county. The associational and centennial sermon will be preached by Rev. W. H. Smith, of Rochester, Ky.

Sandy Creek church is located about eight miles south of Morgantown and sixteen southeast of Rochester. Those coming by rail should come to Beaver Dam on the I. C., or to Belton on the L. & N.; from there we have daily mail lines to Morgantown and Rochester. The brethren will see to it that you have conveyance from these points to Sandy Creek. It might be well to add that both Rochester and Morgantown are on Green River, and can be reached by river transportation, there being two boats making regular trips from Evansville to Bowling Green through the week.

This being the centennial celebration of this, the first Baptist church organized in Butler county, makes this a meeting of signal importance. The history of this grand old church for one hundred years past and gone will be read on the first day of the meeting. A grand time is expected for all. Bro. Editor, you and all your readers are invited to be present with us at Sandy Creek on August 22nd.

J. P. TAYLOR.

According to latest reports, Cincinnati is to have another "revival." The pastors and a few others have decided when it shall come and who shall bring it. We laugh when we are reminded of the announcement made by the preacher that he would be at a certain place the "next Sunday, the Lord willing, but the Sunday after, whether or no." But his announcement was no more ridiculous than is that of a revival to occur at a certain time in the future, or under some man's manipulations. Cincinnati has not prospered under the revivalists who have been imported during the past thirty years, and there have been a great many of them. Sam Jones has been here, and so has the "boy preacher," Harrison; and so has B. Fay Mills, and so has—well, we do better not to name them all. We do not want to prophesy evil, nor to throw cold water on the enterprises of our brethren, but it seems as though editors had a right to express themselves on the subject, especially as they are expected to do the advertising, and speak only of the good things said and done when the time comes.—Journal and Messenger.

ORDINATION.

By order of the Clifton Baptist church, a council composed of the pastor, Wm. E. Foster, J. M. Weaver, of Chestnut St., J. A. Taylor, of Parkland, R. E. Reed, of Twenty-sixth and Market St., met in the pastor's study to examine Bro. Oscar Jenson, with a view to setting him apart to the full work of the Gospel ministry. Pastor J. M. Weaver was elected chairman, R. E. Reed secretary. Bro. Weaver conducted the examination.

The council unanimously recommended Bro. Jenson to the church for ordination, and Pastor Foster was appointed to arrange for the ordination service, which was held Tuesday, June 13th. Pastor J. A. Taylor preached the sermon, Bro. J. M. Weaver delivered the charge, Bro. R. E. Reed presented the Bible, Pastor W. E. Foster made the ordination prayer.

J. M. WEAVER, Ch'n.  
R. E. REED, Sec.

Hot Springs, Ark.

DEAR RECORDER: While here for treatment I have had the pleasure of meeting Frank M. Wells, the evangelist, who is confined in the U. S. Army and Navy Hospital. He has suffered much, but is better now. Chaplain Wells is well known in army and navy circles because of his bold stand against whiskey and army corruption. He is the man who knocked out the canteen. Under God he did a great service for the cause of righteousness. He is also a good and successful evangelist. Let us pray that our Bro. Wells may be able soon to resume his work.

Yours in Christ,  
W. D. GOOCH,  
Principal of Graded School, Oakland, Miss.

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DEAR RECORDER: Please announce that the Bracken Association will meet at 10 a. m., August 2nd next, with our church in Flemingsburg. All persons coming from a distance via L. & N. R.R. will change cars at Johnson Station for Flemingsburg. Representatives of the RECORDER and of the various interests fostered by the denomination are cordially invited. J. H. BUTLER, Pastor.

We are grieved to learn of the death of Mrs. John A. Crutcher, youngest daughter of Bro. W. H. Newman of this city. She left the city for the Hot Springs in Virginia on Tuesday, had an attack of inflammatory rheumatism and died on Sunday. She was a winsome child when we first knew her, and made a lovely woman. She leaves a husband and two little children.

## Family Circle.

Stories for the Young and Old.

### THE SMILES.

BY S. E. KISER.

If there were smiles for sale  
At some market where  
The rich, the poor the low, the high,  
Might hurry with their change to buy,  
What crowds would gather there!

Yet there are smiles enough,  
And each might have his share,  
If every man would do or say  
One—just one—kind thing every day  
To lift some other's care.  
—Ballads of the Busy Days.

### THE INSPIRATIONS OF TINA.

BY E. CLEMHEW.

Tina felt not at all dissatisfied with her morning. She had managed to get in a great deal.

She had begun very well by repeating to her nurse all that she had overheard the parlor-maid say about her to the cook. Tina was only five years old; but she was naturally quick at perceiving and estimating the depth of human emotions. She always knows exactly where to stop in the matter of naughtiness when her long-suffering but ultimately adamant father was present. She was aware that a certain expression sometimes seen in her mother's face meant: "It is time I used a little discipline on Tina." And she was perfectly secure in the conviction that what she had told her nurse that morning had made that usually well-controlled character a whirlpool of evil passions. The thing promised well.

Then she had made a discovery about the grandfather's clock in the hall. The door in the front could be opened, and if you took hold of the pendulum, the ticking stopped. Further research established the fact that, if you hung on to it long enough, the pendulum came bodily off, with a noise like "ping." A good place to conceal the pendulum was between the wall and her mother's wardrobe, where, Tina noted, the silver-backed hair brush, the drawing room tongs, and a cap of her father's, hidden a week before, still lay undiscovered. Thinking to swell the note of variety behind the wardrobe, Tina tried to squeeze the kitten in among the rest; but the kitten revolted, and bit her severely.

After this Tina has procured some milk in what was known as her christening mug, and having added ink, salad oil, methylated spirit, and essence of ginger, had attempted to drink it. This had ended in an uncomfortable experience, but it had created a marked sensation, and that was the main thing.

A close watch was set upon Tina after this; but before the midday meal she had made several more experiments. While the nurse's back was turned she had given the baby a small piece of captain's biscuit, which the baby had instantly put into his mouth, as yet unfurnished with teeth. The baby had choked violently.

Miss Rivers was coming to lunch, Tina had heard. Miss Rivers was a friend of her mother's whom Tina had never seen. Shortly before Miss Rivers was expected to arrive Tina began to watch the front door. When the lady came, Tina subjected her to a long and silent scrutiny, weighing with bent brows the problem whether or no Miss Rivers was to be trusted. Miss Rivers was a young woman of pleasant appearance, well dressed and having a capable air, such as Tina never failed to notice and respect. She had a natural dislike for foolish people. Her mind made up, Tina advanced and took Miss Rivers by the hand.

This pleased Miss Rivers; for Tina was not only a child of angelic beauty and quite recently washed, but was, moreover, a child of irresistible natural charm, clever without self-consciousness, transparently honest, and deeply affectionate. Tina was always recognized by good judges, at the first glance, as a child well worth knowing. Her attitude toward life was experimental. Her plan was to try all things, or all that occurred to her, and to hold fast that which was good. There is some difference of opinion on this latter point in every civilized household, and there was a good deal in Tina's. But she was one of the children who must be appealed to through the intellect. She had a natural incapacity to receive dogma, such as "This will make you ill if you eat it," or "That will burn you if you

touch it." Most of her speeches in conversation began with the interrogative, "Why?" She was a little hard to live with, but her parents did not mind.

It was Miss Rivers herself who suggested that she would relieve the pressure on the household (Tina's revelations to her nurse were already bearing fruit) by taking Tina out for a walk in the afternoon. She was solemnly warned that taking Tina out was not an enterprise to be entered on lightly. The story of her borrowing her father's cane, and immediately afterwards cutting a policeman across the face with it, was told. Her exploit of turning on the tap of the oil-drum at the back of the grocer's shop, while her mother was making purchases, was described. Her strange vendetta against all children clothed in red was mentioned; and her habit, when at a loss, of taking off her hat and throwing it at the horses in the road. But Miss Rivers was not daunted, and soon after lunch the two set out hand in hand.

Tina was feeling very happy, and her brain was in a very active state. Her conversation charmed her companion. But soon a great street of brilliant shops was reached, and Tina became pensive. At length she halted in front of a large sweet-stuff shop, which was attractively decorated (for Christmas) with a great deal of openly false holly and a number of large, shining metallic globes hung on threads. Prominently displayed were some small, transparent stocking-shaped packages, which were seen to contain a variety of small and inexpensive delights.

Tina's blue eyes fixed themselves ravenously on these, and after a few moments of thought she entered the shop, followed by Miss Rivers.

"Two stockings, please," said Tina to a short, nervous man, with pince-nez and a heavy moustache, standing behind the counter. Tina never wasted words. The short man knew what was wanted, and beamed with an exaggerated assumption of kindly interest as Tina slowed away a package in each pocket of her coat. Miss Rivers thought to herself that it was a bad plan to allow children of Tina's age the control of so much money. She was surprised at Tina's mother.

"That will be one shilling, miss," said the short man, in the strange, inhuman tones which he reserved for the children of the well-to-do.

"Haven't got it," replied Tina, frankly. "She'll pay"—indicating Miss Rivers, of whom it might have been said, if she had been a man, that her jaw dropped.

The shopman's winning smile was irresistible. As it turned in her direction, Miss Rivers hastily produced a purse, and paid.

"Tina!" exclaimed Miss Rivers, as they left the shop. "How could you be so—"

"This is a tobacconist's," observed Tina, serenely, glancing at the window of the uncleanly little shop next door. She darted in. "Half a pound of the best tobacco," she said to the criminal type who was reading a sporting paper behind the door. "It's for my father. He hasn't got any."

Miss Rivers did not like entering into conversation with the person addressed; but she had to explain to him. Tina listened with unconcern.

"I'd get 'er 'ome, if I was you," said the type, grimly, "before she gets yer run in."

Miss Rivers tried to follow the advice; but it was not easy.

"Fifteen shops," she declared afterwards to Tina's mother, "did that dreadful child run into, one after another, before I could get her to stop. At each shop she gave an order, and at each I had to follow her in and make an explanation, looking like the biggest fool on the face of the earth, I should think. I must have been the colour of beetroot, I know, and some of the people were so rude. Several of them told me what they would do if she were their child."

"At the nursery tea that evening Tina was as good as gold. Several times she laughed without apparent cause.

### THE AWAKENING AT GRUFF'S CORNERS.

BY REV. W. E. COMPTON.

No one knew why it was called Gruff's Corners. One said it was from a man named Gruff, who had lived there years ago, and another said it described the people's attitude toward strangers. Wherever the name came from, the place is now generally known as Gruff's Corners, although you will not find that name on the map.

Gruff's Corners was a little settlement at a point where four roads met, and consisted of a country store and post-office, a blacksmith shop, four or five

houses and a church which drew its supporters from miles around. The church was one of the true country type, which is frequently seen in the present day in the East, struggling against dissolution, as its best and boys and girls left its neighborhood for the larger fields of opportunity in the town and city. The church members were so scattered that very little could be done beyond the regular Sunday preaching, and interest in anything beyond their own parish was very low indeed.

One March Sunday the representative of the Board of Foreign Missions came to the church at Gruff's Corners. The roads were undergoing their spring thaw and were hub deep in mud; progress was slow indeed, and no one ventured away from home unless driven out by absolute necessity. Why the Board's representatives ever come into the country at the worst time in the year no one can tell. The coming of the stranger had been announced some weeks before, but the patient, hard-working pastor had sore misgivings as to the size of the audience he would have. And as if to blight all hopes, Sunday dawned with a tremendous downfall of rain. The sexton stopped to ask if it were worth while to open the church, adding: "Nobody will come in this weather." The pastor, however, thought it would be better to hold a service, so the bell was rung, and the pastor and the stranger went to the church.

The entire audience consisted of five women and seven men, or, rather, four men and three boys. One of the boys, a lad of about fourteen, came from a ne'er-do-well family that lived in the woods about half a mile from the church. They were not vicious, but simply shiftless people. This boy, whose name was John, was a great church-goer. On this particular Sunday he appeared in an old coat of his father's, which just reached his shoe-tops, a pair of pants derived from the same source, which were rolled several turns at the bottom, but which even thus were freely bespattered with the mud from the spring roads, and he had evidently selected his shoes with a desire for ventilation, for there were openings at both the heel and toe and they were about four sizes too large for him. He was most attentive to the remarks of the representative of the Board, and when the collection plate was passed, he was seen searching through his pockets for something to give, but his search was in vain.

The morning's collection amounted to thirty-three cents, which the pastor thought was unusually good, having seen less with a much larger audience, but the visitor was discouraged, and he went away the next morning, it being too stormy for an evening service, with the impression that his visit had been of but little value.

After the visit of the missionary, however, it was noticed by the neighbors that John became suddenly active. The garden which had been neglected, was planted and kept in neat order. The yard by the house was raked and cleared and as far as possible the rickety building put on a respectable appearance. Jack had usually spent his summers in fishing and lounging, or if he did any work, it was only picking wild berries, but this summer he surprised the natives by offering his services to the farmers and working hard all summer. People began to talk about it, and to wonder what had come over the boy, but he kept on and said nothing. The explanation came late in the fall, when Jack came to the pastor of the church and gave him fifty dollars—half the proceeds of his summer's work—to be sent to the Missionary Board. His heart had been stirred on that rainy Sunday by the account given of the great needs of the world and he had resolved to do his part.

On the following Sunday the pastor told, with tears in his eyes, the story of Jack's consecration and gift. The effect was marvelous. These staid country people who had spent their lives fighting real difficulties, not imaginary ones, were stirred as never before. They saw that they had not been doing what they might. This boy from the ne'er-do-well family had put them all to shame, and they now saw the need of the world's conversion as never before. The pastor began to preach on missions and the people began to give for missionary work as they never had done before. One fine winter day the representative of the Board came again to that church—this time by request—and the building was packed to the doors with eager listeners; best of all, the collection, instead of being thirty-three cents, was nearly one hundred dollars.

This was the beginning of the missionary spirit at Gruff's Corners. The interest did not stop, but continued because the people had learned the blessing of giving. They became so absorbed

in the work outside that they almost forgot their own church and its affairs, but in some strange way the Lord sent a reflex blessing upon them, the needs of the church were promptly met and for the first time in years there was a surplus in the treasury. Then they raised the minister's salary and paid it promptly when it was due, even though heretofore they could scarcely pay the smaller sum. The affairs of the people individually, also, became more prosperous, so that the improvement was apparent to the eye of any observer. What the reason was, the people themselves could not tell, but many old difficulties had gone for good and the old church, instead of dying, had begun to live in earnest.

Jack did not become a missionary, but he did become a loyal Christian and a respected member of the community, which pointed to him with pride and in the end he became comparatively wealthy. The people of Gruff's Corners, therefore, bless the day when they received the missionary spirit, for they have learned that "There is that scattereth and yet increaseth; and there is that which withholdeth more than it meet and it tendeth to poverty."—American Messenger.

When the conductor reached out his hand and said, "Fares, please," the woman shook her head.

"I have no money," she said. "My husband will pay for me."

The conductor looked around suspiciously.

"Where is 'e?" he asked. "Out on the back platform," said the woman. "He stayed out there so he could smoke. He always rides out there."

The conductor worked his way through to the rear of the car. Presently he returned.

"Say," he said, confidentially, "which is him? There's half a dozen men out there and they're all smoking. Which one belongs to you? What does he look like?"

"He's very good looking," said the woman, proudly. "He's tall, and he wears a blue serge suit and a straw hat with a black and yellow band around it. You can't mistake him for anybody else or anybody else for him."

Again the conductor went out in quest of the missing fare, and again he returned.

"I found 'im all right," he reported that time, "but 'e won't pay. He says you ain't his wife. He says 'e ain't never been married."

"What?" exclaimed the woman. "He says I'm not—that he has never been—Good gracious! I'll see about this. You tell him for me, please, that I am tired of this kind of joking. I won't put up with it any longer. Tell him to pay my car fare right on the spot or I'll come out there and see why he doesn't pay it."

"All right, ma'am," said the conductor.

The next time he appeared he nodded encouragingly.

"I'll be all o. k.," he said. "I told him what you said and he paid."

By and by the woman left the car by the front door. As she stood on the corner waiting for a line of trucks to go by, another car stopped and a man got off. The woman looked at him with bulging eyes.

"You?" she said. "You—and on this car? Why, I thought you came up in the same car I was in."

"I did try to," said the man, "but the conductor rang the bell too soon and I got left. I had to take the next car."

The woman's eyes bulged still more. "I'd like to know," she said, "what that man thought that paid my car fare."—Ex.

### A TRUE STORY.

Dora trotted into the kitchen where her mother was busy getting dinner, and said complainingly, "Mamma, please come out in the yard and make that thing stop looking at me."

"What does it look like, dear?" "It doesn't look like anything. It has just a face and a tail."

Dora's mother hastened out to investigate, and there found a large, striped snake lying in the sun. Who could have given a better description of a snake?—Indian Witness.

It is not strange that the religion that is soothed all Sabbath day should sleep all the week.—Ram's Horn.

Faith is a noble thing; it soars high; it can read love in God's heart even when his face appears to frown.—Jas. Renwick.



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*Stories for*  
**Little Ones.**

**A VALENTINE OF VICTORY.**

"It's all very well for mother to say, 'Let not the sun go down upon your wrath,' but if she were a boy and another boy had been so ugly and hateful to her?"

"Well," said Kate, as her brother paused for breath, "what do you think she would do?"

"Just what I'm going to do!" flashed Dick, "send him the meanest old comic valentine that can be found! He can't bear ridicule, and, if I can find a mean one, it'll sting him like a lash."

"I wouldn't Dick," she pleaded, gently.

"No, of course you wouldn't; you're too much like mother!" never noticing how contradictory his statements were.

"I don't think any one could be 'too much like mother,'" said Kate. "But now I must go to my music. Come along with me, Dick."

"I'll come later," growled Dick, and moved away.

Dick and Robert had always been great friends. During Robert's illness Dick had visited him regularly every day. Robert's illness had left him nervous, thin and pale. On this day he had been so hateful that Dick was highly incensed. He soon found a hideous picture of a long, lank, skeleton-like creature with just a few stray hairs standing out at angles from his nearly bare cranium. Underneath he wrote, "This is the way you look to me."

On his way home Dick spied in the windows of an art store a small photograph of the splendid antique statue, "Victory." Knowing how perfectly delighted his sister would be with it he resolved to buy it and sent it to her as a valentine.

When he came out of the store with the little picture of "Victory" in his possession, he would have felt quite happy had it not been for that bitter feeling of anger toward his friend.

When he reached home he ran right up to his room. One he addressed in a queer, cramped hand to "Miss Kathryn Lloyd." The other, in his natural, large hand, "Robert Miles." Just then he was called to tea, after which he had his lessons to learn. Before retiring he hastily slipped the two valentines into the envelopes and hurried them into the post box down at the corner of the street.

Then, feeling oddly unhappy he crept up to bed.

In the morning he was more unhappy than ever. For some reason the letter failed to come at the usual hour and Kate did not receive her valentine until on her way to school.

As Dick turned the corner at the top of his speed he almost ran into Robert Miles—the last boy on earth he wanted to see just then! He tried to hurry by without appearing to notice him, but Robert stopped him with outstretched hands.

"Dick, you noble fellow!" he cried joyously. "It was like you, and I can't tell you how glad—and how ashamed I am!"

Dick looked at Robert in amazement. "I—I don't understand!"—he muttered, stilly.

"Yes, but I do!" said Robert. "And you needn't try to look so unconscious! It was fine of you to forgive me—first! I've been just miserable over our quarrel, and I hardly slept a wink all night for thinking of it. I wanted to run over last evening and apologize, but mother said it wasn't prudent for me to go out. She guessed whatever I had to say would keep till morning. But I had a bad night of it!"

"And then when your valentine came just now and I saw that you had forgiven me without my having said one word—I knew that your victory was the best victory of all! I'm going to have that picture framed, Dick, and keep it forever."

Then a sudden light broke in on Dick's bewildered brain, and he knew what a mistake he must have made the night before.

"Oh," he stammered in confusion, "but you don't understand—I never meant!"

"But I did," Bob said regretfully. "I meant every word I said, and have been repenting bitterly ever since. But I've learned a lesson; mother has always told me that the most splendid victory that a fellow can gain is over his own ugly temper, and you've shown me that it's true!"

Just then Kate came running up all out of breath.

"O, Robert," she panted, "let me speak to Dick just a moment!" "Dick," she said, as Robert stepped aside, "things are mixed. The ugly valentine you meant for Rob you sent to me! I'm so glad. You haven't told him, have you?"

"I've tried to, and I'm going to."

"You must not!" cried Kate, decidedly.

"But he believes me so much better than I am," whined Dick.

"Then prove that you really can be what he thinks you, and keep your secret for your punishment."

Then as Robert joined them, they all three walked on to school together.

"See the valentine Dick sent me," said Robert, showing her the picture of her favorite "Victory."

"O," said she joyfully. "That represents a Victory indeed! Don't you remember, 'He that ruleth his spirit is better than he that taketh a city?'"—Judith Spencer, in The Lutheran.

**FELLOW COUNTRYMEN.**

An English actor tells a story of an Irishman named Flanagan, who had been out of work for some time, and at length applied to a circus proprietor for a position.

"There were no regular places open, but the manager looked Flanagan over and said: 'Our largest lion died last week, but we kept his skin, and if you like to get into it, and be shown as a lion, you can have the job.'"

Flanagan agreed. At the first show the proprietor stepped into the cage and said, "Ladies and gentlemen: To prove the docility of this roaring lion, I shall order him into the cage with a ferocious tiger."

Flanagan hung back, but the circus proprietor prodded him with a sword and threatened to run him through, and the "lion" was driven into the same cage with the tiger.

There he backed into a corner and cried, "Sphare me!"

Then the ferocious tiger jumped to his feet and answered, "Ye needn't be afraid o' me. I'm an Irishman meself!"

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Place and Time of Meeting.

AUGUST.

- Simpson, Shady Grove, 1. Blackford, Chestnut Grove, 2. Bracken, Flemingsburg, 2. Bethel, Pembroke, 8. Daviess County, South Hampton, 8. Liberty, Edmonton, 9. Logan Co., New Friendship, 15. South Kentucky, Middleburg, 15. Shelby Co., Waddy, 17. Green River, Caney Creek, 19. Gasper River, Sandy Creek, 22. South District, Burgin, 22. Barren River, Freedom, 23. Campbell Co., Wilmington, 23. Franklin, Frankfort, 23. Ohio River, Blooming Grove church, 23. Ohio Co., Pleasant Grove, 29. Bates Creek, Scaffold Cane, 29. Union, Willow Creek, 29. East Concord, Wassiota, 29. Breckinridge, Cloverport, 30. Ten Mile, Clark's Creek, 30. Baptist, Glen's Creek, 31. Upper Cumberland, Middleton church, 31.

SEPTEMBER.

- Cumberland River, Pleasant Point church, 2. Central, Bethlehem ch., 5. Long Run, Pleasant Grove, 5. Rockcastle, Mt. Pisgah, 5. Bay's Fork, New Mt. Gilead, 6. Elkhorn, Mt. Pleasant, 6. Greenup, Summit ch., 6. Lynn, Millerstown, 6. Owen, Zion Hill, 6. S. Cumberland River 2nd Union church, 6. Greenville, Ingram Chapel, 8. Booneville, Corinth, 8. Stockton's Valley, Cedar Grove, 9. Boone's Creek, Providence, 12. Crittenden, Pleasant Green, 13. Nelson, Cox's Creek, 13. Russell's Ck., Pleasant Val'y, 13. Sulphur Fork, Ballardsville, 13. Warren, Jackson's Grove, 13. Irvine, Wind Cave, 15. Lynn Camp, Middle Fork, 15. 2nd N. Concord, Salem, 15. East Lynn, Mt. Roberts, 20. Landmark, Drowning Creek, 20. Salem, West Point, 20. Freedom, Hopewell, 22. Goose Creek, Union ch., 22. South Union, Wolf Creek, 22. Three Forks, Bush Branch, 22. Concord, Dallasburg, 27. Edmonson, Holly Springs, 27. Goshen, Little Clifty, 27. Severns Valley, Sonora, 27.

OCTOBER.

- East Union, Pleasant Grove, 3. Pulaski Co., Burnside, 3. White's Run, English, 3. Little Bethel, Concord ch., 4. Little River, Cerulean Springs, 4. North Bend, Third church, Covington, 4. West Kentucky, Liberty, 4. Wayne Co., Monticello, 4. Enterprise, Fed's Creek, 6. Laurel River, Oak Grove, 6. South Concord, Taylor Grove, 6. West Union, Blandville, 11. North Concord, Swan Pond, 12. Clover Bottom, Clover Bottom, 13. Mount Zion, Corbin, 13. Ohio Valley, Audubon, 17. Blood River, Gilbertsville, 18. Graves Co., Chapel Hill, 25.

If corrections are necessary, please write to the papers. J. K. NUNNELLEY, Statistical Sec. Georgetown, Ky.

IN AND FROM MISSOURI.

Heaven is made the richer and Missouri the poorer by the recent passing of one of its most distinguished citizens and ministers—Dr. S. H. Ford.

We talk about disease, microbes in water, air, &c; but apparently lose sight of the alarming fact that hurry is one of the most deadly. I take the following from a newspaper:

"The microbe of hurry, hurry, useless hurry, is in the air, so much so, in fact, that it is almost impossible for a city dweller, no matter how well balanced he may be, not to become inoculated with it. Wine, women and song are not the only influences that go to make up the 'pace that kills.' The average life of the business man or the society woman hurries people to catastrophe as fast as does that of the 'rounder' or 'dissipate.' Did you ever do anything on this order—rush your meals, rush your play, make a fool of yourself running half a block for a car already crowded to the guards? Then you are going a pace that kills just as surely as the more widely heralded pace."

Gov. Folk has been indorsed by Missouri preachers. This was done July 20th at a joint session of the Riverside and Central Theological Institutes at Jefferson City. Before the meeting came to a close the following resolutions were proposed and unanimously adopted:

"Resolved, That we recognize in Governor Joseph W. Folk a true patriot, a loyal citizen and a Christian gentleman."

"That we are in full and hearty sympathy with him in his efforts to execute the statute laws of the Commonwealth of Missouri."

"That we can assure him that the people we represent wish to encourage him to persevere in his present efforts, and that they will stand by him till the end."

"That we commend him to all men in his rightful and legal efforts to suppress all manner of gambling, law-breaking and Sabbath desecration."

"That we sincerely trust that he shall be able, by the co-operation of all good citizens, to establish in Missouri a higher condition of civic thought and action than has ever existed heretofore."

"C. M. Truex, "J. S. Jesse, "Secretaries."

Along with the mention of Gov. Folk's name as presidential candidate next time by the RECORDER editor, a number of other editors in the West have done same thing.

Dr. Wilbur J. Chapman says that more people have been converted during last two years than any two in world's history.

A meeting at Bevier recently closed with 74 additions. Same conducted by Bro. Elliston, of Fulton, Ky.

Rev. R. M. Inlow recently dedicated the new meeting-house at Sheldon.

"Social Progress" for 1905 gives some interesting religious statistics, taking the Baptist, Congregational, Methodist, Episcopal, Presbyterian, Protestant Episcopal, Reformed, United Brethren, and United Presbyterian denominations as bases. During the past ten years the per cent of increase in membership has been 228.9; in number of churches, 19.9; in home expenses, 62.4. Per cent of decrease in benevolences, 35.4. These are the largest fig-

ures given in all lines. The Baptist denomination is the only one showing an increase in number of additions on profession since 1894.

Sixty-one Cumberland Presbyterian presbyteries voted in favor of union with the Northern Presbyterians and fifty-one against, while two did not vote and so belong in the negative column. But where the denomination is strongest there the opposition to union was greatest. The presbyteries voting for union have 1,339 churches with 4,598 elders and 90,007 members; while those voting against union have 1,647 churches, 5,484 elders and 97,291 members. So the majority of churches, elders and members are opposed to union. What the result will be remains to be seen.

Plenty rain of late. The corn is very fine, wheat looks very good, encouraging prospect for fall grass, but the fruit outlook isn't at all promising.

J. N. BARBEE, Louisiana, Mo., July 21, 1905.

DEAR RECORDER:

On July 16, 1905, our new house of worship, at Cecelia, Ky., was dedicated. Brethren W. H. Brengle, J. B. Hunt, W. B. Gwynn, R. C. Kimble, and Jas. M. English took part in the services. Bro. Brengle in a very beautiful and tender manner discussed the subject: "Our Church Home," touching a responsive chord in every Christian heart. The subject and the man were admirably suited to each other.

Bro. Hunt preached a sermon from Psalms 122:1. Theme: "The Child of God rejoicing in the Church of God. It was an excellently arranged, and instructive discourse, replete with the precious doctrines of God's church, so dear to the hearts of God's children."

The afternoon sermon by Bro. Kimble, a former pastor of the church, was on "Individual responsibility in Soul-Winning." The individual brought to Christ through the personal effort of the individual; this the God-ordained method of the bringing in of the Kingdom.

This was a clear-cut, practical sermon, having the right ring, calculated to make better personal workers for Christ.

The dedicatory prayer was offered by Deacon Jas. M. English in a very earnest, heart-felt manner.

A sumptuous dinner was served on the ground, by the church and community. A great concourse of people was present and did ample justice to this feature of the occasion. Indeed, it was a great social and spiritual occasion.—A feast of good things.

We praise God for our church home. May we use it only for His glory in the advancement of His Kingdom.

S. H. TABB, Pastor, White Mills, Ky., July 17, 1905.

The only wealth which will not decay is knowledge.—Langford.

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

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, 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.

"BORN FROM ABOVE."

BY REV. ALEXANDER TURNBULL.

In his remarkable conversation with Nicodemus, Jesus twice said, the second time with marked emphasis, "Ye must be born from above." We have become so used to the expression "born again" that this may seem to many an unwarranted, or at least an unnecessary change; but such is not the case, as may readily be shown. The words "from above," as the correct translation of the original *anōthen* have been placed in the margin of many critical editions and various versions of the Bible, for the last fifty years, and the wonder is that only one, The Bible for Modern English Readers, has put them into the text. The American revisers, feeling the force of the primary meaning of the word, put "anew" in the text and "from above" in the margin; but that is not sufficient, for the following reasons:

1. The primary and almost universal usage of the word *anōthen* is "from above" (see Jas. 1:17; 3:13), and even where it is used in a secondary sense, as in Acts 26:5, Gal. 4:9, it still retains the primary idea which we would express by saying "from top to bottom," "all the way down," i.e., from the source or beginning. It is especially significant that in Gal. 4:9, the Greek word for "again" is used along with the other, meaning "from above," so that they cannot be regarded as equivalents.

2. "Born again" merely refers to the fact of a birth, and does not indicate its cause or source. Jesus was not talking about being "born again;" it was Nicodemus, with his ignorance of spiritual things, who did that (see verse 4). As we see from verses 8 and 9, Jesus was referring to the wondrous change wrought by the spirit in the human heart, and so he intimated, by saying born, "from above," that the change was to be heavenly, divine, in its origin. It is interesting to note that Crammer's Bible, edition of 1539, has "born from above."

By using the proper translation, "from above," we not only make the Saviour's meaning clear, but we guard against two serious errors that are beginning to raise their heads again, as they have often done in the past—(a) That there is no grace apart from the Church and its Sacraments; and (b) That the divine spark in every breast only needs proper nurture and care to burst out into the flame of a real divine life. Hence the great importance of exposing these errors, and giving the truth of Jesus its proper place and emphasis, by proclaiming the New Testament doctrine that one must be "born from above," "born of the Spirit," "born of God," if he is to see life. Sometimes people wonder what is the use of being a Baptist. Well, here's a very important and profound one, that they should stand for the truth that the children of God, "those who believe on his name," are born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." It would have greatly reinforced evangelical truth in many a controversy, if the words "born from above" had been in the text; and it behooves Baptists and spiritually minded people everywhere, now to put the words into the text. It will help to clarify the

Saviour's meaning, and put a fresh and much needed emphasis on an important truth, that some even of its so-called friends are trying to get rid of.—Examiner.

THE MAN AND THE HOME.

REV. C. S. PATTON.

As to how home is to be made the ideal place it ought to be, I do not know that there are any infallible rules. But there are some general principles upon which we shall readily agree.

In the first place, any man who is to have a home, must be willing to give up a certain proportion of his purely personal ambitions... It was remarked in my hearing not long ago that a certain professional man would have made still larger contributions to his subject if he had not gotten married. It might have been added with equal truth, I suppose, that he could have made still larger contributions if he had never stopped to wash his face or change his clothes.

If any man thinks that his purely personal ambitions are worth more than home and family, let him as the Rig Veda says, "wander alone like a rhinoceros." But if he is unwilling to do this, let him know that the things for which his children will rise up and call him blessed, will never be the contributions he has made to his speciality, nor the amount of useless learning he has stored away in his head, but the sympathy with which he entered into the lives of his children, and the way in which he made himself part of the household existence.

Yet how many men you can find—who are so devoted to business, or so bound to stand at the head of their profession, or so determined to know more about their subject than any one else, that home is little more than a boarding house to them. "But we haven't time," these men say. But shall a man have time to earn a living, and not have time to live? Or should not blood be thicker than water?...

A second general principle is, that in the home, people should always be considered of more importance than things. How many a boy has rued the day when his family moved out of the old house into the new, because with that day began his sad initiation into the worship of lace curtains and hardwood floors.

Did you ever know the man who looked back with gratitude to the fact that his father's house was bigger than any around it, or whose eyes filled with tears of joy (I specify joy), as he remembered that his mother was the best housekeeper in town?

Is it not significant that by "a better style of living," we mean not more patience with the children, nor more sympathy with the parents, but a bigger house and better furniture and a greater variety of things to eat? Things are so indispensable to us that we have to be careful lest we become a mere appendage to the things. There may be some places where it is no great matter if this happens. But when it happens at home, the things remain, but the home is gone.

As the world is secure of things nigh to it, and in doubt of things afar off, so in a contrary manner, Christ's children are secure of their end, but of things nigh at hand they are sometimes in dread.—John Wickliff.

LORD OF OUR LOVE AND LIFE

BY REV. ARTHUR S. BURROWS.

Christ says to the loving heart, "Ye call me Teacher and Lord, and ye say well: for so I am." The loving heart is subject to Christ and does not rebel, follows Christ, and never betrays him, resembles Christ and never obstructs Him. Unto this heart Christ often comes with outstretched hand saying: "Peace unto you... my peace I give unto you... believe me... be not fearful. Are you ever in doubt about your Lord? As He said to doubting Thomas, so to you He says: "Reach hither thy finger and see my hands: and reach hither thy hand and put it into my side: and be not faithless, but believing." As Thomas said to Christ, so say you when your faith beholds the nail prints in His hands and the spear thrust in His side: My Lord, and my God.

Christ is the Lord of the obedient life. He is saying to the dutiful soul: "Ye call me Teacher and Lord, and ye say well, for so I am." In the ancient cathedral of Leubeck, Germany, is a slab bearing these lines: "Thus speaketh Christ our Lord to us: Ye call me Master, and obey me not; Ye call me Light, and see me not; Ye call me Way, and walk me not; Ye call me Life, and desire me not; Ye call me Wise, and follow me not; Ye call me Fair, and love me not; Ye call me Rich; and ask me not; Ye call me Eternal, and seek me not; Ye call me Gracious, and trust me not; Ye call me Noble and serve me not; Ye call me Mighty, and honor me not; Ye call me Just, and fear me not; If I condemn you, blame me not."

Pliny, the proconsul, summoned the early Christians before him to answer for their faith. They assured him that they were not engaged in unlawful conspiracy. They affirmed that their faith solemnly obligated them to abstain from the commission of crime, or to disturb the public safety and peace in any way. A century later, Tertullian boasted with honest pride that Christians did not suffer death by law save for their religion. Their sincere life kept them chaste and true at home and abroad alike. By strict integrity and fair dealing they labored to remove profane suspicions against the religion of Jesus Christ. They met worldly contempt with humility and meekness. The more they were persecuted the closer they adhered to Christ and to each other. He was the Lord of their earthly life. He kept them in the patience of His kingdom. He does the same today in every life which owns him Lord of all.

The old-time meaning of slave was, the slave was utterly the property of the master. Time, property, strength, were not his: the master owned him completely. The New Testament defines the Christian as the slave of Christ. Time, property and all life are Christ's. "Ye are not your own," says Paul to the Christians, for ye were bought with a price... become not bondservants of this world. It is a fearful delusion to sing: "Naught that I have my own I call," and not mean it.

Shall we give to Christ whatever portion of our earthly substance we like, or shall we give Him His rightful portion? Shall we spare Sunday time only for Him who gave Himself for us? Shall we use up all of our strength, and leave no nerve for Christ? If we would realize that we are slaves unto Christ, who has purchased us with His incorruptible self, how free we should be from selfishness. Christian service would be full of meaning to many more in the church. Christ's cause would throb with new life and strange power. Devotion would prove the Lordship of Christ in the obedient life.

A well-dressed man in an open air service drew near to the preacher and asked permission to speak. He then denounced religion as a humbug and a sham. He said that the atheistic meeting would do the men present more good. He averred that, as a commercial traveller, he saw enough of so-called Christians. The preacher said to him: "In your daily business you carry your samples to show; let me show you a few samples of Christ's work among us." He asked two young men to stand forward and said: "Here are two brothers who have been drunkards for years; they attended a little Gospel meeting and gave themselves to God; now they and their wives are well dressed, and their homes comfortably furnished on the same wages received before their conversion. This is the work of the Gospel; they are samples of what Christ is doing. Now show us the samples of atheism: one dishonest man made honest; one immoral man made pure; one evil heart made right?"

The spirit of Japan recognizes the lordship of the emperor. The minister of the navy praised the virtue of the emperor when Togo won the battle of the Sea of Japan; the emperor praised the spirit of his ancestors for the victory; Togo credited his triumph to the brilliant wisdom of his emperor. The Christian gives all the glory of Christian life and service to the Lord Christ. All things in heaven and on earth are being gathered together in Christ. We proclaim His sovereignty. Churches which seek first God's Kingdom have all needed blessings. Losing yourself in sacrificial service means to you largest success.

What will be the climax of the Lordship of the Christ? The earth will be filled with His glory! Good will progress without reforms. The cure of evils will be the absolute reign of Christ Jesus. Hence we are inspired to send forth the Gospel to all the world. Amid perils and pitfalls Christ will keep the feet of His saints, and preserve them unto His heavenly kingdom. Be patient, therefore, unto the coming of the Lord. Be watchful. Be ready.

South Baptist Study, Worcester, Mass.

LOVE CROWDED OUT.

The case of a man whose friendship I prized in early life is typical of those of hundreds who are deceiving themselves with the fiction that they are really sacrificing themselves to the interests of their families. This man married an attractive and amiable young woman, whose whole heart was given to him. All went well for the first few years after their marriage; but

gradually the husband began to stay a little longer and yet longer in his office, and when he came home late in the evening, he was apt to be a little more silent, a little more self-absorbed than had been his wont. He was not so much interested in his wife's confidences, or so responsive to her efforts to draw his mind away from business cares. The prattle of the little baby girl whose coming had brought additional sunshine to the home, had no power to divert him from the planning and scheming to enlarge his business, and to make more money, with which he had been continually occupied. As the years went by he grew more and more away from youthful ideals, and more and more wrapped up in his business. His home and wife and child held but the second place in his heart, in spite of the efforts to make himself believe the contrary. "I shall see more of them later," he said to himself. "It is all for their good. It is all for them that I want more money, more power, and more influence. I must put this ideal through before I relax or all my plans will be overturned." He continued to deceive himself with sophistries until now he finds himself, in middle life, almost a stranger to his family. Their interests, tastes, and ideals are not of his world. He is unable to comprehend them. They have grown away from him into a world which he cannot enter, while he has fallen into a rut from which it seems impossible for him to extricate himself. Books and music, and social pleasures have no meaning for him. The state of the market, the rise and fall of stocks, the fluctuations of trade, the conditions of the money market—these are the only things that appeal to him, the only things he understands. At times he is shaken by a fear of physical and mental collapse. The constant strain on his nerves is beginning to tell on him. His mind is not so keen and alert as it once was, he is not so calm or self-controlled, and his luxurious home affords no cessation of care to this slave of Mammon. Delving in the same rut continually has made him a mere machine, and for want of lubrication it is wearing out prematurely.—Success.

STATE MISSIONS.

DEAR RECORDER— Please explain to me why it is not right to send to the mountain schools money collected for State Missions? Are they not missions and are they not in the state? I am not asking this to find fault but for information. I do not mean to antagonize the General Association. It would not be right to do it, and if we did most of the churches would insist on the disbanding of the Woman's Missionary Societies, and the churches would be right, much as we sisters would hate it. For the churches could not allow any society to be the cause of discord, and we sisters are just as anxious not to be.

MRS. MARY T. S.

[Whether the mountain schools are mission work is a question. But admitting that they are, money contributed to State Missions cannot be rightly sent to them. State Missions is the name given to mission work under the care of the General Association, and not to all mission work done in the state. The Home Board has charge of some and still more

DEAR MADAM: Please Read My Free Offer



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approach ing danger, pain in the back and bowels, creeping so-called female complaints, or if you are suffering from any treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

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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is under the care of the District Associations and is called District Missions. You will see that it would not be right to take money given for District Missions and send it to the State Board under the plea that the State Board was doing mission work and doing it in that District. In the same way money given for State Missions cannot rightly be sent to the District missions nor to missions of the Home Board, but must be sent to the State Board of the General Association.—Ed.]

COMMERCIAL COLLEGE OF KY. UNIVERSITY

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Use Glenn's Sulphur Soap before and after shaving and the face will not break out. Glenn's Sulphur Soap makes the skin smooth and is the finest toilet, bath, shampoo and shaving soap on the market.

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Be sure and get the genuine

See a cake at drug stores or mailed for you by The Chas. N. Crittenton Co., 115 Fulton Street, New York.

**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 plants of the forest, breathing the pure air and with the best water and most wholesome food; who would not feel well under such circumstances?

The discouraged invalid and the fretful child show the healthful effects of such surroundings, and those in the best of health renew their youthful spirits when transplanted from wearisome business cares to the haunts of nature. The usual deterrents to such needful trips are poor transportation facilities, great expense, and poor accommodations.

There are two places within easy reach of Louisville to which none of these objections will apply, and if the attractive features peculiar to each were as well known as they should be it could easily be believed that every individual in this city who is not inclined to expensive trips to the seashore or the Northern Lakes, would spend a portion of each summer at one or the other.

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

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

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



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**H. C. TOWNSEND,**  
General Passenger and Tourist Agent, St. Louis.

**The Farm**  
and Household

A Robertson county grower has tobacco with leaves three feet long, ready to top.

W. M. Jones, of North Middletown, bought last week, 225 ewes and lambs at \$3.75.

It is said that a farmer gets the best work out of a farm hand who is aspiring to be his son-in-law.

Buyers are paying \$1 per bushel for wheat in Woodford and 95 cents is being paid in Scott.

Shelby county wheat has been badly damaged by sprouting in the shock and much of it can not be threshed.

It would be well to cut Canada thistle before it goes to seed. It is a violation of the law to permit the noxious weed to grow on your premises.

Warren Dennis, of Scott, shipped a car load of lambs, for which he received \$7.85 for tops. He also sold 20,000 pounds of wool and 150 tons of hemp.

John Ash Hinton, for forty years a farmer of Scott county, never owned a wagon nor set of harness, nor ever sowed but 3 bushels of wheat, keeping his large farm, 250 acres, in grass.—Winchester Democrat.

Dan Peed has sold his tobacco purchase, about 386,000 pounds, to Louisville parties—one barn of 126,000 pounds at 12 cts.; another of 260,000 pounds, at 15 1-2 cts. — Paris Kentuckian Citizen.

Cholera is killing hogs in large numbers in Mercer county. It is said to be the worst kind.

Saturday of last week was memorable in the Chicago hog trade, as there was a new record made in high prices. For several months \$5.72 1-2 has been the top figure reached, but Saturday morning there were sales at \$5.75 and \$5.77 1-2. Prime light weight bacon hogs sold at the top, and prime heavy hogs at \$5.75.

In Montgomery old corn is being sold at \$3; hogs at 5c; feeders at 3 1-4 to 4c.

There is a strong demand for Kentucky mules and prices are high. Good sixteen-hand mules bring \$175 to \$200; 15 1-2 hands, \$150 to \$175; 15 hands, \$125 to \$140; 14 1-2 hands, \$100 to \$125; 14 hands, \$90 to \$100.

A wide-awake exchange says: "It can be truly said that no farmers in the world have more cause to be happy than those of Central Kentucky. They are not dependent on any one crop, but upon a variety of them. They raise corn, wheat, oats, rye, grass, tobacco, hemp, barley timothy, vegetables and fruits of every kind, and if one or two are short or fail, the others bring him a good return. Nowhere else on earth do these crops grow to greater perfection in good seasons, or produce more abundantly."—And still with all these some of them are never satisfied.—Danville Advocate.

**REMOVING STAINS.**

White linen or lawn that has been stained with coffee can be freshened by rubbing the spots with the yolk of an egg, to which has been added twenty drops of glycerine, stirred together; rinse off with warm water. Scorch stains on white goods may be removed by squeezing a lemon over the spot, sprinkling it with salt and placing it where the direct rays of the sun will fall upon it, writes Mary Taylor-Ross in the *Housekeeper*. When on delicately tinted cotton goods, sprinkle the spot thickly with corn starch and place in the sun, covering every part of the goods with newspaper, except the part covered by the cornstarch. There really should be no chance of scorch stains on tinted goods, and there is no excuse for using a hot iron on it, a flatiron that is merely warm being advised for ironing all colored garments.

Sateens, whether French or domestic, may be cleaned by washing them in soapsuds made of lukewarm water, white soap and a cupful of salt. Rinse in lukewarm water and salt, stiffen with gum arabic solution and wrap in a large sheet. In two or three hours iron on the wrong side. These garments should not be hung out of doors at all.

Many authorities hold that sateens and all dark colored lawns and cotton goods should never be washed with soap, advising the use of starch or rice water in place of soap. Any sort of starch may be used, but cornstarch is considered best. Or, six quarts of water are put over the fire with a pint of rice, and boiled; this water is strained away and used for washing instead of soapsuds. The starch is boiled, made very thin and strained, and the starch or rice water are both used tepid, but not hot. The garment should be washed in two starch or rice waters, then rinsed and blueed, and in this case the gum arabic solution may be dispensed with, since enough starch remains in the goods to stiffen them sufficiently, and when used in this way there is no chance of the garment becoming starch-streaked. If they are to be made very stiff, however, the gum arabic should be used. The starch water removes the dirt as well as the soap and there is no danger of starting the colors or turning the goods "rusty," as is apt to occur when soap is used.

The Falmouth Pendletonian says that Pendleton county produced 10,000 lambs this year, which is hardly half the number produced twenty years ago.

**Merited Praise for the Combination Oil Cure—Bad Cancer Cured.**

Saltpetre Cave, Va., May, 23, 1904.  
Dr. D. M. Bye Co., Indianapolis, Ind.  
Dear Sirs—My nose is all healed over and is not a bit sore. I cannot with tongue express the thanks to my Dear Savior and you. I do hope, Dear Doctor, that God will bless you. I am so glad that I was directed to see your advertisement. May God, in all your undertakings, save suffering ones. I will close, praying that God's blessings may abide on you evermore. I will tell my friends of your wonderful medicine and what it did for me. Yours evermore,  
NANNIE J. HILL.  
(If you feel like printing this you can do so.)

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the home office, Dr. D. M. Bye Co. Drawer 605, Indianapolis, Ind.

**EGG COOKERY.**

Those of us who keep our own fowls know that there are times and seasons when one scarcely knows how to eat eggs fast or often enough, and, of course, at such times the liking of the family for eggs begins, with the usual perversity of human nature, to wane.

At such times there is nothing like variety to tempt them, and the following recipes will, I think, be found generally popular:

**Stewed Eggs.**—Butter a pie-dish, and line it first with thin slices of crumb of bread, and then with equally thin slices of Gruyere cheese, and on this lay as many eggs as you wish to cook; season with pepper and salt, and a very little nutmeg, and cook gently in the oven till done.

**Savoury Eggs.**—Take small dariole moulds, butter them inside thickly and sprinkle over the bottom a savoury mixture made of equal parts of finely-chopped ham and chopped parsley. Break an egg on this, and poach the egg gently in a saucepan of water till the white is set. Turn the eggs upon small rounds of broiled toast and serve. The eggs must be gently poached. If quickly cooked the white will be full of holes, and this should not be.

**Eggs Stewed with Onions.**—This is a very savoury dish. Peel and cut in slices three moderate-sized onions, blanch in boiling water for a few minutes, and drain on a cloth. Put an ounce and a half of butter in a stewpan, and brown the onion slightly in it, add a tablespoonful of flour, sprinkled over the onion, pepper and salt, and a pint of broth or milk. Stew for about half an hour. Boil six eggs hard, cut the white in thin slices, but leave the yolks whole. Mix with onion and serve. Of course, a great deal of the success of this dish depends on the flavouring.

**Lemon Cream.**—This is a most useful method of using up eggs, and makes a delicious and handy addition to the store cupboard.

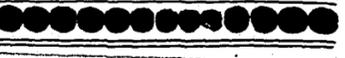
Beat twenty eggs and place in a bowl, rub off the rinds of ten lemons on two pounds of sugar, add to the eggs, also the juice of the lemons and a pound and a quarter of butter. Place over the fire and stir until it thickens. It is then ready, and should be poured into jars and tied down. It will remain good for any length of time if kept in a cool, dry place.—Ex.

**PROFIT IN TURKEYS.**

If turkey chicks could be reared with as little trouble as the ordinary cross-bred fowl, there is no doubt a great many more would be kept. As we all know they cannot—why, is one of Nature's mysteries, for the turkey is quite as domesticated as the ordinary hen; but the fact remains, and, therefore, many poultry-keepers with excellent land for poultry-rearing at their disposal do not keep any, but content themselves with ordinary poultry. This is not wise, for, if turkeys are more trouble, they pay far better, and the troublesome period only lasts a few weeks, and the profits are so much better that we do not really work so hard for our money in the end.

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**Very Low Rates**  
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Tickets at one fare plus 25 cts. for the round trip will be on sale July 14, 15, 17, 23, 24, August 5, 6, 7, account Bible Training School, limit August 31st.

Also July 29, 31 and August 1, account Woman's Congress, limit August 16th.

Monteagle is one of the most delightful Summer Resorts in the South, located in the Cumberland Mountains, over 2,000 feet above the sea.

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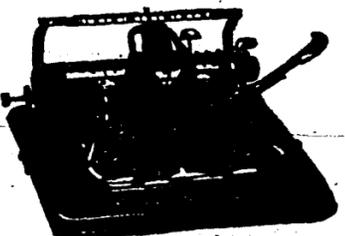
**More Double Track**

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

To Obtain the Best Results USE THE

**Southern Railway**  
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**BLICKENSERFER TYPEWRITER**



Why pay \$100 for a typewriter when you can buy a machine for \$35 and \$50 that will do anything that a \$100 machine will do, and is more convenient, and, in many respects, superior to them and more durable. For full information address THE BLICKENSERFER TYPEWRITER CO., No. 242 Fifth St., Louisville, Ky., or The Baptist Book Concern, 642 Fourth Ave., Louisville.

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HAY-FEVER AND ASTHMA CAN BE CURED.



The African KOLA PLANT'S 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.

Items of Interest

News the World Over

A large part of Maine had an earthquake shock. There were two shocks in fact, the second the heavier of the two.

The czar has appointed M. Witte and Baron Rosen as peace commissioners. Witte was opposed to the war and is duly hated by the Grand Dukes who rule the weak czar.

The German papers reported that when the Hottentots captured Warmbad, German headquarters in Southwest Africa, they killed the prisoners.

Every day brings its tale of horrors in regard to the deadly work done by the big automobiles, especially in London and New York City.

It seems strange that the English correspondents who are with the Russian army fall in love with the Russian soldiers and praise them highly.

Mr. Maurice Baring, correspondent of the London Morning Post, who was with the Russians, has also written a book. He attached himself to a battery of artillery, lived with the soldiers and went into battle with them.

He says the Cossacks cordially praised the bravery and devotion of the Japanese. He was in the fight on Lone Tree Hill which the Japanese attacked and were repulsed.

Engineer Wallace, in denying that he resigned his place as the head of the canal digging at Panama, said there were underlying and fundamental reasons for his decision.

One of the most noted characters in France has died, M. Pingard, the secretary of the French Academy. He was 78 years old and was the third of his family who had been in that office since 1775.

BEST FOR SUMMER READING

Table with 2 columns: OUR PRICE, Regular Price. Rows include 'On \$1.00 Books is 90c', '1.25 1.10', '1.50 1.30'.

Table listing book titles and authors with prices. Includes 'Sandy—Alice Hegan Rice', 'Mrs. Wiggs of the Cabbage Patch—Alice Hegan Rice', etc.

Table listing book titles and authors with prices. Includes 'The Marriage of William Ashe—Mrs. Humphrey Ward', 'The Plum Tree—David Graham Phillips', etc.

List Price 75c. Our Price 50c Net.

Postage 10 cents per copy Additional.

Table listing book titles and authors. Includes 'John March, Southerner—Cable', 'The Circuit Rider—Eggleston', etc.

Table listing book titles and authors. Includes 'The Filligree Ball—Green', 'The Cardinal's Snuff Box—Harland', etc.

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LED BY EXAMPLE.

From Japan comes the story of an exposition of Christianity from a man who obtained a Bible which he read with much interest.

On the train on which he was traveling he noticed a lady who, he was told, was a Christian. He watched her attentively to see how she would act.

position as the Japanese Christian; that our every word and deed are watched by some one who is leaning toward the Christian life, but who is still in doubt.

THE GRACE OF GOD. Paul knew no phrase more expressive of his mission than to say that he was sent forth "to testify the gospel of the grace of God."

possibilities the possession of mankind. For thousands of years men have known certain trifling phenomena connected with electrical energy.

DEAR RECORDER: Enclosed please find money order for \$2.25 for a year's subscription. You bring me much spiritual food and pleasant hour's reading.

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Broadway and 63d Street Empire Square NEW YORK CITY. For less money than it costs to stop at other hotels, we offer you: Splendid Rooms, Excellent Cuisine, Efficient Service, Central Location, All Improvements.

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PLYMYER B. CHURCH. 100 lbs. to 10,000 lbs. McShane's Bells.

BELLS

100 lbs. to 10,000 lbs. McShane's Bells. Any tone desired—Chimes, Pairs, Single. BELLING BELL FOUNDRY, Baltimore, Md., U.S.A.

A CHANCE TO MAKE MONEY. I have berries, grapes and peaches a year old, fresh as when picked.

Children's Teething. Mrs. Winslow's has been used for over fifty years by millions of mothers for their children with Teething.

Children's Teething

Mrs. Winslow's has been used for over fifty years by millions of mothers for their children with Teething. It soothes the Child, softens the Gums, Alleviates Pain, Cures Wind Colic, and is the best remedy for Diarrhoea.

Items of Interest

News the World Over

Gen. Francis E. Pinto has died in New York City at the age of 83. He was the only surviving officer of the First New York Regiment...

Another Mexican veteran has died—Maj. Gen. Napoleon Dana, also aged 83. He was lieutenant in the Seventh Infantry in the military occupation of Texas in 1845...

The U. S. monitor Wyoming broke some machinery as she was thirty miles off-shore near Port Hartford, Cal. The gunboat Bennington was ordered to go out and assist her to Mare's Island...

The New York Christian Advocate says that from January till May 10 the automobile in and around New York injured more or less seriously 793 persons, killing 62 of these...

A year ago the Chicago & Northwestern R. R. stopped the running of Sunday excursion trains on all parts of its system, and reduced the other trains on that day to a small number...

This month there is an exhibition at the University College in London of a wonderful collection of antiquities from Egypt and Mt. Sinai. There is a photograph of Seneferu's great tablet at Mt. Sinai...

But more valuable than all of these relics are the six tons of papyrus which have been carried to Oxford University, and which the scholars there will investigate as rapidly as they have time...

Secretary Root has made a most favorable impression by his first act as Secretary of State. He refused to accept the position unless Loomis, the Assistant Secretary, was removed...

Rev. N. H. Harriman, who was a follower of Sandford, tells in the Watchman how terribly Sandford treats his followers. But the story only creates contempt and not sympathy...

We extend sympathy to Brother and Sister S. O. Humphrey on account of the illness of their daughter, Miss Emily. She has been sick for five months, and they have now brought her to Louisville for treatment...

We sympathize with Brother and Sister James Middleton, of Shelbyville, on the death of their only child, John Ad Middleton, Jr., a bright and beautiful little boy...

FROM EAST TENNESSEE.

Several changes have been taking place among our pastors and churches recently. Bro. R. C. Medaris has resigned as pastor of the Third church of Knoxville...

Bro. A. J. Holt, who is president of a new college near Knoxville, has been called to the Third church and will fill both positions. His work at each place is opening up well...

Bro. J. C. Davis has decided to conclude his pastorate at the Bell Avenue church of Knoxville in the early autumn. He will either re-enter college or go to the Seminary...

The church at Maryville will soon be pastorless, Bro. W. L. Cate having resigned. For several years he has wrought well in that difficult field. The church at once recalled their former pastor, O. C. Peyton, of Jonesboro...

The Cleveland church has secured the services of Bro. Raleigh Wright, of Tullahoma, as pastor. At Greenville the office of pastor is still vacant, Bro. Yankee having gone from there to the Third church in Nashville...

At Sweetwater, under the leadership of Pastor E. K. Cox, a beautiful building is being erected which will cost about \$14,000.

The East Tennessee Baptist S. S. Convention met with our church here on the 19th and 20th of this month. The brethren and sisters came in large numbers from the cities, towns and country places...

J. R. CHILES. La Follette, Tenn.

THE GLORY OF HEAVEN.

BY T. E. RICHEY.

A fine writer once said: "To the eyes of man the sun appears a pure light, a mass of unmingled glory. Were we to ascend with a continual flight toward this luminary and could, like the eagle, gaze directly on its lustre, we should, in our progress, behold its greatness continually enlarge and its splendor every moment become more intense..."

Think of the sun's dimensions and we may understand better the force of this expression. The calculation is that this mighty luminary is equal in size to one million three hundred thousand bodies the size of the earth, his diameter being 921,533 miles, and his circumference 2,764,800 miles. No human mind can begin to grasp the marvelous wonder of such vastness. Truly in

the hypothetical flight toward it mentioned we would indeed behold "a universe of excessive and universal glory." What shall we say, then, of the transcendent glories which shall open up before the heavenly inhabitant? At the very commencement of his happy existence, he shall see the divine system filled with magnificence and splendor, and arrayed in glory and beauty which mortal eye could not gaze upon...

And all this marvelous glory is to be enjoyed by the redeemed forever. This will be its crowning excellence. Think what forever means.

"Can aught paint its duration to the thoughts? Tell all the sand the ocean loves, Tell all its changes, all its waves, Or tell with more laborious pains The drops its mighty mass contains?"

Be this astonishing account Augmented with the full amount Of all the drops that clouds have shed Where'er their wat'ring fleeces spread Through all time's protracted tour— Still short the sum, nor can it vie With the more numerous years that lie Embosomed in Eternity."

Think of enjoying the marvelous glory mentioned through all this duration who can understand it? It is called "a far more exceeding and eternal weight of glory." No wonder that Paul, in contemplating it and looking forward to its enjoyment exclaimed with rapture: "For me to die is gain." "Henceforth there is laid up for me a crown." May all who read this inherit this crown!

Princeton, Ky.

SOUTHWESTERN BAPTIST UNIVERSITY.

We are in receipt of the new catalogue and bulletin of the Southwestern Baptist University at Jackson, Tenn., of which Rev. P. T. Hale, formerly of this state, is now President. We rejoice in the wonderful prosperity of this famous and growing institution...

THE MARKETS.

LIVE STOCK.

Report for week ending July 22. Extra good export steers... \$4 75 5 00 Light shipping steers... 4 50 4 75 Choice butcher steers... 4 00 4 50

WANTED—Situation as Kindergarten. References of the highest order. Address Margaret J. Scott, Big Spring, Ky.

WANTED—Position—Experienced gentleman teacher invites correspondence. Address Z. K., this office.

WANTED—We buy and sell real estate wherever located; also secure loans on good collateral. Address Charles F. Hill & Co., Tyler Building, Louisville, Ky.

WANTED—You to let us start you in the millinery business. Write for information. We sell to dealers only. David Baird & Son, Louisville, Ky.

FOR SALE—The best Skirt Supporter in the market. Over 1,000 sold last month. Lasts a life time. Price 25 cents, stamps or silver. Address R. B. Willson, 526 Third St., Louisville, Ky.

WANTED—The afflicted to know that my Persimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—We are now booking orders for fall delivery of strawberry plants. Price 25 cents per dozen. Special prices on large lots. Address Meadowbrook Fruit Co., 305 Tyler Building, Louisville, Ky.

WANTED—A refined Christian lady with discriminating taste and rare business judgment, desires to do the shopping for the readers of this paper. Correspondence solicited and satisfaction guaranteed. Address Lady Shopper, care Western Recorder.

A SAMPLE copy of the Mail Order Journal (64 pages about the mail order business), which is FREE for the asking, may show you the way to make money as it has thousands of others. LOUIS GUENTHER, Schjeller Bldg., Chicago.

Georgetown College Georgetown, Kentucky Owned and Controlled by the Baptist Educational Society A College for Young Men and Young Women Chartered in 1829, 77th year, 20 instructors, 12 departments, including Music and Elocution. Attendance last session, 367. Situated in the heart of the Bluegrass Region, the most beautiful and healthful country in the world. Accessible by three lines of railroad. Buildings new with all modern improvements. Children of active ministers of the Gospel and young men who give evidence of a call to the ministry are given free tuition. Next session opens Tuesday, September 12, 1905. For catalogue or further particulars, apply to J. J. TAYLOR, D.D., President

The National Education Society has recently given the University \$25,000 provided \$75,000 more is raised during the year, and President Hale is striving to meet this condition. Tennessee Baptists are taking a keen interest in their University, which has done so much for their cause in that state, and which will do so much greater work if they do their duty by it. We congratulate the brethren of the Volunteer State. W. H. P.

WANT COLUMN Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind, business changes, situations wanted, etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

FOR SALE—Farm of 160 acres located in Jefferson county, Ky., 11 miles from Louisville. Fertile soil and good buildings. Belongs to non resident and will be sold cheap. Address Chas. F. Hill & Co., Tyler Building, Louisville, Ky.

WANTED—Position—Experienced gentleman teacher invites correspondence. Address Z. K., this office.

WANTED—You to let us start you in the millinery business. Write for information. We sell to dealers only. David Baird & Son, Louisville, Ky.

FOR SALE—The best Skirt Supporter in the market. Over 1,000 sold last month. Lasts a life time. Price 25 cents, stamps or silver. Address R. B. Willson, 526 Third St., Louisville, Ky.

WANTED—The afflicted to know that my Persimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED—We are now booking orders for fall delivery of strawberry plants. Price 25 cents per dozen. Special prices on large lots. Address Meadowbrook Fruit Co., 305 Tyler Building, Louisville, Ky.

WANTED—A refined Christian lady with discriminating taste and rare business judgment, desires to do the shopping for the readers of this paper. Correspondence solicited and satisfaction guaranteed. Address Lady Shopper, care Western Recorder.

A SAMPLE copy of the Mail Order Journal (64 pages about the mail order business), which is FREE for the asking, may show you the way to make money as it has thousands of others. LOUIS GUENTHER, Schjeller Bldg., Chicago.

VALUABLE INFORMATION

Each man has one chance in a lifetime to reach the point of success, and this opportunity is offered in Missouri, Arkansas and Louisiana, the three great agricultural and timber States, where land can be purchased at from \$3.50 to \$20 per acre, that is producing from \$30 to \$500 per acre each year, in cotton, corn, hay, sugar cane, fruit and vegetables. The returns from alfalfa growing in this district have proven a record breaker—six crops each year or six tons per acre at \$15.00 per ton on local markets is what is claimed. All that is necessary is for the homeseeker or investor to look over the situation personally, as the country speaks for itself, and on the first and third Tuesdays of each month Homeseekers' tickets are offered at rate of one fare plus \$2.00 for the round trip. Four daily trains from St. Louis. Free reclining chair cars. Write us and we will furnish free descriptive literature and further information regarding our wonderful territory. H. C. TOWNSEND, General Passenger and Ticket Agent, Iron Mountain Route, St. Louis, Mo.

Table with 2 columns: Item and Price. Med. to good milk cows... \$25-00a-30-00 Plain to com. milk cows... 18-00a-20-00 Good to choice botogun balls... 2-50a-3-00 Med to good bulls... 2-00a-3-50 Choice veal calves... 5-25a-5-75 Com to med calves... 3-50a-4-50 Choice to fancy milk cows... 35-00a-40-00 Report for week ending July 1.

Table with 2 columns: Item and Price. Choice pack and butch... 5-60 Medium packers... 5-60 Choice light shipping... 5-50 Choice pigs... 5-35 Light pigs... 4-75a-5-00 Roughs... 4-00a-5-00

Table with 2 columns: Item and Price. Good to ex. ship sheep... 4-00a-4-25 Fair to good... 3-25a-3-75 Common to medium... 2-00a-3-00 Bucks... 1-50a-2-00 Extra ship lambs... 7-50a-7-75 Best butcher lambs... 6-25a-6-50 Fair to good butch lambs... 4-00a-4-50 Common tail end lambs... 3-00a-4-00

Table with 2 columns: Item and Price. Following is the report for week and year ending July 22, 1905: Week. Year. Jan. 1 to date... 2,474 84,434 Year 1904... 1,741 70,863 Year 1903... 1,410 71,905 Year 1902... 2,268 104,336

Table with 2 columns: Item and Price. Total sales of new crop to date, 1904, 74,336; 1904, 61,333; 1903, 76,499. Sales of new crop to date, original inspection, 1905, 63,831; 1904, 54,042; 1903, 63,861.

Table with 2 columns: Item and Price. Rejections this week 1905, 193; 1904, 301; 1903, 253. Percentage of rejections to original sales, 1905, 19; 1904, 25; 1903, 22. Rejections Jan. 1 to date, 12,433; 1904, 8,974; 1903, 12,424.

Table with 2 columns: Item and Price. Receipts this week, 1905, 1,334; 1904, 1,524; 1903, 2,007. Receipts Jan. 1 to date, 1905, 66,376; 1904, 57,333; 1903, 57,760.

DEAR READER: Enclosed find post office order for year's subscription. Cannot do without it's weekly visits. Truly, Yours, J. J. TAYLOR, D.D., 280 W. 2nd St., Louisville, Ky.