

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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The *Examiner* says this is called the "missionary epoch," but doubts whether there is as much being done by the churches as was by our fathers a century ago. It adds: "The paramount necessity to-day among Christians of every name and in all localities is a consuming desire for the salvation of the souls of men."

In a Conference at Blackburn, England, Mr. J. S. Pollitt said Sunday Schools were a curse to the country because they cultivated the notion that religious teaching, instead of being a parental duty, should be relegated to the Sunday School. He wished the present Sunday School abolished and 23,000 Sunday Schools opened in the homes of Blackburn.

The doctors have been protesting against flats for some time because they are bad for children. And now Rev. Dr. Rainsford joins in the denunciation because he says their influence on spiritual life is bad. He says: "Account for it as you may, the immediate result of the apartment building on the religious life of those dwelling there seems unsatisfactory. The apartment dweller does not seem to have much sense of responsibility." One wonders what proof he has of this.

Christian Work says some time ago the Japanese sent a deputation to the West with instructions to report whether Christianity was a religion that could be adapted to the Japanese people and accepted by the state. The deputation, after what they thought a thorough investigation, reported they could not recommend Christianity, there was such a discrepancy between the practice and the profession.

The English Church Union, and the Churchmen's Union, the first representing the evangelical or low Episcopalians and the second the high, held their annual meetings in the Church House at the same time. A reporter said the most notable fact in regard to them was that the former was composed mainly of grey-haired men, and the latter of young ladies wearing picture hats.

We thank God that these words of W. P. Hall are true: "The tide of faith in God and of the Bible as the very word of God, has turned. It is now on the rise. The preaching and witnessing that characterize the extraordinary movements now in progress are of the strictly evangelical type."

I THINK the first virtue is to restrain the tongue. He approaches nearest to the gods who knows how to be silent, even though he is in the right.—Oato.

Seeking The Best.

BY J. M. WEAVER, D.D.

Every man is a mystery unto himself. He is surrounded also on every hand by mysteries. Thrilling questions, in his serious moments of thought, fill his mind seeking answers. These are such as: "Whence am I? Whither am I tending? What is to be my future?" These he cannot answer. He finds himself living in a strange world, dwelling in a material body, having five senses by which he comes in contact with material things, hastening through it to he knows not where. How to make the most of himself is a most serious problem and often engages his most earnest thought. In his deep anxiety he seeks wisdom from every source. In his search he finds a Book, the Bible, claiming to be a revelation from God, his Creator, and here finds a professed solution of all these problems. Desiring to make the most of himself, he follows out its suggestions as to the way of life and finds that as time passes his path is illuminated with light from God which shines brighter and brighter as the days go by. He proves the truth of the wise king Solomon's statement in Prov. 15:24: "The way of life is above to the wise, that he may depart from hell beneath." The way of life is that course of conduct that leads to the full development of man's whole being. It is that manner of living which results in physical health, mental development and spiritual restfulness. Solomon says that this is the choice of the wise and leads upward to where the light is unclouded and away from the the darkness of hell. This is the earnest and continuous struggle of the wise from the time he arrives at the years of accountability even unto the hour of his death seeking the best destiny. Now there are three cogent reasons why all should act thus. God our Creator and Benefactor asks it of us all. As our Maker and Father He desires the highest good of His creatures, the noblest life for His children. Duty and gratitude should move us to do this:

"To hallow'd duty,
Here with a loyal and heroic heart,
Bind we our lives."

Then it is true that

"When gratitude o'erflows the swelling heart,
And breathes in free and uncorrupted praise
For benefits receiv'd: propitious heaven
Takes such acknowledgement as fragrant incense,
And doubles all its blessings."

Again, such a course results in our highest happiness and greatest joy and fits us for the full enjoyment of all the holy intelligences of the universe. By this course we develop all our capacities, enabling us to enjoy to the fullest extent the joys of the blessed. Again, not to do so leaves us to struggle on in ever-increasing darkness in time and at last plunges us into the blackness of darkness in eternity! Of such it may be said as Byron wrote—

"So do the dark in soul expire,
Or live like scorpion girt by fire;
So writhes the mind remorse hath riven,
Unfit for earth, undoom'd for heaven,

Darkness above, despair beneath,
Around it flame, within it death."

How to follow this path of life should be the anxious enquiry of us all. Of course, of our selves it is impossible, but God in His goodness has made provision for all who will avail themselves of it. We must ask for and submit ourselves to the guidance of the Holy Spirit. He alone has the wisdom to guide and the power to enable us to do it. He is the Agent God in His love has sent into the world for this. He comes to every one and if unresisted He leads into this path of life and gives power to tread it successfully. Then we must keep ourselves ever in conscious communion with God as a reconciled Father. This will fill us with ideals and constant efforts after the best life. Thus in constant communion with the Holy One visions of unutterable glory will lead us to fix our eye on the beautiful home awaiting us beyond the grave, according to His promise. We should not let the tinsled glories of the world influence us to cease the struggle for the prize promised the overcomer. Jesus says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne." Nothing beneath the skies is worthy of our effort, for all is evanescent and perishing. The glories obtained in seeking this way of life are everlasting. The faithful enter at last upon an "inheritance incorruptible, undefiled and that fades not away." Well may we exclaim with Watts:

"Thrice happy world, where gilded toys
No more disturb our thoughts, no more
pollute our joys!
There light or shade succeed no more by turns,
There reigns th' eternal sun with an unclouded ray,
There all is calm as night, yet all immortal day,
And truth forever shines, and love forever burns."

Reader, are you acting the part of the wise? All things above, below and around you appeal to you to do so! God, Father, Son and Holy Spirit appeal to you. Angels beckon you to begin to tread this path of life which leads to glory. Begin to-day!

Exports and Imports.

The name Baptist is being robbed of its offense. Baptists and other denominations are closer together and on better terms than they used to be. Union meetings and the exchange of pulpits are much more common than in former times. More and more Baptists are recognizing the claims and standing of other denominations as churches and treating them as such. The difference between Baptists and others is constantly growing less. These are the facts. How should the facts affect us? Some Baptists rejoice because of this state of affairs, because, as they see it, it is worth many times what it has cost to bring it about. These would go still further conceding and eliminating until a common ground for all is reached.

Others rejoice in it because of their notion that it means a distinct victory for Baptists. We do not so see it. The modified relation is the result of reciprocal influences. While influencing others we are in turn being influenced by them. And the modifying influence of Presbyterians,

Methodists and so on, on Baptists goes on with emulative force and effect. Whereunto will this thing grow?

Things are not all going the Baptist way by any means. Baptists are weakening. It is only a matter of time when the same tendencies now at work, if they shall continue, will blot out the Baptist position. If there is anything on which we can predicate the prophecy of Baptist perpetuity to the end, we can use that, whatever it may be, on which to predicate an argument for Baptist separateness and steadfastness.

History demonstrates the fact that it requires Baptists to make Baptists. Baptist doctrine is worthless when diluted. Churches half Baptist may get members but they will not make Baptists. We venture with absolute seriousness the statement that Baptists must consent to be more Baptist or content themselves with being less. Into the South, so long the citadel of Baptist orthodoxy and the territory of Baptist growth, liberalism and looseness are making their way. Men once strong in the faith are growing weak-kneed. Baptists cannot allow themselves counted simply as one among many, and succeed or even survive. They cannot receive Peilobaptist importation and maintain their right to exist.—Word and Way.

Good Soldiers.

That the brave little Japanese make "good soldiers" no one will deny. But a man cannot enlist in the Japanese army simply because he is strong and well. Three things are required in any new recruit:—

(1) His character must be good. A black mark against a man's character shuts him out. And parents weep now because their sons are not allowed to go to the "front."

(2) He must be obedient. Each soldier is given a soldier's pocket-book which contains excellent advice written by the Emperor himself. Courage and devotion are not enough (says the pocket-book). For true obedience the heart must be right. This book each man reads every morning.

(3) He must set a good example. One sergeant in the army said, "We dare not shrink or falter when the shells fly. All my men are watching me and act as I do; and we sergeants watch the captains; and they the colonel; and he the general on the hill-top commanding; and he—he looks up to heaven and the Emperor."

Even the heathen Japanese see the need of written advice. They have no Bible and therefore the Emperor provides them with a book. The soldiers read it daily. We are Christian—we have a far better book than they—do we read it every morning? And are we careful to set a good example?—Exchange.

The surest way to dispel what Tennyson calls "honest doubt" is honestly to study the character and life of Jesus Christ. Don't let doubt about the possibility of miracles bar the way—study his life. No one, we venture to say, who has sat with open mind at the feet of Jesus ever failed to find his doubts and difficulties removed—doubts concerning his miracles included. The trouble with the "honest doubter" too often is that he thinks more of his doubts than of the words of the great Teacher. The spirit of the true seeker after truth is ever humble and eager.

"Not Restraint, But Inspiration."

BY HUGH F. OLIVER.

In the introduction to his commentary on Romans, in the Expositor's Greek Testament (Dodd, Mead, & Co.) the learned and lovable James Denney unveils at the same time Paul, the Apostle's heart and the heart of his Epistle, in the carefully chosen words and effectively cumulative sentences now to be quoted. Let us read them slowly and ponder them well:

"He is stating the case of Gospel against Law—against all that is pre-Christian, and infra-Christian, and anti-Christian; and his polemic has not a temporary but a permanent significance. It is addressed not to Jews of the first century, but to men, and to Christians, of all time. Nothing so conclusively proves its necessity as the fact that it so soon ceased to be understood. It is not easy to live at the spiritual height at which Paul lived. It is not easy to realize that religion begins absolutely on God's side; that it begins with a demonstration of God's love to the sinful, which man had done nothing and can do nothing to merit; and that the assurance of God's love is not the goal to be reached by our own efforts, but the only point from which any human effort can start. It is not easy to realize that justification, in the sense of an initial assurance of God's love, extending over all our life, is the indispensable pre-supposition of everything which can be called Christianity. It is not easy to realize that in the atoning death of Christ and the gift of the Holy Ghost these are the only and the adequate securities for Christian morality; that the only good man is the forgiven man, and that he is good, not because he is under law, but because he is not under law but under grace."

Confess to the glory of God and the good of your souls, that no words more helpful have been written or spoken since Paul preached at Corinth and wrote to the church at Rome. And there is plenty and to spare of the same sort in the body of the commentary. It is hard "to pick and choose," but this on 6:12—16 fairly clamors to be voiced in the place of assemblies:

"Ver. 11. In this verse the application is made of all that precedes. The death with Christ, the life with Christ, are real, yet to be realized. The truth of being a Christian is contained in them, yet the calling of the Christian is to live up to them. We may forget what we should be; we may also (and this is how Paul puts it) forget what we are. We are dead to sin in Christ's death; we are alive to God in Christ's resurrection; let us regard ourselves as such in Christ Jesus. The essence of our faith is a union to Him in which His experience becomes ours. This is the theological reply to antinomianism.

"Ver. 12f. Practical enforcement of verses 1—11. The inner life is in union with Christ, and the outer (bodily) life must not be inconsistent with it (Weiss). 'In your mortal body'; the suggestion of 'mortal' is rather that the frail body should be protected against the tyranny of sin, than that sin leads to the death of the body. . . . Ver. 14. They can obey these exhortations, for sin will not be their tyrant now, since they are not under law, but under grace. It is not restraint, but inspiration, which liberates from sin: not Mount Sinai but Mount Calvary which makes saints. But this very way of putting the truth (which will be expanded in chaps. 7 and 8) seems to raise the old difficulty of 3:8, 6:1 again. The Apostle states it himself, and proceeds to a final refutation of it.

"Ver. 15. Deliberative: are we to sin because our life is not ruled by statutes, but inspired by the sense of what we owe to that free pardoning mercy of God? Are we to sin because God justifies the ungodly at the cross?

"Ver. 16. 'Know ye not': it is excluded by the elementary principle that no man can serve two masters (Matt. 6:24). The 'slaves' is the exclusive property of

one, and he belongs to that one with obedience in view; nothing else than obedience to his master alone is contemplated. The masters here are Sin whose service ends in death, and Obedience (cf. v. 19) whose service ends in righteousness. 'Righteousness' here cannot be 'justification', but righteousness in the sense of the character which God approves. Of course these are the only alternatives."

Studying at the feet of such a master makes one feel the goodness of God to him in a way to lead indeed unto repentance. "I have lost a life," sighed Grotius, "by doing nothing laboriously." It is certain that in his case the reproach was not deserved, but we—so many of us—what almost agonizing regrets must not be ours as we realize, in the light of such comments as those quoted above, how little we have learned of that great Gospel which was the glory of the Apostle Paul! And in what unattractive way have we told that little unto others!

Pinopolis, S. C.

The Interference of Christ.

Luke 5: 4.

BY REV. JOHN R. DAVIES, D.D.

The sermon is ended. The congregation is scattering. The disciples are making ready to fasten the boat and go ashore, but Christ bids them launch out into the deep, let down their nets for a draught, and in such words you will find the interference of Christ. This command of Christ came to the disciples as a great surprise. They had toiled all night. They had taken nothing, and now Christ bids them undertake something which from their point of view as fishermen was simply the going upon a fool's errand. For a moment they falter, then faith comes to the rescue, and Simon says, "Nevertheless at thy word I will let down the net." How often since then has that word "nevertheless" or its equivalent been spoken in the Church! For years mission work had been maintained amongst the Telugus in Southern India with apparently very little result. After a discussion to abandon the field, it was resolved through the pleadings of one missionary, to try it a little longer. That pleading was the interference of Christ, for afterwards, thousands in that same field were led to the Cross, and to-day that church is one of the largest and most prosperous in all the foreign field. Many a minister, discouraged because after years of faithful service he has seen but little fruitage, has decided to seek another field of labor, and while the plans are being perfected, Christ has interfered, showing the fishermen, how, when, and where to let down the net; and in response to the Master's word, scores have been brought into the church who have found in the Gospel the very power of God unto salvation.

How many Sabbath-school teachers have become discouraged and decided to give up their class. Frequently has the pious wife become discouraged and decided to strive no longer with a godless husband. More than once the Christian mother has become discouraged and decided to pray no longer for some wayward child, but Christ has interfered, the word "nevertheless" has been spoken, again the net has been let into the ocean, and every promise that they have ever pleaded at the throne of grace has been more than verified.

This interference of Christ, like everything that Christ does, comes down into the realm of the individual life. Here is Saul of Tarsus hastening to Damascus with letters of authority to arrest believers there, but Christ interferes with his plans and out of Saul, the persecutor, comes Paul, the apostle to the Gentiles. Here is Bunyan, according to his own testimony, living an impious and profligate life, but Christ interferes, showing him the City of Destruction in which he lived and leading him through the Slough of Despond to the Cross, where he loses his guilty burden, and where begin those blessed experiences which at last issued

in the greatest religious classic that the world has ever known.

This is the biography of every child of God. There was a time in his life when he lived after the flesh, walking according to the course of this world, his affections set upon things below, every moment becoming more and more a captive of sin, but Christ in mercy interfered, and out of that interference there came a consciousness of guilt, a vision of the cross, and the cry of the penitent, "What must I do to be saved?"

But this interference in this Scripture not only resulted in the revelation of Peter's sinfulness, "Depart from me for I am a sinful man, O Lord;" it also resulted in the revelation of Peter's usefulness, "Fear not, for thou shalt catch men." Oh, blessed interference which comes with twofold mercy showing us what we are by nature and pointing out what we may be by grace; filling us with shame because of our sinful slavery, but at the same time inspiring the soul with hope by unfolding the probabilities of holy service for God and man. Blessed interference of Christ.—Presbyterian.

Confessions of An Octogenarian Optimist.

BY HENRY G. WESTON, D.D.

The world in its appearance and manifestations is very different from what it was three quarters of a century ago. Its intrinsic character has not changed. It is still the same old sinful world of which Christ said, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"; the same old wicked world which crucified its Maker—the same world of which John said, "We know that we are of God and the whole world is lying in the evil one." But the mode and spirit of the world's life vary in different ages: its standard of value changes.

If a man who died seventy years ago should return to this earth he would be struck by the place occupied by sports. One page of the city morning paper is devoted to amusements and their position in public opinion may be judged by the fact that the President of the United States, the representative American, overwhelmed by the business and cares of the office on which he has just entered, devotes a day to witnessing a ball game in Philadelphia, in a park where not infrequently from ten to fifteen thousand people gather to watch a contest between rival teams. In this we are following the example of our English kin. A London Almanack in the summer season has a notice of some sport against every other day, and Parliament adjourns for the Derby as surely as for Sunday. At any table in London where a dozen young business and educated men are gathered, the subject of the regular games, present or approaching, will be sure to be discussed.

Seventy years ago, all this would have been looked upon in America by the overwhelming mass of men, young or old, with profound contempt. They could not understand why grown men should make a study of diversions. Ball games and similar amusements were well enough for boys in schools and colleges in the way of exercise and recreation, but the games were very simple and attracted no attention beyond the hours of recess to which, by common consent, they were restricted. The newspapers made no allusion to them than to a game of marbles, and they never were the subjects of bets.

I have spoken of the British fascination for sports. In the throes of the Boer war, the leading journals of London—the Times among the rest—bemoaned the fact that "even in journals like the Westminster Gazette, it has recently been almost impossible to find the news that interests lovers of their country, owing to the occupation of the main part of their columns with these matches. At present the public mind is far more set upon ping-pong

and such things than upon the necessity of intellectual and moral effort in order to hold our ground. The glorification of sport is one of the worst signs of the times. It is all the worse when it is remembered that multitudes never engage in any manly game. They simply look on and bet."

The effects of this craze for amusement and entertainment are seen in every direction. A half a century ago, courses of lectures on instructive subjects were fixed and fashionable institutions of society. Where is the town in which such a course could now draw a handful of hearers? The lecture of today must be humorous, or entertaining, illustrated by slides or word pictures of events of passing interest on some topic which has aroused public curiosity.

The pulpit cannot but be affected by this defilement of entertainment. In the long list of "Religious Notices" in last Saturday's paper, now lying before me, are three of the most prominent churches of the city. The pastors of these churches are deservedly in the front rank of the clergy of their respective denominations. I have known them, honored them and loved them for years. In these three notices of last Sunday's services there are no less than twenty-four musical performances, bass solos, tenor solos, soprano solos, alto recitative, tenor recitative, bass recitative, symphonies, anthems, etc. The names of fourteen composers are given. But the demand for entertainment must be gratified. I pity those pastors; if there is anything, aside from vice, that more utterly unfit pastor and people for a Gospel sermon than a solo, immediately preceding, by a professional singer from an organ loft, I know not what it is. I speak from experience of both points of view.

As I write these lines, the evening (Monday's) newspaper is put into my hands. In it is a report of an address delivered to the Presbyterian Ministerial Association at its regular weekly meeting. The speaker says, "Ministers fail to see that they must compete with the world of things such as the theatre and base ball games. Such things stimulate a great many people far more than does religion, which to them merely represents ideas. Ministers should study word painting so as to be able to make the story of the crucifixion and other religious truths realistic and interesting."

If we turn from ministers and sermons to the members of their churches, we are confronted with sentiments and practices utterly unknown among us a half a century ago. I say nothing of the weekday afternoon and evening amusements of Christian families in "good society." Let me speak of three Lord's Days in which I was a guest in charming homes, two of them specially dear to me. On each of those days I was to preach. At the breakfast table of the first I found a circle of bright, intelligent, educated, young people. The father of the family was the wealthiest and most prominent member of the church to which he belonged; he had given his money liberally to the best of causes in the best way. The whole conversation at the breakfast table was on the merits of the actors at the theatre from which all the young people had returned after midnight.

Did I endeavor to change those conditions? I did, as lovingly and earnestly as I knew how. Any one who has ever attempted the task knows the answer to my pleadings. The pressure of business, the change in the customs of society, the necessity which young people feel of conforming to the habits and joining in the life of their associates, there is no lack of reasons, numerous and cogent, for the banishment of the family altar and the disappearance of that religious atmosphere which we once breathed from our infancy.—Watchman.

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—Lord Herbert.

The Importance of Giving Serious Attention to Church Discipline.

BY REV. E. A. LA RUE.

The importance of this subject can scarcely be overestimated. It can be measured only by the value of the cause. The neglect of it is alarming. No church can prosper without it. It is "the Achan wedge, the accursed thing," that stands in the way of victory for Israel. Scriptural discipline is the mountain spring sending forth refreshing waters for the healing of the wounded, bleeding and torn. It waters the backslider and causes him to revive and bear fruit a hundred-fold. It follows the prodigal into the "far country feeding swine" with the "plenty and to spare of his father's servants." It opens the vault of hoarded gold and wings the gospel to the uttermost parts. It teaches the young Apollos more perfectly the way of God and holds up the weary, trembling hands of the faithful Moses. It cures the complaining deacon and reproves the thoughtless runaway. It hushes the quarrelsome choir and lets the squeaking, jarring voices of the fathers and mothers in Israel sing the "old hymns" with the spirit and with the understanding. It rebukes the noisy crowing majority and comforts the sorrowing, disappointed minority. It goes after the gay butterfly of society and sits her down beside the washerwoman with the text: "Let each esteem the other better than themselves." It helps the rich and poor, the high and low to eat this bread and drink this cup in remembrance of me."

II. Discipline includes all the means of grace whereby we become Christlike in the world. Church discipline applies, of course, only to the authority and training of the church over its members. This, however, must not be limited merely to punishment of offenders. Discipline more properly begins before an offence has been committed. It begins in training and developing that character of Christian life which does not commit offense against the church. "Now ye are the body of Christ and members in particular, and whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it." Indeed, when this mutual watchcare, help and sympathy exists, there can be no occasion for offensive discipline. When members are thus vitally connected they resist the fiery darts of every foe. Alas! that this ideal does not exist to-day. Offenses abound and discipline ought, therefore, much more to abound.

III. The prime motive of discipline to the erring is restoration and not punishment. The great mission of the church is to save and not to destroy. "Line upon line and precept upon precept." Discipline scripturally administered is a means of grace to the offender. David said: "Let the righteous smite me; it shall be a kindness, and let him reprove me, it shall be an excellent oil which shall not break my head." When, oh! when will our churches come to regard discipline as necessary to the life of the church, and a revival as prayer meeting, Sunday School and protracted meeting? Indeed, does it not come before these? "If, therefore, thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and come and offer thy gift."

We hear of churches sighing and crying, Why can we not have a revival? Where is your discipline? Yes, we have some members that have not been here for years. Some have not contributed to church expenses or missions for years. Others are not in fellowship. No, we never do anything with them. No wonder you can't have a revival. The wonder is such a church stands against the gates of hell, if indeed it does. What is the duty of the church toward these? Let the apostle answer: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness. Put on therefore as the elect of God bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. Above all things put on charity which is the bond of perfectness."

III. Having exhausted all the means of grace for restoration without avail, the church must punish. Of this there are no degrees. Church polity knows only capital punishment, the taking of church life. "If he neglects to hear the church, let him be unto thee as an heathen man and a publican." This is the direct command of the Head of the church. The Apostle Paul commands: "Brethren, in the name of the Lord Jesus Christ, withdraw yourselves from every brother that walketh disorderly." The importance of this is evident. First, the purity of the church is at stake. To retain one that has resisted the means of grace for restoration would be to retain the heathen and publican, the very ones for which the church is organized to save. Can the blind lead the blind? Shall they not both fall into the ditch? Does not the world say, to such a church, "Physician, heal thyself?" "First cast out the beam out of thine own eye, and shalt thou see clearly to cast out the mote out of thy brother's eye." "Know ye not that the temple of God is holy, which temple ye are?" The church is composed of regenerated members born from above. They have the Spirit of Christ or they are none of his."

Again, the church does the erring one an injustice by neglecting discipline. It practically endorses his wrong-doing, and thus teaches and stands for it. He is not likely to recognize his wrong and forsake it so long as he is not told of

it. The church cannot afford to compromise with evil by letting it alone, as the habit of some is. We may not think it for the best. We fear it will only make matters worse. He is a prominent member. He contributes liberally, and like excuses are constantly heard. But let us walk by faith and not by sight." Be not deceived; God is not mocked." "Now no chastening for the present seemeth to be joyous, but grievous. Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

Again, church discipline is important because it honors God. What can be more pleasing to the King than loyal subjects that delight to do his will in the church he purchased with his own blood? "Them that honor me, I will honor." How can we better prove our love and loyalty to Him? "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Then will we not love the church for Christ's sake even as "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

"I love thy kingdom, Lord,
The house of thine abode;
The church our blessed Redeemer bought
With his own precious blood.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till cares and toils shall end."

"I love thy church, O God,
Her walls before thee stand
Dear as the apple of thine eye,
And graven on thy hand.

"The Instinct of Reverence."

In a recent sermon by the modern prophet-preacher of Birmingham, among "conspicuous absences" in the characters of those to whom St. Peter refers in his second epistle, Mr. Jowett says, "I miss the instinct of reverence." I like the word instinct. It seems to me that reverence is an instinctive characteristic of a truly devout life. It is as far sundered as the poles from superstition, for superstition is the fear of an unknown power; while reverence is the sense of the presence of a personal God, who has revealed Himself, and who has said to the soul that has found Him and is gazing on His glory, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground."

We have, I trust, entered upon a season of religious revival, and one of the undesirable excrescences of such a state of fervour is that there are persons of a certain temperament who mistake familiarity with religious things for piety, and who imagine that nearness to God is best expressed by the colloquial phrases of the market or shop—speaking to God "as though He were the man living in the next street."

I think much of our modern speech respecting the Lord Jesus is not in accord with the mind of God. Peter in his first sermon strikes the right note (may it dominate all our conceptions of the Christ), "God hath made that same Jesus... both Lord and Christ." Our Lord Himself said, "Ye call me Teacher and Lord, and ye say well, for so I am." The hymn truly expresses the New Testament view when it says "Tis the Father's pleasure we should call Him Lord." He is not ashamed to call us brethren, but He never taught His disciples to call him brother, and you will remember that James, who was one of our Lord's brethren after the flesh, in his epistle describes himself as the servant of God and of the Lord Jesus Christ; and James's less-known brother Jude introduces himself as the servant of Jesus Christ and the brother of James. Neither of these, writing, as they did, under the guidance of the Holy Spirit, ventures to claim their earthly relationship to Him. A mendacious forger of the second century—that period of "literary activity" to which, according to some of the higher critics, we owe the New Testament—would most likely have done so, but holy men of God moved by the Holy Ghost had not so learned Christ.

Bearing these examples in mind, how strangely it grates on one's ear—at any rate, it does on mine—to hear really devout men using in prayer such terms as "dear Jesus," "sweet Jesus."

Much of the phraseology of a certain type of modern hymnology seems open to question. Many of these hymns have been written amid the heat of revival services, and are sometimes emotionalism run wild. In the stately rhythm of Watts and Doddridge you will find none of this. In choosing hymns for singing see that they honour the Son even as they honour the Father. A hymn which addresses the Father as God and Jesus as though he were "just one of us" is a piece of practical humanitarianism. For all this modern doggerel there is a Nemesis in store; the instinct of reverence will assert itself, and the chaff will be carried away.

I hope that this instinct of reverence will dominate your pulpit utterances. Painful use is sometimes made of the metaphors applied to Christ. The figures of the door, the shepherd, the vine, the lamb, etc., are very beautiful. They are vehicles for conveying Divine truth, but all that you can say about a door, or a shepherd, or a vine, or a lamb, may be far from applicable to the "Lord of life and glory," and far from man's edification or the honour of God. Cultivate the instinct of reverence, and you will not go far

wrong. Scripture truth is best conveyed in Scripture language. St. Paul told the Corinthians that he spoke the things of God not in the words that man's wisdom (much less man's folly) teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

In your ordinary conversation do not let those you come in contact with miss this instinct of reverence. The most effective way of weakening your influence is to treat the great themes of the Gospel ministry irreverently in your daily life.—B., in London Baptist.

Bringing Out and Bringing In.

BY REV. THEODORE L. CUYLER, D.D.

The pearl fishery of the Bible continually brings up treasures for the soul. Even the least familiar passages reveal to us fresh truths, or old truths in new lights or at new angles. One of these gems is in the sixth chapter of Deuteronomy: "He brought us out from thence that he might bring us in." This is a simple line of history, referring to the wonderful exodus from Egypt when Jehovah moved before his people in an illuminated pillar of cloud. But it illustrates most beautifully the out-bringing of every Christian soul.

First, there is a deliverance from bondage, by the redeeming work of Jesus Christ. Sin is the worst slavery ever known, and Jesus is the most glorious of liberators. How constantly that refrain occurs in the Pentateuch—"Out of the land of Egypt, out of the house of bondage." Every sinner is a bond-slave, toiling for the most cruel of masters, and the wages of sin is death. The Son of God, by the single sublime stroke of his atoning love, struck off the innumerable fetters and declared emancipation for every believing soul on this sin-cursed globe. As Maclaren, of Manchester, declared in a discourse:

"There was once a Roman emperor who wished that all his enemies had one neck, that he might slay them all at one blow. That wish is a fact in regard to Christ and his work; for by it all our tyrants have been smitten to death by one stroke; and the death of Jesus Christ has been the death of sin and the death of hell—of sin in its power, in its guilt, and in its penalty. He has come into the prison house and torn the bars away, and opened the fetters, and every man may, if he will, come out into the blessed sunshine and expatiate there.

The eighth chapter of the Epistle to the Romans is the believer's magnificent chant of triumph. There is thenceforth no condemnation to all them who are in Christ Jesus. He brought them out from the old darkness and death into the new light and life. No one can sing this "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley says that the first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour's arms. Does this in-bringing imply a perfect freedom from temptations to sin? No, indeed. The Christian who indulges in this delusive dream deceives himself, and the truth is not in him. The children of Israel did not reach Canaan as soon as the Red Sea was crossed. A long, hard march and severe discipline was before them ere the first man set foot in the land of promise. So every converted soul must go into battle harness, fighting every furlong of the road to heaven; and the first hour of sinless perfection any of us will experience will be the one we spend after the gates of pearl have shut us in. Perfect assurance does not mean perfect holiness; it means that Jesus Christ guarantees that he will never desert us. "My grace is sufficient;" "No man shall be able to pluck you out of my hands." Who could ask for more than that?

2. Conversion does not merely bring a person out of an old position; it brings him into new practices. Conduct is the test of conversion. Old sins are renounced; old habits are sloughed off; there is a new hand at the helm, steering the daily life into new channels. In these times of revivals and inquiry meetings it cannot be emphasized too often that the only religion worth seeking is the religion that purges, sweetens, elevates and controls the whole life. When stingy Mr. A— begins to send loads of coal to the poor, and unlocks his purse on missionary Sundays; when churlish B— takes his children on his knee and begins to treat his poor relations kindly; when sharp Mr. C— begins to conduct his business "on the square;" when godless D— sets up a family altar; and when gay young E— goes to meeting rather than the billiard room and the theater—there is pretty good evidence of a change of heart. They have taken a new departure—out of the old and into the new path where they can follow Jesus.

3. There is another coming out that is essential to healthy and happy piety. It is the distinct and decided crossing of the line between Jesus Christ and the ways of the world. No man can serve two masters. No man can linger in Egypt and enter Canaan. "Come out and be ye separate," is Christ's clear command to every one who enters his church. Never a time when a thorough, clean-cut emancipation from the ways of the world was more needed than now. The Bible draws distinct lines. On one side walks the Master; on the other side goes the godless "world" on its road to perdition. Let no young convert try to bestride that dividing line, or leave his heart over on the wrong side. Christians need never expect to draw their frivolous, fashion-worshipping, unconverted neighbors over to Christ's side of that line by compromising. We must draw them up—and do it lovingly—or they will draw us down. Compromises are Satan's

pitfalls. The moment that we begin to walk one mile with the world, they will be able to compel us to "go with them twain." If we let them have the "coat," they will soon strip us of the "cloak" also. Egypt and Canaan lie at opposite points of the compass. Christ's Church never can win the world by denying the Master. Would to God that, in trying to draw sinners into conformity to Christ, we should never allow them to draw us into conformity to their sins! When Moses wanted to win Hobab, he did not offer to stay with him; he said, "Come, go with us, and we will do thee good." If thou goest into an inquiry-room with a Bible in thy hand, my friend, be careful to go also with a clean life and loving heart, as well as with a prayer for the power of the Holy Spirit. Then thou mayest hope to lead seeking souls out of the house of bondage into the joy and grace which Jesus gives.

4. What a delightful aspect this little passage from the old Pentateuch gives to that process we call dying! A bringing out and a bringing in: that's all. An escape from the toils and the tears, the head winds and the hard climbs, the sins and the sorrows of this old sobbing world, and a glorious welcome into the Father's house! Christ had all this in his eye when he died to bring us out of the prison house of sin; he had made ready the palace, and he came to bring us in; and to be forever with him there.—Sel.

..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.

Contents of the *Atlantic Monthly* for August: The Clammer: A Story, William J. Hopkins; Rhoda's Teacher and Her School, Arthur Gilman; The Lesson of Balzac, Henry James; "In Swimming," Arthur S. Pier; The Pilgrim Chamber. A Story, Alice Brown; The Breaking in of a Yachtman's Wife, Mary H. Vorse; The Literature of Exposure, George W. Alger; Un Conge sans Cloche, Agnes Repplier; The Coming of the Tide. A Novel. Conclusion, Margaret Sherwood; The Romance of the Milky Way, Lafcadio Hearn; Above the Clouds at Metequi, Anna S. Schmidt; The Paritone and the Office Boy. A Story, Katharine M. Roof; An Apology for the Country, Arthur Colton; "We," A Story, Charles D. Stewart; Books New and Old, Henry W. Boynton; The Contributors' Club.

Contents of *The American Review of Reviews* for August: Count Sergius Witte, frontispiece; The Progress of the World; Record of Current Events, with portraits and other illustrations; Some Cartoons of the Month; John Hay, by Walter Wellman; Mr. Hay's Work in Diplomacy, by John B. Moore; Canada's Canal System, by M. M. Wilner; Electric Traction on German Rivers and Canals; What the People Read in Holland, Belgium and Switzerland, with portraits and other illustrations; The Solar Observatory on Mount Wilson, by Paul P. Foster, with illustrations; The Coming Eclipse of the Sun, by P. T. McGrath, with map; Progress of the Russian Revolution, by E. J. Dillon; Hungary's Side in the Crisis with Austria, by Count Albert Apponyi; Our Tariff Differences with Germany, by Wolf von Schierbrand; The Japanese Merchant Fleet, by Winthrop L. Marvin, with illustration; The Peace Negotiations at Washington, with portraits of Baron Komura, Baron Rosen, and Mr. Takahira; Leading articles of the Month, with portraits and other illustrations.

It is good for men to be zealous for the good name of the church, and to desire to lessen the gulf between it and the plain working people. The fear of being muzzled is a godly fear. The fear that the church may be suspected of being dominated by wealth is also wholesome. It is a good thing to have it made clear that we are sensitive to the charge that the church is subservient to capitalism and tolerant of business chicanery. It was worth while to bring out clearly to the minds of all several truths which are easily obscured. (1) It is a matter of vast concern to himself and the community how a man accumulates his money. (2) If a man makes his money by methods which are rapacious and dishonest, he hurts himself and curses society, and no amount of generosity will compensate society for the wrong he has done it, or wash out the stain of his sin. A business system which is socially destructive cannot be tolerated no matter how amiable and generous its promoters are. (3) The industrial world is far from ideal. The competitive system works cruelly and tragedy and ruin in many ways and in various directions. Many of the methods employed by Christian men to-day will not bear the scrutiny of the open day. The robberies and extortions and oppressions of the commercial world cry aloud for redress.—C. E. Jefferson.

A wise, tender and opportune dealing with souls is sure to be successful. It is the high privilege and pressing duty of private Christians as well as of ordained ministers. It is, however, too much of an unused power at the present day. It must find ample exercise in the home and in the community if the fall and winter campaign for Christ projected by our church is to produce the fullest possible results. Observe signs and conditions, and seize all favorable opportunities for bringing the unsave into his kingdom.

**Sunday-School
& Lesson**

SUNDAY, AUG. 20.

**JEHOIAKIM BURNS THE
WORD OF GOD.**

Jeremiah 36:21-32.

Motto Text. — "Amend your ways and your doings and obey the voice of the Lord your God." —Jer. 26:13.

This lesson is of a king who defied the law and the Lawgiver. And he was the son of Josiah, who had none of his father's excellences.

Baruch had read in the temple the writing of Jeremiah's prophecies. The princes had heard of it and sent for him to come and read the roll to them. They were impressed and alarmed and wished to tell the king. But, knowing the weak tyrant with whom they had to deal, they told Baruch to hide himself lest the king's anger fall upon him, and they did not propose to have the faithful scribe lose his life or his liberty through their action. The palace was built in two quadrangles and in the inner one were the king's private apartments. They put the roll in the chamber of Elishami, who kept the archives. They put it among the public documents as of great value. It is most probable, too, their idea was to have it out of reach of the first rage of the king, though they told him readily enough where it was.

"So the king king sent Jehudi to fetch the roll."—He was as eager as the princes to see what was in it, but with entirely different feelings and a different motive. Some men to-day spend much time in reading the Bible for the sake of picking it to pieces. They boast of their "study" of it. Jehudi brought the roll and read part of it to the king and the princes. "Now the king sat in the winter house in the ninth month."—The lower story of the house in the inner quadrangle. The upper story, when there was one, was called the summer house. The ninth month was December. In the center of the rooms in the winter house there was a depression in the floor in which a fire was made. Sometimes there was a brazier of coals to give heat. The king sat near this brazier as Jehudi read.

"And it came to pass that when Jehudi had read three or four leaves,"—or rather three or four columns of writing on the roll, "He," that is the king Jehoiakim. He seems to have snatched the roll from Jehudi's hands, and to have also snatched Jehudi's knife hanging at his girdle, which the scribes carried to sharpen the reeds which they used as pens. The warnings in the prophecy were solemn and awful, but the

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

young fool thought he could change God's purpose by destroying the copy of his words! The folly of sin is something overwhelming.

"Yet they were not afraid nor rent their garments, neither the king nor any of his servants that heard all these words."—Josiah rent his garments when the law of Moses was found and he realized how far they had gone away from God's commandments. But Josiah's son reads the Scriptures instead in open and insolent defiance of the Almighty. Jeremiah, knowing them as he did, is yet surprised at their hardness and impenitence. The servants were the attendants of the king.

Three of the princes protested. Elnathan was the king's father-in-law; Gemariah was a noble who was a scribe of the temple. It was from the windows of his official room that Baruch had read the roll to the people, and it was his son that had carried the report to the princes. Of Delaiah nothing more is known than that he tried to save the roll from the king's anger.

Verse 26. Nothing more is known of these men whom the king sent on his evil errand. He was angry with God but, unable to reach him, would take vengeance on his messengers. But God hid the prophet and the scribe. It may have been by a miracle or it may have been by a timely sending them out of the city, or by moving the princes to keep them safely hidden in the city.

The roll had been destroyed in the silly hope that this would prevent the threatened evils from coming. But the words of Jeremiah were not meant for Jehoiakim and his people alone, but for the instruction and warning of all after generations. That was not the first effort to destroy the impregnable rock of the Scriptures, and such efforts are made in every generation. But the word of God stands unshaken and Moses survives all the generations of his critics. To attempt to destroy God's word and to kill his messengers so far from saving the king from the threatened evils did but bring a worse punishment upon him. Man cannot contend with his Maker. "The king of Babylon shall certainly come and destroy the land."—Nebuchadnezzar had conquered the land before, but had exacted tribute and had not carried the people away captive. The king, no doubt, justified his action of patriotism, saying that Jeremiah was a traitor to weaken the hand of the soldiers by any such disheartening words.

In addition to the evils which were coming on the land, Jehoiachin is to receive personal punishment. To have no successor was a most bitter thing to Eastern kings, and to be left unburied the greatest of indignities. Jehoiachin, the son of Jehoiakim, attempted to reign, but was discredited and carried away by Nebuchadnezzar in ninety days. Nothing is known in regard to the death of Jehoiachin, the opinion, however, is that he was carried towards Babylon, died on the way and his body was thrown out by the Assyrian soldiers to the birds and the beasts.

God cannot be mocked. All sin against him shall be punished. But the Lord Jesus bears the sins of those who trust in his atonement for forgiveness. Opportunities for repentance had been given

the king and the nation, but they had not availed themselves of them. They would not hearken to God's warnings and they perished. Their foolish example is followed by sinners all around us who go on carelessly in their sins as if there were no judgment to come and no hell for those out of Christ.

SIMPSON COUNTY ASSOCIATION.

This body met with Shady Grove church, Aug. 1, 1905. Devotional exercises were conducted by J. B. Carter, lasting from 9 a. m. to 9:30, when J. T. McGlothlin, former moderator, called the body together and the letters from the churches were called for and read by A. E. Lane and H. E. Cleaton. Those who were present were considered sufficient to go into organization, which was done by re-electing J. T. McGlothlin moderator and E. L. Gillespie, clerk, after which election visitors were recognized: H. E. Cleaton, *Argus*, J. G. Bow, State Sec. of missions, A. N. Couch, RECORDER, L. S. Sanders, Orphans' Home, and others. This being done, the annual sermon was preached by Elder E. N. Dicken from Matt. 25:21. His sermon was up to the usual standard and was well received. Bro. S. H. Pope delivered the address of welcome, which was responded to by Bro. J. H. Covington, after which the various mission reports were read together, and then we adjourned to dinner, which was served on the ground, which was sumptuous and elegant. There was more than twelve baskets taken up after all were fed, which must have been near 800.

The afternoon session was well up in interest and the discussion was spirited, but peace and harmony prevailed.

One notable feature of the Association was the splendid report of mission money collected, which was \$1,600 against \$500 last year, nearly 300 per cent.

Truly, A. N. C.

Mechanic and Coffee

The Old Coffee Troubles Left When He Quit.

"Since quitting coffee I am hearty and well at 63 and go to my work every day and feel stronger and better in every way than I used to when I was considerably younger.

"I am a mechanic and have been a great lover of coffee and used it all my life until a few months ago when I made up my mind that it was hurting me. I suffered from constipation, indigestion and kidney troubles and I used to bloat up and have pains in my back."

"Something had to be done, and I quit coffee, the old kind, I mean, and began to use Postum Food Coffee. In a few weeks I was a well man again. My bowels became regular, my food digested comfortably, the bloating, and pains in my back no longer troubled me and my kidneys resumed healthy, normal action. That improved condition remains. I am sure I owe it to Postum Coffee, for I have used no medicines.

"I like Postum much better than the old kind. It seems to be more satisfying and I and my whole family drink it morning, noon and night. This is my honest statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

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

EDITORIAL CORRESPONDENCE.

The business enterprises of Alaska are catching and canning fish, mining and lumber, and these interests are rapidly growing. The Indian men fish and hunt while the women make baskets and curios. Adjoining each town is an Indian village, with its totem poles, dogs, fat squaws and little Indians. Tombstones are erected right in front of houses, as if the living clung to the presence of the dead.

These fish canneries are huge affairs. One set of men are out fishing while others are at work caring for the catch. One man told me that he made a single catch of 17,000 salmon, weighing from 2 to 5 pounds each. If the reader doubts the accuracy of this fish story let him visit one of these canneries and see the schooners come in with their loads of fish caught that day. Many halibut and king salmon are also taken. This fish industry is growing and there seems to be no limit to it.

Then the mining is great but still in its infancy. The Klondike region can be reached now with ease and comfort. You go by ship to Skaguay, and thence by rail—narrow gauge—to White Horse, whence a steamboat takes you to Dawson and beyond. To go this way, continuing down the Yukon to the ocean, sailing from Nome back to Seattle, is becoming a favorite trip for tourists. The mining in the Klondike region is placer mining, and fortunes are readily made there by the fortunate ones. A man and his wife, for example, went there early last winter and by July 1st they returned with \$60,000 in gold they had themselves gathered.

At Douglas, however, is perhaps the largest gold mine in the world. It is the famous Treadwell mine, with 900 stamps, and handling 5,000 tons of ore a day. The ore is of very low grade, averaging less than two dollars a ton, but it is very abundant and very easily reduced. They found a vein over 300 feet wide in the mountains at this point, and they have already gone down with their shafts over 1,100 feet. The immense hole in the mountain made by the excavations is called "glory hole." This mine is owned by Europeans, the Rothschilds being the chief owners. Over 1,000 men are employed. How many more such veins there are or richer ones, in these mountains is still one of nature's secrets.

Alaska is a wonderful region not understood or appreciated by the people of the United States. The climate is a marvel. Judging by the map one would think the climate arctic, while the fact is it gets colder at Louisville than it does at Sitka. Only three times in thirty years has the thermometer in Sitka gone down to zero. This is said to be due to the Japanese current. Rain, snow and fog are the climatic drawbacks. They told me in Sitka that it rained or snowed there 300 days in the year. We were there parts of two days—it was clear the first and rained the second. Sitka is the old capital and it is a place of curious interest. There are 140 very small islands between the city and the sea, furnishing complete protection to vessels, and making the scene beautiful. There is the old Greek Orthodox church, with its paintings and

jewels brought long ago from Russia. There is the old Russian log house along with other relics of Russian rule. Unfortunately "the palace," where the Russian governors resided and reeled, has been destroyed by fire. Past a beautiful grove, now used as a park, at a clear place near the mouth of Indian River, there stand five totem poles, and one of them the tallest I have seen. They mark the spot where the Indians and the Russians had their last battle, which issued favorably for the former.

Sitka is a U. S. Naval station, and we saw three war vessels there, going on board two of them. The Presbyterians here have a flourishing mission among the Indians. There are over 200 pupils in the Indian school, who come from various tribes and who are required to wear a peculiar uniform. I looked in vain for Baptist churches, though I found a few Baptists. I respectfully suggest to the American Baptist Home Mission Society to send missionaries to Alaska. Not only are the Indians to be reached, but Americans and others are going there by the thousands and towns are springing up like magic and are growing wonderfully. It is a fine mission field and the needs are urgent and daily becoming more so.

It is a curious experience to have perpetual daylight. The night before we landed at Skaguay the sun set at 10 minutes past 10 o'clock, the twilight lasting till Aurora got in her work at dawn, so it did not get really dark at all. In winter this is reversed and the sun rises after ten and sets before two. So this is the American "land of the midnight sun." Had we journeyed a little further North we would have seen the sun above the horizon the whole 24 hours.

One of the finest sights we witnessed was the Taku Glacier. We saw several glaciers and visited both the Davidson and the Taku. Tourists formerly went to the Muir Glacier, the largest in the world, but lately the bay has become so full of ice as to render visits to this glacier practically impossible. The Taku Glacier in the sunlight presented a gorgeous picture never to be forgotten. The front edge is some 200 feet high and stretches for over a mile. The rich coloring beggars description. Great icebergs were ever and anon breaking off, the lower part of the great mass melting at this season, and two broke off while we gazed. The noise was a cross between cannonading and thunder. There was so much loose ice in the inlet that we could not get nearer than a mile, and so no attempt was made to climb the glacier. I got into one of the ship's boats, with a party of adventurers, and we pushed as near to the glacier as we could, but we did not have much advantage over those who remained on deck. Thousands go from the United States every year to visit the *Mer de Glace* and other glaciers in Europe, while here are bigger and finer glaciers, all our own.

Respectfully,
T. T. Eaton.

Ketchikan, Alaska.

BETTER THAN SPANKING.

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

BAPTIST WORLD CONGRESS, LONDON.

There was a full attendance at the session on Monday morning, July 17th, when the chair was again taken by Dr. Maclaren. Two papers were read on the place of Denominational Academies, Colleges, Universities and Theological Seminaries, by Principal Gould, of Regent's Park College, London, and by Dr. C. E. Henderson, of Chicago. These papers were well received and followed by an animated discussion.

But the interest of the session culminated in the unveiling of the statue of Mr. Spurgeon, which for the future is to stand in the Church House. Before performing the ceremony Dr. Maclaren gave a tender, impressive and beautiful address. The Rev. John Wilson, who was trained in Mr. Spurgeon's College, followed with a short address in which he said that great as were the words of Mr. Spurgeon, he himself was greater.

After this most interesting occasion, Doctor Crandall presented the report of the committee appointed to consider the question of future Congresses. It proved to be a lengthy document, recommending the formation of a "Baptist World Alliance," with a president, a vice-president from each country represented in the Alliance, a treasurer, a British secretary and an American secretary, and an elected committee of twenty-one members, of whom five shall be from Great Britain, seven from the United States of America, two from Canada, and the remaining seven from the rest of the world. This report was received and adopted with the utmost enthusiasm. It may be added here that on Tuesday morning the names of the officers and committee were submitted and unanimously adopted so that "The Baptist World Alliance" is now an actual fact. Dr. Clifford, of London, is the president; Dr. Prestridge and Rev. J. H. Shakespeare are the secretaries, and the Hon. Henry Kirke Porter, of Pittsburgh, Pa., is the treasurer.

There was no session in the afternoon, but instead two parties of foreign delegates were taken, one over Westminster Abbey, and the other over St. Paul's Cathedral. In the evening there was a full attendance and the session was devoted mainly to Sunday School work. The Rev. E. B. Polard, Ph.D., of Kentucky, read a vigorous paper on some of the problems of the Sunday School, and was followed by Principal Blomfield, who explained an important movement in England in regard to adult Bible classes which has taken a firm hold in some parts of the country.

Rev. Charles Brown, of Hornsey, one of the most influential of the younger ministers in London, spoke on the general question of Young People's Work.

The session on Tuesday morning was wholly taken up with social questions. Mr. Geo. White, M. P., for Norwich, spoke on Temperance, pointing out in a clear, earnest utterance the relation between drink, poverty and want of employment. Mr. Buckenham, of New South Wales, gave a somewhat free-spoken address on Commercial Ethics. Rev. J. T. Forbes, of Glasgow, read a paper on "The Attitude of Baptists to the Working Classes." These papers were followed by a vigorous discussion. The closing session of the Congress on Tuesday afternoon was

full of interest. The special subject was Baptists and Literature. Rev. J. G. Greenhough spoke on the Secular and Religious Press, and Dr. S. B. Meesser on Denominational Literature. Dr. White, of Georgia, in opening the discussion, remarked that the "matter of greatest interest was not the literature of the denomination, but the place and force of the denomination in literature." Dr. S. J. Arthur, of Erie, urged that the consideration of the denominational journal ought to take a foremost place among the members of our churches. Prof. Robertson criticised some of the denominational papers in America and maintained that they ought to stand definitely for Baptist principles.

Closing Demonstration.

It is difficult to write soberly of the vast gathering in the Albert Hall. The immense building, which was erected mainly for musical demonstrations, and which puts the strongest voice to a most severe test, was completely filled. The chair was taken by his honor, Judge Willis, who, after prayer had been offered by Dr. Maclaren, gave in the name of the Baptist Union an affectionate farewell to the guests who had come from many lands. Our guests, he said, have brought a blessing to us, and they will leave behind them blessed memories. In looking back over the sessions, and he had attended every one of them and heard every word, there were three things that greatly impressed him. First. The moral energy of the English language had never been more conspicuous than in the addresses and speeches to which they had listened. Second. The great fact of the reality and power of spiritual life was never more powerfully demonstrated, and Third. There has been throughout a recognition of the law of loving brotherhood. He concluded by saying. We must maintain a lofty pre-eminence in the presentation of Christian truth. We come to the conclusion that the only hope of the world is the living Spirit of Christ in a living Church. We hold fast to the Word of God and are resolved to hold up the Bible as a legacy to the nations.

Rev. Herbert Anderson, of Calcutta, spoke on Foreign Missions. Speaking to a Baptist audience, he said, my first word is to express devout gratitude to Almighty God for the place He has given to us Baptists in the work of the Foreign Mission. Today missionary work was a great factor in the life of the world. All that had been done they laid at the feet of the blessed Saviour, thanking Him that they had a share in His travail. He went on to speak of the modern motive, problem and resources of missionary work. We all agree that the Church does not stand where it did a hundred years ago. The motive of the Church is that God would have us see the vision of a Christ who loves the whole world. The future success of the Church in missions will depend upon the faithfulness with which she does the work which lies close to her own doors. One of the great problems confronting the Church is the critical condition of Asia. The Asiatic has not only been discovered, the far more significant fact is, he has discovered himself. Asia's jeopardy is the Church's opportunity. As to resources, the means to be employ-

ed must be in proportion to the work to be done. The work of missions calls for the best men and the best women. While we measure our resources in money and in men, our final resource is in the blessing and power of God.

The Hon. E. W. Stephens, of Missouri, had a very hearty reception. He commenced by saying. It is my honor to represent a country the genius of whose government was transmitted to it by our Baptist fathers. The original author of American independence was not Thomas Jefferson, but Roger Williams. The American love for soul liberty was implanted by the Baptists who came from England 300 years ago. In evangelizing the world, and in the proclamation of freedom, English and American Baptists must take the initiative and stand shoulder to shoulder. My first word about this congress must be an acknowledgement of your kindness, and if, as I hope it will, the next be held in America we will try to pay you back. We understand one another better now, Mr. Stephens concluded by expressing a strong conviction, that laymen ought, and must take a larger share in the work of evangelizing. Let us all work together and the time will not be long distant before dark Africa shall be filled with light; India and China shall yield to the claims of Christ and shall join in hosannas to the Lamb that was slain.

In response to calls from the audience, Dr. Maclaren gave a brief farewell address. My one hope, he said, is that we may carry with us the great principle of the indwelling Christ, and the power of the Spirit; that each one of us may aim to live a life of consecration and self-conquest, which is life indeed. That is the last message I would take into my own heart and urge upon every one who has attended this wonderful congress.

Rev. John McNeil, of Manitoba, who was very warmly welcomed, gave a closing address of great eloquence and power. He said, I heartily thank you for the warm way in which you have received the representative of Canada. We

Baby's Instinct

Shows He Knew What Food to Stick To.

Forwarding a photo of a splendidly handsome and healthy young boy, a happy mother writes from an Ohio town:

"The enclosed picture shows my 4 year old Grape-Nuts boy.

"Since he was two years old he has eaten nothing but Grape-Nuts. He demands and gets this food three times a day. This may seem rather unusual, but he does not care for anything else after he has eaten his Grape-Nuts, which he uses with milk and cream, and then he is through with his meal. Even on Thanksgiving Day he refused turkey and all the good things that make up that great dinner, and ate his dish of Grape-Nuts and cream with the best results and none of the evils that the other foolish members of the family experienced.

"He is never sick, has a beautiful complexion and is considered a very handsome boy. May the Postum Company prosper and long continue to furnish their wholesome food!" Name given by Postum Co., Battle Creek, Mich.

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

Canadians always feel that our country is a daughter in her mother's house, though we hold that she is mistress in her own. There was a time when our destiny was an unsolved problem, but now we have found our place in the heart of the empire; this at least we are constrained to say, that Canada is not merely a great colony, but a daughter of the old country, an independent partner in the doings of a great family. I do not forget that I am a Baptist as well as a Canadian. In our life out there we find ourselves face to face with two great forces. First, the overwhelming materialism which has followed the prosperity we have enjoyed; Second, formalism in religion. Baptists stand for the principle that the life of a nation consisteth not in the abundance of goods. The only real strength is moral strength. Formalism in religion is not in favor with Baptists.

We protest against lifting up the dead past into the place of the living Christ. We believe we have a right to claim the sympathy of the Baptists of the world. In the crowds who are pressing into the great Northwest we have a foreign mission brought to our own doors, and our great task is to gather them into the fold of Christ, and teach them that the individual is his own priest in the presence of the Lord.

The Hon. E. W. Stephens proposed and Dr. Clifford seconded a resolution that the hearty thanks of the congress be given to Dr. Prestridge, and Rev. J. K. Shakespeare for their work as secretaries.

The closing scene of the meeting was very impressive. The audience stood and with clasped hands sang the hymn commencing:

Blest be the tie that binds
Our hearts in Christian love.
W. H. KING.

Kentucky has the honor of having the youngest governor and at the same time the oldest governor in the United States. Governor Beckham is 36 years of age and has already served continuously as governor for over six and a half years.

THE GOSPEL

I challenge any man to show me anything better, anything more suited to man and his wants, than the Gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It cannot heal—it cannot cure. It is like a physician who knows the disease, but has no remedy; while the Gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure. Education can only call out and develop what is in fallen man; but the Gospel recreates man's heart and nature, and then lifts him up to the fullness of the stature of Christ. Education stops at the surface; the Gospel, which is the power of God unto salvation, penetrates to the center of man's necessities. It is better than morality. Morality is conformity to law. When perfect it is a star rolling on in its God-appointed orbit. But man has broken law—the star has swerved from its orbit. Morality cannot bring it back and keep it in its course. The Gospel can. It brings man back to God—makes him at one with God—gives man a new



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The Yellowstone Park Flower Book, published by the Northern Pacific, is a beautiful creation. It contains twelve specimens of real, pressed flowers, in natural colors, from Yellowstone Park, with botanical names and the places where found.

The book also has six full page, fine, half-tone illustrations showing the Park bears, the Grand canon, geysers, hotels, etc., found in the Park, with a brief description of this most wonderful region, 54 by 62 miles in size, in the very depths of the Rockies.

The Flower Book makes a beautiful souvenir. Send A. M. Cleland, General Passenger Agent, Northern Pacific Ry., St. Paul, Minn., fifty cents for a copy.

start and keeps him safe in his heavenward course. The Gospel is better than philanthropy. Philanthropy is the love of man as man and for man. Christianity is the love of man for God and the love of God in man. The one would better man's condition here; the other would not only save man now, but would lift him up to where he belongs—to heaven and to God.—Rev. F. A. Noble in Christian Work and Evangelist

THE LIGHT THAT IS FELT.

BY JOHN G. WHITTIER.

A tender child of summers three
Seeking her little bed at night,
Paused on the dark stair timidly.
"Oh Mother! Take my hand," said
she,
"And then the dark will all be
light."

We older children grope our way
From dark behind to dark be-
fore;
And only when our hands we lay,
Dear Lord, in thine, the night is
day,
And there is darkness never-
more.

Reach downward to the sunless
days
Wherein our guides are blind as
we,
And faith is small and hope de-
lays;
Take Thou the hand of prayer we
raise,
And let us feel the light of
Thee.

Our Pulpit.

JOASH.

BY REV. ALEXANDER MACLAREN, D.D.

"And Joash did that which was
right in the sight of the Lord all
the days of Jehoiada the priest.
... Now after the death of Jehoi-
ada came the princes of Judah,
and made obeisance to the king.
Then the king hearkened unto
them."—2 Cor. 24:2-17.

Here we have the tragedy of a
soul. A man begins life well and
for the greater part of it remains
faithful to his conscience and to
his duty, and then, when outward
circumstances change, he casts all
behind him, forgets the past and
commits moral suicide. It is the
sad old story, a bright commence-
ment, an early promise all scat-
tered to the winds. It is a strange
story, too. This seven-year-old
king had been saved when his
father had been killed and that
true daughter of Jezebel, as well
by nature as by blood, Athaliah,
had murdered all her brothers
and sisters, and made herself
queen. He had been saved by the
courage of a woman who might
worthily stand by the side of De-
borah and other Jewish heroines.
By this woman, who was his aunt,
he was hidden and brought up in
the temple until, whilst yet a
mere boy, he came to the throne,
the High Priest Jehoiada, the
husband of his aunt, being his
guardian during his nonage. He
reigns well till the lad of seven
becomes a mature man of thirty
or thereabouts, and then Jehoi-
ada dies, full of years and honors,
and they fitly lay him among the
kings of Judah, a worthy resting-
place for one who had done good
in Israel. And now the weak-
ling on the throne is left alone
without the strong arm to guide
him and keep him right, and we
read that "the princes of Judah
came and made obeisance to him."
They take him on his weak side,
and dare say Jehoiada had been
too true and too noble to do that,
and though we are not told what
means they took to flatter and
coax him, we see very plainly
what they were conspiring to do,
for we read that "they left the
house of the Lord their God, the
God of their fathers, and served

groves and idols," the groves here
mentioned being symbols of Ash-
taroth the goddess of the Sidon-
ians. And so all the past is wiped
out and Joash takes his place
among the apostates. The story
has solemn lessons.

I. Note the change from loyal
adhesion to apostasy.

The strong man on whom Jo-
ash used to lean was away, and
the poor, weak king went just
where the wicked princes led him.
It was probably out of sheer im-
becility that he passed from the
worship of God to the acknowl-
edgment and service of idols.

The first point that I would in-
sist upon is a well-worn and fam-
iliar one as I am well aware,
but I urge it upon you, and espe-
cially upon the younger portion of
my audience. It is this, that
there is no telling the amount of
mischief that pure weakness of
character may lead into. The
worst men we come across in the
Bible are not those who begin
with a deliberate intention of do-
ing evil. They are weak creat-
ures, reeds shaken by the wind,
who have no power of resisting
the force of circumstances. It is
a truth which everyone's experi-
ence confirms, that the mother of
all possible badness is weakness,
and that, not only as Milton's
Satan puts it, "To be weak is to
be miserable," but that weakness
is wickedness sooner or later. The
man who does not bar the doors
and windows of his senses and his
soul against temptations, is sure
to make ship wreck of his life and
in the end to become "a fool."
There is so much wickedness ly-
ing round us in this world that
any man who lets himself be
shaped and coloured by that with
which he comes in contact, is sure
to go to the bad in the long run.
Where a man lays himself open
to the accidents of time and cir-
cumstances, the majority of these
influences will be contrary to
what is right and good. There-
fore he must gather himself to-
gether and learn to say "no."
There is no foretelling the pro-
found abysses into which a "good,
easy" nature, with plenty of high
and pure impulses, perhaps, but
which are written in water, may
fall. "Thou, therefore, young
man, be strong in the grace that
is in Christ Jesus." Learn to
say No, or else you will be sure
to say Yes in the wrong place,
and then down you will go, like
this Joash whose goodness de-
pended on Jehoiada, and when he
died, all the virtue that had char-
acterized his life hitherto was laid
with him in the dust.

Let us learn from this story,
in the next place, how little pow-
er of continuance there is in a
merely traditional religion. Many
of you call yourselves Christian
people mainly because other peo-
ple do the same. It is customary
to respect and regard Christian-
ity. You have been brought up
in the midst of it. Our country
is always considered a Christian
land, and so naturally you tacitly
accept the truths of a relig-
ion which is so influential. The
lowest phase of this attitude is
that which seeks some advantage
from a church connection, like the
foolish man in the Old Testa-
ment who thought he would do
well because he had a Levite for
his priest. Religion is the most
personal thing about a man. To
become a Christian is the most
personal act one can perform. It
is a thing that a man has to do
for himself, and however friends
and guides may help us in other

matters, in trials and perplexities
and difficulties, by their sympa-
thy and experience, they are use-
less here. A man has here to act
as if there were no other beings
in the universe but a solitary God
and himself, and unless we have
ourselves done that act in the
depths of our own personality, we
have not done it at all. If you
young people are good, just be-
cause you have pious parents who
make you go to chapel on a Sun-
day, and keep you out of mischief
during the week, your goodness is
a sham. One great result of per-
sonal Christianity is to make a
minister, a teacher, a guide, su-
perfluous, and when such an one
becomes so, his work has been
successful and not till then. Un-
less you put forth for yourself
the hand of faith and for yourself
yield up the devotion and love of
your own heart, your religion is
naught.

However much active effort
about the outside of religion there
may be, it is of itself useless. It
is without bottom and without
reality. Here we have Joash busy
with the externals of worship and
actually deceiving himself there-
by. It was a great deal easier to
make that chest for contributions
to a Temple Repairing Fund, and
to get it well filled, and to patch
up the house of the Lord, than
for him to get down on his knees
and pray, and he may have
thought that to be busy about the
house of God was to be devout.
So it may be with many Sunday
School teachers and church work-
ers. Their religion may be as
merely superficial and as little
personal as this man's was. It
is for you to ask of yourselves
if it is so as to you. But I do say
that there is nothing that masks
from a man his own soul more
than getting him to do something
for Christianity and God's church,
while in his inmost self he has not
yielded himself to God.

I look around and I see the
devil slaying his thousands by
setting them to work in Christian
associations and leaving them no
time to think about their own
Christianity. My brother, if the
can fits, go home and put it on...

We see in Joash's life for how
long a time a man may go on in
this self-delusion of external and
barren service and never find it
out. Joash came to the throne
at the age of seven. Up till that
age he had lived in the Temple
in concealment. Until he was one
and thirty he went on in a steady,
unright course, never knowing
that there was anything hollow in
his life. Apparently, Jehoiada's
long life of 130 years extended
over the greater part of Joash's
reign, during most of which he
had Jehoiada to direct him and
keep him right, and all this trag-
edy comes at the fag end of it.

So he went on apparently all
right, like a tree that has become
quite hollow, till during some
storm it is blown down and falls
with a crash, and it is seen that
for years it has been only the skin
of a tree, bark outside and inside
—emptiness.

II. We come now to the sec-
ond stage in the later life of Jo-
ash. His resistance to the Divine
Pleading.

"And they left the house of the
Lord God of their fathers, and
served groves and idols, and
wrath came upon Judah and Jeru-
salem for their trespass, yet He
sent prophets to them to bring
them again unto the Lord." He
sent with endless pity, with long-
suffering patience. He would not

be put away, and as they increas-
ed the distance between Him and
them, He increased His energies
to bring them back. But they
lifted themselves up, Joash and
his princes, and with that strange,
awful power is resisting the at-
traction of the Divine pleading,
and hardening their hearts
against the Divine patience—
"they would not." And then
comes the affecting episode of the
death of the high priest Zecha-
riah, who had succeeded to his
father's place and likewise to his
heroism, who, with the Spirit of
God upon him, stands up and
pointing out his wickedness, re-
bukes the fallen monarch for his
apostasy. Joash, doubtless stung
to the quick by Zechariah's just
reproaches, allowed the truculent
princes to slay him in the court
of the Temple, even between the
very shrine and the altar.

What a picture we have here of
the Divine love which follows ev-
ery wanderer with its pleadings
and beseechings! It came to this
man through the lips of a prophet.
It comes to us all in daily bless-
ings, sometimes in messages, like
these poor words of mine. God
will not let us ruin ourselves
without pleading with us and
wooing us to love Him and cling
to Him. He "rises up early and
sends us daily His messages,"
sometimes rebukes and voices in
our conscience, sometimes sunset
glows and starry heavens lifting
our thoughts above this low earth,
sometimes sorrows that are meant
to drive us to His breast, and,
above all, the Gospel of our sal-
vation in Christ ever, in such a
land as ours, sounding in our
ears.

Still further, we see in Joash
what a strange, awful strength of
obstinate resistance, a character
weak as regards its resistance to
man, can put forth against God.
He never attempted to say "no"
to the princes of Judah, but he
could say it again and again to
his Father in heaven. He could
not but yield to the temptations
which were level with his eyes,
and this poor creature, easily
swayed by human allurements
and influences, could gather him-
self together, standing, as it were,
on his little pin point, and say to
God, "Thou dost call and I re-
fuse." What a paradox, and yet
repetitions of it are sitting in
these pews, only half aware that
it is about them that I am talk-
ing!

The ever-deepening evil which
began with forsaking the house
of the Lord and serving Ashtaroth,
ends with his steeping his hands
in blood. The murder of Zecha-
riah was beyond the common
count of crimes, for it was a foul
desecration of the Temple, an act
of the blackest ingratitude to the
man who had saved his infant
life, and put him on the throne,
an outrage on the claims of fam-
ily connections, for Joash and
Zechariah were probably blood re-
lations. My brother, once get your
foot upon that steep incline of
evil, once forsake the path of what
is good and right and true, and
you are very much like a climber
who misses his footing up among
the mountain peaks, and down he
slides till he reaches the edge of
the precipice and then in an in-
stant is dashed to pieces at the
bottom. Once put your foot on
that slippery slope and you know
not where you may fall to.

III. Last comes the final scene,
The Retribution.

We have that picture of Zech-
ariah, solemnly lifting up his eyes

to heaven and committing his
cause to God. "The Lord look
upon it and require it," says the
martyr priest in the spirit of the
old law. The dying appeal was
soon answered in the invasion of
the Syrian army, a comparative-
ly small company, into whose
hands the Lord delivered a very
great host of the Israelites. The
defeat was complete, and possibly
Joash's "great diseases," of which
the narrative speaks, refers to
wounds received in the fight. The
end soon comes, for two of his
servants, neither of them He-
brews, one being the son of an
Ammonitess and the other the son
of a Moabitess, who were truer to
his religion than he had been, and
resolved to avenge Zechariah's
death, entered the room of the
wounded king in the fortress
whither he had retired to hide
himself after the fight, and "slew
him on his bed." Imagine the
grim scene, the two men stealing
in, the sick man there on the bed
helpless, the short ghastly strug-
gle and the swift end. What an
end for a life with such a begin-
ning!

Now I am not going to dwell
on this retribution, inflicted on
Joash, or on that which comes to
us if we are like him, through a
loud-voiced conscience, and a
memory which, though it may be
dulled and hushed to sleep at
present, is sure to wake some day
here or yonder. But I beseech
you to ask yourselves what your
outlook is. "Be not deceived,
God is not mocked; or whatsoever
a man soweth that shall he also
reap." Is that all? Zechariah
said, "The Lord look upon it and
require it." The great doctrine of
retribution is true for ever. Yes;
but our Zechariah lifts up his
eyes to heaven and he says, "Fath-
er, forgive them, for they know
not what they do." And so, dear
brother, you and I, trusting to
that dear Lord, may have all our
apostasy forgiven, and be brought
near by the blood of Christ. Let
us say with the Apostle Peter,
"Lord, to whom shall we go but
to Thee? Thou hast the words
of eternal life."—Baptist Times.

It is often said, with an air of
superior wisdom, that it makes
no difference what a man thinks
if he only does what is right. This
is a bit of clap-trap sophistry.
The Bible gives the true relation
between thinking and doing: "As
a man thinks in his heart, so is
he." Thinking governs doing. A
man's acts follow the direction of
his thoughts. It is nonsense to
say that thinking wrong thoughts,
he will do right things. If he
says in his heart, "There is no
God," he will not worship God
nor desire to do his will. This
principle runs through the entire
gamut of human thinking and do-
ing. To be sure, a wrong-headed
or wrong-hearted man may, under
the pressure of a helpful environ-
ment, do right things. But turn
him loose in unhelpful surround-
ings, and his real character quick-
ly reveals itself. Right thinking
supplies the impulse to right do-
ing. The fruits of the Spirit will
not spring from "an evil heart of
unbelief." Grapes do not come of
thorns, nor figs of thistles.—Ex-
aminer.

Men talk about overwork in
the Lord's service. I don't be-
lieve in it. It is over-worry.
That is what frets, and tears,
and wears out the worker. You
can't have that liberty without
the Spirit.—D. L. Moody.

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It is now perhaps fifteen years since operations were first begun by a corporation to develop on a large scale electric power for commercial use at Niagara Falls. The initial effort was to produce 50,000 horse power. By the time that was successfully done it was found necessary to double the capacity of the first plant. This plant is located on the American side of the falls. On the Canadian side there are now under way the erection of three separate plants which will develop something like 3,500,000 horse power. This product is being used and will be used in various ways. Great industries have been established at the falls as the result of this wonderful power, industries—some of them—that were unknown to man before it was possible to obtain electric power in practically unlimited quantities and at reasonable prices. Furthermore, this power is now transmitted successfully long distances, and the City of Buffalo uses it in many ways. It runs its street cars, it lights its streets, it runs thousands of its manufacturing plants. The day is coming when it will do more. Tesla, who made possible the transmission of electric power under high voltage for long distances, has made still further discoveries in his line, and he now promises that ere long he will be able to send practically unlimited power from Niagara to almost any part of the world for whatever use is desired. He is now talking about a \$2,000,000 plant at Niagara for this purpose.

All these things have made the Niagara Frontier the cynosure of the world's eyes, and Buffalo is receiving the attention due to it. Buffalo, however, is known to the world for other reasons. It is the second city in size in the Empire State. It is among the leading commercial cities of the world. It is the eighth in point of population in the United States. It is here that the most modern steel making plant in the world has been built. It is known throughout this country, and in foreign lands as well, as the city in which is located an institution that is a household word throughout the land and as the point of manufacture of household remedies that have brought health and strength to thousands upon thousands of sufferers.

This institution is the Invalids' Hotel and these remedies are collectively known as the Pierce medicines, and specifically known as the "Favorite Prescription" and the "Golden Medical Discovery." Dr. Ray V. Pierce is the founder of this institution and the discoverer of these remedies, and he is entitled to rank as one of the world's great benefactors. Associated with him in the management of the mammoth business, which has been born of the confidence of human kind in the truth of what he has claimed for the remedies and their proved efficacy, is his son, Dr. Mott V. Pierce. The business, which is now conducted by the World's Dispensary Medical Association, is proof that the sick and suffering who have called here for aid have not called in vain. A business of this kind does not flourish for forty years unless there are truth and honor and results back of it.

Many attacks have been made upon the Dr. Pierce remedies, but for thirty-eight years they have retained the confidence of the people, and they will do so for many times thirty-eight years to come. Even the latest attack, made by a prominent man's journal, has not destroyed that confidence. A prompt suit for \$200,000 damages because of the statement that Dr. Pierce's remedies contained alcohol, was followed by an equally prompt retraction of the charge. The editor found, on having proper analyses made, that these remedies were free from alcohol, free from opiates, free from all injurious ingredients, just as is advertised.

As an outgrowth of the business of manufacturing and marketing the Pierce remedies, there has grown up an institution in Buffalo known as the Invalids' Hotel. Here thousands of persons, men and women, have come for successful treatment for special diseases. This is the home of the large staff of physicians and surgeons which Dr. Pierce has gathered about him. Every one of these men is a graduate from some medical college of standing and reputation. Every one of them is a specialist. Every one of them is pre-eminently successful in his own line. Here the fortunate patient receives the best treatment known to modern medical science. Thousands have come here for treatment and thousands have gone away cured. And these have sung the praises of the Invalids' Hotel throughout the length and the breadth of the land.

As a matter of fact the Invalids' Hotel is a modern hospital without the distressing appearance of one. It is a comfortable home where the ailing one is carefully and scientifically treated. It has its operating

rooms, and at the head of this department stands Dr. Lee H. Smith, who ranks as one of the leading surgeons of the country. It has a unique treatment-room constantly charged with ozone and equipped with many curious appliances, by means of which patients not able to exercise secure the benefit of such exercise without effort on their part. It has many curious contrivances for massaging different parts of the body and for stimulating and strengthening various organs. It has electrical machines for treatment by that wonderful curative agent of nature. It has an X-ray room wherein is one of the finest X-ray apparatus manufactured, where examinations of patients are made and where they are treated by the X-rays and by high frequent currents. Results have been obtained in this room which have astonished experts elsewhere. It has its own dispensing room, with its staff of graduated and licensed pharmacists. Here all prescriptions given by the various doctors, either for patients in the hospital or at their homes, are filled.

There is nothing left to chance in the Invalids' Hotel. It is, in brief, a modern hospital, conducted by the experts upon the most scientific principles. And it is this fact which makes it one of the noteworthy institutions of Buffalo and the Niagara Frontier.

It would be unfair to the Dr. Pierce establishment to leave the subject without brief reference to the immense laboratory in which the world-famous medicines are manufactured. Roots, herbs and barks of known powers and specific properties are used in these medicines. They are gathered in the woods and fields, especially for Doctor Pierce, and they are bought in large quantities. At the laboratory they are ground and mixed by skilled men and prepared with the utmost care and under the most cleanly conditions. They are always the same and always just what they purport to be; nothing else. Thousands of bottles are filled daily and shipped to almost every known point, from whence from drug stores they find their way alike into the homes of the rich and the homes of the poor, bringing relief from suffering and restoration to health.

BRITISH AND AMERICAN PALAVER.

The word 'Unionist', a very good word—for a very bad thing, Now I will confess, for my part, that I experience a great deal of moral hesitation touching a matter generally approved; I mean the exchange of compliments perpetually going on between England and America, described by journalists as the Anglo-American Alliance, and by lunatics as the Anglo-Saxon Race. There were celebrations on the Fourth of July, for instance, in which a great deal was said to the effect that England and America were very much alike, especially America.

But I want to ask myself and everybody else in the light of my doubts about mere Unionism this important question: When modern England and modern America touch and influence each other, is it the right England and the right America that touch, is it the best meaning of the one nation that is meeting the best meaning of the other? Doubtless America has really good matter to teach England. But does she teach it? Doubtless America has much to learn from England. But is it learnt? England is too snobbish and oligarchical; but is American influence even tending to make it less snobbish or less oligarchical? America is too cheap and vulgar, but does English influence, where there is English influence, even tend to make it less cheap and vulgar? Is it not unfortunately the fact that the very thing that modern America admires in us is our aristocracy, that the very thing that we admire in America is her mere prettiness and "push"? English praise is not a force recalling America to her primal Republican ideal. American praise is not a force recalling us to Merry England. We are not even flatterer each other's powers; we are encouraging each other's weaknesses. America finds it convenient to be a little less Republican; that is, a little less American. England finds it convenient to be a little less chivalrous; that is, a little less English. This simultaneous falling away they choose to call a falling together. Americans on whom Benja-

min Franklin would have turned his back embrace Englishmen whom Dr. Johnson would have kicked downstairs; and behold the wounds of an old war are healed! But neither people learns anything—except, perhaps, slang. England certainly does not learn democracy. The Americanized English nobleman does not become an inch less of a nobleman; he only becomes rather less of a gentleman.

Lord Lansdowne, at a Fourth of July festivity, said that the mention of that date now involved no bitterness. This is quite true. The Fourth of July has lost all its venom; and the simple reason is that it has lost all its meaning. What the Fourth of July originally meant we have no space here to inquire; it meant a great many things. But but one of the things it certainly meant was this, that there ought to be no such person as "Lord" Lansdowne in the world. When people mean anything strange things are apt to follow.

STRENGTH AND BEAUTY OF YOUTH.

There is no period so misunderstood and travestied as that of adolescence—let us say—the years between fifteen and twenty. It is a time when the youth is no longer a boy or a girl, but not quite a man or a woman. It is a time when the characteristics which least commend themselves to mature reflection, are most in evidence; and when those which really distinguish the age are, with a natural shyness kept from view. The child is absolutely without reserve, and the man who has become confident of himself is outspoken; but the youth, who is no longer the one nor has yet become the other, oftentimes affects an indifference which is nothing at all but bashfulness as a result of indecision.

With all its limitations there is no period in life more beautiful than that between fifteen and twenty. Its laughter may be light and easily provoked, but one who knew the boy not casually said: "The thoughts of a boy are long, long thoughts." Underneath his gay exterior he often carries a burdened soul. He is for the first time face to face with questions of conscience, and problems of duty, and necessities for action.

It is safe to say that between fifteen and twenty the lad who is not hopelessly bad gives more sober reflection to the great questions which affect his character and destiny than does the man at any later period of equal duration. There are few listeners in a congregation who carry more of the sermon with them than the boys and girls of just this "giggling and gum-chewing age"; and many a man of sixty would give all he is worth to-day to know once more the sensitive conscience, and moral ambitions, and religious emotions which were his when he was sixteen. He knows right well that he then saw visions and dreamed dreams which since have "faded into the light of common day."—Interior.

The aching head may well cease to throb when laid upon that softest pillow for human pain—"God knows."—Marion Harland.

It is the nature of vice to leave us no resource but in itself.—Hazlitt.

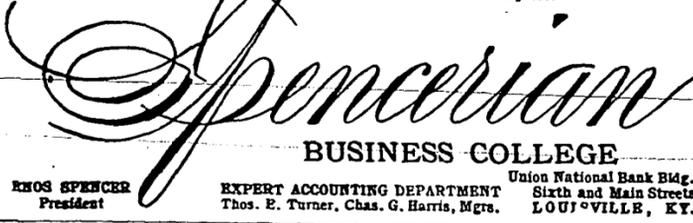
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Editorial

It has been said: "Death is the king of terrors and the terror of kings." Most men dread death above all things. True, there are some who seek death, but it generally is because of the troubles and sorrows of life, or because of disappointed ambition or failures in life. Willingness to die, therefore, is not an evidence of fitness to die. But willingness and desire to die from a proper motive is an evidence of preparation for death. The Apostle Paul says: "For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better." He was then probably in the prime of life, he had been successful in his life work. His desire in dying was to be with Christ his Saviour, whom he loved with all the intensity of his soul. In the close of his life, when facing death he exclaimed in triumph: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me that day." From this we learn that death, that the death of the Christian is not the extinction of his being. Some teach that death ends man's whole being, body, soul and spirit. Hence there is nothing more of him until the resurrection. These are the "soul sleepers," or materialists. But it is absurd to talk of a resurrection if death is the cessation of being. There is nothing to be raised. God might create a new man, but this would not be the dead man. For instance, if John Smith should thus die and God should create a John Smith after ages, this would not be the resurrection of the former John Smith. This man could not be judged for the deeds done in the body of the other. Punishment could not be inflicted upon the created John Smith for the sins committed by the first one.

Soul-sleeping is not only anti-scriptural, but absurd. Death is the passing of the spirit out of the material body into a spiritual body. It is the change in the mode or manner of existence. The death of a Christian puts one immediately into the presence of Jesus. To the penitent thief upon the cross Jesus said, "To-day shalt thou be with me in Paradise." All God's children shall at once see Jesus and be clothed upon with a heavenly body. Paul says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked . . . knowing that whilst we are at home in the body, we are absent from the Lord."

The burning desire of the Christian is to see his Saviour and be like Him, hence as death transports him into His presence he fears it not but welcomes its coming.

The Alabama Baptist is right in saying that our general meetings should not become preachers' meetings with the laymen left

out. It would be a great calamity if the laymen ceased to go to our General Associations and the Southern Baptist Convention. There is no danger they will abandon the District Associations. For there are so few preachers in each the Associations would die a natural death if the laymen were not there.

The number of laymen who go to our Southern Baptist Convention is gratifyingly large, when compared to the numbers attending the Northern Anniversaries. One reason is that the Convention has not had cut and dried programmes, with speakers all appointed in advance. Such appointments may mean bigger speeches, but they mean also decreased interest in the meetings, and lessened attendance on the part of the men who go because they are interested in the work and not because they wish to be entertained by eloquence or have a good time on a trip.

Here are some sentences in regard to our Convention taken from an editorial in the *Examiner*:

"Although the Convention met on the outskirts of their widely extended territory, a body of more than 800 delegates came to take part in the proceedings. This is a fact of great denominational significance. It is pleasing to witness the admirable order that is maintained. The President presides. *Plenty of liberty is allowed, and there is much fine debate, and the persuasion that eventuates in force.* (Italics ours).

"Another fact suggestive to an onlooker is the presence of so many of the leading men of the denomination both lay and ministerial from all parts of the Convention territory. They are present not because they are 'on the programme,' but because they are interested in the denominational work as carried on by the boards.

"A stranger realizes that these Baptist Southrons are proud of their Southland, proud of their denomination, proud of their great Convention. There is here an element of power, and one that is going to tell tremendously for the furtherance of the Gospel." We are also proud of the good opinion of the *Examiner* and hope to continue to deserve it.

This writer once attended the Northern Anniversaries at Saratoga. It was painful to see how few were there. It was painful to note how very few were the laymen and also the pastors—except those on the programme. The majority of the members seemed to be men who were in the pay of the Societies in some capacity or other.

The programme was cut and dried, of course, but the addresses were not dry. Never but once did the writer hear a speech which equalled Lorimer's or Ashmore's. They were eloquent, packed with thought, models in every respect. And all the addresses were far above the average.

It did not seem that laymen and pastors were kept away by the cut and dried programme so much as by the fact that no discussion on vital points was allowed. Just so sure as any question of importance came up about which there was a difference of opinion, in a very short time some one would get up and move that it be left to the managers of the society, and this was done. This was not the case because there was any wrangling at all, or

any personalities. The discussions, nipped in the bud, were on a high plane, the brethren stating briefly and clearly their reasons for favouring or opposing.

Busy laymen, great lawyers and judges, leading physicians, merchants and farmers are not going to leave their business to go to the conventions and anniversaries where they will only be entertained by fine addresses, and where they can do nothing, not even give their advice on subjects of importance. Neither will pastors continue to go if everything is to be left to the managers. Debate must not only be allowed, but be encouraged. Brethren must be urged to give their advice on all subjects of any moment.

The *London Daily News* has been an interesting paper during the meetings of the Pan Congress. You can see it has reported what it was told, and many of the things were not meant to be told in this country, or at least among Southern Baptists.

In its issue of July 19th it says: "The Negro element is strong in the Baptist Congress. There is no mistaking the type. They are as strongly individualistic as the Yankee, and only a degree less pushful in their methods."

The *Daily News* reporter interviewed one of the negroes from the South, and he said, speaking of his denomination, that "We have some white men among us. Not many, it is true, but still now and then we admit men and women who pay no regard to the absurd distinctions of colour." Being asked if race antagonism was vanishing, he said, "I can hardly say that. In some respects it is modified, in others intensified. Popular American feeling is still antagonistic to the man of colour. It is this way: The negro is advancing along educational, material and moral lines, while the white is stationary. In many respects the coloured man is making more rapid advancement than the white man, and this creates prejudice and suspicion and often open opposition." How the Southern white Baptists must have enjoyed reading this, knowing what impression in regard to them it would make upon the English people. Southern men are the best friends the negroes have. This has been proved again and again. There is no tenderer spot in our hearts than those occupied by our "black mammals." In our native town no man was more respected and honoured than Uncle Bony Frierson, and no man was more loved than Uncle Peter Rafter. There was not a Confederate soldier who would not gladly have divided his last biscuit with Uncle Peter.

But there are several millions of whites who do not love the pushful ones, and do not fancy Congresses in which the races meet on equal terms of perfect equality. And the younger generation who have no "black mammals" in tender remembrance, are even more opposed than the older ones.

Allgemeine Missionszeitung is the name of the leading missionary magazine in Germany. Its name recalls the old charge against the German language that it had too many words in a sentence and too many letters in a word. However, it is a most valuable magazine. It is edited by the venerable Dr. Warneck of the University of Halle. In a recent number there is an article

on the missionary situation in Japan. The work in Japan has been a great disappointment to Christians. It seemed at first that a nation would be born in a day, that heathenism would be banished from the island empire as it has been from the Sandwich Islands and the Feejee ones.

Dr. Warneck explains the reasons of this lack of success after so bright a beginning:

"It is well known that the first period of surprising success, when the optimistic conviction was not infrequently heard, that Japan would become a Christian nation in perhaps a generation, was succeeded by a period of stagnation and even of retrogression. Among the versatile Japanese, Christianity had soon lost its novelty, and political and economic problems soon usurped the chief and prominent position in the mind of the people which further developed a Mammon worship and a greed for temporal possessions that put the spiritual interests of Christianity into the background.

"But it would be unjust to ascribe this reaction against Christianity exclusively to causes of this sort. One trouble has been a mistake in the mission methods. There is but one means of overcoming the resistance of the heathen world to the claims of Christianity, and that is the story of the cross. As early as 1900, at a general conference of the missionaries of Japan held in Tokyo, the Baptist missionary, Jones, correctly declared that the mission work among the Japanese had to a large extent ceased to be the preaching of the gospel, and had become rather the exposition of ethics or philosophy. It is only the proclamation of the fundamental parts of the gospel that can now, as was the case in the days of St. Paul, convert the heathen world. Missionary McCollum, at the same conference, declared that many evangelists and not a few missionaries, in their endeavor to make Christianity palatable to the Japanese, have failed to preach 'the crucified Christ.'"

We are glad to know that Dr. Warneck thinks there has been an improvement. The missionaries have quit thinking that there can be collective salvation and have realized that men can only be regenerated as individuals. Every soul is born again as every man is born naturally, one by one, as truly alone as if there were none others born at that time on the earth.

How Satan and his servants overreach themselves and how God makes the wrath of man to praise him is shown in this incident which happened in Turkey. A Bible was given to a patient in the American hospital in Constantinople, we think. When the patient got well he carried it to his home in a village in Armenia. The Armenians are very vociferous Christians when they are appealing to Europe against the Turks, but they do not love the Bible. A priest took it from the man, tore it to pieces and threw it into the streets. A grocer, seeing it lie there picked it up and used it for wrapping paper. Many people whose purchases came from the grocer wrapped in these sheets, read them, became interested and wished to know more of that book. And the result was that one hundred Bibles or parts of Bible were bought by the people of that village.

Editorial Varieties

Pastor Parish, of the Fifth and York colored church in this city, having quoted in his speech before the World's Congress, "there is no color in brains," Dr. Henson, who followed him said there is. "It was grey matter—a mixture of black and white; and judging by that Congress with a predominance of black."

The correspondent of the *Journal and Messenger*, writing from London says there were between three and four hundred Americans at the Pan Congress. We thought a much larger number would have been present as a trip to Europe is a desideratum. This included the Northern, Southern and Coloured Baptists, but not the Canadians, although they are as much Americans as we are.

This will be news to Baptists in this country, and must have greatly amused Dr. Pitt, of the *Religious Herald*, who was attending the Congress. The reporter of the *London Daily News*, in speaking of Dr. Prestridge, said he was the editor of the *Argus*, the organ of the Southern Baptist Convention, and having a constituency of considerably over a million." Of course, the reporter wrote what he was told. The question is, who told him such nonsense?

We regret exceedingly that the one man who did not defend the plenary inspiration of Scriptures, when the subject of Higher Criticism was up in the Pan Congress was from the U. S., and from Crozer Theological Seminary. We have always looked upon that Seminary as being as thoroughly sound as the Louisville. And Dr. Weston, its President, we love and honour with profound reverence. The two Englishmen who spoke were as sound as our great Boyce was. But the *London Baptist* says that Professor Evans, of Crozer, admitted there were errors in statements of facts in the New Testament. The *Baptist* says his statements were received by some sections of the audience with effusive appreciation, but "there are not a few who feel that they cannot endorse his statements!"

The *Springfield Republican* says the opinion is gaining ground among authorities on hygiene that children should not be sent to school before they are eight or nine years old. A child sent at nine years of age will not only be stronger and healthier at fifteen than one who goes at six, but will show the greatest mental development.

When Senator Gallinger sent to the Congressional Library for a Bible, one of the oldest employees said that was the second time in forty-two years that a Bible had been asked for by a member of either branch of Congress. This may mean, however, that the members all have Bibles on their desks, or that they are very familiar with the Scriptures. Or it may mean—

A countryman living at Franconia made a neat turn on James Russell Lowell. The poet expressed great surprise that the countryman, though living so near, had never seen the famous profile on the mountain. The Franconian drew from Lowell the admission that, though a Bostonian, he had never been on Bunker Hill, and crushed the great man with the dry rejoinder: "You've learned now that what a man kin see any day for nawthin', he never does see." We suspect that the first thing Lowell did on his return to Boston was to go to Bunker Hill.

At the meeting of the Baptist Union of England some time since, the Congregational preacher, Dr. Mackennal, who made a speech of welcome, asked, "How long are we to be two denominations?" And said he hoped the Baptists and the Congregationalists would be the ones to unite, but unless Baptists moved more quickly towards them the Congregationalists and Presbyterians would unite. The President of the Union, a sturdy Baptist, was equal to the occasion. He gave the Congregationalists a cordial invitation to meet the Baptists in the baptisteries.

One great trouble with automobiles is the smell of the gasoline, etc., by which they are run. A lady found her children with dining room chairs as a train. Henry said he and Bertha were riding in motor cars a mile a minute. "And what is the baby doing on the little chair behind?" she asked. "Oh that is the smell." What observers children

Family Circle.

Stories for the Young and Old.

ANGELS OF THE HOME.

Three guests there are who wait about the gates of home. Be they kept out...

The first is one we best should know, He kindles home-life into glow, And makes all tender speech to flow...

Another is a merry one— He brings us forth where shines the sun, He sees that all good things are done...

The third is quiet and serene, No shadows on her face are seen, She has a graceful form and mein...

These blessed guests will come and stay Through longest night and darkest day, Unless our sin drive them away.

THE RESIGNATION OF MR. BARNES.

BY SARAH FRANCES LINDSAY.

The north study door was closed, and outside in the hall a group of the Barton Military Academy boys were carrying on a conversation in an animated undertone.

"What's up fellows?" he asked in that slow, drawling way of his that had won for him the nickname of Old Slow.

"Jack's in another scrape, and Barnes's got him in the study, giving him a lecture. We're waiting for him. When he comes out 'The Jolly Six' is going to hold a meeting and decide how to get even with Barnesey. We knew you'd be around soon, so that's why we didn't notify you."

"What did Jack do?" Harry asked again. Tom was in too dangerous a position to answer, so Will Turner gave the necessary information.

"There's a spot of sulphuric acid burned into the chemistry floor, and Barnesey says Jack did it. Jack told us on his honor that he never did it at all, and this club can't allow injustice to any of its members."

"Jack'll get a lot of marks this time," put in Sam Besley, a blue-eyed, fair-haired boy, "because Barnesey was mad. He'll probably have to spend all his play hours for a week walking that old square."

"He does more walking than any boy in the school, anyhow," said Will; "and then to have to walk for something he didn't do, just the week we're beginning ball practice!"

Tom's wiry body sprang away from the door with agile alertness. "They're coming," he whispered excitedly.

The door opened and a man and boy appeared. The boy was larger than his companions who had been awaiting him, but not older. He had broad shoulders and a large face with clear-cut features.

The boys responded to his greeting half-heartedly, and stood awkwardly waiting until he had disappeared through the office door halfway down the hall, where they knew he had gone to report Jack's demerits. Then they clustered close about Jack.

"Well, how many?" asked Will. "Ten," answered Jack.

"Whew," said Sam Besley and Ed Norton together with long breaths, while the brown eyes of Tom showed fire. He began to talk so fast that he almost stammered.

"Come on, boys, let's have our meeting. We're going to get even with old Barnesey, Jack. We're not going to let you suffer injustice."

Jack threw his arms across Tom's shoulders. "Cool down, Tommy," he said quietly; then he turned to the other boys: "I'm much obliged, fellows, but I don't need you this time. I've got a plan. For once I'm glad old Barnesey is our dormitory teacher."

"What is it?" asked Tom. "I'm not going to tell," answered Jack with decision, "because if there's a scrape, nobody's going to be in it but me. I'm not going to hurt the trembling old thing, but I'm going to give him a good scare. And if I can, I'm going to make him be laughed at."

The boys' curiosity was not at all satisfied, especially Tom's, but they knew the uselessness of further questions. Tom thought about the matter a good deal during that afternoon and evening, and even long after the retiring bell had rung and he was snuggled warmly in his bed, he lay awake wondering what Jack's plan could be.

The last thing he remembered was the sound of Jack's even breathing coming from the bed on the opposite side of the room. It must have been after midnight when Jack was awakened with a violent start. The room was pitch black and the door was shut, but from the corridor without there came the sound of a noisy confusion that made Tom tremble under the bedclothes.

It was the sound of blows—dull, heavy blows on some hard surface. Suddenly he set up in bed, then jumped onto the floor, and taking a match from the match safe, struck it and peered into the corner where Jack's bed stood. The bedclothes lay in a heap on the floor, and the bed was empty.

As the match sizzled and went out, over Tom's face there spread in the darkness, a broad, satisfied smile. With one bound he covered the space to the door, opened it, and thrust out his head.

In the corridor one gas jet, turned low, gave just enough light for Tom to recognize marching down the hall, the outlines of Jack's figure in his white nightclothes. In his hand Jack carried a heavy baseball bat, which as he paced the corridor in his bare feet, he was swinging back and forth with all his strength, letting the blows fall first on the railing along the stairway, and then on the wooden casement of the wall opposite. Meanwhile he shouted, giving the various school yells one after another at the top of his voice.

It was scarcely a minute before every one in the corridor was awakened. One at a time here and there along the hallway, doors opened, through which the tousled heads of boys appeared. Some were visibly startled; others scarcely awake. At last only one door remained closed—the one that stood apart at the end of the long stretch of hall, and toward which Jack was making his way in a direct line.

Will Upton's room was nearest the gas jet. When Jack had safely passed him, he thrust out his arm and turned the light up full. As if this was a signal, the voices of the boys broke out in a chorus of exclamations and questions.

"Who is it? What's he doing? Where'd he get that bat?" was heard on every side. "He'll break the house down. Why doesn't somebody stop him? Do you suppose he's gone crazy?" Tom stood in the doorway watching the scene exultingly, quiet himself for once, but glorying in the noise of the boys as it grew louder and louder. He waited for some minutes until the confusion seemed to have reached its height. Then he opened his mouth and shouted. He had a clear, high voice that rang out distinctly above all the other noise.

"Mr. Barnes, oh, Mr. Barnes!" he called.

Somehow, in spite of himself, he called in a chuckle that was clearly audible to Sam Besley, whose head and shoulders protruding from the door right next to Tom's, almost touched his neighbor's. In less than a moment Sam took up the cry. "Oh, Mr. Barnes, come out and stop him," he shouted.

"Jack's walking in his sleep, and he won't stop until somebody shakes him to wake him up. We're all afraid of him," cried Tom again. Still the door at the end of the hall

remained closed. Jack had reached it by this time; he gave it one thud from the bat, and turning around, he began to retrace his steps just as he had come.

"Mr. Barnes, oh, Mr. Barnes!" It was now the common cry of thirty boys' voices. It rang out several times in quick succession, and then there came a lull, into which there fell as from a height the sound of Mr. Barnes' voice.

"Boys, what's the cause of all this disturbance?"

"Look," cried Sam Besley instantly, overcome with laughter, and pointing upward. Thirty pairs of eyes followed his finger to the room at the end of the hall. The door was still closed, but the transom was opened. Through it was visible to them all the top of a man's bald head that rose higher and higher until a pair of near-sighted eyes appeared, then a full, smooth-shaven face, and at last the white-robed neck and shoulders of Mr. Barnes.

"What—what's all this commotion?" he inquired again, blinking in the sudden light.

"We're scared," came in an answering chorus.

"I'll do it, if you'll help me," shouted Tom.

Then immediately he regretted his words. He had not meant to go so far as to be openly invidious, and when to his surprise Mr. Barnes' head disappeared from the transom, he felt that it was time to put an end to matters. He stepped boldly out into the hall, walked up to Jack, and taking him by the collar, shook him vigorously.

"Wake up, old man," he said aloud; and then whispered in an undertone, "It's time to quit."

Jack let the bat fall to the floor with a thud, and rubbed his eyes sleepily.

"Boys, I want instant order." A new voice, one of authoritative command, had come upon the scene. The noise had penetrated beyond the corridor into the farther part of the house, where it had reached the ears of Mr. Swift, the principal. Now, all unexpected, he stood among them. His words brought the obedience they always met with, and in an instant the noise had subsided into an oppressive silence, broken only by the creak of an opening door at the end of the hall, in the outline of whose framework Mr. Barnes appeared, clothed in his bathrobe.

"Back into your rooms; every one of you, and under-tand, I do not want one more word spoken tonight. Tomorrow this matter will be fully investigated." Five minutes later the north dormitory of the Barton Military Academy was wrapped in as utter silence as the most lonesome spot in the Sahara desert.

The next afternoon after school hours Mr. Swift sat alone in his office thinking. The boys had appeared remarkable docile all day, but the restlessness of restrained excitement underneath the calm exterior had been perfectly evident to the teacher. It was always so when the pronunciation of a punishment was hanging over Jack Broughton. Mr. Swift took out his watch and looked at it. It was just a quarter of an hour before the time he had appointed for Jack to come to the office, and that the boy would be punctual to the minute, the teacher knew well. Meanwhile he must decide what was to be done.

Mr. Swift liked Jack. The boy had been in the school two years, and Mr. Swift had watched and studied him as he did all his boys. Never in all that time had he known Jack to tell a falsehood or to do a contemptible mean thing. Jack's spirit among the boys was strong and in so many ways commendable. The teacher admired Jack's power of leadership; it promised so much to the boy in manhood, and in Mr. Swift's mind, to develop able boys into men of integrity and influence was the one thing in the world most worth doing. But Jack's pranks, always frequent, had been growing more numerous of late, and the spirit of them more manifest among the boys. Jack never escaped punishment, and the quiet, manly way he always received the sentence that fell upon him, aroused the teacher's respect. Yet it seemed as if no sooner was the punishment well over than a new prank began to take shape in Jack's mind, and of late the principal had noticed that all of them in some way involved Mr. Barnes. A rap disturbed the teacher's meditation.

"Come in," he said in response. The door opened, Jack entered and stood just within the room. "Sit down," said Mr. Swift again, indicating a seat in front of him. Jack obeyed quietly. The teacher looked at him keenly without speaking. He saw that there was no nervousness in the boy's manner, and yet there was not a tinge of disrespect.

"Jack," said Mr. Swift after the pause had become painful, "before we speak of anything else, I want to ask you a question. Were you asleep last night when you were out in the corridor?"

Jack's brown eyes looked into Mr. Swift's with a direct frankness. "No, sir," he answered.

There was another pause. Then Mr. Swift spoke again. "Do you wish to tell me what led you to the prank?"

"I would rather not, sir."

There lay on Mr. Swift's desk several loose sheets of paper covered with writing. He picked them up slowly, folded them, and taking an envelope from a pile on the corner of his desk, put the folded papers within it, and sealed it. Then he leaned back in his chair and looked at Jack again.

"Jack," he said at last, "I'm going to tell you a story. I want you to listen well, but make no comment. When I am through, you may leave the room. I want you to think about the story to-night, and to-morrow after school hours, you may come to my office again and tell me your opinion of it."

"Yes, sir," answered Jack, while Mr. Swift pushed back his chair a little and began in a matter-of-fact tone:

"Some years ago there were two young men attending the same college. One of them was poor and homeless; the other belonged to the richest family of the little town in which the college was located, but in many ways he was a peculiar fellow. He was excessively shy and lacking in self-confidence, of very frail health, but a profound student. His family understood him, and knew him to be a nature little fitted to cope with the world. As I said, they had means, and this young fellow was brought up with the idea that his life was to be the life of a student. As soon as he finished college, he was to go abroad to study, and his sister, between whom and himself there existed a very beautiful friendship, was to go with him.

"This young man had very little to do with the boys in college. He never entered into their sports and pleasures, and always stood aloof from their college life, but in spite of his shyness, there was one thing he seemed to know by divination—their troubles. I don't suppose there was a man in the school who had any idea of the number of hidden kindnesses that fellow was responsible for. He never acted openly for himself, always through an agent, and somehow much that he did passed unsuspected. His most frequent agent was his mother, a woman of sweet, motherly instincts and a generous heart. The man I mentioned first, the poor student, had good reason to know her. In the middle of his junior year he was taken sick with a very severe attack of typhoid fever, and this woman took him, penniless, into her own home and nursed him through a long illness. It is probably to her that he owes his life.

"All that was ten years ago. Since then circumstances have changed very much with that family. The son was kept from Europe by several years of very poor health, and during that time the sister of whom he was so fond lost her eyesight. Two years ago another misfortune overtook them. They lost their money, and the mother and sister became dependent for their support upon the brother. They still had their pride.

"The young man whom they had befriended during his illness had become the principal of a boys' military school, and to him the brother of the family applied for a position to teach science in his school. The principal knew the young man's real ability as a student, but he also knew his peculiar and apparently unconquerable diffidence. He was doubtful of his friend's ability to govern boys. Yet the principal gave the man the position, hoping with all his heart that the new teacher might prove a success.

"Just as the principal feared, it was not long before there began to be troubles. We'll pass over a good many of them. The most of them in the new teacher's dormitory, and the prime mover in all was one particular boy. He was not a bad boy, but one of a good deal of spirit and a leader among his friends. What he thought determined a good deal whether the new teacher's life was to be happy or miserable. The boy seemed to have determined that it should be miserable, for one escapade after another occurred in that teacher's dormitory.

"One morning after a particularly noisy disturbance in his corridor, the teacher came to the principal and expressed his wish to resign his position in the dormitory. The principal has not yet decided what to do. The teacher's resignation from a part of his duties means a reduction of salary that he and the family dependent upon him cannot afford—and yet such proceedings

as have been going on in his dormitory of late cannot continue."

Mr. Swift leaned forward and drummed on his desk for a minute or two. Then he added, "That is all my story, Jack. You may go now."

Mr. Swift had looked at Jack a good deal while telling his story, but he had talked as if half to himself. His tone had not been one of reprimand, but of pure narrative. Now as the boy arose from his seat as quietly as he had entered, and walked toward the door, the teacher gave him a glance of quick decision and spoke in a businesslike way.

"By the way, Jack," he said, as if suddenly recollecting something, "you need not walk off any more of those demerits Mr. Barnes gave you yesterday. He learned this morning that he had made a mistake in accusing you. He was very sorry, and asked me to send you to him to-night that he might apologize to you for his mistake."

Jack stopped with his hand on the door knob and stood irresolute for several seconds. Then he opened the door, and passed out with a courteous "Good afternoon, sir."

Mr. Swift watched him as he disappeared. When he had gone the teacher turned once more to the papers on his desk. An hour later he was still there, working with an absorbed intensity that kept him from hearing a knock on the office door until it was repeated.

"Come in," he said at last, and for the second time that afternoon Jack entered. He came directly forward.

"Mr. Swift," he said, "I've done my thinking. I do not need to wait until to-morrow."

There was a long pause, during which the teacher watched the boy thoughtfully. He had little faith in impulsive action.

"Well?" he said finally. "I just want to ask, Mr. Swift, if you would give Mr. Barnes one more chance in our dormitory?"

The teacher rose, and stepping before the desk, held out one hand toward Jack, while he laid the other one on his shoulder. He looked down at the boy with one of his big, kindly smiles.

"Indeed I shall, Jack," he answered, "and I cannot tell you how pleased I am that you ask it."—Interior.

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Stories for Little Ones.

A GREEN GHOST.

BY E. C. KENNISH.

In the Far West to a home on the prairie came one day a baby girl. She grew to be three years of age without ever having seen a doll. She often heard her mother say, "Babe ought to have a doll," but she did not know what the mysterious thing she had been deprived of was like.

Whatever was given her for her amusement she always accepted with the question, "Is this a doll?"

As Christmas approached the family agreed that Babe (as yet she bore no other name) should have a home-made doll in her stocking.

Muslin was a scarce article on the prairie, so a garment brought from the old home had to be sacrificed to make it. The mother drew the outlines of its form, which were carefully preserved in the cutting and stitching.

When finished and turned inside out it was filled with oats, the only available thing for the purpose. Under the thin muslin two round pieces of red flannel were sewn to simulate rosy cheeks, giving relief to an otherwise sallow complexion. A ridge of stitching formed the nose, and the eyes were two shining black beads. The supercilious expression of the arching eyebrows gave great offense to Babe's brother, a boy of tender years, who at once conceived a hatred for the new member of the family. "She looks as though she thought she was better 'n we be," he would repeat to himself, and he felt, so far as he was concerned, that she was an alien.

Babe, on the contrary, received the doll with open arms, and with every demonstration of affection, while the little brother noted that the haughty creature preserved an attitude of stiff, uncompromising indifference to these blandishments. Time and wear only endeared her doll to Babe, and in her waking hours they were seldom apart, while frequently the doll was also a most uncomfortable bedfellow at night.

Spring came. The ice melted in the duck pond. Dolly and Babe made frequent visits to the ducks, and the doll was sometimes laid upon the ground beside the pond while babe fed the ducks. One day the doll was forgotten, and was left lying there alone. The little brother chanced to pass and see it. His nose had been put out of joint, as he was often told, when Babe came. He had gotten over fretting about that, but he considered it had been broken outright when, at the advent of the doll, Babe, whom he had learned to love, had discarded him altogether for this haughty rival. He felt he could endure it no longer. Giving way to an irresistible impulse he doubled up his small fist and struck the doll in the face, saying: "You ugly, proud thing, take that!" The doll was avenged, for brother's knuckles coming in violent contact with the bead eyes were cut and bleeding. The boy, now beside himself with rage, lifted the doll by its hair of brown knitting cotton, and plunged it under the water

as deep as he could reach, and held it there until his wrath had somewhat abated.

"After all, it's Babe's doll," he reflected. He wouldn't do anything to grieve Babe for all the world. When the picture of his little red-haired sister with her sweet face and mouth drawn down at the corners ready to cry arose before his mind, he repented sorely of what he had done.

"What shall I do?" he asked himself anxiously. "I will bury it out of sight, and I will give Babe all my playthings to make up for it," he decided.

But it was a very unhappy boy who listened to inquiries from every one for the lost doll. He kept away from the house a good part of the day, and by so doing directed suspicion to himself. He was distressed at hearing his mother defend him when the others insinuated that he could tell, if he would, where the lost doll was. It grew more difficult every moment either to keep the secret or to tell it. When Babe put her little hand in his, and looking up confidently into his face said, "Bruvver find dolly?" and took long strides trying to keep step with him, his punishment seemed greater than he could bear. It was only when he recalled the doll's expression that he could find any justification for his act.

By some attraction he was constantly drawn to the spot where he had buried the drowned doll. One day, when the spring sunshine lay bright upon the ground, the boy was startled to perceive outlined in tender green shoots the form of the buried doll, legs and arms extended, just as he had laid her under the ground.

His sin had surely found him out. With a cry of terror he fled to the house and taking refuge in the folds of his mother's skirts, he confessed his guilt and told her of the apparition of the Green Ghost.

Upon going with him to the spot where the doll had been buried, his mother saw the sprouting oats which filled the wet body of the doll. But Babe never knew of her brother's perfidy, nor why he gave her all his treasured playthings and made no complaint, even when he saw them wantonly destroyed.—Selected.

FRIGHTENED BY DEGREES.

In a small town in Kansas not long ago some individuals interested in sanitary measures engaged the services of a scientist from Chicago to lecture on bacteriology. The audience were a man and his wife, the gardener and housekeeper of the leading citizen of the town. These worthy people, entirely ignorant of the subject of the lecturer's discourse, had been attracted to the hall by the announcement that magic-lantern views would be exhibited.

The two took seats in the rear of the hall. In the course of the lecture they evinced no signs of approval or objection; but when the discourse was concluded the gardener was heard to ask his wife: "Maggie, did you pay attention to what that Chicago man had to say?"

"Yes, jes' as well as I could," was the reply.

"An' air ye scared?"

"Yes, I am scared, as much as I understand of it."

There are words which can separate hearts sooner than sharp swords.—M. Howitt.

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

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

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

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

WANTED.—The afflicted to know that my Perminum 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.

FREE sample this month.—Slims Slient Worker Tablets unequalled for stomach, bowel, liver and kidney troubles. L. C. Slims, North Tonawanda, N. Y.

WANTED.—A lady with high educational attainments, who has had many years' experience in teaching, desires a position in a school. References exchanged. Address Miss T. E. Garrett St., Charlottesville, Va.

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 of 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 MARKETS.

LIVE STOCK.

Report for week ending Aug. 4.

Extra good export steers	4 75a 4 00
Medium shipping steers	4 40a 4 75
Choice butcher steers	4 00a 4 50
Medium to good butchers	3 50a 4 00
Com. to med. butchers	3 00a 3 50
Canners	1 00a 1 50
Good to choice feeders	3 25a 3 75
Com. to med. feeders	2 75a 3 25
Good to ex. stock steers	3 00a 3 50
Com. to med. stock steers	2 50a 3 00
Good to choice stock heifers	2 50a 3 00
Com. to med. stock heifers	1 75a 2 25
Plain light stockers	2 00a 2 50
Good bologna bologna bulls	2 50a 3 00
Med. to good bulls	2 00a 2 40
Choice veal calves	5 50 0 00
Com. to med. calves	3 00a 4 00
Choice milk cows	30 00a 35 00
Medium milk cows	20 00a 25 00
Plain milk cows	12 00a 18 00

HOGS.

Choice pack and butch	0 00
Medium packers	0 00
Choice light shipping	0 00
Choice pigs	5 85
Good pigs	5 50a 5 85
Light pigs	5 00a 5 50
Roughs	4 50 a 5 25

SHEEP.

Good to ex. ship. sheep	3 50a 4 00
Fair to good d.	3 00a 3 50
Common to medium	2 00a 2 50
Bucks	1 50a 3 00
Extra ship. lambs	7 00
Best butch. lambs	5 25

Fair to good butch. lambs. 4 00a 4 50
 Common tail end lambs... 3 50a 4 00

LEAF TOBACCO.

Following is report for week and year ending Aug. 4, 1905:

Week	Year
Jan. 1 to date	2,613 88,065
Year 1904	2,901 78,028
Year 1903	1,741 79,165
Year 1902	2,371 116,616

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 87,314; 1904, 69,352; 1903, 83,530.
 Sales of new crop to date, original inspection, 1905, 75,353; 1904, 60,156; 1903, 69,577.

REJECTIONS.

Rejections this week, 1905, 297; 1904, 201; 1903, 411.
 Percentage of rejections to auction sales, 1905, 18; 1904, 24; 1903, 28.
 Rejections Jan. 1 to date 1905, 13,728; 1904, 9,833; 1903, 13,684.

RECEIPTS.

Receipts this week, 1905, 2,218; 1904, 1,792; 1903, 1,504.
 Receipts Jan. 1 to date, 1905, 74,612; 1904, 64,501; 1903, 65,330.

BRACKEN ASSOCIATION.

Bro J. B. Crouch, our beloved pastor at Carlisle, has kindly promised to report proceedings of the Association for the WESTERN RECORDER. He preached the missionary sermon, and it was greatly enjoyed. On reaching Maysville I was met by Rev. J. T. Musselman and taken to Edgefield Stock Farm, the beautiful home of his father-in-law, A. R. Hancock. Next morning Bro. Musselman took me in his buggy to Flemingsburg, where the Association convened with Pastor J. H. Butler's church. Since Bro. Musselman resigned the care of Maysville church he has been pursuing some special studies at the University of Chicago with great profit. Instead of being in the least disturbed in the old orthodox Baptist faith, I found him more confirmed than ever in all our doctrines.

I was assigned for entertainment to the elegant home of Bro. J. W. Heflin, and with many guests greatly enjoyed the hospitality of the Heflin family, consisting of Sister and Brother Heflin and their two daughters and three sons. Mrs. Virginia Turner, wife Miss V. Heflin, kindly showed me the city behind a fine trotter, and she did the driving. I was agreeably surprised to see the great improvements that have taken place since my last visit. There are many beautiful homes, and the population has greatly increased. The hospitality of our church and their friends was equal to the demands of the occasion. At the homes of Bren. Heflin, Plank, Powers, Dudleys, Weddle and others as many as from 30 to 40 were entertained each day.

Rev. Oleon Keyes, of Ewing, was present; it was the 47th session that he had attended. He is deservedly held in the highest honor, and notwithstanding old age and attending infirmities, he made a short address, full of power, showing that his mental powers are still young.

We had good reports, a harmonious meeting and many able addresses, but for report of the interesting proceedings read report of Bro. Crouch.

The last day of the meeting we heard of the death of the wife of Bro. J. W. Hedden, of Mt. Sterling, and Mr. John Alexander, of Maysville. For the bereaved much sympathy was expressed. W. P. H.

BRACKEN ASSOCIATION.

The one hundred and eighth session of the Bracken Association met with the Flemingsburg church on Wednesday, Aug. 2nd, and continued until Friday noon. In the absence of the former moderator, W. R. Nunnally, of Mt. Sterling, the Association was called to order by the clerk, C. N. Bolinger.

Bro. A. K. Marshall was made moderator pro tem.

Bro. J. J. Taylor, of Georgetown, led in a very earnest prayer for the blessings of God upon the Association, after which the congregation joined heartily in the old song, "All hail the power of Jesus' name."

Bro. J. R. Hobbs, the eloquent and scholarly pastor of the Mt. Sterling church, delivered a very able and interesting discourse on "History's testimony to Christianity."

The letters from the churches were read by Bren. J. H. Power and C. D. Wells.

Bro. C. N. Bolinger was elected permanent moderator, Bro. C. D. Wells, clerk, and Bro. T. F. Gaither, treasurer.

Bro. Bolinger proved himself a master of assemblies, and the session of the Association was one of the most pleasant I ever attended. A good feeling of fellowship and brotherly love characterized every meeting, and the spirit of God was manifest in all the proceedings.

The various reports on missions and other departments of our church work were well and ably discussed. The visiting brethren contributing very much to the interest and imparting much information by their splendid speeches.

Georgetown was well represented by her able president, Bro. J. J. Taylor, who charmed and thrilled the Association with his earnest appeals for the education of our young men and women. At the night session he delivered a charming sermon to the great delight of all who were present.

Bro. Harvey, the ever-welcome visitor to Bracken Association, whose son he is, was with us, and while specially representing the old reliable, and best of all religious papers, the WESTERN RECORDER, nevertheless, as is characteristic of him, contributed very largely to the life and interest of all important measures.

Bro. A. E. Brown, representing the Home Board, specially in the matter of mountain schools, made several strong and interesting speeches, and added much to the inspiration of the sessions.

Bro. Chadwick, the pastor of Maysville church, represented the Baptist Argus.

Pastors Adams, of Frankfort, and Clark, of Paris, were welcome visitors, and delighted the Association with most excellent speeches on the subject of "Evangelism among our churches."

The writer preached the Missionary Sermon to a large audience, whose kind and sympathetic attention greatly helped the preacher.

Bro. Cleon Keys, the old veteran of the cross, now totally deaf and almost blind, dearly beloved by us all, was present for the forty-seventh time at the Association, and greatly delighted us with one or two good talks.

Our Association contributes to the help of this dear old father in Israel, a most worthy thing to do, but I am sorry to say that our contributions were not so large

this year as last. Brethren, our indebtedness to him is greater than we can estimate, and I hereby make an earnest appeal to every church in Bracken Association for a more generous contribution for the support of this dear old brother.

The Woman's Missionary Societies had a very interesting and profitable meeting.

Too much cannot be said in praise of the Flemingsburg saints for the hospitable and generous entertainment of the Association. It was truly a delightful and profitable meeting, harmonious, pleasant and spiritual.

The next session of the Association will convene with the Mt. Sterling church, Wednesday, August 1st, 1906.

J. B. CROUCH.

DEAR RECORDER:

In your editorial varieties of August 3, you commend the recent custom of London milliners using as ornaments miniature tomatoes, French beans, etc., instead of birds, and express the wish that ladies would wear only ornaments of this character and ostrich plumes. You say "the more feathers are worn the better care is taken of the birds, etc."

In this I believe you are misinformed. One would reasonably suppose such would be true, but I have read in the trades papers, by correspondents who claimed to have visited the ostrich farms, that the plucking of the ostrich plumes is most painful indeed to the birds, they being plucked before time that they are ready to shed, that the cries of the birds may be heard for miles while they are being stripped, and after an ostrich has one time been plucked it is very difficult to catch it again as it never forgets the suffering it underwent.

The correspondents say, that while this fact is not admitted—is even denied by the ostrich owners—it is true nevertheless.

Trades Papers' correspondents also claim that another very severe cruelty is practiced in the growing of kids that are grown for their skins from which to make gloves.

In order that the skins may be very soft for the making of the fine qualities of ladies' kid gloves, it is claimed that while the kid is small it is put into a cloth sack or jacket. As the animal grows it becomes too large for the jacket and usually before the time it is killed it is in great suffering because of being crowded into this coat for which it becomes far too large and which is sewed around it, openings for the head and ears being left.

Our good-meaning women are bound by fashions that often without a knowledge of the fact or a thought upon their part make barbarians of them.

I submit the proposition that the lady who would wear only natural flowers or artificial ornaments and fabric gloves displays a superior taste to her sister who would array herself in feathers and dead birds, which adornment approaches so nearly to and often reaches the grotesque.

It is satisfactory to see the Recorder make an appeal (even though it be but an occasional line) for humanity towards animate creatures. We seldom see it in the religious press or hear it from the pulpit or platform, even though humanity is a part of "the whole duty of man." E. O.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

AUGUST.

- Simpson, Shady Grove, 1.
- Blackford, Chestnut Grove, 2.
- Bracken, Flemingsburg, 2.
- Bethel, Pembroke, 8.
- Daviess County, South Hampton, 8.
- Liberty, Edmonton, 9.
- Logan Co., New Friendship, 15.
- South Kentucky, Middleburg, 15.
- Shelby Co., Waddy, 17.
- Green River, Caney Creek, 19.
- Gasper River, Sandy Creek, 22.
- South District, Burgin, 22.
- Barren River, Freedom, 23.
- Campbell Co., Wilmington, 23.
- Franklin, Frankfort, 23.
- Ohio River, Blooming Grove church, 23.
- Ohio Co., Pleasant Grove, 29.
- Tates Creek, Scaffold Cane, 29.
- Union, Willow Creek, 29.
- Cumberland River, Pleasant Point church, 29.
- Breckinridge, Cloverport, 30.
- Ten Mile, Clark's Creek, 30.
- East Concord, Wassiota, 31.
- 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, Ballardville, 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, Audubon, 17.
- Blood River, Gilbertsville, 18.
- Graves Co., Chapel Hill, 25.

If corrections are necessary, please write to the papers.

J. K. NUNNELLY,
 Statistical Sec.
 Georgetown, Ky.

FROM OKLAHOMA.

I send you a bit of news from the frontier of Oklahoma. Our Fifth Sunday Meeting was good, but not largely attended.

The Pawnee County Association meets with Yale church on the Sante Fe, thirty miles south of this point, Sept. 21-23. Come and see us. Our State Convention meets with Oklahoma City, Sept. 26-30, jointly with the Indian Territory Convention at the same time and place.

Pawnee County Association has not made the advance it made last year, because we have not had a missionary this year. Some of us hope for one next year. Most of our churches have houses of worship, or are planning to build. Pawnee, Oak Grove, Maramec, Yale and Ralston have good houses. Cleveland and Fairfax are preparing to build. Our churches all have pastors, I believe. Several good meetings have been reported during the year.

Oklahoma is endeavoring to raise \$5,000 for State Missions this year, but we will have a hard pull if we reach that amount. Our house is now complete and all paid for, and we are raising the balance on our parsonage, then we hope to dedicate soon.

Your brother,
L. L. KYLE.

VITAL SIGNS OF GROWTH.

The paragraph which appears below was not written concerning our Foreign Mission Board, but it is nevertheless a good description of some of the salient features of our work. Those things which are coming forward are, (1) The development of native leaders. (2) An approximation and in many cases a realization of self-support, self-government, and self-propagation. (3) Spiritual force in the individual and in the church.

"Native leaders are coming forward and more responsibility is being put upon them. The churches are 'finding themselves'—realizing more fully their strength and obligations. The idea of self-support and resulting self-government and independence is more widely received and more firmly held. A new emphasis is laid upon the things of the Spirit; spiritual ideas and spiritual gatherings and movements of great force and promise, for their inculcation and dissemination, are increasingly noticeable. Even the titanic struggle in which Japan is engaged has failed to prove the hindrance anticipated to evangelistic effort. On the contrary, it seems to have opened wider the doors of opportunity in many directions."—Mission Field.

MOTHER'S SLEEPLESS NIGHTS.

Little Daughter Suffered With Eczema for Two Years Until Cured by Cuticura.

"My little girl had been suffering for two years from eczema, and during that time I could not get a night's sleep, as her ailment was very severe. I had tried so many remedies, deriving no benefit, I had given up all hope. But as a last resort I was persuaded to try Cuticura, and one box of the Ointment and two bottles of the Resolvent, together with the Soap, affected a permanent cure."—Mrs. L. B. Jones, Addington, Ind. T.

IN AND FROM MISSOURI.

Cardinal Gibbons (as reported) recently declared in an interview at Southampton, L. I., that the masses of the people seem to have lost their moral sense, and that the mad race for money and position was destroying the finer fibres of the American nation. Political corruption and business trickery, he declared, are the results of the same passion for power, whether it be gained honestly or dishonestly.

Plans have been put in motion for the establishment of a Baptist paper at Du Quoin, Ill., for Southeast Missouri and Southern Illinois. The paper is to be called the *Baptist News*, and is to be the official organ of Southern Missouri Baptists. A meeting was held in Du Quoin in the last few days and a number of prominent Baptist ministers were present, and Rev. Mr. Culp, Du Quoin, will canvass the territory from which \$30,000 is to be subscribed for a starter.

Warwick James Price, in *Success*, has the following timely suggestions relative to work:

"If it is true that good work implies that the workman knows himself, it is equally true that the best work shows that he has forgotten himself.

"There is only one right way to work—and it is neither in doing things before they are started, nor in doing them all over again after they are finished.

"Go to some successful workman and ask him which of his days were happiest, and it's long odds that he'll say to you, 'Those in which I began my career.'

"It is only when at work that man fulfills his proper place in God's creature scheme. They are indeed rare exceptions who 'also serve, who only stand and wait.'

"The world is altogether too restricted in its use of the word 'art.' Work of any kind, done superlatively well, is art—dusting pictures as well as painting them.

A good worker is pretty much like a horse, after all. When it's up-hill going, don't worry him; when it's down-hill going, don't hurry him; and be sure and take good care of him once he's in the barn."

The following excerpt is from the editorial columns of the *St. Louis Republic* of recent date:

"Governor Folk's stern measures have brought about a suspension of gambling at the Delmar track. The suspension of racing is an immaterial fact, since anybody can race with horses. The suspension of gambling proves that the county officers could have effected the same result if they had taken similar measures. It was their weak and hesitating action which forced the Governor to adopt a radical course to enforce the law. Now, let the law be tested. If it does not stand, the race-track owners will then have the privilege of beginning again to permit betting in their inclosure."

The Rev. A. C. Jones, pastor of the church of Pleasant Hill, Mo., and Miss Flossie F. Ferguson, were married at the bride's home in Steelville, Mo., at 11 o'clock August 1, the Rev. Mitchell Wright officiating.

JOS. N. BARBER,
Louisiana, Mo., Aug. 2.

Good people see good all around them; the evil-minded find evil everywhere: As we grow purer within the world grows more beautiful without.

DEAR RECORDER—

We left Catlettsburg July 7, and went to Paintsville where we were met by Bro. Martin with a mule and buggy, who carried us over to Denver, in Johnson county, on Jennies Creek. Here we remained for some days preaching to the saints at old Liberty church. The weather was hot, the people very busy with their hay and oats. The continued wet weather had set them back fully two weeks, yet they seemed anxious to hear the Gospel, notwithstanding they were tired. Bro. Martin will report the meeting for the Recorder. We went from Denver to Flat-Gap, where Bro. Smith, the pastor, was to meet us. We remained four days, but Bro. Smith, the pastor, failed to show up or report, so we closed the meeting with one of the best interest we have seen for quite a while. Quite a number were asking for prayer. Large congregations and a general interest, but we didn't feel like continuing in the absence of the pastor. We got home Friday evening, 28th, and left Saturday for the board meeting of Greenup Association at Fire Clay, Carter county, where we are now in a good meeting. Nine additions to date with a number for prayer. Bro. T. J. Rigg, is pastor here.

We desire to say a few things about our cause in these counties, and if possible, correct some false impressions that have gotten abroad. We have some brethren who are always ready to give advice, but who gather their information at long range and second hand. Those only who go upon the field know the real situation. I admit I was greatly surprised when I came face to face with the situation in Johnson county. We found the Baptist cause very weak and greatly discouraged. When I speak of Baptist I mean the missionary Baptist. There are some noble saints in these mountains striving to maintain the truth, but they need encouragement. May the Lord hasten the day for the redemption of this people.

WM. McMILLAN,
Fire Clay, Ky., Aug. 2.

THE GREAT HOME REMEDY FOR WOMEN

WINE of CARDUI

That 1,500,000 suffering women have cured themselves of irregular and painful periods, bearing down pains, ovarian troubles, nervousness, headache and backache and all manner of female weaknesses by giving themselves private treatment with this great woman's remedy, proves that Wine of Cardui is not only a highly scientific medicine, but a mild tonic that any woman or child may take without possible harm.

Mild, medicinal herbs, not strong and drastic drugs constitute the healing qualities that have made Wine of Cardui famous. It is not a dangerous poison that has to be safely administered under a doctor's supervision. No need for a doctor's services at all—no local examinations—no operations.

Wine of Cardui can be taken at a moment's notice. It is an invigorating tonic that is beneficial for any woman at any time.

Secure a \$1.00 bottle of Wine of Cardui from your druggist. Begin the treatment today. Health is only a matter of the right medicine. Wine of Cardui is the right medicine.

ALL DRUGGISTS SELL, \$1.00 BOTTLES.

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N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY.
Book-keeping, Shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials. School open all year; students can enter at any time.
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29 N. TAYLOR AV. ST. LOUIS. A well equipped, Quiet, Restful, Sanitarium and Hospital. Large Grounds. Large, well-kept Buildings. Every Comfort. Every appliance, convenience and accommodation for the best and most successful medical and surgical treatment. We have a thorough Training School for Nurses. We also maintain a Nurses' Register for our Graduate Nurses and are able to supply Trained Nurses on call. For further information, address DR. I. H. CADWALLADER, Physician-in-charge, MRS. I. H. CADWALLADER, Supt.

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

NO PLACE IN THE WORLD

compares with

Yellowstone National Park

When arranging your trip to the Lewis and Clark Exposition, be sure to include Yellowstone Park. It is a glorious Wonderland. 4,000 hot pools and springs, lakes, and mud volcanoes, and other natural novelties. 100 geysers. Excellent train service to the Park, including thru standard Pullman sleeping cars to and from Gardiner, the official entrance, via

Northern Pacific Ry.

Definite information on request furnished by C. P. O'Donnell, District Passenger Agent, 42 Jackson Place, Indianapolis, Ind. Send six cents for WONDERLAND 1905, thirty-five cents for Panoramic Park Picture and fifty cents for book of pressed Wild Flowers from Yellowstone Park, to A. M. Cleland, General Passenger Agent, St. Paul, Minn.

Items of Interest

News the World Over

Booker T. Washington has won the respect of the white men of this country by his level-headedness and his efforts to train his race in industrial pursuits. But the agitators among the negroes do not like his sane views. These have recently held a meeting at Niagara and organized themselves into a League to agitate. They protest against any discrimination socially or any way based simply on race and color. "no matter how hallowed it may be by custom, expediency or prejudice." Washington is really a friend to his race—these men are not.

Washington's nurses seem to be all dead, and also the legion of girls he kissed. But the women whom Lafayette kissed are still with us, though occasionally one dies. If one hundredth part of the claims to kisses are true, Hobson is not to be compared as a kisser with Washington and Lafayette. In fact, they must have kissed one hundred a day, with no time off for fighting battles.

We hear so much of the uses to which radium can be put, the most important being medicinal, it is discouraging to learn from Sir William Ramsay that only one man in the world is getting out strong radium, and that since Madame Curie discovered it not more than half an ounce has been extracted. Many efforts have proved failures.

A life insurance company obtained a photograph of a gentleman in Georgia and used it without his consent. He sued the company for damages in intruding on his private rights. The case reached the Supreme Court of the state, which decided in favour of the plaintiff, holding that privacy is one of the absolute rights of the common law. This is counter to the decision of the Court of Appeals of New York some years ago. That court seemed to fear a decision in favour of the plaintiff, because it might be used to prevent the newspapers from publishing caricatures of public men.

Last winter there were two great snow storms in New York City in which every cart which could be hired was gotten to remove the snow. 5,000 carts and 8,000 men were employed. The bill which the city paid has been published, and it amounted to \$1,080,000. This was at the rate of 20.3 cents per cubic yard, which shows how much snow was removed.

Sir William Muir, one of the finest men in England has died aged 87. He had won fame as an administrator, a scholar and a philanthropist. He labored in India for many years, holding various important offices. During the mutiny he was in the fort at Agra when it was besieged. He had great influence with the natives, who had faith in his justice and kindness. He retired from service in 1903, after 67 years of faithful work.

Havana, Cuba, has quarantined against the United States on account of the yellow fever in New Orleans. This is a good joke on this country, which is still bragging about the sanitary work done in Cuba, and which required the Cubans in their constitution giving the U. S. supervision over Cuban health regulations. Now they ought to require that a similar clause shall be put in our constitution. It would only be fair.

There is a storm of wrath in Eastern papers over the blowing up of the U. S. warship Bennington. The fault was with the Navy Department. Because the engineer officers who hang around Washington City were not received into "society" as they wished to be, they insisted that all should be line officers, and the Secretary of the Navy weakly yielded. Rear Admiral Melville protested because it was impossible for the line officers to be experts in gunnery, ordnance construction in torpedoes, in navigation, in infantry tactics when on shore, and in steam engineering. But no attention was paid to his protest, and several disasters, this being the worst, have been the result.

Lieut. Peary has started again for the Arctic regions. He has a new ship, made regardless of expense, according to the very best models for his work. It is strongly built and everything was the best possible. But the first news from the ship is that they had to stop at North Sydney for necessary repairs to the boilers! Modern progress is a great thing.



A HEALING MINERAL SPRING AT YOUR DOOR

YOU CAN DRINK IF YOU ARE SICK VITE-ORE IS ALL THIS YOU CAN HAVE A PACKAGE

Thousands of Lives Saved YOU ARE TO BE THE JUDGE

WE WILL SEND TO ALL... READ THESE LETTERS FROM NINE PEOPLE, EACH SAYING "VITE-ORE SAVED A LIFE."... FROM TENNESSEE... FROM KENTUCKY... FROM TEXAS... FROM ALABAMA... FROM WISCONSIN... FROM OHIO... FROM PENNSYLVANIA... FROM ILLINOIS... FROM VIRGINIA

WHAT VITE-ORE IS... Vite-Ore is a natural, hard, siliceous, rock-like substance... OPERATIONS OFTEN NEEDLESS... The medical testimony of physicians and surgeons is to rush patients off to the operating table as soon as it is completed... I had stomach trouble, heart trouble, and liver trouble...

WENT NONE TO DIE



WENT NONE TO DIE... Costly Operation Had No Good! Vite-Ore Cures... I had stomach trouble, heart trouble, and liver trouble...

NOT A PENNY UNLESS BENEFITED

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pain, ill and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your personal investigation, and at our expense, regardless of what ill you have, by sending to us for a package. ADDRESS THEO. NOEL CO. RECORDER DEPT. CHICAGO, ILL.

DEAR RECORDER: The work in this department will include the Old and New Testaments with kindred subjects. This course will in no way conflict with the Seminary, but the Seminary will be asked to credit the work done in this department of the university. The work will be helpful to the Sunday schools. We think this is a move in the right direction and bespeak great prospects for the work there. P. T. HALL, President.