

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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OUR fathers were very reverential in their worship, and very desirous that God should not be insulted by lip service. In 1673 Keach's church would not allow singing except at the Lord's Supper, "so that no one would be tempted to sing who did not have the grace of God in his heart." Pastors who urge every one to sing might well consider the action of that old church.

AFTER his return to England, Dr. F. B. Meyer said of the institutional church, which is becoming a fad in some places: "There is a danger in the institutional church. The danger is that it may become a great club, with preaching the Gospel relegated to the background."

THE *Congregationalist* says: "The cry of men to-day is not so much for philanthropy as it is for justice." Then the world is facing the right way for once. "Do justly, love mercy, walk humbly with your God," is the whole duty of man. But no one can do these three things who has not been regenerated, for the carnal heart is enmity against God. It is a great thing if men are beginning to consider justice.

Two Buddhist priests owned a temple near the town of Ren Show in China, which had connected with it a large farm composed half of rice fields and the remainder of wheat land and forest. Recently these priests carried the deed for the farm and temple to the Canadian Methodist missionaries, giving it to them and asking only a certain number of bushels of rice every year for their own maintenance.

THE Providence of God was seen in a recent incident. The Chapel Car Emmanuel (we do not like that name for any thing or person except the Lord) stopped for a few hours for coal at Red Bluff, California. A storm prevented its going on for several days. Mr. Hermiston began a meeting in which a large number were converted and joined the churches.

HARRY MAYNARD, who had been a noted pugilist, was living in Red Bluff running a saloon. He was converted, as was his wife; he gave up his business, and both joined the church. God's time to favour Zion had come and He used the storm to accomplish His purpose.

MANY difficult passages that baffle us would be easily solved if we would but humbly cry, "Lord, help thou my unbelief." The trouble with us often is that we nurse our difficulties instead of seeking divine illumination in the settlement of them.

How Shall We Contend For The Faith?

BY REV. J. H. KILPATRICK, D.D.

1. *Earnestly.* I put this first because it is the special point emphasized in the text. We have no option in the matter. This is the command, no more, no less; and no feeble, languid, half-hearted efforts will meet the obligation.

2. *But we must contend discreetly.* God has given us common sense and we must exercise it. We must have a regard to occasions and circumstances. Well meaning persons sometimes do much harm by misdirected and ill-timed efforts. The example of the Saviour and of the apostles may be studied to much profit here.

3. *Lovingly.* This is virtually included in the preceding head, but its importance justifies separate mention and special emphasis. In all our contending, whether offensive or defensive, it should be evident that love for God, and truth, and souls, is the animating motive, and not just zeal for party—which, after all, is only zeal for self. A failure to manifest a loving spirit in our efforts to spread the truth, has done much to turn loving hearts against this important duty. We should ever remember that loving words may, nevertheless, be powerful words. While lovingly, yet—

4. *Uncompromisingly.* The Saviour must be our example here also—loving, indeed he was, but making no compromise with sin and error. We must be faithful to the word, not shunning to declare the whole counsel of God as laid down in the infallible oracles. No truce with any error, and no abatement of any truth should be our motto.

5. *Proportionately.* There is a proportion in divine truth which should be preserved. In our contentions for the whole faith, we should not give more attention to the "mint and anise and cummin" than to the weightier matters of gospel law. It is safe to go by Scripture example, and to make those things most prominent which are most prominent in God's Word. It may not be amiss to say, however, that some truths of less absolute prominence in the Scriptures may, for the time, claim a disproportionate share of our attention because of their having been neglected.

6. *Consistently.* Let us live according to the faith ourselves—so shall we best and most successfully contend for it. Some able champions of the faith have largely failed of usefulness because of their inconsistent lives. And it is not too much to say that inconsistency on the part of professing Christians is the present great hindrance to the success of the gospel. And especially I will say, and because I am deeply and painfully convinced of its truth, as well as of its pertinence to be told and insisted upon, that the chief reason, and almost the only reason why Baptist principles do not spread with seven-fold greater rapidity, is the inconsistency of the lives of professing Christian Baptists. We have the truth, but alas, alas, we lack the correspondent godly living. Truth is a power, zeal is a power, and a godly life is a power, and they should all go together—nay, they must all go together if we would achieve great and real success.

Conclusion.

A few general reflections, and I am done.

(1) Let us have principles—definite (definable and actually defined and located), sharp cut, conscious and conscientious. A man without principles is like a ship without ballast, and so, ready to be capsized by the first gale. But this is only to have a faith.

(2) Let our principles be founded on, yes, and grow out of, God's Word—otherwise they are worthless, but thus rooted and grounded, they become, as far as they go, the faith.

(3) That we may know that our principles are actually derived from God's Word, let us not trust to somebody else's eyes. No, let us look for ourselves. Let our convictions come from our own personal inspection of the evidence.

(4) Having principles claiming this high origin, and clothed with this high authority, let us be true to them—let us be what they require, let us do what they require. Principles derived from God's Word are His voice to us. Let us be and do, then, just what they demand, however much it may contravene our previous notions, or expose us to the ill-will of others.

A distinguished hero of the late war was a Baptist, that is, in profession—his wife was a Methodist, that is, in profession. They concluded it would be well to be together. He was utterly averse to the Methodists, and she was equally so to the Baptists, and so they compromised on the Presbyterians!

A distinguished Methodist minister once told me that he advised his sister to join the Baptists, because, forsooth, she had married a Baptist! And is it so that the religion of the divine command is thus a wax rose to be turned about, hither or thither, or up or down, as may suit our fancy or our convenience? A thousand times NO! And so let me say to Christians of any and every name, and oh that I could get them all to hear it: Our religion, your religion, my religion, which we all claim to be the true religion of God's Word—this religion in all its scope—our faith, our practice, our belonging to this or that Christian denomination, the whole thing should be lifted up out of the sphere of self interest, or convenience, or social and family attachments, or policy, or whim, or what not, and placed on the high ground of conscientious obligation—nay, it must be thus lifted up if we would please God. We must be what we are and do what we do, because God requires it, and not to please ourselves or anybody else. Let us fear God and keep His commandments. If we do not believe our religious creed to be "the faith," the very faith sent from God, let us abandon it at once, and get that which is from God. But if we verily believe it is from Him, then, at every sacrifice we must hold it, we must practice it, we must defend it and we must strive to spread it over the world. Amen.

The Lord Is My Portion.

One of the saddest books in the Bible is the Lamentations of Jeremiah, and yet in the third chapter and twenty-fourth verse, in the very heart of the book, we have these words:

"The Lord is my portion, saith my soul; therefore will I hope in him."

This word "portion" means a part, a share. When an estate is divided each of the heirs receives his portion. Hence in Psalm xvi. 5 we read, "The Lord is the portion of my inheritance." And Paul echoes the statement of David when he

writes in Rom. viii. 17 that we are heirs of God and joint heirs with Christ.

But the children of a human father do not receive their portions until he dies. And as God is ever-living, and hence can not leave an estate to us, he does what is infinitely better: he gives us himself. Who would not rather have as his portion a living father, who would love him and care for him, using not only his wealth, but his wisdom, his watchfulness and his strength to make him happy, than to be made a millionaire by will—an orphan millionaire? Our Saviour himself tells us how God is our portion, when he teaches us to say, "Our Father." Yes, by grace through faith we claim him as ours; and well did Savonarola say, "What must he not possess who possesses the Possessor of all?" John Mason wrote:

"God is all-sufficient. Get him for your portion, and you have all. You have infinite wisdom to direct you, infinite knowledge to teach you, infinite mercy to pity and save you, infinite love to care for and comfort you, and infinite power to protect and keep you. If God be yours all his attributes are yours. All his creatures, all his works of providence shall do you good, as you have need of them. He is an eternal, full, satisfactory portion."

We ask God for many things, and are often disappointed when he fails to give them to us. But if we realized that he is ever willing and waiting to give us himself, we would always be content with such other things as we have, knowing that he will give us what is best for us to have, and all that we really need. Suppose that a wise and good man, whom a penniless maiden really loved, should go to her and say: "I want to make you happy. I am worth a million. I will give it all to you, or I will give you myself." Would she hesitate a moment? Would she not shrink from the responsibility of caring for that wealth, and meeting the temptations to which it would subject her? Would she not say: "If I am yours—your bride, your loved one, I know that you will not only use all your money, but do all you can to make me happy." This illustration is not mine, but my Saviour's. He tells us in Rev. xix. 7 that the church is his wife.

But we cannot have God for our portion unless we give him our hearts, unless we surrender for his sake all that hinders our full consecration of heart and life to him. We cannot serve God and Mammon. The only reason why so many of us are anxious and troubled is that we are seeking our portion in this life instead of seeking that union with God which our Saviour presents as the privilege and duty of his disciples in the fifteenth and seventeenth chapters of the Gospel according to John. The result of this union is "the hope of glory" (see Colossians i. 27). Which hope is an anchor to the soul to keep us safe amid all the storms of life. Then should we not rejoice in the Lord always?—C. E. B., in Herald and Presbyterian.

Those who picture the Christian life as a hard and stony road, beset with thorns and briars, entirely misconceive the representations of it in the Word of God. It is the way of the transgressor that is hard. The path of the righteous is as the shining light, that shines brighter and brighter to the perfect day. Let us not misrepresent the character of the King's Highway.

Questions Answered.

By Senex.

A member of a Baptist church marries a woman who had a living husband from whom she had been divorced, not having Scriptural grounds for a divorce. At the regular church meeting the brother was excluded from the church for adultery, some voting against exclusion. During the month one of the minority went around among those members who were seldom seen in church meeting and rallied enough of them to have a majority vote at the next meeting to receive the excluded member. This was done over the protest of a brother who read the Scriptures on the subject, and done in a way that bid defiance to parliamentary law. I am asked what the faithful ones now in the minority should do. During the month the excluded member had made the charge that another brother was guilty of adultery with an unmarried woman.

If the man received had been a member in good standing in a sister church and had brought a regular letter, he ought not to have been received—much less one who had been guilty of sin. Before the church received a man of the most stainless reputation she should have investigated the charge of adultery which he had made against one of her members. No self-respecting church would pass lightly over such a charge. If investigation showed the candidate for membership had told a falsehood, of course he ought not to be received. If thorough investigation proved his charge was true, then the adulterer should be excluded. Again, it is, so far as I have known the churches, the invariable custom never to receive a member into fellowship if even one brother votes against the reception. The church first has the brother state his objections to the candidate in the business meeting. If these objections are reasonable, the candidate is not received. If they are shown to be groundless, the church tries to reconcile the brother and make him see he is wrong in objecting and to persuade him to withdraw his vote and vote for receiving the candidate. If he is recalcitrant and refuses, then the church first excludes him and then receives the candidate. Thus maintaining harmony and brotherly love in the church, which is a matter of the greatest moment in Zion. Therefore the church ought not to have taken the member in because of the fact of the opposition of some members. Now I come to the action of the church in taking into its fellowship again a man living in sin, as the Lord accounts sin, and it is the Lord whom Baptist churches obey. The words of the Scriptures, the words of the Lord himself are plain and unmistakable. To receive such a man or to retain him is openly defying the Lord Jesus Christ. There can be no possible question of this. Whether the innocent party when the divorce is gotten for Scriptural grounds may remarry may be a question. But one who marries a woman divorced on other grounds, God pronounces an adulterer.

A church which will retain such a one had better disband. It would have no justifiable excuse for excluding thieves, murderers, drunkards, any class of criminals if it retains adulterers. I have known of a few—thank God a very few cases in which Baptist churches have retained such members when nothing was said upon the subject, that is, when no member was found faithful enough to bring the case before the church for discipline. But never did I hear of a church who retained a member when the matter was brought before them and they were forced to side either with their Lord or an adulterer. And I hope I will never hear of another such a case.

As to what the faithful ones who stood for their Lord and the purity of the church should do: They ought first to try to save the church and bring it back to its duty to God. Careless members whose sympathies were worked upon no doubt, ought to be visited by the faithful ones, and shown what their Lord said. They ought to be prayed with that they may

have their eyes opened to their lack of allegiance to Him. Other good and true members who for any reason were not present at the meeting should be seen and convinced of their duty to go to the next meeting. Meanwhile in their closets the members should pray mightily to God to cause the church to repent.

Nor should the guilty man be forgotten. He is not beyond the reach of God's grace. Pray for him, labour with him that he may be led to repent of his marriage, to acknowledge his sin to the church and to promise to live with the woman no longer. He ought to support her if she has no means. But in God's sight he is not married to her. Maybe the faithful ones can save this brother from the error of his ways. But if the church cannot be persuaded to exclude him in view of all these things, and if he cannot be persuaded to cease from his present life, then I would assuredly ask for my letter and join some neighboring church. But that should only be when every effort to save the church had failed.

"Some Episcopalians talked about Maundy Thursday without knowing much of anything about it except that it comes just before Good Friday. What does Maundy mean, and what does the Bible say about it?" Maundy is a corruption of the old English word "maundee," which means a command. The command referred to is that in John XIII, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you." The Episcopalians who have dropped the footwashing entirely, say, at least some of them, that the "maundy" is the command of the 34th verse of the same chapter, "A new commandment I give unto you that ye love one another." But the Catholics no doubt understand their own traditions and customs best, and therefore the reference in the name Maundy is to the footwashing. But in the Catholic church the footwashing is only practiced by kings and emperors, prelates and popes, and that in public and with a great flourish. The last English king to practice it was James II, who was the last Catholic king. On Maundy Thursday the pope in Rome washes the feet of twelve beggars. The Emperor of Austria has 12 of the oldest and poorest men in Vienna who are able to be carried taken to the palace on that day and there he waits on them at the table and then washes their feet. Catholic kings do the same, and so does the czar of Russia. I do not think there is any foot-washing in this country among the Catholics, though there may be. If there is, it is among the cardinals and archbishops.

Another thing is done on Maundy Thursday. Each Catholic bishop blesses the oil which is to be used by the priests in his diocese to administer extreme unction during the year. All the oil which is left over at the end of the year is burned. There may be other rites and ceremonies used on Maundy Thursday, but I know nothing about them. Meanwhile the anger of the Apostle Paul at the Galatians shows what the Holy Spirit thinks of set days and seasons.

Growth in grace is as much a Christian duty as faith or repentance. The school-boy who is content with the rudiments of knowledge obtained in the kindergarten is small credit to his parents. He may be a very good scholar in the child-garden, but if he go no farther he will grow up an ignoramus. There are many spiritual ignoramuses in the school of Christ. They have no desire to get beyond the "a b c" of experience, and prefer to dabble in sand rather than work in the fertile soil of advanced knowledge. There is scarcely a sadder sight than a gray-haired Christian ignoramus. He has had the best of Books to learn from, and the best of Teachers, the Holy Spirit, to guide him into all the truth; but there he is, a grown-up illiterate, a spiritual babe in the vesture of a man.

Confessions of An Octogenarian Optimist.

BY HENRY G. WESTON, D.D.

I had rather have lived the fourscore years that God has allotted me than any other fourscore since the world was made. I have seen the best of the old and the beginning of the new. In my boyhood everything was as it was in the days of Alexander, only improved. The expresses which were my childish admiration were the same as those by which the Macedonian conqueror sent the tidings of his triumphs.

I am glad to have lived when the Massachusetts town meeting, the unit of her political institutions, was in its glory. It was the purest and best example the world has ever seen of government of the people, by the people, for the people. Let me tell a story of the politics of Massachusetts in my time. For seventeen successive years Marcus Morton was the Democratic candidate for Governor of that State. The intense animosity between the Federal and the Democratic parties had by no means died out. With a large majority of the "Orthodox" Democrat and Jacobin were synonymous. The seventeenth year, Judge Morton was elected by one vote. When the result was declared there was no suggestion of any doubt of the perfect fairness of the election, or the correctness of the returns; the successful candidate took his seat as quietly as if he had a hundred thousand majority. I am glad to have lived at a time and in a State when a seventeen year's stubborn contest for the chief magistracy could end in an election by a single vote, and not a whisper be heard suggesting that anywhere in the election there had been a wrong or a mistake.

It was in the first quarter of the last century that God blessed America with revivals of such a type that Christians of other countries considered America as peculiarly the land of revivals. Many a New England pastor saw in these visitations of the Spirit the dawn of the millennium, and planted his orchards with the full faith that his children would eat the fruit in the high noon of the millennial glory.

But what of the harsh theology preached in those days, and the unlovely character which was its necessary fruit? I never heard any such preaching nor did I know of any such preachers. That there were some very unlovely Christians in the past generation is without question. At one time I had more than my share of them in my church. They never gave me any trouble, for I long ago discovered that among the heirs of life God has always chosen some very unattractive people. Said a brother once to me, as we saw a member of my flock approaching, "There comes one of the best and one of the most disagreeable women in the world." I have repeated this remark in all parts of the country and never without some person in the congregation telling me after the sermon, "I know that woman." There must be a large family of them. I am glad that God selects repellent specimens of the human race and in them shows the power and extent of His grace. It would be awful to think of their having no one to love them in this world nor in the world to come: awful to think that grace could not take possession of a naturally unlovely human heart. Such Christians are not peculiar to the last century, nor was it the preaching to which they listened that made them what they were.

It would be foolish in me to attempt to speak from personal knowledge of the prevailing type of the religious character of the last generation. My sphere of observation and my powers of judgment were very limited. But the Christian friends whom God gave me the first half of my life were, next to the Lord Jesus, my greatest blessings in a life crowned with blessings. To their inciting, restraining, moulding influence and example I owe everything. They have all long ago passed away, but more and more I see

how much I was indebted to them. Some of them, I think, were as near perfection in the various walks of a godly life, rich and poor, as their gifts and opportunities allowed.

And this optimistic view of God's law of life relieves me of the necessity which so many men, abler and better than I, feel, of berating their predecessors and disparaging the piety of all preceding ages. We listen to these excellent men as they catalogue the imperfections of Abraham and Jacob and Moses and David and Peter and Augustine and Calvin and Jonathan Edwards and good old John Bunyan and point out the erroneous conceptions of the divine character in the Old Testament. And I sit and think that Abraham was "God's friend" in an age when God had no friends; that Jacob received the first heavenly title of nobility ever conferred—a Prince with power to prevail with God; that Moses gave us directly from God's lips that law which is more precious than silver or gold; that the most heavenly aspirations and the deepest gratitude have in all generations ascended to heaven in David's words: nay, that the Lord Jesus Himself, in those awful moments we cannot understand, found in the Psalms His most fitting cry to His Father.

I am glad that the Bible records the sins and the consequent prayers of these men; glad that so guilty a man as David could pray, "Wash me, and I shall be whiter than snow." I have special reason for gratitude that David's supplications were inspired by the Holy Spirit, and that David's God is my God. I am glad that the Bible records the awful sin of Peter, for it reveals the wonderful heart of Jesus who committed to Peter's charge the flock for which he had given His own life. I read that list of disparaged men in the eleventh chapter of Hebrews, and thank God that I am encompassed by a great cloud of witnesses (not spectators—perish the thought—witnesses) to the truth that very imperfect men can become heroes of faith.

And may we ask of those who deprecate the Old Testament portraiture of God to tell us where, even in the New Testament, can be found more tender messages of pleading love and sweeter assurances of unbounded mercy than are spoken by Jehovah to His people through the prophets. Where can there be anything more blessed than this: "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins" (Isaiah 43:25). And when those over whom He has sorrowed return to Him, the lips of the Infinite burst into song. "The Lord thy God will rejoice over thee with singing" (Zept. 3:17).—Watchman.

There has come even into our churches the idea that our services ought to be made a means of diversion. You are aware, as well as I am, how frequently men have had to utter protests against the engrafting upon religious life and work of the element of amusement, and I for one agree very heartily with Dr. Horton in an address delivered a year or two ago, in which he said that religious services ought to be so thoroughly religious that people should have time to think. The present tendency is to run off short, sharp, snappy, scintillating, without thinking at all. The religious life, therefore, becomes more shallow, and, as it becomes shallower in the church, it declines in the community. If we are to reverse the figures of the census in London and Liverpool, and if we are to see an advance in religion in New York and in other cities, the church must take herself more seriously.—Lorimer.

If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them. So God, in His providence, has called you to work hard for your daily bread; do it to His glory.—Spurgeon.

A Wonderful Letter.

BY JOHN T. CHRISTIAN.

There remains concerning the burning of the Flemish Baptists in England, a pathetic letter from the pen of Jacques de Somers, Esq., a member of the Dutch church in London. Mr. Somers, after his return to Holland, became Secretary of State for that country. What follows was an expression of pure friendship for his persecuted brethren, whose religious creed differed from his own. Mr. Somers' narrative is contained in a letter addressed to his mother, then at Ghent, in Flanders, whose name was Tanneken van der Varent. It appears that this pious lady, who was a member of the Reformed church in Holland, was overwhelmed with sorrow on account of the cruel treatment of her Anabaptist friends in England, and made enquiries of her son respecting them. This letter was written with the special purpose of complying with her request. As Mr. Somers had taken a great deal of interest in the afflictions of this company, and had made himself thoroughly acquainted with all things pertaining to them, we may place full confidence in his account of their character and sufferings. He wrote:

"Beloved mother, this has reference to the particular circumstances attending the execution of the anabaptists, though I have not the least doubt but that you have already received from others much information relative thereto, even as it is with extreme reluctance that I write upon a subject of which you cannot even think, without emotions of the deepest distress. But, as you desire, and it is probable that I am better acquainted with the circumstances than the generality of people, inasmuch as I have had frequent intercourse with them, and have received information from all of them; so I cannot forbear giving such an account of it as accords with the extent of my information in reference to the matter. In connection with which I send you a copy of their confession, on account of which some died, and others are retained in prison; and a petition was presented by them to her majesty, but which was not accepted by her.

"It happened on Easter, the 3rd of April, A. D. 1575, that thirty anabaptists of both sexes, had assembled together in a house near Alligator, on the road leading to Spiegelzohp for the purpose of mutual exhortation and prayer; but, being detected by the neighbors, they were nearly all then taken to prison, by so small a guard, that some could have easily escaped, if they could have felt liberty of conscience to do so. Having fallen into the hands of the magistracy, they were conducted to the house of the bishop of London, in order to be examined by him concerning their faith, which examination had to be conducted through the medium of a German and French preacher, because the bishop did not understand the language. Their confession of faith was scriptural, and drawn up in such a manner that I would be free to subscribe to every tenet, with the exception of the article concerning oaths, in which they publicly confessed their belief that men should 'swear not at all.'

The bishop not satisfied with this confession, presented four articles to be subscribed; with the provision that if they remained obstinate, they should be burnt alive; adding that such a charge was imposed upon him by the court.

The four articles of the Bishop have been given in another article, and need not be repeated here. Mr. Somers continues:

"They replied that they were conscientious in regard to these matters, and maintained the principles set forth in their first profession: so they were re-conducted to prison. But on their way thither ten or twelve of them made their escape, as they were aware of the danger to which they were exposed, and perceived the fine opportunity to escape that presented itself; the guard consisted of but one or two individuals. The whole of them, however, in the course of two or three days, returned to prison, partly in order to acquit their bail, who were bound in the sum of one hundred pounds, and partly because the bishop, as a man of honor, promised with an oath, that he would set them all at liberty in the course of five or six days, if they would return; but if not, the rest should remain in prison till candlemass. Immediately after this five of the men were converted (through much disputation with these Netherlands, who belonged to the Church), before they were condemned as heretics; nevertheless, they were placed before a rostrum in St. Paul's church-yard, in a large assembly of some thousands of Englishmen, and a bundle of fagots was laid upon each one's shoulder, as a sign that they deserved to be burnt—in addition to which they inflicted many other injuries, and much ignominy upon them, though the bishop had promised that he would set them at liberty without any incumbrances if they would sign the four articles; but the event proved to the contrary. This transpired the 25th day of May, A. D. 1575.

"In the course of a few days, the bishop perceived that the rest would not apostacize from their faith, sentenced them all to death in the ecclesiastical court room in St. Paul's church (as was customary with papistic bishops, during Queen Mary's reign, who were wont to condemn christians to death), and deliver them into the hands of the civil judge; then they bound the women hand to hand, and conducted them to Newgate—the prison for capital convicts—together with one of the men, which was considered the youngest, and most innocent among them—but the rest of the men were conducted to their old episcopal prison, for which reason it was supposed that the women would be executed first,

and as persons came daily to threaten them, and to present death to them unless they would apostacize. Hence they suffered great anguish and temptation for five or six days, supposing every day that they would be burnt: nay, on the very day that the sentence of their banishment came from the court—for the bailiff came with his servants at 10 o'clock in the evening, into the prison, to take an inventory of all their property, informing them, in addition, that they should prepare for death the next day. This he did, in order to see whether any of them would apostacize through fear; but perceiving that they all remained steadfast, he informed them that it was the Queen's pleasure to be gracious to them, and merely to banish them from the country, and to have the young man whipped behind a cart.

"Accordingly in the course of five or six days, about fourteen women were conveyed from the prison which is situated in the space between St. Martin's church and St. Catharine's, to the ship by the apparitors; but the young man was whipped behind a cart, which moved on before him. Thus they were all banished from the country, on pain of imprisonment, and reside for the present in Holland and Zealand.

"A few days afterwards the five men that remained in the bishop's prison were likewise sentenced to death by the bishop, and conveyed to Newgate, where one of them died of wretchedness, and a load of chains; and the rest were apprehensive that they would inflict extreme punishment upon them, because they had exercised so much severity towards the women. They were also informed that the queen and her whole council were so highly offended at them that no person would venture to present a petition for them, since an evil report arose, that they denied God and Christ, and rejected all government, and all respect for the magistrates, and civil power, as ungodly and unchristian.

Therefore, they sent a petition to her majesty, together with their confession concerning the four articles which had been presented to them; a copy of which I send enclosed. But she was so exasperated at them that she refused to accept it, but severely reprimanded the staats who presented it to her, as they informed those who handed in the petition to them. When they perceived this they delivered the articles together with the petition, which was somewhat altered to Lord Bodley (Lord Burley, doubtless),—who having laid the matter before the bishop, answered them on the succeeding day, that he was very much distressed on their account; but there was no hope of favour unless they would sign the articles and abjure their heresy. In the meantime, the bishop issued certain articles in her majesty's name, one of which was that a christian magistrate may, with propriety, punish obstinate heretics with the sword, and commanded all strangers to sign it, or otherwise give sufficient security to appear, at the pleasure of the bishop, before him and the queen, to undergo a circumstantial examination, and be punished according to their deserts. So almost of the foreigners, induced by fear more than any other consideration, signed it, with the exception of some, who chose rather to incur the danger, than, by their signing, to approve of the putting to death of poor people; the issue, however, is yet unknown.

"Soon after, orders were issued from the court to the sheriff or bailiff of London, to execute the two oldest, according to their sentence. One of whom, JAN PIETERS, WAS A POOR MAN, UPWARDS OF FIFTY YEARS OLD, AND HAD NINE CHILDREN. HIS FIRST WIFE WAS PREVIOUSLY BURNT AT GHENT, IN FLANDERS, ON ACCOUNT OF HER RELIGION AND HE HAD MARRIED A SECOND WIFE, WHOSE HUSBAND HAD LIKEWISE BEEN BURNT AT GHENT FOR HIS RELIGIOUS PRINCIPLES. But these two had fled into England, on account of persecution, on supposition that they could live there and enjoy liberty of conscience without being exposed to any danger; which circumstance he related to the bishop, and desired the favor of removing from the country, with his wife and children: but he could not obtain it. The other, called HENRY TERWOORT, WAS A HANDSOME AND RESPECTABLE MAN, TWENTY FIVE OR TWENTY SIX YEARS OLD; A GOLDSMITH BY TRADE, AND HAD BEEN MARRIED EIGHT OR TEN WEEKS BEFORE HE WAS APPREHENDED.

"The German and French preachers not succeeding, in much disputation, to induce these men to sign the articles, but having much rather confirmed them in their opinion, by the cruel and unchristian conduct of those who boast of the gospel and christian faith, although many English and Germans petitioned in their favor; yet on the 22nd of July, at six o'clock A. M., they were miserably burnt to ashes, at the same stake, without having been strangled, and without powder, according to the custom at Smithfield, where they use to burn the people who professed our religion. This was done the Friday succeeding the Tuesday on which the stake had been erected. I have no doubt but that the queen assented to this measure with reluctance; but she was persuaded to it by certain papists, or other perverse men and enemies of the truth, of whom there are many here, who asserted that the anabaptists, with whose religion this people are unacquainted, did not only deny God, and Christ, and overthrow the salvation of the soul, but also that they rejected all worldly policy, laws and government, and incited the people to mutiny and sedition, because they taught that the magistracy is ungodly and unchristian—for which reason, no doubt, she was chiefly exasperated of them, so that she would not accept their petition.

"The Lord forgive those who were the authors

and abettors in this matter, and so misrepresented these poor people to her majesty, as you may judge from their confession, which they signed near me, with their own hand; for, though I do not assent to the whole, and am assured that they are under a mistake in regard to the article concerning the original conception of Christ and the origin of his flesh; yet, as they made a Christian confession in express terms, and often confessed orally, in my presence, that Christ is very God and very man, like unto us in flesh and blood, and in all other respects, sin excepted, so be it far from me to acknowledge that they were guilty of death; nay, I would much rather acknowledge them as brethren, and have not the least doubt of their salvation, if they only feared the Lord and walked before him with a good conscience.....

"Touching the two young men who still remain, they continue firm and steadfast, and are in daily expectation of the same punishment.

"Luke and I endeavored, if possible, to get them out of prison four days after the execution of the others; we even prevailed on them, through much conversation, to sign the confession (a copy of which I send you), in the hope that the bishop would be satisfied with it. Having read it, he found it good throughout; but he will not receive them into favor unless they sign the first four articles without contradiction, and join the Dutch church, which they are determined not to do, even if they perfectly agree with us in doctrine, since thereby they would condemn the two that had been executed, and all the rest of their comrades who died or still live in the same faith, and would confess that they had been seduced by the devil, the spirit of lies and error, to this damnable heresy, of which they declare that they are by no means convinced in their own consciences, but they are much more assured of their salvation in Christ, the very God and the very man; they would, therefore, as they say, provoke God in the highest, if they would speak contrary to the testimony of their own conscience.

"Hence we know of nothing else than that they will have to suffer the same punishment that was endured by their partners, the more especially as they attempted to break out of prison, having filed off an iron of the window, for which cause they are kept more closely in bonds than any former time, and may consider themselves fortunate if an early and preferable death should release them from the great distress and misery of the prison—for they lie separate from each other, so that they cannot afford each other any consolation, and no one dare converse with them on the pains of immediate imprisonment.

"Here, dear mother, you have a distressing history from first to last of these imprisoned, converted, proscribed, and executed anabaptists, concerning which I am likewise aware, that it appears to you very strange and incredible, and that you are very much distressed that those who formerly suffered persecution should now persecute other people on account of their religion, constraining the consciences of others with fire and sword, whereas they formerly taught and which is the plain truth, that it is the province of no man to lord it over the consciences of others, and that faith is a special gift of God, and is not implanted in men by any human power, but by the word of God and the illumination of the Holy Spirit.

"So I say that I am well aware, that the affair has been the cause of extreme distress to you, and all the compassionate, as I also hope that it will not be a cause of offence to you, and occasion you to doubt the true faith; and remember as it is the truth, that some of the pious and learned, as well English as foreigners, who are here, did not approve or assent to it.

"I would write more diffusely upon the subject if time would permit. But I will now conclude, and I pray the Lord to strengthen you, together with all who fear God and love the truth, confirming you in all virtue and godliness, to the salvation of your soul. Amen.

"Your obedient son,
"Jacques de Somers." (Benedict, History of the Baptists, p. 315).

The story is told here in great circumpection and in detail. It is a wonderful story and full of heroic sacrifice and steadfastness in the faith. As Elizabeth expected the Spanish Ambassador in London, Antonio de Garraa, reported the affair to his home government. He wrote to Zayas, July 25, 1775, as follows: "To the surprise of all the world, seeing the results it may have, the people here this week have burnt alive two Flemish Anabaptists." (Spanish, State Papers, Simancas, vol. 2, p. 500). But the sacrifice of two Anabaptists did not appease Philip. Elizabeth by this act disgraced England but did not satisfy Spain. Philip was even now preparing the armada to sweep Elizabeth from the throne of England.

As to the Baptists themselves the only result was to add some names to the list of martyrs, that a few should flee to Holland for safety. Of these Brandt, the historian, says: "Some of this sect retired from Flanders into England, thinking to enjoy freedom of their opinions under Queen Elizabeth, but some found their mistake, being obliged to fly to Holland and Zealand, there having risen a storm against them in that nation, of which we shall here give some account." (Brandt, History of the Reformation in the Low Countries, vol. 1, p. 314, ed. 1720. British Museum, 4683, 13). The majority of the Baptists, however, remained calmly in England. They had further testimony to bear to the truth.

Little Rock, Ark.

..Literary..

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

MAGAZINES.

It is nearly a year since any American magazine has been fortunate enough to secure a story from Kipling; but the August Century prints a tale, "An Habitation Enforced" which gives us Kipling at his best. Most readers will find in this latest story of the greatest of living English story-writers the spiritual touch which was so strongly manifest in "They," seemingly marking a new and higher phase of development in man and writer. Especially timely articles in the August Century are "The Spirit of School and College Sport—American and English Rowing," by Ralph D. Paine; "Alpine Climbing in Automobiles," by Sterling Heilig; and "The American Circus," by E. S. Halleck. The frontispiece is in color, Ivanowski's charming "Midsummer Glow." Howard Chandler Christy has made four drawings of "the summer girl" for the issue, and three of these, too are reproduced in color. Notable among the illustrations of the issue also are full-page reproductions of Henry W. Ranger's painting, "Bradley's Millpond," and of two drawings of Parisian types by H. S. Hubbell, "The Cafe Poet" and "The Cabman."

So inviting is the table of contents presented in the August number of Lippincott's Magazine that it tempts even the jaded appetites of tired readers who had decided "just to loaf" during the warm season. The Magazine's leading feature is an always-first-class novelette. This possesses all a novel's best points so condensed as to omit tiresome explanations and descriptions, leaving a well-covered kernel to delight the palate. "Her First Elopement" is by "Clara Bartram." Prince Valdimir Vanitsky writes of American and English people at Bombay in "The Madness of Sari." His blending of light and shade is deft. A summer story by Anne O'Hagan is called "Lady Alice at Ile d'Ele." This hits the weakness of Americans for titled personages and deals with the theft of some jewels on an island off the Maine coast. The ice-bound shores of Labrador bespeak interest in "Deborah of Fort Naivik." Arthur Hendrick Vanderberg's story is entitled "A Boom in Reality." One of Agnes Repplier's bright, clear-cut papers is published under the title of "The Album Americorum."

The Pain Killer.

BY SENEX SMITH.

This was the conspicuous headline of an advertisement. The advertiser had patented a medicine which he claimed would promptly give relief to all sufferers. Taking a few doses of it would bring about on earth the condition promised in Rev. 21:4, "Neither shall there be any more pain." As I read that announcement I was led to inquire what is pain? And what would be the result of killing it?

Our English word pain comes from the Latin *poena*, which means penalty or punishment. It is defined as "an uneasy sensation in animals resulting from some derangement of functions, or injury by violence." If the digestive organs are overloaded, and unable to do their work, we have what is known as indigestion. Now suppose that this result of indigestion was annihilated, what would be the result? We would give no attention to that internal condition until it became fatal. Hence a pain killer would become a man killer. Pain is simply a persistent notification of disease. It compels the sufferer to try to find out its cause and to restore the system to its normal condition of health. Hence pain is a blessing; and whoever tries to allay it by anodynes is as he who should stop the alarm by which the firemen are summoned to a house that is in flames.

A great many of our patent medicines do more harm than good because they deal with the result rather than the cause. They give temporary relief, while the hidden malady pursues its deadly work. They are stimulating and narcotic instead of being remedial.

Pain has the same relation to health and happiness in the mental and moral sphere. It is God's messenger to awaken the soul to realize the existence and the ravages of sin. And hence Satan, who is the author of sin, is the greatest of all pain killers. He has many devices for allaying the pangs of conscience. When the wicked man becomes "like the troubled sea when it can not rest" (Is. 57:20), he has an oil that he pours upon the waters. He says, "Drown your troubles in the flowing bowl; seek places of amusement; get your time and thoughts so full of carnal interests that there will be no time for serious thought." And all the time the deadly evil is aggravated by this Satanic treatment. Yes, over every advertisement of a saloon, of a Sunday excursion, of a baseball game, and over the doors of all theatres and places of amusement should be this heading of the patent medicine man: "The Pain Killer."—Herald and Presbyterian.

The conditions of successful work with sinners, is, first of all, that we ourselves have the joy of this salvation.—B. P. Raymond.

Sunday-School Lesson

SUNDAY, AUG. 13.

JOSIAH AND THE BOOK OF THE LAW.

2 Chron. 34:14-28.

Motto Text.—"I will not forget thy word."—Ps. 119:16.

Hezekiah was succeeded by his son Manasseh, a very wicked king surpassing all that went before him in persecuting those who worshipped God. Some of the worst of the kings while encouraging idolatry never persecuted the true religion.

Manasseh was captured by the Assyrians and carried a prisoner to Babylon. While in prison he repented of his sins and was restored to his kingdom and reigned prosperously. He did all he could in the time which was left him, to undo his previous wrong doing and to bring the people back to the worship of God. But the evil was too deeply rooted. Manasseh could do nothing with his own son Amon, but it may well be believed the old king took pains to train his little grandson Josiah, who was six years old when Manasseh died. Amon only reigned two years in great wickedness, and Josiah ascended the throne when eight years old.

As soon as he could rule himself, when sixteen years old, Josiah began seeking the Lord. When he was twenty he began the reformation of the people. Josiah, take him all in all and considering the circumstances surrounding him was the best of all the kings. He was not reared by a pious father, as was David, nor had he the same long discipline in adversity. Yet did he serve his God and hate idols as faithfully as David, and he was guilty of no such personal sins as those of David.

The idols were removed from Jerusalem and Judea and even from the territory of the upper kingdom which Josiah seems to have controlled in fact. Josiah burned the bones of the dead men upon the altar which Jeroboam had established for the calf worship at Bethel, as had been prophesied so long before his birth.

"And when they brought out the money that was brought into the house of the Lord."—Josiah had ordered a collection to be taken for the repairing of the temple. For it needed repairing as well as cleansing. This collection was taken at the temple door, as was that of Joash and also through all the cities of Judah and Benjamin.

"Hilkiah, the priest, found a book of the law of the Lord given by Moses."—The marginal reading is very likely the correct one and this was the copy written by

Moses. The tradition among the Jews is that when Ahaz was destroying all the copies of the law which he could find that some pious priest had hidden this copy to protect it from the king. The Hebrew says *the book of the law and not a book*. It was the first five books of the Bible.

It shows the sad state of affairs that there was no copy of the law known to the people. But they were not without a knowledge of portions of it. Much of the instruction was oral and memorizing and handing down from father to son by this means were common. Moreover they had, in these times, some of the greatest of the prophets. God had not left himself without a witness in the darkest days of their idolatry. Hilkiah gave the book to Shaphan, the Secretary of State, and he carried it immediately to the king. Shaphan had been sent to the temple to see how the work was advancing and he makes his report first. The work was going on well, according to the king's directions, and the money was forthcoming as it was needed.

"And Shaphan read it before the king."—It may be Josiah himself could not read, or the Scribe may have read to the assembled council. The Hebrew does not convey the idea that he read the whole of the book, but only that he read from the book. It is probable he read Deuteronomy and perhaps Exodus. The warnings must have seemed to Josiah as if written especially for that age; for one of the many proofs that the Bible is the Word of God is that it seems written specially for every age. Some of the words of Jeremiah and Hosea describe the state of affairs in this century as well as they could be described by one writing now. Which will, no doubt, lead some higher critic, writing a few centuries hereafter, to declare these passages must have been interpolations added in the beginning of the twentieth century, because they describe things so accurately they could not have been written before.

"And he rent his clothes."—In grief to think how far his people had gone into sin and the terrible punishment which awaited them. But Josiah was a man of action. He sends immediately a delegation of chief men to enquire of the Lord. Nothing is known of Abdon and Asqiah, but the word servant, when used thus, means always some trusted official in attendance upon the king.

"Go inquire of the Lord for me."—The people of Israel had violated the law and brought upon themselves the wrath of God. They deserved punishment for their disobedience. But it might be repentance and reformation might yet save them through the mercy of God. Hence the energetic young king hastens to learn of God what He would have them do. Jeremiah was probably out of the city at his home in Anathoth in Benjamin, and Zephaniah was young at this time and perhaps not generally known as a prophet. They went to Huldah a prophetess of whom nothing is said elsewhere. "Wife of Shal-um, keeper of the wardrobe."—Either of the royal wardrobe or that of the priest. In either case he was an official occupying an important place. "Now she dwelt in Jerusalem in the college."—"In the second quarter," that is, in the new part of the city enclosed by the wall of Manasseh.

"Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book."—There is no promise to repentance. The people would not turn from their evil ways; nothing would make them give up their idolatry till the wrath of God had been poured out upon them. Since the days of Jeroboam great prophets had been sent to them in vain. Their house was left unto them desolate. The punishment came in thirty-six years, and the remnant who survived were carried away into captivity. It is a terrible thing when the hearts of God's people are so hardened God's mercy is turned away and his message to them is "My wrath shall be poured out upon this place."—The conduct of this chosen people would be beyond belief if we did not see the majority of the race treating God just so in every generation. Verily the human heart is deceitful above all things and desperately wicked.

"And as for the king of Judah."—As God sent Lot out of Sodom, so he shows mercy to the pious young king, who not only served God himself, but was doing all in his power to cause idolatry to cease among his people. God saw the tears of this brave young king shed for the sins of his people. Alas! does he see today sincere sorrow in high political places for the sins of the nation? Josiah died before the end came, leaving his country still a people. It speaks well for him that he did not yield to despair, but all his life through labored with unceasing diligence against idolatry. It might be that repentance might at least postpone the evil done. Josiah is an encouragement through all time to those who are fighting a seemingly hopeless battle against evil. God sees and knows and he will bless his servant.

THE MERIDIAN MEETING.

In the issue of your highly valued paper of July 13th is a communication headed "Notes from Mississippi." They are a critical review of the union evangelistic meetings recently held in Meridian. Since I, in the good providence of God, conducted said meetings, I ask the use of your columns to criticize and correct the Notes.

No Baptist pastor signed the call inviting me to conduct the meetings, and no Baptist church united in the movement, though a number of the pastors and some of the Baptist people did sympathize with the work and co-operate. The Methodist, Presbyterian, Cumberland Presbyterian and Christian churches were united in the work. Had the Baptist pastors and churches joined heartily in the movement, with their commanding influence, your correspondent would have found little to criticize, and, in all probability, withheld that.

He says, "The meeting seems to have failed very largely to reach the 'churchless masses.' Meridian has about 12,000 white inhabitants. It has 15 Protestant churches, also one Roman Catholic church and a large Jewish synagogue. Some of these societies have large memberships. There are no saloons in the city. It is a church-going community—one of the most orderly, decent and delightful little cities in the land. Therefore the 'churchless masses' are rather scarce. The tent in which the meetings were

held was half a mile from the business center of the city. It would not turn rain, of which there was more than a plenty, and two storms that came very near wrecking it. Besides the weather was so very hot that the day meetings were nearly ruined. Also it was a common observation, "I never knew so many things that were calculated to divert from the meetings to be going on in Meridian." For all of which the evangelist is made to appear responsible.

Your correspondent says, "There was a noticeable, even an oppressive, paucity of prayer." Much prayer had been offered in the preliminary meetings. In the first meeting I conducted we organized a praying band of more than one hundred, who were pledged to pray three times a day during the continuance of the meetings for God's blessings upon the work. I preached twice upon prayer, and repeatedly urged its importance and necessity. One whole day was given over as a Day of Humiliation and Prayer. About forty prayer meetings were held in as many homes on that day, and some of these were continued from day to day until the close of the meetings. The first half hour of each evening meeting was given over to devotional exercises, conducted by the pastors. I fear your correspondent did not pray for the evangelist and the meetings as he should have done.

One would think from what he says that but little was done in helping and instructing inquirers. He seems not to know that for some weeks prior to the meetings a corps of workers, carefully selected by the uniting pastors,

Ever Treat You So

Coffee Acts the Jonah and Will Come Up

A clergyman who pursues his noble calling in a country parish in Iowa, tells of his coffee experience:

"My wife and I used coffee regularly for breakfast, frequently for dinner and occasionally for supper—always the very best quality—package coffee never could find a place on our table.

"In the spring of 1896 my wife was taken with violent vomiting which we had great difficulty in stopping.

"It seemed to come from coffee drinking but we could not decide.

"In the following July, however, she was attacked a second time by the vomiting. I was away from home filling an appointment, at the time, and on my return I found her very low; she had literally vomited herself almost to death, and it took some days to quiet the trouble and restore her stomach.

"I had also experienced the same trouble, but not so violently, and had relieved it, each time, by a resort to medicine.

But my wife's second attack satisfied me that the use of coffee was at the bottom of our troubles, and so we stopped it forthwith and took on Postum Food Coffee. The old symptoms of disease disappeared and during the 9 years that we have been using Postum instead of coffee we have never had a recurrence of the vomiting. We never weary of Postum to which we know we owe our good health. This is a simple statement of facts." Name given by Postum Company, Battle Creek, Mich.

Read the little book, "The Road to Wellville," in each package.

had been instructed how to deal with inquirers; and, that these were so stationed that any seeker could be reached and dealt with without show or embarrassment. Such personal work was done in all the evening meetings. Then, before the meeting was dismissed, each evening, I made a definite, clear-cut statement of the plan and conditions of salvation, and then called upon all who accepted Jesus, by faith, as Saviour and Lord, to arise and confess Him with the mouth. The workers got the names of such, with their place of residence and church preference. There were nearly 300 of them. I never said they were converted. However, I will say, that, if they clearly understood the case and acted conscientiously, they were converted, for the Bible conditions were always plainly stated and insisted upon. No living man can be more conservatively and conscientiously straightforward and careful in such matters than I. I cannot convict and save men. God the Holy Spirit alone can do such work. So I everywhere preach.

But how does your correspondent know that nearly 300 were not converted? In our meetings in Atlanta a few more than 700 names were taken; but according to the statement made to me by the chairman of the General Committee, the late Hon. W. A. Hemphill, a year afterwards, over 1,200 persons united with the churches of the city as a direct result of the meetings. Ask Dr. Hawthorne, who was at that time pastor of the First church, about this matter.

How about the faith and work of God's children in the movement? The preaching of the Word of God to the thousands that heard? The honest, faithful consecration of hundreds of the best people alive toward making the churches better and winning the lost to Jesus for the life eternal? All this and much more of little or no value! Had your correspondent gone into the meetings as did Dr. Hawthorne in Atlanta and Dr. Gordon in Boston, he would have seen things in another light.

His statement, "I am not sure, however, but that our Baptist people 'lost out' in the association, doctrinally," is unjustified by the facts. 1st They were not united in the movement—it was not their meeting. 2nd Every fundamental truth essential to salvation, as held by the Baptists, was preached in the meetings, and nothing to the contrary. 3rd The value and necessity of water baptism and church membership were repeatedly insisted upon, particularly in the closing meeting.

Another thing. Your correspondent says, "The constant ingenious recrudescence of the 'filthy lucre' element. . . . They were with us within a fraction of three weeks, and left us \$1,000 gainers directly, to say nothing of special gifts, profits on books, &c., &c., and then—but enough, let us not speculate farther. If this is 'modern evangelism,' then it seems to be too Godless, spiritless and religionless to suit any but a commercial people." I indignantly resent these statements. The meetings lasted just three weeks and six days; and as we conducted a number of extra meetings, we did more than four weeks' full work. We received no "special gifts, &c., &c." The financial part of the work was in the hands of a representative committee, appointed by the pastors

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

uniting in the work, and composed of gentlemen among the most prominent and influential in the city. I had nothing whatever to do with the matter excepting to suggest that by passing the basket in the meetings, as is done in the regular church services, the expenses incidental to the meetings, other than compensation for the evangelists, might be secured. What my associate and I received for our services was determined by the Finance Committee and raised by them in their own way. I have never set or named a price for my service. I have always left the matter of the amount of my compensation with the committee or the pastors to determine. No evangelist can well put in more than twenty-eight weeks in a year. When he is not actively at work his income ceases. He may get sick or meet with an accident. His engagements may hitch. He may not have twenty-eight weeks of work in a year. If my associate and I received \$1,000 for each four weeks of services, our income would then be \$7,000 a year. But we receive that much in but few places—some places we get but little. I have been called to the pastorates of three churches each of which offered me a larger salary than I have received for my services as an evangelist any year of my ministry. I delivered a discourse on "The Book of Books" twice while in Meridian—the last time by request of a larger number of business and professional men—that a Lecture Bureau offered me \$10,000 cash and my travelling and hotel bills thrown in, if I would give it 150 nights. I refused the offer, because I am an evangelist and not a lecturer.

My friend, Dr. Kerr Boyce Tupper, recently left the pastorate of the First Baptist church in Philadelphia, where they paid him \$6,000 a year. He also received numerous wedding fees and compensation for lectures, etc. He has accepted the pastorate of the Madison Avenue Baptist church of New York, with a salary of \$10,000 a year. Are his services "commercialized, Godless, spiritless and religionless," because his well-to-do people pay him so well? Would your correspondent decline a similar call on the sole ground of the salary being too much? Had he been the leader of the meetings in Meridian, and the committee have given him \$1,000 for his services and an associate, would he have declined it?

A word as to "profits on books." We have singing in our meetings, therefore we must have singing books. The committee could not well afford to purchase books in sufficient numbers to supply such a meeting. No church had enough, and if they had, they would not have allowed us to have them, for sufficient reasons. Then a leader of a meeting needs a fit book with which he is familiar. Five years ago I got out such a book for use in my own meetings. I put the price at ten cents. It has not yet paid for itself. I did not make five dollars on those sold in Meridian. I am the author of several books on Biblical matters and Christian work. The first week of the meetings the chairman requested me to place them on sale. A number of others did the same. I sent to the publishers for a supply. In three of the closing meetings they were mentioned, and at the close of the meetings a number were sold, from which I derived a small profit, which I

put into Christian work, as I have done with all the profit from my books, which has not been very much.

What your correspondent says about "modern evangelism" is wholly gratuitous. I have been in evangelist work more than thirty years, using the same means, in the same way I have ever done. I believe the Bible is the Word of God, and the only means of man's conversion. That the Holy Ghost is the only Agent, and saved men and women the only instruments in such work. I do not believe in any new-fangled, so-called "20th century, up-to-date evangelism." God's way is the right and only way.

L. W. MUNHALL.
Germantown, Philadelphia, Pa.,
July 22, 1905.

In determining the worth of persons we must not be governed by their wealth or station, but by their character and influence. The great question is, What a man is and what he stands for. He may be either poor or rich, but if he be good, true and useful, he is entitled to respect and honor.

The mighty God is a tireless God; he fainteth not, neither is weary. This is brave doctrine, then, that a tireless deity attends humanity amid all its struggles and hardships, and attends it to aid, to soothe, to cheer, to purify, to redeem, to save.—C. S. Horne.

B, B, B,

Bitter, Black Bile, and How Right Food Corrects It.

Biliousness from incorrect food opens the way for an outfit of derangements of not only the body but the mind as well.

The world is a dark or gloomy place to the victim, whether millionaire or mendicant.

The wife of the head of a great insurance office in an Eastern city was cured, completely, of this wretched affliction by the use of Grape-Nuts. She says:

"For years I was a constant sufferer from biliousness and extreme constipation and I suffered from the most dreadful headaches once a week, which sometimes lasted 3 or 4 days at a time. Grape-Nuts food came to my notice about 5 years ago. I liked it from the first and began to use it because I liked it, without any thought that it might help my health. To my surprise I noted that after a short time all my ailments began to decrease, and they gradually but surely disappeared. I am now, and have been for years, completely free from them and enjoy perfect health.

"Every one in my house now eats Grape-Nuts regularly, even my little two-year-old girl likes it with her Postum Coffee (another thing we are never without) and prefers it to any other cereal. It pulled her through a difficult period of teething during the hot weather—she never refused Grape-Nuts when other food could not tempt her to eat. It is the first food I intend to give to my baby boy when I wean him.

"My husband eats more Grape-Nuts food at every meal than any other one dish. He says it never palls on him, and he finds that it regulates his bowels perfectly." Name given by Postum Company, Battle Creek, Mich.

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

THE SECRETARY'S VISIT TO THE MOUNTAINS.

Dr. J. G. Bow, our corresponding secretary, visited this field during the first week in July. The writer met the secretary at Jackson on Wednesday evening, the 6th inst. Here he preached for the Baptist saints. The next morning, at the early hour of 7 o'clock, we seated ourselves in a buggy and began a thirty-one-mile drive over steep hills, beside precipices and through deep gulleys washed out by the recent heavy rains. The writer at first had considerable sympathy for the secretary in his new experiences, but soon found that this sympathy was unnecessary, since the secretary's patience and endurance were exhibited to a marked degree. He certainly knows what it is to endure hardness as a good soldier of Jesus Christ. Though we lost some time in sheltering ourselves from two severe rain storms, yet we reached our destination at about 7 p. m. Here at Dwarf is a good work. We have a good house, and in it within 45 minutes after we had gotten out of the buggy Dr. Bow was preaching the gospel as if he had just come fresh from his study. The sermon and the man made decidedly a good impression. After a night's rest, we were up and off again for Hazard, eight miles from Dwarf. Here in the midst of a severe rain storm we arrived at the home of the writer, where we refreshed ourselves and rested till night, when again the secretary earnestly told the story of the cross to a good audience.

The next day we drove to Hindman, a distance of 21 miles. Here the secretary preached three powerful sermons and lectured once upon temperance and raised \$300 by subscription to finish the Baptist church.

On Monday morning, feeling that he had accomplished what he had come to do, he turned his face toward Jackson, 46 miles away, where again he preached before leaving this great mission field.

How much good this visit has done for us here on the heads of the rivers is difficult to tell. However, we are greatly encouraged and strengthened. If we ever had a doubt as to the zeal of our secretary or his sacrifices, they are now gone forever. Brethren, our secretary not only desires to do things, but he does them. Full of zeal for Christ's cause, he is ready to make any sacrifice for its extension, whether in the cultured community of our great centers or in the smallest mission in the mountains. Besides his office work, countless almost are the things he does for the Lord's cause. He evidently does as much preaching in connection with his duties as secretary as any missionary under his employ. With unflinching zeal, untiring energy and with dauntless courage he surmounts every obstacle, and he is fast bringing the mission work of our state to the forefront. He seems to have come to the kingdom for just such a time as this. To me he is an ideal secretary, and I praise God from my heart for giving us such an one to lead us in the great work of state missions. Let us stand by him loyally and faithfully.

A. S. PRETNEY.
Hazard, Ky., July 13.

THE MISSIONARY TRAINING SCHOOL AND THE HOME.

Our Louisville women interested in the home for young women established by them in connection with the Training School for Baptist women maintained by the Seminary, have issued a leaflet giving the facts concerning the Training School, the Home and its needs, the requirements for applicants, &c., and making an appeal to the Baptist women of the South in behalf of this needy and worthy cause.

It is approximately estimated that with the furnishings already in hand, \$1,500 can be made to meet the expenses of rent, equipment, heat and service for as many as thirty students.

If the extra courses in Domestic Science, the Chemistry of Food, Trained Nursing, etc., are added, as desired, more funds will have to be secured. It is hoped that \$500 additional will do this. If it is your will to say to the women of the South that these young women shall have the comforts and safe-guards of a refined Christian home and motherly care of a noble and consecrated woman, who is ready to serve, let the committee know promptly what you can do to bring it to pass. It is absolutely necessary that assurances of support shall be in hand soon, that definite answers may be sent to the young women applying for admission.

Pledges and money can be sent to the chairman, Mrs. S. E. Woody, 600 West Broadway, Louisville, Ky.

DEAR RECORDER:

At the June meeting of the State Board of Missions I was appointed to come up here and take charge of the mission work at this place. Accordingly I left my home in La Grange, and after five days' drive of 175 miles arrived at Strunk, July 1st, at 7:30 p. m. Preached Sunday, July 2, morning and evening. Got settled in my new home and found a good many acquaintances Monday and Tuesday. Wednesday Bro. J. B. Sims, by appointment of the Board, joined me and we preached day and night and made a great many visits for ten days. We organized a church here with 15 members. Others will unite as soon as they can get their letters. The name of the church is Pleasant Height. We occupy a union meeting house which we hope soon to buy. It is a new house not yet finished. We have a flourishing union Sunday School. It is the best we can do just now. I have been preaching every Sunday and Sunday night since through the week. It is a hard but hopeful field.

J. B. THARP.

FOOT COMFORT

Obtained from Baths with Cuticura Soap and Anointings with Cuticura, the Great Skin Cure.

Soak the feet on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry, and anoint freely with Cuticura Ointment, the great Skin Cure. Bandage lightly in old, soft cotton or linen. For itching, burning, and scaly eczema, rashes, inflammation and chaffing of the feet or hands, for redness, roughness, cracks and fissures, with brittle, shapeless nails, and for tired, aching muscles and joints, this treatment is simply wonderful, frequently curing in a single night.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Deafness and Catarrh Cured

By No Method Until "Actina" Was Discovered.

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

by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to always give relief. That there is a scientific cure for deafness and catarrh is demonstrated every day by the "Actina" treatment. The vapor current generated by "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it

passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has never failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in three weeks by this wonderful invention. "Actina" also cures influenza, asthma, bronchitis, sore throat, weak lungs, colds and headaches, all of which are directly or indirectly due to catarrh. "Actina" is on trial post-paid. Write us about your case. We will give free advice and positive proof of cure. A valuable book—Professor Wilson's 100-page Dictionary of Diseases, Free. Address: New York and London Electric Association, Dept. 88 C, 929 Walnut Street, Kansas City, Mo.

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BERNARD'S HYMN.

For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love beholding
Thy happy name, they weep;
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

O one, O only mansion!
O Paradise of joy!
Where tears are ever banished,
And smiles have no alloy;
Thy loveliness oppresses
All human thought and heart,
And none, O Peace, O Zion,
Can sing thee as thou art.

The cross is all thy splendor,
The Crucified thy praise;
His laud and benediction
Thy ransomed people raise:
Upon the Rock of Ages
They build thy holy tower;
Thine is the victor's laurel,
And thine the golden dower.

O sweet and blessed country
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy brings us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

Our Pulpit.

"WHOSE GOODNESS FAIL-
ETH NEVER."

BY C. H. SPURGEON.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10:11.

I. First, let us look at Christ's claim. "I am the good shepherd." He means us to understand three things. It is as if he said, "I am a shepherd," and then "I am a good shepherd," and last of all, "I am the good shepherd"—that good shepherd who is spoken of in the Old Testament.

"I am a shepherd," he says first; that is to say, he stands in the same relationship to his people as a shepherd does to his flock. He owns his people: they every one of them belong to him. He prizes them because they are his—sets a value upon every one of them. He takes care of them remembering them both night and day. His heart is never off them; and because of his inward love there is an outward goodness which he constantly extends to them. He protects them from the wolf: he guards them from a thousand dangers: he sees to the supply of all their wants. He guides them in the right way: he brings them back when they wander: he strengthens them when they are weak: he carries them when they are too feeble to go. He sees that they are a weak flock, and a silly flock, and a wandering flock: therefore is he their strength, their wisdom, their righteousness, their all. No creature, perhaps, has more diseases than a sheep, except a man. No creature is more dependent upon another and higher creature than a sheep is, for it seems only half itself till it is under the care of a man. And none of us, brethren, can be said to be less dependent than the sheep are, for we are not true men till we get near to Christ. We are without life and without strength till we find life and strength in him. As a sheep would be sure to wander, and, wandering, would be very likely

to wander into a desert—would be sure not to better itself—would be certain in the end to come to naught—so is it with us. Without him who is our Shepherd we should wander farther and farther into misery and sin, and our ruin would be certain. We are more dependent upon Christ than sheep are upon the shepherd. You see, then, why Christ says, "I am a shepherd." Towards his own people whom he has redeemed with precious blood he stands in the position of a proprietor, a leader and guide, a father, a King, all of which may be condensed into this one word—a Shepherd.

Now that being the meaning of the words let us just see Christ's claim in this chapter. Observe how he works it out. He says, if you notice the verse that comes before the text, "The thief cometh not but to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." See, then, he is our good shepherd because he gives life to his sheep. No shepherd can say about his flock what Christ says about his. "I have given all these sheep of mine the life that they have." What a good shepherd must he be! "They were dead: dead as the dry bones of Ezekiel's vision," saith he, "but I have given them life." Listen to this, ye that are the sheep of his pasture: you have spiritual life, but he gave it to you. Lift up your eyes and bless him that ever your heart came to know what repentance is, and what faith is, and what prayer is, and what praise is, for now that you live unto God you see that it was he that quickened you. To your shepherd you owe everything. We are his people and the sheep of his pasture. It is he that made us, he that new-made us, and not we ourselves. Do you notice how he adds, "I am come that they might have life, and that they might have it more abundantly." So, beloved, if you now feel cold and dead, I ask you not to look to yourself, or to the pasture in which you are at the moment, or to the under-shepherd who seeks to care for you, but to him, the chief and choice Shepherd. He gave you life at first and he will give you more of it, that you may have it abundantly. If there is any one of you whose heart is leaping for joy because the love of God is shed abroad within you by the Holy Ghost—brother, you have got all that from him. Bless him for it. If, on the other hand, another one is mourning because he feels the life within him to be so feeble—dear friend, you may have it strengthened by him who gave it at the first. All the praise and glory must be to your good shepherd, who is indeed good because the very life of his flock is his gift, and their increase in life is wrought by his sovereign power. Oh, how good thou art, dear Lord, Author and Source of our very being!

Our Lord shows us his good shepherdry further on, when he says, "He that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep." So see, secondly, the good shepherd is good because he cares for the life which he has himself bestowed. First he gives it; and then he protects it. The wolf is

always round about the fold. When we do not hear him howling, yet we know that he is seeking to find an entrance somewhere. When he gets in, it is said that he comes to kill and destroy; and what can poor sheep do against a wolf if the shepherd be away? And what would you and I do against Satan in the world and in the temptations of the flesh if Christ were away? We should soon fall a prey to the wicked adversary. But our good Master cares for us.

But just read on, and you will see still further what a good shepherd he is. "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." That is to say, "As much as I and my Father know each other, so do I and my people know each other." He is the good shepherd because he lives among his sheep, he treats them as his children and so cares for them that he actually has communion with them. Sheep understand a good deal of what the shepherd says. There is a shepherd's language which you and I do not understand, but the sheep do. They know his whistle; they know his frown; they know the motion of his hand. He has a language which he speaks to them. When Jesus Christ says, "I know my sheep," it means not only that he knows who are his and who are not, but that he knows all about each one. He knows your trouble at this instant, dear friend—your infirmity, your sin, your sorrow. He knows you a great deal better than you know yourself; and he sums you up, and understands you much better than the dearest friend you have beside. He never misunderstands you—he knows you so thoroughly. Oh, it is a wonderful word that—one of those great deeps into which I drop my plumb-line but cannot find the bottom—"I know my sheep." It means that he owns them. He so knows them that, in the presence of God and the holy angels, he will say, "Yes, that is my sheep." What, that one with the torn wool? That one with the split lame foot? There is not much beauty in any of them. Yet the shepherd will not be ashamed of even the least. "It is mine," saith he, "and though it be not beautiful to any beside, it is beautiful to me, for I bought it with my blood, and I have fought the lion on its behalf, and therefore very dear is it to my soul." He knows his sheep. A man can scarcely enter into the feeling of a sheep, can he? And yet, Jesus Christ, though he be God, makes a stoop of condescension and enters into the feeling of the poorest and the most ignorant—ay, and the most sinful—of all his children. Bone of their bone doth he become, so intimate is his union with them.

But then he says, "I am known of mine." Now we might think that a sheep cannot know much about the shepherd, but they do. They get to love him. Amongst the eastern flocks there are, often, sheep that are peculiarly attached to the shepherd. They always follow at his heels, they never seem to care so much for the pasture as they do for him, they are always first, and, I may add, generally fattest, for they that keep nearest to him are pretty sure to get the sweetest bits of grass. And so, in the church of

God, there are some that keep near the shepherd, and that know him well. And all his people know something of him. What a condescension this is—that the good shepherd so comes and lives among his people that he not merely knows them, but teaches them to know him. Blessed be his name for this! Try whether you cannot drink in the glorious meaning of this deep mystery.

But yet farther—and to close this point—our Lord is a good shepherd because he gathers all his sheep. Read the 16th verse. "And other sheep I have which are not of this fold: them also I must bring, and they shall be one voice: and there shall be one fold and one shepherd." While his eyes were on the Jews his heart was on the Gentiles too. He is a shepherd who is not content with the ninety and nine, but when he counts the flock over and knows there ought to be a hundred, his heart begins to care for the lost one, and he folds the ninety and nine, and lets them rest; but, as for himself, he gets away upon the mountain's bleak side, that he may find the lost one. Ah, my Lord, thou art a good shepherd, indeed—a much better shepherd than any among thy church—or thy workers—are. We often forget the wandering ones. We get a church together; perhaps the building full; and we have too little missionary enterprise to look after the masses that are in ignorance. We see England bathed in the light of the gospel, and feel but little zeal for sending the Word to the distant heathen lands. It ought not so to be. It is not so with Christ, for if he hath an elect one, be he where he may, he knows him, and his eye is on him, and he must bring him in. I wonder whether there is some one here to-night that he must bring in. You did not think when you came in to the Tabernacle that Christ was seeking you, but, perhaps, my Lord Jesus has bought you with his precious blood, and his Father gave you to him from before the foundations of the world, and perhaps he brought you here that you may know this, and come to him to-night. Thus saith the Lord, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Come, poor wanderer: come to the Good Shepherd's feet, and lay thyself down all helpless and forlorn; he will put thee on his shoulders, and carry thee back rejoicing. Is he not a good shepherd, giving life, sustaining life, defending life, knowing life, teaching life to know him, and going after poor wanderers to bring them to himself? That is Christ's claim.

II. Now I can say but very little, in the second place, about Christ's proof of his claim, for I have already proved it. "I am the good shepherd," he saith. "The good shepherd giveth his life for the sheep." Christ has given his life for us many times over. If I read the text without referring it to the one act of his death it seems to me to be very full of meaning. In heaven he gave his life for them. He had a life in heaven, such as we may guess at from a distance, but can never fully understand. He dwelt as God inhabiting the praises of eternity; but you know he gave up that life for us. He laid aside "that most divine array,

And wrapt his godhead in a veil Of our inferior clay."

To leave the harps and hymns of heaven for the sorrows and sins of earth was giving up his life for his sheep.

When he was here, you know, while he lived on earth he gave his life for the sheep, for every moment of that life was spent for them. There was a connection between his private life in the carpenter's shop and their salvation—an intimate connection; but in the public life what did he strain all his powers for but for this—that he might seek and save that which was lost? For his people, were those prayers on the cold mountain side at night! for his people those earnest pleadings in the midst of the crowd by day! for them the weary journeys! for them the hunger and the thirst! for them the homelessness which forbade him to have a place whereon to lay his head! He gave his life up to them as long as he was here.

Then one dark night did he give his life for his sheep in the sense, I doubt not, intended here. On that dreadful night—you know it—that night to be remembered, for it was the night of God's pass-over, the shepherd went round his flock, and the sheep were sleeping; but there came the wolf; and the shepherd knew his snarl. The sheep all startled at the howling, were scattered; they forsook the shepherd and fled. That night he had enough to do to meet the wolf, and he stood at the fold to watch the sheep, and let them all go in safety; and then he confronted the grim monster who leaped into the fold athirst for the blood of the sheep; but the shepherd caught him on his breast, and then came a desperate struggle between the two. The shepherd did bleed and sweat, did bleed a sweat, a bleed again. Great drops of blood fell to the ground, but he held the monster fast and firm. Our great shepherd was wounded in his head, in his shoulders, in his hand, in his feet, and one awful fang tore open his side, but he held the wolf held him till he had slain him. Then, dashing down his body to the ground and putting his foot upon him, he shouted, "It is finished"; but in the same moment the great shepherd fell. In slaying our foe he had himself been slain; but scarcely had the shepherd touched the earth than, as if reanimated, up he sprang again, and said, "I lay down my life that I might take it again; therefore doth my Father love me because I lay down my life for the sheep." You know that story and need not that I tell it you at any length. But, oh, love him! Love him! Kiss the wounds. Worship this blessed shepherd who has conquered your foe and delivered you from the jaw of the lion, and from the paw of the bear, and set you safely for ever in his fold. "The good shepherd giveth his life for the sheep."

He is giving his life still. The life that is in the man Christ Jesus he is always giving for us. It is for us he lives, and because he lives we live also. He lives to represent us in heaven. He lives to rule providence for us. He lives to prepare our mansions for us, whither we are going. He lives that he may come again and receive us to himself, that where he is there we may be also. Truly the good shepherd has proved his claim: "he giveth his life for the sheep."

III. Now let us finish by try-

ing to get some juice out of these things, as I hope indeed that we have done as we have gone along.

First, dear friends, if the good shepherd gives life, let us try and get life abundantly. Sometimes I wish I could leave off preaching any sermons, and do as I have seen the sergeant do when he is drilling a lot of men. He only says a word, "First position," and they take up the position. "Second position," and they take up that position. He has not a lot of eloquent talk, but he just tells them what to do. Now then, try if you can take up your position. More life is to be had. Breathe the prayer, "Good shepherd, thou hast given me life: give it me more abundantly. May I know thee more, love thee more, trust thee more, serve thee more, and be more like thee. Quicken thou me, O Lord, according to thy word."

That will do: go on. Take another position. If he be the good shepherd, let us feel like sheep who have a good shepherd. How do they feel? I do not think I know a sight that is more peaceable and happy than that of flocks at eventide when they have been gathered into a good pasture, or are among some prolific root-crop folded. They have eaten as much as they can, and they lie down on the grass to rest. No care enters their woolly heads. They have nothing to fret about. They might have, if they could worry about the future as some of us do. Will there be turnips enough tomorrow? When there is dry weather, will there be grass enough? There is that butcher: when will he come? If they could understand me, I could suggest no end of cares and doubts and fears to sheep; but it does not enter into their constitution. I wish it did not enter into yours and mine. The shepherd cares for the sheep. Dear, brother, dear sister, will Jesus Christ care for you? I have heard of men that have kept sheep and cattle that have let them starve. You do not often hear of such things, for self-interest leads men to cherish their sheep; but I never heard of Christ neglecting any part of his flock. Come, then, let us feel quite quiet in his care. May the Lord help us to be so! Away with your doubts and fears and cares. There, begone, begone, all of it. What is the use of it? It never gave me any pasture. O care and anxiety and fretfulness, thou didst never feed me, nor strengthen me, nor help me. Thou hast worried me and weakened me, but thou hast done nothing else. Begone! As for us, brethren, if Christ is our shepherd, let us begin to say, "I shall not want; he maketh me to lie down in green pastures: he leadeth me beside the still waters: he restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me." That is a happy religion, is it not? But it is a very important thing that all Christians should be happy. The enjoyments of believers lie very near their holiness. The joy of the Lord is your strength. Now sheep do not begin behaving like dogs, but try and be such sheep as you ought to be with such a shepherd.

Next, let us be his own. Jesus Christ says of the hireling, "whose own the sheep are not,

for he leaveth the sheep," and in that he implies that when he tends the sheep that they are his own. Come, then, let us be his own. Brother, sister, have you ever given yourself up wholly to Christ —altogether to Christ? I am afraid we sing a great many things that are not true. I have heard you say,

"Yet if I might make some reserve, And duty did not call, I love my God with zeal so great, That I would give him all."

I leave it to your own conscience whether you get anywhere near that—anywhere near it at all. We say that we belong to Christ, and we are not our own, but bought with a price. Do we live as if it were true? Come, let us take up the position now of being altogether Christ's own sheep. If the sheep could speak it would say, "There is not a fragment of wool on my back that belongs to me: there is no part of me that is my own. I belong to my shepherd, and I am glad to have it so." You belong to Christ as absolutely as that.

The next thought to take up is, let us try to know more of him. He says, "I know my sheep and am known of mine." Let us then know him better. You know how you come to know a man by getting into his company, by hearing his words, by marking his actions, by telling him your secret, and letting him tell you his secret. Come and know Christ in this fashion. Let your head be on his bosom, and your whole self come into communion with his blessed self. Ask for that grace to-night while you are round the table. Say, "Good Master, thou knowest me. Let me know thee. Oh, let my intercourse with thee be as nearly as possible equal to that which thou hast with thy Father, and thy Father with thee, that we may be one together."

The next and last is, let us love him more. Did you notice how he says in the 17th verse, "Therefore doth my Father love me, because I lay down my life that I might take it again." Let us make another verse, and say, "Therefore do my people love me because I lay down my life." Jesus did not say that, but let us make it true. Oh, how we ought to love our dear and ever blessed Lord! Do you feel love stirring in your bosom? Perhaps you say, "I wish I did feel it more." I am glad you say that. I think that is often as far as we can get. I do not, I cannot love thee, O Lord, as I ought,—

"Yet I love thee and adore— Oh for grace to love thee more!"

I am persuaded that the man who loves Christ best is just the man who is most discontented with his own love. When a man lives wholly for Christ he is the very man who still looks for something yet beyond, and desires to serve Christ still better. Now, indulge your love to-night. Sit still and meditate on his love—enjoy his love. Say to yourself—

"I am glad that Jesus loves me! Even me!"

And then add, "I am so glad that I can say that I love him." Just let those two seas meet. "Seas?" did I say. I must not say that.

Let the little brooklet of your love to him flow into the mighty ocean of his love to you, and so let them blend and join. I have seen the

Thames flowing on in his majestic course towards the sea, and every here and there a little rill drops into view for a little while, but the meadows stretch between. The mighty river and the brooklet go side by side, but as they flow on, at last they melt into one. So let my poor soul's love tonight flow in the same course with the great love of Jesus, till at last it melts into his and life becomes, "Not I," but "Christ in me;" and my soul be for ever content.

Now I have done, but I hope the Lord Jesus has not done. We are going to hold the communion service, and there are many of you that are going away, and going away rightly, too, because you could not come to the table of the Lord without being hypocrites. You know that you do not love Jesus, and have not trusted in him. As you go away I pray the good shepherd to go after you, and before you reach your houses to-night I do pray that he may get such a grip of you, with that strong but tender hand of his, that he may never let you go till he brings you also into his fold, if not here, yet somewhere else; for, sure I am, that in this house he has other sheep which are not yet of his fold, whom also he must bring that there may be one flock and one shepherd. May he bring you in to-night, for his mercy's sake. Amen.

DEAR RECORDER:

We heard a preacher Sunday preaching on future recognition of friends and relatives in heaven. But strange to say, he did not make the application he might have made; he did not ask the unconverted if they were ready for the meeting and recognition of noble and faithful fathers and mothers, or a loving faithful companion gone before. Nay, he did not bring it home to the Professor, of the coming of the day of recognition of those gone before, of those with whom they had dealt, those with whom they had mingled and cast their influence for good or bad; and may have cast their heavy hand on the adverse side of the balance of weal or woe, it being maybe a small thing, but turning the scale to unutterable and unmerited sorrow and woe, to them.

Oh, yes, it was a fashionable sermon and pleased those for whom it was preached; but it did not bring home to every heart the needful remembrance of the awful truth. For, oh, how prone is humanity to stifle and brush from remembrance faithful accusing truth, and how many preachers stop short of the needful truth that will bring conviction and repentance and save the soul, but will preach only that which will please and lull the lost to sleep.

SINNER. Avenstoke, July 12, '05.

An innutritious or insufficient diet is good neither for body nor soul. Anaemia is sure to result in either case.

"Let no man take thy crown." "So run that you may obtain." "Fight the good fight of faith." These rules of living are centuries old. Evidently "the strenuous life" is no modern invention.

What harm can happen to him who knows that God does everything, and who loves beforehand everything that God does?—Mme. Swetchine.

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Editorial

THE opinion generally held among men, especially the young, is that becoming religious is to lose all the pleasures of life. This is a false view originating with Satan and kept current by his emissaries. Alas! many of those professing religion live and act so as to confirm this opinion. It is strange how ignorant men are of the true nature of the Christian religion. They do not study it as revealed in the Bible, but as seen in the lives of its professors. The Christian is the sinner's Bible. Now all who will study it as revealed in the Bible must, in the nature of the case, believe that it is joyous. One of the writers in that book says: "For this is the love of God, that we keep his commandments, and his commandments are not grievous."

The prophet Micah said: "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to deal justly, and love mercy, and walk humbly with thy God?" The Scriptures teach that true religion which produces real joy and pleasure consists in three things: First of knowledge in the mind. Knowledge of one's self, of our weakness and sinfulness and helplessness, so that we will be led to God for aid in our times of need. No sick man will send for a physician until he recognizes the fact that he is sick, so none seek God who is without knowledge of his needy condition. Knowledge of God in His nature and acts, a God of love and delighting in acts of mercy. Knowledge of Jesus Christ in his person, life and work. He must know of His work of atonement in behalf of men.

Second, of love in the heart. He must have love to God as his reconciled Father; to Christ as his personal Saviour, to atone for him, as Prophet to teach him, and as King to rule him; to God's children as members of His family.

Third, of obedience in the life. Obedience to His positive ordinances, baptism and the Lord's Supper; obedience to His moral precepts; seeking to extend the kingdom of Christ by bringing into it men of the world. He who thus has knowledge in the mind, love in the heart and obedience in the life is in possession of true religion, and will find it not grievous but joyous. This is because it gives food for the intellect, satisfaction to the mind. It satisfies the affections, giving an object worthy of love, God. It presents something worthy of effort. Nothing simply worldly is, for all earthly is transient. Because it prepares for death and fits for heaven. Nothing else will. Thus we find the Christian religion is the greatest boon to men on earth, it confers the highest benefits upon mankind.

Reader, have you accepted of this religion? If so you are making the most of yourself and will enjoy the bliss of eternity. Without it all is lost forever.

This reporter of the *London Daily News* attended the meeting of the Baptist Congress. He says that "on the platform were many ministers of the 'coloured' Baptist Church of America." When will even educated Pedobaptists learn there is no such thing as the "Baptist Church of America."

Baptists have thousands of churches but no "Church" of any nation.

After the meeting was over the reporter interviewed Dr. Johnson, a colored pastor from Washington City. He spoke very hopefully of the future of his race. He said they already owned thirty-nine per cent of the land on which the cotton is raised. At this rate in the course of fifty years they will own all the land in the cotton states, and the whites are willing they should, or they would not sell it to them. The Southern people are too honorable and just to sell land to the negroes and then disturb them when they live quietly upon it.

The first thing to do when attention is called to an unpleasant truth is to ascertain that it is true as well as unpleasant. If it is true, face it fairly and acknowledge it. Then inquire into the causes of it, and these having been as clearly ascertained as possible, consider what can be done to remedy it. That is the course a manly generation takes. But a hysterical one refuses to face anything that is unpleasant and contents itself with a tirade of personal abuse towards those who persist in calling attention to unpleasant facts. In considering the statement below we hope the people of this country will show themselves manly and not hysterical.

President Schruman, of Cornell University in an address delivered at the University some months ago, stated a most unpleasant truth if it is true. At any rate, coming from him it deserves consideration:

"But while we glory—and have reason to glory—in the general diffusion of knowledge among our people, there is one flaw—and a most serious flaw—in our intellectual achievements which thus far nothing has been able to overcome. This seems the time to speak of it, for the country is prosperous and the spirit of self-satisfaction is abroad. The place, too, is appropriate, for the defect I have to notice concerns our colleges and universities. I do not think our own university has been worse than others; it would be immodest and it might be untrue to say it had been better. All our higher institutions of learning must bear the reproach, which perhaps would be more properly described as a fundamental defect in the American spirit or in American civilization.

"In the intellectual sphere we are content to be underlings. In art, in literature, in scholarship, in science, we are a long way behind Europe. Let me speak with the utmost frankness. Apart from the domain of politics and invention, America has not produced a single man or woman whose name will shine in the intellectual firmament with Rafael, Shakespeare, Copernicus, Newton, La Place, Goethe and Darwin. I know the law of development is first the natural and then the spiritual; and our chief business has been to clear the continent and make it habitable. But I simply state a fact—an indubitable fact; and I state it here and now, because I think I discern a constant tendency to overlook it. While we congratulate ourselves on the prosperity of the nation, on the beneficence of its rich men, on the multitude of our schools, colleges, and universities, and the variety of excellence of their appliances, let us also recognize the

far less pleasing fact that in letters, science, and philosophy we occupy at the present time a position distinctly inferior to that of European countries, and in all our history have no name to compare with their greatest. In all things material we are winning the empire of the world; in the things of the intellect we still live on the bounty of Europe."

The plea that the white race is but young on this continent has had its day. From 1492 to 1902 is more than four hundred years. And Homer has shown it is possible for the greatest poets to appear when civilization is not as old as that.

We were much interested in noting what was said in regard to the address from which we take this brief extract. The papers generally published it; when any comment was made at all, they admitted his "indubitable" fact. We saw some excuses, but as a general thing there was no facing the fact with a strong desire to understand the causes and the remedy.

The causes are, no doubt, many. Some can be removed. One, we think, is not to be overcome entirely. And that is, the dry air of this continent tends to make nerves high-strung. A nervous man cannot well exercise the patient endurance, nor give the long-continued intense mental application which great scholarship in many lines requires. His nerves simply will not endure the long tension. But while this cause cannot be removed, yet surely by proper regard for the laws necessary for nervous health in this climate it can be reduced to a minimum, if not to a negligible quantity.

Let us face this unpleasant and mortifying truth fairly as becomes a manly generation, and seek for the causes and the cure. The question comes home to a nation as such, "What shall it profit a nation if it gain the whole world and lose its own soul?"

THERE has been so much said of the lack of men offering themselves to the ministry that it makes the story of the little village of Embro in Canada a thing for which to thank God and take courage. The story is told by Rev. George McKay, himself a native of Embro.

Seventy-five years ago the Duke of Sutherland in Scotland decided that deer are more interesting and sheep more profitable than men, and he turned out his tenants on a part of his great estate and tore down their cabins. It was a wicked thing to do, especially as he turned them out in the dead of winter.

They took their families and went together into the wilds of Canada, where land could be obtained for little money, and built this village of Embro in Oxford County. Their hardships would make a thrilling story, but they were the worthy descendants of the Covenanters and they were not to be overcome by difficulties. They have their little homes, and their little farms, and they work hard, and love God and each other. In every household these exiles hold family prayers. Their Bibles are their delight, and they live near to God. Such simple lives of hard work and deep thinking on the greatest themes gives them an intellectual power which makes their sons men of mark everywhere.

The church in that little village of peasants has sent out fifty min-

isters in the seventy-five years, and is now sending out at least one every year. Among those who have gone from Zorra, the little township of which Embro is the village, are Dr. McKenzie, President of Elmira College, New York; Dr. McKay, the apostle of Formosa, a prince among missionaries; Ralph Connor; the Secretary of the Canadian Foreign Mission Board, a Moderator of the Canadian Presbyterian General Assembly, and many others among the first in his land.

Those Scotch peasants have large families. Many sons have gone out from among them as business men. Dr. McKay says he has met them in Buffalo, Cleveland, Detroit, Chicago and other places, and laymen as they were, their chief business was the salvation of souls.

This is the noblest record of any small village we know of. It is a cause to thank God and take courage that such a town can be found in the whirl of this money-loving century. It calls for great searchings of heart to know why such towns are not numerous over the land.

The tradesmen in Bournemouth have been writing about their grievances to the daily papers, and they have found clergymen to agree with them, notably the Bishop of Durham.

In their manifesto the tradesmen say that in Bournemouth every year just before Christmas there are at least twenty-five church bazaars held. This is the busy season when the tradesmen hope to make their profits a matter of great concern to them in these "very hard times of keen competition and ever-increasing expenses." The ladies have no shop expenses to pay in the dull season and all the year round, nor do they pay taxes. And their bazaars in this town net from \$1,000 to \$6,000. Persons buy things from them because it is "for the churches" who would otherwise have bought from the tradesmen. What they will accomplish by this protest remains to be seen. One thing is sure: The first command which meets the Christian is to "do justly."

WHAT next will or will not the advocates of infant baptism do? Rev. R. Harcourt, pastor of a Methodist church in Pennsylvania, believes in infant baptism, but somehow the parents did not care to bring their babies for the ordinance. An old-fashioned Methodist preacher would have gone around among them and tried to persuade them it was their duty to do it. He would have quoted the Discipline at least, and urged them to conform to the practices of the Methodist church. He would have appealed to the Bible also—in a cautious sort of a way, for the Bible is not a safe weapon when it comes to infant baptism, but he would have talked about the household baptisms; the innocence of children, and mayhap have taken a leaf out of the book of his Presbyterian brother and talked of the "covenants." But Rev. Mr. Harcourt is an up-to-date preacher, who knows modern man and believes in pleasing him. So the argument he used was neither the Discipline nor the Bible. He offered to give a gold dollar to every child who was brought up for baptism! In response to this offer fifteen parents brought their babies. No comment could do justice to this action.

Editorial Varieties

Dr. Maclaren was appointed President of the Pan Baptist Congress, and Dr. J. N. Prestridge, Vice-President. Dr. Prestridge deserved this recognition of the energy and zeal with which he worked for the Congress.

The *London Daily News* says the first thing the Pan Congress did was to rise and repeat the Apostles' Creed, but it was observed that many did not join in the Creed. Of course, these were unquestionably the Southern Baptists, who never ape the Episcopalians.

Dr. Charles L. Smith, of William Jewell College, Missouri, has been elected President of Mercer University and has accepted. He is a native of North Carolina, a graduate of Wake Forest, and for fourteen years has been professor of history and political economy at William Jewell.

The *London Daily News*, in speaking of the greater number of women than men in London, says: "It ought to be explained that of the total aggregate of work in the world by far the greater portion is and always will be done by women. At heart men are kaffirs who allow their wives to keep them." So far as Americans are concerned, we deny the allegation and defy the allegator.

The agent of the British Bible Society at Johannesburg exerted himself to find employment for a man who had just been released from prison for his first offense. At the end of a week the man brought the agent \$3 as a gift to the Bible Society, money he had saved from his week's wages. The exhibition of gratitude augurs well for the man's future.

Mr. George M. Hunter has sent to the *New York Observer* copies of the examination papers of 1900 and 1901 set by the School Board of the city of Glasgow, Scotland. The *Observer* says: "The papers contain particularized and searching queries in Scripture history." We wish the School Boards in this country would go and do likewise.

The *Baptist Commonwealth* says: "As we study the story of the first great revival and the revivals which followed it, we are struck with their unlikeness to the revival as we have it to-day. We find an absence of all that human machinery which is now so often regarded as essential. There are no committees no finances, no advertising, and, more striking still, no chorus or Gospel singer."

Speaking of the work of Pastor David Davies of Brighton, England, a writer in the *London Baptist* says he makes his strongest points by quotations from the Bible, and says when he was a little boy in Wales, "he committed much Scripture to memory, a practice greatly encouraged in Sunday Schools in Wales." It is a pity the same thing cannot be said of Sunday Schools in this country. More men like David Davies would then be found in the land.

We are glad to chronicle a praiseworthy fashion just started by some London dealers in millinery. They are substituting miniature tomatoes, and French beans for dead birds and parts of birds as ornaments on ladies' hats. We do wish that all ladies would refuse to wear any feathers on their hats except ostrich or chicken feathers. The more ostrich feathers are worn, the better the care which is taken of the birds, and chickens are killed for food.

A lady living in Provo, Utah, has 210 living descendants. She is 92 years old, and has seven children, 73 grand children, 135 great-grandchildren and 4 great-great-grandchildren. So far as is known she surpasses all others in the number of her descendants. It is to be hoped they are all such characters that the venerable mother can be proud of them all.

Japan has proved her right to a place among the "advanced" nations. Her newspapers understand the blackmailing business as thoroughly as any yellow journal in the "centers of civilization." A paper will publish an article attacking the reputation of a prominent citizen, and send an agent to the house offering to sell the papers to him instead of to the publisher.

The present which the Empress of Germany makes to her relatives at their weddings is a plain travelling clock. This is said to be because she values punctuality so highly.

ASTHMA CURED

A Prominent Physician Has At Last Discovered a Certain Cure.

The following letter has been received from Dr. Rudolph Schiffmann, of St. Paul, the specialist in diseases of the respiratory organs, and we trust it will be read carefully by every one who suffers from Asthma, Hay Fever or Bronchitis:

"To the Editor:—Please announce in your paper that by simply writing to me enclosing a 2 cent stamp, any of your readers can have a trial package of my Asthma Cure free. I have prepared a full supply of trial packages for free distribution to sufferers from Asthma, Hay Fever and Bronchitis and no one will be disappointed. I have perfected a remedy that is without a doubt an instant relief and a positive cure for Asthma, Hay Fever or Bronchitis. I am fully aware that there is a great deal of skepticism regarding the curability of these diseases, and I have concluded that the simplest way to get my remedy before the people and let it demonstrate its merits is to give away free packages so that any one interested can test its remedy. I know what my Asthma Cure will do. I have tried it in thousands of cases, with gratifying results. I have cured where all others had failed. Do you wonder that my confidence in the remedy is unbounded? Do you wonder that I am willing to pay the expense of a trial out of my own pocket?"

All letters should be addressed as follows: Dr. R. Schiffmann, 155 Jackson St., St. Paul, Minn.

Almost every druggist in the United States has Dr. Schiffmann's Asthma Cure in stock.

AMONG THE

Churches.

Walnut St. (Third and St. Catherine)—Bro. Broome: Prayer; The Value of man.

Broadway — Bro. Watts: Spiritual rest; Spiritual healing.

Chestnut St.—Pastor Weaver: Seeking the best; Creation of man. Two by letter.

East—Pastor Willson: Power; Peter restored.

Franklin St.—Pastor Jenkins: Beginning and completion of good work; Heb. 10:31. Two for baptism, one by letter.

Clifton—Pastor Foster: The power of prayer; The conscience.

German.—Pastor Janzen: The old Gospel; The gain of godliness.

Third Ave.—Bro. H. D. Allen: How to obtain our desires; Spiritual transfiguration.

Southgate—Bro. W. H. Bayles: The heart's eyes opened; The churches' forgotten prayer.

Parkland—Pastor Taylor: God's call; Separation, belief, baptism. Two by letter for baptism and 2 baptized.

Twenty-sixth and Market. — Pastor Reed: Jonathan's Victory; Mercy for the penitent.

East Meade—Pastor Greathouse: The bloody hands; The past harvest. Nine for baptism, 12 baptized, 3 by letter.

Marydale — Pastor Willson: Agree with thine adversary.

Oakdale—Pastor Mohler: The new commandment; The church's duty.

Hone Rescue Mission.—Good week reported.

Pewee Valley—Pastor Bennett: Personal accountability. Pastor resigned to become Corresponding Secretary of Ministers' Aid Society.

GREENSBURG, KY.

It was my special pleasure to attend the Fifth Sunday Meeting of Russell Creek Association, that met with Pastor E. D. Maddox's church, Greensburg, Ky. The meeting was profitable in many respects. Dr. J. G. Bow, our indefatigable State Secretary, preached on his favorite topic, Missions, and a collection followed amounting to over \$100. The topics discussed were practical. The attendance was not large. Bro. Maddox has entered fully on his work, with good prospects of a successful pastorate. During my stay I enjoyed the boundless hospitality of B. W. Penick and wife, whose elegant home was thrown wide open for all visitors. — W. P. H.

NERVOUS WOMEN

Take Horford's Acid Phosphate. Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

THE STATE.

Pastor J. A. Bennett, of Pewee Valley, has resigned to accept the secretaryship of the Ministers' Aid Society of Kentucky. Bro. Bennett is one of our noblest men, and we commend him and his work to our people.

Bro. W. G. Tilford writes from Middleburg: "I have just closed a gracious revival meeting, held with Poplar Grove church, under the direction of our District Mission Board. It was a church revival indeed, the influence of the Spirit being felt through the entire meeting from first to last. Eleven were added to the church, 8 by baptism and 3 by relation. We feel that the church is much revived and strengthened. Bro. A. H. Jeffries is pastor at Poplar Grove, and is doing good work. The bond of love is very strong between him and his people. I go to Fishing Creek next. May the Lord give us a good meeting there."

Pastor C. T. Brookshire, writes from Union City: "We just closed a gracious meeting at Foxport, on the 15th. Bro. C. W. Elsey of Fifth Street church, Lexington, did the preaching. There were 7 added to the church by baptism. We feel that the church has been greatly strengthened through the earnest preaching of Bro. Elsey. We have been greatly blessed in the past year, and still striving to advance Christ's kingdom at this place. Brethren, pray for us."

Pastor W. Y. Martin writes from Glensboro: "I have just closed a good meeting at Fellowship church, Anderson county. In this meeting I was ably assisted by Pastor R. L. Brandenburg, of Waco, Ky. Satan put forth his best efforts to hinder the meeting, but God gave us the victory. As a visible result of our labors six were added to the church by experience and baptism and the church was greatly revived."

Pastor R. R. Noel writes from Stanford: "Cumberland River Association meets Aug 29 instead of Sept. 2. Please note. Will be glad to meet as many as will come. One and a half miles from Kingsville."

Bro. T. P. Edwards writes: "I closed a meeting Sunday night, July 23 at White Oak in Estill county with 15 additions; 6 joined by experience and baptism and I constituted a new church with a bright future before it. I will begin a meeting at Marvel Geard July 30 in the view of constituting another church. Both of these places have been strong Campbellite holds, but their churches have gone down and they have not had any preaching for some time. Pray for me."

Pastor Charles Martin writes from Paintsville: "We have just closed a ten days' meeting at Denver, six miles from this place. Bro. Wm. McMillen did the preaching. His sermons were effective, and both members and sinners enjoyed the service. The meeting closed with the church greatly revived and 4 additions to the church by baptism. Had large crowds and good attention. This meeting will be felt in after years, and Bro. McMillen will be remembered by the people of Denver. We are glad to have such men with us at any time. May the Lord bless him in the great conflict against sin."

Pastor J. W. Greathouse writes: "Just closed a very gracious and successful revival at East Mead, Tuesday night, July 25th. Bro. J. E. Johnson of La Grange, assisted, and his preaching was in demonstration of the Spirit and with power. He brought us the same old story of Jesus' dying love, and it proved the power of God. There was a revival spirit before his coming, having had three conversions the week before. The whole community was deeply interested. Bro. Johnson had been pastor and everybody who knew him loved him. The church is now in splendid shape to do a great service for the Master's glory. As the visible results of the meeting 20 were added to the church, 12 of whom are for baptism. This now makes the membership 75."

Pastor N. F. Jones writes: "Our meeting at Sparta closed last week with 23 added to the church and a revival of the old time religion. Bro. M. I. Sheppard, of the Seminary, did some splendid preaching. He is a most forceful preacher. May God ever bless his ministry. Among the 20 for baptism many were past the meridian of life, and some almost at the sunset. Mission subscriptions are larger. We are beginning to do things for the Lord at Sparta."

OTHER STATES.

Bro. John Mare writes from Grove-ton, Texas: "The writer has just closed a meeting with the church at Westville. Four added by letter, 1 by statement, 7 by baptism. Church grew from 2 to 14 in one week. Bro. Frank Morgan will assist in meeting at Lovelady beginning August 6."

Bro. Herman Stevens has been set apart to the full work of the Gospel ministry by the Walnut Street church, Greensboro, N. C.

Pastor W. G. Hall, Davis, N. C. closed his meeting of ten days with 25 received for baptism and others expected later.

Oxana church, Alabama, had the cause much strengthened by their meeting; and ten were added to the church by experience and baptism and 2 by letter.

Fifteen additions to the church at Willow Oak, Fla., result of their meeting, H. C. Harris, pastor.

The saints at McIntosh, Fla., have set apart their new meeting house to the worship of God and there is great rejoicing.

Tabernacle church, Pelzer, S. C., has set apart Bro. Herman Haydock to the full work of the Gospel ministry.

The church at Woodruff Mill, S. C., has been graciously revived; 25 were baptized by the pastor. The church is not one year old.

Pastor J. F. Carson, Warrenville, S. C., is rejoicing: 17 received into the church by experience and baptism and several by letter.

Bro. Wm. Hugh Carter has been set apart to the full work of the Gospel ministry by the Chase City church, Virginia.

Pastor W. G. Hall, Davis, N. C., held a meeting with his church, doing the preaching himself, resulting in 25 received for baptism. All who professed Christ joined the church at once.

Wilkesboro, N. C., has enjoyed a refreshing from the Lord. Nineteen candidates were baptized and 4 received by letter.

Bro. Walter E. Wilson has been set apart to the full work of the Gospel ministry by the church at Forest City, N. C.

Bro. J. S. Sheffield has been set apart to the full work of the Gospel ministry by the McKinney Avenue church, Dallas, Texas.

The meeting at Stanford, Texas, closed with 29 additions to the church.

Pastor R. C. Pender held a meeting with his church at Bowie, Texas, resulting in 42 additions, 31 by experience and baptism and others to follow.

The meeting at Mart, Texas, resulted in 30 additions to the church.

The church at Walnut Springs, Texas, has been revived and 17 added to the membership—result of their meeting.

The church at Leland, Miss., closed their meeting with 18 additions, 14 by experience and baptism.

As a result of their meeting the church at Poe Mill, S. C., is revived, backsliders reclaimed and sinners saved. Forty-four additions to the fellowship of the church, 11 by letter, 2 by relation and 31 received for baptism.

At Marble Falls, Texas, the meeting closed with 22 approved for baptism, 3 joined by letter.

22 have been added to the membership of the church at Glenwood Addition, Fort Worth, Texas, and the church greatly strengthened by their meeting.

Edgewood, Texas closed their meeting with 18 accessions and 11 reclaimed, pastor, M. A. Quindlen.

The result of the meeting at Rutledge, Ga., was 49 additions to the membership of the church.

The church at Greenville, S. C., has been greatly strengthened by her meeting; 44 added to her membership.

The meeting house at Bethlehem, West Chowan Association, N. C., has been set apart to the worship of God, L. M. Curtis pastor.

A new church has been constituted of 14 members at Raynham, N. C.

A new church of 54 members has been organized in North Cleburne, Texas. They have a live Sunday School 102 strong.

Pastor E. J. Isenhower, Stiles, Texas, closed his meeting with 13 new members, 8 by baptism.

IN AND FROM MISSOURI.

On July 23rd. Mrs. Mecca Truex, wife of Rev. H. E. Truex, pastor at Mexico, passed from the sufferings of earth. She was a devoted Christian, loved her church, and was an ardent worker in and for the same.

The Central Baptist says that there is now on hand 400 copies of the last literary work of the late Dr. S. H. Ford, "Brief Baptist History." Baptists will find this interesting reading. There has been a consolidation of The Baptist, Springfield, with the National Baptist Flag, Oklahoma City, and it is now Editors Dow and Ray.

Dr. Meigs, of Texas, a Presbyterian, suggests the following as a Sunday School motto for his state:

God said it;
Jesus did it;
I believe it;
That settles it."

Bro. R. M. Inlow makes the following comment: "If he means this to be taken literally, it will be a trifle hard on those of our brethren who admit that the Bible teaches immersion as the only mode of baptism, but that it really don't make much difference about the mode."

Our Governor, Hon. Jos. W. Folk, is having a hard fight to suppress gambling and lawlessness generally in St. Louis county, and is going to succeed. Judge Marshall of the Supreme Court has come to his assistance, and if the St. Louis police cannot stamp out the plague the Governor will call into requisition the State troops. He declares it must and shall be stamped out, and all good citizens say amen.

Jos. N. BARDEE.

Louisiana, Mo., July 28.

DEAR RECORDER:

The German Baptist Conference of Texas held their annual meeting with the German Baptist church of Dallas, July 26-30.

Eld. M. E. Weaver, of Marshall, assisted Pastor J. H. Floyd in a meeting at Harleton recently, in which 21 additions to the church are reported.

Eld. W. K. Penrod has resigned the pastorate of the Tabernacle church of Ennis, to accept the call of Cleburne church, and Eld. E. F. Lyon, of Natchez, Miss., has been elected to succeed him. Bro. Lyon is a young minister full of the spirit of the Saviour, and we bespeak great things for Ennis Baptists under his leadership.

The following Texans have recently been appointed foreign missionaries by the Foreign Mission Board: Eld. D. L. Hamilton and wife and Miss Rosa Golden to Brazil, and Miss Ella Jeter to China. May the blessings of God go with these soldiers of the cross to their new fields of labor.

A wonderful meeting is reported at Willis. Eld. M. F. Fuller, of Palestine, assisted Pastor J. J. Pipkin. The church was wonderfully revived, backsliders reclaimed and many souls saved and 30 additions.

The following increase have been made along Baptist lines in the last seven years from 1897 to 1904: In 1897 we had 66 missionaries under the State Board; in 1904 we had 207. In 1897, 19 churches were organized by the missionaries; in 1904, 123. In 1897 they baptized 568; in 1904, 4,828. In 1897 \$20,326.74 was raised for State Missions; in 1904, \$85,791.33. Surely God is blessing Texas.

A rousing educational meeting composed of representative Baptists of Texas met at Bryan June 27 and 28, and as a result "The Texas Woman's College" will be built at that place. Bryan donates \$10,000 and the Baptist denomination \$40,000. The promoters are determined to establish a first class college, and high standards along all lines will be maintained. This adds another to the already large number of Baptist schools in the state.

When the writer came to Texas last fall we found many surprises in store for us. Being accustomed to the rocks and mountains of Southwest Missouri, the beautiful prairies of Texas covered with immense fields of cotton, were in striking contrast. However, that which furnished us the most agreeable surprise was the people. We expected to be treated like strangers, but here a stranger once met is a stranger no more. People here are a great deal more social and sympathizing than in the older states. We have passed through the

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fire of affliction since we came here, and a more sympathetic people or more ready to help in time of need I shall never meet anywhere. I love Texas and her people more and more each day.

W. C. MATLOCK.

LOUISVILLE BAPTIST ORPHANS' HOME.

We would again call the attention of the friends of the Louisville Baptist Orphans' Home to the fact that all correspondence and supplies for the Home should be addressed to Miss Mary E. Abercrombie. All moneys for the Home should be sent to Mr. T. J. Humphreys, Equitable Building, Louisville, Ky.

REV. A. N. COUCH

Has recently resigned his pastorate of the First church, Center, Texas, to accept the position of Field Agent of the WESTERN RECORDER and Baptist Book Concern. Bro. Couch needs no introduction to Kentuckians, who knew him as a student in Bethel College and as a successful young pastor in Southern Kentucky. We bespeak a cordial reception for him on the part of our Baptist brethren and the people generally.

W. P. HARVEY.

DEAR RECORDER:

Noticing the label on my RECORDER this morning, I see that my subscription expired on the 20th, and not wishing to do without it, as it has been in our family and read by the family for nearly 70 years, cannot possibly do without it. I would be at a great loss, as it is next to my Bible with me, so enclosed you will find my check for renewal. May the dear Lord long spare your useful life to battle for his truth, is the sincere prayer of

Fraternally yours,

J. S. HEAD, Sr.

Burgin, Ky., July 27th.

DEAR RECORDER:

Please find check for my paper, my time being out to-day. I can't do without it. You bring me much spiritual food and ceaseless inspiration. Your stalwart defense of truth is an unceasing joy. The Lord long spare and prosper you. Yours in Christian bonds,

Mrs. M. A. WRIGHT.

St. Paul, Minn., July 9.

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Family Circle.

Stories for the Young and Old.

HER NAME.

"I'm lost! Could you find me, please?"
Poor little, frightened baby!
The wind had tossed her golden fleece,
The stones had scratched her dimpled knees;
I stooped and lifted her with ease,
And gently whispered "Maybe!"

"Tell me your name, my little maid,
I can't find you without it."
"My name is Shiny-eyes," she said.
"Yes, but your last?" She shook her head,
"Up to my house they never said
A single fmg about it."

"But, dear," I said, "What is your name?"

"Why, didn't you hear me tell you?"

"It's Shiny-eyes!" A bright thought came,

"Yes, when you're good, but when they blame

You, little one, is it the same
When mother has to scold you?"

"My mother never scolds," she moans,
A little blush ensuing,

"Cept when I've been a-frowing stones,
And then she says, 'The culprit owns,
Mehitable Sapphira Jones!"

What has you been a-doing?"

ARTY'S GUARDIAN.

"So this is the great dog you have fold me of in your letters," I said to my friend, Charles Marston, at whose Colorado house I had just arrived; "what a noble fellow he is!"

It was an immense mastiff, with a tread like that of a mountain lion, had approached me where I sat and laid his large head confidently across my knees.

"Yes," was the reply, "he is a noble fellow indeed; noble in character as well as form. Annie and I can bear testimony to that without the least reservation."

"Annie" was my friend's pretty young wife; and her face glowed with feeling as she looked upon the strong, stately creature which appeared so bent upon forming a friendly acquaintance with me.

"He can never be overpraised," she remarked. "We call him Arty's Guardian; for he has twice saved our little boy's life, so he has well earned the title, we think."

"I should say so!" was my answer. "I have had a curiosity to see him ever since learning of his performances."

"He came to us in a singular manner," said her husband. "It was just after a terrible blizzard that we heard a loud scratching at our door. I opened it and in rushed a huge dog. He commenced pulling at my trousers, all the while looking wistfully up in my face. I was a little shy of him at first, he was so large and powerful; but it was soon plain that he wished me to follow him, and I did so. He appeared very impatient running ahead, and often looking back with a short bark as if to encourage me."

"About a mile from the house we came to a spot where a man lay dead in the snow. He was a stranger who had lost his way and been frozen to death in the storm. We discovered afterwards that he was from Boston, and had been prospecting through our region. I procured assistance and had the body removed to our house, where the faithful dog continued to watch beside it until it was laid away forever. Then he attached himself to us in the most affectionate manner, and here he has been ever since."

"Brutus was the name on his collar, and to that he answered eagerly. Our little boy was then two years old, and the great brute appeared to comprehend the child's helplessness as well as a human being could have done."

"The winter passed away, and as the weather became pleasant Arty would sometimes go toddling about our doors, though of course never very far from the house. One day a couple of horses belonging to a neighbor of ours, while attached to a heavy wagon, took fright and ran. They came in this direction, tearing on at full speed. Arty happened at the moment to be standing right in the wheel track, and when his mother

discovered his danger, the team was almost upon him.

She flew screaming from the door, but she saw that she was too late, as the child was ten or twelve rods off. It was an awful moment; but then Brutus came bounding to the spot. He had barely time to seize the little fellow in his big jaws, and leap with him out of the path, when the cruel hoofs and wheels went thundering by. Could human intelligence or human courage have done more than this?"

"It was a wonderful act," I said, "and I should hold such a four-footed guardian above all price. But the panther incident about which you have written me—I should like to have you point out the spot where that took place. Yonder I suppose is the pond and that old leaning tree by its bank, I should guess must be the one you described."

"The pond was a deep sheet of water of several acres, lying about twenty rods from the house; and the old tree, which I had noticed in particular from its singular position and form, was a gnarled oak, three or four feet in diameter, leaning from the bank in such a manner that a person could have ascended it with very little difficulty. The trunk was short and one huge branch extending from its fork reached out over the pool like a gigantic arm."

"You are right," said my friend; "that is the pond, and that old tree is the very tree. 'Sunny Lake' is the name we give our little basin, because on bright days it so reflects the sunshine. But I tell Annie we ought to call it 'Panther Lake,' though that would be a rather fierce name, I must confess."

"Yes, much too fierce for my liking," observed Mrs. Marston. "We shall let that old tree stand as a memorial of what has occurred there; and yet at times I almost shudder when I look at it from my window here, it makes me so realize that dreadful scene."

"One of these days it will fall into the water of itself," said her husband; "it seems as if almost ready to do so now. But meanwhile you shall hear the story from Annie's own lips. She can tell it better than I can; for it was an adventure all of which she saw and in part of which she was. Brutus was a part of it to; and see how he pricks up his ears as if he knew what we were talking about. I wish he had the power of speech!"

"Poor Brutus!" said Mrs. Marston, "you should have seen him after that struggle; he was torn in every part of his body, and must have suffered dreadfully."

"We heard that a panther had been seen a mile or two from here, but it did not seem very probable that he would venture near the house, especially in the daytime, and so the rumor did not prevent me from going about the premises as usual, though I knew that a strip of thick woods reached from the main forest which you can see yonder, to the very margin of the pond. I did not think that a wild beast would be tempted to follow such a narrow line of thicket, with open fields on both sides of it, but the events showed how little I knew of the creature's habits."

"One evening my husband had gone away to the village, seven miles from here, leaving me alone with Arty and old Brutus. Toward evening I went out to gather some beautiful lilies, which grew in the water at the edge of the pond. I had seen them the day before but some of the buds were not then sufficiently opened."

"I took Arty with me, and put him down near the bank, where he at once began a chase of the yellow butterflies that were winging there way about him and lighting among the high grass. Brutus we had left in the house enjoying a comfortable nap. I found some difficulty in getting at the lilies, and so a considerable time was occupied in getting them; but all the while I kept Arty in call, and could hear his baby voice talking now to me and now to the butterflies."

"At length I was startled by a peculiar sound as of some heavy animal rushing with a springy motion over the grass; and this was immediately followed by a cry of terror, and a plaintive call of 'mamma, mamma!'"

"Springing quickly up the bank, I saw a sight that even now it frightens me to think of. Before me stood a large fierce creature, with flaming eyes and waving tail, apparently just ready to leap away with the prize he had snatched up—and that prize was my own little boy!"

"With outstretched arms and a scream that I think could have been heard for more than a mile, I rushed straight towards the savage beast, which seemed startled and confused by such an unexpected act. He bounded a few feet, then stopped for a moment, looking about him with those glaring eyes and

finally sprung directly upon the trunk of the old oak, still holding Arty in his mouth."

"He ran up the leaning body of the tree, and upon reaching its fork went out like a great cat upon the long branch, which, as you can see from here, stretches so far out over the pond."

"It was plain that the fearful enemy could be nothing less than a panther; and even in my terror and confusion I realized that it was only my unlooked for presence between him and the thick- et from which he had come which prevented him from taking to the woods. For an instant the thought of Brutus crossed my mind; but should I run to the house to let him out, would not the savage beast leap down and escape, taking Arty with him?"

"Mamma, mamma!" cried my little darling, stretching out his dear baby hands for me to help him. If I hesitated as to my course, it was but for an instant. The next moment I was climbing the leaning trunk, using both hands and feet to assist me."

"The panther growled frightfully as I stepped from the fork out upon the large limb where he crouched; but I went forward as fast as possible, balancing myself as I did so with all the skill I possessed."

"At first it seemed as if the beast had no thought of retreating, for his whole attitude was one of defiance. His back was rounded, and the hair upon it stood up in a bristling line. But as I advanced his tactics changed. He looked first one way, then another, and presently leaped down into the water. Yet his hold of the child was never for a moment relaxed, and with Arty still in his mouth, he struck out for the opposite bank."

"I leaped frantically after him, and in fact almost upon him, so that he had just avoided me as he swam. But the water was up to my shoulders and I knew that it would deepen at every step. The horror of that moment I cannot describe. I floundered on for a few yards, thinking only that I would die with my child. The panther would quickly accomplish the crossing, and then farewell to all hope."

"Oh, Arty! Arty!" I cried in agony as the water rose to my very neck, and I saw that with another step my footing would be wholly lost."

"Just as the words escaped me there was a heavy swashing plunge beside the bank, and looking around I saw the head of a great dog pushing out into the pond, while the strong paws were tearing through the water with a prodigious force."

"Brutus, Brutus!" I exclaimed; "O, quick, quick, good dog! Seek him, seek him!"

"But the noble animal needed no urging. He had leaped through a window—taking sash and all! And now, with every sweep of those broad paws, he was gaining on the enemy, exuberant as the enemy was with living prey."

"The two animals landed almost at the same moment on the opposite shore; and dropping his prize on the grass of the bank, the panther bounded fiercely on his pursuer."

"I flew, rather than ran, around the end of the lake, a distance, as you may see from here, of about forty rods; the yells of the panther and the hoarse growls of Brutus all the while filling the air."

"Arty lay on the ground so close beside them that he was every moment in danger of being trampled upon; and as I caught him to my heart, he had strength only to murmur once more that dear, piteous sound, 'mamma, mamma!'"

"Oh, mamma has got you, my darling!" I cried, as I fled with him from the spot; "mamma has got you!"

"Looking back presently, I saw that both combatants had rolled down into the water, where the battle was still continued, now one and now the other seeming to be uppermost."

"Upon reaching the house my joy was great at finding that my little one was, after all, not dangerously injured. The panther's teeth had been fastened mostly in his clothing, though of course he had some bites which I know must be painful."

"After dark Brutus came limping home, covered with blood and wounds. It seemed to me that he had not a piece of whole skin as large as my hand. Yet he crawled up to Arty and licked his pale face and laid his head upon the little baby's breast."

"Charles came home in the evening, and early next morning he fished the body of the dead panther from the pond. Brutus had finished the common enemy sure enough!"

"You know the very largest dog is not supposed to be a match for a panther, and so we have always thought that it was the water that decided the victory in favor of the noble creature that fought for our child. Brutus is so

immensely powerful that he was probably able to force the panther's head under the surface while the sharp claws of the ferocious beast could be used there as effectually as on the land."

"The brave dog looked as if he understood every word that had been said; and going up to Arty, he gave him a loving lap with his broad tongue, then once more came and laid his head across my knees.—The American Boy."

CINDERS AND TEARS.

Fanny and I were hurrying through the dusty streets. She was carrying a bundle of laundry; I was taking a bundle of copy to the editor.

Suddenly I stopped short in the wind, blinded by a flying cinder that had struck full against the eyeball, and then tucked itself away under the lid. The pain was intense. Instinctively my hand went up, but it was arrested on the way and firmly held.

"Please, Miss Hester, let it be a minute."

"But it hurts awfully! Maybe I can turn the lid and get it out," I cried, trying to unclasp her fingers.

"No, you can't. Of course it hurts, I know; but stand here a minute and keep your eye shut—L-e tears are coming. Be patient, Miss Hester; just a minute now, and it will be out."

And she was right. After a brief space of intense pain, tears flowed, and with them the cinder flowed out. We gathered up our bundles and went on.

"A simple remedy, Fanny; I never did that before."

"And you 'most always have trouble, don't you?"

"Yes, indeed," calling to mind several occasions when "something in my eye" had caused me much misery and inconvenience.

"Mother taught me that ever since I was little. She used to hold my hands until I was able to control them for myself. It counts for more things than eyes, too."

"What things?" I asked, willing enough to draw out my friend, whose homely, practical illustrations had been of service to me before.

"O, hurts and things. I don't suppose you get many of them; miss; but anyone who works as I do gets many little cuts. People don't mean to be unkind; but there are mean things—sharp words and cross looks—like cinders, flying about 'in the air,' people say, and now and then I catch them, through my eyes and ears, into my heart."

"And then what do you do?"

"Rub my eyes with my elbows, you know. Keep my hands away from the hurt. It is easy to get angry when people find fault or snub you just because they don't any better. If I'd let you rub that cinder in, Miss Hester, you might be blind still. So mother taught me to be patient, to shut my eyes, stand still, keep my hands down, let the tears come, then—why, it's all over, you know."—Michigan Advocate.

FLAT LIFE.

I had been living in a New York flat for over two years. You know how it is in a flat; you almost get to be one yourself after awhile. You have all the sensations that a tinned sardine might be expected to have if it suddenly came to consciousness. There are people above you, below you and on both sides, compressed as closely as the laws of preservation permit, whom you regard with the suspicion that enforced proximity naturally engenders. The knowledge that you are regarded with equal suspicion—or greater, according to capacity in that line—develops resentment against your neighbor, and deepens the pre-natal conviction of your own superiority. In fact, flat life, like other artificial conditions, produces one-sided people especially wanting in the social elements. Entertainment—indeed, ordinary family intercourse—becomes too costly of time, space and money; besides, are there not places around the corner where we can take our friend to be fed or rested or entertained in much better style than we can do it? So everything gets down finally to a commercial basis, and your friendship as well as your position and value generally are alike measured and measurable by the number of dollars you put up or down—and the biggest part of your original endowment of human kindness remains in the recesses of your being somewhere, labeled "Intentions."

Some day you are going to take them out and begin living—going to be an all-round, valuable, neighborly member of society, just as at a similarly unfixed date you are going out to do the Metropolitan and Natural History Museum.—Helen A. Saxon, in Interior.

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Stories for Little Ones.

DISCOVERING PRINCESSES.

BY FRANCES W. DANIELSON.

"Promise me one thing, and I'll give it to you," said Uncle Roswell.

"What?" hesitated Jack.

"That you will perform a deed of chivalry every day this week."

"Oh, but you can't now, Uncle Roswell!" said Jack. "There aren't any princesses in distress or dragons to slay, and I haven't a charger or a sign of armor and spurs."

"There are plenty of people in distress; and, although they may not look it, some are, nevertheless, princesses in disguise," said the uncle. "You can tell them by their manner. Hunt for these; and, if you are successful, you will be much more clever than Sir Thomas Malory's knights. You have not only to rescue your princesses, you have to discover them."

Jack walked away with the set expression about his mouth which meant that he would do or die. For some time he had longed for Malory's tales of knighthood; and, although Uncle Roswell was always generous, especially where books were concerned, he usually had some original way for Jack to earn them, which even the boy confessed made them more worth while.

The end of the week came, and just as Uncle Roswell had decided that his nephew had failed this time, he heard voices outside his door. "Lean on me, grandpa," Jack was saying. "Lean hard when you step on your bad foot. It doesn't hurt me any. Lean hard's you can."

"You're a sight better than a cane, youngster," a thin old voice replied. "How did you come to think of it?"

"I'm discovering princesses, and you're my seventh," Jack said with a laugh, and the grandfather laughed too at what he supposed was one of those jokes of the young people which are so hard for the old to understand.

"Come in!" said Uncle Roswell, a few minutes later. "I overheard one grateful princess's thanks."

"Will that count?" said Jack eagerly. "Of course grandpa isn't a speck like a princess; but I needed one more feat for to-day, and so I thought he would do. You notice he had the right manners."

"It is very much to a young knight's credit," said the uncle, "to rescue a princess in the disguise of an old man, and especially one whose distress you have seen every day of your life and grown accustomed to. Now relate to me the details of your other six quests."

"There was Miss Bell, the very first day," began Jack, settling himself in his favorite easy-chair. "I knew her for a princess the very first second I saw her. I had never noticed before, but she has golden hair and white hands and is full, fair and stately. At least she is when she walks, and I saw her walking first and recognized her as one. When she ran, she wasn't so much so; for her face turned very red and her arms flopped. But she had to run because she was in distress, so of

course it was all right. It was a cow she ran from—Frances Bassett's, you know. She's usually quiet as can be, but I guess Miss Bell's running made her lively, and she thought it was a game."

"And what did you do?" asked the uncle, shaking with amusement.

"Oh, I hollered, and the cow stopped to look at me; and by then Miss Bell had got into the road, and she thanked me in words just like real princesses used. I'd told her I was out hunting them up to rescue."

"But that's only two," suggested the uncle.

"Another was the fruit woman," went on Jack. "She was very much disguised, of course; but she was in such terrible distress that I helped her out, never thinking, and from the way she spoke afterward I saw that she was a real princess."

"In these days," said the uncle, "when there are no castle windows to lean out of, and when cloth of gold is seldom seen, we have to judge by the heart and the manners."

"That's what I thought," said Jack quickly. "She didn't speak good grammar, but she seemed to have a princess's heart. You see she had just piled a lot of fruit—apples and oranges and pears and grapes—on her show stand, when down came the awning on her and the fruit, and all you could see"—Jack chuckled at the remembrance—"were some kicking feet and a few muddy oranges."

"And then you pranced up on your cream-white steed, with lance set," put in Uncle Roswell.

"I pranced up," said Jack, "frowning awfully at some jeering knaves, pulled off the awning, helped up the princess—my, but she was a sight, all mud and her hair frouseled!—and helped gather the spilled fruit. 'You be a gentleman,' she said; 'and all the saints bless you; and your manners is those of a prince of my country.' And she gave me an orange after wiping the mud off on her red handkerchief. So then I saw that I had performed my feat for that day."

"And the other quests," sweet knight?" said the uncle.

"In the others I'm not always sure that I discovered the princess, because they weren't all women, but they all had the right manners."

"That doesn't matter if they were in distress," said the uncle, "and gave you hearty thanks."

"One was a yellow cat," said Jack, "with a tin tied to her tail." "Golden hair again," murmured Uncle Roswell.

"She purred her thanks for my unfastening the tin. And there was a clerk in the store who I heard saying she was too busy to get a drink of water, so I brought her one. She looked like a common person till then, but the water seemed to change her to a shiny-eyed princess. There was blind Tom, feeling all round for the penny he had been given and dropped, and I found it for him, and because it didn't seem a very big feat I gave him another; and, oh yes, the Miller baby was crying for the ball it had dropped and I picked it up. Do those count? I'm not sure but what the Miller baby is a boy, and all he could do was to smile his thanks."

"Of course they count," said Uncle Roswell. "I dub thee knight, Sir Jack; and here is the

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But there is another point about this business of advertising. Fake advertisements may carry a business for a time but not for long. Lincoln used to say that you could not fool all the people all the time. That has been proved many times. A business which, like Dr. Pierce's, has stood the test of nearly 40 years, which has borne the brunt of many an attack directed by ignorance or malice, could not have reached its present mammoth proportions on misrepresentations or fake advertisements. There must be something more than that as its foundation. There must be honor and honesty in dealing with the public; else there will be failure.

The Pierce Remedies were among those which a certain prominent journalist recently charged not to be what they were advertised to be. But an immediate libel suit for \$200,000 brought by Dr. Pierce led to a speedy retraction of the charge.

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The Committee in charge of the Reid Memorial Church of Richmond, Ind. (built by Daniel G. Reid, Esq., of New York, in memory of his mother), has just completed negotiations for a new pipe organ which will be one of the finest in that section of the country. Much investigation and research have been made on the part of the committee to obtain all that is latest and most approved in organ building.

The Echo Organ and the "Cathedral Chimes" are to be in one of the church towers, and elaborate electric connections control all parts of the organ. The work has been entrusted to Hook-Hastings Co., of Boston, builders of many of the most noted organs in America.

GLORIOUS NEWS FROM BRAZIL.

Your kind letter of May 27th, sent to my address in Brazil, was forwarded to me to London, England, where I am at present, not only to watch the coming together from all parts of the world the mighty Baptist host, not only to catch the inspiration and enthusiasm for the Master's cause that characterizes our brethren from this side of the Atlantic, but also to stir up a little interest amongst the Baptists on behalf of Brazil—great and needy Brazil—the neglected corner in the neglected continent.

Thank God for the opportunities vouchsafed unto me while in the great land "of the free and the brave." I thank God for the Baptist brotherhood in the homeland and for their love for Brazil and its millions of unsaved, priest-ridden people. It did my heart good to see the interest the brethren at home take in Brazil and its mission work. I shall never forget my visit to Kentucky, to the Seminary, to the churches in Louisville. God bless them all and may the interest shown to me on behalf of my field of labor deepen and grow stronger day by day, until every Baptist will consider it a privilege to help further the cause of Christ in that great and needy field.

The same mail that brought me your letter brought me one from Bro. W. H. Cannada, the consecrated missionary who is holding the fort in Pernambuco during my absence. This letter is so replete with glorious news about the progress of the work that it seemed to me the best thing I could do would be to transmit to you, and through you, to the many readers of your excellent paper, a few paragraphs. These paragraphs, as Bro. Cannada himself acknowledges, are not a complete narrative of the facts; but, D. V., as soon as I return to Brazil, I will try to remember to follow up these cases and in my next letter will tell you more about them.

Bro. Cannada's letter is dated June 22nd, 1905, and this is what he writes:—

"Our work is receiving rich and abundant blessing. Another priest is about ready to leave the College and perhaps there may be two or more. Let us pray mightily to our God that He may lead them into the light. One is already giving evidence of faith in Christ, he only needs to make the final step. We are expecting a conference with him any day now."

The college Bro. Cannada refers to is one of the most important Jesuit colleges in Pernambuco. Last year one young priest, one of the best prepared leaders in the College, came out on the Lord's side and since then, though cruelly persecuted, has stood firm in the faith, preaching the simple Gospel of Jesus Christ and teaching in our newly opened boy's school. Now comes another, praised be our God! It seems as if the Lord wants us to have one of the best evangelical schools in Brazil as He is helping us by bringing to us the finest professors there can be had. The need of a good Evangelical Boy's School cannot be explained in a short note. While in the States I talked and explained about our great need of such a school to a great many pastors and churches.

Especially did I plead for a competent teacher. It seems as if the Lord, seeing that none of those I thought would be suitable would come, He sent us one prepared by Himself. Praised be His Holy Name! His work cannot and must not suffer. And now that He has set His seal upon our school-work is it too much to ask your prayers on this branch of our work? I do not ask you for money—He knows all about our needs and we trust Him to supply it all and He will do it in His own way and time—but we want you to pray to Him, asking Him to supply our present need of support for these teachers and means to furnish this school. We have told Him how much we need and we expect Him to supply it. Help us with your prayers and supplications before the throne of grace.

Bro. Cannada continues a little further down in his letter:—"But perhaps the greatest blessings we have received from our Heavenly Father have been in the almost miraculous opening of two new fields:—*Gamelleira* and *Gravata*. We have a very promising work in both of these places, places which we had thought almost impossible. I shall not attempt to explain to you the marvellous opening of these two places until you get here, because there is so much it would take me all night to write half. Great and wonderful is the power of God! His ways are past finding out!"

The opening up of these two places is another proof of the power of the Word of God as well as that of the press. Three years ago, when the priests provoked us to public discussions, while they heaped upon us all manner of insults, we determined to take no notice of these insults and to publish articles about Jesus, His love and His Word. I bought thousands of copies of the Gospels and sent these to every place in the State and our little paper published twice a month, was sent gratis to all persons that asked for it. I remember that from the place *Gamelleira* I received a list containing over 50 names of some of the most prominent men in that place, and now you see the result. Praised be the Lord! Please remember these places in your prayers, and do not forget to pray the Lord to bless the little printing outfit the Board allowed me to take out to Brazil. It is a very small affair, but we expect to accomplish great things with it for it is consecrated to Him and His cause.

This letter is already pretty extensive, and I must bring it to an end. We expect to leave London for Liverpool, June 19th (D. V.), and on the 20th we leave Liverpool for Brazil, where we expect to arrive August 5th. Pray for us and for the great work before us. God bless you richly and abundantly and make you a great blessing.

Yours for Brazil,
SOLOMON L. GINSBERG.
London, Eng., June 11th.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Displacement, Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 312, Notre Dame, Ind.

DISTRICT ASSOCIATIONS. EDITORIAL CORRESPONDENCE.

Place and Time of Meeting.

AUGUST.

Simpson, Shady Grove, 1.
Blackford, Chestnut Grove, 2.
Bracken, Flemingsburg, 2.
Bethel, Pembroke, 8.
Davies 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.
Tates Creek, Scaffold Cane, 29.
Union, Willow Creek, 29.
East Concord, Wassiotia, 29.
Cumberland River, Pleasant Point church, 29.
Breckinridge, Cloverport, 30.
Ten Mile, Clark's Creek, 30.
Baptist, Glen's Creek, 31.
Upper Cumberland, Middleton church, 31.

SEPTEMBER.

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 Creek, Pleasant Valley 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.
Greenville, Ingram Chapel, 8.
West Union, Blandville, 11.
North Concord, Swan Pond, 12.
Clover Bottom, Clover Bottom, 13.
Mount Zion, Corbin, 13.
Ohio Valley, Andubon, 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.

Our first landing place was Metlakatla, an Indian settlement founded by "Father" Duncan, the missionary. Captain Prevost of the British Navy came to Alaska and was impressed with the need for missionary work among the Indians there. Returning to England, among friends he raised \$2,500 to start such a mission. He wrote the case up in the papers, and a young man, William Duncan, volunteered to go and was accepted. He went and began work among the Indians in British Columbia. He gathered a number of converts by preaching and teaching from the New Testament, after learning the language, and presently the Church of England bishop of that region visited him and insisted that they adopt the Prayer Book and conform to its teachings. Duncan refused, the bishop insisted, and the government taking the side of the bishop, Duncan had the alternative of yielding or getting out of British territory. So he selected a suitable point on an island within the United States territory and carried thither such of his converts as were willing to follow him. There he built a village, a church, school, warehouse, cannery, store, etc. The chief business is catching and canning salmon. The best canned salmon on the market come from Metlakatla. Sunday is strictly observed, and intoxicating liquor is allowed, no in many respects it is a model community. To avoid jealousy, in laying off the town, he laid off each block in four parts so each family could have a corner lot.

During the salmon season fishing is forbidden by the government for one day each week, and Saturday has been fixed upon as that day. So while others fish six days in the week, these Metlakatlans, keeping Sunday sacred, get only five days a week fishing. But they are faithful. They are equally as conscientious in hauling the fish. On an average about one salmon in ten is diseased. At Metlakatla each diseased fish is carefully picked out and thrown away, while at other places no such care is taken. In buying canned salmon, it is well to remember this.

"Father" Duncan is 74 years old, but his vigor is unabated. He is a true patriarch, and his sway is undisputed. The old man, whose smattering of English was most helpful to Mr. Duncan in learning the language, still lives, claiming to be 98 years of age. This mission is supported by the catching and canning of salmon and by voluntary contributions of friends. Mr. Duncan makes missionary tours in the regions around. I mention here that the salmon in Alaska are taken in nets, while in the rivers of Washington and Oregon, to catch them by wheels is the favorite method. The wheels stand near the shore, and a sort of fence is run out to lead the fish in. The wheel has a wire net work and, as it turns, it dips up the fish as they try to run up stream. As the wheel turns the fish are dropped automatically into a trough and are conveyed away.

At all our landing places there are Indian villages, with their fat, ugly squaws and their multitudes of children and dogs. The squaws squat on the ground in front of the huts and seem to be

asleep. Perhaps they are meditating on the "Indian problem." Many of them have baskets and trinkets to sell. A fat squaw will squat by the way tourists pass, with her wares spread out on a blanket in front of her. She cannot talk English, except to tell the price of her articles and to say "no," with a peculiar accent, when asked if she will not take less. From the number of Indian children in these villages, it is difficult to believe that the Indians are dying out. A few white men at these places have Indian wives.

Totem poles are of special and curious interest. They consist of rudely carved and colored figures on trunks of trees, set up erect. Birds, frogs, fish, distorted human faces, &c., are the figures used. A totem pole expresses at once the mythology and the family history of the owner. The top figure is the crest, and all Indians who have the same crest are regarded as kin. No Indian can marry another with the same crest, and every Indian is perfectly at home with those of the same crest. The crest sets forth some quality believed to have been possessed by some ancestor—e. g., an eagle, a whale, a bear, &c. These Indians in their mythology reverse the Biblical order, in having woman precede man in the order of creation. A toad was on the shore. A bird married this toad. A woman was born from this toad. A bear came out of the forest and married this woman, and presently she gave birth to a man, and these were the first woman and the first man.

These fantastic decorations are seen on the huts of their chiefs also and on many of their blankets, as well as on their boats, paddles, &c. Totem poles are not idols. The longer the totem pole, the higher the rank of the family.

There is sad need for missionary work among these villages, but of that in another letter.

Respectfully,
T. T. EATON.
Sitka, Alaska, July 17, 1905.

TEXAS NOTES.

Bro. Tom Martin's reason for declining an honorary title is sound, so far as this layman is able to grasp the subject. When a man is called of God to preach His Word, he is honored infinitely above the esteem of men and universities. True, the distinguished editor of the WESTERN RECORDER "has 'em," but if some "Piney Woods Rifle" should entice him to answer the question, "Say, my brother, deep down in your warm heart, do such titles add to your pulpit work and your spiritual power, he might answer, "Well, brother, what is to hinder you from moving up your figures on the Old Reliable? The paper is growing all the time, and we are doing our best to make it a greater source of good cheer, comfort and force to our preachers than ever. Shall I move up your date?"

Straight Baptist demarkation is not near so conspicuous now as it was fifteen years ago. Consequently, when a real, old-time Baptist sermon is delivered, with do brand on it says the impress of the Word, it does not attract and hold the average church-goer as it did of yore.

Another Baptist University, located in the Oak Cliff ward of the city of Dallas, will open its doors next September. Its success, be-

cause of its magnificent site, great business interests surrounding it, and vast unoccupied territory tributary to it, is as near a certainty as anything could be. If the first year's work reaches a satisfactory level in faculty and fruit, Baptists will get a deep grip on a salient point in their denominational stride, and Dallas will consider the University as a new-comer well worthy of her further attentions and smiles.

It has been reported that Dr. Riley resigned the pastorate of the First church in Houston to assume the presidency of a flourishing Baptist Woman's College at Bryan, Texas. Bryan is a thriving town of between 4,000 and 5,000 inhabitants, located in the heart of the famous Brazos River country. It is a fine specimen of a genuine Southern town, and the Baptist bishop who presides over the district is called a "whizzer." Years ago, during the ministry of that saintly man, F. M. Law, the church clerk was judge of the County Court. The old custom of holding church conference on Saturdays was in vogue, and whenever a court day occurred on a conference day, the judge made way for the clerk by adjourning court until 2 p. m. Among the many noble and faithful who sleep in the beautiful church yard at Bryan, none are remembered more reverently than the church clerk.

The death of Elder T. J. Walne, about ten days since, calls to mind an incident which occurred during his pastorate at Vicksburg a year or two after the Civil War. It was said of him that he was the first preacher ever heard of who objected to a new church-building. The basis of his objection was a hole in the wall of the old building as large as a flour barrel, made by a solid shot from the Federal fleet. In time past Baptists and Baptist things bore honorable scars in defense of liberty, and Bro. Walne was born in that sort of atmosphere.

One of the most distinguished lawyers in Texas, or elsewhere, has a way of spending his vacation, between court terms, by adding some doctrinal backbone to the loose jointed sermons of the average evangelist. He is a Methodist and is a man of fine personal appearance and an orator of rare power. I heard him, not long since, deliver a discourse on Faith, following in the wake of one of Geo. Stuart's tremendous meetings. I had heard many sermons on Faith. They were superfine, fine, shaky and bad, but never before had I heard a lawyer on Faith. He spoke for one hour and a half, during which time love and law, sentiment and sorrow, natural and spiritual beliefs were discussed so logically and tenderly and placed before the minds of fully one thousand men, so clearly, that the natural faith of many of them was driven very near the border-line of the spiritual. The great lawyer may not have known it, but he was preaching from start to finish a bedrock Baptist doctrine. RAMBLER.

He that has something to do has less temptation to doubt than the man who has nothing else to do but doubt. Heresies in the Christian church come never from the city missionary, never from the faithful pastor, never from the intense evangelist, but always from the gentlemen at ease, who take no actual part in our holy war.—Spurgeon.

NO TRICK.

DEAR RECORDER: The Journal and Messenger says it is understood the Southern Baptist Convention is to go to Baltimore next year. Is it so understood? If so, there are thousands of Southern Baptists that feel a trick was played on them by persuading the Convention to leave the place to a committee.

Baltimore did not invite the Convention. It has invited the committee since I suppose, though I have seen no account of it. Jacksonville, Chattanooga, Hot Springs and some other place did invite the Convention in a straightforward way, and one of those cities ought to have it.

The clique who are running the ring-streaked Convention of whites and blacks are anxious the Northern and Southern Baptists should meet near each other, in order to keep the weakness of their Convention from appearing. The Home Mission Society voted almost unanimously that they wished to go to Portland. But the clique is trying to get them to go to Washington City. If they meekly consent, it will be a case in which a very small tail wagged not only one but two large dogs.

AN INDIGNANT BAPTIST.

[There was no trick played on the Convention by persuading it to leave the place to a committee. There was no thought of doing it in order to carry the Convention to a church which had not asked for it, at the dictation of outsiders. The reason for the committee was understood and honourably told. When it has been decided the Convention shall go to a certain town it is often difficult to get concessions from the railroads and the hotels which are desirable. And the committee could make much better terms if it was known they could take the Convention elsewhere. The committee are good and true men and can be relied on to take the Convention to that town where they can make the best rates, and these being equal, to a church which invited it and a state in which it has not met in a long time. This writer knows nothing more than what is stated above, but thinks the Convention, if good rates can be obtained, will go to Jacksonville, Florida, as the Convention has never met there, and it must honorably consider its own field and not the plans of another body.]

The Daviess County Baptist Association, consisting of nearly all the Baptist churches in Daviess and McLean counties and a number of those in Muhlenburg county, will meet for its sixty-second annual session Tuesday, August 6, at Southampton church, near Ensor, in Daviess county, Ky. The nearest railroad station to Southampton is Philpot on the Owensboro branch of the Illinois Central. Messengers from the churches in Muhlenburg county along the line of the main branch of the Illinois Central will probably find it convenient to come by means of that road. By leaving their homes by early morning train, they can connect with the train that leaves Horse Branch at 6:10 a. m. and arrives at Philpot at 7:45 a. m. Conveyances will meet this train for the purpose of carrying messengers and visitors to the Association. All persons coming by any other train than

Dr. Lapponi

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(Signed) PROF. GIUSEPPE LAPPONI.
Principal Physician of the Hospital of San Giovanni Calibrata (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

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the one mentioned, will come to Owensboro and find conveyance from there to Southampton, which is about 8 miles east of Owensboro. A number of messengers from Owensboro will go by bus or express, leaving Owensboro about 7 or 7:30 o'clock Tuesday morning. Messengers who come by way of the Owensboro & Nashville railroad, should come to Owensboro Monday evening and join the Owensboro messengers Tuesday morning. For further information apply to C. W. Wells, secretary, Owensboro, Ky.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—J. G. Holland.

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Mr. W. M. Kober, 211 1/2 St. Newport News, Va., writes Jan. 24, 1905, "I was almost blind and was cured of Hay-Fever and Asthma by Himalya, after 15 years suffering." Mrs. J. K. Herdja, of Hill City, Kan., writes Jan. 24, 1905, "I had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya." Mr. B. L. Closs, 116 Morris St., Philadelphia, writes Jan. 14th, "Doctors did me no good, but Himalya cured me." Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalya cured his son, Eric, Frederick F. Ward, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, "I never had an opportunity to recommend Himalya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease."

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Items of Interest

News the World Over

Lightning struck the oil-tanks in the Humble oil field in Texas. The flames spread so fiercely that the laborers did not all escape, and those who did ran for their lives leaving every thing. Ten bodies have been recovered, and it is thought more will be. They were all negroes. The oil burned on fiercely for some days; two and one-half million barrels of oil were burned. This is one out of the fearful number of accidents in which no one was to blame.

King Oscar of Sweden and his ministers asked permission of the Swedish Parliament, called the Riksdag, to negotiate with Norway. The Riksdag replied that Norway's Parliament could not dissolve the union and its action could only be taken as a desire for secession. Sweden has no desire nor intention to try coercion, but the separation must be made in a right manner. The Norwegian Storting must appeal to the people of Norway, and if they vote in favor of secession, the Riksdag will agree to it.

Col. D. L. Lamont died suddenly at his home in Millbrook, N. Y. He was sitting on the verandah talking to his guests, seemingly in his usual health, when he had an attack of the heart and was dead in ten minutes. Col. Lamont made a most enviable record as Secretary of War. He was popular with the army, and during his term civilians were not pushed up into high rank over the heads of officers long in the service.

John Paul Jones' body has been brought to the United States and buried at Annapolis. There is much skepticism expressed as to whether it is his body, but at any rate, he is the man honored. Jones was the greatest naval officer this country has ever had. After the Revolutionary War he went to Europe and served in the Russian Navy. If he had been alive and in command now Russia's record in the East would have been a very different one.

There has been much excitement in diplomatic circles over the meeting between Emperor William and Czar Nicholas. William was in his yacht in Russian waters and the czar went on his yacht to meet him. That is a good thing, for William will tell Nicholas the exact state of affairs in Russia which have been concealed from him. It is said William told him reforms were absolutely necessary, and that he must make peace with Japan.

We are glad that modern warships are making such a showing of themselves, because it may have some effect on stopping the enormous expenditure for the navy which Congress seems bent on. Surely even Congress will learn when a great number of facts are published. The Farfadet, one of the very latest submarine boats, length 125 feet, sunk at Bizerta, Tunis, going to the bottom and taking her crew. Fortunately the harbor was not deep, and the crew after two days was rescued. But what is the value of such boats?

Thomas Nichols, one of the crew of the Saratoga who was with Commodore Perry when he forced Japan to open her door, has died, aged 79. On the same day Dr. T. B. Steel, the only surviving officer of the Saratoga, died. Life prophesies that before many years Japan will get even with the United States by sending a fleet to New York City and forcing the U. S. to open the door of the tariff. Of course no one believes that will be done, but it would only be justice.

Dr. Bernardo's sixtieth birthday was the occasion of a manifestation of the love and reverence all England feel for him. For forty years he has been collecting the stray children on the streets of London, homeless and friendless, and keeping them in his Homes till he had opportunity to send them to homes in the colonies. During the last few years he has sent 17,000 such waifs to the colonies and only 2 per cent of these have failed to do well. He has now in his Homes 9,000 children for whose support he is dependent on voluntary contributions, and never yet in forty years has he failed to receive the money he needs.

Here's richness for you! Who does rule Russia, anyway, if that unfortunate land can be said to be ruled. The czar made a reply to a delegation of the Zemstovs, and 25,000 copies of it were printed. But the censor suppressed the czar's speech! It is said the Zemstovs demand that the poor, weak fool abdicate in favour of his infant son and a regency.

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

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

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MRS. WM. H. WILLIAMS.
Resolutions of sympathy on the death of Mrs. Wm. H. Williams: Whereas, In His wisdom and will, our Master has seen fit to take from us, the Ladies' Association of McFerran Memorial church, our beloved Mrs. W. H. Williams, and Whereas, We lament our inestimable

loss in the death of one of such beautiful Christian character and of so great helpfulness in our work, and

Whereas, We recognize God's supreme goodness even in this hour, and realize our sister's infinite gain in going to her reward, therefore be it resolved

First, that we express to the family of our beloved deceased our tenderest sympathy in this dark hour of trial.

Second, That we deplore the loss from our lives and labors, of one so consecrated and so capable as was she.

Third, Yet we bow in humble submission to His infinite wisdom and love, unsearchable as they are.

Fourth, that these resolutions be recorded in our minutes, published in the Argus, Recorder and Central Baptist, and a copy be sent to the family of her whom we mourn now.

Done by order of the Ladies' Association of McFerran Memorial Baptist church, Louisville, Ky., July 23, 1905.

MRS. E. L. DAVIS,
MRS. K. B. GRAHN,
MRS. JAS. A. HODGES,
Committee.

To willingly break a noble vow is to shatter the finest gifts and graces of manhood. It is the minimizing of honor. It is the weakening of spiritual force. It is the depletion of our ethical powers. It is the destruction of sacred influence. The moral nature is sensitive, delicate, easily wrecked, depleted, destroyed. Here comes enfeebling in prayer, beclouding of hope, bewilderment of discernment. Every sin diminishes the vital power of the soul. Every failure takes so much force out of the spirit.—Rev. F. W. Lockwood.

The Southern Pacific will make very low rates to California and the West from Sept. 15 to Oct. 31, 1905. Write to-day for advance information to Chas. S. Fee, P. T. M., Dept. G., Southern Pacific, San Francisco, and ask for illustrated California books; 10 cents each, 3 for 25 cents, 4 for 30 cents, and all different.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. B. M. Woolley, 105 N. Pryor Street, Atlanta, Ga.

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COMFORTABLE.

Neatly and tastily finished, they are STYLISH.

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Ask for the Craddock-Terry Shoes and accept no substitute.

Items of Interest

News the World Over

On Monday of last week the seismographs in Austria which register the earthquake shocks even thousands of miles away, showed by their extraordinary movements that one of the greatest shocks ever known was going on. The instruments showed the earthquake was about 3,700 miles distant. This locates the earthquake in the Arctic regions, the mid-Atlantic, South Africa, or Central Asia. The instrument in Toronto, Canada also recorded the shock.

The city authorities in New Orleans say they have the yellow fever under control, and we have no idea there is any danger of a spread of the disease through the country. It is evidently yellow fever and not dengue, as it was at the time of the last scare. For in 105 cases there have been 40 deaths. Lying lower than the river, New Orleans is the worst of all our cities to keep clean, and the presence of disease does not show that the city has failed to do its best in the situation.

J. D. Yeomans, of Iowa, was for ten years on the Interstate Commerce Commission and who strongly favored the Nicaragua route, says that no canal can be dug at Panama, a thing many people are saying. He says no engineer has discovered a rock or clay bed in the Culebra cut where the most of the work has been done. "There has been a cut of 350 feet and 30 inches of rain falls in thirty hours down those banks washing down the alluvial soil as fast as it can be dug out. The last monthly report of work done shows that it will take 110 years to finish it."

The New York Zoological Park has just received a large and valuable collection of rare birds. Among them are two emus and a cassowary, and five black swans from Australia. There are two of the very rare Bewick swans from the Arctic regions of Asia and Europe, and a pair of spur-winged geese from Africa. These geese use the spurs on their wings for fighting. There are several painted Chinese quail, which are beautifully marked in blue and white. There are ten black larks from Siberia.

Not even the lawyers of New York City who said sharper things about President Roosevelt during the campaign than did the Democratic papers, said so severe a thing against him as does the *Congregationalist*, which has been an ardent supporter of his. It says that in the Cabinet meetings Secretary Root sometimes differed with the President, and adds that this called for courage. As the President is not a sultan one cannot see how it called for courage on the part of Secretary Root.

The sickening evidence of corruption in Washington goes on increasing. The people were still hanging their heads in shame over the revelations which the energy of the Southern Stock Exchange had brought to the surface in the Agricultural Department, when a similar corruption was disclosed in the Printing Office of the Government. This year already eight army officers have been convicted of embezzling and six others are on trial. What will the end be?

The heat in the Northeast has been very excessive, and the suffering has been great. In one day in New York City there were 30 deaths and 250 prostrations reported, and this list did not include persons who were attended by physicians in their homes. The hospitals are crowded and have notified the police they can take no more; the ambulance horses are broken down and the police wagons are in use. In Louisville the weather is not so warm as it has been in other summers, 85 degrees being the highest so far. On the whole, we have had a pleasant summer.

As the deaths of innocent passers-by, killed by automobiles have become of daily occurrence, the patience of the people is becoming exhausted. Lives of women and children are more precious than rich men's pleasure. Liverpool, England, is the first city to get aside a track for the automobiles and forbid them anywhere else. Special tracks twelve feet wide down the sides of the streets have been laid with a special form of asphalt, and pedestrians crossing this track will know they must be on their guard.

THE POWER OF PUBLIC OPINION.

"Thank God, there is a public opinion!" said James J. Hill, in discussing certain political and financial scandals. "That is the great corrective and punitive in this republic. Public opinion, it would seem, punishes in this country, and not the law, for there is too much 'pull.'"

"I have always thought it wise and right for a public man in a Government like ours to seek the approval of public opinion," said Secretary Bonaparte, in discussing his refusal to accept railroad passes, "when it does not contradict the promptings of his own conscience, and I believe public opinion approves the course I have taken in this respect."

These utterances are interesting, says the *Courier-Journal*, because they emanate from a prominent financial operator and a high official in the Government. They commit the speaker to a consistent respect for the public, and illustrate a difference from the view of the Vanderbilt who once upon a time said "the public be damned" and of certain persons engaged in political activities who fail to recognize the right of the people to have opinions.

We unite with the *Courier-Journal* in the hope that Mr. Hill's doctrine will spread among his fellow capitalists, and that the spirit of Mr. Banaparte will be contagious among officeholder's and politicians.

Public opinion is the expression of public conscience. A strict and vigilant public conscience is a good thing. It makes for the betterment of government and of men. We have seen it very recently put some "high financiers" and politicians in the pillory, and without locking them up in a prison house, visit upon them a punishment far more terrible.

There are indications that it is growing more exacting daily. Let us hope that it is, for the stricter it is, the more will men fear it; the more they fear it, the higher will be their standard of living and acting.

Then it is worth while to consider that never before has the Christian preacher stood in more vital relation to public opinion than he does in this country to-day. The pulpit and the press, the home and the school, all have their parts to play in the making of public opinion, but of all these forces an independent, outspoken, God-illuminated pulpit is the most potent.

Behind every man and every movement operative to-day in the

great revival of civic righteousness that is sweeping over the country, making for better government, municipal and national, and better social conditions and higher standards of living and acting everywhere is to be found, could we trace things back to their causes, the living, courageous, prophet-souled preacher of the truth as it is in Jesus. The facts teach their own lesson and make their own appeal. Every preacher in the land should hear the call they make and be ready with Isaiah to say, "Here am I, send me."

G. B. EAGER.

FROM ALABAMA.

The Alabama Convention, whose session has just closed, while not the largest on account of its remote location in a corner of the state, was one of the best. Many visitors were there, among them Dr. R. J. Willingham, Dr. J. M. Frost, Dr. A. J. Barton, Dr. E. E. Folk, Rev. Mr. Brown of Mountain School fame, Dr. Geo. B. Eager, and all had fine speeches to make. Bro. Mc. Cullom was there and spoke well of his work abroad.

W. B. Crumpton was at his best in his showing for "missions," a word which seems well fitted to his mouth.

Dr. A. P. Montague made one feel that Dr. J. L. M. Curry still lives, such was his impassioned appeal for Howard College. Mr. Rockefeller has offered \$25,000 provided the Baptists of Alabama raise \$75,000 for a large, thoroughly equipped Science Hall, which will be a great addition to the College, over \$4,000 to be contributed for current support.

This writer took a collection of \$500 to aid the Sheffield church in paying off the debt on their beautiful new church, whose erection was a great triumph for the Baptists of Sheffield.

The entertainment of the Convention by the people of Sheffield, Florence and Tusculumbia was royal. Hon. G. L. Comer, of Eufaula, was re-elected president and the efficient W. A. Davis, who had been clerk for seventeen years, refusing to serve again, Rev. M. M. Wood, of Fayette, was elected to the position. The Convention voted to go next year to Talladega.

The *Alabama Baptist* made a fine showing. The editor is genial and popular, and puts a good deal of push into the enterprise. Many said the paper is better than it has ever been.

Co-education in the Seminary, in other words, the establishment of a woman's training school there, will not, I think, meet with universal favor in the South. It is a departure from established custom which many of us think a mistake. If a training school must be had, let it be to itself, like other female seminaries.

M. B. WHARTON.

DEAR RECORDER:

Perhaps a few items from this part of the Lord's vineyard may be of interest to some of your readers. Eld. J. B. Moody, D.D., preached a series of doctrinal sermons to my people here, closing last Sunday night. They will not soon be forgotten. To many the Bible is a new book. Its doctrines from henceforth will be their delight, and they will be ready in mind and heart "to contend for the faith once delivered to the saints." No pastor can make a mistake in securing his

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services. Jelly-fish conviction, spurious charity and false liberality received death blows from this man of God as he wielded with skill and power "the sword of the Spirit." Beyond all question, Dr. Moody is one of the greatest Bible preachers ever given to the Baptists.

Eld. S. C. Humphreys was in this section recently looking after the interests of "the old reliable" WESTERN RECORDER, and received many tokens of regard for that stalwart defender of the faith.

There will be a Missionary and Sunday School Convention with the Pleasant-Grove church-near here next fifth Sunday.

Bro. Jas. Chenault is the esteemed pastor, and is doing a good work there.

Eld. J. S. Dill, D.D., pastor of the First church of the Park City, has gone to London. In his absence his pulpit is being filled acceptably by Bro. Paul Bagby, of Virginia.

The Second church is rejoicing because Bro. E. G. Vick has decided to remain with them, and in token of their appreciation they have materially increased his salary.

In closing let me say that I have just read a book by Eld. J. F. Love, of Arkansas, the title of which is "The Baptist Position and the Position for a Baptist." It is my deliberate conviction that it is by far the best thing for general circulation that has ever been written in behalf of the Baptist position. The Sunday School Board has never done a finer service than publishing this book, and it is hoped that many editions will be demanded. The paper cover is only 15 cents, and the cloth 25 cents. Send for it at once. Yours for the truth, WM. M. STALLINGS.

Smith's Grove, Ky., July 17.

THE MARKETS.

LIVE STOCK.

Report for week ending July 29.

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

Report for week ending July 1.

HOGS.

Choice pack. and butch.	6 00	
Medium packers	6 00	
Choice light shipping	6 00	
Choice pigs	6 85	
Good pigs	6 50a	6 85
Light pigs	5 00a	5 50
Roughs	4 50a	5 25

SHEEP

Good to ex. ship. sheep	3 50a	4 00
Fai rto goo d	3 00a	3 50
Common to medium	2 00a	2 50
Bucks	1 50a	3 00
Extra ship. lambs	7 00	
Bestbutcher lambs	5 25	
Fair to good butch. lambs	4 00a	4 50
Common tall end lambs	3 50a	4 00

LEAF TOBACCO.

Following is the report for week and year ending July 22, 1905:

	Week.	Year.
Jan. 1 to date	3,862	95,452
Year 1904	1,128	75,125
Year 1903	1,965	77,424
Year 1902	3,099	114,245

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 84,095; 1904, 65,462; 1903, 81,820. Sales of new crop to date, original inspection, 1905, 73,304; 1904, 57,441; 1903, 68,139.

REJECTIONS.

Rejections this week, 1905, 363; 1904, 218; 1903, 331.

Percentage of rejections to auction sales, 1905, 22; 1904, 27; 1903, 19.

Rejections Jan. 1 to date, 1905, 13,431; 1904, 9,632; 1903, 13,272.

Receipts this week, 1905, 1,936; 1904, 1,818; 1903, 2,074.

RECEIPTS.

Receipts Jan. 1 to date, 1905, 74,632; 1904, 62,709; 1903, 63,826.

Following is the report for week and year ending July 20, 1905:

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., 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.

TEACHERS WANTED.—Male principal for academic department of Baptist institution in Kentucky. Also lady music teachers. Both must be Baptists. Other good openings. National Teachers' Exchange, Lexington, Ky.

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.—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 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, 528 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 others. LOUIS GUENTHER, Schiller Bldg., Chicago.

Text-ol applied locally, and Mineral Wells Salts taken internally positively cure Eczema and Constipation. New treatment samples free. THE SPECIFIC WELL CO., Mineral Wells, Texas.

The Southern Pacific will make very low rates to California and the West from Sept. 15 to Oct. 31, 1905. Write to-day for advance information to Chas. S. Fee, P. T. M., Dept. G., Southern Pacific, San Francisco, and ask for illustrated California books; 10 cents each, 3 for 25 cents, 4 for 30 cents, and all different.